



"THE LOST BLESSINGS"

الْحَمْدُ لِلَّهِ الْقَائِلِ: مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ عَزَّ وَجَلَّ بَيْنَ يَدَيِ السَّاعَةِ بَشِيرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا، فَأَدَّى الْأَمَانَةَ، وَبَلَغَ الرِّسَالَةَ، وَجَاهَدَ فِي سَبِيلِ رَبِّهِ حَتَّى آتَاهُ الْيَقِينَ. اللَّهُمَّ فَصِّلْ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آئِلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! أَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَموتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ .

Dear blessed Muslims,

Alhamdulillah, let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala*, by abiding all of His Commands and avoiding all of His prohibitions. May we all be granted with *tawfeeq* (aid) and *hidaayah* (guidance), and also attain success in this world and the Hereafter.

The title of today's *khutbah* is "**THE LOST BLESSINGS.**"

Dear blessed audience,

Among the matters that always cause worries to the heart is having adequate wealth. Yes, possessing wealth that is sufficient is from among the causes of life's wellbeing. With wealth, we are able to raise a family and provide the best resources. Such as a comfortable dwelling, reliable vehicle, nutritious food, quality education, and health that is cared for. Hence, sufficiency of possession is very important, for it signifies that we have been blessed by Allah *Subhaanahu Wa Ta'aala*, as mentioned by Prophet Muhammad صلى الله عليه وسلم in a *hadeeth* narrated by Hakeem bin Hizaam:

يَا حَكِيمُ ، إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ ، فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ

فِيهِ

¹ al-Baqarah 2:261.



“O Hakeem! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it...”

(al-Bukhaari)

Unfortunately, many would become agitated when it comes to the matter of wealth. Among the grouses that we often come across is that the pay is never enough. We would work day and night, and yet it still is not enough. Our possessions would often become dysfunctional. Our spouses and children would often become ill. All of these require money.

Hence, can all these worries be explained? Does it have a correlation with the issue of **barakah** (blessings)?

Dear respected Musiims,

The ‘*ulamaa*’ (scholars) have explained that *barakah* refers to abundant good. That it increases from its previous state. It is also **continuous** and uninterrupted. *Barakah* also refers to *rizq* (sustenance) and favors bestowed by Allah *Subhaanahu Wa Ta’aala*, who has granted a plethora of good upon all of us.

Let us relate all of these *barakah* with our lives. Indeed, to ensure *barakah* within our lives, whether the household, wealth, or even livelihood, ponder upon what Allah *Subhaanahu Wa Ta’aala* mentions in verse 96 of soorah al-A’raaf:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

“And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning.”

In this verse, Allah *Subhaanahu Wa Ta’aala* stated that the main condition in earning *barakah* is **to have *imaan* (belief) and *taqwa*** unto Him with perfection.

Blessed audience,

Then, do we all truly have *imaan* and *taqwa* of Allah *Subhaanahu Wa Ta’aala*? Verily, among the traits of the believers is that they are truly obedient to the commands of Allah *Subhaanahu Wa Ta’aala*. They would listen to the commands of Allah *Subhaanahu Wa Ta’aala* and fulfill them without question. Allah *Subhaanahu Wa Ta’aala* mentions in verse 36 of soorah al-Ahzaab:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا ﴿٣٦﴾



"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error."

Therefore, it is the obedience and adherence in performing all of the commands from Allah *Subhaanahu Wa Ta'aala*, that is the proof of *imaan*. Those having utmost *imaan* and obedience, they are the ones having **utmost taqwa**. Hence, *barakah* will shower upon them. Similarly with the bees, swarming at flowers laden with honey.

Dear blessed audience,

Are we like those honey-laden flowers, capable of attracting the bees? Do we really possess *taqwa* that we would invite *barakah* to come upon us?

Remember! One of the characteristics of those having utmost *taqwa* is that they would ardently protect the sanctity of their wealth. They will not allow their possessions to mix with that of others. They worry that the presence of others' wealth will diminish their *taqwa*, hence deprived of *barakah* within their lives and wealth.

Allah *Subhaanahu Wa Ta'aala* mentions in verses 24-25 of soorah al-Ma'aarij:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

"And those within whose wealth is a known right. For the petitioner and the deprived."

According to al-Imaam as-Suyooti, '*haqqun ma'loom*' (a known right) refers to ***zakaat***. Hence, whether realize or not, within our wealth and income, there is '*zakaat*' that is *wajib* (obligatory) to be fulfilled. If it is not fulfilled, then we have deliberately deprived the rights of others, meaning the rights of the *asnaf* (*zakaat* recipient) to mix with our wealth. As a result, we would utilize it unknowingly.

Imagine that while we are buying food, within that food is a portion that rightfully belongs to others. When purchasing a house, a part of that dwelling actually belongs to the rights of others. When buying a car, part of that vehicle rightfully belongs others. Even the garment that we don on our body, a portion of it remains as the rights of others.

Therefore, doesn't that imply that such person has **usurped** and **utilized** the possessions of others, which are not his or hers, without consent?

Respected audience,

Indeed, purifying our wealth from mixing with the rights of the *asnaf* is an obligation. Actually, it is very simple, which is by fulfilling *zakaat*. Through *zakaat*, we can attain so many benefits and goodness. Among them:



First, *zakaat* can **nourish** one's wealth that it will continue to grow and prevent its giver from becoming poor. Just as Abu Hurayrah *radiallahu 'anh* narrated that Prophet Muhammad صلى الله عليه وسلم said:

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ

"Charity does not in any way decrease the wealth."

(Muslim)

Second, *zakaat* can prevent **evil** death and also the **wrath** of Allah *Subhaanahu Wa Ta'aala*. Anas bin Maalik *radiallahu 'anh* narrated that Prophet Muhammad صلى الله عليه وسلم said:

إِنَّ الصَّدَقَةَ تُطْفِئُ غَضَبَ الرَّبِّ، وَتَدْفَعُ مِيتَةَ السُّوءِ

"Indeed charity extinguishes the Lord's anger and it protects against the evil death."

(at-Tirmidhi)

Third, *zakaat* can provide tranquility within the heart and protection from anxiety. Abu Hurayrah *radiallahu 'anh* narrated that Prophet Muhammad صلى الله عليه وسلم said:

مَثَلُ الْبَخِيلِ، وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلِمَهُمَا جُبَّتَانِ مِنْ حَدِيدٍ مِنْ ثُدْيَيْهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَغَتْ أَوْ وَفَرَتْ عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ، وَأَمَّا الْبَخِيلُ فَلَا يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا فَهُوَ يُوسِّعُهَا وَلَا تَتَّسِعُ

"The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the almsgiver wants to give in charity, the cloak becomes capacious till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide."

(al-Bukhaari)

Dear blessed Muslims,

Indeed, in ensuring that the Muslims in Selangor will be able to fulfill *zakaat* with ease, *Lembaga Zakat Selangor* (LZS or Selangor *Zakaat* Board) has offered various payment mechanisms, whether through the Internet, salary deduction, credit card, and many others.

Then, all *zakaat* funds, which are collected only from the Muslims, will be disbursed immediately to all eight (8) categories of *asnaf* from amongst the Muslims, namely the poor, needy, 'aamil, mu'allaf, riqaab, ghaarimeen, fee sabeelillaah, and ibn sabeel.



This is in line with what has been decreed by His Royal Highness the Sultan of Selangor that *zakaat* distribution in the state of Selangor is only for the Muslims, especially for the poor and needy. While *zakaat* disbursement for the non-Muslims is allowed **only if it serves as the cause for the recipient to embrace Islam, under the *asnaf* category of *mu'allafati quloobuhum***. This matter must be thoroughly understood, so that it will not cause uproar within the society.

May the *khutbah* today grant us the awareness upon the importance of seeking *barakah* in our wealth and possession, thus motivating us to always preserve them through *zakaat*.

Dear blessed audience,

To end the *khutbah* this time, I sincerely implore and invite fellow Muslims to reflect upon the following lessons as guidance in our lives:

1. The Muslim *ummah* must have certainty that only wealth that is lawful and blessed will guarantee that one will enjoy a life that is pleasing to Allah *Subhaanahu Wa Ta'aala*.
2. The Muslim *ummah* must be well informed that among the causes for *barakah* to be lost within the wealth is negligence in fulfilling *zakaat*.
3. The Muslim *ummah* must strive unto becoming those possessing utmost *imaan* and *taqwa* of Allah *Subhaanahu Wa Ta'aala*, which is the main condition of attaining *barakah* in this life.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

“And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.”

(al-Baqarah 2:265)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ
وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.



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



THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

وَقَالَ اللَّهُ تَعَالَى : إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

“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)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ اعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ وَدَمَّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ. وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِّمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لِيُولِّيَ عَهْدِ سَلَاطُونِ، تَعَكُّوْا أَمِيرَ شَاهِ



إِبْنِ السُّلْطَانِ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِّ، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنِّكَ
وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ اَطْلُ عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ
وَالْبِلَادِ، وَبَلِّغْ مَقاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرِّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed *rahmah* and *barakah* upon this state, which continues to remain advanced and prosperous, with its residents united under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

Hence, we sincerely beseech You, O Allah, strengthen our *imaan* and creed according to that of *Ahl as-Sunnah wal-Jamaa'ah*, and protect us from teachings that are outside the fold of Islam such as *Ahmadiyah* or *Qadiyani* and teachings declared as astray such as *Shee'ah* and *Islam Jamaa'ah*. O Allah, *Ya Rahmaan, Ya Raheem*, unite our hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from calamities. O Allah, bestow upon us guidance in performing the five daily prayers in congregation, fulfilling *zakaat* through *Lembaga Zakat Selangor* (Selangor *Zakaat* Board), making *waqf* and *infaaq* of our wealth to *Perbadanan Wakaf Negeri Selangor* (Selangor *Waqf* Corporation) and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor).

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. رَبَّنَا آتِنَا
فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
عِبَادَ اللّٰهِ، إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٦٠﴾
فَاذْكُرُوا اللّٰهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ ۗ
يُعْطِكُمْ وَلَذِكْرُ اللّٰهِ أَكْبَرُ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُونَ.
