



جڤاتڤن اءاماء اسلام سلانءور
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...



***EMPOWERING
WAQF BUILDS
THE UMMAH***

#bahagianpengurusanmasjid
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 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***

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

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 *radhiyAllaahu ‘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
radiyAllaahu 'anh,
upon hearing this
verse, quickly went to
see Rasulullah صلى الله
عليه وسلم
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)

Sayyiduna ‘Umar bin al-Khattaab *radhiyAllaahu*

‘anh had once sought the opinion of Rasulullah

صلى الله عليه وسلم regarding how to

manage his land in

Khaybar. As mentioned

in the *hadeeth* of

ibn ‘Umar *radiyAllaahu*
‘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.”

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.**

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 *ijtihaad*
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 *ijtihaad* 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.

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 ﷺ was visited by a man who inquired about the *sadaqah* that yields the biggest reward. Rasulullah ﷺ 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, a well-known
author and 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.”

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 *umamah* 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.


“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)




**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! 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 صلى الله
عليه وسلم
and his Companions
radiyAllaahu ‘anhum, and
spare us from all of the *fitan*
that can harm the union and
unity of the Muslim *ummah.*



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**