



جڤاتڤن اءاماء اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I humbly call upon all of
us to altogether strive
in increasing our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by fulfilling
all of His Commands**

**and abandoning all
matters that He
forbade. May we all be
bestowed with
happiness and success
in this world and the
Hereafter.**

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



***THE PRINCIPLE OF
SUFFICIENCY IN
ISLAM***

The world today is faced with various uncertainties. Conflicts and wars in the Middle East and West Asia not only devour lives and destroy properties, but also adversely affects the

**stability of world
economy. This turmoil
ultimately leaves grave
impact upon energy
supply chain,
international trade, and
economic relations
between countries.**

**Malaysia is no
exception, having to
endure rising
production costs and
supply disruptions due
to restrictions or policy
changes in global trade.**

**Even though the effects
endured by our country is
still within control, the
Muslims must not remain
careless. We must be
prepared to face any
possibility, whether
direct or indirect effect,**

stemming from the war.
Hence, the principle of
qanaa'ah, which is
feeling sufficient and
content with what has
been bestowed, must be
fully comprehended and
practiced in life so that

**we will not be
overpowered by endless
desire.**

**Now, some of the
producing countries have
begun to limit their
supplies to meet their**

domestic needs. At the same time, disruptions due to the war and continued demand for key commodities such as oil and gas have caused prices to increase and impacted global

economic chain. This impact is ultimately felt by society when the prices of goods continue to increase, while purchasing power is declining.

If this situation continues to persist without being balanced by the principle of *qanaa'ah*, some may be overwhelmed with stress due to

**purchasing power
that is decreasing,
coupled with wastage
and increasingly
pressing financial
burden.**

Sayyiduna ‘Ali
radiyAllaahu ‘anhu
had explained the
reality of *taqwa*
through his famous
words:

***“To fear the All
Mighty; to act upon
the Revelation; to be
content with little and
to prepare for the
Day of Travel.”***

Among the characteristics of *taqwa* here is الْقَنَاعَةُ بِالْقَلِيلِ, which is to be content with little. Verily, those that feel sufficient will always remain grateful to Him. On the contrary,

those that succumb to the *nafs* (desire) will never be satisfied even with abundant wealth.

We must be cognizant that Islam emphasizes on the principle of *qanaa'ah* in

all circumstances. Those
that practice *qanaa'ah* are
those whose lives are
balanced, where they are
able to perform *'ibaadah*
(worship) with tranquility
and seeking *rizq*
(sustenance) through

halaal (lawful) means
without falling into
wrongdoing. On the
contrary, those who
neglect this principle will
continue to pursue their
endless desires. In the
end, there will be

**excessive spending,
unnecessary
commitments, opulent
and wasteful lifestyle,
and some are even
willing to embezzle,
bribe, and abuse their**

power purely to satisfy
their lustful desire.

Similarly with the
atmosphere of *'Eid al-Fitr*
celebration, the principle
of *qanaa'ah* must be
instilled and practiced as

a manifestation of
success for Ramadaan
tarbiyyah (education).
Yes, it has been a custom
for us to be served with a
variety of dishes and
buzzing open-house
gatherings. However,

**this is where control is
necessary so that all of
the delights will be
administered with
modesty and prudence,
without excess.**

Allah *Subhaanahu Wa*
***Ta'aala* mentions in verse 31**
of Soorah al-A'raaf:

“And eat and drink, but
be not excessive.
Indeed, He likes not
those who commit
excess.”

In Islam, the issue of life necessities has long been explained according to priorities. Some would be *darooriyyaat*, which are basic necessities that must be fulfilled;

haajiyyaat, which are matters that complete the human life, and *tahsiniyyaat*, which are matters that merely enhance life. However, when we look at today's lifestyle, the actual

**question begs as to
how much we spend on
necessities, and how
much are spent purely
to satisfy our wants and
comforts?**

In the *hadeeth* of ibn
'Abbaas *radiyAllaahu*
'anhuma, he heard
the Prophet ﷺ said:

“If the son of Adam had two valleys of riches, he would wish for a third, for nothing can fill the belly of the son of Adam except dust, and Allah forgives he who repents to Him.”

(al-Bukhaari and Muslim)

This *hadeeth* reminds us that humans are naturally difficult to feel satisfied if they succumb to their *nafs*. Therefore, Islam teaches us to embrace *dunya* (worldly life) sufficiently as provision

towards the Hereafter, not to pursue *nafs* that is never satiated. At the same time, Islam does not prevent its adherents from striving to become wealthy, dominate the economy and continue to

progress, as long as
efforts undertaken are
halaal and does not lead
to waste or greed that
removes *barakah*
(blessings) from
sustenance bestowed by
Allah Subhaanahu Wa Ta'aala.

In line with the principle of *qanaa'ah*, Islam never teaches its adherents to live without planning. Furthermore, Rasulullah ﷺ himself provided exemplary in managing his family life.

In the *hadeeth* of
Sayyiduna ‘Umar
radiyAllaahu ‘anhu,
he stated:

“The Prophet (ﷺ) used to sell the dates of the garden of Banu an-Nadeer and store for his family so much food as would cover their needs for a whole year.”

(al-Bukhaari)

This *hadeeth* indicated that Rasulullah ﷺ himself stored food supplies for his family sufficient for one year duration. This measure is not a sign of lack of *tawakkul* (reliance upon Allah),

but instead Rasulallah ﷺ
is teaching us to strive in
planning for the future
and the necessary
preparation during times
of ease before hardship
comes.

In today's uncertain world, the principle of *qanaa'ah* becomes more relevant than ever. It is the basis for thriftiness, especially in managing wealth and expenses wisely, in addition to

**saving up for future
needs and making
appropriate plans. This
way, we not only protect
ourselves and our
families from the effects
of global economic
uncertainty but also**

fulfilling the *amaanah*
(trust) as servants of
Allah *Subhaanahu Wa*
Ta'aala in
administering *rizq*
bestowed by Him.

To end the *khutbah*
today, let us derive
several lessons as
guidelines in our
daily life:

1. The Muslim *ummah* must internalize and practice the principle of *qanaa'ah*, which is contentment upon the provision bestowed by Allah *Subhaanahu Wa Ta'aala*, and striving to

**manage wealth wisely,
distinguishing between
needs and wants,
practicing thriftiness as
earnest effort in facing
economic uncertainties
and contemporary life
challenges.**

2. The Muslim *ummah* must organize its spending and savings wisely as preparation for times of difficulty and not influenced by the lifestyle of others.

3. The Muslim *ummah* must avoid wastefulness that is prohibited by the *shara'* so that wealth that has been bestowed can be

**benefitted with
prudence and bring
about good to the
individual, family, and
society.**

***“And [they are] those
who, when they spend,
do so not excessively
or sparingly but are
ever, between that,
[justly] moderate.”***

(Soorah al-Furqaan 25:67)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**and Imaam Abu Mansoor
al-Maatureedi, practicing
upon the Shaafi'i *Madhhab*
(juristic school of thought)
while accepting the other
three *madhaahib*,**



**practicing *tasawwuf*
upon the way of Imaam
Junayd al-Baghdaadi and
Imaam al-Ghazaali.**



**Spare us from all forms
of bribery and abuse of
power, as well as
misguidance and
extremism, and protect**



**us from *fitan* that can
harm the union and
unity of the Muslim
ummah.**



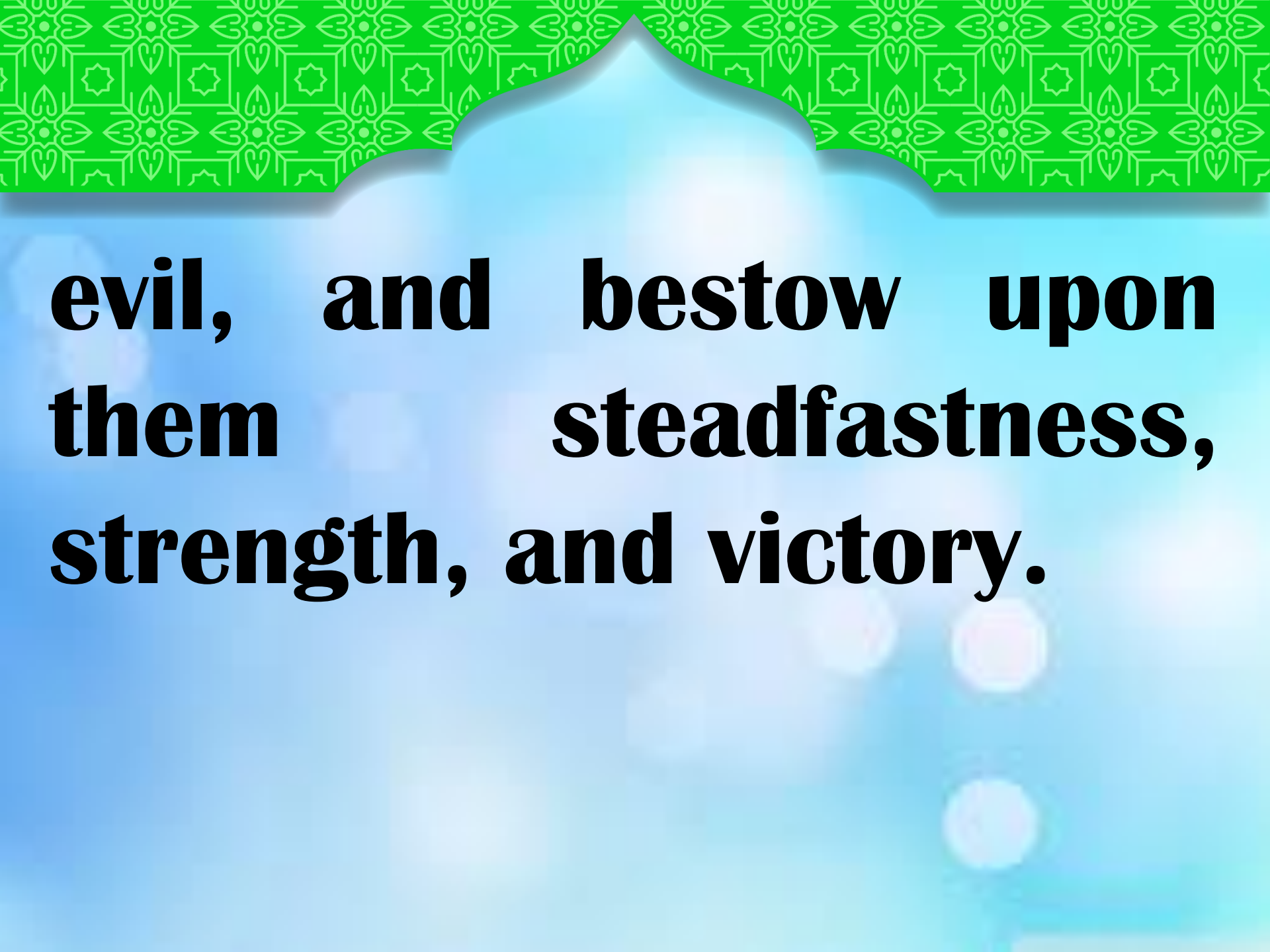
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**Bestow upon us leaders
that have utmost integrity,
firmness, and courage in
upholding the Truth
according to Your
*Sharee'ah.***



**O Allah! Protect the
Muslim *ummah* and
Masjid al-Aqsa in
Palestine. Preserve them
from oppression and**



**evil, and bestow upon
them steadfastness,
strength, and victory.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**