



جباةان آاما اسلام سلانور
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.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
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