



Majlis Ugama Islam Singapura

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**Resilience of the Faith as a Driving Force for Success in  
this Life and the Hereafter**

الله أَكْبَرُ 9x

الله أَكْبَرُ، مَا تَقَرَّبَ الْعَبْدُ بِقُرْبَانِ.

الله أَكْبَرُ، مَا رَغِبَ الْعَابِدُونَ فِي الْغُفْرَانِ.

الله أَكْبَرُ، مَا حَمِدَهُ الْإِنْسُ وَالْجَانِ.

الله أَكْبَرُ، مَا جَرَتْ الْكَوَاكِبُ بِحُسْبَانِ.

الله أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

لَا إِلَهَ إِلَّا اللهُ وَاللهُ أَكْبَرُ، اللهُ أَكْبَرُ وَاللهُ الْحَمْدُ.

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ هَذَا الشَّهْرَ وَجَعَلَ عِبَادَةَ الْحَجِّ  
وَعِيدَ الْأَضْحَى مِنْ شَعَائِرِ اللَّهِ وَإِحْيَاءَهَا مِنْ تَقْوَى  
الْقُلُوبِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.  
وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْمَبْعُوثُ رَحْمَةً  
لِلْعَالَمِينَ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، وَأَوْصِيكُمْ وَإِيَّايَ  
بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ.

**Brothers and sisters, members of this blessed congregation,**

Let us renew our gratitude and taqwa in Allah s.w.t. We are currently in the midst of the holiest, most blessed days. These are days that symbolize sacrifice for our one and only God. The days that remind us of the meaning of kinship and the spirit of giving. Let us continue to nurture the sense of taqwa, the love for goodness and compassion in our religious life. May Allah s.w.t accept all our efforts and acts of worship in this month of barakah – whether we are in the holy land or our homeland.

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ،  
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ .

### **Beloved jama'ah,**

Eidulfetri is a gift from Allah s.w.t. for His servants who fasted and performed acts of worship throughout the month of Ramadan. Eiduladha is also a gift from Allah s.w.t. for His servants who appreciate the meaning of sacrifice. Every time Eiduladha arrives, we will be reminded of the stories of the sacrifices done by Prophet Ibrahim, his wife Sayyidatina Hajar and their son, Prophet Ismail a.s. When we look at their lives, it is clear that they were very resilient and very certain of Allah's protection and help.

When Prophet Ibrahim a.s. was instructed to leave his beloved son and wife on a barren land, he made a du'a with a heart full of both willingness and concern, as was recorded in Surah Ibrahim verse 37:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ  
الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْعَدَةً مِّنَ النَّاسِ تَهْوِي  
إِلَيْهِمْ وَأَرْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

Which means: "*Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House (Baitullah). Our Lord, [this is so] that they may [continue to] establish prayer. So make hearts among the people incline toward them and provide for them from the fruits [so] that they might be grateful.*"

**My brothers and sisters,**

Just think about it – would any of us here be willing and resilient enough in our faith to leave our family in such a situation?

Imagine now, the situation of Sayyidatina Hajar, who was left all alone with the responsibility of caring for a tiny child and without any provision. Our Prophet Muhammad s.a.w. narrated in a hadith reported by Imam Bukhari, that when Sayyidatina Hajar was on her own with a crying, hungry baby, Allah made the Zamzam water spring forth for her, bringing comfort and ease to the restless heart of the mother. Subhanallah! With the barakah of this blessed family's resilient faith, Allah protected and kept them safe. The barakah of their prayers has made Makkah a city which people across the entire world have fallen for and yearn for until this very day. This is exactly like what Prophet Ibrahim a.s. asked for in his du'a.

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ،  
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ .

## **DEVELOPING RESILIENCE IN YOUR FAITH**

### **Beloved jama'ah,**

The story of Prophet Ibrahim and his family a.s. reminds us of the power of a person's resilience in their faith. It has the potential to push human beings into achieving remarkable feats – whether it is in braving through the storms and overcoming hardships in life, or in achieving success after success, faith is a source of motivation and a driving force in life.

### **My brothers and sisters,**

The resilience of one's faith is not reflected in a particular act of good deed, nor in simply hoping or praying without doing anything. Rather, it produces the willingness to make sacrifices, and to have discipline within ourselves so that we will always look for solutions to chart the path for a successful life now and in the hereafter. This resilience has three main characteristics:

**The first one is that hardship is used as an opportunity to make us a better person and a better mukmin. It is an**

opportunity for us to educate ourselves on how to find creative solutions to our issues. Hardship is a chance for us to polish our potential that already exists within ourselves. For example, we have heard the story of how some people lost their jobs. Due to this adversity and the urgency of having to put food on the table, they started a small business, and consequently began to find creative ways to sell their products or services, until their business started to bring in profits. Let us reflect on this situation: dismissal from the workplace is usually a misfortune, but some people manage to turn things around and build their self-potential. Rasulullah s.a.w. said in a hadith:

إِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ

Which means: "*When Allah loves a people, He tests them.*"  
(Hadith reported by Ath-Thabrani).

Adversity can cause benefit if the person remains positive and resilient in the face of it. Remember! Allah does not test us except that He knows we have the potential to overcome it. Allah s.w.t. declares in Surah Al-Baqarah, verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Which means: "*Allah does not charge a soul except [with that within] its capacity.*"

**The second constructive characteristic of the resilience of one's faith is that the believer is always giving his best in any walks of his life.** Why is that so? It is because the person who believes in retribution and consequences will realize that everything he does is a form of worship to his God. Therefore, wherever he is and whatever he is doing, be it studying, his job, his relations with his family and the people around him – a believer will only give his best. This is the true meaning of 'wasata', in the following verse from the Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ  
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Which means: "*And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.*" (Surah Al-Baqarah, verse 143).

Tafsir scholars have explained that the word wasata means to excel. It means that Allah does not want us to be a mediocre community that is satisfied with just the bare minimum. Allah wants us to be a believing community that is both strong and excellent in all aspects: spiritual, economic, social, and intellectual.

Therefore, it is our responsibility to continually improve ourselves. Don't ever settle and feel enough with whatever skills

or knowledge that we already have. Self-Improvement is a form of worship – it is a noble effort. Resolve and promise to yourself, "With this newfound skill, I will ensure that it benefits not only myself but my family and the society."

اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ،  
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ .

**The third characteristic of a believer is that he always reflects and thinks, and does not merely accept something without evaluating it.** Having resilience in our faith also means that we occupy ourselves with beneficial things – those that bring a lot of good and wellbeing, and protect the welfare of the self and society. Be cautious, we now are very easily carried away with messages that are confusing, misleading, and poisoning our minds with hate and hostility. Almost each of us has a device that carries millions of data. It is a device that is so powerful and so easy to use, but can destroy a nation if it is controlled by those who are not resilient and are easily influenced by the agenda put forth by groups who desire disunity and destruction. We have been reminded by Allah s.w.t di Surah Al-Hujurat verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا  
بِجَهْلَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَدْمِيمًا





Which means: "O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Therefore, we must have a critical attitude, especially in this era of social media and freedom of speech and exchange of ideas. We must continuously reflect – what is the legacy that we have worked on to present to Allah in the hereafter? What were the kind words which we uttered that brought goodness and caused joy? What are our efforts to give our support to those who need it? For example, there is an ongoing effort to provide support to ex-convicts to build a new life, as what is being managed by the Family and Inmates Through-care Assistance Haven (Fitrah) at Masjid En-Naeem. They are in need of volunteer support. Perhaps this can be a platform for us to contribute to the betterment of society as part of our good deeds. Remember, brothers and sisters, the following verse from the Qur'an, Surah Yasin verse 12, that we always hear:

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

Which means: "Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register (Luh Mahfuz)."

In the end, my brothers and sisters, we will return to Allah s.w.t. All of our deeds will be assessed, and Allah s.w.t will reward us duly for each of those deeds. Let us continue all our noble and positive efforts, and improve all the shortcomings that we have in ourselves. May Allah s.w.t. grant us resilience in our faith that can help us manage the difficulties in this world. May Allah s.w.t. also guide us to the path that He is content with, and may Allah include us from amongst His servants who are successful in this life and the hereafter. Amin.

بَارِكْ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا  
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ، أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ  
لِي وَلَكُمْ ، وَلِسَانِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ ، وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ ، فَاسْتَغْفِرُوهُ فَيَا فَوْزَ الْمُسْتَغْفِرِينَ وَيَا نَجَاةَ  
التَّائِبِينَ .

Second Sermon  
10 Zulhijjah 1440H

الله أكبر 7x

الْحَمْدُ لِلَّهِ الَّذِي أَعَادَ الْأَعْيَادَ وَكَرَّرَ. أَحْمَدُهُ سُبْحَانَهُ أَنْ  
خَلَقَ وَصَوَّرَ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
شَهَادَةً يَثْقُلُ بِهِ الْمِيزَانُ فِي الْمَحْشَرِ. اللَّهُمَّ فَصِّلْ وَسَلِّمْ  
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ الْفَائِزِينَ بِالشَّرَفِ  
الْأَفْخَرِ.

أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا  
وَأَنْتُمْ مُسْلِمُونَ.

وَصَلُّوا عِبَادَ اللَّهِ عَلَى رَسُولِ الْهُدَى وَخَيْرِ الْوَرَى فَقَدْ  
أَمَرَكُمْ بِذَلِكَ الْمَوْلَى جَلَّ وَعَلَا حَيْثُ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ  
يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
تَسْلِيمًا.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى رَسُولِكَ الْمُجْتَبَى وَنَبِيِّكَ الْمُصْطَفَى  
سَيِّدِنَا مُحَمَّدٍ أَفْضَلِ الْخَلْقِ وَخَيْرِ الْوَرَى. وَعَلَى آلِهِ وَصَحْبِهِ  
أَهْلِ الصِّدْقِ وَالْوَفَى.

اللَّهُمَّ وَارِضْ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ  
وَعَلِيٍّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقَرَابَةِ أَجْمَعِينَ وَتَابِعِيهِمْ إِلَى  
يَوْمِ الدِّينِ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَغَافِرُ  
الذُّنُوبِ وَالْخَطِيئَاتِ. رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا  
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. رَبَّنَا لَا تَرِغْ قُلُوبَنَا بَعْدَ إِذْ  
هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ. رَبَّنَا  
آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.  
وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ. يَا اللَّهُ يَا عَزِيزُ يَا غَفَّارُ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ، وَإِيتَاءِ ذِي الْقُرْبَى  
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ،  
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوا عَلَى نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ  
مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَذِكْرُ اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.