



جباةة اءامء اءلام سلءور

JABATAN AGAMA ISLAM SELANGOR

...



**ZAKAAT IS THE
AFFAIR OF
THE RULER**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.**

Let us altogether ponder upon the *khutbah* today titled ...



#bahagianpengurusanmasjid

Know that *zakaat* is an
'ibaadah (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 implement *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.

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:

***“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:

“...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.

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:

“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.

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.

**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 *waajib* to be adhered to, as firmly stated by Allah *Subhaanahu Wa Ta'aala* in verse 59 of soorah an-Nisaa':

***“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.

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.

“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)




**THE SECOND
KHUTBAH**




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, and 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 ourselves. 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:**




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 our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

