



جامعة الشريعة
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JABATAN AGAMA ISLAM SELANGOR

THE CHARACTERISTICS OF A TRUE LEADER



Let us be grateful for the *ni'mah* of Islam and *imaan* that we have been enjoying all these while by striving to increase our Islamic knowledge and its practice, and also our *taqwa* of Allah

Subhaanahu Wata‘aala. It is by fulfilling all of His Commands and avoiding all of His prohibitions. Let us increase our *dhikr* of Allah *Subhaanahu Wata‘aala* and salawaat upon Rasulullah *sallAllahu ‘alayhi wasallam*,

and also strive to implement all of his *sunnah* according to our level best. Indeed, we truly hope that it will benefit us in this world and the Hereafter. The topic of today's *khutbah* is “The Characteristics Of A True Leader.”

In Islam, determining and selecting a leader is a matter that is very important and *waajib*. This was shown to us in the Islamic history that after the death of our beloved Messenger

sallAllahu ‘alayhi wasallam, a *khaleefah* was appointed to succeed him even before his burial was completed *sallAllahu ‘alayhi wasallam*. The *ijmaa‘* of the Companions was unanimous

that it is impermissible for the
Muslimeen to live without a
khaleefah or leader for more
than three days and three nights.

In a *hadeeth* narrated by Abu
Sa‘eed al-Khudri *radiyAllaahu*
‘anh,

the Prophet *sallAllahu ‘alayhi wasallam* said:

“If three people set out on a journey, then let them appoint one as the leader.”

(Abu Dawood: *hasan saheeh*)

This indicates to us that it is *waajib* to appoint a leader to replace the previous one to administer Islamic affairs and implementing its *maslahah*. It is for this reason that Islam heavily

emphasizes on issues pertaining choosing a leader at all level.

The question is how do we become a true leader? We must realize that good leaders will have tremendous effect on the

future of the religion, people, and nation. We need to realize that the issue of leadership is greatly intertwined with matters of good deeds and bad deeds. It is a matter that will not

escape from the judgment of
Allah on the Day of
Resurrection.

Allah *Subhaanahu Wata‘aala*
mentions in al-Qur‘an:

“Every soul, for what it
has earned, will be
retained.”

(al-Muddathir 74:38)

Every leader must carry out their duty with diligence and vigilance, without any personal interest and others. If we fail to fulfill our mission with justice and concerns for the welfare of

the masses, then we are truly guilty and will severely punished by Allah in the Hereafter. Allah *Subhaanahu Wata'aala* mentions in al-Qur'an:

**“And We made them leaders
inviting to the Fire, and on the
Day of Resurrection they will
not be helped.”**

(al-Qasas 28:41)

Islam has clearly explained to us on how to become good and true leaders. Among those necessary characteristics to become a true leader are:

1- Having capability to defend
the religion and uphold the
Sharee'ah of Allah on the face
of this earth, not taking religion
as '*istihza'* or mere play.

Therefore, the *amaanah* as the true leader is assuming the role of the Prophet *sallAllahu ‘alayhi wasallam* (*ni‘abatan ‘anin nabi sallAllahu ‘alayhi wasallam*), which is to

defend, safeguard, and implement the *Sharee'ah* of Allah *Subhaanahu Wata'aala*. Allah *Subhaanahu Wata'aala* mentions in al-Qur'an:

“[And they are] those who, if We give them authority in the land, establish prayer and give *zakaah* and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.”

(al-Hajj 22:41)

2- Possessing the quality of ‘*al-Quwwah*’ that is strength in all aspects, whether physical, spiritual, and mental. Allah

Subhaanahu Wata ‘aala
mentioned in al-Qur’ an about
the two

daughters of Prophet Shu‘ayb
‘alayhissalam whom requested
their father to hire someone to
herd their livestock, someone
that is strong (capable) and
trustworthy. If that was the

qualification for a shepherd, then what more for selecting leaders, having greater scope of responsibilities and even bigger *amaanah*, it definitely requires strength in every ways and aspects.

Allah Subhaanahu Wata‘aala
mentions in al-Qur’an:

“One of the women said, “O
my father, hire him. Indeed,
the best one you can hire is the
strong and the trustworthy.””

(al-Qasas 28:26)

3- A person having *taqwa*, for this is the very characteristic that will guarantee a leader having integrity and utmost fear of Allah *Subhaanahu Wata ‘aala* (God-consciousness) in executing

his very duties. Allah
Subhaanahu Wata‘aala mentions
in al-Qur‘an:

“And if they had believed and
feared Allah, then the reward
from Allah would have been
[far] better, if they only knew.”

(al-Baqarah 2:103)

4- A leader must be trustworthy, just, and not oppressive or discriminatory towards his subjects and those under his leadership. These qualities are must-have's for every leader

and should be the fundamental principles of administration in ensuring a leadership that is well-respected, reputable, and adored. Allah *Subhaanahu Wata ‘aala* mentions in

al-Qur'an:

“Indeed, Allah commands you
to render trusts to whom they
are due and when you judge
between people to judge

with justice. Excellent is that
which Allah instructs you.
Indeed, Allah is ever Hearing
and Seeing.”

(an-Nisaa' 4:58)

5- The leader must be responsible and not arrogant to his subjects and those under his leadership. The leader must be responsible and sensitive in all matters, ensuring all demands

and concerns are addressed and met to his subjects with great love and care without any prejudice, discrimination, and arrogance.

Allah Subhaanahu Wata‘aala
mentions in al-Qur’ān:

“There has certainly come to
you a Messenger from among
yourselves.

**Grievous to him is what you
suffer; [he is] concerned over
you and to the believers is
kind and merciful.”**

(at-Tawbah 9:128)

6- The leader must be firm and assertive, steadfast upon upright principles in executing the trusts, which includes appropriate measures and decisions in matters pertaining to law

enforcement upon those guilty, though it may even involve his own family members, friends or foes. Narrated ‘A’ishah *radiyAllaahu ‘anha*, the Messenger *sallAllaahu ‘alayhi wasallam* said:

“... By Allah, if Faatimah
the daughter of
Muhammad were to steal,
Muhammad would cut off
her hand.”

(al-Bukhaari)

7- The leader must have sound *akhlaaq*, morality, and good exemplary for all, in all of his or her actions. In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, Rasulullah *sallAllaahu ‘alayhi*

wasallam said:

“The most perfect man in his faith among the believers is the one whose behavior is most excellent; and the best of you are those who are the best to their wives.”

(at-Tirmidhi: *hasan saheeh*)

8- The leader must fulfill all of his promises to his subjects and subordinates. Those that fulfill and deliver their promises are leaders that are adored, pleasing, and trusted by their followers

and subjects, but not those that are deceitful and disheartening.

In one narration from Ma‘qil bin Yasar al-Muzani *radiyAllaahu ‘anh*: I heard the Prophet *sallAllaahu*

‘alayhi wasallam said:

“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.”

(al-Bukhaari and Muslim)

It is evident to us all that good leadership cannot be achieved haphazardly. Imam al-Qurtubi *rahimahullah* has mentioned in his work “*al-Jami‘ li Ahkaam al-Qur‘an*” that:

“For the Muslim ummah to select a leader, it must be from among the just, ihsaan (virtuous), and noble. The faasiq (transgressors) and zhaalim (oppressors) are undoubtedly unfit to become leaders.”

Jaabir ibn ‘Abdillaah
radiyAllaahu ‘anhu said that
Rasulullah *sallAllahu ‘alayhi
wasallam* said to Ka‘b ibn
‘Ujrah *radiyAllaahu ‘anh:*

“O Ka‘b ibn ‘Ujrah, I seek
Allah’s protection for you
from the leadership of fools.

There shall be rulers, whoever
enters upon them, then aids
them in their oppression and
validates

their lies, then he is not from me nor I from him, and he shall not be admitted to the *Hawd*. Whoever does not enter upon them, and does not aid them in their

oppression, nor validates their lies, then he is from me and I from him, and he shall be admitted to the *Hawd*.”

(Ahmad, al-Bazaar, ibn Hibbaan: *saheeh*)

The lesson from today's
khutbah is for us to become
leaders that truly fear Allah over
everything else, for only leaders
having utmost *taqwa* will

Become capable in exercising
his responsibilities as leaders
that are honest, trustworthy,
and just.

**“O you who have believed,
take not those who have taken
your religion in ridicule and
amusement among the ones
who were given the**

**Scripture before you nor the
disbelievers as allies. And
fear Allah, if you should
[truly] be believers.”**

(al-Maa’idah 5:57)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاکُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ 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. *Allaahummaa
ameen***



جامعة إسلام سلاغور
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