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JABATAN AGAMA ISLAM SELANGOR

FRIDAY SERMON

Title:

***“AMAANAH: IS IT TRUE THAT IT IS
INCREASINGLY ERODING?”***

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Unit Khutbah
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“AMAANAH: IS IT TRUE THAT IT IS INCREASINGLY ERODING?”

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا.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 تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ²

Dear blessed Muslims,

I sincerely remind myself and respected audience that let us altogether strive to enhance our *taqwa* of Allah *Subhaanahu Wa Ta'aala* with the truest of *taqwa*, by fulfilling all of His Commands and abstaining from all of His prohibitions. May we all attain success in this world and the Hereafter.

¹ al-Ahzaab 33:72.

² Aal 'Imraan 3:102.



Today's *khutbah* will discuss upon a topic, namely **"AMAANAH: IS IT TRUE THAT IT IS INCREASINGLY ERODING?"**

Dear blessed audience,

In wading through this worldly life that is becoming increasingly challenging, Islamic principles and ideals must be continued to be practiced and preserved. What is sad is that the dignity of the Muslim *ummah* is becoming increasingly marred and eroded when some Muslims that are entrusted with the *amaanah* (trust) have drowned in the tidal wave of greed while chasing worldly bounties that are only temporary. Of late, we would always come across cases involving Muslims that are caught in bribery, misappropriation of funds, and lack of integrity.

The trait of *amaanah* (trustworthiness) is one of the four traits that are *wajib* (obligatory) upon the Prophets and Messengers 'Alayhim as-salaam. The *amaanah* (trust) upon every Muslims that are *mukallaf* (religiously accountable) entrusted by Allah *Subhaanahu Wa Ta'aala* is truly grave and heavy, for it encompasses all aspects of the Muslims' life in this world. The translation of meaning of what Allah *Subhaanahu Wa Ta'aala* mentions in verse 72 of soorah al-Ahzaab that was recited during the early part of the *khutbah* are as follows:

"Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant."

Dear Friday congregants,

Cases of breach of trust are not only evident in the public and private service sectors, but it has also seeped into religious institutions. If it is not handled with firmness and urgency, then it will continue to spread among the generations to come.



This predicament is due to the ugly attitude of some quarters whom are heartless and very selfish, betraying the very *amaanah* and trust bestowed by organizations or their employers. Such heinous act not only humiliate the Muslim *ummah* in general, but it violates Islamic teachings.

Respected audience,

I would like to take this very opportunity to remind officials from Islamic agencies within Selangor that have been entrusted to administer and manage the funds belonging to the Muslim *ummah* such as zakaat money, *Bayt al-Maal*, orphans' funds, *infaaq* (charity) funds for the Muslim *ummah*, *infaaq* funds from *masaajid* and *suraus*, as well as *fidyah* (penalty) collected, they are reminded to continue preserving the *amaanah* shouldered with full responsibility and honesty.

The officers that have been entrusted with the management of monetary funds must possess the traits of *amaanah* and honesty, due to their roles in dealing with wealth and money. When the trust is lost among the officers, then it means that there is severe threat upon Islamic financial resources that are used for the well-being of the lives of the Muslims. Let us fear the punishment and torment of Allah that is very severe, awaiting in the realm of *barzakh* and the Hereafter, by not deviating and betraying the *amaanah* shouldered.

Anas bin Maalik *radiallahu 'anh* narrated that a man had inquired from Rasulullah ﷺ:

"If I give zakaat to your messenger, am I free from the responsibility of zakaat to Allah and His Messenger?" The Prophet ﷺ replied: "That is true, if you have paid the zakaat to my messenger then you have been freed from the responsibility of the zakaat to Allah and His Messenger. And you have already received its reward, while the sin is borne by the person who has misappropriated it."

(Ahmad)



Esteemed audience,

Allah *Subhaanahu Wa Ta'aala* had commanded that we fulfill our *amaanah* and Allah praises His servants whom remain steadfast in upholding the *amaanah*, as He mentions in verse 8 of soorah al-Mu'minoon:

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

“And they who are to their trusts and their promises attentive.”

Hence, let us altogether internalize upon this command of Allah for fulfilling the *amaanah* is a sign of perfection of *imaan* (faith) for a Muslim. Our failure in preserving the *amaanah* and dishonest in carrying out our responsibilities will diminish the society's confidence upon Islamic institutions. Avoid having the mentality where one's rank is a privilege, hence utilizing one's position and authority to take advantage in pursuing one's self-interest. Do not allow *shaytaan's* temptation and the lustful desire to overcome the soul that one is willing to jeopardize his own dignity, as in the Malay adage “*harapkan pagar, pagar makan padi*” (meaning: betrayal of trust by those in positions). If the very Muslims that have been entrusted to safeguard and manage the wealth of the Muslim *ummah* are willing to commit betrayal and deceits, then who else can be depended upon to protect the interests of the Muslim *ummah*?

Therefore, *amaanah* is a duty that is *wajib* to be emphasized and appropriately safeguarded, even though at times it is not as easy as said. What more when one sees the golden opportunity and chance that is wide open in front of his or her very eyes. Then, take heed, let us not render in vain the *amaanah* that has been entrusted upon us. Though the value of the trust may seem trivial in our eyes, it will still be accounted for and recompensed by Allah *Subhaanahu Wa Ta'aala*.



I humbly advise Muslims that are well informed of any quarters that have betrayed their *amaanah* to hasten in reporting it to the authorities so that we can together curb this heinous practice from continuing to spread within the society. Let us become Muslims that are always alert and manifest our opposition to all forms of *khiyaanah* (betrayal) in front of our eyes.

Such is the significance of *amaanah* that the Prophet ﷺ commanded for us to fulfill the *amaanah* even to those who have betrayed us. This is the very characteristic of a true Muslim. This is because he ﷺ did not want his *ummah* to betray one another that in the end the society is in disarray. On the authority of Abu Hurayrah *radiallahu 'anh*, Rasulullah ﷺ said:

أَدِّ الْأَمَانَةَ إِلَى مَنِ اتَّمَنَّاكَ، وَلَا تَخُنْ مَنْ خَانَكَ

“Fulfill the trust for the one who entrusted you, and do not betray the one who betrayed you.”

(Abu Dawood and at-Tirmidhi)

If committing *khiyaanah* upon those that have betrayed us is not allowed, then definitely committing *khiyaanah* upon those that did not betray is clear cut prohibited and forbidden by the Prophet ﷺ. Moreover, those that committed *khiyaanah* will surely be thrown into the Hellfire by Allah *Subhaanahu Wa Ta'aala*, even though they may be spared from punishment in this world.

Sayyidina 'Umar bin al-Khattaab *radiallahu 'anh* reported:

“On the day (of the battle) of Khaybar, some Companions of the Prophet (ﷺ) came and remarked: “So-and-so is a martyr and so-and-so is a martyr.” When they came to a man about whom they said: “So-and-so is a martyr,” the Prophet (ﷺ) declare: “No. I have seen him in Hell for a mantle (or cloak) which he has stolen (from the booty).”

(Muslim)



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Dear blessed audience,

To end the sermon on this glorious Friday, among the conclusions that can be derived from this sermon are:

1. It is *waajib* for the Muslim *ummah* to remain trustworthy in rendering all tasks that have been entrusted, with certainty that one is always being watched, and fearful of the punishment from Allah *Subhaanahu Wa Ta'aala*.
2. The Muslims must firmly cling upon virtuous *akhlaaq* (character), which serve as the key for excellence in this world and salvation in the Hereafter.
3. The Muslim *ummah* must stay away from *khiyaanah*, no matter how small the *amaanah* shouldered, and always cooperate in combating abuse of power and breach of trust.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ
بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ
سَمِيعًا بَصِيرًا.



“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”

(an-Nisaa’ 4:58)

بَارَكَ 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، أَوْصِيكُمْ 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. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ
وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطِينِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ



الحج ابن المرحوم سُلطان صلاح الدين عبد العزيز شاه
الحج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونَ، تَعَكُّو أَمِيرِ شَاهِ ابْنِ
السُّلْطَانِ شَرْفُ الدِّينِ ادريس شاه الحج، فِي أَمْنٍ وَصَلَاحِ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى 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).

Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.



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

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.