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“LEADERS AND THE FUTURE”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

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

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

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

¹ an-Noor 24:55

² Aal 'Imraan 3:102



Dear blessed Muslims,

I humbly remind myself and respected audience to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all of His prohibitions. May we all become the slaves of Allah whom are pleasing to Him in this world and the Hereafter.

On this glorious day, I will be discussing upon a *khutbah* titled: **"LEADERS AND THE FUTURE."**

Dearest audience,

Leaders and the future are two elements that are interrelated. A leader is an individual that possess power, ability, and competence so that the future achievement of a nation can be formed well. Leadership in Islam is not a privilege, advantage, or something to boast about. It is an *amaanah* (trust), a very heavy mandate, and its very responsibility will be questioned about in this world and in the Hereafter in front of Allah *Subhaanahu Wa Ta'aala*. Leaders whom are trustworthy, sincere, just, and prioritizes the public interest will be the first group that will be granted with the Shade of Allah *Subhaanahu Wa Ta'aala* in the Hereafter. If negligent and failed, then it will be humiliation and regret for the one that shouldered the trust.

It was narrated from Abu Dharr *radiyAllaahu 'anh* that he asked Rasulullah ﷺ :

يَا رَسُولَ اللَّهِ أَلَا تَسْتَعْمِلُنِي؟ قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا



يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا

“Messenger of Allah, will you not appoint me to a public office?” He stroked my shoulder with his hand and said: “Abu Dharr, you are weak and authority is a trust. And on the Day of Judgment it will be a cause of humiliation and regret except for one who fulfils its obligations and (properly) discharges the duties attendant thereon.”

(Muslim)

Dearest Friday congregation,

Once more, it is in our hands where there will be rights in determining leaders that are capable of fixing the damages and existing integrity problems, paving the way and leading towards excellence and glory for the nation's future. Hence, in realizing leaders and the nation's future that are ideal and respectable, several factors are necessary and must be viewed and evaluated by all of us with sound intellect, based upon sound knowledge, previous experience, and prevailing current situation.

Dear beloved audience,

Whoever is selected as leader will be the main factor for the Muslims for the elected leader holds the potential for the future and serves as the pillar to the success of a national administration having integrity and excellence. With Malaysia as a Muslim-majority country, the candidate that is selected must have strong character, works hard and willing to undertake initiatives and efforts, well-versed in the diversity of race, ethnicity, and religion. National leaders for a great Malaysia necessitate



leaders who would firmly cling upon Islamic principles, high moral values and integrity. The future leaders must be able to determine a matter with precision and accuracy, as well as preserving all important elements, the status of Islam, the Muslims, as well as other religions and ethnicities. The future leaders must be capable of propelling spiritual and physical progress that are balanced, and build the foundations of unity of a country according to the framework determined.

In Islam, a leader must have and practice four traits, namely *siddeeq* or honest that his personality, speech, and actions can be trusted; *tableegh* or a presenter that is able to communicate and consult; *amaanah* or responsible in carrying out tasks; and *fatamah* or smart in organizing plans, strategy, and its implementation. It is wrong to select a candidate that will cause a nation to become unstable and chaotic. In the *hadeeth* of Abu Hurayrah *radiallahu 'anh* where Rasulullah ﷺ was asked about the Hour, he ﷺ said:

فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ: كَيْفَ
إِضَاعَتُهَا؟ قَالَ: إِذَا وُضِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

“When honesty is lost, then wait for the Hour.” It was asked, “How will honesty be lost?” He ﷺ said, “When authority is given to those who do not deserve it, then wait for the Hour.”

(al-Bukhaari)

Do not choose leaders that would only belittle their religion. Historical facts have indicated that many leaders had placed their struggle on the basis of religion, preserving their people, exhibiting transparency and trust.



However, when they assume power, everything changed. The fact is, when in power, they would only protect their group's interest and authority, taking revenge and blaming others for the past history. When in power, the agenda of protecting Islam and the rights of the Muslims transformed into protecting certain individuals or their own cohort, as opposed to protecting the rights of the people. In result, they failed in preserving the people's unity, political stability, and national honor, as yearned by all of us.

Dear blessed audience,

The promises of a leader from a certain group or manifesto is a marketing document of ideas, hopes, and the future. Manifesto is the statement declaring the plans by a group that details the roles and changes that will be implemented in the future. Manifesto cannot just remain as a tool or promises in influencing the minds and people's perception regarding the future. Let it not be that just because of the craze for power, a populist manifesto is made for the sake of wresting power, where in reality, it is all lies to the masses. In the end, the manifesto is justified as not being a 'holy scripture' and that justification became *waajib* (obligatory) to be adhered to.

In the *hadeeth* Ma'qil bin Yasaar (مَعْقِلَ بْنَ يَسَارٍ) *radiyAllaahu 'anh*, Rasulullah ﷺ had sternly reminded:

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ
غَاشٌّ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ



“If Allah appointed anyone ruler over a people and he died while he was still treacherous to his people, Allah would forbid his entry into Paradise.”

(Muslim)

The manifesto must be realistic and comprehensive in nature, including every aspect of the needs of the people and society, political stability, national security, and public order. Promises for the future is too precious for the people and nation to be sacrificed for the sake of short-term political ambitions of individuals or certain groups. Indeed, the interests of Islam, the Malays, the Muslims, and the *Bumiputera* must be highly prioritized. The status of the Malay Rulers, religious institutions, and the rights of the Malays are *waajib* to be defended, while at the same time not marginalizing the rights of other religions and races.

Dear esteemed Muslims,

The mandate is the ‘people’s power’ granted upon the leader or a particular group as the driver in carrying the people’s aspirations. The leaders according to Islam are *umaraa’* or *uli al-amr*, which is those given the *amaanah* to administer the affairs of the people. Aside from that, the leader is the servant or *khaadim* of the people. After the leader has been elected through the ‘people’s power’, the leader and his team then must practice mature politics that is centered on the interests of the people and nation. Halt the disputes and prolonged political voices that only threatens the stability of the government and country. Build the nation together and through responsible checks and balances process for the sake of the people. The instability of the government after the previous general



election should serve as grave lesson for us all in selecting our future leader.

Dear noble audience,

To end this sermon, let us altogether internalize and derive lessons as in the following:

1. The Muslim *ummah* must realize that choosing and selecting a leader that is honest, trustworthy, and serving the people is truly important in providing the opportunity for this nation to become a prosperous nation and attaining the pleasure of Allah *Subhaanahu Wa Ta'aala*.

2. Economic strength and the wellbeing of a nation can only be achieved through political stability, the leader's attitude in upholding the *amaanah*, citizens that mutually respect one another, knowing and acknowledging the rights of others while at the same time fulfilling the responsibility as good citizens.

3. Leadership and the Muslims must realize that positions or stature in Islam is not *tashreef* (nobility), but instead it is *takleef*, which is burden that will be held accountable in front of Allah *Subhaanahu Wa Ta'aala*, where it is not to be boasted with the accumulation of wealth, indulging in worldly delights or opulence that is only temporary.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ
بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ
عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٤٦﴾



“[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.” Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.”

(Sad 38:26)

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، أَوْصِيكُمْ 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 الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهُدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ



وَالسَّلَامَةَ مِنْكَ، لِيُؤَيِّدَ عَهْدَ سَلَاطُونِ، تَعْكُو أَمِيرَ شَاهِ إِبْنِ
السُّلْطَانِ شَرْفُ الدِّينِ اِدْرِيسِ شَاهِ الْحَاجِّ، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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 (*infaq*) our wealth 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.



اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ 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.