



جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
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LEADERS AND THE FUTURE



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly remind myself
and respected audience
to have the *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* by performing all
of His Commands and

**leaving out all of His
prohibitions. May we all
become the slaves of
Allah whom are
pleasing to Him in this
world and the Hereafter.**

On this glorious day, I will be discussing upon a *khutbah* titled

LEADERS AND THE FUTURE



#bahagianpengurusanmasjid

Leaders and the future are two elements that are interrelated. A leader is an individual that possess power, ability, and competence so that the future achievement of a nation can be formed

well. Leadership in Islam is not a privilege, advantage, or something to boast about. It is an *amaanah* (trust), a very heavy mandate, and its very responsibility will be questioned about in this

**world and in the
Hereafter in front of Allah
*Subhaanahu Wa Ta'aala.***

**Leaders whom are
trustworthy, sincere, just,
and prioritizes the public
interest will be the first
group that will be granted**

with the Shade of Allah
Subhaanahu Wa Ta'aala
in the Hereafter. If
negligent and failed, then
it will be humiliation and
regret for the one that
shouldered the trust.

It was narrated from
Abu Dharr *radiyAllaahu*
'anh that he asked
Rasulullah ﷺ:

“Messenger of Allah, will you not appoint me to a public office?” He stroked my shoulder with his hand and said: “Abu Dharr, you are weak and authority is a trust. And on the Day of Judgment it

will be a cause of humiliation and regret except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.”

(Muslim)

Once more, it is in our hands where there will be rights in determining leaders that are capable of fixing the damages and existing integrity problems, paving the way and leading towards

**excellence and glory for
the nation's future.
Hence, in realizing
leaders and the nation's
future that are ideal and
respectable, several
factors are necessary
and must be viewed and**

**evaluated by all of us
with sound intellect,
based upon sound
knowledge, previous
experience, and
prevailing current
situation.**

Whoever is selected as leader will be the main factor for the Muslims for the elected leader holds the potential for the future and serves as the pillar to the success of a national administration

**having integrity and
excellence. With Malaysia
as a Muslim-majority
country, the candidate
that is selected must
have strong character,
works hard and willing to
undertake initiatives and**

**efforts, well-versed in the
diversity of race,
ethnicity, and religion.
National leaders for a
great Malaysia
necessitate leaders who
would firmly cling upon
Islamic principles, high**

moral values and integrity. The future leaders must be able to determine a matter with precision and accuracy, as well as preserving all important elements, the status of Islam, the

Muslims, as well as other religions and ethnicities. The future leaders must be capable of propelling spiritual and physical progress that are balanced, and build the foundations of unity of a

country according to the framework determined.

In Islam, a leader must have and practice four traits, namely *siddeeq* or honest that his personality, speech, and

actions can be trusted;
tableegh or a presenter
that is able to
communicate and
consult; *amaanah* or
responsible in carrying
out tasks; and *fatamah* or
smart in organizing

plans, strategy, and its
implementation. It is
wrong to select a
candidate that will
cause a nation to
become unstable and
chaotic. In the *hadeeth*

of Abu Hurayrah
radiyAllaahu ‘anh
where Rasulullah ﷺ was
asked about the Hour,
he ﷺ said:

“When honesty is lost, then wait for the Hour.” It was asked, “How will honesty be lost?” He ﷺ said, “When authority is given to those who do not deserve it, then wait for the Hour.”

(al-Bukhaari)

Do not choose leaders that would only belittle their religion. Historical facts have indicated that many leaders had placed their struggle on the basis of religion, preserving their people,

**exhibiting transparency
and trust. However,
when they assume
power, everything
changed. The fact is,
when in power, they
would only protect their
group's interest and**

**authority, taking revenge
and blaming others for
the past history. When in
power, the agenda of
protecting Islam and the
rights of the Muslims
transformed into
protecting certain**

individuals or their own cohort, as opposed to protecting the rights of the people. In result, they failed in preserving the people's unity, political stability, and national honor, as yearned by all of us.

The promises of a leader from a certain group or manifesto is a marketing document of ideas, hopes, and the future. Manifesto is the statement declaring the plans by a group that

details the roles and changes that will be implemented in the future. Manifesto cannot just remain as a tool or promises in influencing the minds and people's perception regarding the

future. Let it not be that just because of the craze for power, a populist manifesto is made for the sake of wresting power, where in reality, it all lies to the masses. In the end, the manifesto is

justified as not being a
'holy scripture' and that
justification became
waajib (obligatory) to
be adhered to.

In the *hadeeth* Ma'qil
bin Yasaar (مَعْقِلَ بْنَ يَسَارٍ)
radiyAllaahu 'anh,
Rasulullah ﷺ had
sternly reminded:

“If Allah appointed anyone ruler over a people and he died while he was still treacherous to his people, Allah would forbid his entry into Paradise.”

(Muslim)

The manifesto must be realistic and comprehensive in nature, including every aspect of the needs of the people and society, political stability, national security, and public

order. Promises for the future is too precious for the people and nation to be sacrificed for the sake of short-term political ambitions of individuals or certain groups. Indeed, the interests of

Islam, the Malays, the Muslims, and the *Bumiputera* must be highly prioritized. The status of the Malay Rulers, religious institutions, and the rights of the Malays are

waajib to be defended,
while at the same time
not marginalizing the
rights of other religions
and races.

The mandate is the 'people's power' granted upon the leader or a particular group as the driver in carrying the people's aspirations. The leaders according to Islam are *umaraa'* or *uli al-amr*,

which is those given the *amaanah* to administer the affairs of the people. Aside from that, the leader is the servant or *khaadim* of the people. After the leader has been elected through the

‘people’s power’, the leader and his team then must practice mature politics that is centered on the interests of the people and nation. Halt the disputes and prolonged political voices

**that only threatens the
stability of the
government and country.
Build the nation together
and through responsible
checks and balances
process for the sake of
the people. The instability**

**of the government after
the previous general
election should serve as
grave lesson for us all in
selecting our future
leader.**

**To end this sermon,
let us altogether
internalize and derive
lessons as in the
following:**

1. The Muslim *ummah* must realize that choosing and selecting a leader that is honest, trustworthy, and serving the people is truly important in

providing the opportunity
for this nation to become
a prosperous nation and
attaining the pleasure of
Allah *Subhaanahu Wa*
Ta'aala.

2. Economic strength and the wellbeing of a nation can only be achieved through political stability, the leader's attitude in upholding the *amaanah*, citizens that mutually respect one another,

**knowing and
acknowledging the
rights of others while at
the same time fulfilling
the responsibility as
good citizens.**

3. Leadership and the Muslims must realize that positions or stature in Islam is not *tashreef* (nobility), but instead it is *takleef*, which is burden that will be held accountable in front of

Allah *Subhaanahu Wa Ta'aala*, where it is not to be boasted with the accumulation of wealth, indulging in worldly delights or opulence that is only temporary.


“[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from

***the way of Allah.”
Indeed, those who go
astray from the way of
Allah will have a severe
punishment for having
forgotten the Day of
Account.”***


(Sad 38:26)



**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**

