



# جباةة اءامء اءلام اءلءاءور

JABATAN AGAMA ISLAM SELANGOR

...



**ZAKAAT BUILDS  
A DIGNIFIED  
UMMAH**

#bahagianpengurusanmasjid  
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly implore all of us  
to strive in increasing our  
*taqwa* of Allah  
*Subhaanahu Wa Ta'aala*  
by performing all of His  
Commands and leaving  
out all of His prohibitions.

May we be bestowed with happiness and success in this world and the Hereafter. Esteemed audiences are reminded to not use cellular phones while the *khutbah* is being delivered.

On this very noble day, I will discuss upon a *khutbah*, titled...



**ZAKAAT BUILDS  
A DIGNIFIED  
UMMAH**

#bahagianpengurusanmasjid

Zakaat is an *'ibaadah* (worship) that was legislated to uplift the dignity of the Muslim *ummah*. History has proven that zakaat is not only an individual *'ibaadah*, but it is a social

system that preserves  
human rights, protecting  
human dignity, and  
upholding *maqasid*  
*sharee'ah* (higher  
objectives of Islamic  
law), specifically in the  
preservation of the

religion and wealth.

Looking at the history of the Makkan period, as mentioned by Prof. Dr. Yousuf al-Qaradaawi in his book *Fiqh az-Zakaah*, zakaat was obligated

during that era but its details were yet to be determined. The poor, needy, and slaves, especially those that had recently embraced Islam, were all the main recipients of zakaat.



**This is the proof how  
zakaat defends their  
dignity, protecting them  
from humiliation by the  
Quraysh, and at the same  
time strengthens their  
*'aqeedah.***

However, during the  
Madinan era, Allah  
*Subhaanahu Wa Ta'aala*  
through His *wahy*  
(revelation) had  
determined the zakaat  
recipients into eight  
groups. They are the

*fuqaraa'* (poor),  
*masaakeen* (needy),  
those that administers  
zakaat (*'aamil*), those that  
had recently embraced  
Islam (*mu'allaf*), those in  
debt (*al-gharimeen*),  
those that strive in

upholding the religion of  
Allah *Subhaanahu Wa  
Ta'aala (fee sabeelillaah)*,  
those that are seeking  
freedom from the  
shackles of slavery or  
captivity (*ar-Riqaab*) and  
travelers that are in need

of aid (*ibn as-sabeel*).  
This is the manifestation  
of Islam's justice in  
preserving social  
stability, strengthening  
the *'aqeedah*, and  
striving for the well-being  
of the *ummah*.

Until now in the state of Selangor, over 70,000 families from among the poor, needy, and *mu'allaf* (reverts) have received benefits from zakaat collection, with a

**total disbursement  
reaching hundreds of  
million Ringgit every  
year.**

**With zakaat, we ensure  
that no Muslims would**

have to jeopardize their  
*'aqeedah* due to the  
burden of destitution.  
Also, with zakaat, the  
education of the  
children from among  
the poor, needy and



*fee sabeelillaah* is  
guaranteed for the sake  
of survivability.

The reality is that zakaat  
not only touches on the  
aspect of material wealth,

but it leaves profound  
impact on spiritual well-  
being, as Allah  
*Subhaanahu Wa Ta'aala*  
mentions in verse 103 of  
soorah at-Tawbah that  
was recited at the  
beginning of the *khutbah*:

***“Take, [O, Muhammad],  
from their wealth a  
charity by which you  
purify them and cause  
them increase and  
invoke [Allah’s  
blessings] upon them.***

***Indeed, your  
invocations are  
reassurance for them.  
And Allah is Hearing  
and Knowing.”***

It is also through this  
verse that we  
comprehend how zakaat  
purifies our soul from  
greed and miserliness, in  
addition to being  
*waseelah* (means) to  
cleanse our wealth from

**doubtful elements,  
causing its blessings to  
increase.**

**From the socio-economic  
aspect, zakaat has the  
role of being the  
mechanism for wealth**

**distribution that is just  
and equitable. In  
Selangor alone,  
thousands of families  
from among the poor and  
needy had successfully  
exited the vicious cycle  
of poverty through zakaat**

assistance that was  
channeled. Some are  
now living independently  
while running small  
businesses financed by  
zakaat funds. There are  
those *asnaf* (recipient)  
whose children have



successfully continued  
their tertiary education  
and are currently giving  
back to the community.

This is based on the  
*hadeeth* of ibn 'Abbaas  
*radiyAllaahu 'anhuma*

when Rasulullah ﷺ had  
sent Mu'aadh bin Jabal  
*radiyAllaahu 'anh* to  
Yemen, where he ﷺ told  
Mu'aadh:

***“Invite the people to testify that none has the right to be worshipped but Allah and I am Allah’s Messenger (ﷺ), and if they obey you to do so,***

***then teach them that Allah has enjoined on them five prayers in every day and night, and if they obey you to do so, then teach them that Allah has made it***

***obligatory for them to pay the charity (zakaat) from their property and it is to be taken from the wealthy among them and given to the poor.”***

***(al-Bukhaari)***

**It is through zakaat that the Muslim community can be spared from the threats of monopoly in wealth, causing the social gap to further widen without**

**restriction, leading to  
moral destruction.**

**Allah *Subhaanahu Wa  
Ta'aala* mentions in  
verse 7 of soorah al-  
Hashr:**

***“So that it will not  
be a perpetual  
distribution among  
the rich from among  
you.”***



Ibn Khaldoon mentioned in his magnum opus *al-Muqaddimah*, where he emphasized that one of the main tasks of the Muslim ruler is to ensure justice in the development of the

*ummah.* This includes ensuring that every individual, especially those that are in need, is granted the opportunity to develop his or her self-potential through quality education. In Selangor,

zakaat aid within the  
educational sector has  
been successful in  
producing children from  
among the *asnafs* of  
poor, needy and *fee*  
*sabeelillaah* who had  
successfully completed

**their tertiary education  
to the point of becoming  
academicians and  
professionals, where  
they are now making  
significant contributions  
to society.**

Therefore, with the zakaat  
channeled, we not only  
fulfill our *'ibaadah*  
requirement but also  
carry out our very  
responsibility in upholding  
the religion of Allah  
*Subhaanahu Wa Ta'aala.*

**The children benefitting  
from zakaat funds will  
one day become  
leaders, intellectuals,  
and specialists who will  
bring progress to the  
Muslim *ummah*.**

**It is imperative for us to comprehend that poverty not only opens avenues for physical criminal activities but also potentially harms one's *'aqeedah*.**

The reality is that there are those among them that are forced to jeopardize their *'aqeedah* and dignity due to life pressure and destitution.



In this regard, Abu Bakrah Naafi' bin al-Haarith has narrated a supplication taught by the Prophet ﷺ:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ  
وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

***“O Allah, I seek refuge  
with You from disbelief,  
poverty and the  
torment of the grave.”***

*(an-Nasaa'i)*

**Let us ponder how zakaat is capable of changing one's life. From being one who is disgraced due to poverty unto becoming one having dignity, standing independently as a Muslim dedicated in**

**giving back to the  
community.**

**By fulfilling our zakaat,  
may Allah *Subhaanahu  
Wa Ta'aala* forgive our  
sins, purify our soul**

**and wealth, and make  
us from among those  
contributing to the  
development of Islamic  
societies that are  
dignified and blessed.**

**To end our sermon  
today, let us derive  
lessons by  
understanding,  
remembering, and  
practicing the following  
lessons in our daily life:**

1. The Muslim *ummah* must comprehend that zakaat is not merely providing benefits to those in need but it also plays the role of preserving social harmony and sound '*aqeedah* of the Muslim *ummah*.

2. The Muslim *ummah* must remain cognizant that zakaat is a pillar of Islam that is *waajib* (obligatory) to be fulfilled, with the purpose of cleansing the soul and purifying the wealth.



3. The Muslim *ummah* must exercise its responsibility in fulfilling zakaat through zakaat institutions that have been entrusted by *Uliil Amr* so that its


**disbursement can be  
executed with justice  
and fairness to those  
deserving.**

***“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 our state from calamity and disaster.**




**O Allah! You are our One  
and Only Savior, we  
humbly beg You to save  
the Muslims and 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,**

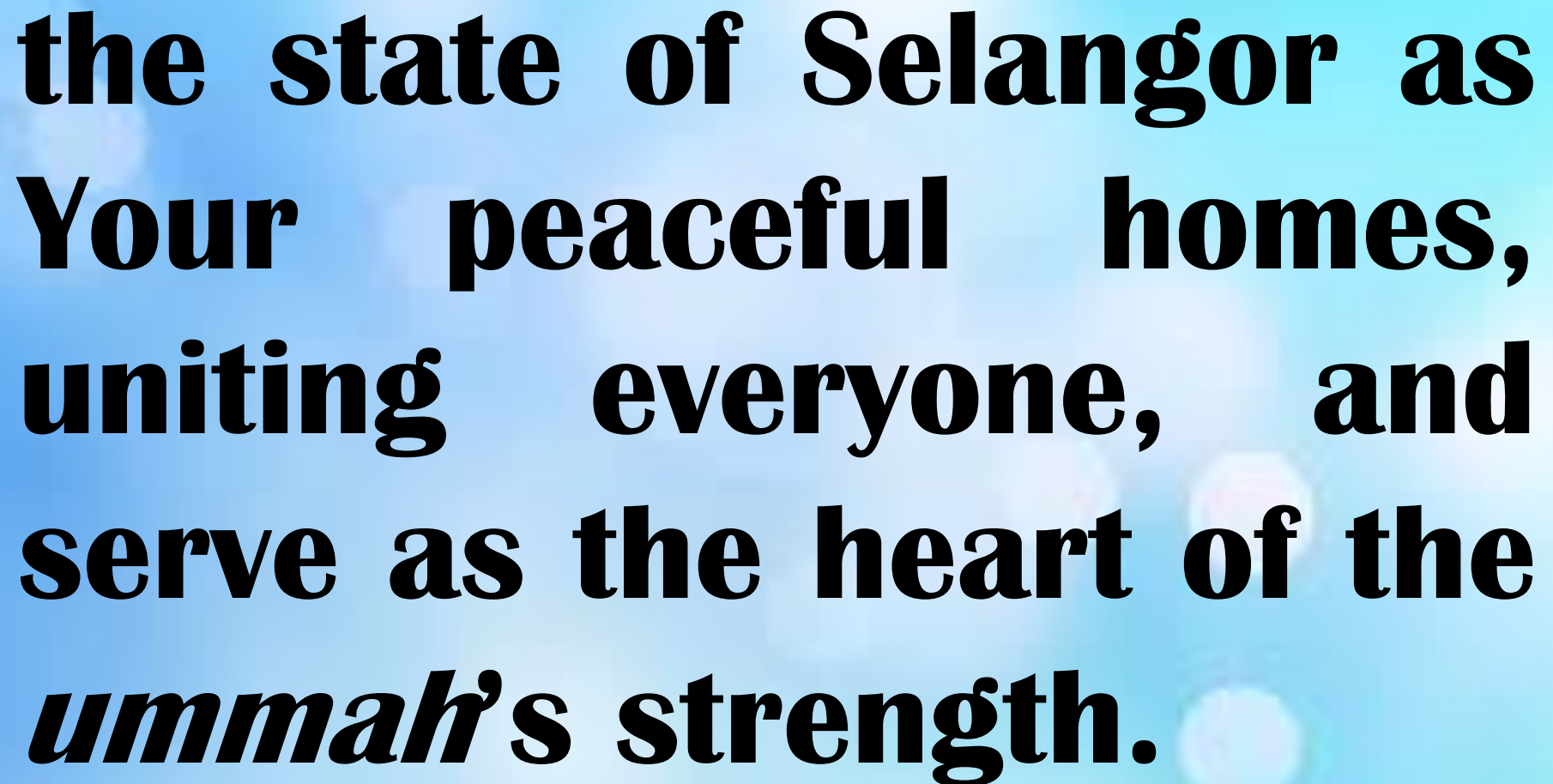





**and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest,**




**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.**



**O Allah, The Most Gracious,  
The Most Merciful, open the  
hearts of the Muslims,  
specifically in the state of  
Selangor, to fulfill their  
zakaat with full sincerity, in  
accordance with Your noble**



**command. Shower blessings upon those that fulfill the obligation of zakaat in their wealth, income, and families. Keep them away from all types of**



**calamities and difficulties  
and make zakaat as one of  
the path for them to attain  
Your mercy and the reward  
of paradise that is  
everlasting in the Hereafter.**



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
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