



SERMON TEXT

STATE OF PAHANG

SEPTEMBER 2025

STAY AWAY FROM GREED

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الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

أَشْهَدُ 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 وَأَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ.

Let us increase our righteousness to Allah the Almighty by doing all that He prescribes and leaving all that He prohibits. May we be blessed by Allah the Almighty in this life and the hereafter.

Dear brothers and sisters,

Our life as believers is a test from Allah the Almighty to see how well we fulfill our responsibilities as His servants and stewards on this earth. These tests come in various forms, as stated by Allah the Almighty in chapter 3 (Surah Ali-Imran) verse 14:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

رُزِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْأَنْعَامِ وَالْحَرْثِ ۚ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ

Which means: *“The enjoyment of worldly desires—women, children, treasures of gold and silver, fine horses, cattle, and fertile land*

has been made appealing to people. These are the pleasures of this worldly life, but with Allah is the finest destination.”

Dear brothers and sisters,

One of the most impactful tests in life is the trait of greed. Greed refers to an excessive desire for wealth, status, power, or worldly matters that never seem to end, causing one to never feel content with what Allah the Almighty has already bestowed upon them. This trait stands in direct contrast to qana’ah, which is the quality of being satisfied and accepting of one’s halal and sufficient sustenance.

This trait of greed becomes a catalyst for various forms of corruption in society as its root lies in the overwhelming desires of the ego, fueled by the whispers of Satan, urging one to defy the commands of Allah the Almighty just as mentioned in a hadith narrated by Imam al-Bukhari and Muslim:

لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ، أَحَبَّ أَنْ يَكُونَ لَهُ وَادِيَانِ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ،

وَيُثَوِّبُ اللَّهُ عَلَى مَنْ تَابَ

Which means: *“If the son of Adam had a valley full of gold, he would want to have two valleys. Nothing fills his mouth but the dust of the grave, yet Allah will relent to whoever repents to Him.”*

Dear brothers and sisters,

Greed is a serious spiritual disease in Islam. It not only causes harm to the individual but also brings negative consequences to society and undermines noble human values. A person driven by greed may resort to deception, lying, and betraying trust—all in pursuit of greater wealth, status, or power. For example, a

greedy trader may cheat in business, an employee may betray his/her responsibilities by accepting bribes or neglecting their duties, and an employer may exploit and oppress his/her workers. In extreme cases, greed can lead individuals to sell their dignity, become scammers, distribute illegal goods, and engage in usury, gambling, get-rich-quick schemes, or unlawful investments.

Greed not only drives a person to crave wealth and worldly pleasures excessively, but it also causes them to disregard the boundaries of what is lawful and unlawful, ultimately stripping the blessings from their sustenance. Prophet Muhammad (peace and blessing of Allah be upon him) warned us about this in a hadith narrated by Imam al-Bukhari, which means: *“A time will come upon people when they will not care from where they acquire wealth—whether from lawful (halal) or unlawful (haram) sources.”*

Dear beloved brothers and sisters,

Greedy individuals are also cursed by Allah the Almighty and distanced from His mercy. In the Hereafter, they will be punished for their stinginess with their accumulated wealth and their refusal to pay tithe (*zakat*) or give to charity. This is clearly stated by Allah the Almighty in chapter 9 (Surah al-Taubah) verse 34: *“Give good news of a painful torment to those who hoard gold and silver and do not spend it in Allah’s cause.”*

In addition, greed leads to a life devoid of peace, the heart remains restless and the soul feels constricted, because one never feels satisfied. True wealth is the richness of the soul, not the abundance of material possessions.

Dear brothers and sisters,

Greed, in its essence, is a blameworthy trait. However, Islam recognizes that there is a praiseworthy form of “greed” i.e. a passionate eagerness in pursuing goodness. This includes striving for knowledge, righteous deeds, charity, reciting the Qur’an, honoring one’s parents, and seeking forgiveness. As expressed by Allah the Almighty in chapter (Surah Ash-Shu’ara) verse 82: *“And He is the One Whom I ardently hope will forgive my sin on the Day of Judgment.”*

This also includes a strong desire to attain paradise and the pleasure of Allah the Almighty, which motivates righteous deeds and draws one closer to Him.

Dear brothers and sisters,

It can be summarized from this sermon that greed can corrupt one's character, disturb inner peace, and destroy social relationships. This is because greed refers to an excessive desire for wealth, status, power, or worldly matters that have no end. It leads to various forms of injustice and oppression when people relentlessly pursue wealth, status, and worldly pleasures without regard for what is lawful or unlawful. Greed also causes individuals to neglect religious obligations such as paying zakat, and it becomes a source of division, hostility, and the loss of blessings in life. Therefore, Muslims must be vigilant and avoid this trait to prevent harm in both this world and the hereafter.

Nevertheless, Muslims are encouraged to compete in doing good such as deepening their knowledge, performing righteous deeds, serving their parents, and seeking the pleasure and forgiveness of Allah the Almighty among other virtuous acts.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّيُّهَا فَاسْتَغْفِرُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

بَارَكَ اللَّهُ 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 اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.