



جامعة الشريعة
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JABATAN AGAMA ISLAM SELANGOR

LEADERS AND KNOWLEDGE



Let us have the *taqwa* of Allah
Subhaanahu Wata 'aala by
performing all of His
Commands and abstaining from
all of His prohibitions,

for the sake of our well-being in
this world and the Hereafter.

Indeed, we truly hope that with
our diligence in increasing our
taqwa, we will continue to be
guided, led, and showered with
the Mercy and Pleasure of Allah

Subhaanahu Wata‘ala.

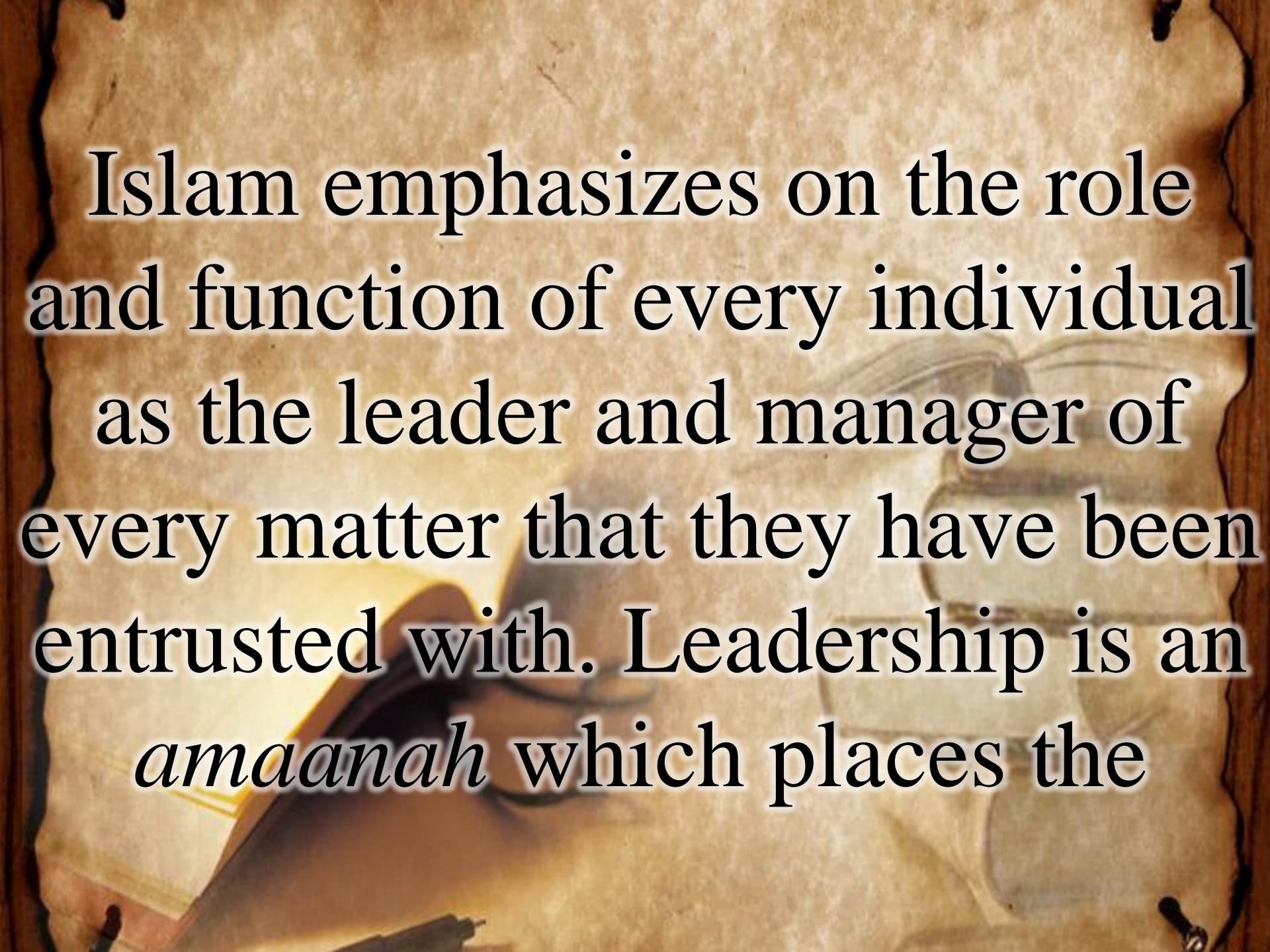
It was narrated from ‘Abdullah ibn ‘Umar *radiyAllaahu ‘anhu* that the Messenger *sallAllahu ‘alayhi wasallam* said:

“Each of you is a shepherd and each of you is responsible for his flock.

The *ameer* (ruler) who governs the people is a shepherd and is responsible for his flock. A man is the shepherd of the members of his household and is responsible for them. A woman is the shepherd of her husband's house and children

and is responsible for them. A slave is the shepherd of his master's wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock."

(Agreed Upon)



Islam emphasizes on the role and function of every individual as the leader and manager of every matter that they have been entrusted with. Leadership is an *amaanah* which places the

individual on the hot seat as a candidate for various trials that will determine his status and outcome in the Sight of Allah

Subhaanahu Wata ‘aala. Allah

Subhaanahu Wata ‘aala

mentions in al-Qur’ān:

“Then We made you
successors in the land after
them so that We may observe
how you will do.”

(Yoonus 10:14)

To ensure the leadership and management that will attain the best evaluation in the Sight of Allah *Subhaanahu Wata ‘aala*, as well as rescuing us from any torment in the Hereafter, we must equip ourselves with adequate preparation as leaders.



The most needed provision would be authentic knowledge, specifically that which is related to the role and responsibility of a leader. It is insufficient to only garner technical and management skills pertaining to our very own field.

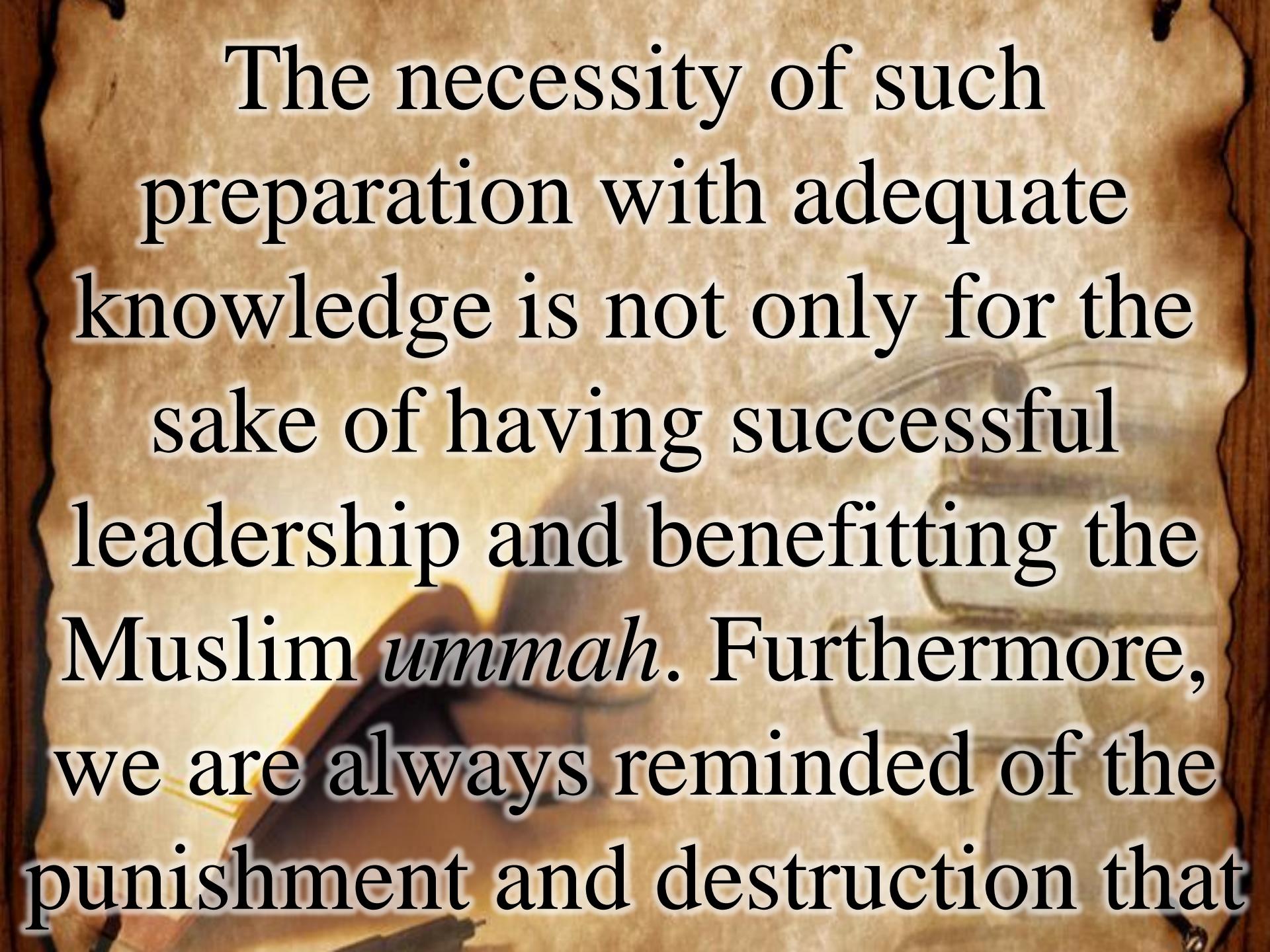
Because ultimately, we will not be questioned by our employer, citizens, leaders, or auditors; rather we will be questioned The One who had created us and granted us specific tasks as individuals living within the society.

‘Umar bin al-Khattaab
radiyAllaahu ‘anh had reminded us on the necessity of authentic knowledge prior to becoming leaders. It was mentioned in the Book of Knowledge of Imam al-Bukhaari’s *Saheeh* that ‘Umar

bin al-Khattaab *radiyAllaahu 'anh* said:

“Seek *fiqh* before you become a chief [i.e. learn before you reach a position of prominence].”

(al-Bukhari)



The necessity of such preparation with adequate knowledge is not only for the sake of having successful leadership and benefitting the Muslim *ummah*. Furthermore, we are always reminded of the punishment and destruction that

overtakes, which are essentially due to the ignorance of mankind as leaders. Narrated Abu Hurayrah *radiyAllaahu ‘anh* (portion of *hadeeth*):

... The Prophet (*sallAllahu ‘alayhi wasallam*) said, “When honesty is lost, then wait for The Hour (Doomsday).” The Bedouin said, “How will that be lost?”

The Prophet (*sallAllahu ‘alayhi wasallam*) said, “When the power or authority comes in the hands of unfit persons, then wait for The Hour (Doomsday).”

(al-Bukhaari)

In another *hadeeth*, he
sallAllahu ‘alayhi wasallam had
reminded us on the peril of
having ignorant leaders upon
the Muslim *ummah*.

‘Abdullah ibn ‘Amr ibn al-‘As
radiyAllaahu ‘anhu reported:

I heard the Messenger of
Allah (*sallAllahu ‘alayhi
wasallam*) saying: “Verily,
Allah does not take away
knowledge by snatching it
from the

people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive.

Then the people will take ignorant ones as their

leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray.”

(al-Bukhaari and Muslim)

To become a leader and manager in administering a matter, one must have relevant knowledge that is profound. The husband must know his responsibility, which will be held accountable by Allah.

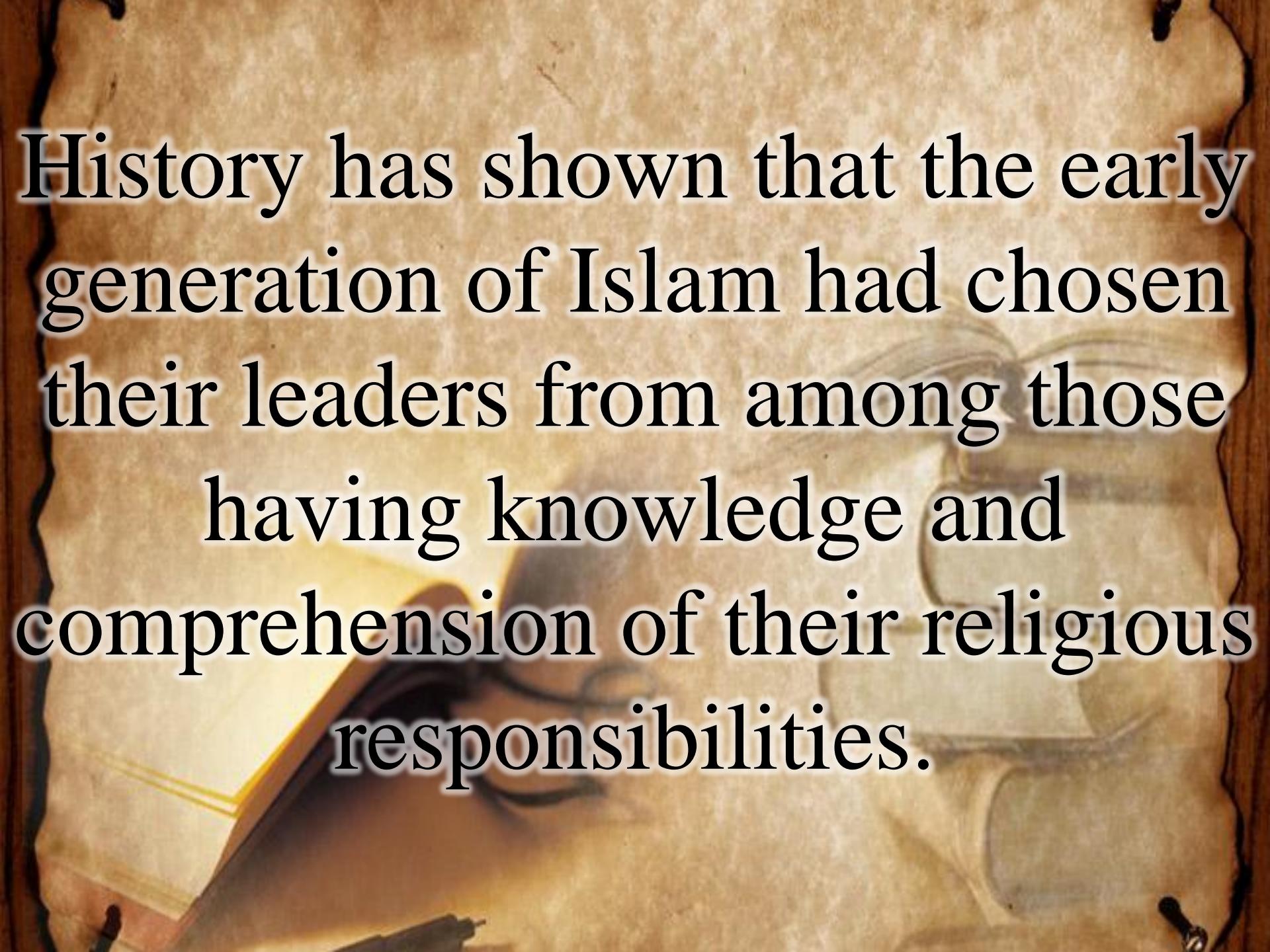
The employee should have the necessary skills for his occupation, and know its relationship with his *deen*, for not only will he be questioned by his employer but definitely by Allah *Subhaanahu Wata ‘aala.*

The company manager should know the ins-and-outs of his business. Not just the board of director, but Allah *Subhaanahu Wata ‘aala* will ultimately hold him accountable for it was Allah *Subhaanahu Wata ‘aala*

that granted him the managerial position.

Even greater if the matter at hand pertains with the affairs of the general public, religion, and others. Definitely the need is much greater to have knowledge and its full comprehension.

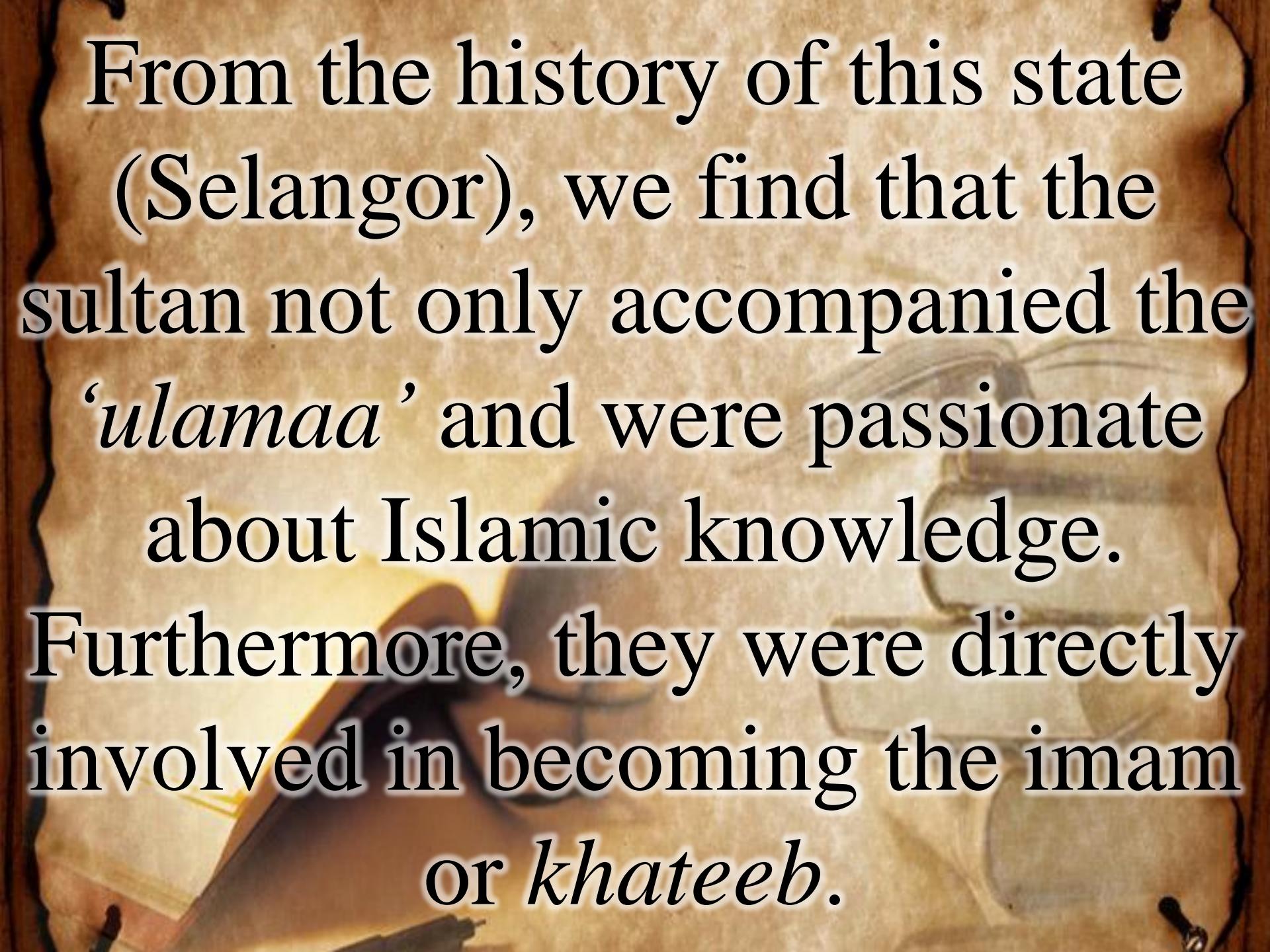
Therefore, we should fear and worry, and strive to avoid from being among misguided leaders and astray, as it was previously mentioned in the *hadeeth* of ‘Abdullah ibn ‘Amr ibn al-‘As *radiyAllaahu ‘anhu*.

A close-up photograph of an open, aged book with yellowed pages and a dark cover. The book is slightly open, showing two pages. The text is overlaid on the right page.

History has shown that the early generation of Islam had chosen their leaders from among those having knowledge and comprehension of their religious responsibilities.

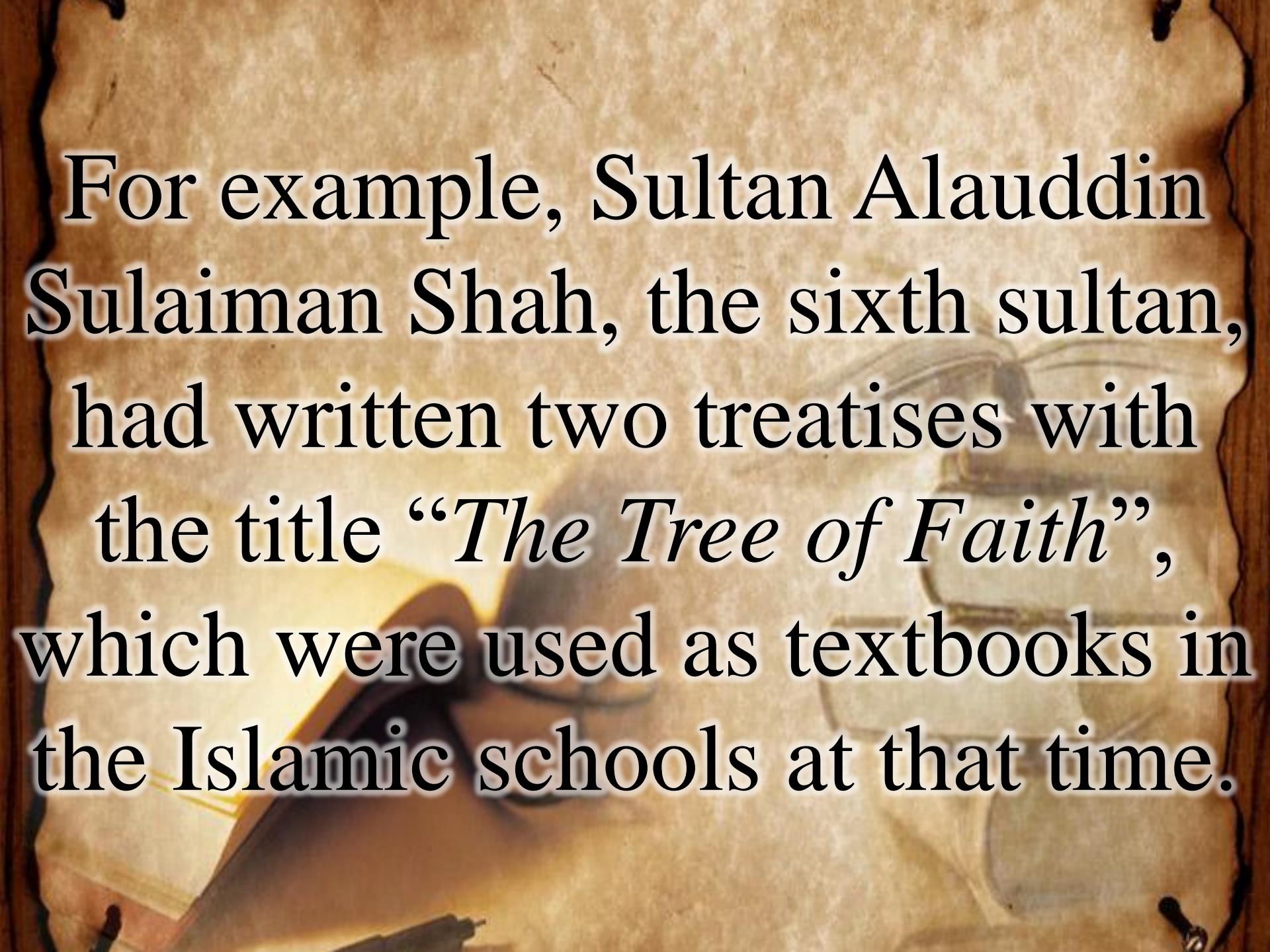
Let us look at the *Khulafaa' ar-Raashideen* whom succeeded Rasulullah *sallAllahu 'alayhi wasallam* in leading the Muslim *ummah*. They were among the pious and righteous of the Companions.

Also, Caliph ‘Umar bin ‘Abdul Azeez *rahimahullah* who was well-known for his justice, and also an erudite scholar with profound understanding of the affairs and juristic rulings in Islam.



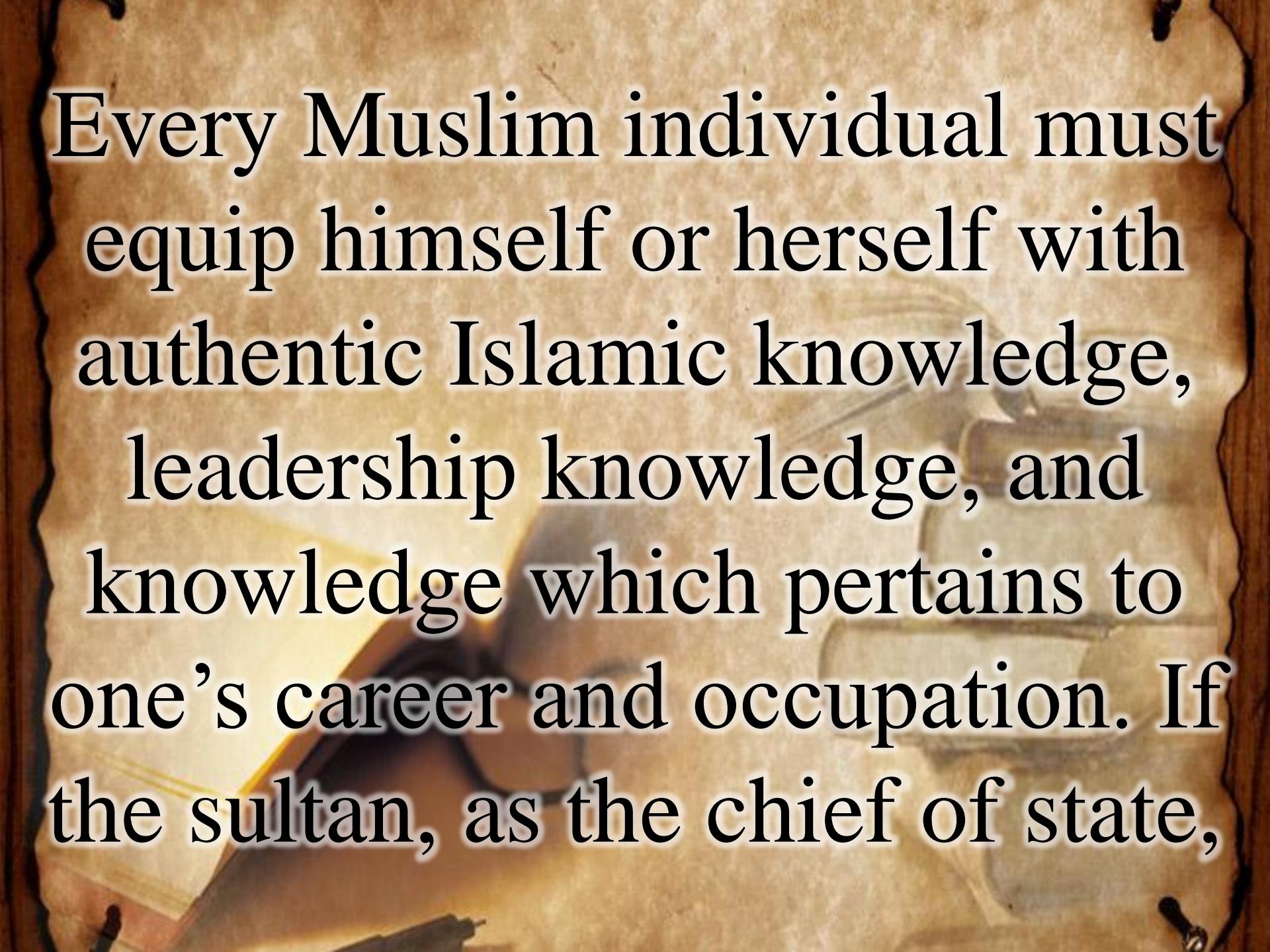
From the history of this state (Selangor), we find that the sultan not only accompanied the '*ulamaa*' and were passionate about Islamic knowledge.

Furthermore, they were directly involved in becoming the imam or *khateeb*.

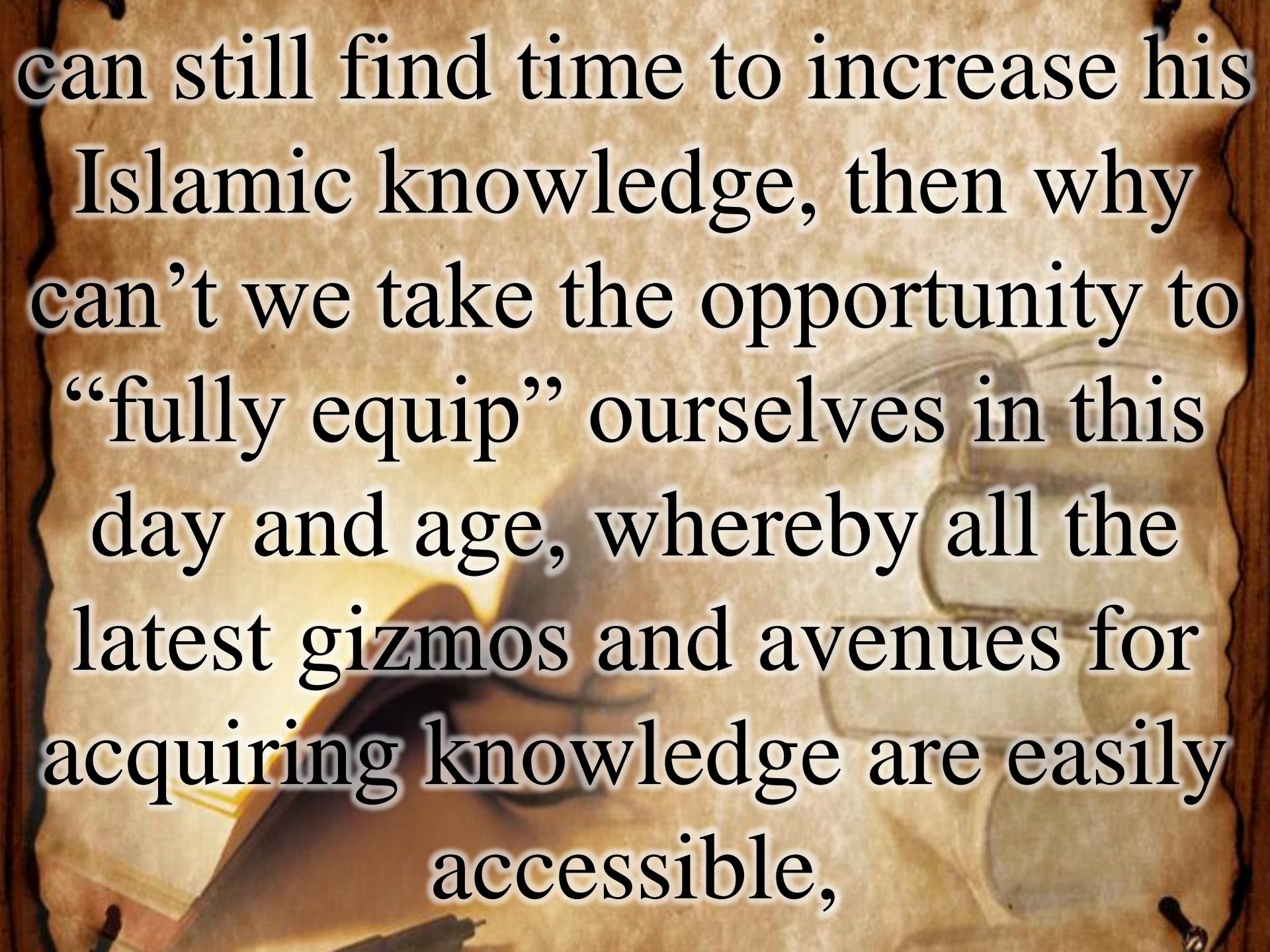


For example, Sultan Alauddin Sulaiman Shah, the sixth sultan, had written two treatises with the title “*The Tree of Faith*”, which were used as textbooks in the Islamic schools at that time.

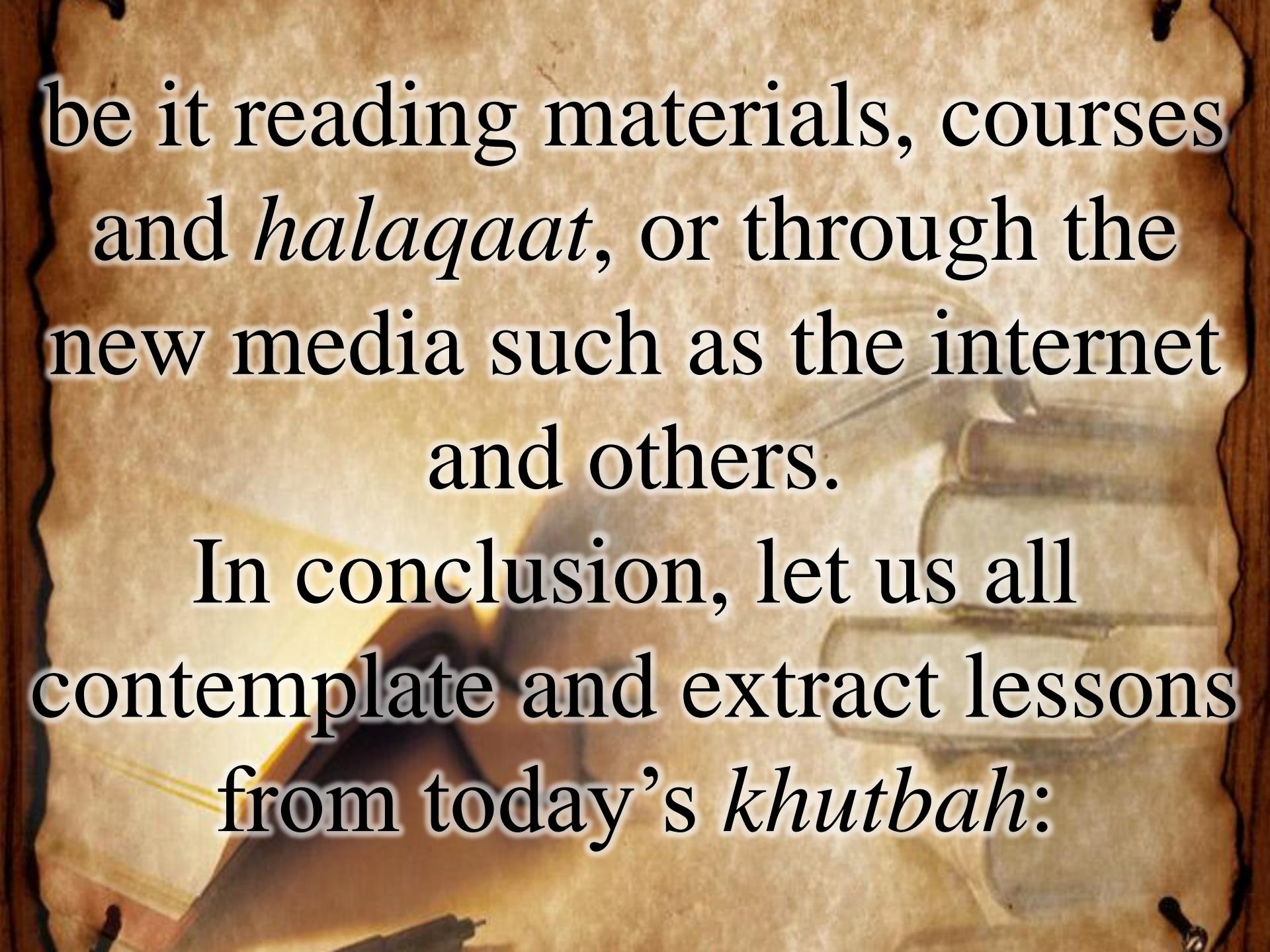
This illustrates the sultan's deep love for knowledge and also profound Islamic knowledge. History has foretold how His Highness would always deliver the *Jumu‘ah khutbah* and *‘Id khutbah* on the pulpit of Masjid Alauddin, Kuala Langat.



Every Muslim individual must equip himself or herself with authentic Islamic knowledge, leadership knowledge, and knowledge which pertains to one's career and occupation. If the sultan, as the chief of state,

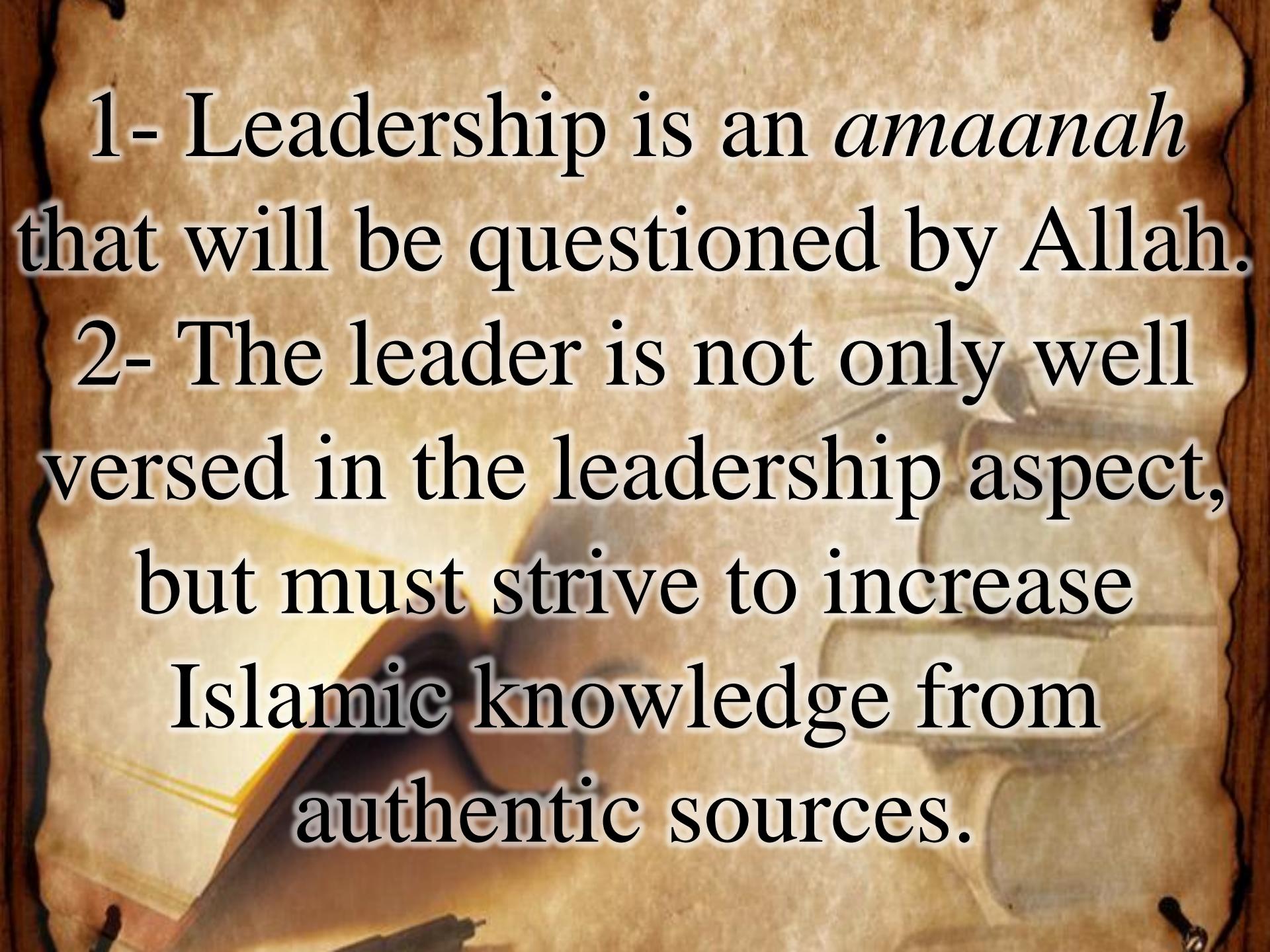


can still find time to increase his Islamic knowledge, then why can't we take the opportunity to "fully equip" ourselves in this day and age, whereby all the latest gizmos and avenues for acquiring knowledge are easily accessible,



be it reading materials, courses and *halaqaat*, or through the new media such as the internet and others.

In conclusion, let us all contemplate and extract lessons from today's *khutbah*:

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- 1- Leadership is an *amaanah* that will be questioned by Allah.
 - 2- The leader is not only well versed in the leadership aspect, but must strive to increase Islamic knowledge from authentic sources.

3- Every Muslim is responsible
in the effort to develop
leadership having *amaanah* for
its future generation.

“Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.”

(al-Ahzaab 33:72)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ بِالْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

**O Allah, You are the Almighty
Lord, we are grateful unto You
for having bestowed upon us
Mercy and Blessings, nourishing
us to strive to continue in
strengthening the Muslim nation
especially the state of Selangor,
as an advanced, progressive,
peaceful, and benevolent state.**

We beseech and beg You, Ya
Allah, to strengthen our *imaan*,
increase our good deeds,
strengthen our unity, increase
our provision, enrich us with
beneficial knowledge, nourish
our soul with beautiful *akhlaaq*,
guide us to the Path that is
Pleasing to You,

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You
had decreed in al-Qur'an. Bless
the lives of those who have
fulfilled their *zakaat* obligation,
loving and caring for the poor
and needy.**

**Purify their wealth and soul
so that they will live
according to that which
pleases You. Protect the poor
and needy from disbelief and
everlasting poverty.**

**O Allah, Please increase and widen
the provision of those who endowed
their wealth, blessed the poor with
true faith and lasting health,
O Allah, Please accept their
endowment and rewards them with
an eternal rewards in the Hereafter.**

Allaahumma ameen



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR