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**“LEADERS AND KNOWLEDGE”**

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**JABATAN AGAMA ISLAM SELANGOR**



## “LEADERS AND KNOWLEDGE”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلِيفَ الْأَرْضِ وَرَفَعَ  
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ

سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾<sup>1</sup>

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ  
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَآيَايَ بِتَقْوَى  
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى:

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ  
مُسْلِمُونَ.<sup>2</sup>

**Dear blessed Muslims,**

Let us have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all His Commands and avoiding all of His prohibitions. With that, may we remain to be guided, led, and sheltered by the *rahmah* (mercy) and pleasure of Allah *Subhaanahu Wa Ta'aala*.

The *khutbah* today is titled “**LEADERS AND KNOWLEDGE.**”

<sup>1</sup> al-An'aam 6:165

<sup>2</sup> Aal 'Imraan 3:102.



**Dear respected audience,**

In the *hadeeth* of ibn 'Umar *radiyAllaahu 'anhuma*, Rasulullah ﷺ said:

أَلَا كَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

**“Surely! Everyone of you is a guardian and is responsible for his charges.”**

(Agreed Upon)

**Dear blessed Friday congregation,**

Islam firmly emphasizes on the role and function of every human being as leaders and administrators for all matters entrusted upon them. Leadership is an *amaanah* (trust) placed upon a person as a candidate for tribulation whose status and achievement will be determined by Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 14 of soorah Yoonus:

ثُمَّ جَعَلْنَاكُمْ خَلِيفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

**“Then We made you successors in the land after them so that We may observe how you will do.”**

**Dear blessed audience,**



In ensuring leadership and administration that attains the best evaluation in the Sight of Allah *Subhaanahu Wa Ta'aala*, as well as saving us from calamities in the Hereafter, we must equip ourselves with the preparation as leaders. The preparation that is of utmost importance is sound knowledge, specifically those pertaining to the role as leaders. It is inadequate with only management and technical know-how pertaining to our respective field. This is because at the very end we will not only be questioned by our employer, the people, our superior, and the auditors, but we will be questioned by Allah Whom had created us and placed upon us certain tasks as human beings living in a society.

Caliph 'Umar bin al-Khattaab *radiallaahu 'anh* had reminded us upon the dire need for authentic knowledge before becoming a leader. He stated:

تَفَقَّهُوْا قَبْلَ أَنْ تُسَوِّدُوْا

***“You should learn until you attain fiqh [understanding] before you are elected as a leader.”***

*(al-Bukhaari)*

The need to equip oneself with knowledge is not just to succeed as a leader and benefit the *ummah* alone. Moreover, we are often reminded that destructions and disasters that occur are the very result of ignorance among the leaders regarding the true role of leadership, which is to govern mankind and the universe according to the *Sharee'ah* of Allah *Subhaanahu Wa Ta'aala*.

Islam needs leaders that masters the sciences of the religion and leadership. If a leader is only well-versed in religious sciences, then it



becomes *wajib* (obligatory) upon him to master knowledge regarding leadership or politics. On the contrary, if a leader only masters knowledge regarding leadership or politics, it is then *wajib* to master authentic religious knowledge or accompany and consult religious scholars. Hence, it is not befitting for one to possess sound knowledge of the religion and politics but not putting them into practice.

In the *hadeeth* of Abu Hurairah *radiallāhu ‘anh*, Rasulullah ﷺ said:

فَإِذَا ضَيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ: كَيْفَ  
إِضَاعَتُهَا، قَالَ: إِذَا وُسِدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ، فَانْتَظِرِ  
السَّاعَةَ!

**“When the trust is lost, then wait for the Hour.” It was asked, “How will the trust be lost, O Allah’s Messenger?” He (ﷺ) said, “When authority is given to those who do not deserve it, then wait for the Hour.”**

(al-Bukhaari)

In another *hadeeth*, Rasulullah ﷺ had reminded us regarding the danger upon the *ummah* when there are many ignorant leaders. On the authority of ‘Abdullah bin ‘Umar *radiallāhu ‘anhuma*, Rasulullah ﷺ said:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ  
يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ



النَّاسُ رُءُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ فَضَلُّوا  
وَأَضَلُّوا.

***“Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray.”***

*(al-Bukhaari)*

**Dearest audience,**

History has recorded that the early generation of Muslims had selected their leaders from among the learned ones who understood their religious duties. Look at the *khulafaa' ar-raashidoon* (the rightly guided caliphs) whom succeeded Rasulullah ﷺ in leading the Muslim *ummah*. They were the pious ones from among the Companions. Similarly with Caliph 'Umar bin 'Abd al-'Azeez, known for his justice, he was pious and truly comprehended the affairs and rulings in Islam.

In our history in the state of Selangor, the sultan does not just accompany the '*ulamaa'* (Muslim scholar) and passionate about religious knowledge. They were also involved in imparting religious knowledge, where they would serve as the *imaam* and *khateeb* (delivering sermon). For example, Sultan Alauddin Sulaiman Shah, the 6<sup>th</sup> sultan of Selangor, had written two books titled "*Pohon Agama*" that were used as textbooks in religious schools at that time.



This manifests His Majesty's love for *'ilm* (knowledge) and his level of *'ilm* in Islam. History has also recorded that His Highness would always deliver the Friday sermon and the *khutbah* of 'Eid on the *mimbar* (pulpit) of Masjid Alaeddin in Kuala Langat.

Knowledge is to be comprehended, felt, and practiced that it would be internalized in one's life. It behooves the leaders of today and the future to emulate the greatness of past leaders. As Muslim leaders, they must have sound understanding of the science of *tawheed* (Oneness of Allah), *fiqh* (jurisprudence), and *akhlaaq* (moral character). If a leader is strong in *'aqeedah* but does not pray, then he is unfit to become a leader. If a leader is righteous in guarding his *salawaat* (prayers) but possess poor *akhlaaq* such as spreading fitnah and accepts bribery, then he is unqualified to be a leader. Therefore, a leader that is strong in *'aqeedah*, implements the *Sharee'ah* with *istiqamah* (steadfastness), and having noble *akhlaaq*, then he is a leader that is worthy and suitable in becoming exemplary and respected by the masses.

### **Dear blessed Muslims,**

In ending the Friday *khutbah* today, let us altogether give our full undivided attention and focus upon the following advice:

1. Every leader must always seek and practice the knowledge of *fard al-'ayn* (individual obligations) and *fard al-kifaayah* (communal obligations) as commanded by Allah *Subhaanahu Wa Ta'aala*.
2. Leaders that are knowledgeable but do not put them into practice will go astray, while leaders that practice without knowledge will mislead others.



3. Every leader will be held accountable in the Hereafter regarding their leadership and those led.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
الَّذِينَ إِنْ مَكَّنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا  
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

***“[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 اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا  
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ،  
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.





## THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ  
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ  
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا  
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.



اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ  
وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ  
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ  
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ  
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا  
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه  
الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه  
الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لِيُوَلِّيَّ عَهْدِ سَلَاطُونِ، تَعَكَوْ أَمِيرِ شَاهِ اِبْنِ  
السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ  
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

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 (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund).

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. 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.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ  
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.  
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى  
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.