



جڤاتن اءاماء اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

BRIBERY



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us altogether strive
to increase our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by abiding
all of His Commands
and avoiding all of

**His prohibitions. May
we all be granted
success in this world
and the Hereafter.**

Let us altogether thoroughly internalize upon today's..
khutbah titled



BRIBERY

#bahagianpengurusanmasjid

Allah mentions in verse
188 of soorah al-
Baqarah, which was
recited in the
muqaddimah
(introduction) of this
khutbah, what means:

“And do not consume one another’s wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].”

**Narrated ‘Abdullah bin ‘Amr
*radiyAllaahu ‘anhuma:***

**“Allah’s Messenger (ﷺ)
cursed the one who
bribes and the one who
takes bribes.”**

(at-Tirmidhi)

Bribery is very dangerous and truly a grave catastrophe. It is something that will severely harm the society, the Muslims, and causes the administration and

management of a system
to become unstable.

Bribery occurs in all
dealings, including the
affairs of judiciary, real
estate, taxation, *zakaat*,
and others, even in

**matters involving the
religion and religious
figures. Therefore, Allah
sternly prohibited bribery
and cursed its doer due
to its severe harm, hence
one cannot offer bribe
nor accept it. One cannot**

give bribe and it is
unlawful for a
government officer to
accept bribery, moreover
it is *waajib* (obligatory) to
remain vigilant upon
such corrupt practice.

The Malaysian Anti-Corruption Commission (MACC) has been authorized to investigate, interrogate, and arrest those involved in bribery within the public and private sectors. Offenses

**include the act of giving
or receiving bribes,
extortion, attempted
bribery, abuse of power,
bribery through agents,
and even bribery in
public procurement and
elections.**

The Muslim scholars have explained the meaning of *ar-raashi* is one who gives bribe, while *al-murtashi* is one that accepts it. *La'nah* (curse) is invoked upon the one that give for such

act harms others, and in return the perpetrator would gain something that is not rightfully his or hers. *La'nah* is also invoked upon *al-murtashi*, meaning the taker. *La'nah* is also upon

ar-raa'ish, the middleman
that serves as the
mediator between the two.

When speaking about
corruption, for an
employee it seems almost
impossible to escape from

it. It is like saying “it is impossible to not taste the honey or poison that is at the tip of the tongue,” hence it is impossible for the government official to not taste the government’s

revenue. Just like how we are not sure whether the fish in the water swallows the water or not. It is very difficult for us to determine whether a government officer took the government's money

for himself or not.

Some people would utilize their position and office to reap material benefits. For example, by stipulating reward in return for the appointment of an

individual or approving
the transfer of an
officer from a district to
another, and its like.

The ruling for accepting
such reward is *haraam*

(impermissible). This is based on the *hadeeth* of Abu Umaamah *radiyAllaahu ‘anh*, where Rasulullah ﷺ said:

***“If anyone intercedes for his brother and he presents a gift to him for it and he accepts it, he approaches a great door of the doors of usury (riba).*”**

(Abu Dawood)

Nowadays, bribery has become a common habit. For some government officials, bribery becomes a source of income that is even greater than their salary. Various business affairs

and other matters,
almost all would begin
and end with corruption.
This is truly detrimental
for the poor, for
corruption render laws
and regulations as being
no longer useful. Those

who are entitled are being replaced with those undeserving. Because of corruption, earnings that are deservedly for those that had worked for it have been channeled to others that are making profits.

Bribery also involves religious figures, while they knowingly know its juristic rulings and being among the major sins, but because the worldly gain is just too overwhelming, hence

gone are the
trustworthiness
(*amaanah*), honesty, and
sincerity (*ikhlaas*) that
were once embedded
within the heart all these
while. Those that were
greatly hoped to

preserve their self-dignity
and religion, moreover
constantly calling the
society towards good,
would actually drown and
transgress against the
prohibition of Allah
Subhaanahu Wa Ta'aala.

Have they forgotten
upon the severe
warning from Allah
Subhaanahu *Wa*
Ta'aala in verse 44 of
soorah al-Baqarah:

***“Do you order
righteousness of the
people and forget
yourselves while you
recite the Scripture?
Then will you not
reason?”***

**Revelations from MACC
regarding the
involvement of religious
figures within
government agencies in
bribery cases is
something that is utterly
embarrassing and should**

**not even occur. MACC
had revealed that
employees and officers
from religious agencies
are no exceptions from
getting embroiled in
bribery cases.**

Corruption must be eradicated by the authority by imposing stricter laws so that they become fearful and intimidating. In dealing with corruption cases, the authority must be

**very focused on
preventive measures
before the occurrence of
such criminal activity.**

**Allah detailed in verse 176
of soorah al-A'raaf that
there was once a pious**

person, whom
acknowledged the
truthfulness of
Muhammad ﷺ, but due to
greed for worldliness,
surrendering to lustful
desire, craving for
authority and wealth,

shaytaan had rigorously tempted them that they slipped and fell outside the fold of the true religion. Remember, when the pious person betrays Allah, Allah likens him to a dog:

“...So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants...”

Such is the parable of
religious figures
when involved in
sinful matters such as
corruption and its
like. وَالْعِيَادُ بِاللَّهِ .

The treasures of this world are temptingly seductive. So much so that one would no longer care about its *halaal* (lawful) and *haraam* (unlawful) status.

In the *hadeeth* of
Khawlah bint Qays
radiyAllaahu ‘anha,
Rasulullah ﷺ said:

***“Indeed this wealth is
green and sweet.
Whoever gets what he
deserves of it then he
shall be blessed in it.
And many a person
who deals with what he***

wants for himself, from the wealth of Allah and His Messenger, gets nothing on the Day of Judgment but the Fire.”

(Muslim)

Let us altogether
ponder upon several
important advice and
lessons from this
khutbah. Among
them:

1. It is *waajib* upon the Muslim *ummah* to distance itself from acts of major sins, which is offering and accepting bribery.

2. The Muslim *ummah* must have fear upon the punishment of Allah and respect the laws of the country regarding bribery.

3. The Muslim *ummah* must have regret and remorse that Allah *Subhaanahu Wa Ta'aala* curses the giver and taker of bribery. What more if it is done by religious figures.


وَبُرِّزَتِ الْأَجْجِمُ لِلْغَاوِينَ

***“And Hellfire will
be brought forth
for the deviators.”***


(Soorah ash-Shu‘araa’ 26:91)




**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**