



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

WAQF AND ITS SIGNIFICANCE IN OUR LIVES



Let us have the *taqwa* of Allah
Subhaanahu Wata'aala with absolute
taqwa and let us not die except in the
state of Islam. Indeed, our honor is
only through Islam and our strength
can only be attained by returning to
the authentic teachings of Islam.

Let us ponder and reflect upon
all of the bounties that were
bestowed upon us by Allah
Subhaanahu Wata'aala. Among
them is the wealth that we
possess, and surely we will be
questioned on how they were
spent.

In actuality, we do not have full ownership and rights upon our wealth, for in it are rights that must be fulfilled, whether in giving *zakaah*, charity, or *waqf* (endowment) as a manifestation of our thankfulness to Allah *Subhaanahu Wata'aala* whom

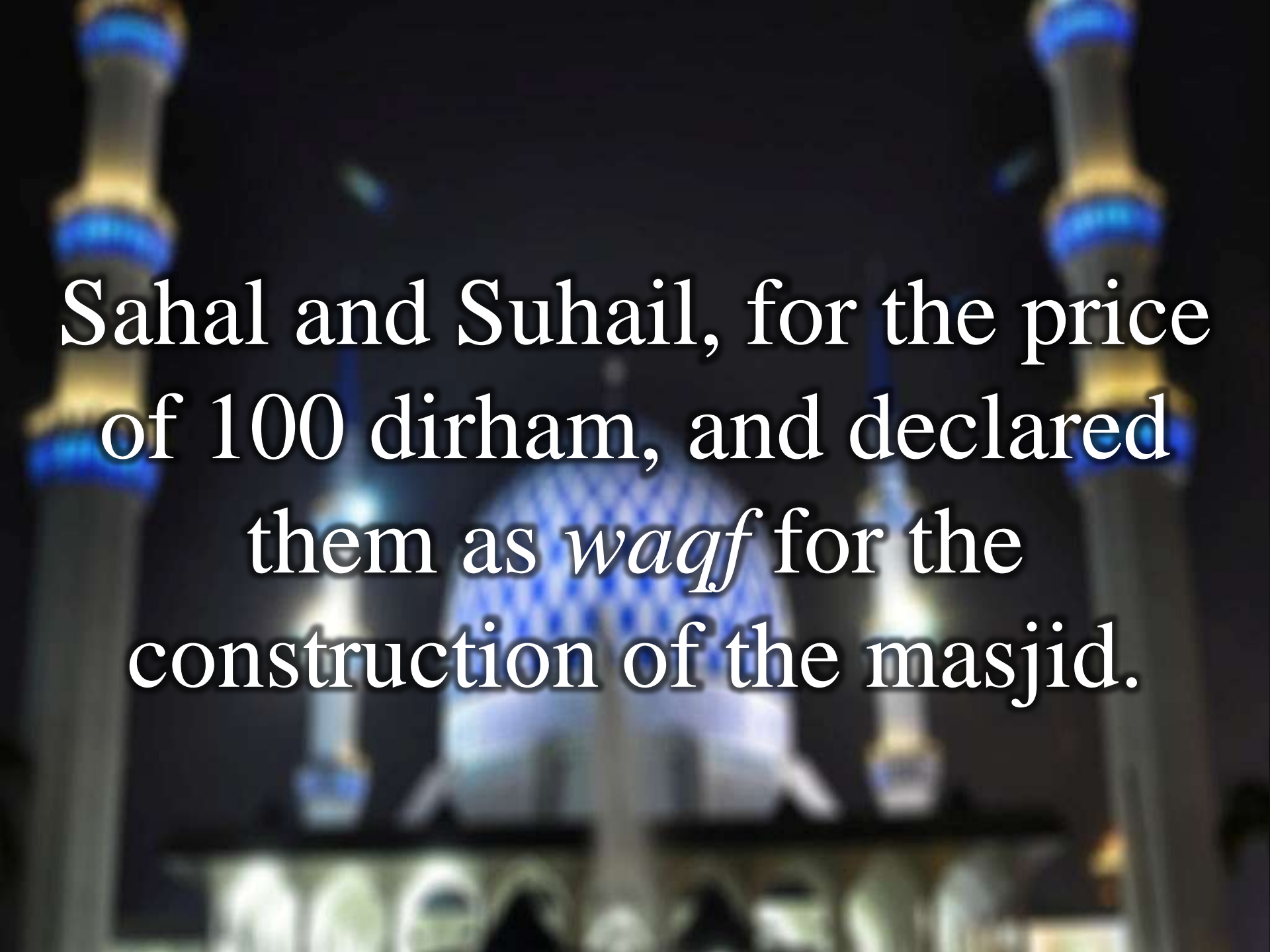


had blessed us with such
provision.

Waqf means giving up one's
wealth for the eternal benefit of
others. The wealth or entity that
is to be endowed would be
something that is productive,
permanent, and can be further

developed to give off various forms of benefits for the need of the Muslim *ummah* and the generations to come. Rasulullah *sallAllahu 'alayhi wasallam* had provided the best example in setting the stone for the practice of *waqf*.

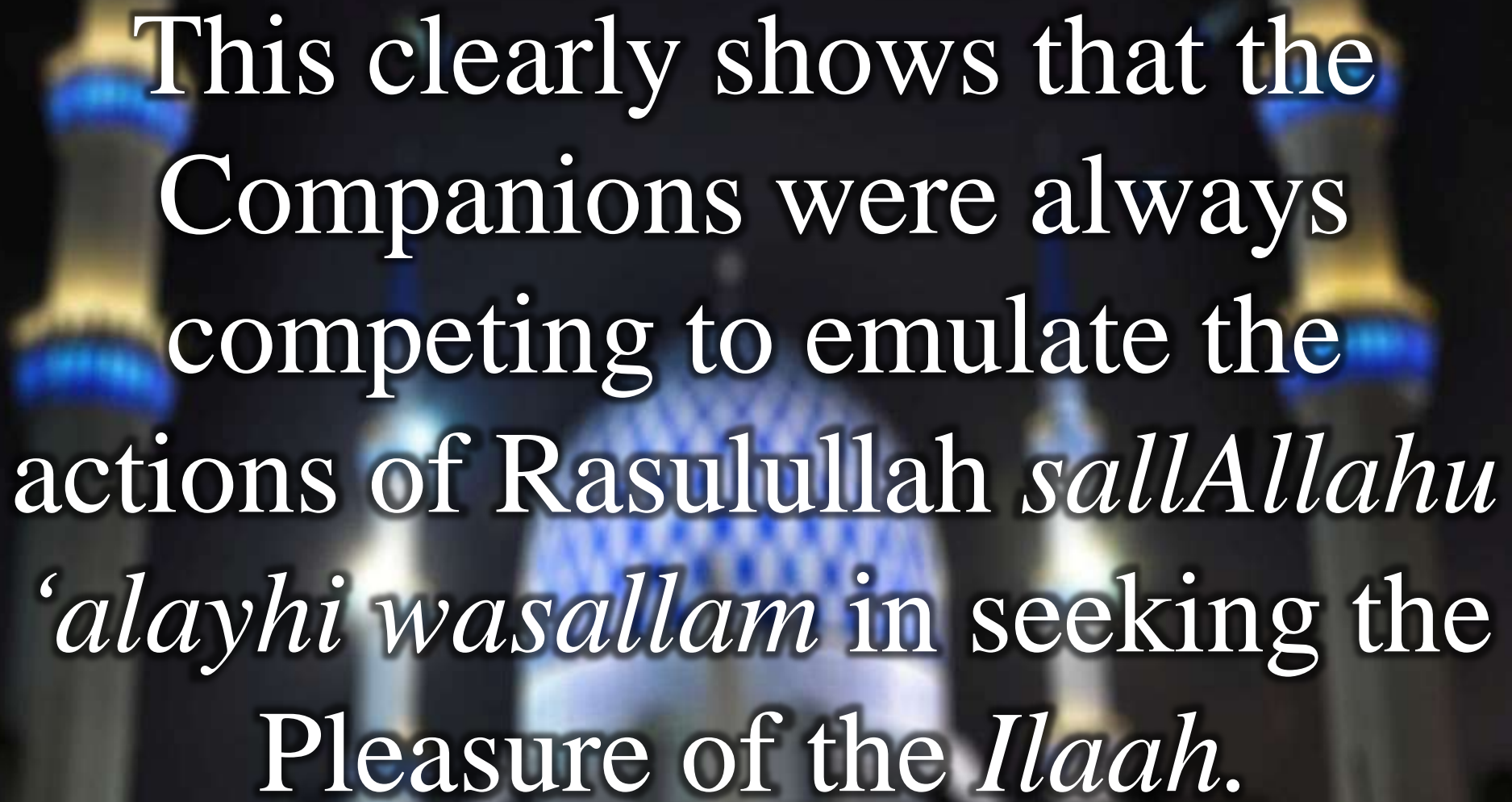
The first *waqf* implemented in Islam was the construction of Masjid Quba, followed by the construction of Masjid an-Nabawi. It was narrated that Rasulullah *sallAllahu 'alayhi wasallam* had purchased the land from two orphan brothers,

The background of the image is a blurred night photograph of a mosque. Two tall, slender minarets are visible on the left and right sides, each featuring a blue-lit band near the top and a gold-colored section below. In the center, a large, illuminated dome with a blue and white checkered pattern is visible. The overall scene is dark, with the mosque's lights providing the primary illumination.

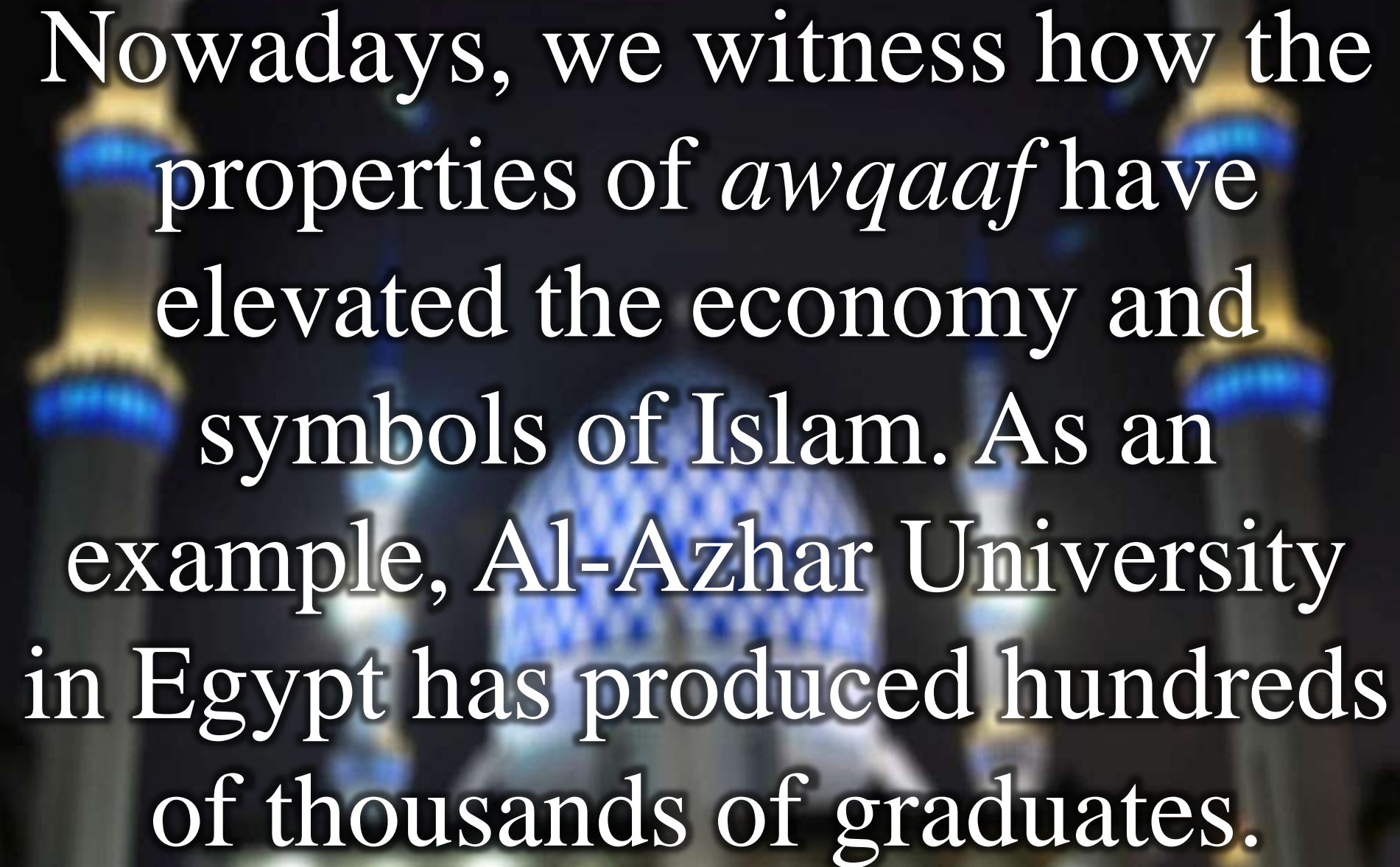
Sahal and Suhail, for the price
of 100 dirham, and declared
them as *waqf* for the
construction of the masjid.

The Companions were also not to be outdone, competing with each other in relinquishing their wealth as *waqf*. For example, ‘Umar *radiyAllaahu ‘anh* made *waqf* a piece of land in Khaybar for the benefit of the Muslims.

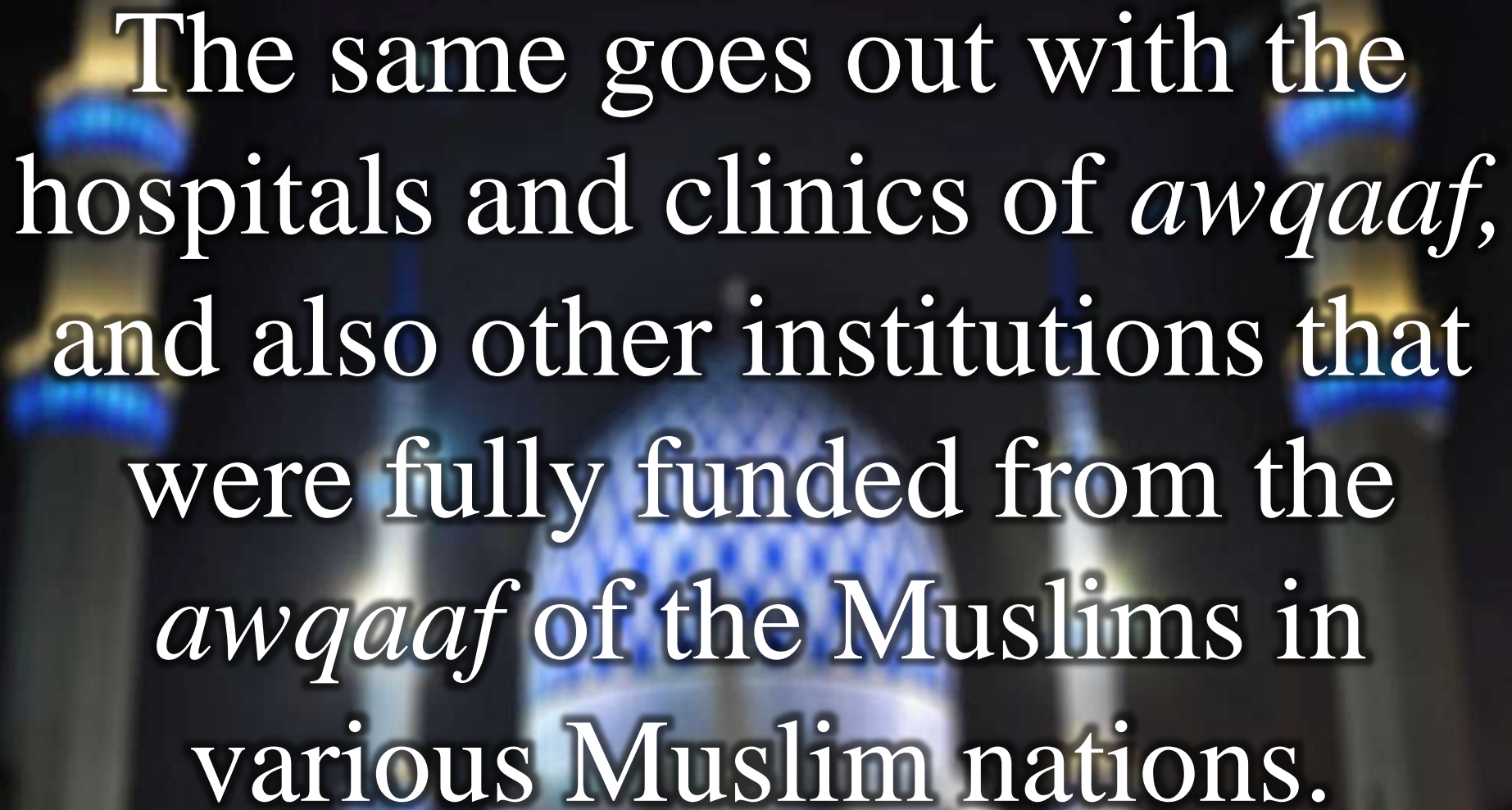
The same goes with the other
Companions. Jaabir
radiyAllaahu 'anh had reported:
There was none from among the
Companions whom are able that
did not make *waqf* from their
wealth.



This clearly shows that the
Companions were always
competing to emulate the
actions of Rasulullah *sallAllahu*
'alayhi wasallam in seeking the
Pleasure of the *Ilaah*.



Nowadays, we witness how the properties of *awqaaf* have elevated the economy and symbols of Islam. As an example, Al-Azhar University in Egypt has produced hundreds of thousands of graduates.



The same goes out with the hospitals and clinics of *awqaaf*, and also other institutions that were fully funded from the *awqaaf* of the Muslims in various Muslim nations.

This noble act of giving *waqf* is among the deed that guarantees continuous reward. On the authority of Abu Hurayrah *radiyAllaahu ‘anh*: Rasulullah *sallAllahu ‘alayhi wasallam* reported:

**“When the son of Adam dies,
his deeds come to an end
apart from three: *sadaqah*
jaariyah (waqf); beneficial
knowledge; or a righteous son
who will make du‘a for him.”**

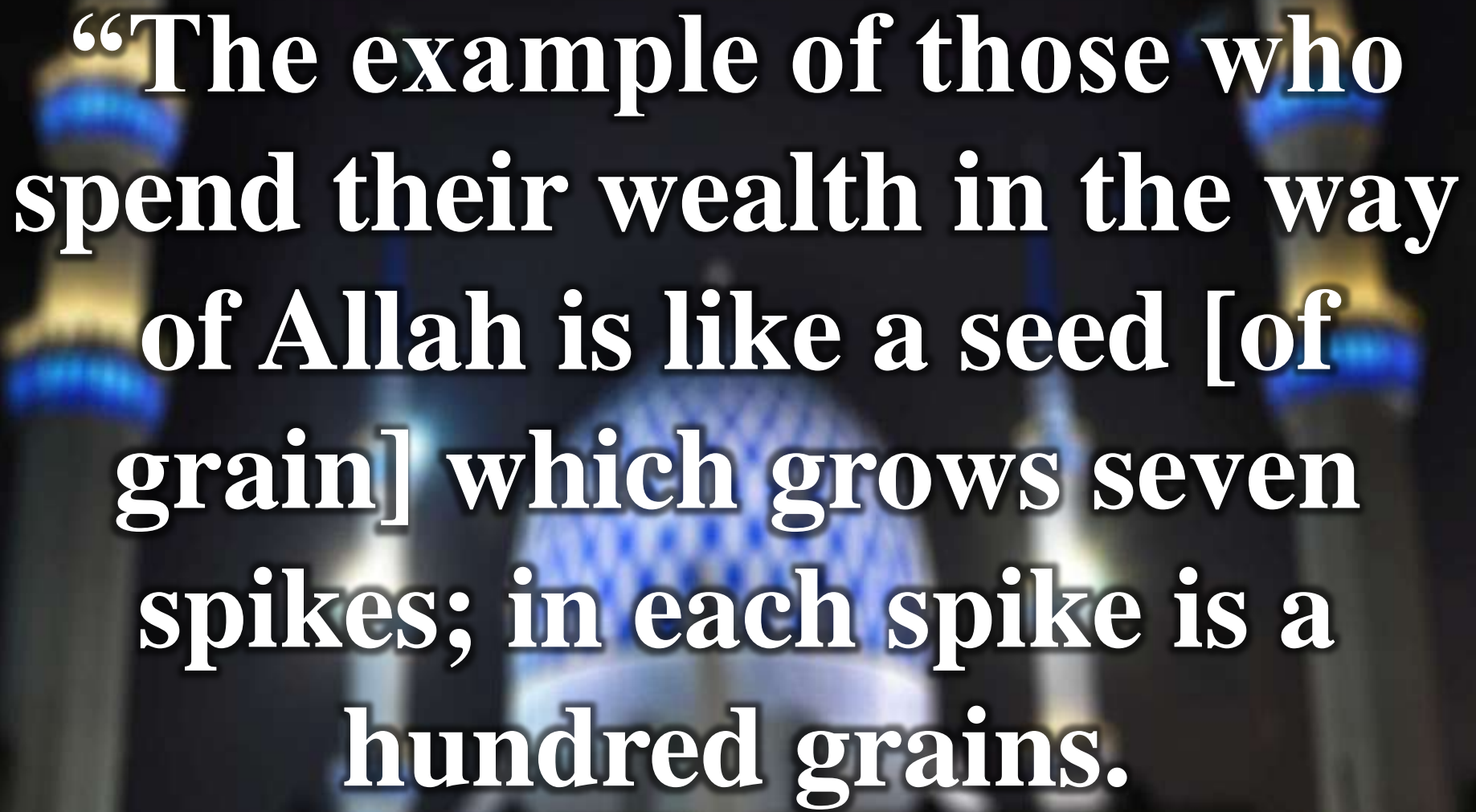
(Muslim)

This *hadeeth* illustrates that among the deeds that will not be cut off in its reward is the act of *waqf* whether in the form of land, masjid, building, or even funds that will be translated into a permanent asset that benefits everyone.

These *awqaaf* will not be discontinued, but instead flourish until the Day of Judgment. Surely there are many among us that can afford to make *waqf* from a portion of their wealth or property owned in upholding the banner of Islam.

Even if we do not own a land or
a house, it would suffice to give
away our own money in
exchange for the greater reward
from Allah *Subhaanahu*
Wata'aala.

Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:



“The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains.

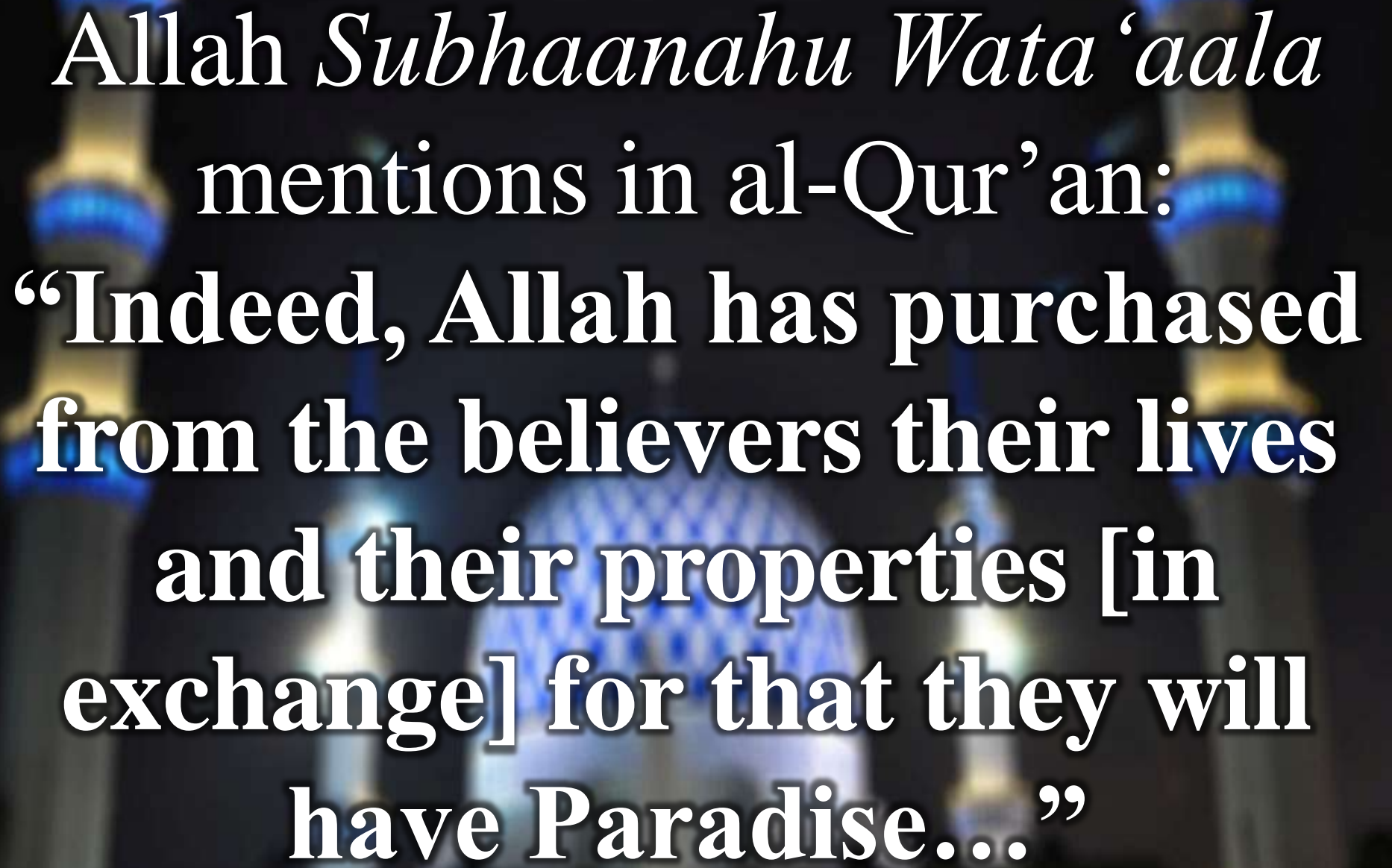


**And Allah multiplies [His
reward] for whom He wills.**

**And Allah is All-
Encompassing and Knowing.”**

(al-Baqarah 2:261)

Such prestige is the deeds of
infaq (charity), growing
manifold by the Will of Allah
Subhaanahu Wata'aala. Which
business trade yields such high
return other than answering and
fulfilling the call of Allah
Subhaanahu Wata'aala?



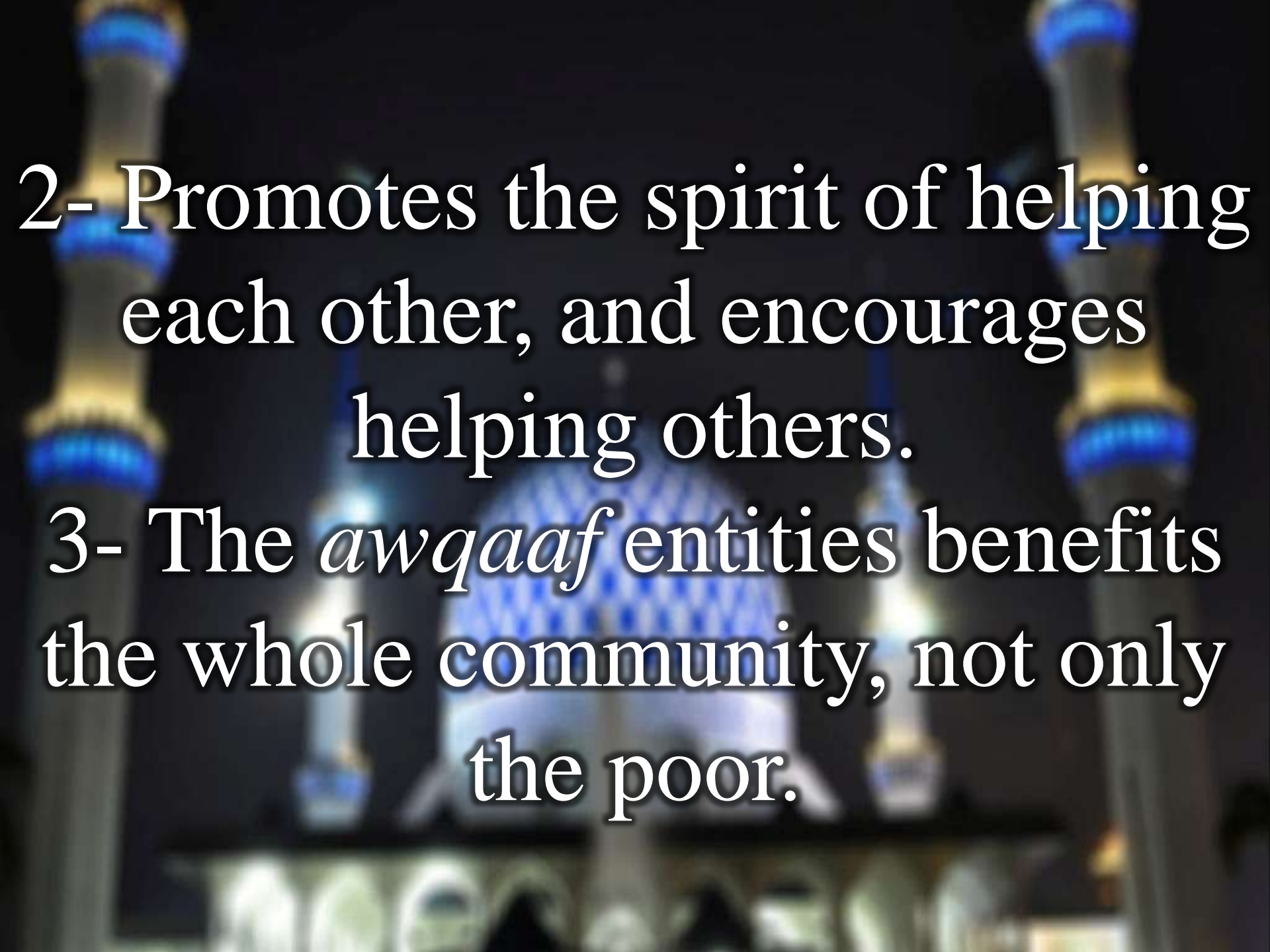
Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:
**“Indeed, Allah has purchased
from the believers their lives
and their properties [in
exchange] for that they will
have Paradise...”**

(at-Tawbah 9:111)



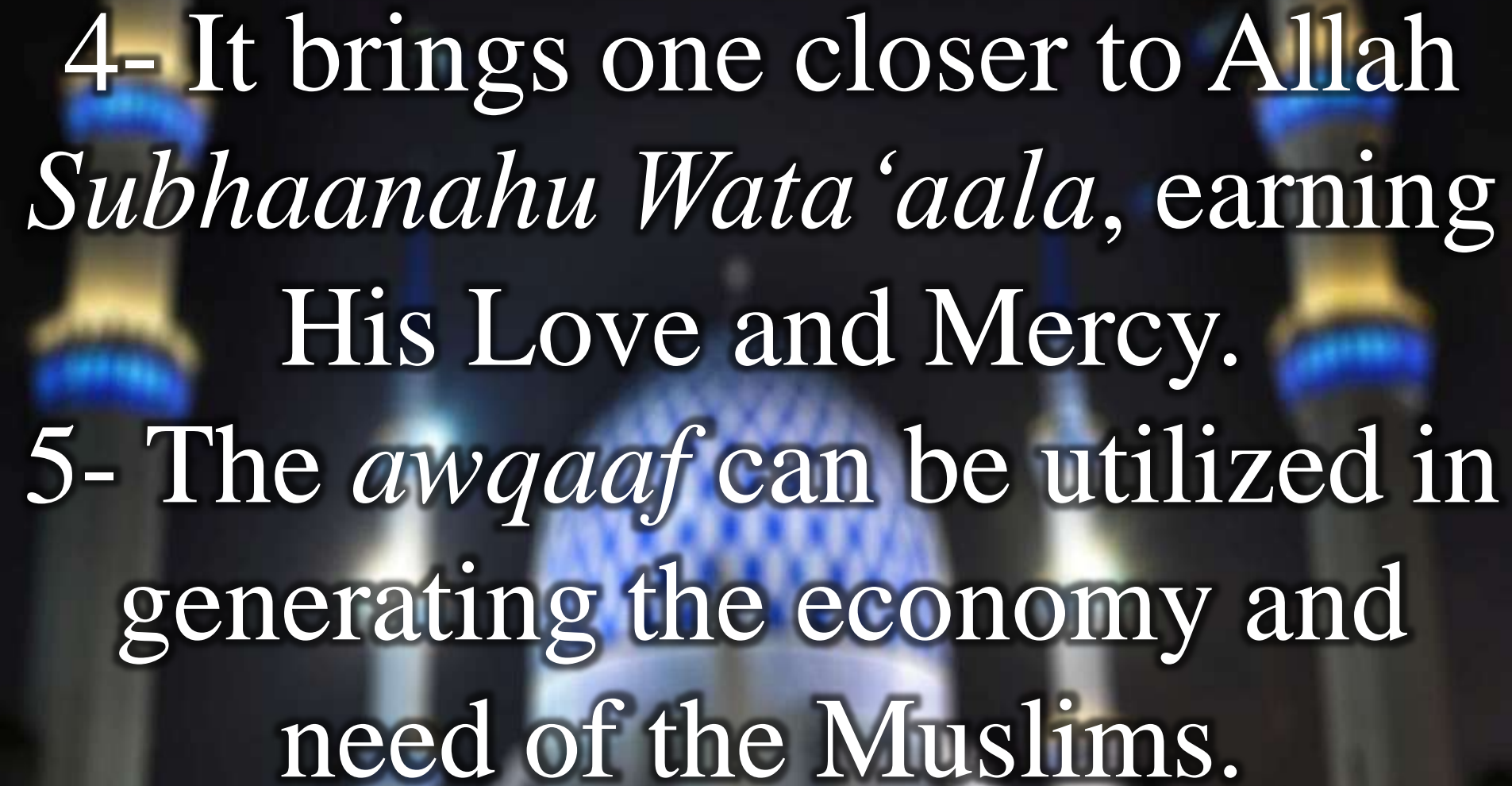
Among the wisdom of *waqf* are
as follows:

1- Inculcates the love and care
among mankind in this world,
and reaping good deeds that is
continuous until the Hereafter.



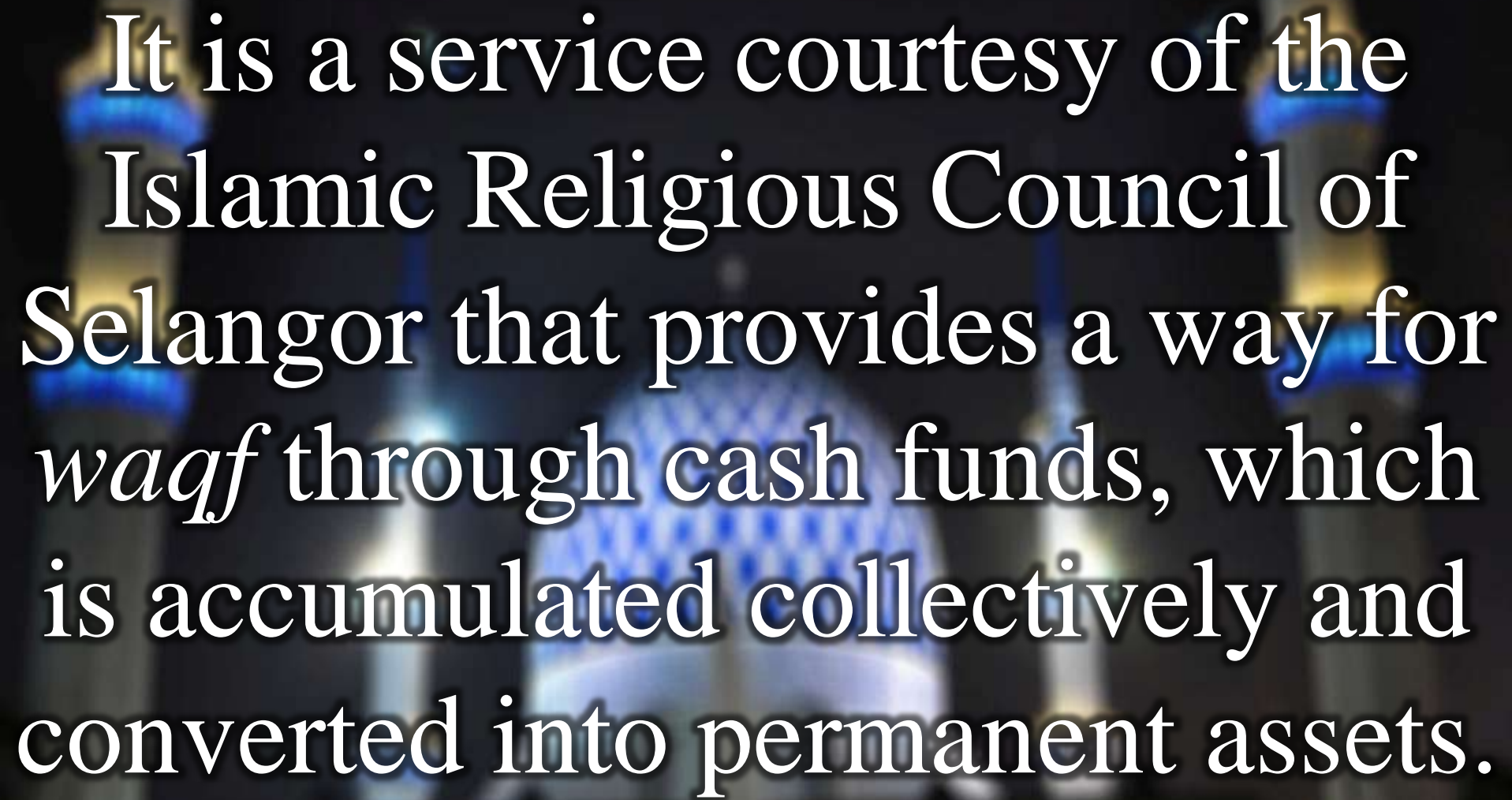
2- Promotes the spirit of helping each other, and encourages helping others.

3- The *awqaaf* entities benefits the whole community, not only the poor.

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- 4- It brings one closer to Allah
Subhaanahu Wata'aala, earning
His Love and Mercy.
- 5- The *awqaaf* can be utilized in
generating the economy and
need of the Muslims.

It is upon this realization that the Islamic Religious Council of Selangor through Selangor *Waqf* Corporation has initiated various efforts to increase the public's awareness and understanding on the concept of *waqf*.

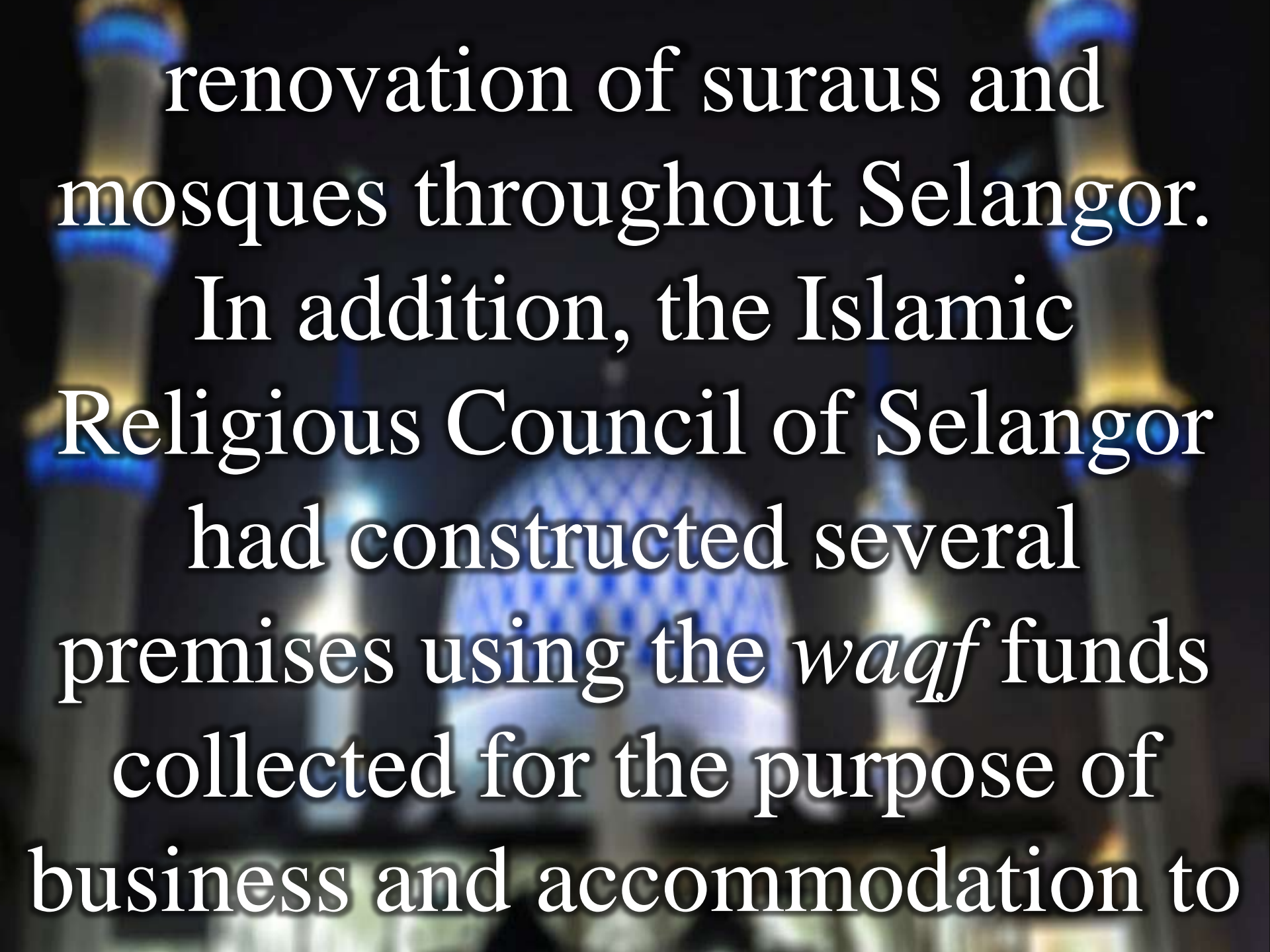
These efforts intend to encourage all walks of society to partake and participate in making *waqf* portions of their wealth and property. Among its early initiative is the establishment of the Selangor *Waqf* Scheme.



It is a service courtesy of the Islamic Religious Council of Selangor that provides a way for *waqf* through cash funds, which is accumulated collectively and converted into permanent assets.

This shares system intends to facilitate the Muslims in establishing *waqf* by purchasing the shares at a minimum price of RM10 each. This is in adherence with the conclusion reached by the National Fatwa Council in their 77th meeting

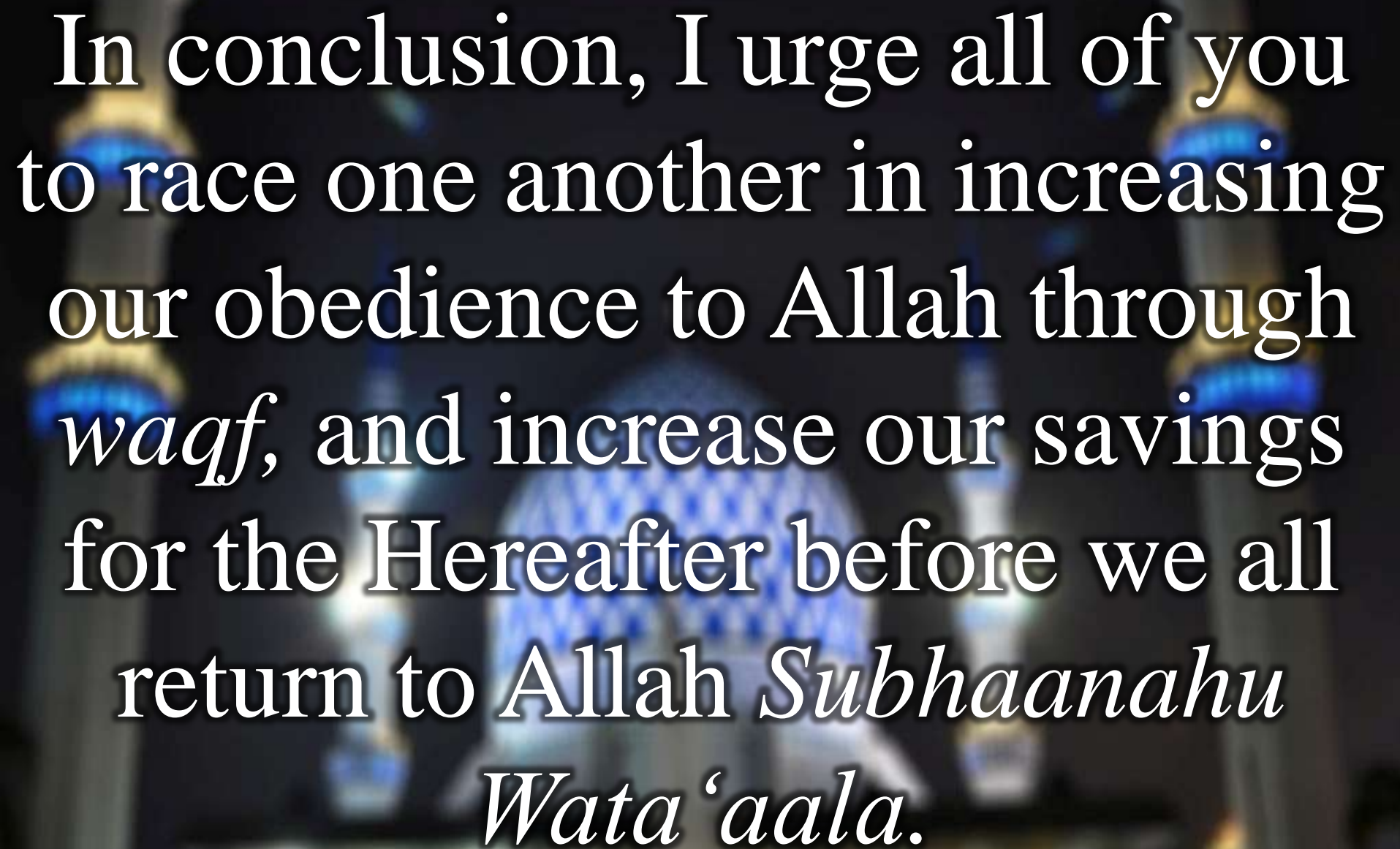
stating that *waqf* in the form of cash funds is permissible in Islam. Among the fruits of this *waqf* scheme is the construction of Pulau Indah Primary School, the construction of Masjid Kelana Petra, and various projects for the upgrading and



renovation of suraus and
mosques throughout Selangor.

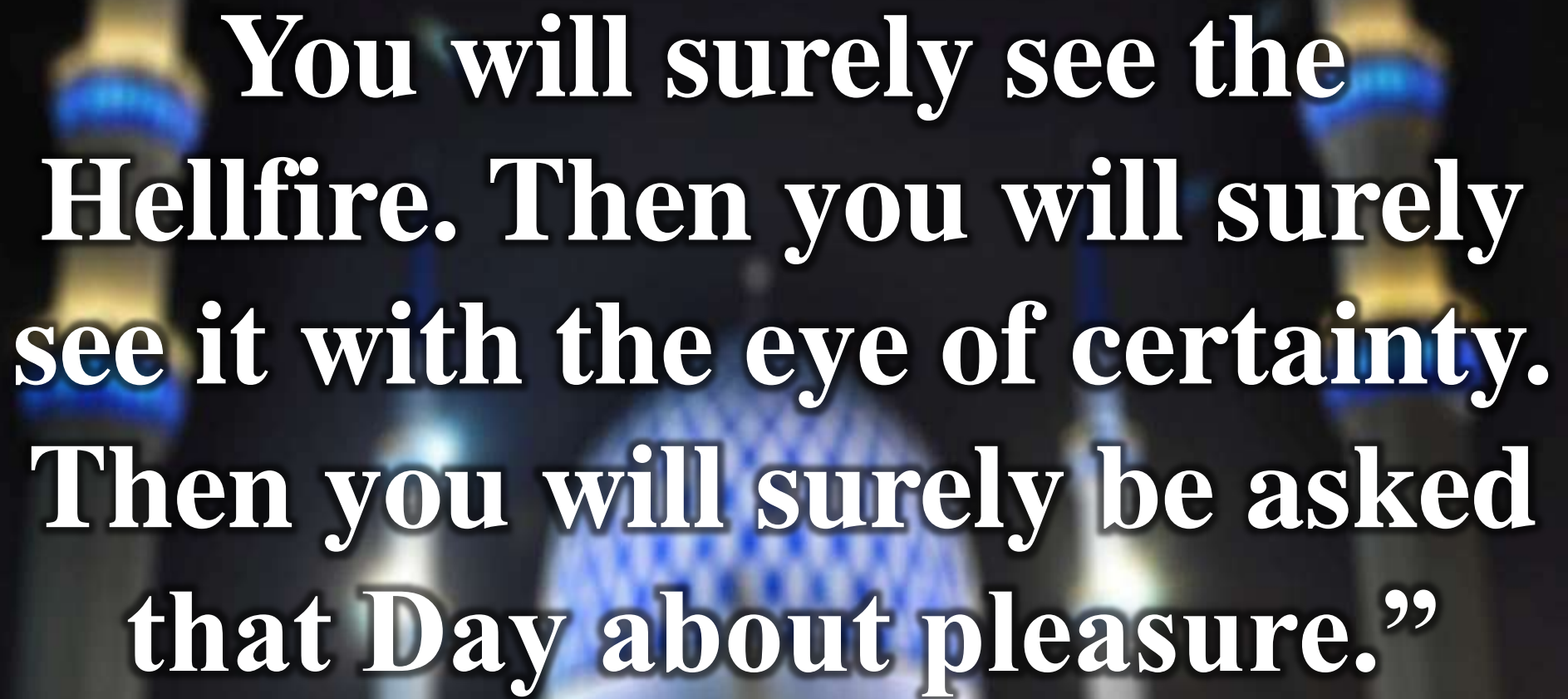
In addition, the Islamic
Religious Council of Selangor
had constructed several
premises using the *waqf* funds
collected for the purpose of
business and accommodation to

benefit the Muslims. Certainly, every contribution for *waqf* will be channeled to the construction of mosques, Islamic schools, *tahfidh* institutes, and many others, which then guarantees that these noble deeds will flow into the shares for the Hereafter.



In conclusion, I urge all of you
to race one another in increasing
our obedience to Allah through
waqf, and increase our savings
for the Hereafter before we all
return to Allah *Subhaanahu*
Wata'aala.

**“Competition in [worldly]
increase diverts you. Until you
visit the graveyards. No! You
are going to know. Then, no!
You are going to know. No! If
you only knew with
knowledge of certainty.**



**You will surely see the
Hellfire. Then you will surely
see it with the eye of certainty.
Then you will surely be asked
that Day about pleasure.”**

(at-Takaathur 102:1-8)

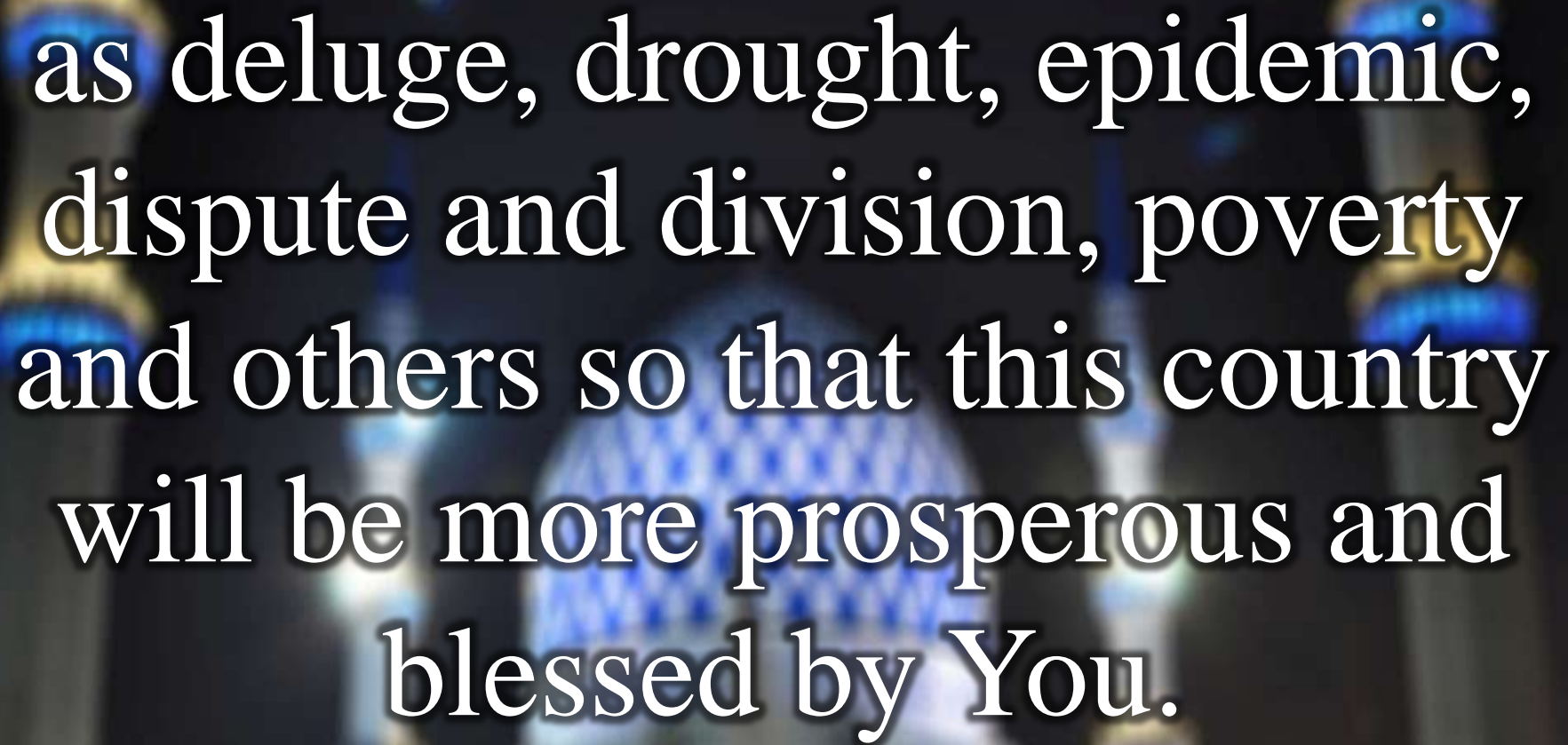
بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ
مِنِي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



O Allah,

The Most Merciful, we thank
You for all Your Mercy and
Pleasure that enable us to
enhance and strengthen our
Islamic states, especially
Selangor, as a developed and
peaceful state.

O Allah, We beg you to increase
our good practice, strengthen
our unity, grant us prosperous
life, enrich us with beneficial
knowledge, flourish our souls
with noble character, return our
youngsters to the right path,
save us from Your biggest test
such



as deluge, drought, epidemic,
dispute and division, poverty
and others so that this country
will be more prosperous and
blessed by You.



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JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
UNIT KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR