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Title:

**“ZAKAAT IS THE AFFAIR OF THE
RULER”**

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**Bahagian Pengurusan Masjid
JABATAN AGAMA ISLAM SELANGOR**



“ZAKAAT IS THE AFFAIR OF THE RULER”

الْحَمْدُ لِلَّهِ الْقَائِلِ: الَّذِينَ إِنْ مَكَتَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَعَاتُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ
الْأُمُورِ ﴿٤١﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آئِلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions. May we be bestowed with success in this world and the Hereafter.

¹ al-Hajj 22:41.

² Aal 'Imraan 3:102.



Let us altogether ponder upon the *khutbah* today titled **“ZAKAAT IS THE AFFAIR OF THE RULER.”**

Dear respected congregation,

Know that *zakaat* is an *‘ibadah* (worship) that is very dear to the ruler. This matter was firmly mentioned by Allah *Subhaanahu Wa Ta‘aala* in al-Qur’an through verse 41 of soorah al-Hajj that was recited in the early part of the *khutbah*, which means:

“[And they are] those who, if We give them authority in the land, establish prayer and give zakaah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

This verse was one of the early verses revealed by Allah *Subhaanahu Wa Ta‘aala* to Prophet Muhammad ﷺ after he ﷺ arrived in Madeenah. This means that this verse is from among the Madinan verses, which are verses that emphasizes on aspects regarding the implementation of the *Sharee‘ah* including *zakaat*.

The question begs, why did Allah *Subhaanahu Wa Ta‘aala* not send down that *wahy* (revelation) in Makkah, and command the Prophet ﷺ to implement the obligation of *zakaat* there?

Yes, because it is clear that during the Makkan period, the Prophet ﷺ did not have the status of a ruler that enables him to implements *zakaat*. In Makkah, the Prophet ﷺ did not have any legislative, executive, and judicial authorities.

Truthfully, all of these three matters form the core foundation in governance, and they were only present with the Prophet ﷺ when he was in Madeenah. Therefore, it was on that basis that Allah *Subhaanahu Wa*



Ta'aala had commanded the Prophet to impose *zakaat* in totality in Madeenah.

Dear blessed audience,

Aside from this verse, there are a plethora of other verses in al-Qur'an indicating that *zakaat* is the affair of the ruling authority or government. For example, Allah *Subhaanahu Wa Ta'aala* mentions in verse 103 of soorah at-Tawbah:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً

“Take, [O Muhammad], from their wealth a charity [i.e. *zakaat*]...”

In this verse, the word “take” is in the command form (*fi'il amr*). In this context, only the ruling authority has the power to take the possession of others, whether they like it or not.

It means, other than the ruler, no one has the authority to command others to give up their possessions. For comparison, in Malaysia only the Inland Revenue Board (LHDN) has the rights to collect income tax from qualified individuals through coercion (legal means).

Then it becomes clear that it is the ruling authority that is entitled to appoint *zakaat* collector in taking *zakaat* from the Muslim *ummah*. Supposedly if the income tax becomes *waajib* (obligatory) to be surrendered to those appointed by the ruler, then definitely *zakaat* that is very clear and explicit in its ordainment by Allah *Subhaanahu Wa Ta'aala* has greater importance to be surrendered to the appointed representatives.



Hence, when Prophet Muhammad ﷺ sent Mu'aadh bin Jabal *radiyAllaahu 'anh* as the governor of Yemen, the prophet then had outlined a very clear instruction regarding *zakaat* to Mu'aadh. In the *hadeeth* of ibn 'Abbaas *radiyAllaahu 'anhuma*, Rasulullah ﷺ said:

فَأَخْبِرُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ
مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَىٰ فُقَيْرِهِمْ

“...Tell them that Allah has enjoined on them *zakaat* of their properties and it is to be taken from the rich among them and given to the poor...”

(al-Bukhaari and Muslim)

Here, the Prophet ﷺ had commanded Mu'aadh to collect *zakaat* on his capacity as the ruler of Yemen. 'The origin of authority' had come from the Prophet ﷺ, who is the Head of the Islamic State in Madeenah.

In the same *hadeeth*, he ﷺ had commanded the people of Yemen to give their *zakaat* to Mu'aadh alone as the ruler, and to not disburse them elsewhere, at will, to others.

Dear blessed Muslims,

Lately, the awareness within the Muslim *ummah* regarding the obligation of *zakaat* is increasing and getting better. However, many still deem *zakaat* as a personal affair and not the affair of the ruler. While in reality, the ruler has all the rights to legislate and enforce laws to ensure that *zakaat* is implemented in the best manner in this state.

The proof is that history had depicted the firmness of Abu Bakr as-Siddeeq *radiyAllaahu 'anh* as the *khaleefah* (caliph) by imposing strict laws



upon those that refused to give *zakaat*. Abu Bakr as-Siddeeq *radiyAllaahu ‘anh* had said:

وَاللَّهِ لِأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ

“By Allah! I will fight those who differentiate between the prayer and the *zakaat*.”

(*al-Bukhaari*)

Abu Bakr’s drastic actions serve as evidence that *zakaat* is within the purview of the ruling authority. If the Muslim *ummah* refuses to adhere to the command, then suitable legal actions can be taken against them until they submit to the will of the ruler.

Respected audience,

Know that giving *zakaat* to the ruler is a *sunnah* that is of utmost importance and has a lot of virtues. Among them:

1. The *‘amil* (employed to collect *zakaat*) that collects *zakaat* can calculate with confidence that the *zakaat* amount withdrawn is accurate. It can prevent one from giving *zakaat* incorrectly or miscalculate them.

2. *Zakaat* distribution to the *asnaf* (recipients) within those eight (8) categories must be ensured to reach those that are truly eligible. It can avoid the issue of unlawful *zakaat* due to wrongful *zakaat* disbursement to non-*asnaf* individuals.

3. *Zakaat* disbursement will be executed with fairness and effectiveness, for the ruler has authority in generating sufficient data to identify the actual level of poverty in a particular state.

4. *Zakaat* fund management will be organized for its disbursement will be driven by the *fatawa* issued by the Selangor Fatwa Committee.



5. *Zakaat* management reporting can be done transparently and ensured purified under the purview of various authoritative bodies such as the National Audit Department.

6. The ability to manage poverty holistically through a well-governed system by the ruling authority, and not by individuals or any particular organization where it will be prone to bias or favoritism.

Dearest audience,

In Selangor, Duli Yang Maha Mulia (His Royal Highness) the Sultan of Selangor is the Head of Islam, which simultaneously serve as the highest authority for Islamic affairs in this state, where His Majesty's decrees are *wajib* to be adhered to, as firmly stated by Allah *Subhaanahu Wa Ta'aala* in verse 59 of soorah an-Nisaa':

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who have believed, obey Allah and obey the Messenger and those in authority among you...”

With the power bestowed upon him, His Royal Highness the Sultan of Selangor has decreed for the management of *zakaat* in this state to be entirely operated by the Selangor *Zakaat* Board (LZS), as a legal entity under the Selangor Islamic Religious Council (MAIS) with full responsibility in matters pertaining to *zakaat*.

Therefore, the Muslim *ummah* within this state must abide by the orders of His Majesty the Sultan of Selangor in fulfilling the obligation of *zakaat*. It not only obeys the command of Allah *Subhaanahu Wa Ta'aala*, but it has been proven all these while that LZS is capable in exercising its role very effectively in aiding the Muslims in this state.



Dear blessed congregation,

To end the *khutbah* this time, the following are several matters that can be taken as guidelines:

1. The Muslim *ummah* must comprehend that *zakaat* is the very responsibility of the ruling authority.
2. The Muslim *ummah* must realize that in Selangor, LZS has been entrusted by His Majesty the Sultan of Selangor as the appointed representative to administer *zakaat*-related matters.
3. The Muslim *ummah* has the opportunity to fulfill its *zakaat* obligation at 23 LZS counters throughout the state, or through online medium, or even certified *zakaat* agents, in ensuring that its funds will truly be effective upon the receiving *zakaat* recipients.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ ءَامَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾

“Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakaah, and they bow [in worship].”

(Soorah al-Maa'idah 5: 55)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ 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.

Dear blessed audience,

Once more, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by guarding ourselves and our families from abominable deeds and disobedience against Allah *Subhaanahu Wa Ta'aala*. At the same time, we will continue to pray so that our country will always remain blessed and protected from all forms of threat, as well as contagions from the Covid-19 pandemic.

May we become among the slaves of Allah that are patient while enduring all diseases afflicted, disciplined in adhering to the Standard Operating Procedures (SOP) and deriving lessons from everything that has happened, always vigilant and mindful though we have been given a bit of freedom to move about. This is because the entire nation is still fighting the Covid-19 pandemic, for the sake of our own safety and the society as a whole.



For those that are truly affected by this pandemic, do not take the easy way out by harming and injuring oneself. We must be selfless, patient, and strong mentally and physically, built upon solid *imaan*.

Let us altogether increase our *salawaat* upon our beloved Prophet Muhammad ﷺ as Allah has commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ
وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ وَدَمِّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ.
وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينِ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا



المُعْظِم، سُلْطَانِ سَلَاطُور، سُلْطَانِ شَرْفِ الدِّينِ ادریس شاه
الحاج ابن المرحوم سُلْطَانِ صَلاَحِ الدِّينِ عبد العزيز شاه
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُور، تَعَكَوْ اَمِيرِ شَاهِ ابْنِ
السُّلْطَانِ شَرْفِ الدِّينِ ادریس شاه الحاج، فِي اَمْنٍ وَصَلاَحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and blessings upon this state that continues to prosper and progress, and that its residents remain united, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

O Allah, make us among Your slaves whom are always exalting Your Word and Religion. Keep us away from groups and those that like to criticize, curse, and insult Your Religion.

O Allah, bestow upon us sustenance that are lawful and blessed, keep us away from acts of corruption and abuse of power for it is a betrayal upon the trust given.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through



Tabung Infak Jariah Umat Islam Selangor (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٣١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.