



جباةان اءاماء اسلام سلانءور

JABATAN AGAMA ISLAM SELANGOR

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THE LOST BLESSINGS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***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

#bahagianpengurusanmasjid

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:

“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)?

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:

*“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.

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:**

“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.

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:

“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 *waajib* (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?**

Indeed, purifying our wealth from mixing with the rights of the *asnafis* 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

*radiy*Allaahu ‘anh narrated
that Prophet Muhammad

صلى الله
عليه وسلم said:

***“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

radiyAllaahu 'anh

narrated that Prophet

Muhammad صلى الله عليه وسلم said:

***“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 *radiyAllaahu ‘anh* narrated that Prophet Muhammad صلى الله عليه وسلم said:

“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)

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*.

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.


“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)



**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)




**O Allah, You are the Lord that is
All Mighty, we are grateful to
You for having bestowed upon
us *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 *Ahmadiyyah* or
Qadiyaani 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).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**