



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ

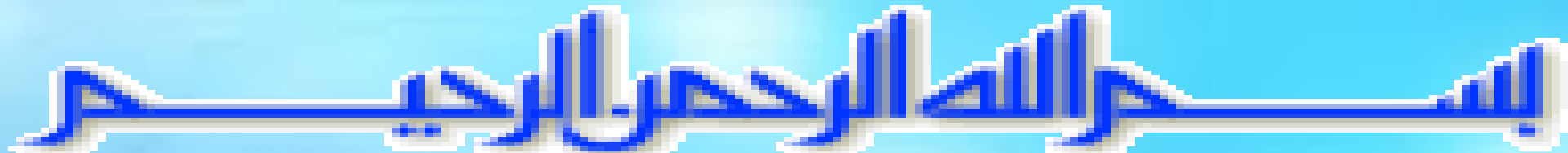
JABATAN AGAMA ISLAM SELANGOR

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# ***THE DUTY OF SELECTING OUR LEADER***





I remind myself and fellow audience to strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands, and avoiding all of His

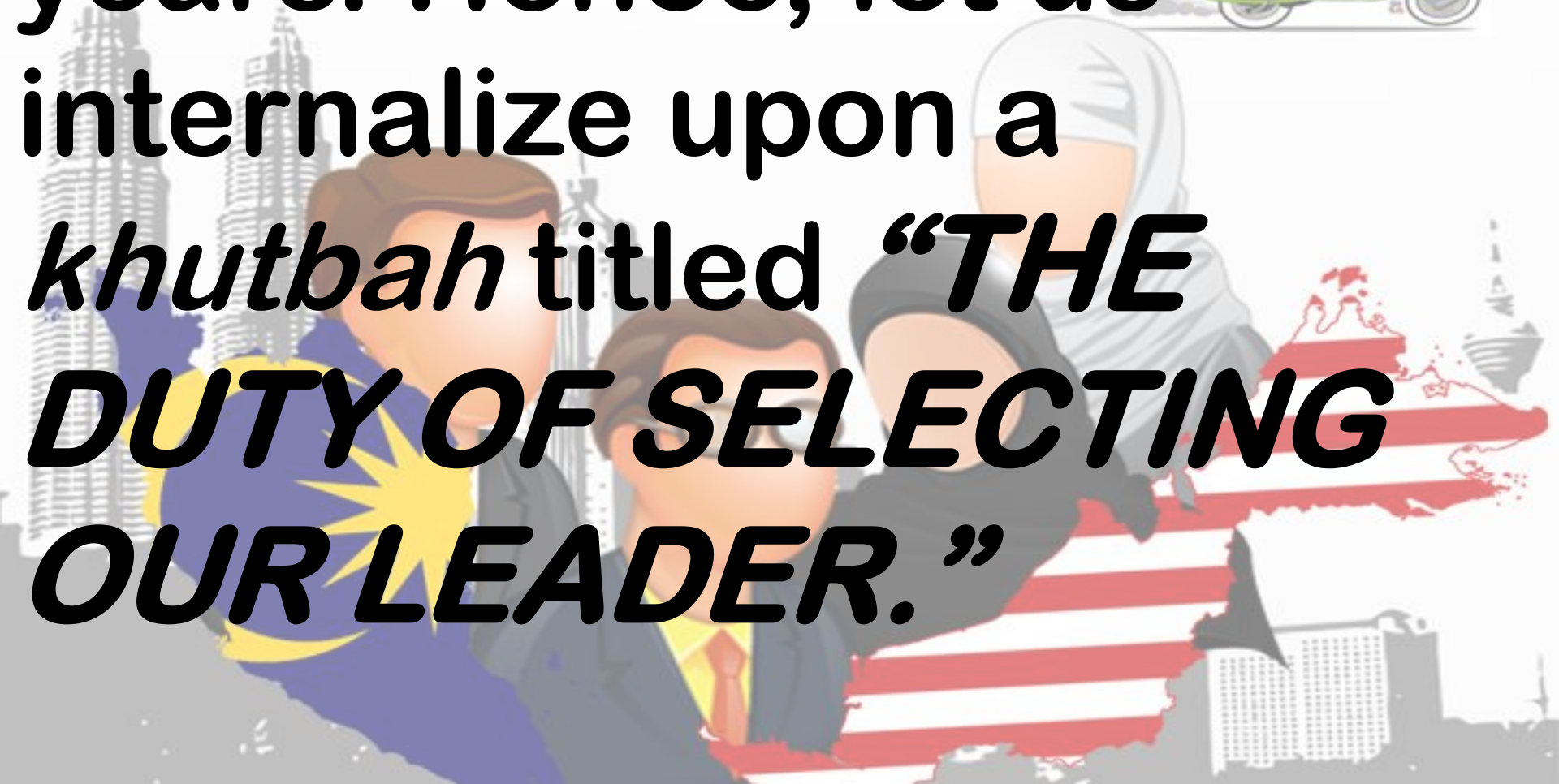
prohibitions, as well as  
upholding the *amaanah*  
(trust) that has been  
entrusted upon us, which  
will be accounted for in  
the Hereafter. Verily,  
preserving and fulfilling  
the *amaanah*

appropriately is from  
among the major  
requirements in  
solidifying our *taqwa* of  
Allah *Subhaanahu Wa  
Ta'aala*.

**The war drum is beating louder and the banners have been raised high. On the 9<sup>th</sup> of May, it is incumbent upon us to come out and cast our vote in choosing the leader that will determine**



the future direction of our nation for the next five years. Hence, let us internalize upon a *khutbah* titled ***“THE DUTY OF SELECTING OUR LEADER.”***



**Why are we obligated to select a leader?**

**First: Choosing a leader is from among the requirements in Islam. In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh,***

Rasulullah ﷺ said:

***“When three are on a journey, they should appoint one of them as their commander.”***

***(Abu Dawood)***



**This *hadeeth* clearly explains the importance of appointing a leader, even if it is just amongst three individuals. This is to ensure that there will be harmonized understandings in the**

**lives of the Muslims. Not to mention, in a nation that has a population of 30 million people. Definitely it is vital to be implemented.**

The selection of a leader is a form of testimony that must be fulfilled and will be held accountable before Allah in the Hereafter. Allah

*Subhaanahu Wa Ta'aala*  
mentions in verse 282 of

soorah al-Baqarah:

***“...And let not the witnesses refuse when they are called upon...”***

Based on the *hadeeth* and verse mentioned, it is clear that choosing a leader is a responsibility, what more when there are many offering themselves to become leaders. Therefore, it is

incumbent upon us to  
select the best leader  
that will bring benefit to  
the religion, society,  
nation, and the Muslim  
*ummah* as a whole.



**Second: We are obligated to select our leader because of our endeavor in appointing the best leader. Al-Qur'an mentions to us several characteristics of a good leader that is capable of**

**upholding the religion  
and administers the world  
with sound religious  
understanding. Among  
the characteristics of a  
good leader is one that is  
knowledgeable, able-  
bodied, physically fit, and**

possessing high integrity.  
These traits can be found  
in the personality of Nabi  
Moosa *'alayhissalaam,*  
Nabi Yoosuf  
*'alayhissalaam,* and Taa-  
Loot the Commander,  
when they were all given

the responsibility. Allah  
*Subhaanahu Wa Ta'aala*  
mentions regarding  
Nabi Moosa  
*'alayhissalaam* in verse  
26 of soorah al-Qasas:

***“One of the women said, “O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.””***

**Allah mentions  
regarding the selection  
of Taa-Loot as a leader  
that is capable and  
knowledgeable in verse  
247 of soorah al-  
Baqarah:**



***“Their prophet said to them, “Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature.””***

**Regarding the  
leadership of Nabi  
Yoosuf**

***'alayhissalaam*, Allah  
mentions in verse 55  
of soorah Yoosuf:**

***“[Joseph] said,  
“Appoint me over the  
storehouses of the  
land. Indeed, I will be  
a knowing  
guardian.””***

**Even though our nation grants us the liberty in choosing a leader, we are obligated to choose a leader that is knowledgeable, having integrity, and capable of bringing prosperity to the**

religion, citizen, and  
nation. Ibn 'Abbaas  
*radiyAllaahu 'anhuma*  
narrated that Rasulullah  
صلى الله  
عليه وسلم said:

***“If one [in charge of  
Muslim affairs] appoints  
one from a group,***

***while there is another [in the group] who can be more pleasing to Allah than the appointed one, he has betrayed Allah, His Messenger and the believers.”***

***(al-Haakim)***



**This *hadeeth* coincides with the severe prohibition from Allah *Subhaanahu Wa Ta'aala* to the believers to not even once betray Allah and His Messenger, as mentioned in verse 27 of soorah al-Anfaal:**

***“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].”***

Islam truly emphasize on the matter of *akhlaaq* even when facing the enemies in the battlefield. Hence, it is even further emphasized when it comes to competing in democratic elections.

**The democratic system itself was established so that the people can compete in assuming authority peacefully, without having to resort to physical coercion or weaponry. What is**

**provided is the  
opportunity for everyone  
to present their  
arguments and explain  
their manifestos.**

**Therefore, every  
candidate and their**

**coalitions must observe  
their very *adab*  
(mannerism) while  
campaigning. Just  
because of our support  
to a particular candidate  
and his or her group, let  
us not become hostile**

**and strangers with one another.**

**Let us not deceive or slander, provoke, and hurl abusive words that may offend others while on the campaign trail. Such**



**strategy truly contradicts  
the utmost characteristic  
of a leader, which is  
honesty. Even though this  
may be deemed as trivial,  
it is a grave sin in the  
Sight of Allah. Allah**

***Subhaanahu Wa Ta'aala***

mentions in verse 15 of  
soorah an-Noor:

*“When you received it  
with your tongues  
and said with your  
mouths that of which*

***you had no  
knowledge and  
thought it was  
insignificant while it  
was, in the sight of  
Allah, tremendous.”***

In concluding this *khutbah*, we can summarize several lessons for our internalization as Muslims, among them:

**1. The Muslim *ummah* must have *imaan* and certainty that in the Hereafter, Allah *Subhaanahu Wa Ta'aala* will hold all of our deeds and actions accountable, including the duty of selecting our leader.**

2. The Muslim *ummah*  
must always  
safeguard its *akhlaaq*  
as upright Muslims  
throughout the  
election period.

**3. The Muslim *ummah* must select a leader possessing integrity, knowledge, and competency in shouldering the responsibility that can**



**bring prosperity to  
the nation, so that it is  
spared from  
calamities and  
disasters in this life.**

***“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of***

***[the consequence of]  
what they have done  
that perhaps they will  
return [to  
righteousness].”***

***(ar-Room 30:41)***



# ***THE SECOND KHUTBAH***



**Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and**



**deeds. As Muslims, we are to manifest noble *akhlaaq*, having utmost personality and attitude for Rasulullah ﷺ was sent to perfect *akhlaaq* and as mercy for the entire mankind and the worlds. Therefore, let us**





**always increase our *salawaat*  
and *salaam* upon our Prophet  
Muhammad صلى الله  
عليه وسلم . Allah  
*Subhaanahu Wa Ta'aala*  
mentions:**





***“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (al-Ahzaab 33:56)***



**O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah*, as an advanced state,**



**prosperous and providing  
welfare, under the auspices and  
leadership of our Ruler as the  
Head of Islamic affairs in this  
state.**



**Hence, we sincerely beseech  
You, O Allah, strengthen our  
*imaan* and creed according to  
that of *Ahl as-Sunnah wal-  
Jamaa'ah*, accept our righteous  
deeds, cultivate our soul with  
good mannerisms, unite our**





**hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from disasters and save us from teachings that are outside the fold of Islam such as *Qadiyaani*, deviant teachings such as**



***Shee'ah*, and other teachings deemed as deviating from Islamic teachings or contradicting the creed of *Ahl as-Sunnah wal-Jamaa'ah*. 0 Allah, open up our hearts in performing the five daily**



**prayers, fulfilling *zakaat*  
through the Selangor *Zakaat*  
Board, making *waqf* and *infaaq*  
of our wealth to Selangor *Waqf*  
Corporation and Islamic  
Development Trust Fund of  
Selangor.**





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