



ASSISTANCE PROVIDED, CITIZENS AIDED
(12 August 2016AD / 9 Zulkaedah 1437H)

الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَ وَأَنْعَمَ، وَهَدَانَا بِالْقُرْآنِ لَلَّتِي هِيَ أَقْوَمُ،

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، اللَّهُمَّ صَلِّ

وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

أَمَّا بَعْدُ، يَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ وَطَاعَتِهِ، فَقَدْ فَازَ الْمُتَّقُونَ، وَتَزَوَّدُوا

فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى، وَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ.

Fellow Muslims blessed by Allah,

The command to remain faithful to Allah SWT is the most valuable reminder to all Muslims. That is why this message is constantly repeated every week to Muslims, so that we would increase our devotion and conviction in Allah SWT from time to time, by performing all that He has commanded and avoiding all that He has prohibited. With that, may we receive His blessings in this world and in the Hereafter.

Giving to charity and contributing a portion of our wealth or earnings to help those in need is considered a revered act and a requirement in Islam. Moreover, Islam has made it obligatory for every Muslim to give *zakat*, as it is one of the Pillars of Islam. Surely this practice has its own wisdom in Islam. Accordingly, the *khatib* today shall discuss a sermon entitled, **“Assistance Provided, Citizens Aided”**.

Fellow Muslims blessed by Allah,



As true believers, we believe that Allah SWT has set different measures of sustenance to be received by each human being. Some are rich, some are poor, some are happy, some face difficulties, and so on. This is to ensure that every human being will be sensitive to, and are aware of, the fate of those around him and not only think of himself. In fact, Islam encourages its followers to give part of their sustenance or earnings to those in need, which in turn, is considered good practice and will gain the attention of Allah SWT. This is evident through the words of Allah SWT in Surah Ali 'Imran, verse 92, which was read at the beginning of this sermon, and carries the following meanings:

“By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allah knows it well.

Fellow Muslims blessed by Allah,

Islam’s instruction to give *zakat* and to perform charity is not aimed at taking advantage of the wealthy and rich. On the contrary, every person should strive to improve their economy and that of their families so as to be free from the practice of begging or asking from others, and ultimately to be able to perform charity and give *zakat* themselves. The practice of charity is not just for the rich. In fact, it is more favoured and honourable if it is done by ordinary people. This is wisely mentioned in a hadith narrated by Abu Hurairah RA and recorded by Imam Nasa’i:

قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَأْمَلُ
الْعَيْشَ وَتَخْشَى الْفَقْرَ. (رواه النسائي)

Which means: *"A man asked: O' Messenger of Allah, which charity is the best? The Prophet answered: You should give charity while you are healthy and you feel very hard to give out anything, you love life and are afraid of falling into poverty".*

The Hadith also teaches us to fight against our desire for worldly things, our fear of poverty and our selfishness. Charity given as a result of our efforts and striving against our desires will raise the value of our good deed. If this spirit is observed



and complied by every Muslim, the *khatib* believes we shall become an Ummah which loves giving and abhor begging.

Fellow Muslims blessed by Allah,

The responsibility to help and defend the poor and the needy, is placed on the shoulders of every individual Muslim and their leaders (*Ulil Amri*). Cooperation in this role should be concerted and strong. As such, each individual is responsible to pay the *zakat* through institutions and collectors who have been appointed by the authorities. This was stated by the Companions RA in declaring allegiance to Rasulullah SAW, as stated in a hadith narrated by Abdillah bin Jarir RA and recorded by Imam al-Bukhari:

بَايَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. (رواه البخاري)

Which means: "I have pledged allegiance to Rasulullah SAW on matters concerning the establishing of regular prayers, the giving of *zakat*, and offering advice to every Muslim."

It is evident from the hadith that the giving of *zakat* is deemed as part of Islamic teachings and declared as an agreement between the people and their leaders. The people are responsible to pay *zakat* while the authorities are responsible to manage it. In addition, paying *zakat* through the related Treasury or department (*Baitulmal*) will also help empower and strengthen *zakat* management institutions of our country. This is because, individually, Muslims are unable to effectively track eligible recipients, collect *zakat* and distribute them to needy beneficiaries. Not all of the poor would request or beg for assistance, but nonetheless, it is still our obligation to assist them. Allah SWT stated in Surah az-Zariyat, verse 19:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾



Which means: “And in their wealth and possessions (was remembered) the right of the (needy,) of him who asked, and of him who (for some reason) was prevented (from asking)”.

It is also described in a hadith of Rasulullah SAW, as narrated by Abu Hurairah RA and recorded by Imam Muslim RH:

لَيْسَ الْمِسْكِينُ بِهَذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ قَرْدَهُ اللَّقْمَةُ وَاللَّقَمَتَانِ وَالتَّمْرَةُ
وَالتَّمْرَتَانِ قَالُوا فَمَا الْمِسْكِينُ يَا رَسُولَ اللَّهِ قَالَ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يَفْطَنُ لَهُ فَيَتَصَدَّقَ
عَلَيْهِ وَلَا يَسْأَلُ النَّاسَ شَيْئًا. (رواه مسلم)

Which means: "The poor person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two. The Prophet's Companions asked: O' Messenger of Allah, then who is poor? He said: The poor is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people."

Thus, Islam teaches us to be sensitive to the situation of those in need even if they do not beg or ask for it. Giving to someone who requests for it is easy, while giving to someone who is really in need but does not ask, is far more difficult. Nonetheless, it is the responsibility of every Muslim and the authorities to fulfil this requirement

Fellow Muslims blessed by Allah,

The problem of beggars in our country is increasing. What is more shocking is the Social Welfare Department's statistics which shows an annual increase in the number of beggars who were saved throughout the country since 2013 until now. From one point, yes, indeed we are grateful to the authorities for taking a proactive stance and worked tirelessly to carry out their responsibilities. But, from another standpoint, we are troubled by the rise in the numbers. As more beggars are saved, there are more who are resorting to begging. Remember the warning by Rasulullah SAW regarding those who deliberately ask or beg, as narrated by Hubsyi Rahimahullah RA and recorded by Imam Ahmad bin Junaadah:



مَنْ سَأَلَ مِنْ غَيْرِ فَقْرٍ فَكَأَنَّمَا يَأْكُلُ الْجَمْرَةَ. (رواه أحمد)

Which means: "Whoever begs from others without being in any difficulty, is akin to eating the coals of Hell."

This number of beggars would be reduced if we take a more concerted effort with regards to this social problem. We need to wisely choose how to contribute so that our contribution does not fall into the hands of those who do not deserve it, such as begging syndicates which usually misuse religion to justify their activities. We have the right to ask questions and investigate, to some extent, those who ask for charity from us. This is because, apart from expecting a reward from Allah SWT for the charity we give, we also expect our contribution to actually be used by those in need. At the same time, we would also want to remove beggars who are taking advantage of our generosity.

To address and eliminate the issue of beggars and begging syndicates, all communities should come together and collaborate with government agencies to combat this unhealthy social ill. People are encouraged to provide information and report begging activities in their surrounding areas to the nearest relevant authority for further action.

Fellow Muslims blessed by Allah,

To end the sermon today, let us ponder on some of its conclusions, as a reflection and guide for us all:

First: The practice of giving *zakat* and charity reflects on our excellence, eminence and generosity as Muslims.

Second: Muslims are responsible towards the authorities and their leaders to pay the *zakat* through the Treasury (*Baitulmal*).



Third: All parties must strive to deal with the problem of begging which misappropriates the charity we give and takes advantage of our generosity.

Allah SWT declared in Surah Saba ', verse 39:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ، وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ،
وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿٣٩﴾

Which means: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do you spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance".

بَارَكَ اللَّهُ لِي وَلَكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ،
وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ قَوْلَ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي
وَلَكُمْ، وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
فَأَسْتَغْفِرُوهُ فَيَا فَوْزَ الْمُسْتَغْفِرِينَ وَيَا نَجَاةَ التَّائِبِينَ .



SECOND SERMON

الْحَمْدُ لِلَّهِ وَلِيِّ الصَّالِحِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ، وَالصَّلَاةُ
وَالسَّلَامُ عَلَى إِمَامِ الْمُرْسَلِينَ، وَقُدُورَةِ النَّاسِ أَجْمَعِينَ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، الْمَلِكُ الْحَقُّ الْمُبِينُ، وَأَشْهَدُ أَنَّ
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَادِقُ الْوَعْدِ الْأَمِينِ.

أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ، وَحَافِظُوا عَلَى الطَّاعَةِ
وَحُضُورِ الْجُمُعَةِ مَعَ الْمُصَلِّينِ. وَاعْلَمُوا أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَمْرُهُ بِأَمْرٍ بَدَأَ فِيهِ
بِنَفْسِهِ وَتَنَّى بِمَلَائِكَتِهِ الْمُقَرَّبِينَ. فَقَالَ اللَّهُ تَعَالَى مُخْبِرًا وَآمِرًا بِالْمُؤْمِنِينَ :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ
وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ.



وَارْضَ اللَّهُمَّ عَنِ الْأَرْبَعَةِ الْخُلَفَاءِ الرَّاشِدِينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا،
وَعَنْ أَزْوَاجِ نَبِيِّنَا الْمُطَهَّرَاتِ وَعَنْ أَهْلِ بَيْتِهِ وَقَرَابَتِهِ وَسَائِرِ الصَّحَابَةِ وَالتَّابِعِينَ وَمَنْ
تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. وَارْضَ عَنَّا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ.
اللَّهُمَّ أَنْزِلِ الرَّحْمَةَ عَلَى السَّلَاطِينِ الْكِرَامِ وَوَلَاةِ الْمُسْلِمِينَ الْعِظَامِ الَّذِينَ قَضَوْا
بِالْحَقِّ وَبِهِ كَانُوا يَعْدِلُونَ، وَخُصُوصًا عَلَى سِرِّي قُدُوكِ بِكَيْنِدَا يَغِ دَفَرْتَوَانِ اَكُوغِ
الْمُعْتَصِمِ بِاللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ تَوَانِكُو الْحَاجِّ عَبْدِ الْحَلِيمِ مُعَظَّمِ شَاهِ ابْنِ الْمَرْحُومِ سُلْطَانِ
بَدَلِي شَاهِ، وَعَلَى سِرِّي قُدُوكِ بِكَيْنِدَا رَاجِ قُرْمَايسُورِي اَكُوغِ تَوَانِكُو حَاجِهِ حَمِينِهِ.
اللَّهُمَّ أَطْلِعْ عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَدِّينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ
الْهُدَى وَالرَّشَادِ. اللَّهُمَّ اجْعَلْ مَالِيزِيَا وَسَائِرَ بِلَادِ الْمُسْلِمِينَ طَيْبَةً آمِنَةً مُطْمَئِنَّةً
رَخِيَّةً، يَا رُؤُوفُ بِالْعِبَادِ.

اللَّهُمَّ انصُرْ مَنْ نَصَرَ الدِّينَ، وَاخْذُلْ مَنْ خَذَلَ الْمُسْلِمِينَ، وَأَعْلِ كَلِمَتَكَ إِلَى يَوْمِ
الدِّينِ، وَدَمِّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ.

O, Allah, You are the Most Gracious and the Most Merciful, we are thankful for all the favours and blessings that You have bestowed upon us, grant to us and to our leaders guidance and direction, strengthen the unity among us, join our hearts to act in Your way, facilitate all our affairs, enrich us with beneficial knowledge, invigorate our souls with good morals, lead us to the path which You approve of, strengthen our faith when faced with all forms of trials and tests from You, preserve



the peace, security and tranquillity of our nation Malaysia, especially the area of our Federal Territories. Protect us from any form of upheaval, turmoil and chaos.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
عِبَادَ اللَّهِ،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوا عَلَىٰ نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ
يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.