



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

MAJOR TRAITS OF THE LEADER THAT I YEARN FOR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us be grateful for the *ni'mah* (bounty) of Islam and *Imaan* (faith) that we have been enjoying all these while, by striving to increase our knowledge and good deeds, as well

as our *taqwa* of Allah
Subhaanahu Wa Ta'aala
by performing all of His
Commands and leaving
out all of His prohibitions.
May we always build our
taqwa through *'ibaadah*
(worship) unto Allah and

strictly adhere to the
sunnah of His Messenger.
May it all make us from
among those having
utmost *taqwa* and
attaining salvation in this
world and the Hereafter.

Let us altogether ponder upon the *khutbah* today titled ...

A close-up photograph of a person wearing a dark, well-tailored suit jacket, a white dress shirt, and a dark tie. The person's arms are crossed over their chest. The background is a plain, light-colored wall.

***MAJOR TRAITS OF
THE LEADER THAT
I YEARN FOR***

may it bring forth benefits in our lives

[#bahagianpengurusanmasjid](#)

The successful leader is one who has *taqwa*, capable of manifesting himself as a leader that is to be emulated, able in leading himself towards good and the truth, moreover competent in

leading the family, society,
and nation.

Among the main principles
of leadership based on the
verse of al-Qur'an
mentioned in the
muqaddimah (introduction)

is the need for the leader
to be *amaanah*
(trustworthy) and *'adl*
(just) to his subjects and
members of society.
Being a just and
trustworthy leader is not
only rhetorics but it is

**proven through his
actions and deeds. This
very trait must be
possessed by the leader
and engrained as basic
principle of his
leadership so that he
remains trusted and**

respected. On the
contrary, if this basic
principle is ignored, then
gone is the trust,
confidence, and honor
upon that particular
leader.

It is these basic principles that will give birth to a working culture, which is good governance. Good governance means how can an institution properly manage trust

and remain free from misconduct and corruption.

The important role of a leader has been clarified in the *hadeeth* of ‘Abdullah bin ‘Umar *radiyAllaahu ‘anh*, where Rasulullah ﷺ said:

“All of you are guardians and are responsible for your wards. The ruler is a guardian and is responsible for his subjects; the man is a guardian and is

***responsible for his
family; the woman is a
guardian and is
responsible for her
husband's house and
his offspring.”***

(al-Bukhaari and Muslim)

Rasulullah ﷺ is a leader
that fulfils the universal
human nature through
noble and utmost
characteristics and
persona such as *siddeeq*
(truthful), *amaanah*
(trustworthy),

tableegh (conveys without concealing), and *fatamah* (intelligent, not ignorant). According to the *seerah* (prophetic biography), before he ﷺ became a Rasool, the leaders from the Quraysh

had given him the title
'al-Ameen' for his high
integrity and
accountability in
providing excellent
service to the
community. The title of

'al-Ameen' had
awakened and sparked
a sense of confidence
and continued trust
among the majority of
the Quraysh upon
Rasulullah ﷺ.

Even though the tribulations endured by the Messenger were truly intense such as getting offered by the senior leaders of Quraysh with a position of full authority, beautiful women, and

abundant wealth so that
Rasulullah ﷺ will not
continue with his *da'wah*
work in calling mankind
to Islam, and yet
Rasulullah ﷺ rejected all
of the offers due to the
firmness of the integrity

and dignity of his leadership that is lofty and unwavering.

The justice of Rasulullah صلى الله عليه وسلم can be seen when Faatimah had requested for him to provide her a

servant from the spoils of war to aid her with her domestic chores, but instead he ﷺ suggested his beloved daughter to make *tasbeeh* 33 times, *tahmeed* 33 times, and *takbeer* 34 times.

Actually, this story has informed us that even though Rasulullah ﷺ is officially the Head of State, yet he would give priority to *Ahl as-Suffah* whom lived in destitution, instead of prioritizing

himself and his family members. All of the female servants were sold off by Rasulullah ﷺ and its proceeds were used to aid *Ahl as-Suffah* whom lived in poverty all these while, lounging by

the porch and yard of the
masjid. Even though
Rasulullah was the
leader of the nation, yet
he صلى الله عليه وسلم gave priority to the
maslahah (general
benefit) of the masses
rather than the *maslahah*

of his own family members. He ﷺ was not selective in giving priority to cronies or those around him, but instead the interest of the citizens was given utmost priority.

The leader that we yearn for is one who has the characteristics of the Messenger, namely trustworthy, just, sincere, transparent, intelligent, and having high integrity in the sight of

Allah *Subhaanahu Wa Ta'aala*. It is from here that such leader is deemed as a leader that is well-respected and to be reckoned with. Being a leader is not merely to attain authority.

Authority is *takleef* or *amaanah* that is held accountable by Allah *Subhaanahu Wa Ta'aala*. Trustworthiness in leadership is not only related to Allah alone, but its *hikmah* (wisdom) will

**spill over to the entire
mankind. A leader that is
just, having integrity, and
has close relationship
with Allah will always
evaluate and hold himself
accountable so that his
level of integrity will**

**always shine upon those
around him.**

**Being just to oneself and
others is greatly enjoined
in Islam. The leader is the
icon to his followers,
whom place trust and**

**great faith in him.
Injustice in leadership,
always lying to the
followers, well articulated
in influencing others,
having no shame in
transgressing against
Allah, all of these are**

traits of a leader deemed
as among those having
committed evil and
oppression. Allah
Subhaanahu Wa Ta'aala
had forbade these type of
leaders and they are unfit
to lead.

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].”

Therefore, we call upon the leader and future leader that it is *waajib* (obligatory) to possess these fundamental principles. If these principles are tainted with various questions

regarding one's bad *akhlaaq* (character), then it will erode the confidence of the *rakyat* (people) and serve as a source of *fitnah* for the public at large. For the Muslim leader, it is not

merely being granted
with authority, and it is
unbefitting to ask for
authority. Behind such
power is tremendous
amaanah that must be
fulfilled and it will be

held accountable in
front of Allah
Subhaanahu Wa
Ta'aala.

The conclusions from
this sermon are:

1. The Muslims must
carefully choose
leaders having
leadership
characteristics of
Rasulullah ﷺ who was
truthful and did not lie,

**trustworthy and did not
betray others, conveys
without concealing
anything, and intelligent
not ignorant.**

2. The Muslim *ummah* must select leaders that would toil and strive in overcoming the difficulties faced by their subjects, having great concern and affection for the believers.

3. The Muslim *ummah* must elect leaders that would prioritize on the *maslahah* of the people, instead of the *maslahah* and interest of their own or their family members'.

**4. The Muslims must
make *ijtihaad*
(independent
reasoning) utilizing all
of their efforts and
capabilities with due
considerations**

according to Islamic principles when voting to select leaders that can protect the interest of the Muslim *ummah* and Islam.


“And when it is said to them, “Do not cause corruption on the earth,” they say, “We are but reformers.”

***Unquestionably, it is
they who are the
corrupters, but they
perceive [it] not.”***


(al-Baqarah 2:11-12)




**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).**



**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**