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LEADERS AND NATION



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Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I sincerely remind myself
and fellow audience that
let us altogether strive to
increase our *imaan* (faith)
and *taqwa* of Allah
Subhaanahu Wa Ta'aala

by fulfilling all of His
Commands and avoiding
all of His prohibitions, as
well as striving to pursue
life that is blessed and
pleasing to Allah
Subhaanahu Wa Ta'aala.

Today, I will be delivering a *khutbah* titled

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LEADERS AND NATION



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Leaders with integrity is an important element and carry a huge role in developing behavior, people, society, and how a nation can be governed in an orderly manner, respected, and leaving

good legacy for the future.
Virtuous values
(*mahmoodah*) will manifest
excellent norms and
standards in the life of a
leader. Leaders having
integrity, honesty, and
amaanah (trustworthy) not

**only can change the
landscape and
ecosystem of communal
life, moreover they will
drive the country to
attain the objective that
has been formulated so
that the country becomes**

sustainable, stable, well-respected, and having its own identity. Not a nation that is known with *nifaaq* (hypocrisy), plagued with issues and controversies pertaining power abuse, bribery, breach of trust,

**betrayal, as well as
provocation that will
destroy the generation
of integrity and unity of
the nation and its
people.**

Integrity is strict adherence to religious principles, universal values and norms, and strong ethics. The best individual that we truly love, our beloved Prophet Muhammad ﷺ, had

distinguished himself as the icon for the servant of Allah possessing high integrity, that he was known as *'al-Ameen'*, which is *'the one who is very trustworthy'* among the Muslim community at

that time. Four personal attributes and praiseworthy traits of Rasulullah ﷺ that upholds the meaning and serve as the core to the value of integrity are *Siddeeq* (truthful),

Amaanah (trustworthy),
Tableegh (conveys), and
Fatanah (wise). As Allah
Subhaanahu Wa Ta'aala
mentions in verse 21 of
Soorah al-Ahzaab:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Integrity is a complementary component to be emulated and in building a nation that is thriving, peaceful, and prosperous. Integrity based upon Islamic

values that is centered upon the strength of *'aqeedah*, *Sharee'ah*, and *akhlaaq* is the best solution for the destruction and turmoil occurring within oneself, organizations, and the

nation today. *Ikhlaas*
(sincerity) and *amaanah*
within a leader will shape
and produce national
policies that will uphold
the interests of the
people and national
development that is

balanced, in spiritual and physical terms. On the contrary, leaders that purely yearn for authority and seeking worldly fortune will become pests and traitors to the people and nation.

There are a plethora of stories depicting the honesty of the Prophets and the Messengers that we can emulate from their life journey. Among them is where Allah *Subhaanahu Wa Ta'aala*

mentions the honesty
and trustworthiness of
Prophet 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.””

This verse actually carries a very deep meaning. It not only proves the strength and trustworthiness of Prophet Moosa *'alayhissalaam*, but it

highlights the
leadership quality of
Prophet Moosa
'alayhissalaam in
perfecting the tasks
given with full integrity.

The traits of sincerity and trustworthy that are *waajib* (obligatory) upon every leader is the main condition stipulated by Islam so that the leaders can guide the society and nation towards good.

Its benefit or virtue will not only be reaped by that particular leader, but the entire society instead. Aside from that, the enculturation and practice of *amaanah* and *ikhlaas* in leadership are

also heavily emphasized in Islam. Wake up, dear leaders! Do not become traitors upon the *amaanah* bestowed. Refer to the words of Allah *Subhaanahu Wa Ta'aala* 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].”***

Verily, leaders that do not uphold the values of integrity, honesty, and trustworthy will only cause them to plunge into acts of disobedience and

**hypocrisy such as
bribery, abuse of
power, breach of trust,
and spreading fitnah,
causing severe damage
upon communal living
and nationhood.**

**This warning was firmly
stated by Allah
Subhaanahu Wa Ta'aala
in verse 16 of soorah al-
Israa':**

“And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.”

Observe the examples portrayed in al-Qur'an and also in the *seerah* (biography) of Rasulullah ﷺ, where we find that honesty and trustworthy are identities that are integrated within the

leader. The leader must manifest not only gentle manners, but noble *akhlaaq* from the aspect of honesty and sincerity, as well as reliable and entrusted

**by the people, moreover
honored by other
nations across the
globe. At the same time,
honest and trustworthy
leaders are surely those
that are not only honest**

to others, but also to themselves.

In the *hadeeth* of Ma'qil bin Yasar, Rasulullah ﷺ said:

“If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.”

(al-Bukhaari)

To end the *khutbah* today, I would like to summarize the sermon into several essences, namely;

1. Every leader must remain diligent in abiding and practicing the traits of *amaanah*, honesty, and *ikhlaas* just as they were commanded by Allah *Subhaanahu Wa Ta'aala*.

2. Leaders that betrays, cheats, and abuses power just to accumulate personal wealth will definitely be hated by the people and cursed by Allah *Subhaanahu Wa Ta'aala* for it can destroy an entire nation.

3. If the leaders are corrupt, then the nation becomes corrupt, just like the old saying *“if the water is murky upstream, then it remains murky downstream.”*

4. The Muslim *ummah* must avoid immoral acts and change to cling firmly upon religious principles and universal ethical values, so that we can altogether build a society of high moral and ethics, hence becoming a nation that is well-respected.


“And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.”
He will say, “My Lord, why have you raised me blind

while I was [once] seeing?" [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."


(Soorah Ta-Ha 20:124-126)



**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. Therefore, it is prohibited for any politicians to speak in the *masaajid* or *suraus* in this state.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**