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***“ATTAINING BLESSINGS IN GIVING  
CHARITY”***

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## “ATTAINING BLESSINGS IN GIVING CHARITY”

الْحَمْدُ لِلَّهِ الْقَائِلِ : إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.<sup>1</sup>

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، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.<sup>2</sup>

Dear blessed Muslims,

I humbly implore all of us to strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all His Commands and abandoning all of the things He forbade. May we all be bestowed with happiness and

<sup>1</sup> al-Baqarah 2:271.

<sup>2</sup> Aal 'Imraan 3:102.

success in this world and the Hereafter. Fellow congregation is reminded not to fiddle with the cellular phone while the *khutbah* is being delivered.

On this blessed day, I will discuss upon a *khutbah* titled "**ATTAINING BLESSINGS IN GIVING CHARITY.**"

**Dear blessed Friday audience,**

Among the deeds that is very easy to be performed but incurs tremendous reward in the sight of Allah *Subhaanahu Wa Ta'aala* is giving *sadaqah* (charity). *Sadaqah* in general is divided into two, where one is *sunnah* (supererogatory) and the other is *fard* (obligatory). The obligatory charity is known as *zakaah*, an obligation where its fulfillment will purify our wealth and cleanse our soul.

On the other hand, the recommended charity is a deed whose door is wide open, where it can be performed at any time without being restricted to certain rate or time. Of the many forms of *sadaqah*, there is one form that is very special, namely *sadaqah jaariyah* (continuous charity). It is called *sadaqah jaariyah* for its reward never stop flowing, even after the donor has passed away. For as long as it benefits mankind, the reward continues to flow for the donor.

The '*ulamaa*' (scholars), as stated in *al-Qamoos al-Fiqhi*, had equated *sadaqah jaariyah* with the act of giving *waqf* (endowment) based on several narrations of the Prophet ﷺ. Among the form of *sadaqah jaariyah* includes building a masjid and *surau*, giving *waqf* of al-Qur'an and beneficial books, building public facilities, educational contribution that provides long-term benefits to the *ummah* and its like.

That is the definition of *sadaqah* which gives the impression that every charity given with *ikhlaas* (sincerity) symbolizes the sincerity of *imaan* (faith) of a *mu'min* (believer) in his or her effort to attain the pleasure of Allah *Subhaanahu Wa Ta'aala*. What more if that charity was performed without anyone's knowledge, where it is only between the donor and Allah *Subhaanahu Wa Ta'aala*, without *riyaa'* (showing off), praises, purely hoping for reward from Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 271 of Soorah al-Baqarah:

***"If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted."***

**Beloved Muslims,**

In al-Qur'an, Allah *Subhaanahu Wa Ta'aala* depicts the beauty and nobility of those giving *sadaqah*, as He mentions in verse 274 of Soorah al-Baqarah:

***"Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve."***

This verse explains that Allah *Subhaanahu Wa Ta'aala* always leaves that opportunity wide open for anyone to make *infaaq* (spend) and *sadaqah*. This is regardless of whether during the day or night, openly or in secret, during hardship or ease, for as long as it is done with *ikhlaas*, surely Allah

*Subhaanahu Wa Ta'aala* will not render it in vain. Moreover, Allah *Subhaanahu Wa Ta'aala* will remove all of our worries and griefs, and replace all of worldly comforts that were unattainable with things that are far better and everlasting.

**Dear esteemed Muslims,**

Among the virtue of giving *sadaqah* and *infaaq* is that it can expiate sins, remove calamities, prevent horrible deaths, and incur *barakah* (blessings) in worldly life and the Hereafter.

In the *hadeeth* of Mu'aadh bin Jabal *radiyAllaahu 'anh*, Rasulullah ﷺ said:

وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ

**"Charity extinguishes sins like water extinguishes fire."**

(at-Tirmidhi)

This *hadeeth* is very profound in its meaning. *Imaam al-Mulla 'Ali al-Qaari* explained that the meaning of *sadaqah* 'erases sins' is that it expiates sins and eliminates its effects, as if they never existed. Imagine a fire that is burning ablaze but when doused with water, it vanished immediately. Such is the supreme effect of charity in extinguishing sins that were committed.

In another *hadeeth*, Anas bin Maalik *radiyAllaahu ‘anh* narrated that Rasulullah ﷺ said:

الصَّدَقَةُ تُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ.

***“Charity extinguishes the Lord’s anger and it protects against the evil death.”***

(ibn Hibbaan)

Such greatness in the *rahmah* (mercy) of Allah *Subhaanahu Wa Ta’aala* upon those that are benevolent in giving charity. *Sadaqah* not only serve as barrier to unexpected calamities, moreover it serves as the cause for a person to be spared from *soo’ al-khaatimah* (bad ending), which is death in a humiliating state.

Even more privileged, those that love to make *infaaq* will attain a special *du’aa* (supplication) from the angels every morning, as mentioned in the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh* where Rasulullah ﷺ said:

***“There is never a day wherein servants (of God) get up at morn, but are not visited by two angels. One of them says: “O Allah! Give him who spends something, in place of what he spends,” and the other says: “O Allah! Give destruction to him who withholds.””***

(al-Bukhaari and Muslim)

Respected Muslims,

While we emphasize on the virtues and tremendous reward for those that give and spend in the path of Allah *Subhaanahu Wa Ta'aala*, let us not forget that there are individuals and organizations that abuses the trust of the Muslims upon the noble act of giving *sadaqah* and *waqf*. Even more saddening, there are those from among them that would utilize the religious image through their appearance and clothing, where in reality they had wrongfully used the collected funds in a non-transparent and irresponsible manner. We have heard of stories where al-Qur'an *waqf* funds are placed in shops or restaurants but the *mus-hafs* (copies) never reached the promised destinations.

There are also funds collected for the *waqf* of wheelchairs, but in the end, it is unclear of the actual recipients and where those wheelchairs had gone. Moreover, there are those that would collect donations on behalf of *tahfizh* institutes for the welfare of the students, but instead those funds were used for personal needs or one's family business. This type of corruption is very serious, and it is a form of fraud in the name of religion that not only tarnishes the image of Islam but also can incur the Wrath of Allah *Subhaanahu Wa Ta'aala*.

Therefore, fellow charitable donors and philanthropists must remain vigilant and ensure that every contribution made is channeled to those that are truly trustworthy and registered. While *masaajid* and religious institutions must be proactive in educating the society and address these frauds disguised as charity. To prevent such fraud and embezzlement from becoming rampant, the Selangor Islamic Religious Council (MAIS) has been tasked with major responsibility to safeguard the social and economical welfare of the Muslims in this state. All matters pertaining to the benefit and advantages for the

Muslims that includes donation collection, *waqf*, *khayrat* fund, and its like must have authorization from MAIS. This is to ensure that the transparency and accountability for every cent and Ringgit on the monies donated by the Muslims can be benefited in the best manner.

Hence, fellow congregation, if anyone hears calls for donation, please verify the authenticity of those collecting funds, and refer to religious authorities. Do not allow our sincerity to be manipulated by those taking advantage in the name of religion.

In the state of Selangor, the Muslims have been provided with three main avenues that are legitimate and credible to channel their *infaaq* and contributions. First, zakaat fulfillment can be made through Selangor Zakaat Board (LZS), which is the official body that administers the collection and disbursement of zakaat in a transparent and organized manner. Second, those that want to make *waqf* can channel their contribution through Selangor *Waqf* Corporation (PWS), which manages and develops *waqf* properties for long-term benefits for the Muslim *ummah*. And third, those that intend to make *infaaq* or give *sadaqah* can channel them via Selangor Muslims' Continuous Charity Fund (TIJARI).

If there are those among us that have identified those or certain groups that are eligible to receive aid in the form of contribution or *infaaq*, then kindly inform the religious authorities for further scrutiny so that the funds will be channeled through legal means. Do not allow our good intention in helping others to go astray, ending up at the wrong place, or even used for irresponsible purposes. May Allah *Subhaanahu Wa Ta'aala* accept each and every charity and *waqf* that we perform as continuous deeds that are everlasting.



**Dear blessed congregation,**

To end the *khutbah* today, let us derive several lessons as guidance in our lives, namely:

1. The Muslim *ummah* must be cautious so as to not be duped by questionable and illegitimate donation collection.
2. The Muslim *ummah* must be cognizant that giving *sadaqah* can expiate sins, prevent calamities and the anger of Allah *Subhaanahu Wa Ta'aala*, and receive special *du'aa* from the angels.
3. The Muslim *ummah* must comprehend that *sadaqah* is an act that attains *barakah* and tremendous reward in the sight of Allah *Subhaanahu Wa Ta'aala*, where it can yield continuous reward for as long as it remains beneficial.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفُ لَهُمْ  
وَلَهُمْ أَجْرٌ كَرِيمٌ.

***"Indeed, the men who practice charity and the women who practice charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward."***

(Soorah al-Hadeed 57:18)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ  
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ 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.<sup>3</sup>

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 وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اأَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونِ، تَغْكُو أَمِيرِ شَاهِ ابْنِ

<sup>3</sup> al-Ahzaab 33:56.

السُّلْطَانُ شَرَفُ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ اَطْلُ  
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah! Make us among Your slaves that preserves the *amaanah*. Protect our state and nation from destruction due to acts of disobedience, bribery, embezzlement, and power abuse. Bestow upon us a leader that is trustworthy, honest, and firm 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! Protect the Muslims and Masjid al-Aqsa in Palestine. Safeguard them from oppression and evil, and bestow upon them determination, courage, and victory.

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 وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.<sup>4</sup>

<sup>4</sup> al-Furqaan 25:74.

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.<sup>5</sup>  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.<sup>6</sup>  
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.

<sup>5</sup> al-Baqarah 2:201.

<sup>6</sup> an-Nahl 16:90.