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***EMPOWERING WAQF BUILDS THE
UMMAH***

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EMPOWERING WAQF BUILDS THE UMMAH

الْحَمْدُ لِلَّهِ الْقَائِلِ : لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا
مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٦٦﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٦٢﴾²

Dear blessed Muslims,

I humbly 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. May we all be bestowed with blissfulness and salvation in this world and the Hereafter. Fellow

¹ Aal 'Imraan 3:92

² Aal 'Imraan 3:102.

congregants are reminded to not fiddle with the cellular phone while the sermon is being delivered.

On this glorious day, I will discuss upon a *khutbah* titled "**EMPOWERING WAQF BUILDS THE UMMAH.**"

Dear blessed Friday audience,

Waqf is to withhold an asset or wealth where its benefit can be utilized while preserving its essence and sever (revoke) the rights of the *waqif* (waqf holder) over those assets, for charitable purposes in drawing closer to Allah *Subhaanahu Wa Ta'aala*.

Indeed, the encouragement to give *sadaqah* (charity) conveyed by Rasulullah ﷺ had driven the heart and soul of the Companions to compete in making *infaaq* (voluntary spending) of their wealth purely for the sake of Allah *Subhaanahu Wa Ta'aala*.

In one narration, Anas *radiallahu 'anh* mentioned that the Companions had responded to the call of Allah *Subhaanahu Wa Ta'aala* by hastening to make *infaaq* of their beloved possessions, after the revelation of verse 92 of Soorah Aal 'Imraan, which was recited during the early part of the *khutbah*:

"Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it."

Abu Talhah *radiallahu 'anh*, upon hearing this verse, quickly went to see Rasulullah ﷺ and said:

"...and the dearest of my property to me is the Bayruhaa' garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Messenger (ﷺ), wherever Allah instructs you."

Rasulullah ﷺ then said:

"Good! That is perishable (or profitable) wealth. I have heard what you have said, and I recommend that you distribute this amongst your relatives."

(al-Bukhaari)

Beloved Friday congregation,

Sayyiduna 'Umar bin al-Khattaab *radiallaahu 'anh* had once sought the opinion of Rasulullah ﷺ regarding how to manage his land in Khaybar. As mentioned in the *hadeeth* of ibn 'Umar *radiallaahu 'anhuma*, Rasulullah ﷺ said:

"If you like you can give the land as endowment and give its fruits in charity." So 'Umar gave it in charity as an endowment on the condition that it would not be sold nor given to anybody as a present and not to be inherited, but its yield would be given in charity to the poor people, to the Kith and kin, for freeing slaves, for Allah's Cause, to the travelers and guests.

(al-Bukhaari)

In another *hadeeth*, on the authority of Sayyiduna 'Uthmaan bin 'Affaan *radiyAllaahu 'anh* that Rasulullah ﷺ said:

“Who will buy the well of Roomah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?” and I [‘Uthmaan] bought it with the core of my wealth.

(*al-Bukhaari*)

Such were the Companions of Rasulullah ﷺ who would race in responding to the call that he ﷺ conveyed in making waqf (endowment) of their asset for the sake of attaining the pleasure of Allah *Subhaanahu Wa Ta'aala* in the Hereafter. They truly understood the reality that wealth given away as *infaaq* will never decrease, but instead it will become provision that remains eternally.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 272 of Soorah al-Baqarah:

“And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah.”

Beloved Friday audience,

Since 2019, Selangor Waqf Corporation (PWS) has channeled proceeds from waqf, contributed by waqf donors for the sake of the Muslim *ummah* specifically in the *'ibaadah* (worship) and educational sectors, with an overall total of RM7.17 million.

Not restricted to the construction of *masaajid* and learning institutions, waqf proceeds was expanded to other strategic areas yielding huge impact upon the wellbeing of the society. Some of them were channeled to fulfill hospitality needs, improving health facilities, and providing basic necessities for orphanages.

However, the figures and data are way too small compared with the actual potential that can be benefitted by PWS. With a total Muslim population in the state of Selangor of over 3.5 million, the rate of participation for waqf is still far from the level that it should be. Assets and funds for waqf received by PWS have yet to reflect the actual capacity of this institution in generating greater benefits for the Muslim *ummah*.

For as long as assets and funds from waqf do not reach a level that is solid, the role of waqf institution in providing added value and ensuring the continuity of its benefit to the society continues to remain limited. The waqf's asset and financial strength are vital to ensure the existence and strengthening of waqf ecosystem in the state of Selangor continues to spread its benefits. Waqf is not just a mere welfare instrument, but it is a crucial mechanism in empowering social solidarity, increasing concern for fellow Muslims, and ensuring the wellbeing of the society continues to be preserved.

Dear esteemed Friday audience,

If the *'ibaadah* of zakaat is an obligation that has been legislated by Allah *Subhaanahu Wa Ta'aala* at a specified rate, then waqf is a form of *infaaq* that is voluntary in nature, where one surrenders his or her property for the benefit of the Muslims without restrictions. One's level of commitment in making waqf truly reflects full submission and obedience unto Allah *Subhaanahu Wa*

Ta'aala, as a sign of *shukr* (gratefulness) by the creation towards his *Khaaliq* (Maker).

If zakaat functions to fulfill the basic needs of the eight (8) categories of *asnaf* (eligible recipients), then waqf goes beyond the basic needs with the development of sustainable assets and infrastructure for the continued wellbeing of the Muslim *ummah*. Aside from that, it serves as the fortress in preventing usury from continuing to remain widespread, hence forming a more responsible financial management discipline that is in line with Islamic economic principles.

Now, there are *fataawa* allowing for waqf to be made in the form of cash, and it has opened the door, far and wide, for the Muslim *ummah* to seize the very opportunity to plant the seeds of virtue whose reward will continue to flow until the Hereafter. This is the room provided by the *Sharee'ah*, according to the *ijtihad* of the scholars, which facilitates for us to perform good deeds without the barrier in the form of physical properties. Take this very opportunity upon the *ijtihad* and flexibility in the rulings within Islam to partake in this waqf of cash.

PWS also has provided various medium to facilitate community members to make waqf whether via online transaction, direct transaction over Zakaat Board counters that have been appointed as waqf agents, or through waqf box placed in *masaajid*, government offices, and selected petrol stations.

Dear beloved Friday audience,

Indeed, those that made *infaaq* of their wealth for waqf will attain tremendous reward in the sight of Allah *Subhaanahu Wa Ta'aala*, for they were certain that waqf is not merely a donation of property, but it is a perpetual

investment towards the Hereafter, whose rewards will continue to flow even though the physical body has been buried in the grave.

There is a story that was narrated by Abu Hurayrah *radiyAllaahu 'anh*, where Rasulullah صلى الله عليه وسلم was visited by a man who inquired about the *sadaqah* that yields the biggest reward. Rasulullah صلى الله عليه وسلم answered:

"To give in charity when you are healthy and feeling miserly, fearing poverty and hoping to become wealthy. Do not wait until the (death rattle) reaches the throat..."

(*al-Bukhaari*)

Therefore, do not ever deem that our wealth decreases whenever we make *infaaq* for the Prophet صلى الله عليه وسلم has firmly stated, as in the narration of Abu Hurayrah *radiyAllaahu 'anh*:

"Wealth does not diminish by giving sadaqah."

(*Muslim*)

For our own reflection, let us internalize upon Buya Hamka's message, an author and well-known scholar from Indonesia. He said:

"The wealth that you eat will be dirtied. The wealth you keep will be inherited. But the wealth you endow will remain eternal in the Hereafter."

Dear blessed Friday congregants,

To end the *khutbah* today, let us derive several lessons as guidelines in our daily life:

1. The Muslim *ummah* must have certainty that waqf is a practice that yields everlasting benefits, not only in this world but for the Afterlife.
2. The Muslim *ummah* must realize that waqf plays an important role in ensuring the sustainability of Islamic finance, strengthening social wellbeing, developing infrastructure and education, and instilling the spirit of caring and solidarity with fellow Muslims.
3. The Muslim *ummah* must always remember that for every *infaaq* made, in the form of waqf, its deeds will continue to flow even when we are no longer alive.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ
رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾

“And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, “My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous.””

(Soorah al-Munaafiqoon 64:10)



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! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.



إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوَلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهُدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ

وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَمَّهِدِ سَلَاعُور، تَعَكُو أَمِيرِ شَاهِ إِبْنِ
السُّلْطَانِ شَرْفُ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحِ
وَعَافِيَةٍ بِمَنْكَ وَكَرْمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمَوْظَفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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 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 *masajid* 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! Strengthen the 'aqeedah of the Muslims in this state, 'aqeedah that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.