



“NURTURING THE RICHNESS OF THE SOUL”

الْحَمْدُ لِلَّهِ الْقَائِلِ: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ ¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آئِلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ
الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى:
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Dear blessed Muslims,

Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands with diligence and abstaining from all of His prohibitions. May our lives become blessed in this life and the Hereafter.

Today I will discuss upon a *khutbah* titled “**NURTURING THE RICHNESS OF THE SOUL.**”

Dear blessed audience,

Wealth that are accumulated and tons of money that are saved up in an iron safe or in the bank are not real indicators in recognizing a person as being wealthy, though the society may deem such individual as a millionaire. Throughout the day, he is swamped with the affairs of managing the wealth, while in the night he is unable to sleep, perturbed with the profit and loss made. The real rich person knows that it does not take a huge amount of wealth to fulfill the needs of the family. Even then, there are times in which his drinking and eating diet are restricted due to illness that have lingered in the body.

On the opposite end, there are individuals whom are restless pondering upon ways in seeking livelihood, even if it is just a morsel of food, just to support the family, providing clothes for the growing children. The poor ones will continue feeling stressed living a life that is full of hardship that seems to keep getting worse.

A lot of wealthy people are devoid of tranquility in their hearts, so what more with the needy. Hence, what is it that truly distinguishes between the rich and the poor if both are plagued with grief and restlessness?

¹ at-Tawbah 9:33



Therefore, richness from the Islamic perspectives is not measured by the quantity of wealth possessed but instead it is within the heart (soul). If the soul of the slave is liberated and rich, then he will have serenity in the heart and manifest his happiness. However, if one is drowning in anxiety, then the abundant wealth amassed that surrounds him will only cause more grief in his own life.

The concept of being wealthy in Islam actually liberates mankind from the shackles of material thinking to the richness in the heart that is truly blissful. It is as mentioned in the *hadeeth* of Abu Hurayrah *radiallahu 'anh*, where Rasulullah صلى الله عليه وسلم said:

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ
وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

“Richness is not the abundance of wealth, rather it is self-sufficiency.”

(al-Bukhaari and Muslim)

Dear beloved Muslims,

Such vivid description upon the importance of nurturing the soul within every individual was mentioned in a narration from an-Nu'maan bin Basheer *radiallahu 'anh* where Rasulullah صلى الله عليه وسلم said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً: إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

“Beware! In the body there is a piece of flesh if it becomes sound and healthy, the whole body becomes sound and healthy but if it gets spoilt, the whole body gets spoilt and that is the heart.”

(al-Bukhaari and Muslim)

It is very clear that in finding ways to solve every type of problems faced by mankind whether physically or spiritually, it all begins with the formation of a prosperous soul.

There are few matters that must be taken into grave consideration in the effort of nurturing richness within the soul, among them:

First: Emphasizing Belief Unto Allah As The Foundation For Life

Every human being in this world would have different viewpoints in evaluating life essentials driving their lives. History has portrayed characters that had made wealth,



status, and fame as the objectives of their lives such as Qaaron, Fir'awn, and Haman whom were all disgraced into the valley of humiliation. However, history has also portrayed glorious images of wealthy individuals possessing the hearts of slaves such as 'Uthmaan ibn 'Affaan and 'Abdur Rahman bin 'Awf *radiyAllaahu 'anhuma*. They were both blessed with the same bounties, but what distinguishes them is their basis for life, which is belief in Allah.

In practicing charity, for example, let us not assume that donation and *infaaq* (gifts) can be easily obtained from the pockets of wealthy magnates. But have certainty that those *sadaqah* (charity) will be easily obtained from the pockets of individuals possessing richness in their soul that is fueled by faith in Allah *Subhaanahu Wa Ta'aala*, regardless whether they are from among the rich or the poor.

The poor will become more generous when his soul is rich, where his donation of one Ringgit (RM1) is not equivalent to the RM1 donated by the wealthy ones. This is because for the wealthy ones, the value of that RM1 is meaningless to them. On the contrary, for the less fortunate ones, that RM1 holds such a great value due to the toil and amount of hardship endured just to earn it. Hence, the sincerity that grows from having firm *imaan* in Allah makes him a generous person of higher dignity. Furthermore, a wealthy person must be even more generous for he has been blessed with great wealth.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 14 of soorah Aal-'Imraan:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا
وَاللَّهُ عِنْدَهُ حُسْبُ الْمَعَابِ ﴿١٤﴾

“Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.”

Dear noble guests of Allah,

Second: *Qanaa'ah* (قَنَاعَةٌ) Becomes A Practice

Qanaa'ah or contentment is a trait that must be instilled within the soul of every human being. This noble trait will scrape away *madhmoomah* (disgraceful) traits and instill persistence (*itqaan*) in seeking *rizq* (provision). In conclusion, wastefulness and extravagance while shopping can be eradicated from the soul of the rich ones. For those that are being tested with poverty, they are not enticed to partake in unlawful ways of attaining wealth such as stealing, mugging, and plunder. Moreover, it uplifts the spirit and diligence in seeking *halaal* sustenance, as well as being pleased with the decree of The Almighty.



Third: Being Grateful Upon The Blessings From Allah

Islam deems blessings as not only luxury and things that are affiliated with material thinking, but instead all of the blessings bestowed by Allah to His slaves are those that encompasses facilitations for obedience, having good health, happy family, righteous children, honest companions, harmonious neighborhood, and many more.

When a person comprehends this very concept, his gratefulness will definitely manifest with increased *'ibaadah* as a practice in thanking Allah *Subhaanahu Wa Ta'aala* and always having positive thoughts about Allah *Subhaanahu Wa Ta'aala*, and placing reliance upon Him at all times. The rich and the poor who are granted with richness in the soul will definitely compete in performing good deeds due to their gratefulness to Allah for all of the favors bestowed upon them.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 7 of soorah Ibraaheem:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝٧

“And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’”

This verse explains that when mankind is grateful, Allah has promised for them increase in His bounties and blessings. But for those that disbelieve (*kufir*), which are souls that are devoid of gratefulness, they are promised with severe torment.

Those that have been blessed with wealth, stature, and position, in which their hearts are embedded with seeds of *imaan* and nourished with the *taqwa* of Allah, definitely it will yield the feeling of gratefulness upon the bounties bestowed. They are truly certain that there are roles and responsibilities that must be pursued with the *amaanah* (trust) rendered such as fulfilling *zakaat*, making *waqf*, giving *sadaqah*. It will also serve as fortress from greed and stinginess that could lead one to do anything just to attain what they desire for through means that are *haram*, oppressive, deceitful, and others.

Dear blessed audience,,

To end the *khutbah* today, I implore upon the Muslim *ummah* upon the following:

1. It is *wajib* upon the Muslim *ummah* to strive in nurturing the richness of the soul by always remembering Allah *Ta'aala*, so as to attain His Pleasure in this world and Hereafter.
2. The Muslim *ummah* must free itself from greed and miserliness.



3. The Muslim *ummah* must be grateful upon the favors from Allah *Subhaanahu Wa Ta'aala* by increasing righteous deeds such as giving donations, fulfilling *zakaat*, making *waqf*, and strengthen its *qanaa'ah*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

"The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allah with a sound heart."

(ash-Shu'araa' 26:88-89)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ،
فَأَسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

Hafizul/Nurul
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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، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed Muslims,

Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and deeds. As Muslims, we are to manifest noble *akhlaaq*, having utmost personality and attitude for Rasulullah صلى الله عليه وسلم was sent to perfect *akhlaaq* and as mercy for the entire mankind and the worlds. Therefore, let us always increase our *salawaat* and *salaam* upon our Prophet Muhammad صلى الله عليه وسلم. Allah *Subhaanahu Wa Ta'aala* mentions:

"Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace."

(al-Ahzaab 33:56)

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

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ، وَالْكَفْرَ وَالْكَافِرِينَ، وَالنِّفَاقَ وَالْمُنَافِقِينَ، وَالْيَهُودَ فِي فَلَسْطِينَ. اللَّهُمَّ انصُرْ إِخْوَانَنَا الْمُسْلِمِينَ وَالْمُسْتَضْعَفِينَ فِي بОРМА، وَفِي فَلَسْطِينَ وَفِي سُورِيَا وَفِي كُلِّ مَكَانٍ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ



الْحُسْنَى وَصِفَاتِكَ الْعُظْمَى أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرَفِ الدِّينِ ادريس شاه الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحْحَةَ وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُور، تَعَكُّوْا امِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادريس شاه الحاج فِيْ اَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظُفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرَّشَادِ.

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 the state of Selangor, as an advanced state, prosperous and providing welfare, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

Hence, we sincerely beseech You, O Allah, strengthen our *imaan* and creed according to that of *Ahl as-Sunnah wal-Jamaa'ah*, accept our righteous deeds, cultivate our soul with good mannerisms, unite our hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from disasters and save us from deviant teachings such as *Shee'ah*, *Qadiyaani*, and other teachings deemed as deviating from Islamic teachings or contradicting the creed of *Ahl as-Sunnah wal-Jamaa'ah*. O Allah, open up our hearts in performing the five daily prayers, fulfilling *zakaat* through *Lembaga Zakat Selangor* (Selangor *Zakaat* Board), making *waqf* and *infaaq* of our wealth to *Perbadanan Wakaf Negeri Selangor* (Selangor *Waqf* Corporation), and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor).

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. رَبَّنَا
ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠١﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ
فَضْلِهِ ۗ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.

