

الخطبة الأولى فى أداء الزكوة

الْحَمْدُ لِلَّهِ الَّذِي أَسْعَدَ وَأَسْقَى وَأَوْجَدَ وَأَفْنَى وَأَفْقَرَ وَأَغْنَى وَأَضْرَّ وَأَقْنَى. فَخَصَّصَ بَعْضَ عِبَادِهِ فِي نِظَامِ الْاِقْتِصَادِ بِالْيُسْرِ وَالْغِنَى، ثُمَّ فَرَضَ الزَّكَاةَ عَلَيْهِمْ وَجَعَلَهَا لِلدِّينِ أَسَاسًا وَمَبْنَى. فَقَدَّرَ فِي أَمْوَالِهِمْ حَقًّا مَعْلُومًا لِأَصْنَافٍ مَعْدُودَةٍ مِنَ الْعُمَّالِ وَالْفُقَرَاءِ. وَبَيَّنَّ أَنَّهُ بِفَضْلِهِ تَزَكَّى مِنْ عِبَادِهِ مَنْ تَزَكَّى. وَمِنْ غِنَاهُ زَكَّى مَالَهُ مَنْ زَكَّى. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَهُوَ الْمُصْطَفَى وَسَيِّدُ الْوَرَى وَشَمْسُ الْهُدَى. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الْمَخْصُوصِينَ بِالْعِلْمِ وَالثَّقَى. أَمَّا بَعْدُ:

فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الزَّكَاةَ إِحْدَى مَبَانِي الْإِسْلَامِ¹، وَأَرَدَفَ بِذِكْرِهَا مِرَارًا الصَّلَاةَ الَّتِي هِيَ أَعْلَى الْأَعْلَامِ²، وَشَدَّدَ الْوَعِيدَ عَلَى الْمُقْصِرِينَ فِيهَا مِنَ الْأَنَامِ، فَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: « مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مِثْلَ لَهُ يَوْمَ الْقِيَامَةِ شَجَاعًا أَقْرَعَ، لَهُ زَبَيْبَتَانِ، يُطَوِّفُهُ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُ بِلِهْزَمَتَيْهِ - يَعْنِي شِدْقَيْهِ - ثُمَّ يَقُولُ: أَنَا مَالِكٌ، أَنَا كَنْزُكَ » ثُمَّ تَلَا (وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ) الْآيَةَ. [البخارى] فَمِنَ الْمُهِمِّ أَنْ نُحَاوِلَ الْيَوْمَ آدَاءَ الزَّكَاةِ صَاحِبًا لِكُلِّ مَا قَدْ وَجِبَ عَلَيْنَا مِنْ شَتَّى الدُّيُونِ الْمُعَاصِرَةِ وَالْأَتَاتَاتِ، كَالذَّهَبِ وَالْفِضَّةِ وَالنُّقُودِ وَالْبَضَائِعِ وَوَدَائِعِ الْبُنُوكِ وَالْأَمَانَاتِ، وَكَذَا مِنَ السِّكِّ وَالْأُورَاقِ الْمَالِيَّةِ وَصَنَائِقِ النَّقَاعِدِ وَحِصَصِ الشَّرَكَاتِ وَالْمُؤَسَّسَاتِ.

وَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِصَاحِبِ مَالٍ كَثِيرٍ وَذِي أَهْلِ وَوَلَدٍ وَحَاضِرَةٍ عِنْدَ سُؤَالِهِ عَنِ الْبِنْفَاقِ: « تُخْرِجُ الزَّكَاةَ مِنْ مَالِكَ فَإِنَّهَا طَهْرَةٌ تُطَهِّرُكَ وَتَصِلُ أَقْرَبَاءَكَ وَتَعْرِفُ حَقَّ السَّائِلِ وَالْجَارِ وَالْمَسْكِينِ ». [مسند أحمد]

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَافَةَ فُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (60) [التوبة] بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَتَفَعَّلِي وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ. إِنَّهُ تَعَالَى جَوَادٌ كَرِيمٌ مَلِكٌ بَرٌّ رَوْوْفٌ رَحِيمٌ.

First Khutbah on the Discharge of the Obligation of Zakat

All praise is due to Allah, Who brings success and misfortune, Who creates and destroys, Who reduces to poverty and enriches and Who brings harm and gain. Thus, He favoured some of His servants in the economic system with ease and affluence. Then He made zakat an obligation upon them and made it for the Deen a base and foundation. He designated in their wealth a known right for limited categories of recipient from amongst the revenue officers and the poor. And He explained that it is only with His infinite grace that any person achieves purification from amongst His servants who want to be purified, and it is only through His bounty that He purifies the wealth

¹ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى قَالَ أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ عَنْ عِكْرَمَةَ بْنِ خَالِدٍ عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ع: « بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ ». [البخارى]

² « وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ » (43) [البقرة]، « وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُعْرِضُونَ » (83) [البقرة]، « وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ » (110) [البقرة]، « إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ » (277) [البقرة]

of one who gives Zakat. I bear witness that there is no deity but Allah, He is alone, He has no partner, and I bear witness that Muhammad ﷺ is His Servant and Messenger. He is the chosen one, the leader of mankind, and the light of guidance. May Allah send salutations, peace and blessings upon him and upon his family and his companions who were specifically favoured with the attributes of knowledge and piety.

As for what follows:

Indeed, Allah, Most High, has made Zakat one of the foundations of Islam. He has made repeated mention of it following his mention of Salah which is the most esteemed of the distinguished obligations. Severe warning has been given to those individuals who are negligent in their discharge of Zakat, for he [Messenger of Allah] upon him be salutations and peace has said: **Whomsoever Allah bestows with wealth and he does not pay the Zakat due, his wealth will be presented to him on the Day of Judgment as a poisonous snake with two black spots. His neck will be encircled therewith on the Day of Judgment. It will hold him by his jaws and say to him: I am your wealth, I am your treasure.** Then he [ﷺ] recited: **And those that display miserliness with the bounties that Allah has bestowed upon them should not imagine that this is good for them. Nay, it will be worse for them. Soon their necks will be encircled with what they covetously withheld on the Day of Judgment.** [3:180] [Bukhari] Thus, it is important that we endeavor today to discharge the obligation of Zakat correctly for all that is incumbent upon us from the various types of contemporary debts and assets, such as gold, silver, currency, trade stock, bank deposits, and trusts. And similarly, from sukuk, monetary papers, pension funds and the shares of corporations and institutions.

And indeed he, upon him be salutations and peace, said to a wealthy individual who had family, children and other associates upon being asked as to how he should spend: **Take out zakat from your wealth as it is purity that will purify you, and establish relations with your relatives and know the rights of the beggar, the neighbour and the poor person.** [Musnad Ahmad]

I seek refuge in Allah from Satan, the accursed. In the name of Allah, the Beneficent, the Merciful. **The sadaqaat [obligatory alms] are solely for the poor, and the needy, and those employed to collect these [funds], and those whose hearts have to be reconciled; and in [freeing] those in bondage, and in [releasing] those in debt, and in the way of Allah, and for the wayfarer. (Thus it is) ordained by Allah. And Allah is Knowing, Wise. [9:60]** May Allah grant blessing to me and you in the Magnificent Qur'an; and benefit me and you also with the verses and sound remembrance. Indeed, He, Most High, is Magnanimous, Munificent, Lord, Beneficent, Compassionate, and Merciful.