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# **FRIDAY SERMON**

***Title:***

***“TRUSTWORTHINESS IN MASJID  
LEADERSHIP”***

**\*\*\***

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## “AMAANAH IN MASJID LEADERSHIP”

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ  
أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾<sup>1</sup>

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ  
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى  
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾<sup>2</sup>

**Dear blessed Muslims,**

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.”**

<sup>1</sup> at-Tawbah 9:18.

<sup>2</sup> Aal 'Imraan 3:102.



## Dear blessed Friday congregation,

*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 *masajid* 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.'

## Dear blessed Muslims,

*Amaanah* is a trait that is *wajib* (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 Maalik *radiallaahu 'anh* that Rasulullah صلى الله عليه وسلم said:

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ، وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ

**“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:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ  
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾

**“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].”**

**Respected audience,**

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, *istiqamah* (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.

### **Esteemed audience,**

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.”***

### **Dear noble audience,**

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 *'ibadah* (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 *radiallahu 'anh*, Rasulullah ﷺ said:

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا

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

*(Muslim)*

**Dear blessed Friday congregation,**

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

### **Esteemed Friday audience,**

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 *masajid* 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.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ  
تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾



**“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)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ  
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ  
تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

## THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ





الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ  
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا  
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ  
وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ  
الْكَفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ  
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينِ  
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا



المُعْظِم، سُلْطَانِ سَلَاطُور، سُلْطَانِ شَرْفِ الدِّينِ ادریس شاه  
الحاج ابن المرحوم سُلْطَانِ صَلاَحِ الدِّينِ عبد العزيز شاه  
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُور، تَعَكَوْ اَمِيرِ شَاهِ ابْنِ  
السُّلْطَانِ شَرْفِ الدِّينِ ادریس شاه الحاج، فِي اَمْنٍ وَصَلاَحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ  
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

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 (*infaaq*) our wealth 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.



اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ  
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.  
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى  
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.