



جباةان اءاماء اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

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**ZAKAAT AL-FITR:
A MEANINGFUL
OBLIGATION**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I call upon all of us to
altogether strive in
increasing our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* by performing all
of His Commands and
leaving out all of

His prohibitions. Let us give full attention to the sermon that is being delivered. Do not speak and do not get carried away with our cellular phones. May this *khutbah* benefit us all.

On this glorious day, I will discuss upon a *khutbah* titled



**ZAKAAT AL-FITR:
A MEANINGFUL
OBLIGATION**

The obligation of *zakaat al-fitr* (or *zakaat fitrah*) is based on numerous proofs, among them is the *hadeeth* of ibn ‘Umar *radiyAllaahu ‘anhuma*, whom narrated:

“The Prophet (ﷺ) ordered the people to pay zakaat al-fitr before going to the ‘Eid prayer.’”

(al-Bukhaari)

The *hukm* (ruling) of fulfilling *zakaat al-fitr* is *waajib* (obligatory) and denying its obligation is sinful. However, the obligation of *zakaat al-fitr* does not merely free us from sinning, for it has

tremendous meaning for
the poor in bringing them
happiness on the day of
'Eid.

According to the *Shara'*,
the legislation of *zakaat*
al-fitr has great

significance, where
among them is purifying
the soul from traits of
mazhmoomah
(dispraised), cleansing
one's self from deeds
that are in vain,

and sharing
joyfulness with fellow
Muslims. Such matter
was mentioned in the
hadeeth of ibn
'Abbaas *radiyAllaahu*
'anhuma:

“Rasulullah

(ﷺ)

***prescribed zakaat al-fitr
as a purification for the
fasting person from idle
talk and obscenities,
and to feed the poor.”***

(Abu Dawood)

It is *waajib* to fulfill *zakaat al-fitr* during its stipulated times, which is after the sunset on the last day of Ramadaan up until right before *salaat al-‘Eid* is performed. This is because the objective

of *zakaat al-fitr* is to
meet the needs of the
fuqaraa' (poor) and
masaakeen (needy)
from having to beg
others on '*Eid al-Fitr*.

In the state of Selangor, the official fatwa has stated that *zakaat al-fitr* is *waajib* to be fulfilled based upon the staple food of the Muslims within the state, which is rice or converted to its

current market rate. The amount of rice for *zakaat al-fitr* that is *waajib* to be fulfilled is one Baghdad *sa'* (bushel), which is equivalent to approximately 2.6 kilogram of

Super Tempatan Gred A
rice. This is then
converted to its market
price or equivalent
monetary value for that
exact amount of rice in
weight.

However, we are recommended to fulfill *zakaat al-fitr* according to the the type or grade of food stuff that is higher than what we normally consume

daily, based on our capabilities. In this regard, ibn ‘Umar *radiyAllaahu ‘anhuma* stated:

“Rasulullah ﷺ ordered (Muslims) to give one sa‘ of dates or one sa‘ of barley as zakaat al-fitr. The people made two mudd (half of sa‘) of wheat as its equivalent.”

(al-Bukhaari)

Hence, those who are able can fulfill their *zakaat al-fitr* according to the type of rice that they consume, whether priced at RM14 or RM21 or even much higher. This would be best for the person,

according to his own
capability.

Let us altogether fulfill
our *zakaat al-fitr* from
early on. There is no
need for us to

procrastinate until the
last moments in fulfilling
our *zakaat al-fitr*,
specifically the morning
of the 1st of Shawwaal,
with the excuse that it is
the most preferred time.
In reality, the *Shara'* has

allowed us to pay *zakaat al-fitr* even from the first night of Ramadaan.

Jumhoor fuqahaa' (the majority of the jurists) are of the opinion that if *zakaat al-fitr* is fulfilled

after *salaat al-‘Eid* and
before sunset of 1st
Shawwaaal, then its ruling
is *makrooh* (detestable).
If *zakaat al-fitr* is delayed
until after sunset of 1st
Shawwaaal, then such act
is *haraam* (unlawful) and

sinful, but the *zakaat* is valid and considered as *zakaat qadaa'* (make-up). Even then, it is incumbent for the person to perform *tawbah* (repentance) immediately and regret his act of procrastination.

However, if there are still those that missed out on the deadline to pay *zakaat al-fitr*, whether due to forgetfulness or intentionally, then it becomes *waajib* for the person to make *qadaa'*

immediately and not
delay it any further until
the next Ramadaan
comes. It is *waajib* upon
the person to make
qadaa' of *zakaat al-fitr*.
Even if one remembers
to fulfill the obligation of

zakaat al-fitr after the month of Shawwaaal has ended, he or she can still perform *qadaa'* of *zakaat al-fitr*, whether at actual *zakaat* counters or online, under the category “*qadaa' zakaat.*”

Know that Allah
Subhaanahu Wa Ta'aala
has promised those that
performed *zakaat al-fitr*
with tremendous reward
in Paradise. In the
hadeeth of 'Ali bin Abi
Taalib *radiyAllaahu 'anh,*

Rasulullah ﷺ had 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
Messenger 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)

While, those that are stingy and refuse to fulfill *zakaat al-fitr*, they are deemed as deniers of the Recompense, as Allah *Subhaanahu Wa Ta'aala* mentions in verses 1-3 of soorah al-Maa'oon:

“Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor.”

On this very opportunity, I would like to remind those that are either working or residing in the state of Selangor to fulfill their *zakaat* obligation within

the state through
the *'aamileen*
(representatives) that
have been officially
appointed by Selangor
Zakaat Board, so that its
funds can be distributed
to over 70,000 poor and

needy *asnaf* (*zakaat*
recipient) families within
this state.

This coincides with what
has been commanded by
Prophet Muhammad ﷺ
that *zakaat* is to be

collected and disbursed at
the original location where
the wealth is located at.

Narrated ibn ‘Abbaas
radiyAllaahu ‘anhuma:

Rasulullah ﷺ had sent

Sayyiduna Mu‘aadh bin

Jabal to Yemen for *da‘wah*

and said:

“Then teach them that Allah has made it obligatory for them to pay the zakaat from their property and it is to be taken from the wealthy among them and given to the poor.”

(al-Bukhaari)

In addition, those administering *zakaat al-fitr* affairs must remain honest and *amaanah* (trustworthy) in their tasks. This is because Allah *Subhaanahu Wa Ta'aala* will be angered

by those that abuse
their position and
consume *zakaat*
funds through
unlawful means.

Narrated Abu Humayd as-Sa'idi *radhiyAllaahu 'anh*:
Rasulullah ﷺ appointed
a man from the tribe of
Bani Asad, called ibn al-
Utaybiyyah to collect the
zakaat. When he returned
(with the money) he said

(to the Prophet), *“This is for you and this has been given to me as a gift.”* The Prophet (ﷺ) stood up on the pulpit (Sufyaan said he ascended the pulpit), and after glorifying and praising Allah, he said,

“What is wrong with the employee whom we send (to collect zakaat from the public) that he returns to say, “This is for you and that is for me?” Why didn’t he stay at his father’s and mother’s house to see

whether he will be given gifts or not? By Him in Whose Hand my life is, whoever takes anything illegally will bring it on the Day of Resurrection by carrying it over his neck.”

To end this *khutbah*,
the following are
several matters than
can be taken as
guidance:

1. The Muslim *ummah* must comprehend that *zakaat al-fitr* is an *'ibaadah* (act of worship) that holds a great secret alongside the *'ibaadah* of

**fasting, in nurturing
charitable nature
within the Muslim
individual.**

2. Every individual within the Muslim *ummah* that is obligated to fulfill *zakaat al-fitr* must fulfill that obligation according to their capability,

**getting it done from
early on, in avoiding
the risk of
forgetfulness.**


3. Muslims that are working or residing in Selangor must fulfill their *zakaat* within the state through Selangor *Zakaat* Board or its representatives.

“Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakaah, and they bow [in worship].”


(Soorah al-Maa'idah 5:55)



**THE SECOND
KHUTBAH**




**O Allah! We seek refuge in
You from severe trials, from
being afflicted with
calamities, from evil in
destiny, and from the joy of
the enemies upon the
tribulations and misfortunes**




that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect us from calamity and disaster,




**from massive flood and
extreme heat. O Allah! You
are our One and Only
Savior, we humbly beg You
to save Masjid al-Aqsa in
Palestine.**



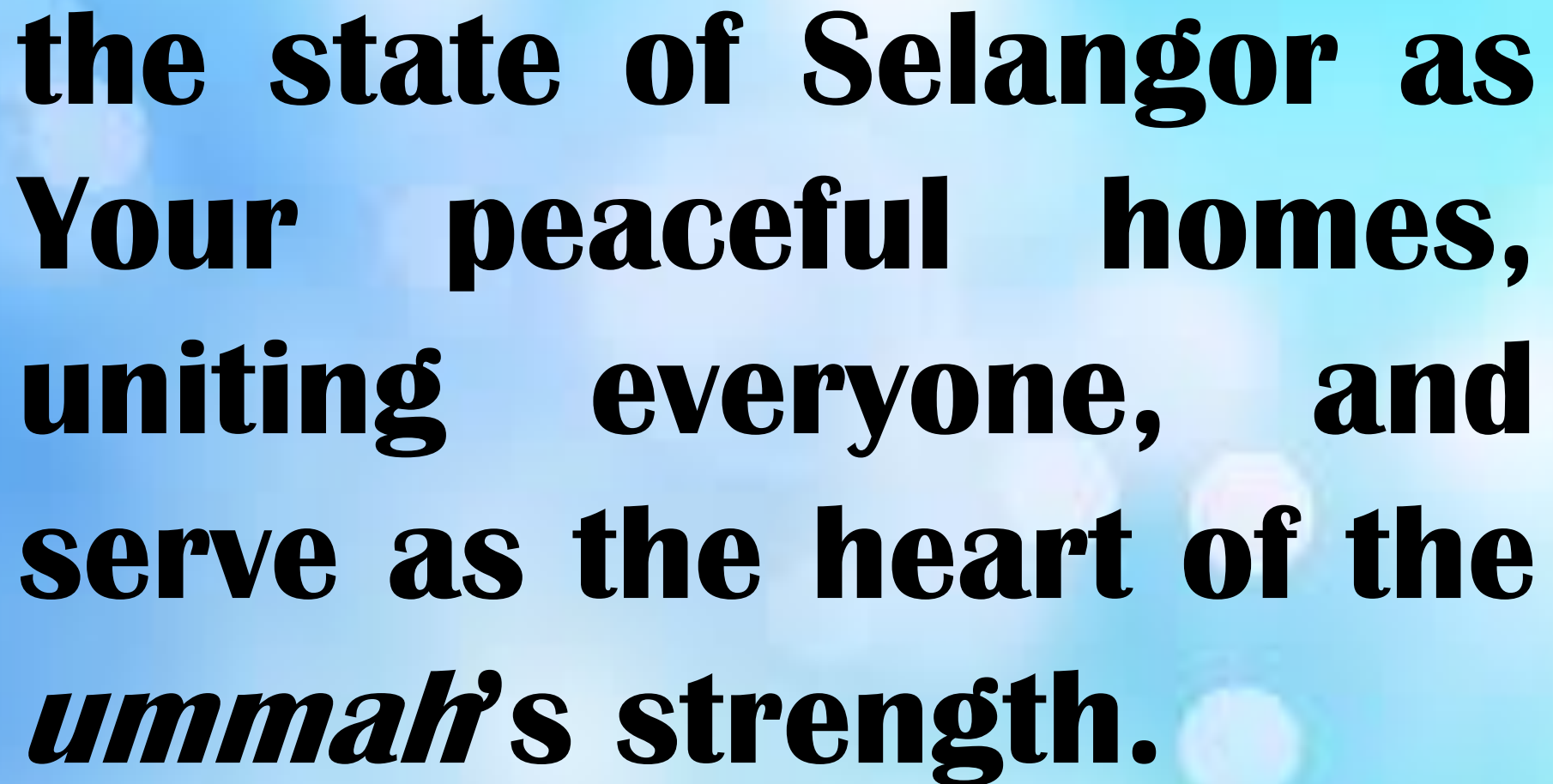
O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest,



**as well as firm and
courageous in upholding
the truth and executing
justice according to the
Sharee'ah. O Allah, make
the *masaajid* and *suraus* in**



**the state of Selangor as
Your peaceful homes,
uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

