



جڙاتن اءاملا اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

...

***WORK IS NOT MERELY ABOUT
HUSTLING FOR DOUGH***



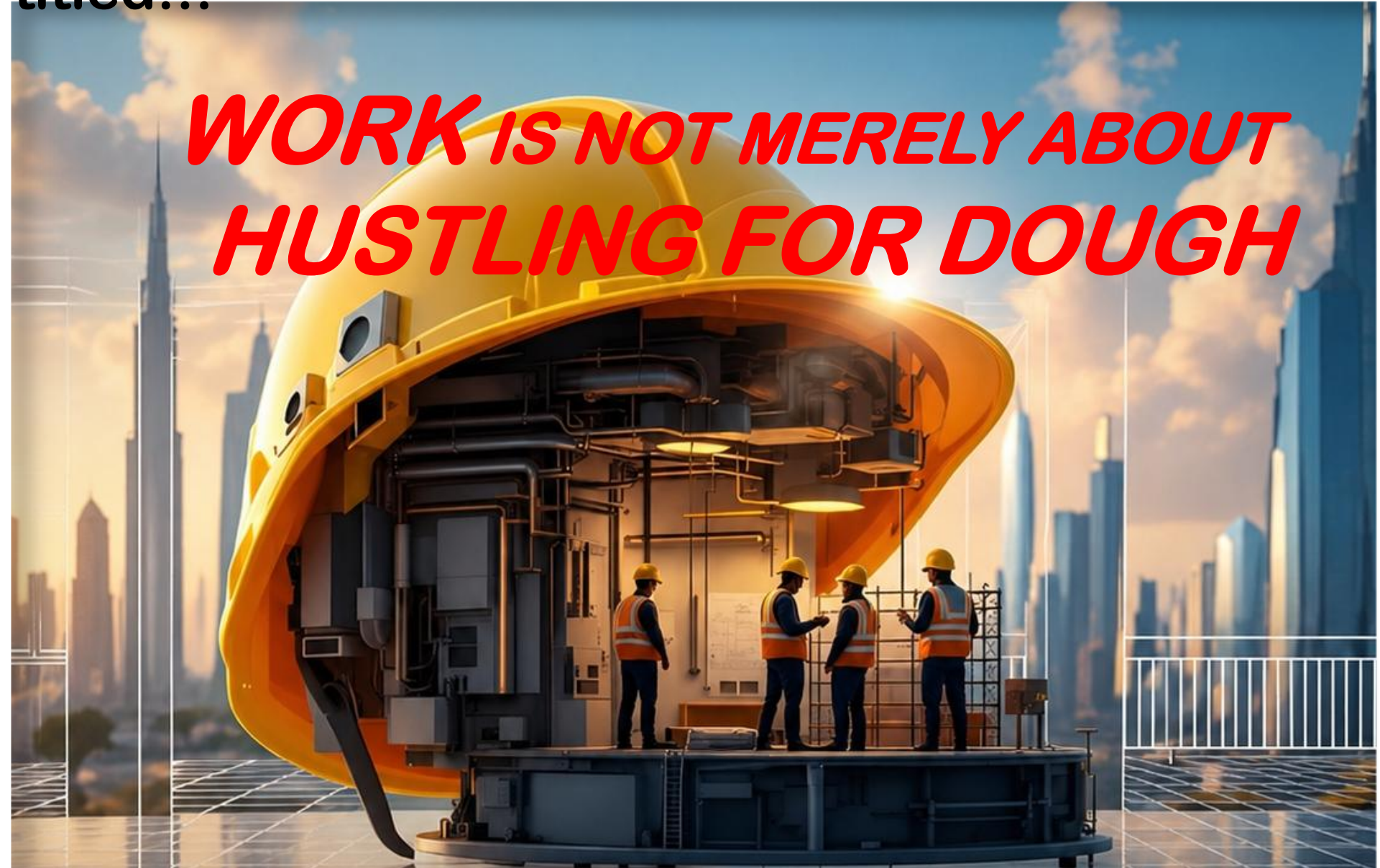
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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 leaving out all that
He forbade. May we be
bestowed with
happiness and salvation
in this world and the
Hereafter.**

On this noble day, I will expound on a *khutbah* titled...

***WORK IS NOT MERELY ABOUT
HUSTLING FOR DOUGH***



#bahagianpengurusanmasjid

We as *khaleefah*
(vicegerents) on this
earth truly carry a great
amaanah (trust) and
responsibility in making
life prosperous. This
amaanah will not be
fulfilled without

extraneous effort and sacrifice, and among its main path is through work. By working or earning a living, we not only fulfill the necessities of life such as food, drink, shelter, and

daily expenditures,
moreover, in reality we
are carrying out the very
responsibility as
servants of Allah
Subhaanahu Wa Ta'aala
and members of society.

Furthermore, Islam heavily emphasizes on striving to seek *rizq* (sustenance) that is *halaal* (lawful). Being lazy and always depending on others without need are forbidden traits, for it

lowers the dignity of a Muslim. Know that a Muslim who exerts effort and remain independent is far noble than those that choose to beg while they are still able to work.

**In this regard, it does
not matter which field
one ventures into
whether as an
entrepreneur, farmer,
fisherman, janitor, or
any type of**

employment. What is of
utmost importance is to
ensure that the
livelihood being sought
originates from sources
that are *halaal* and
blessed.

**Rasulullah ﷺ himself
taught us regarding
the value of exerting
effort and honor in
earning a living.**

In the narration of az-
Zubayr bin al-
'Awwaam
radiyAllaahu 'anhu,
Rasulullah ﷺ said:

“It is better for anyone of you to take a rope (and cut) and bring a bundle of wood (from the forest) over his back and sell it and Allah

***will save his face
(from the Hell-Fire)
because of that,
rather than to ask the
people who may give
him or not.”***

(al-Bukhaari)

Truthfully, the concept of *'ibaadah* (worship) in Islam is not only limited to specific *'ibaadah* such as *salaah*, fasting, and *zakaah*. Moreover, it encompasses general *'ibaadah* in all aspects of

life, including daily work.

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.”***

This verse provides the understanding that our entire life is *'ibaadah* when it is carried out with the right *niyyah* (intention) and adheres to the *Sharee'ah*. Hence, work can also be

‘ibadah if it is initiated
with sincere intention
for the sake of Allah
Subhaanahu Wa
Ta‘aala, carried out
with diligence, fully
observing its duration

and discipline, and
practicing upon the
akhlaaq (character) of
Rasulullah ﷺ such as
honest and trustworthy
while working.

However, what is the value of all these efforts and earnestness if we remain heedless in fulfilling *salaah* and essential obligations as a Muslim? What is the use of chasing after profits

but neglecting the
relationship with Allah
Subhaanahu Wa Ta'aala.

That is why we must
ensure that every work
that we perform is not
merely to fulfill the worldly

requirement, but that it
serves as a path to get
closer to Allah
Subhaanahu Wa Ta'aala,
so that our lives will
always remain blessed
and not rendered in vain
in His Sight.

In the efforts of making our work and occupation as *'ibaadah*, it is *waajib* (obligatory) to ensure that the livelihood attained remains within the boundaries of *halaal* stipulated by the *shara'*.

We must also remain cognizant that all matters of *haraam* (unlawful) will remain *haraam* in its *hukm* (ruling), no matter how good the intention is. Islam never approves something that is *haraam*

**as a way in attaining
good. Often, we hear the
expression “the end
justifies the means” used
as an excuse in chasing
after bounties through
unlawful work. This is not
true at all!**

On the contrary, Islam obligates its *ummah* to earn a living only through lawful means.

Therefore, whoever accumulates wealth through the practice of

riba, bribery, *haram*
entertainment, gambling,
or any prohibited acts,
then not only that wealth
is not blessed, moreover
it becomes burden of
sins that will be held
accountable in front of

Allah *Subhaanahu Wa Ta'aala* on the Day of Judgment.

In the meantime, we must abstain from traits such as laziness, carelessness, procrastinating,

ikhhtilaat (impermissible free mixing between opposite gender), and others, for all these not only will adversely affect productivity, moreover it reflects the weakness in performing a task, as well

as negligence towards the
amaanah given.

It behooves us to become
workers and employees
that are well-disciplined,
ethical, and responsible,
so that every task that we

accomplished are deemed
as *'ibaadah* in the Sight of
Allah *Subhaanahu Wa*
Ta'aala.

Allah *Subhaanahu Wa*
Ta'aala mentions in verse
105 of Soorah at-Tawbah:

“And say, “Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the

***Knower of the
unseen and the
witnessed, and He
will inform you of
what you used to
do.””***

In conjunction with Labor Day today, I implore the entire workforce to appreciate the job and occupation that Allah *Subhaanahu Wa Ta'aala* has bestowed upon us, by fulfilling those tasks

with earnestness and
ikhlaas (sincerity), for
not everyone was
privileged to have the
same work that we
have now.

***Insha Allah*, with sincere intention and extraneous effort, every occupation becomes *'ibaadah*, gets rewarded, and brings *barakah* (blessings) in life.**

To end the *khutbah*
today, let us
altogether internalize
upon several lessons
that can be garnered
as guidance in our
daily lives:

1. The Muslim *ummah* must transform their work as *'ibaadah* by correcting the intention for the sake of Allah *Subhaanahu* *Wa Ta'aala*, fulfilling those

duties with *amaanah*,
honesty, and diligence,
so that all efforts are
deemed as righteous
deeds and attains
barakah.

2. The Muslim *ummah* must ensure that all sustenance earned originate from *halaal* sources and avoid all forms of work and practices that are

haraam such as
riba'a', bribery, and
fraud, for a good
ending cannot be
attained through
unlawful means.

3. The Muslim *ummah* must remain disciplined and responsible in earning income by staying away from laziness, carelessness, and procrastinating, in addition to not neglecting

essential obligations
such as *salaah* so that
life becomes balanced
between the needs of
this world and the
Afterlife.

***“And they, who are to
their trusts and their
promises, attentive.
And they who
carefully maintain
their prayers - Those
are the inheritors.***

***Who will inherit
al-Firdaws. They
will abide therein
eternally.”***

(Soorah al-Mu'minoon 23:8-11)



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**

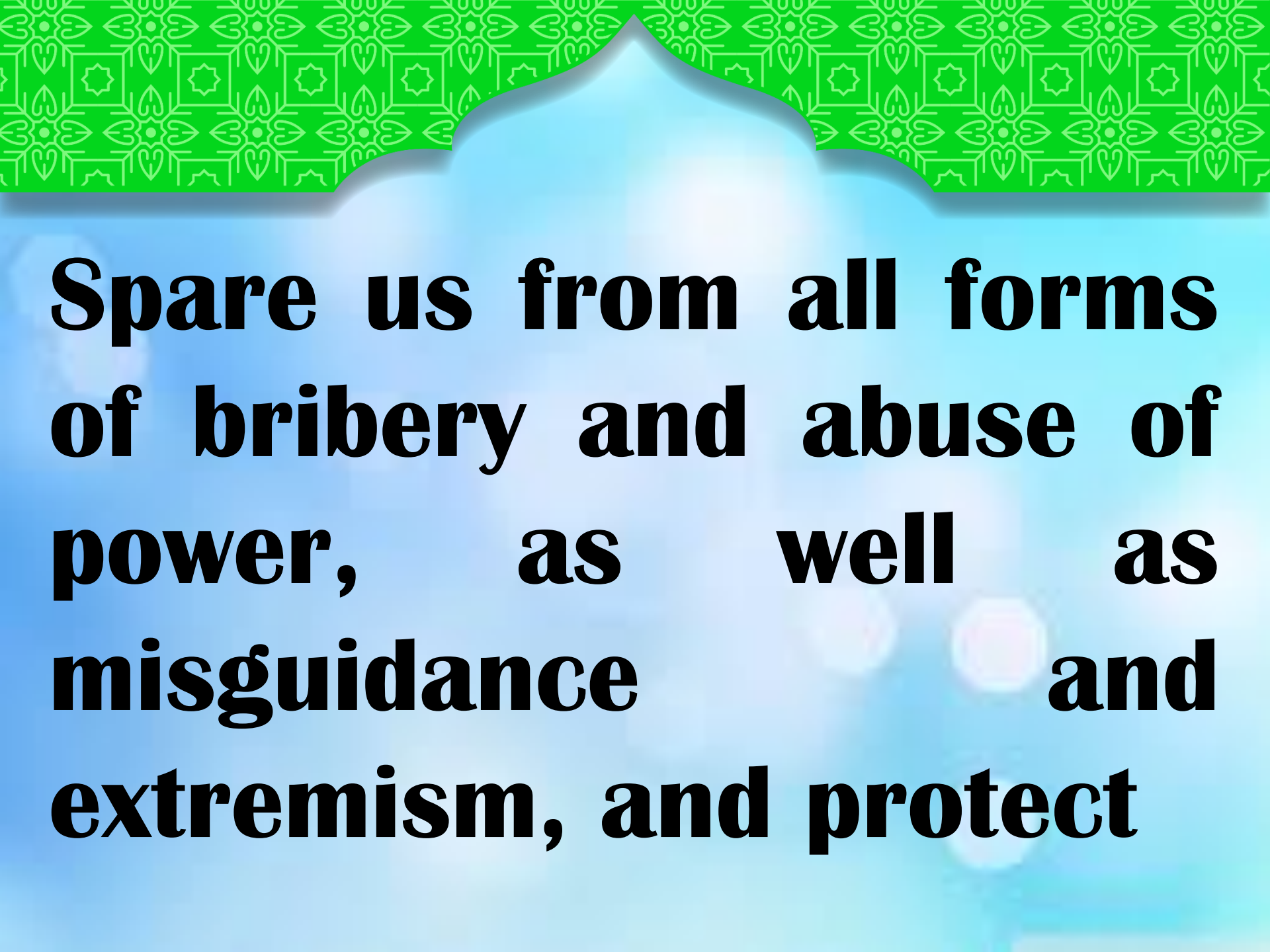
Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**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**