



جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

...



***THE BEST  
PRACTICE FOR  
ZAKAATAL-FITR***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 attain success in this  
world and the Hereafter.**



Let us internalize upon the *khutbah* today titled ...



***THE BEST  
PRACTICE FOR  
ZAKAATAL-FITR***

#bahagianpengurusanmasjid

In the month of  
Ramadaan, there is an  
obligation upon Muslims  
that is to be fulfilled,  
namely *zakaat al-fitr* (or  
*zakaat fitrah*). It is *waajib*  
(obligatory) upon every  
Muslim, whether a free

person or a slave,  
obligated upon oneself  
and also all of his  
dependents. The  
ordainment for *zakaat*  
*al-fitr* is only once a  
year, which is from the

moment                      Ramadaan  
begins, and ends on 'Eid  
al-Fitr.

ibn 'Abbaas *radiyAllaahu*  
*'anhuma* narrated that:

***“The Messenger of Allah  
ﷺ enjoined zakaat al-fitr  
as a purification for the  
fasting person from idle  
talk and obscenities,  
and to feed the poor.”***

***(Abu Dawood and ibn Maajah)***



Historically, *zakaat al-fitr* was legislated in the 2<sup>nd</sup> Hijri year, which coincided with the ordainment of Ramadaan fasting. This indicates that *zakaat al-fitr* is closely intertwined with

the *'ibaadah* (worship) of fasting. Those that purposely ignore the obligation of *zakaat al-fitr*, in reality, they have failed to sow the seeds of *taqwa* within themselves. While the utmost

*hikmah* (wisdom) in fasting  
is to instill *taqwa* within  
the self.

Allah *Subhaanahu Wa*  
*Ta'aala* mentions in verse  
183 of soorah al-Baqarah:

***“O you who have  
believed, decreed  
upon you is fasting as  
it was decreed upon  
those before you that  
you may become  
righteous.”***

The implementation of *zakaat al-fitr* in general is easy to be executed without much question. This is because its rate is quite minimal for most people, which is RM7 per individual. For a family



**that consists of two  
parents and three  
children, the total amount  
comes to RM35.**

**However, in Selangor  
since 2018, we have been  
encouraged to fulfill our**

*zakaat al-fitr* according to the type of rice that we regularly consume. Say if we typically consume the expensive type of rice, then we are highly encouraged

to fulfill our *zakaat fitrah* whether at RM14 or RM21 per person.

This recommendation is in accordance with the practice of the

**Companions of the  
Prophet, as mentioned  
by ibn ‘Umar  
*radiyAllaahu ‘anhuma:***

***“The Prophet ﷺ ordered (Muslims) to give one Sa’ of dates or one Sa’ of barley as zakaat al-fitr. The people rewarded two Mudds of wheat as equal to that.”***

***(al-Bukhaari)***



Therefore, the practice of fulfilling *zakaat al-fitr* according to the price of rice that is normally consumed, in reality, is very good and more in line with the spirit of *zakaat al-fitr* itself. It is

also in accordance with  
the will of Allah  
*Subhaanahu Wa Ta'aala*  
that highly encourages us  
to give with that which is  
better, especially in  
matters regarding to  
fasting.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 184 of soorah al-Baqarah:

***“And whoever volunteers excess - it is better for him.”***

Truthfully, the obligation of *zakaat* and *al-fitr* complements the *'ibaadah* of fasting in Ramadaan. Giving away wealth in the form of *zakaat* requires firm *imaan* (faith). If we

become generous and  
have no qualm in giving  
away more wealth,  
meaning we fulfill *zakaat*  
*al-fitr* according to the  
type of rice that we  
consume, then it  
indicates that we were



successful in getting rid  
of stinginess (*bakheel*)  
from our hearts.  
However, if we become  
wishy-washy or still  
debate on which type to  
give, then it only means  
that we are still

overpowered by our  
desire. We still have  
ways to go before  
attaining the degree of  
*taqwa*.

The *darajah* (degree) of *taqwa* for the fasting person is very important, for it can cause the individual to change, before and after Ramadaan. For example, prior to Ramadaan a

person is known to be stingy. But after Ramadaan, he became generous so that proves that fasting was effective upon that person. However, if the person remained the same, then

it is feared that he had failed to attain the level of *taqwa* and the fasting that he did were in vain for he failed to educate himself.

Aside from that, those that were successful in



attaining the *darajah* of  
*taqwa* through their  
fasting that they became  
generous and likes to  
give *zakaah* and *sadaqah*  
(charity), then Allah  
*Subhaanahu Wa Ta'aala*  
promised to enter them

into Paradise that is  
very extraordinary.

In the *hadeeth* of 'Ali  
bin Abi Taalib  
*radiyAllaahu 'anh,*  
Rasulullah ﷺ said:

***“Indeed in Paradise there are chambers whose outside can be seen from their inside, and their inside can be seen from their outside.” A Bedouin stood and said: “Who are they for O Prophet of***

***Allah?” He said: “For those who speak well, feed others, fast regularly, and perform salaah for Allah during the night while the people sleep.”***

***(at-Tirmidhi)***

Look at the promises of  
the Prophet ﷺ and Allah  
*Subhaanahu Wa Ta'aala*  
upon those having utmost  
*taqwa*, that they have  
been prepared with  
special rewards. It is a  
special reward for those

that had successfully attained the level of *taqwa*. Such is the case, how *zakaat al-fitr* can complement our fasting and serve as the indicator for our level of *imaan*.



When is the time for us to fulfill the obligation of *zakaat al-fitr*?? According to Imaam ash-Shaafi'i, *zakaat al-fitr* can even be fulfilled from the first day of Ramadaan, just to avoid one from forgetting

to fulfill it later on. This practice is valid and it is actually better so that we can avoid from having to rush to fulfill it in the final moments. It becomes *haraam* (impermissible) and sinful if one becomes

negligent or forgetful in fulfilling *zakaat al-fitr* past the 1<sup>st</sup> of Shawwaaal. Even then, *zakaat al-fitr* must still be fulfilled through LZS (Selangor *Zakaat* Board) counters or via online, and it will be

deemed as *qadaa'* (make-up) for that *zakaat*.

Remember, the *hukm* (ruling) in expediting the fulfillment of *zakaat al-fitr* including its *qadaa'* is *waajib*. This is because if

one continues to delay his *zakaat al-fitr*, then it means he will continue to remain in the state of *haraam* and sinful all the while. God forbid, if he dies, then he dies in a state of owing a debt to

Allah *Subhaanahu Wa  
Ta'aala.*

**Before ending the sermon  
this time, the following are  
several matters than can  
be taken as guidance:**



1. The Muslim *ummah* must duly comprehend that *zakaat al-fitr* is an *'ibaadah* that holds the biggest secret within the *'ibaadah* of fasting in attaining *taqwa*.

2. The Muslim *ummah* must perform *zakaat al-fitr* according to its capacity, which is by selecting the rate that is suitable for them.

3. In general, the Muslim *ummah* would fulfill *zakaat al-fitr* without much issues. Similarly, that should be the case with *zakaat* of wealth (*al-maal*), that it is fulfilled without much question.

***“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.”***

***(Soorah al-Baqarah 2:265)***




**THE SECOND  
KHUTBAH**





**Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.**



**O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)**



**through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),**



**and to the orphans through  
Darul Ehsan Islamic  
Foundation (YIDE).**





**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**