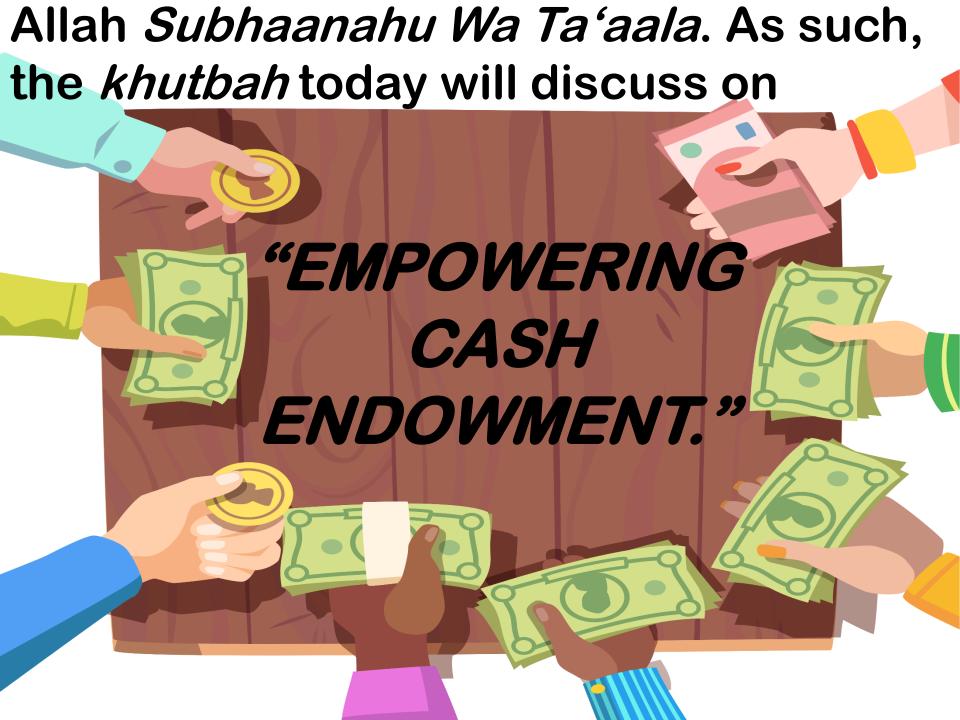


حرالته الرحص الرحي Let us strive to increase our taqwa of Allah Subhaanahu Wa Ta'aala by fulfilling all of His Commands and avoiding all of His prohibitions. May we all attain salvation in this world till the Hereafter.

One of the characteristics of those having utmost taqwa are those that spend (infaaq) their wealth in the path of



Before proceeding with the khutbah, I would like to remind respected audience upon the reminder of Rasulullah in giving full attention to the khutbah being delivered, refrain from

talking and pursuing matters that are in vain. This includes checking the mobile phone while the khateeb is delivering the khutbah.

Waqf (endowment) plays a significant role in developing human beings, and it falls within the category of infaaq (spending) and sadaqah jaariyah (continuous charity). A person who

gives waqffrom his wealth that he loves will nurture his soul unto becoming one that is successful in scraping off stinginess and miserliness. Then, such deed will nurture

compassion, strengthen the brotherhood, inculcate the understanding of utilizing wealth as the bridge that leads one to the pleasure of Allah Subhaanahu Wa Ta'aala.

Allah Subhaanahu Wa Ta'aala mentions in verse 92 of soorah Aal-'Imraan:

"Never will you attain the good [reward]

until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it."

This verse explains that a person will attain the pleasure and reward of Allah if he is willing to spend from his wealth that is beloved to him, for such charity will attain the reward of Allah based on the intention and purpose that is embedded in his heart.

One form of waqfthat is truly needed in these times is the waqf of cash, which is making waqf in

the form of cash or money. It is something that is not widely known, for many of us have the understanding that waqf is typically done by giving away real estate and property only.

From the juristic ruling, according to the consensus reached by the Selangor Fatwa Committee members, it is permissible to make waqfin the form of cash. The main objective in making waqf with cash is to facilitate for the waaqif (endower) to spend from his wealth according to his ability. It can instill the cooperative attitude that conceptualizes the spirit

of mutual aid and helping one another. With the collection of cash waqf, it makes it easier to be channeled for the sake of Islam, the welfare and socio-economic development of the

Muslim ummah. Cash is also needed in developing lands that have been endowed, so that the endower can reap its reward sooner and the recipients will enjoy its benefit.

Allah Subhaanahu Wa Ta'aala has promised tremendous reward for those that spend from their wealth, as the Prophet had stated that the rewards for those making waqfwill not

discontinue even after their demise.

In the *hadeeth* of Abu
Hurayrah *radiyAllaahu*'anh, Rasulullah said:

"When a man dies, his deeds come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him."

(Muslim)

As such, Jaabir radiyAllaahu 'anhuma, a Companion of Rasulullah , stated that the practice of making waqf became the part of the culture of the Companions of Rasulullah وسيلم

Therefore, we as the ummah of Prophet Muhammad that have been bestowed with the rizq (provision) from Allah Subhaanahu Wa Ta'aala, it is only befitting that we follow the footsteps of the

Companions in making waqfas a manifestation of our shukr (gratefulness) upon the ni'mah (bounties) bestowed by Allah upon all of us.

The Selangor Islamic Religious Council (MAIS), through the Selangor Waqf Corporation, has made available several facilities in aiding Muslim communities to perform the waqf of cash.

Among them is making waqfthrough local bank services, direct contributions into waqf funds that are placed in various masaajid (pl. of masjid), and salary deductions. The waqf

funds collected and the cash waqfwill be channeled for masjid developments, suraus, schools, medical facilities, real estate development, building educational institutions, and various other types of benefits.

For your very information, the total amount of waqf collected in the past has been utilized. Among them is the building of

57 *masaajid*, 56 *suraus*, 32 schools, and many others.

This coincides with the reminder from Allah that we are to always make *infaaq* of our property

through waqf, charity, and many more, for as long as we are still alive, as He mentions in verse 10 of soorah al-Munaafiqoon:

"And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only

You would delay me for a brief term so l would give charity and be among the righteous.""

Indeed, endowment in the form of cash or money has been long implemented in several Muslim countries throughout the world. For example, in 1533, waqfof cash became very

popular and widely accepted by Muslim communities in Istanbul, Turkey. It was not only for religious purposes, but also utilized to finance municipal infrastructure for the 'Uthmaaniyyah

administration such as constructing roads, bridges, commerce centers, and others.

In the United States, the trust foundation that administers the wealth of

the Muslims has implemented cash endowment since 1971. In result, they were able to purchase buildings to be converted into masjid, schools, colleges, and others.

In Singapore, cash waqf was introduced in 1972. More than 200,000 Muslim employees have made contributions via salary deductions through their employers, channeled to the

Islamic Religious Council of Singapore (MUIS). Hence, more than 7 million dollars are accumulated annually for the building of mosques and religious activities.

History has recorded that when the Islamic College of Malaya was established in Klang, aside from the palace that was given as waqf by the late Sultan Hishamuddin Alam Shah rahimahullaah,

cash contributions were also received from several philanthropists including the governments of Saudi Arabia, Kuwait, Bahrain, Egypt, Brunei, and private individuals, that this

prestigious Islamic education was able to run its operations successfully. Such was the very role of endowment including the cash form, all of which plays significant role

towards human development.

Verily, the wealth that we give away as waqfwill increase our deeds when facing the misery of the Hereafter. It was narrated from Abu Hurayrah

radiyAllaahu 'anh that

Rasulullah said:

"The rewards of the good deeds that will reach a believer after his death are:

Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers;

a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death." (ibn Maajah) To end today's khutbah, let us altogether ponder upon the following recommendations:

1. The Muslim ummah must have certainty that waqfis a practice that is highly recommended in Islam and it will be tremendously rewarded in the Hereafter.

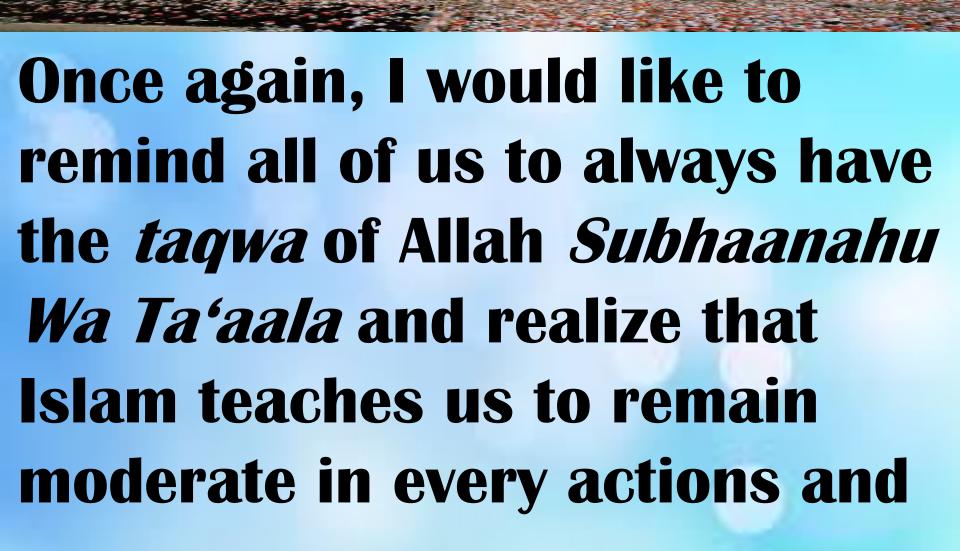
2. The Muslim ummah must comprehend that waqfis not only confined to cemeteries, masaajid, and Islamic schools, but all types of wealth that benefits the religion and ummah.

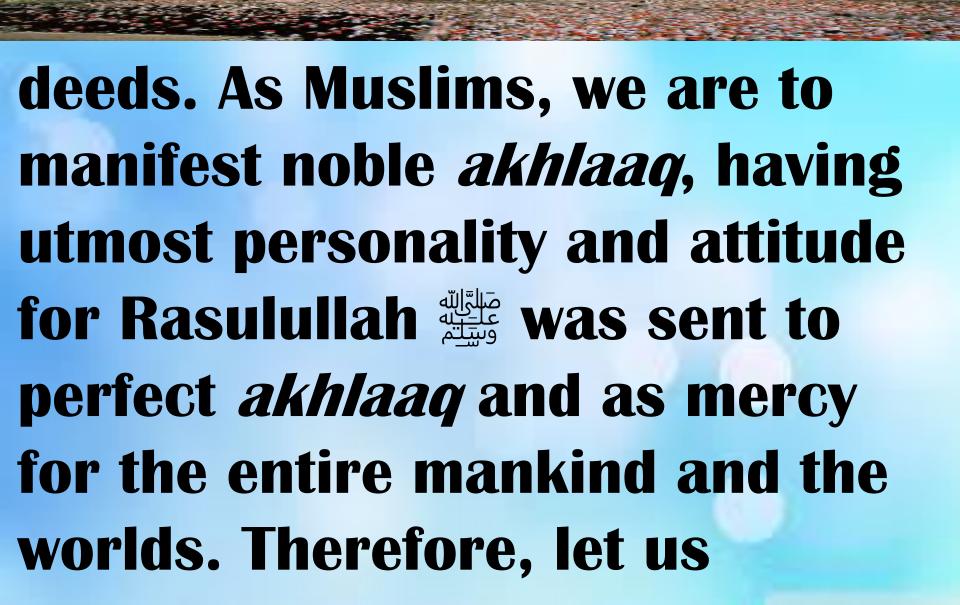
3. The Muslim ummah must altogether empower the waqfof cash continuously, which includes salary deduction to the Selangor Waqf Corporation.

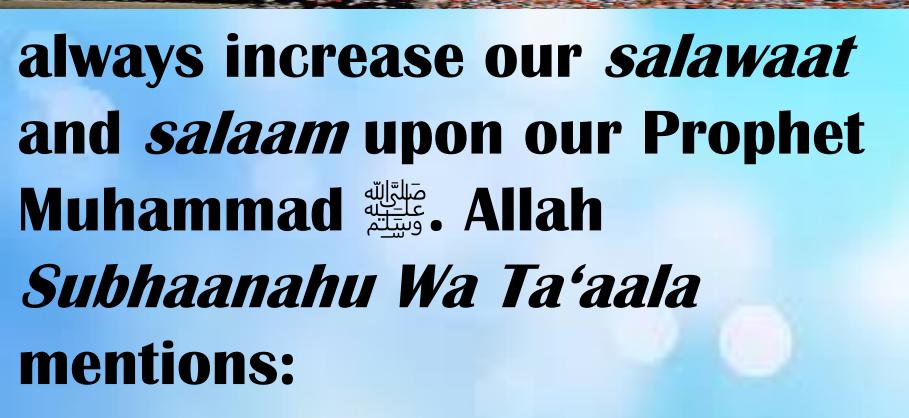
"And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous."

(Aal-'Imraan 3:115)

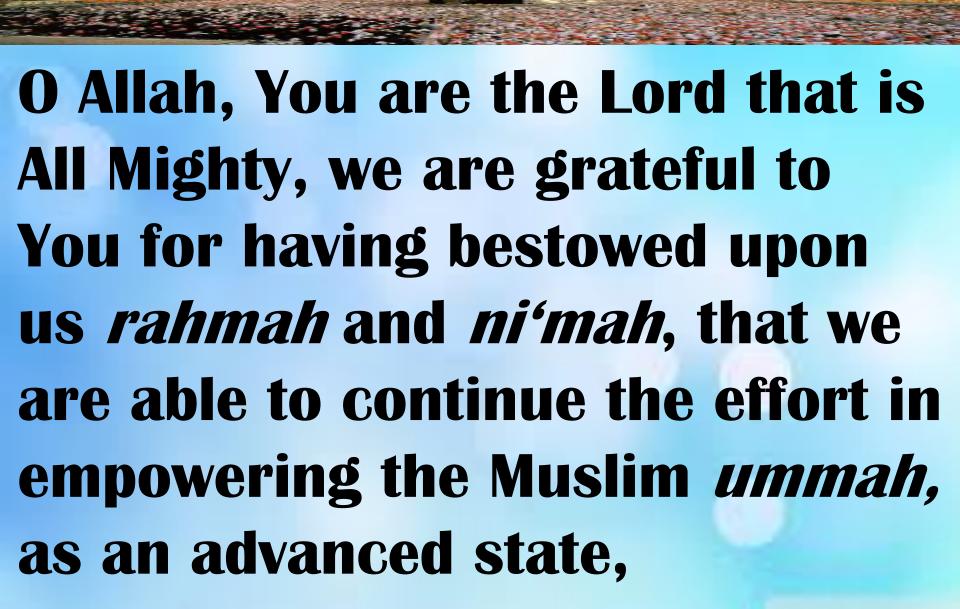
THE SECOND KHUTBAH







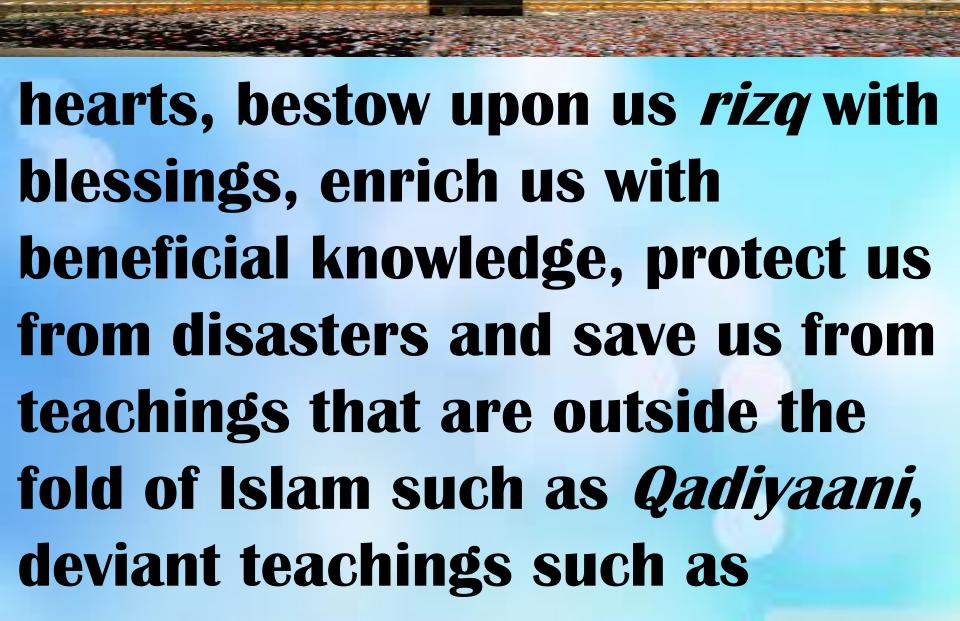
"Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him | peace." (al-Ahzaab 33:56)

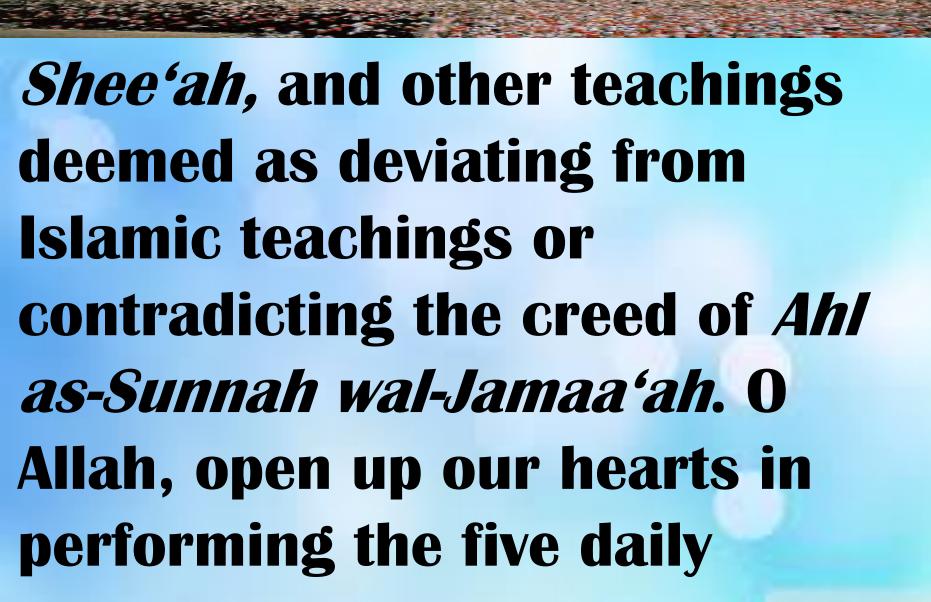


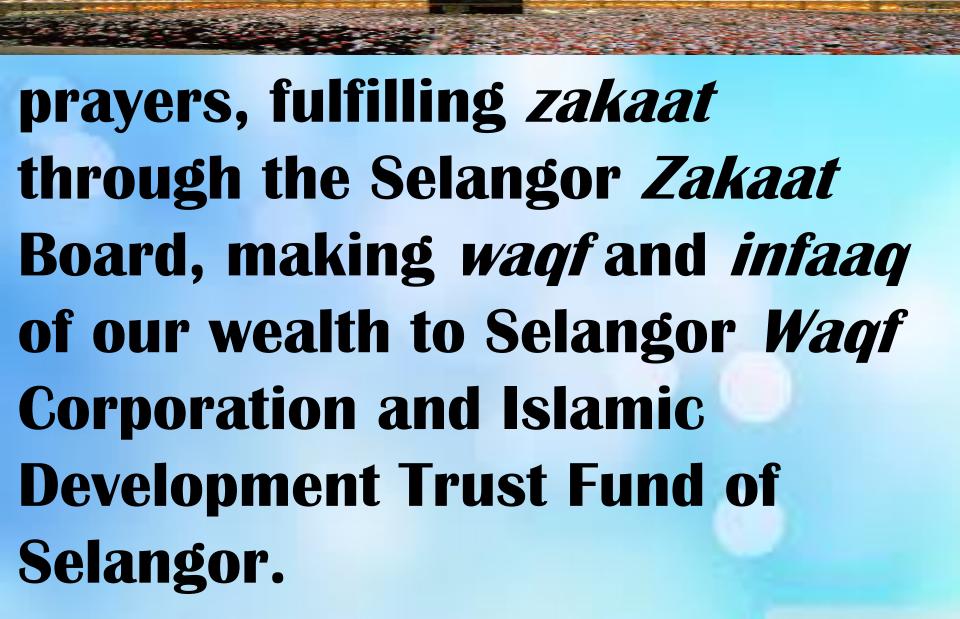


prosperous and providing welfare, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.











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