



جڤاتڤن اءاماء اسلام سلڤور
JABATAN AGAMA ISLAM SELANGOR

...

***ETERNAL
HAPPINESS***



#bahagianpengurusanmasjid
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.**

On this glorious day, I will discuss upon a *khutbah* titled...

ETERNAL HAPPINESS



[#bahagianpengurusanmasjid](#)

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, insanely 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).

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 *radiyAllaahu '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:

***“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!”***

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:

“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:

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

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.

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 *radiyAllaahu ‘anhuma*: Rasulullah ﷺ said:

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

(al-Bukhaari)

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.

“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)




**THE SECOND
KHUTBAH**




**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 *masaajid* and *suraus* in**



**the state of Selangor as
Your peaceful homes,
uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**