



جباةان اءاماء اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

...



***PAY TO THE
COLLECTORS
APPOINTED IN
SELANGOR***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly call upon all of
us to strive in
increasing our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* by performing
all of His Commands

**and abstaining from
all of His prohibitions.
May we be bestowed
with happiness and
success in this world
and the Hereafter.**

On this blessed day, I will expound on a *khutbah*, titled...



***PAY TO THE
COLLECTORS
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The requirement in fulfilling zakaah is an obligation upon every Muslim individual once its conditions are met. As a manifestation of endless *shukr* (gratitude) for all of the bounties

bestowed by Allah
Subhaanahu Wa Ta'aala
upon all of us, it becomes
waajib (obligatory) for all
Muslims that have been
blessed with wealth to
fulfill their zakaah.

In the narration of
Abu Umaamah al-
Baahiliy *radiyAllaahu*
'anh, Rasulullah ﷺ
said:

“And pay the zakaah on your wealth, and obey those who are in charge of you, you will enter the Paradise of your Lord.”

(at-Tirmidhi and Ahmad)

In ensuring that the
management for the
'ibaadah (worship) of
zakaah is done well and
organized, Allah
Subhaanahu Wa Ta'aala
has bestowed the
mandate for the

management of zakaat
collection and
disbursement upon *Uliil*
'Amr (those given
authority) or the ruler
of that locality.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 103 of soorah at-Tawbah that was recited during the early part of the *khutbah*:

“Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah’s blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.”

Al-Imaam ibn Katheer
mentioned in the *tafseer*
(explanation of the
meaning) of this verse
that Allah *Subhaanahu*
Wa Ta'aala had
commanded His
Messenger to collect

zakaat from the wealth of the Companions at that time, after having met its conditions, intending to purify them from bad *akhlaaq* (character) and expiate their sins.

The command to collect zakaat, in the beginning, was the sole responsibility of Rasulullah ﷺ as the leader or ruler. However, that task was inherited alternately by the caliphs

or the leaders of the Muslim *ummah*. That task could also be deputized through the appointment or certification of individuals or organizations that are eligible to implement and carry it out.

In performing the task of collecting zakaah from its payers, the Selangor Islamic Religious Council (MAIS) has conditions that must be met, among them is that the collectors must be from

among the *'aamil*
(collector) that have been
appointed or certified by
MAIS. If the Islamic
Religious Council of a
particular state has
appointed or granted
certification upon any

individuals or
organizations as the
'aamil or zakaat agent,
then such appointment is
valid according to the
Shara', but it is only
applicable within the
state borders or the

jurisdiction of the state
Islamic Religious Council
that made the
appointment. Section 37,
Sharee'ah Criminal
Offenses (Selangor)
Enactment 1995
stipulated that:

“Any person who collects zakaat or al-fitr or causes to be collected zakaat or al-fitr without having been appointed as ‘aamil or otherwise authorized by the Majlis shall be guilty of an offense and

shall be liable on conviction to a fine not exceeding three thousand ringgit or to imprisonment for a term not exceeding two years or to both.”

The legal provisions regarding the prohibition to collect zakaat or *al-fitr* without the appointment by the Selangor Islamic Religious Council actually intends to preserve the *maslahah* (interest) of the

public or communities
within this state, so that
no one can easily take
advantage in lying to the
masses through the
collection of zakaat or *al-*
fitr for their own personal
gain or the interest of

others, which in the end causes the general public to lose their trust in Islamic institutions.

Obedience to *Uliil 'Amr* or the ruler in matters that are good is a stipulation in

Islam and it encompasses all affairs including zakaat collection. In the state of Selangor, the Selangor Islamic Religious Council is the entity that has been granted the responsibility

of administering Islamic
affairs including the
appointment and
certification of zakaat *'aamil.*

Allah *Subhaanahu Wa*
Ta'aala mentions in verse 59
of soorah an-Nisaa':

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

Even though obedience to *Uliil 'Amr* is clearly from the *Shara'*, we still find cases where there are agents appointed by certain State Islamic Religious Council collecting zakaat within

**the state of Selangor,
which is outside of the
designated area. The
promise of a handsome
rebate between 50 up to
80 percent is from among
the reasons causing that
particular agent to**

become greedy in collecting zakaat that they would venture into other states, though violating the *Sharee'ah* Criminal Offenses Act of their state.

If we were to refer to the facts regarding the case, there were two individuals who were appointed agents by a certain state's Islamic Religious Council, according to Section 37

Sharee'ah Criminal
Offenses (Selangor)
Enactment 1995 and
Section 52 (1) (b) at the
Lower *Sharee'ah* Court
of Sepang in 2016. While,
in 2018, charges were
made for the same

offense against an individual who was not appointed as *'aamil* by any entity. As for the latest, there is a court allegation made under Section 37 *Sharee'ah* Criminal Offenses (Selangor) Enactment 1995 at the

**Lower *Sharee'ah* Court
of Petaling Jaya
against a former *'aamil*,
where the accused
pleaded guilty and was
punished and fined on
24th October, 2024.**

Zakaat funds in Selangor is very crucial in assisting the *asnaf* (zakaat recipients), especially with the large population within this state. The majority of Muslim Malays fall within

the category of urban poor, while partly in the rural areas. Up until September 2024, there are 71,000 poor and needy *asnaf* families registered with the Selangor Zakaat Board (LZS). To care for all

the *asnaf* categories, the total fund needed amounts to RM1.36 billion. If zakaat collection in Selangor is “siphoned” to other places by irresponsible parties, then definitely

asnafs who were
supposed to receive
zakaat aid will be
subjected to
oppression and their
rights also denied.

If we look at it from the aspect of *Shar'i* rulings, collecting zakaah beyond the state border is an offense and zakaah paid to agents who have violated and crossed the boundaries of State

Islamic Religious Council, is deemed as invalid. The fatwa regarding the *“Ruling on Those Not Appointed or Unauthorized to Accept Zakaat Collection or Its Distribution”* has

received approval from His Royal Majesty the Sultan of Selangor on 28th October 2024, and it is in the process of being officially gazetted. It states that:

“Zakaat payment made to individuals or other bodies that were not granted with valid authority is rendered as invalid and its payer has yet to be relieved from the obligation to fulfill zakaat.”

Let us imagine the predicament of zakaat given to these irresponsible entities, what was deemed as valid and having fulfilled the obligation, but instead remain invalid

**and its obligation
unfulfilled. Monies have
been paid but its
obligation is not fulfilled,
and deemed as still not
having paid zakaah. Well,
what are the implications
of not fulfilling zakaat?**

The fate of those not
spending their
wealth in fulfilling
zakaah is severe
punishment in the
Hereafter.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 35 of soorah at-Tawbah:

“The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads,

***their flanks, and their
backs, [it will be said],
“This is what you
hoarded for yourselves,
so taste what you used
to hoard.””***

**To end the sermon
today, let us derive
several lessons as
guidelines in our
lives, namely:**

1. Collecting zakaat is the responsibility of the ruler and it can only be fulfilled through *'aamil* appointed or certified by the religious authority, and for the state of Selangor it would be MAIS.

2. The Muslims must fulfill zakaat to collectors appointed by MAIS to ensure that the deed remains valid and one's obligation as a Muslim is fulfilled.


3. As responsible Muslims, we must become the eyes and ears for the religious authorities, in aiding to ensure that no one takes advantage in violating the regulations and sovereignty of the state.

***“And those within
whose wealth is a
known right. For
the petitioner and
the deprived.”***


(Soorah al-Ma‘aarij 70:24-25)




**THE SECOND
KHUTBAH**




**O Allah! We seek refuge in
You from severe trials, from
being afflicted with
calamities, from evil in
destiny, and from the joy of
the enemies upon the
tribulations and misfortunes**




that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster.




**O Allah! You are our One
and Only Savior, we
humbly beg You to save
the Muslims and Masjid al-
Aqsa in Palestine.**



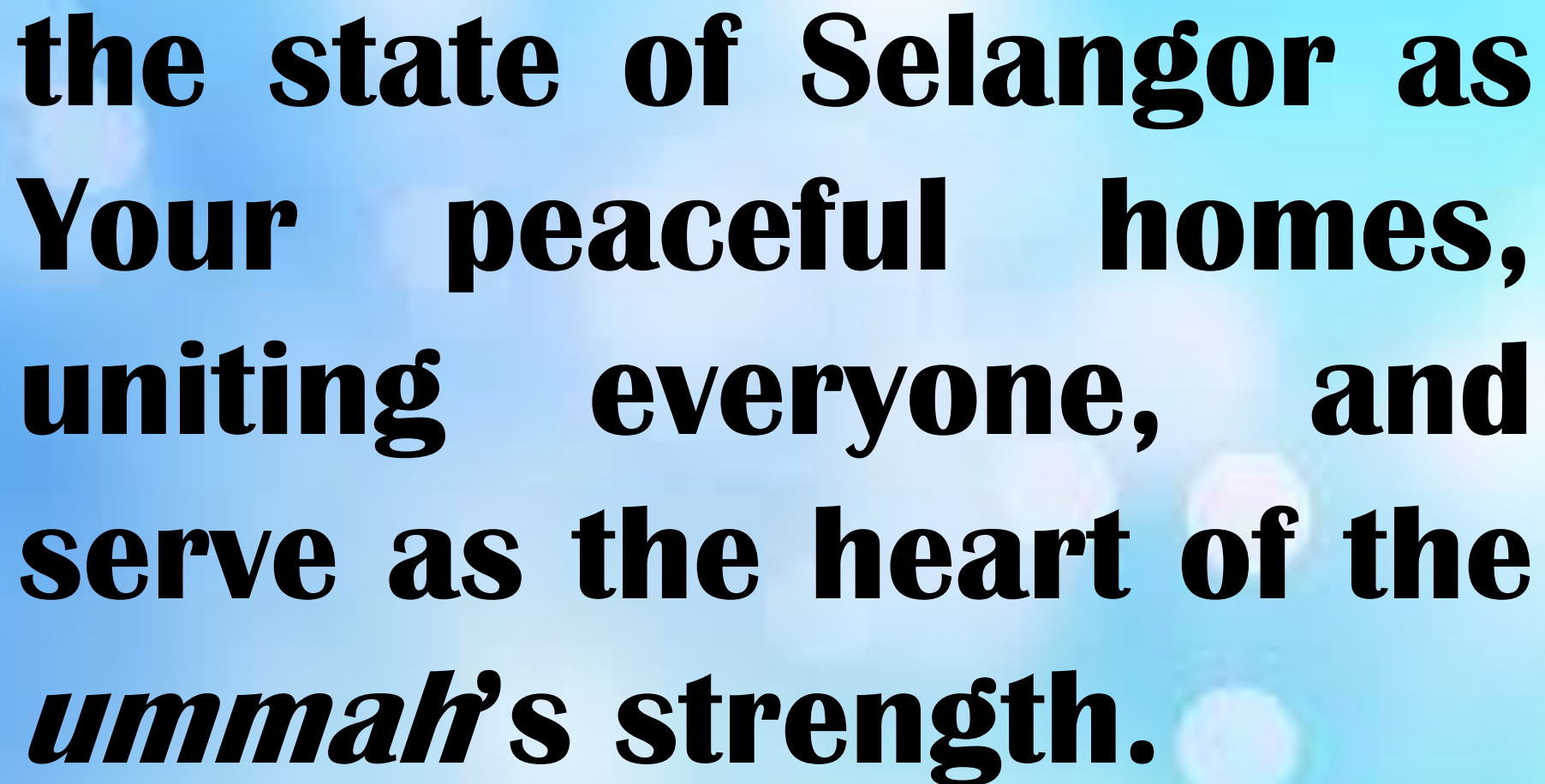
O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest,



**as well as firm and
courageous in upholding
the truth and executing
justice according to the
Sharee'ah. O Allah, make
the *masaajid* and *suraus* in**



**the state of Selangor as
Your peaceful homes,
uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**