



جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

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# ***AMAANAH IN MASJID LEADERSHIP***

#bahagianpengurusanmasjid  
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I sincerely remind  
myself and respected  
audience to altogether  
strive in empowering  
our *taqwa* of Allah  
*Subhaanahu Wa Ta'aala*

with genuine *taqwa* by performing all of His Commandments and avoiding all of His prohibitions. May we all attain salvation in this world and the Hereafter.



# ***AMAANAH IN MASJID LEADERSHIP***

#bahagianpengurusanmasjid

***Amaanah***

**(trustworthiness) is a matter that is greatly emphasized in Islam, especially with regard to leadership. Therefore, one who is *amaanah* (trustworthy) will strive to**

fulfill his or her promises,  
complying with the  
policies, code of ethics,  
and laws. The trait of  
*amaanah* must be  
nurtured within our lives,  
whether as leaders of the  
community, organization,

institution, and even as  
masjid administrators.  
Even though the masjid is  
a public domain,  
belonging to the Muslim  
*ummah* regardless of  
background, and can be  
visited freely, however it

must be acknowledged  
that *masaajid* are  
bounded by certain rules  
and procedures so that  
its nobility and sanctity  
will be preserved from  
time to time. Therefore,  
the elected masjid



**administrative  
committee must fulfill  
its very responsibility  
and *amaanah* in  
administering the  
'House of Allah.'**

*Amaanah* is a trait that is *waajib* (obligatory) to be preserved. This is because Islam greatly prioritizes *amaanah* in leadership and *mu'aamalaat* (social dealings) in daily affairs.

Leadership is a responsibility and *amaanah* (trust), not a stature or source of pride, not to mention authority. *Amaanah* in leadership is a matter that is heavy to be

implemented especially  
for masjid administrators.  
In this regard, it was  
mentioned in the *hadeeth*  
of Anas bin Malik  
*radiyAllaahu 'anh* that  
Rasulullah ﷺ said:

***“There is no faith for one who is not trustworthy, and there is no religion for one who cannot uphold a covenant.”***

***(Ahmad)***

Though heavy, those that  
are able to fulfill the  
*amaanah* will be  
rewarded multifold. With  
that, each and every  
single one of us have the  
very responsibility and  
trust that will be

questioned about in  
front of Allah later.  
Allah *Subhaanahu Wa*  
*Ta'aala* mentions 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].”***



The main characteristics required by Allah for the leaders of *masaajid* and *suraus* are having *imaan* (belief) in Allah and the Last Day in its absoluteness, *istiqaamah* (steadfastness) in

performing *salaah*,  
fulfilling *zakaah*, and  
fears nothing but Allah  
*Subhaanahu Wa Ta'aala*  
Alone. This will give birth  
to leaders having  
personality and *akhlaaq*  
that are capable of

**influencing others, and  
always ready to be  
reprimanded or  
criticized by others  
towards good.**

**As believing administrators of houses of Allah, traits such as egotistical, arrogance, envy, and tattletale must be eliminated and tossed away as far as possible. This is because, at times,**

it is these instances that causes negativity such as fabricating stories, hurling fitnah, backbiting, and many others among masjid attendees and members of the locality. It is only befitting that

masjid administrators are viewed by the surrounding communities as those having virtuous *akhlaaq* that truly cares about the society, not the interest of certain quarters.

To ensure that the attendance of the congregation remains *istiqamah* (steadfast), the masjid's management committee must plan for activities and programs that

nurtures loving and  
longing for the masjid.  
This includes organizing  
local *da'wah* (calling to  
Islam) programs by  
further spreading the  
masjid's *da'wah* activities  
through the social media



and communication  
application platforms.  
*Allah Subhaanahu Wa  
Ta'aala* mentions in verse  
18 of soorah at-Tawbah  
that was recited at the  
beginning of this  
*khutbah*, which means:

***“The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakaah and***

***do not fear except Allah, for it is expected that those will be of the [rightly] guided.”***

The trust upon masjid leadership necessitate them to ensure that masjid infrastructures are always at conducive levels according to the needs of the congregants such as

worship area or prayer hall that is clean and comfortable. Similarly, with other facilities for the comfort of those present. Masjid administrators must take into account the views

and feedback from the  
congregants (*jamaa'ah*),  
having two-way  
discussions regarding  
religious activities in  
reaching an agreement  
for managing the  
activities and programs

so that local *da'wah* programs can be further developed based on the current situation.

To ensure that masjid management becomes a quality administrative

center, there are several important aspects that must be improved from time to time. This is to ensure that *masaajid* in Selangor remain as a peaceful and *jamaa'ah*-friendly zone. Hence,



it behooves masjid administrators to ensure that the masjid as a place of *'ibaadah* (worship) to remain free from political grip. This means that the masjid is not a place to sow enmity by a group

upon other groups, and it is not a place to create division among Muslims. Moreover, His Highness the Sultan of Selangor has prohibited any activities that are politically inclined to be

held in *masaajid* in the state of Selangor.

Therefore, the main role of leaders in masjid administration is to ensure that the sanctity and glory of the masjid is safeguarded so that

*ukhuwwah Islamiyyah*  
(Islamic brotherhood) can  
be nurtured with the  
*jamaa'ah*. What more  
when the masjid is a  
place that is dignified and  
beloved to Allah  
*Subhaanahu Wa Ta'aala*.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, Rasulullah ﷺ said:

***“The parts of land dearest to Allah are its mosques.”***

***(Muslim)***

The *amaanah* upon masjid leadership that is competent and efficient is to practice good governance management policy, or good governance, which covers eight elements, namely:

- 1. The involvement of everyone,**
- 2. Based upon consensus,**
- 3. Accountability,**
- 4. Transparency,**
- 5. Quick response and easily cooperative upon a noble cause,**

- 6. Fair and open,**
- 7. Productive and efficient without wasting time and resources,**
- 8. Adherence to the law or regulation in the execution of work**



**To conclude the  
sermon today, let us  
ponder and derive  
lessons as in the  
following:**

1. The Muslims and masjid committees must have faith, perform the *salaah*, fulfill the *zakaah*, and truly fear Allah *Subhaanahu Wa Ta'aala* so as to enliven the masjid.

**2. Fully comprehend that *masaajid* that are not administered according to Islamic requirements will become the cause of division and destruction upon the society and religion.**

**3. The masjid management committee that had been voted in must take effective measures so that the masjid can fully function according to**

**the principles and  
actual role, just like  
Masjid Quba' in the  
early days of Islam.**

***“Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men***


***who love to purify themselves; and Allah loves those who purify themselves.”***

***(at-Tawbah 9:108)***




**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),**



**and to the orphans through  
Darul Ehsan Islamic  
Foundation (YIDE).**



**O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.**



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