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Majlis Ugama Islam Singapura

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My Body, My Amanah

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ وَأَعَانَهُ، وَأَوْصَاهُ بِالصَّلَاةِ وَالزَّكَاةِ أَمَانَةً،
وَذَلَّ الَّذِينَ خَانُوا أَوْامِرَهُ خِيَانَةً، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الْبَاعِثُ يَوْمَ
الْقِيَامَةِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سَيِّدُ مَنْ وُلِدَ بِكِنَانَةٍ. اللَّهُمَّ صَلِّ
وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ أَذْعَنُوا لِلَّذِينَ إِذْعَانَةٌ.
أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ. قَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

My dear brothers in Islam,

Let us strengthen our taqwa and worship Allah s.w.t. as though we see Him. If we find this difficult, then let us be reminded that He sees our every action and hears every whisper of the heart and the conscience, for He is the All-Seeing, All-Hearing.

Accordingly, let us strive to fill our lives with speech and action which demonstrate **amanah** – moral **responsibility**. May Allah s.w.t instil in us the unwavering righteous conscience of a

believer, and guide us towards the path of His pleasure. Amin, ya Rabbal 'Alamin.

Blessed congregation,

Do we constantly remind ourselves that on the Day of Resurrection, the Day of Judgement, it will be our very limbs and skins that testify for us and against us, before Allah 'azza wa jalla? Allah says in Surah Fussilat, verse 21:

وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ ۚ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

Which means: *“They will ask their skin furiously, ‘Why have you testified against us?’ It says, ‘We have been made to speak by Allah, Who causes all things to speak, He is the One Who created you the first time, and to Him you are bound to return.’”*

My dear brothers, we risk falling into this very state when we fail to uphold an **amanah**. So, what is **amanah**?

Zumratal Mukminin Rahimakumullah,

Amanah is best understood as a **responsibility** to uphold **trust** with morality, integrity, and honesty. In Islam, it signifies being answerable for duties or **trusts** entrusted to us, not merely in a legal or social sense, but in a deeply ethical and spiritual one as well.

Additionally, ***amanah*** can also mean **trust**. Every single privilege and blessing we possess are **trusts** from Allah s.w.t., and not under our ownership. Privileges from Allah are not given randomly, but with purpose, to be used rightly and to be directed towards goodness. This highlights the essential nature of ***amanah*** in Islam, for it is a principle that recurs across every plane of our social and spiritual lives.

Amanah requires a conscious awareness that one is accountable before Allah. It is a defining trait of a *mukmin*; a believer, and a foundational value that governs one's conduct in personal, communal, and public life.

Zumratal Muslimin Rahimakumullah,

Observe the blessings of Allah, such as our bodies. A Muslim would never say, "My body, my choice." My brothers, is it truly correct to say that this body fully belongs to us?

Our eyesight, our speech, our hearing, and all our bodily functions, are ***amanah*** from Allah s.w.t, and we must use them only for that which pleases Allah s.w.t., and not otherwise.

Remember this hadith of Prophet Muhammad s.a.w. and carry it in your conscience at all times:

لَا تَزُولُ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ؟ وَعَنْ
عِلْمِهِ فِيمَ فَعَلَ فِيهِ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ؟ وَفِيمَ أَنْفَقَهُ؟ وَعَنْ
جِسْمِهِ فِيمَ أَبْلَاهُ؟

Which means: “Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out.” (At-Tirmidhi)

My beloved brothers in faith,

As humble servants of Allah ‘azza wa jalla, we bear this sacred **amanah**. It calls us to honour our bodies as they were created, refraining from unlawful alterations to what Allah has perfected, because Allah says in Surah At-Tin, verse 4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

Which means: “Indeed, We created humans in the finest form.”

Truly Allah s.w.t. has created us in the best form (*ahsani taqwim*), as well as with dignity and sanctity. This perfect design is meant to be taken care of in the Way Allah has ordered, as doing so would uphold our dignity and sanctity as His creations. Just as we handle borrowed valuables with care, we must treat our

bodies with respect, honouring this **trust** through obedience to Allah and treating it the manner He commands.

Remember my brothers, we must stay true to these **amanah**. One day, we will all stand before Allah, Al-Hasīb, the One who takes account of all things. Our mouths will be silent, but our very bodies will speak – telling the true story of how we lived our lives. Every action we take today will either stand as a witness for us or against us.

My dear brothers in faith,

As believers entrusted with countless blessings and **responsibilities**, let us not take lightly the **amanah** placed upon us by Allah s.w.t. Every aspect of our lives are **trusts** and moral **responsibilities** that must be honoured with integrity. As much as Allah has given each of us an agency and a choice to manage their bodies, it is ultimately a responsibility upon every one of us - one that we will be accountable to Him for.

Let us strive to be individuals who uphold these **trusts** with accountability, who speak with truthfulness, act with justice, and live with consciousness of Allah s.w.t. in all our affairs. Seek His guidance so that we could be true to our **trusts** and covenants, and not among those who betray the **responsibilities** entrusted to them.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ.

SECOND KHUTBAH

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ تَعَالَى فِيمَا أَمَرَ، وَانْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ وَزَجَرَ.

أَلَا صَلُّوا وَسَلِّمُوا عَلَى النَّبِيِّ الْمُصْطَفَى، فَقَدْ أَمَرَنَا اللَّهُ بِذَلِكَ حَيْثُ قَالَ فِي كِتَابِهِ الْعَزِيزِ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقَرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنْ مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Dear blessed congregation,

Let us raise our hands in supplication to Allah. With hearts full of sincerity. With deep hope. That Allah will accept this prayer. The plea of a servant who is full of shortcomings, to the Almighty, the All-Hearing. Our prayer is especially for our brothers and sisters who continue to suffer and endure hardship in Gaza. At a time when help from mankind has been cut off, let us, as 'ibadullah

(servants of Allah), turn to the Lord of all worlds – the One who is more powerful than every ruler, mightier than every army – to continue bestowing His aid upon them.

Ya Allah, the All-Hearing Lord who hears every whisper of His servants' hearts, grant us Your forgiveness, for indeed, we are Your servants who often forget and make mistakes. Forgive our past and future sins, those committed intentionally and unintentionally, the small and few and the vast akin to the oceans. And do not let these sins become a barrier that prevents our prayers from being accepted.

O Lord who answers the supplications of His servants, on this blessed day and moment, we bow with sincerity and humility, pleading for a portion of Your mercy, O Most Merciful. Help our oppressed brothers and sisters wherever they may be, especially in Gaza and Palestine.

Ya Allah, Ya Mannan, lighten their burdens, protect them from violence and harm, heal those who are sick and wounded, and provide sustenance for those who are hungry and thirsty.

Ya Latif, Ya Hannan, envelop them in Your mercy, place them within Your divine love, and strengthen their spirits with faith in Your assistance.

Ya Allah, Ya Dzal 'Izzi was-Sultan, replace their fear with peace, their hardship with ease, their anxiety with calmness, and their sorrow with joy.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ
النَّارِ.

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