



جڤاتڤن اءاماء اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

...

***FULFILL ZAKAAT THROUGH
CERTIFIED COLLECTORS***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

**and leaving out all
matters that He
forbade. May we be
bestowed with
blissfulness and
success in this world
and the Hereafter.**

Following the hotly
debated recent issue,
which was said to be
related to zakaat, let us
altogether derive lessons
and remain cognizant
that zakaah is an
'ibaadah (worship) that

involves wealth, where
it plays a huge role in
aiding the *asnaf*
(recipients) and
boosting the economy
of the Muslim *ummah*.

Hence, today I will expound on a *khutbah* titled... ...



***FULFILL ZAKAAT THROUGH
CERTIFIED COLLECTORS***

#bahagianpengurusanmasjid

so that we will all
comprehend the
importance of
fulfilling zakaat
through valid
channels and its

disbursement with
transparency to
asnaf who are
entitled to it.

The *'ibaadah* of zakaah is an *'ibaadah* that involves the wealth and *maslahah* (public interest) of the Muslim *ummah*, and it is a very sensitive matter because it can be susceptible to

**misappropriation. Hence,
Prophet Muhammad ﷺ
had determined a clear
principle whereby zakaat
administration must be
strictly regulated by the
Ruler.**

In the *hadeeth* of Abu
Humayd as-Saa'idiy
radiyAllaahu 'anhu, he
narrated that the
Prophet ﷺ had
employed a man from
the tribe of al-Azd

named ibn al-
Lutbiyyah as a zakaat
collector. Upon
returning, the man
said:

“(O Prophet (ﷺ)!) This is for you and this is mine because it was presented to me as gift.” ***Rasulullah (ﷺ)***
rose to the pulpit and praised Allah and

extolled Him. Then he said, "I employ a man to do a job and he comes and says: 'This is for you and this has been presented to me as gift?' Why did he not

***remain in the house
of his father or the
house of his mother
and see whether gifts
will be given to him or
not?”***

(al-Bukhaari and Muslim)

This *hadeeth* indicates that zakaat management is placed under strict monitoring, which necessitates a high level of integrity among its *'aamileen* (collectors).
Zakaat management

must be administered in
a systematic and
transparent manner by
the authority, as
stipulated in al-Qur'an
where Allah
Subhaanahu Wa Ta'aala

mentions in verse 103
of Soorah at-Tawbah
that was recited at
the beginning of the
khutbah:

***“Take, [O, Muhammad],
from their wealth a
charity by which you
purify them and
cause them
increase...”***

**In the state of Selangor,
the Selangor Islamic
Religious Council (MAIS),
with the consent of His
Majesty the Sultan of
Selangor, has deputed
the Selangor Zakaat
Board (LZS) to manage**

all affairs regarding the collection and distribution of zakaah. Therefore, only legally appointed *'aamil* (collector) and assistant *'aamil* are authorized to administer affairs pertaining to zakaah.

It must be well understood that zakaat management is related to Islamic administrative affairs that is within the jurisdiction of the respective state. Each state has its own

**collection and
disbursement system in
ensuring the welfare of
the recipients is
administered in an
orderly manner.
Therefore, any external**

**entity should not cross
state borders to collect
zakaah without the
consent of the
corresponding state
authorities.**

Such action not only violates the provisions of the law, but it can also interfere with zakaat distribution planning that has been determined. Hence, harming the rights of local *asnaf* who

**should be aided and
empowered so that they
will escape the shackles
of adversity.**

**The fatwa that was
gazetted on 20th January
2025 asserted that:**

“Non-Governmental Organization (NGO), individuals or other organizations that collects zakaah in the State of Selangor or distributes them without the consent of His Royal Highness the

***Sultan or His authorized
representative, namely
Selangor Islamic Religious
Council or Registered
Trustee of Selangor
Zakaat Board (MAIS), is
deemed as invalid
according to shar'i***

rulings. Zakaat payment made to individuals or other organizations that are not legally authorized is rendered invalid and the payer is still not exempted from the obligation of fulfilling that zakaat.”

In this regard, all parties must respect and abide by the fatwa of the state of Selangor specifically in matters of fulfilling zakaah. Zakaat collected from

a particular state should be distributed to *asnaf* within that state. This is imperative in ensuring that the rights of local *asnaf* are preserved, at the same time preventing us from falling into

matters that violate the
shara' and the law.

Aside from that, the
Sharee'ah Criminal
Offenses (Selangor)
Enactment 1995 stipulates

**that any entity that
collects zakaat without
authorization can be
subjected to appropriate
action, including fine or
imprisonment. Similarly
with individuals that
fulfilled zakaah but not**

through legitimate
channels and appointed
'aamil, can be
subjected to the
provisions of laws
enforced.

In ensuring the effectiveness of zakaat distribution, Islam greatly demands for it to be administered with transparency and responsibility. This is

**because the collected
zakaat funds are wealth
whose recipients have
been determined,
especially the poor and
needy, who has priority
over other**

beneficiaries, as
*Allah Subhaanahu Wa
Ta'aala* mentions in
verse 60 of Soorah
at-Tawbah:

“Zakaah expenditures are only for the poor and for the needy and for those employed to collect [zakaah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and

***for those in debt and for
the cause of Allah and
for the [stranded]
traveler - an obligation
[imposed] by Allah. And
Allah is Knowing and
Wise.”***

Even though there is the
zakaah distribution
method by *wakaalah* that
allows for the zakaat
payer to disburse his own
zakaah, however its
implementation must be
under strict supervision

by the Selangor Zakaat Board, in ensuring that distributions are made transparently and in accordance with the requirements of the *shara'*. Furthermore, the funds disbursed would

maintain its status as
zakaah that must be
disbursed to deserving
asnaf.

At the same time, the
Muslim *ummah* must

**comprehend that zakat
management cannot be
executed haphazardly,
including the matter of
transferring zakaat
wealth from one state
to another. The act of**

**moving out zakaat
funds to another
state is deemed as
transferring zakaat
property.**

Imaam an-Nawawi
mentioned in *Minhaaj at-Taalibeen*:

وَالْأَظْهَرُ مَنَعُ نَقْلِ الزَّكَاةِ

“And the most preferred view is that transferring zakaat is prohibited.”

Zakaat should be prioritized upon the *asnaf* where one seeks his *rizq* (livelihood). If they are taken out to a different state without the permission of *Uli'l Amr* (those in authority),

the rights of the local
asnaf will be neglected
and injustice has been
inflicted upon them. Such
measure is truly
irresponsible, for it is
akin to stealing the rights
of *asnaf* in this state.

We as Muslims, each one of us have a great role in defending the rights of the *asnaf* from being “usurped” by irresponsible parties. If anyone has any information regarding

**individuals or groups that
collects zakaat without
being certified, then
please channel those
details to the Selangor
Islamic Religious
Department (JAIS) for
further actions. Do not**

remain silent and conceal
the wrongdoings that are
taking place, for fear that
we will be among those
aiding *munkar* (evil) by
oppressing and denying
the rights of the
beneficiaries.

In this regard, the Muslim *ummah* must comprehend that not only limited to zakaat, but any form of collection or fundraising from the public that involves the interests of the Muslims

**in the state of Selangor
must obtain permission
from the authorities,
namely the Selangor
Islamic Religious
Council.**

To end the *khutbah*
today, let us
internalize upon
several lessons as
guidelines in our
daily life:

1. The Muslim *ummah* must fulfill zakaah through certified *'aamileen*, for zakaah is an *'ibaadah* that is subjected to the regulations of the

authorities, in ensuring
transparency until it
reaches the deserving
asnaf.

**2. The Muslims must
fulfill zakaah in the
state where one
resides or seeks
livelihood.**

**3. The Selangor
Zakat Board must
manage and
supervise zakaah with
full responsibility,
transparency, and
systematically.**

**If there are
unappointed parties
found to collect
zakaah, the Muslims
must lodge a report
to religious
authorities.**

“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



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

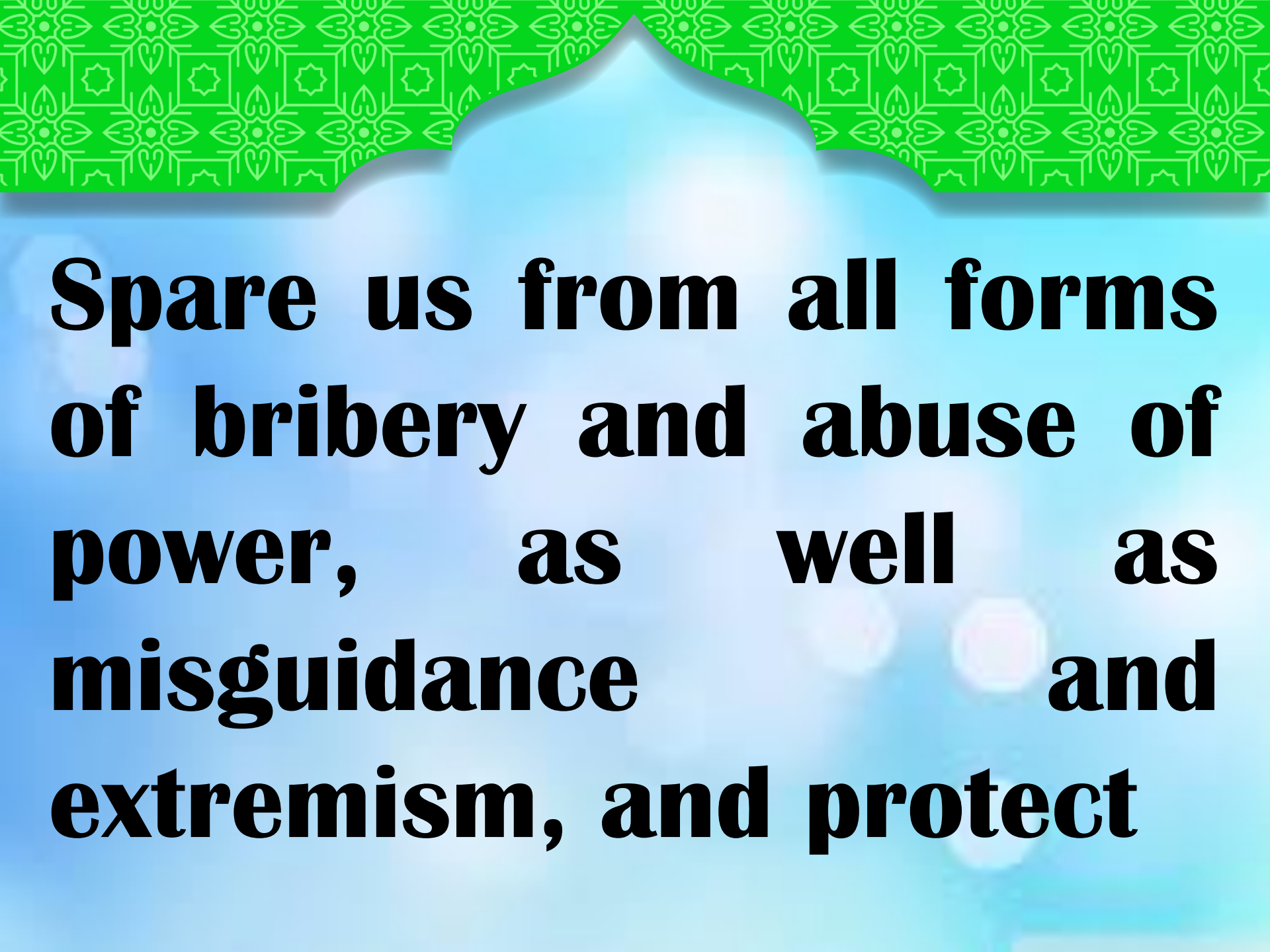
Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**and Imaam Abu Mansoor
al-Maatureedi, practicing
upon the Shaafi'i *Madhhab*
(juristic school of thought)
while accepting the other
three *madhaahib*,**



**practicing *tasawwuf*
upon the way of Imaam
Junayd al-Baghdaadi and
Imaam al-Ghazaali.**



**Spare us from all forms
of bribery and abuse of
power, as well as
misguidance and
extremism, and protect**



**us from *fitan* that can
harm the union and
unity of the Muslim
ummah.**



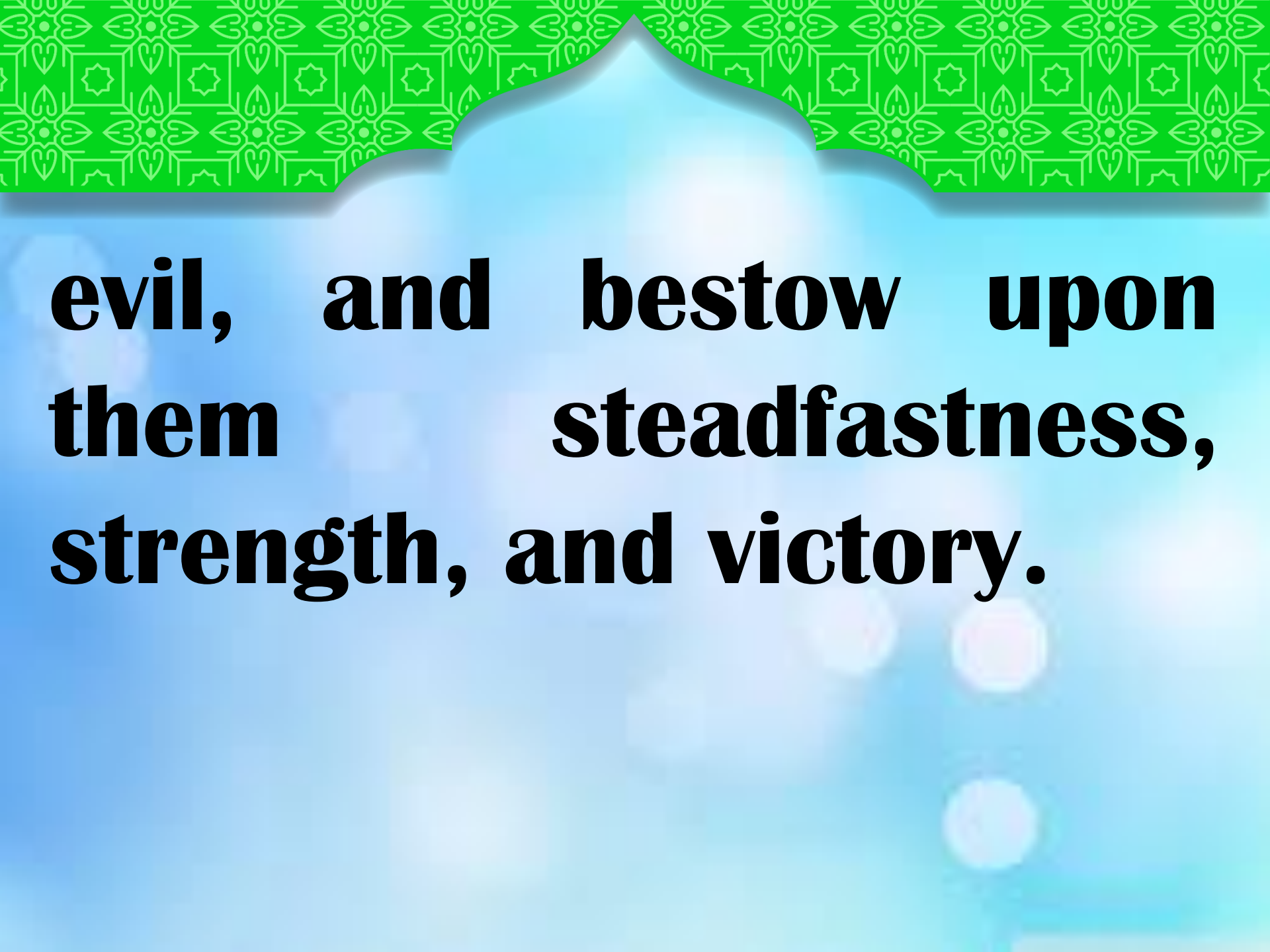
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**Bestow upon us leaders
that have utmost integrity,
firmness, and courage in
upholding the Truth
according to Your
*Sharee'ah.***



**O Allah! Protect the
Muslim *ummah* and
Masjid al-Aqsa in
Palestine. Preserve them
from oppression and**



**evil, and bestow upon
them steadfastness,
strength, and victory.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**