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“ETERNAL HAPPINESS”

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“ETERNAL HAPPINESS”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ
نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ
فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ 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 مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and abandoning all of His prohibitions. May we all be granted with happiness and success in this world and the Hereafter.

¹ al-Qasas 28:77

² Aal 'Imran 3:102



On this glorious day, I will discuss upon a *khutbah* titled “**ETERNAL HAPPINESS.**”

Blessed Friday audience,

Happiness is a matter that is subjective, leading one to feel blissful, peaceful, and tranquil. These feelings are not guaranteed to be present in all human beings, rather it is attainable, even for the poor and needy. Some feel blissful and tranquil for possessing tremendous wealth, or indulging in charitable and *da‘wah* (calling to Islam) work. While, some actually feel happy with position and rank. Clearly, this indicates that there are a plethora of interpretations and expressions regarding happiness that can be deduced in its meaning.

According to Imaam al-Ghazzaali, happiness is achieved when one is at the apex of *taqwa*, where it is the greatest *ni‘mah* (favor) bestowed by Allah *Subhaanahu Wa Ta‘aala*. Therefore, while wading through the sea of life, every human is searching for the true meaning of happiness in life. However, not all will be able to find the answer, for they do not truly comprehend the actual meaning of blissfulness. When we truly understand the reality of happiness, we will not be enticed by worldly bounties and pleasures. Naturally, life nowadays have made many people care only about material wealth, insanelly pursuing opulence over happiness in life. Similarly, popularity has become the priority in life, being lauded and praised even though deep within one does not feel peaceful and happy, as in the adage “*untung ada tuah tiada*” (meaning: possessing wealth but devoid of happiness in life).

Beloved Friday audience,

The *Sharee‘ah* heavily emphasizes on the issue of happiness in this world and the Hereafter. This is because, success in life in this world serves

as the bridge heading towards the hereafter that is everlasting. Blissfulness in Islam encompasses having the *taqwa* of Allah *Subhaanahu Wa Ta’aala*, doing good unto others, having gratitude and contentment with the trials endured, preserving relationship with Allah *Subhaanahu Wa Ta’aala*, as well as seeking balance between the worldly life and the Afterlife. While, longing for happiness in this world is the basis for the birth of pious generation that inherits the excellence of mankind.

In the *hadeeth* of Anas bin Maalik *radiallāhu ‘anh*, Rasulullah ﷺ would always supplicate to Allah *Subhaanahu Wa Ta’aala* to be bestowed with good in this world and the Hereafter. This *du’aa* (prayer) was mentioned in al-Qur’an, verse 201 of soorah al-Baqarah:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire!”

Dearest beloved Friday congregants,

When we truly internalize the concept of happiness in Islam, it is truly a reward of tranquility within the heart and peacefulness in the soul, conferred by Allah *Subhaanahu Wa Ta’aala* upon His slaves. However, this favor must be pondered even deeper by comprehending that happiness in this world is not permanent and vastly different compared with the Afterlife that is everlasting.

Similarly, the favors and blissfulness in this world is a trial upon mankind, based on what Allah *Subhaanahu Wa Ta’aala* mentions in verse 7 of soorah al-Kahf:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

“Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.”

Verily, happiness in the life of this world is only temporary in nature, for Allah *Subhaanahu Wa Ta’aala* did not create the world as the purpose of life for humans. However, the *dunya* is a source for provision heading towards eternal bliss. Therefore, let us remain moderate in seeking worldly pleasures. Not to the point of neglecting the *aakhirah* (Hereafter) that is everlasting. Lives that are pursued according to Divine rules will make us taste the blessings of true happiness and peacefulness. Know that luxurious lifestyle with money, stature, position, wealth, and children will not guarantee a blissful life in this world and the Hereafter. This is because, true happiness is not dependent upon having possession of wealth alone, but it is intertwined with our purpose and objectives of creation by Allah *Subhaanahu Wa Ta’aala*. Allah *Subhaanahu Wa Ta’aala* mentions in verse 56 of soorah adh-Dhaariyaat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

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

At times, for the sake of attaining worldly luxury, many are willing to sacrifice their own happiness and the happiness of those around them. Working non-stop day and night like the saying “*kaki naik, kepala turun*” (meaning: working non-stop day and night to make ends meet), without having regard for quality time with the family, parents, and relatives. Moreover, *ukhuwwah* (brotherhood) ties with the neighbors and companions

are neglected and forgotten. In the end, family relations and friendships become strained, with love and happiness almost nonexistent. Let us ponder upon what Allah *Subhaanahu Wa Ta’aala* mentions in verse 15 of soorah at-Taghaabun:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

“Your wealth and your children are but a trial, and Allah has with Him a great reward.”

Beloved Friday audience,

Happiness is a *ni’mah* from the blessings of Allah *Subhaanahu Wa Ta’aala* that is truly priceless. This blessing is not bestowed upon those that are always heedless upon His Rulings. This blissfulness is only conferred upon those that are near and striving to attain nearness to Allah *Subhaanahu Wa Ta’aala*. For the believer, happiness in life will be present when one has certainty that *rizq* (sustenance) has been pre-determined by Allah *Subhaanahu Wa Ta’aala*, hence everything given by Allah *Subhaanahu Wa Ta’aala* is that which is best for him or her.

Therefore, the believer will remain serene with certainty upon *qadaa’* (free will) and *qadr* (predestination) from Allah *Subhaanahu Wa Ta’aala*. On the contrary, those devoid of *imaan* (faith) in Allah *Subhaanahu Wa Ta’aala* will always feel anxious, worried, and sad for not having *imaan* upon His destiny. Similarly, every believer must always remain prepared upon *museebah* (calamity) and trials that can occur at any given time. When afflicted with calamity, the heart is ever ready to accept the tribulation with *sabr* (patience). Indirectly, it injects happiness within the hearts of the believers.



Those having believed would have certainty that the life of this world is impermanent, hence their hearts are not overly excited in seeking its pleasures, and do not despair when incurring its loss. On the flip side, those devoid of *imaan* in their hearts would always remain heedless and drowning in worldly pleasures. When inflicted with trial, they deem it as being too heavy to bear with hearts that are empty and distant away from the remembrance of Allah *Subhaanahu Wa Ta'aala*. Therefore, their spiritual emptiness has been filled with worry and anxiety, fearful of losing worldly delights.

Dear esteemed Friday audience,

To ensure the continuation of good life in this world and blissfulness in the Hereafter through building a life of excellence, we must remain consistent in performing *tawbah* (repentance) and determined to leave out all of the wrongdoings, major and minor sins by learning and increasing our religious knowledge, having full regret upon all of our previous sins and determined not to repeat them. In addition, blissfulness in the life of this world and the Hereafter can be built with sound understanding of authentic Islamic teachings that is *shumool* (all-encompassing) and learning it, knowing the essence of Allah *Subhaanahu Wa Ta'aala* as well as the attributes of His Perfection.

With those, the heart and soul will be filled with obedience and *taqwa* that will encourage one to perform righteous deeds and avoid all prohibitions that ultimately develops the love for Allah *Subhaanahu Wa Ta'aala* and His Messenger. It nurtures the love for the religion and willingness to strive and fight in upholding the *shi'aar* (symbols) and teachings of Islam high above.

Goodness will also appear when we are always thankful upon the favors of Allah *Subhaanahu Wa Ta'aala*. Let us be grateful upon all of the bounties bestowed by Allah *Subhaanahu Wa Ta'aala* even though it may

seem lacking or trivial to the human eyes. What seems to be abundant is not necessarily happiness, and that which appears beautiful does not necessarily last forever, however with gratitude the soul will be at peace and happy. As such, it is not wrong to take portions from the delights of this world, for as long as they are utilized as provisions in reaping happiness in the Hereafter that is eternal. Let us take this world as a temporary destination for stopover, before heading out to a realm that is everlasting. This is because this world is not the main objective in our lives. Narrated ‘Abdullah bin ‘Umar *radiallāhu ‘anhuma*: Rasulullah ﷺ said:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

“Be in this world as though you were a stranger or a wayfarer.”

(*al-Bukhaari*)

Respected Friday audience,

To conclude the *khutbah* today, let us derive several lessons from this sermon as guidance in our lives, namely:

1. The Muslim *ummah* must have certainty and belief that having *imaan*, committing righteous deeds, and having noble *akhlaaq* (character) are necessities for eternal happiness.
2. The Muslims must have certainty that when the heart and mind submit to the divine decree, then felicity and tranquility will be in their possession, yielding blissfulness that lasts forever.
3. The Muslim *ummah* that fully comprehend the actual and eternal purpose of life will always remain calm, content, grateful, and having *tawakkul* (full reliance) upon the divine decree.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

“Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.”

(Soorah an-Nahl 16:96)

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.

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 اصْلِحْ أئِمَّةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَهَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه
الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه
الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونِ، تَغْكُو أَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحِ
وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster. O Allah! You are our One and Only Savior, we humbly beg You to save the Muslims and Masjid al-Aqsa in Palestine.

O Allah! 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, embezzlement, and power abuse. 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 *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٣٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾



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