



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

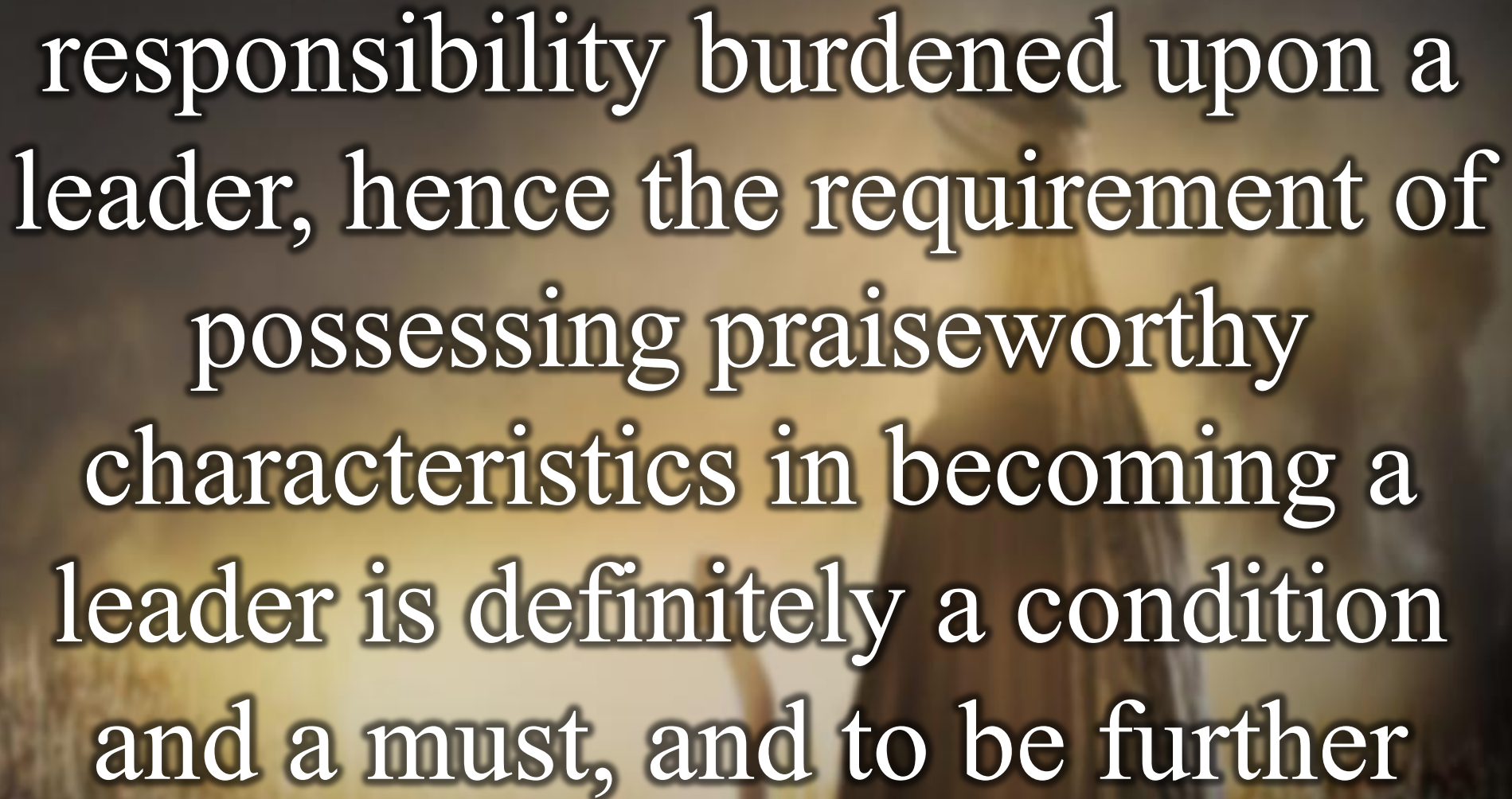
THE AKHLAQ OF A TRUE LEADER



I would like to remind myself
and all of us to always strive in
increasing our *taqwa* of Allah
Subhaanahu Wata'aala, by
fulfilling all of His

Commands and avoiding all of
His prohibitions. Indeed, we
hope to become among those
that are always having the true
taqwa of Allah *Subhaanahu*
Wata'aala.

Everyone shoulders the responsibility of leadership, though not as leaders in his or her region, but one remains as the leader of his or her own physical body. Realizing upon the huge



responsibility burdened upon a leader, hence the requirement of possessing praiseworthy characteristics in becoming a leader is definitely a condition and a must, and to be further

developed. At this very opportunity, I would like to share with you the description of the *akhlaaq* of a leader, as manifested by Abu Bakr as-Siddeeq *radiyAllaahu 'anh*.

He had given his inaugural speech after being appointed as the *khaleefah*, which was mentioned by ibn Hishaam in his book *Seerah an-Nabawiyyah* (also in ibn Katheer's *al-Bidaayah wan-*

*Nihaayah): “O people, I have
been appointed over you,
though I am not the best among
you. If I do well, then help me;
and if I act wrongly, then
correct me. Truthfulness is
synonymous*

with fulfilling the trust, and lying is equivalent to treachery. The weak among you is deemed strong by me, until I return to them that which is rightfully theirs, insha Allah.

And the strong among you is deemed weak by me, until I take from them what is rightfully (someone else's), insha Allah. No group of people abandons military/armed struggle in

*the path of Allah, except that
Allah makes them suffer
humiliation. And evil/ mischief
does not become widespread
among a people, except that
Allah inflicts them with
widespread*

calamity. Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience. Stand up now to pray, may Allah have mercy on you.”

From the inaugural speech, we can conclude that there are seven matters pertaining to the *akhlaaq* of a Muslim leader that must be embedded in those that will assume the leadership

position, even if at a lower level
within the society, so what more
as the leader of a nation.

The important matters that were
greatly emphasized by Abu
Bakr as-Siddeeq

radiyAllaahu 'anh in his
inaugural speech were:

1- Humility (*tawaddu'*)

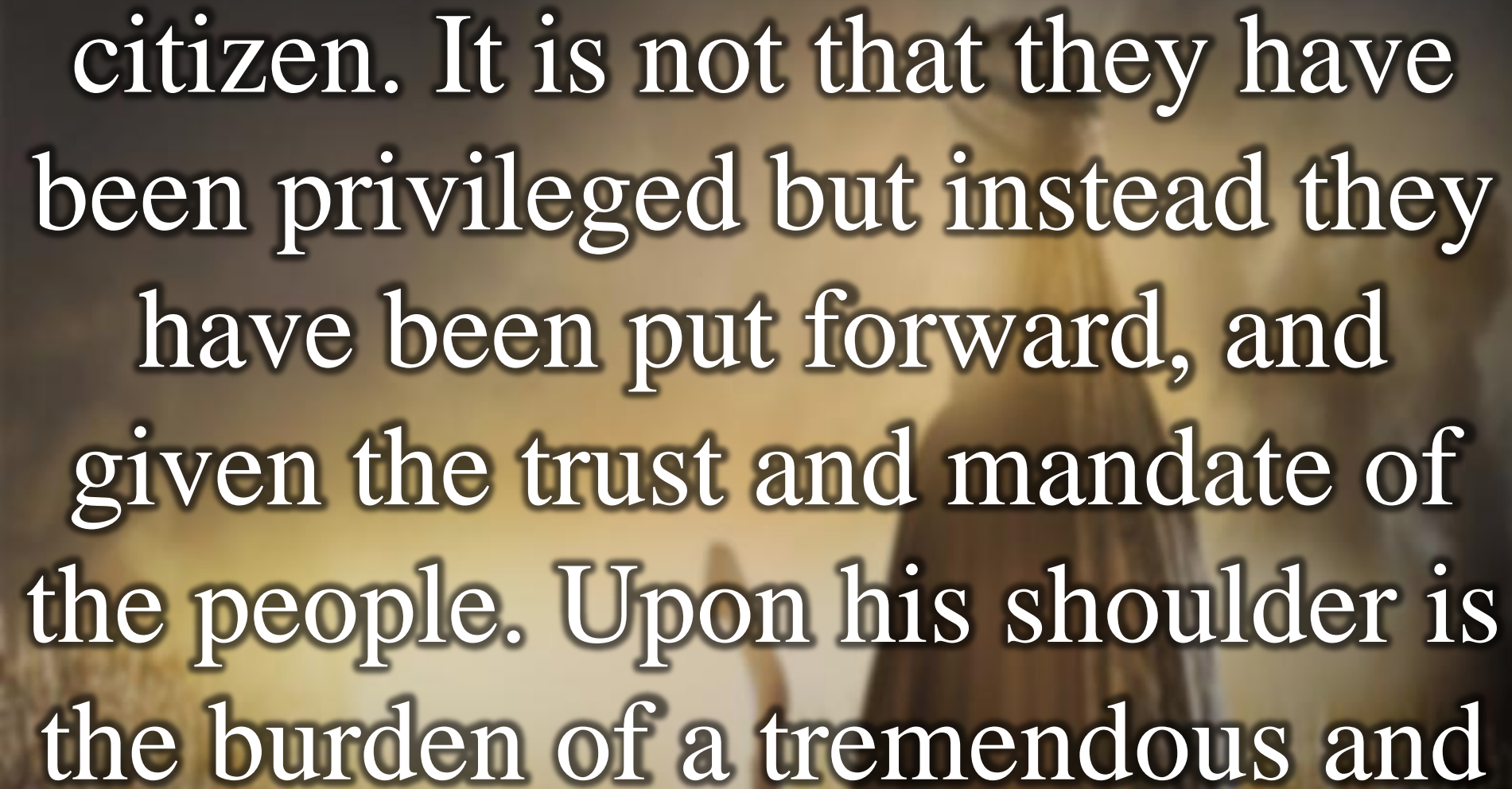
There are many leaders who
were very people-friendly at the
beginning, always seen down on
the ground,

mixing and integrating with the weak ones, but after attaining stature, then they became known as what the Malay proverb describes: *“Kalau hari sudah panas, kacang lupa kulitnya”*

(meaning: one who forgets his own roots, or previous state).

The characteristics of proud, arrogant, and snobbish all began to manifest, and not only that, they have no qualm in

abandoning and undercutting those that had assisted them to prominence. Abu Bakr as-Siddeeq *radiyAllaahu 'anh* had mentioned that in reality, the status of the leader is no different than the ordinary



citizen. It is not that they have been privileged but instead they have been put forward, and given the trust and mandate of the people. Upon his shoulder is the burden of a tremendous and

heavy responsibility upon the Muslim *ummah*, so what more with Allah *Subhaanahu Wata'aala*. Having humility and remaining humble does not lower the stature of a leader even by a tiny bit,

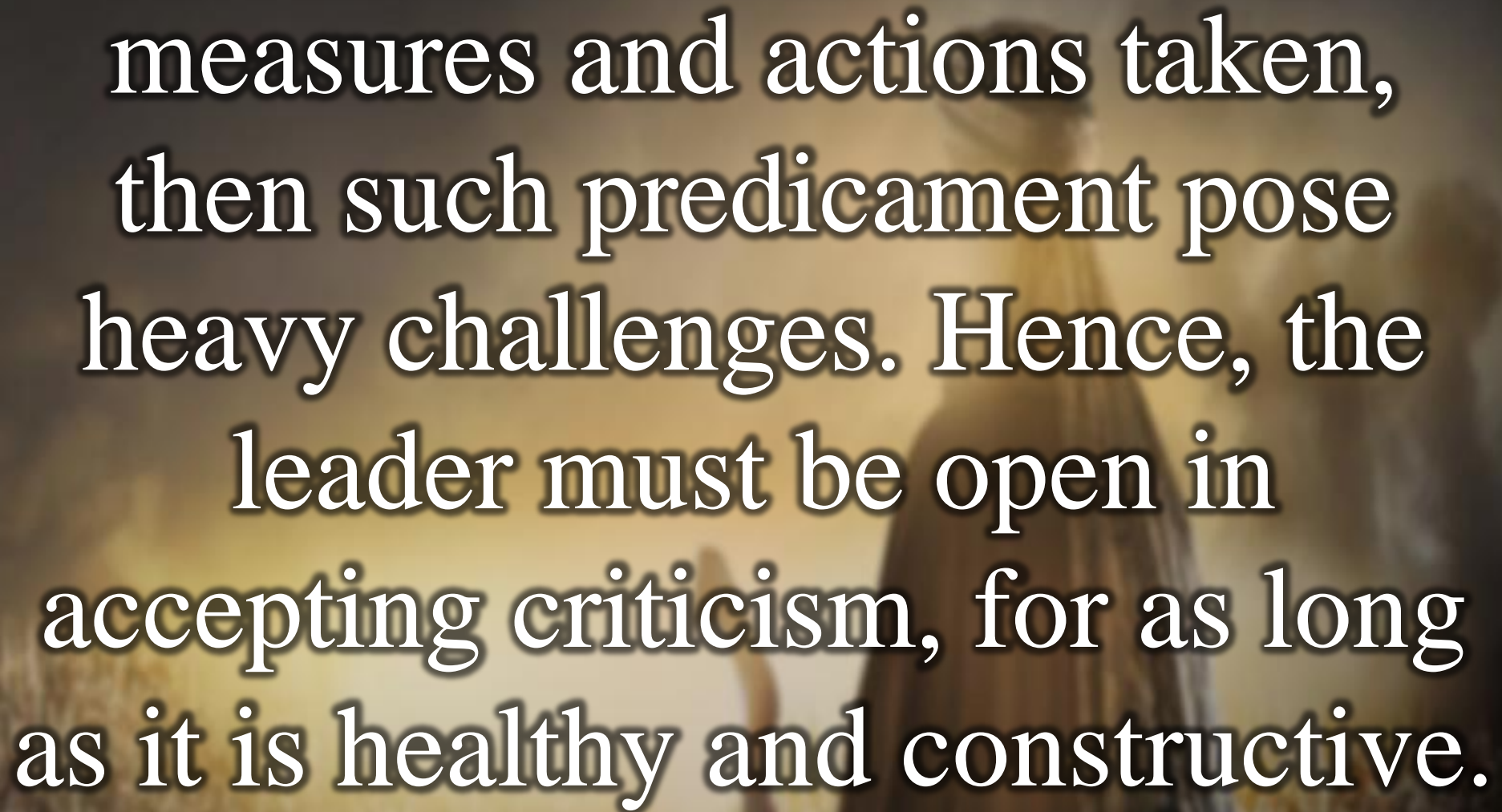
but instead elevates his rank and degree in the eyes of the society and general public.

2- Hoping for support and remaining open for criticism

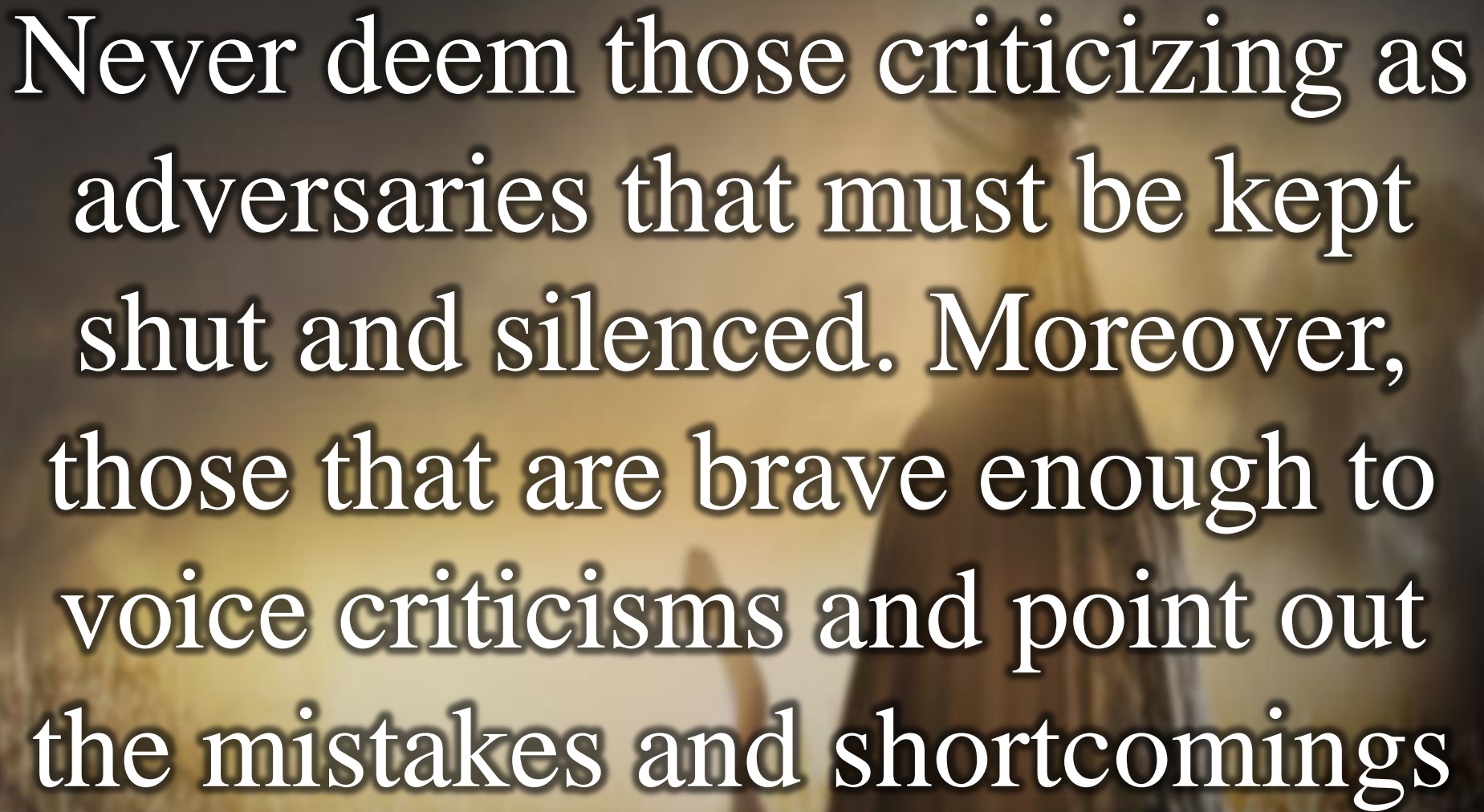
Every leader is in need of the

backing and support of the people. They will not be able to accomplish their tasks without the involvement of the masses.

If the general public is disinterested and unconcerned with all the



measures and actions taken,
then such predicament pose
heavy challenges. Hence, the
leader must be open in
accepting criticism, for as long
as it is healthy and constructive.



Never deem those criticizing as adversaries that must be kept shut and silenced. Moreover, those that are brave enough to voice criticisms and point out the mistakes and shortcomings

of the leader, are indeed true citizens that truly love and care for their homeland.

3- Honest and fulfilling the *amaanah* (trust)

Having *amaanah* means to be trusted by others.

Fulfilling the trust of the general public is from among the important characteristics of Islamic leadership. Islam requires for every Muslim and Muslimah to safeguard and preserve his

or her *amaanah*. Allah
Subhaanahu Wata'aala
mentions in al-Qur'an:

**“Indeed, Allah commands you
to render trusts to whom they
are due and**

**when you judge between
people to judge with justice.
Excellent is that which Allah
instructs you. Indeed, Allah is
ever Hearing and Seeing.”**

(an-Nisaa' 4:58)

Amaanah can be divided into
three, namely:

1- *Amaanah* towards Allah
Subhaanahu Wata 'aala

2- *Amaanah* towards the
creations especially humans

3- *Amaanah* towards oneself

Safeguarding the *amaanah* is like the artery (i.e. cornerstone) in building relationship. When the *amaanah* is broken, then all the strings of goodness would unravel,

lives interrupted, and
community building efforts
disintegrated.

The misappropriation of
amaanah not only harms those
directly affected, but it will
create bad links and

connotations within community living. Preserving the *amaanah* also means to surrender an affair or responsibility upon those that are capable, competent, and having fulfilled its

preconditions. Narrated Abu Hurayrah *radiyAllaahu ‘anh: Rasulullah sallAllahu ‘alayhi wasallam* said:

“When the trust is lost, then wait for the Hour.” It was said, **“O Messenger of**

Allah, how will it be lost?” The Prophet said, “When authority is given to those who do not deserve it, then wait for the Hour.”” (al-Bukhaari)

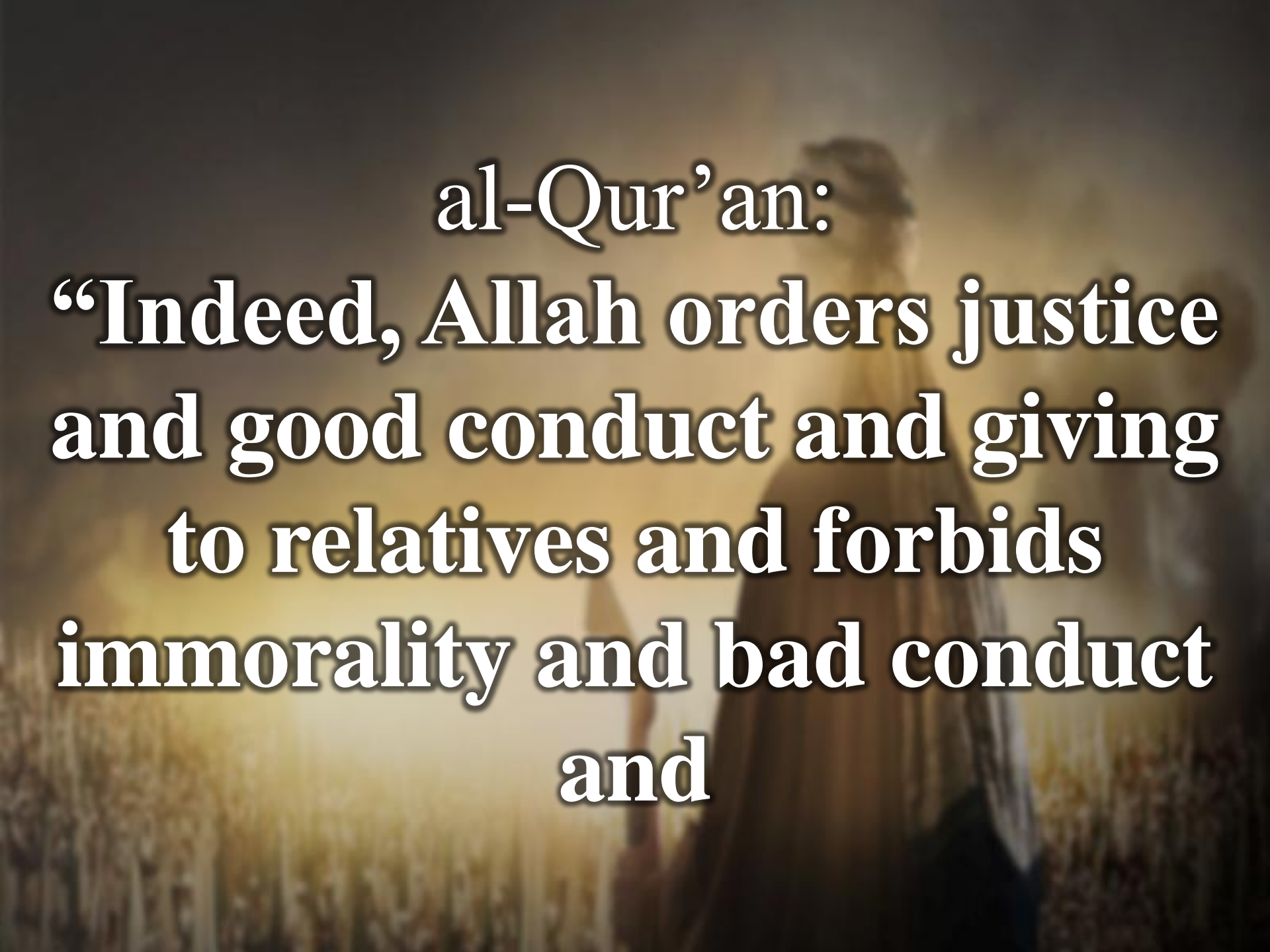
That is why the leader must be one that is honest. Imam al-Ghazzaali *rahimahullaah* had divided honesty into six different types, namely honesty in words, desire, intention, resoluteness,

actions, upholding truth, and implementing the *Sharee'ah* of Islam.

4- Being just (*'adl*)

Being just (*'adl*) means to place something at its proper place.

Its opposite is oppression. Islam regards the matter of upholding justice and preventing oppression as a basic and significant principle. Allah *Subhaanahu Wata 'aala* mentions in



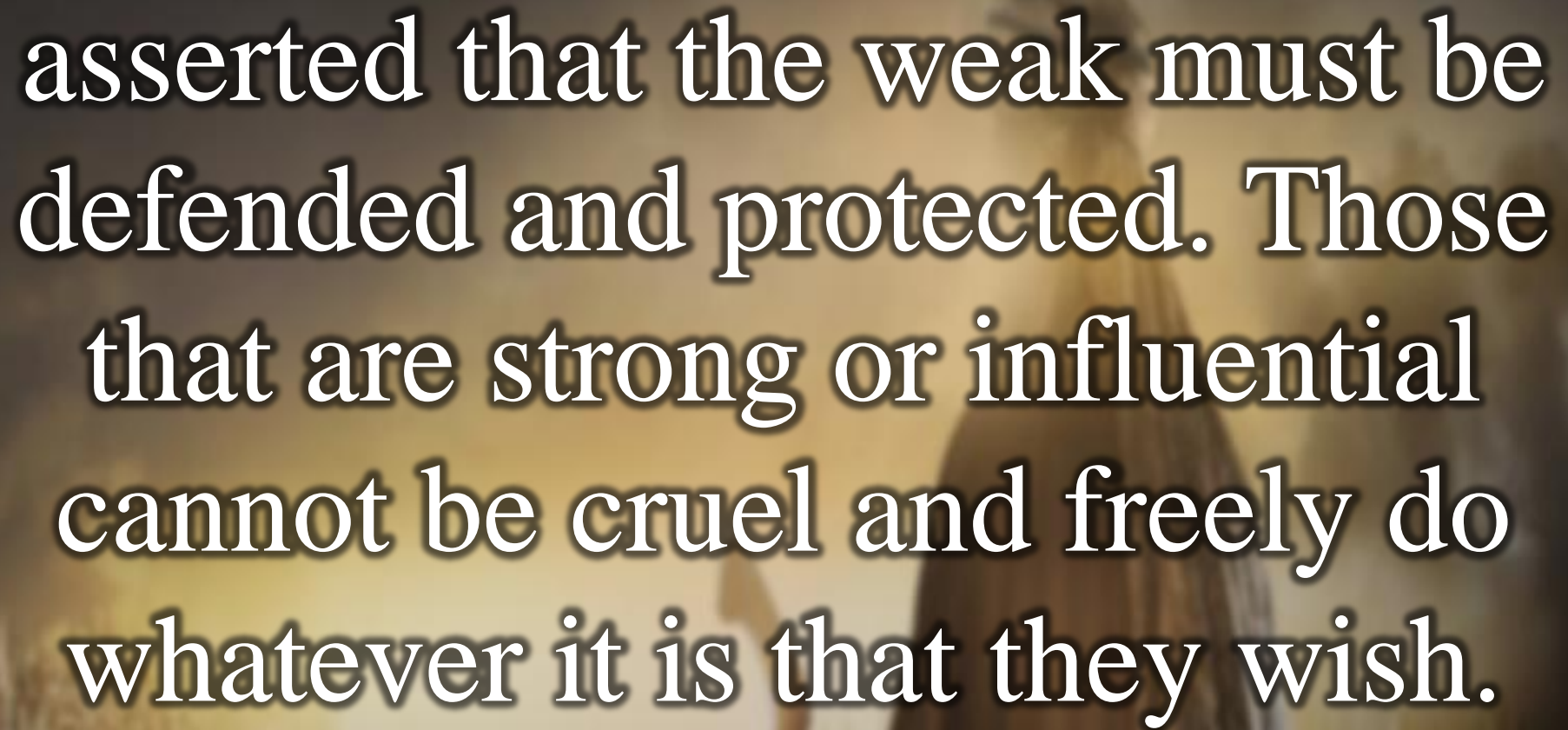
al-Qur'an:

**“Indeed, Allah orders justice
and good conduct and giving
to relatives and forbids
immorality and bad conduct
and**

**oppression. He
admonishes you that
perhaps you will be
reminded.”**

(an-Nahl 16:90)

Justice must be applied and upheld in all aspects of lives irrespective of a person's background or affiliations, including being just to one's own self. Abu Bakr as-Siddeeq *radiyAllaahu 'anh*



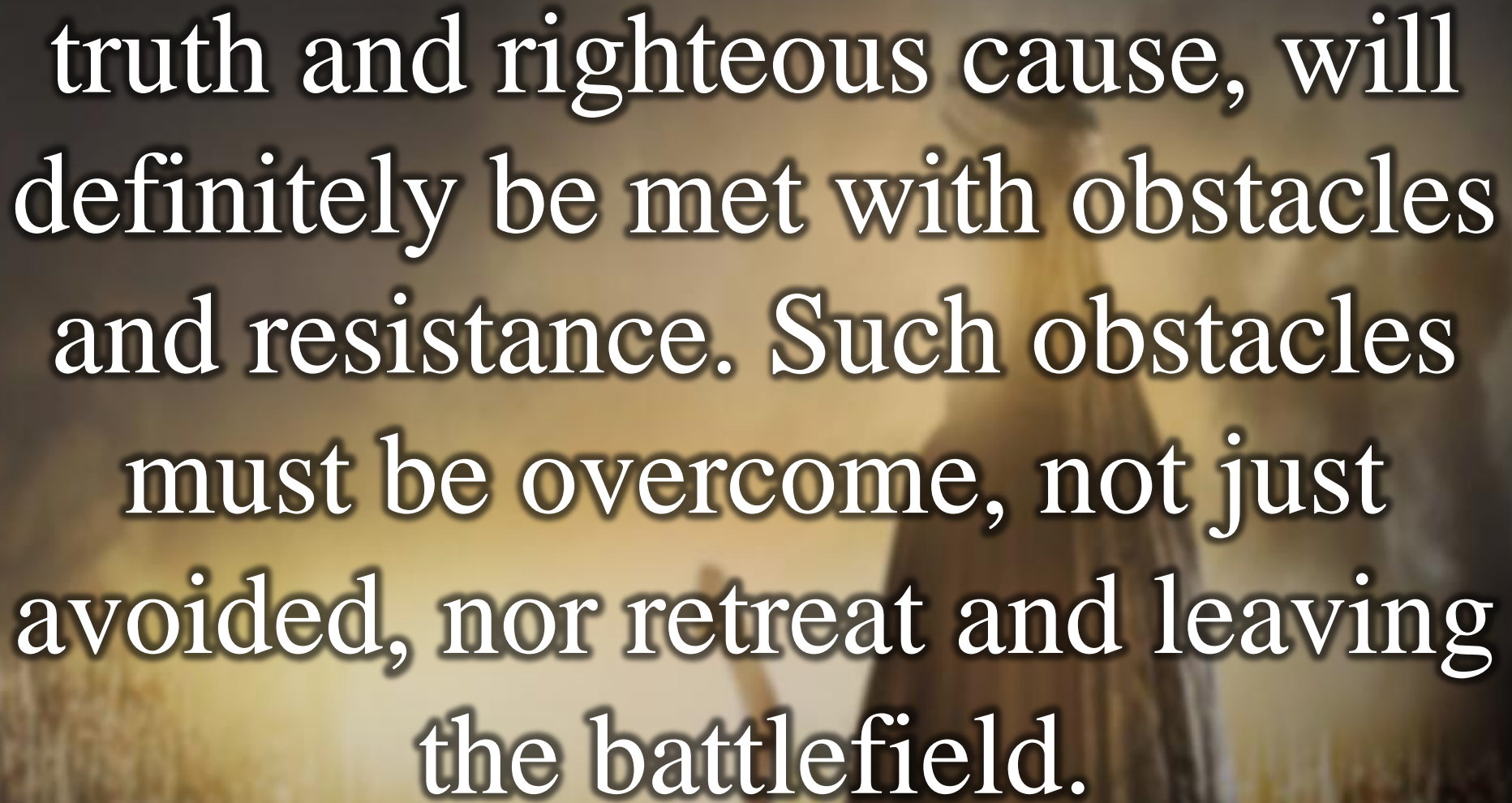
asserted that the weak must be defended and protected. Those that are strong or influential cannot be cruel and freely do whatever it is that they wish.

5- Commitment in the struggle

**The leader must remain
consistent in the struggle, which
is to remain continuous and
steadfast in the wake of all**

circumstances. Do not become like what the Malay proverb describe as “*hangat-hangat tahi ayam*” (meaning: to get all hyped up from the get go, only to lose interest few minutes later).

Or at one time, the zeal and enthusiasm is unwavering and relentless, but at other times it becomes weak and easily tamed. From *sunnatullaah*, any striving or struggle in upholding the



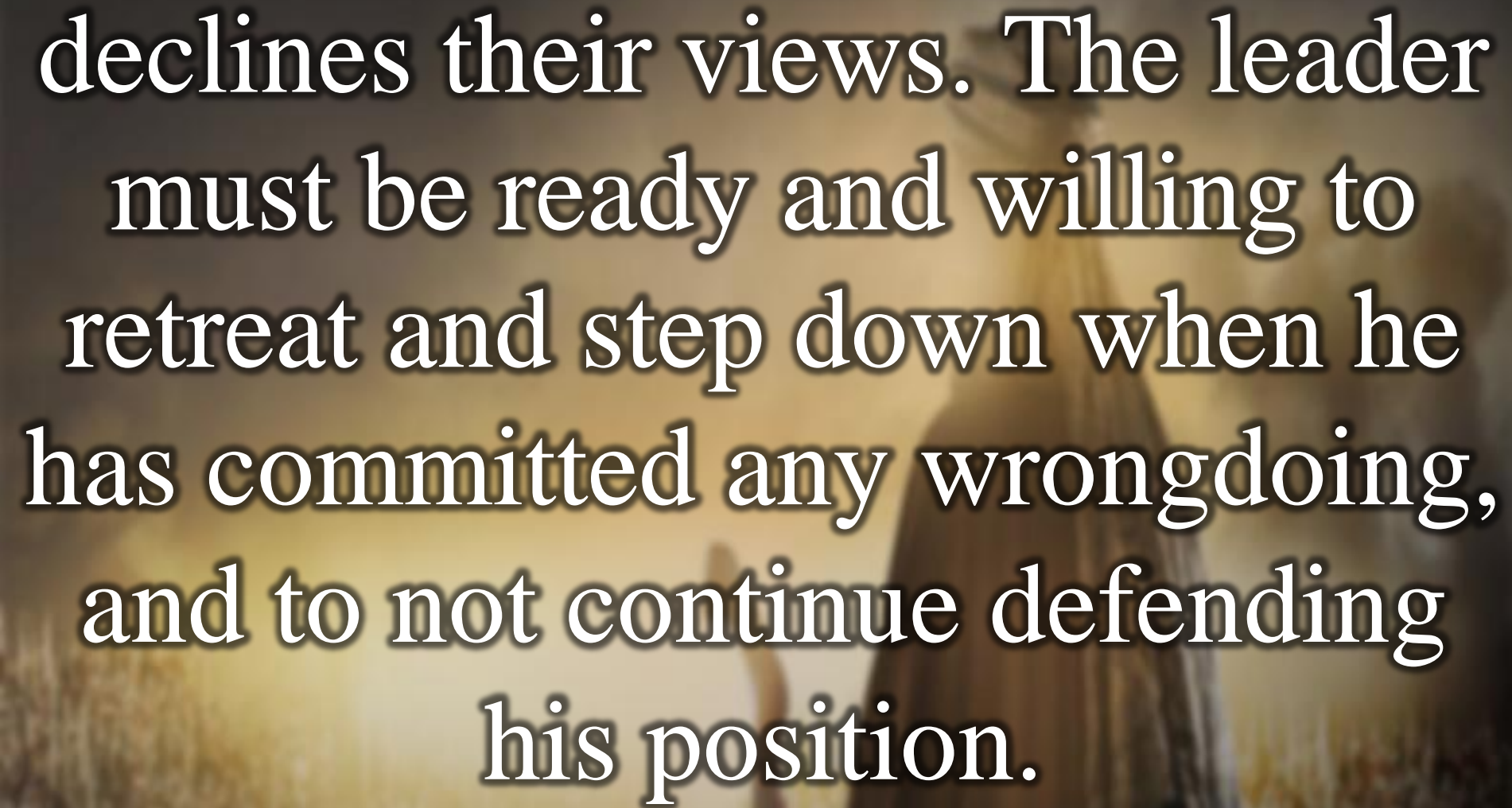
truth and righteous cause, will definitely be met with obstacles and resistance. Such obstacles must be overcome, not just avoided, nor retreat and leaving the battlefield.

Abu Bakr as-Siddeeq
radiyAllaahu 'anh asserted in
his inaugural speech that those
running away from the
battlefield will be inflicted with
humiliation throughout their
lives, what more with traitors.

6- Obeyed and being professional

The leader must subdue himself to the mission and cause that was entrusted upon his shoulders. He should have authority upon

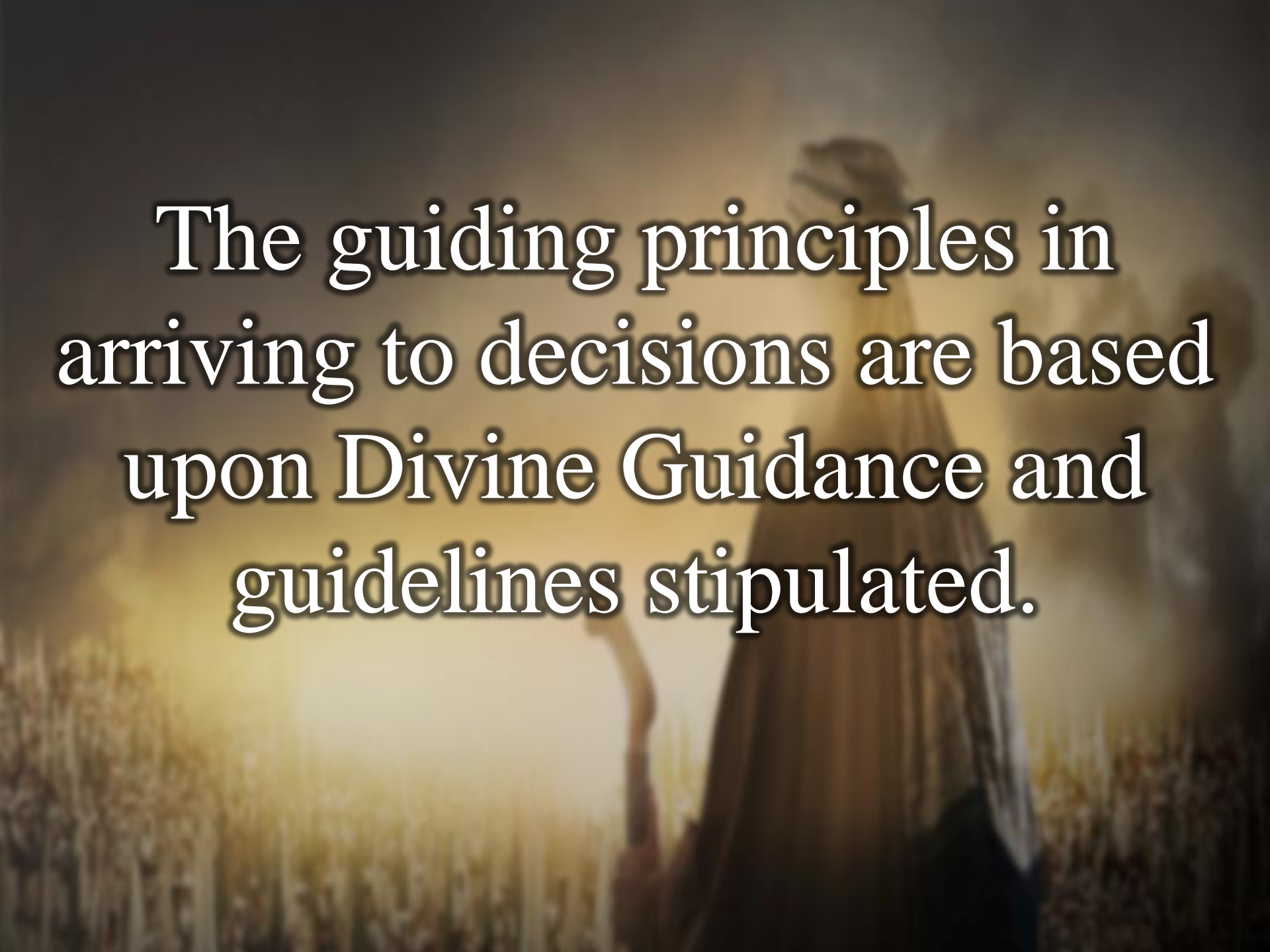
the *ummah* that he leads. Do not easily give in and become a yes-man while in front of one's own supporters, due to fear or unpopularity. While behind them, he bravely rejects and



declines their views. The leader must be ready and willing to retreat and step down when he has committed any wrongdoing, and to not continue defending his position.

**7- Dedication and full
devotion to Allah *Subhaanahu
Wata'aala***

The affair of leadership is
human in nature, with
shortcomings and advantages.



The guiding principles in arriving to decisions are based upon Divine Guidance and guidelines stipulated.

The lessons that can be derived
today are:

1- The leader must always
connect himself with Allah, in
full service unto Him, fulfilling
all that is pleasing to Him, and
abstaining from

everything that incurs His
Wrath.

2- The leader must have a
balanced approach and remain
istiqamah at all times and
circumstances.

3- The leader must be content and satisfied in accepting his achievements, being grateful when achieving the intended goals and objectives, and remain patient when faced with

challenges and adversity.

“[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.”**

(al-Hajj 22:41)

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيْهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ
تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. أَقُولُ قَوْلِي هَذَا
وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ.

**O Allah, You are the Almighty Lord,
we are grateful unto You for having
bestowed upon us Mercy and
Blessings, nourishing us to strive
to continue in strengthening the
Muslim nation especially the state
of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

We beseech and beg You, Ya Allah, to strengthen our *imaan*, increase our good deeds, strengthen our unity, increase our provision, enrich us with beneficial knowledge, nourish our soul with beautiful *akhlaaq*, guide us to the Path that is Pleasing to You,

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

**O Allah, we implore upon you,
keep us steadfast upon the
methodology of *Ahlus Sunnah
wal Jamaa'ah*, and protect us
from *'aqeedah* and practices that
are misguided and deviated such
as extreme Shee'ism, Qaadiyani,
and others.**

**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You
had decreed in al-Qur'an. Bless
the lives of those who have
fulfilled their *zakaat* obligation,
loving and caring for the poor
and needy.**

**and also those that have given
away and endowed (*waqf*) their
wealth to the Selangor Islamic
Development Trust Fund (*Tabung
Amanah Pembangunan Islam
Selangor*) with eternal rewards
until the Hereafter.**

**Purify their wealth and soul
so that they will live
according to that which
pleases You. Protect the poor
and needy from disbelief and
everlasting poverty.**

Allaahummaa ameen



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR