



جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

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LEADERS AND KNOWLEDGE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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LEADERS AND KNOWLEDGE

#bahagianpengurusanmasjid

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

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

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

(Agreed Upon)

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:**

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

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 *radhiyAllaahu ‘anh* had reminded us upon the dire need for authentic knowledge before becoming a leader. He stated:

تَفَقَّهُوا قَبْلَ أَنْ تُسَوِّدُوا

***“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 *waajib* (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 *waajib* 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 *radiyAllaahu*
'anh, Rasulullah ﷺ said:

“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
radiyAllaahu ‘anhuma,
Rasulullah ﷺ said:**

***“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)

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 6th 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.**

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.

“[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)



**THE SECOND
KHUTBAH**




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.




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).



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**