



جَابَاتَانُ الْأَغَامَةِ إِلَيْهِمُ الْإِيمَانُ يَعْلَمُ  
اللهُ أَكْبَرُ  
JABATAN AGAMA ISLAM SELANGOR

# THE AKHLAAQ OF A TRUE LEADER



I would like to remind myself  
and all of us to always strive in  
increasing our *taqwa* of Allah  
*Subhaanahu Wata 'aala*, by  
fulfilling all of His

Commands and avoiding all of His prohibitions. Indeed, we hope to become among those that are always having the true *taqwa* of Allah *Subhaanahu Wata'aala.*

Everyone shoulders the responsibility of leadership, though not as leaders in his or her region, but one remains as the leader of his or her own physical body. Realizing upon the huge

responsibility burdened upon a leader, hence the requirement of possessing praiseworthy characteristics in becoming a leader is definitely a condition and a must, and to be further

developed. At this very opportunity, I would like to share with you the description of the *akhlaaq* of a leader, as manifested by Abu Bakr as-Siddeeq *radiyAllaahu ‘anh.*

He had given his inaugural speech after being appointed as the *khaleefah*, which was mentioned by ibn Hishaam in his book *Seerah an-Nabawiyyah* (also in ibn Katheer's *al-Bidaayah wan-*

*Nihaayah): “O people, I have been appointed over you, though I am not the best among you. If I do well, then help me; and if I act wrongly, then correct me. Truthfulness is synonymous*

*with fulfilling the trust, and  
lying is equivalent to treachery.  
The weak among you is deemed  
strong by me, until I return to  
them that which is rightfully  
theirs, insha Allah.*

*And the strong among you is  
deemed weak by me, until I take  
from them what is rightfully  
(someone else's), insha Allah.  
No group of people abandons  
military/armed struggle in*

*the path of Allah, except that  
Allah makes them suffer  
humiliation. And evil/ mischief  
does not become widespread  
among a people, except that  
Allah inflicts them with  
widespread*

*calamity. Obey me so long as I obey Allah and His Messenger. And if I disobey Allah and His Messenger, then I have no right to your obedience. Stand up now to pray, may Allah have mercy on you.”*

From the inaugural speech, we can conclude that there are seven matters pertaining to the *akhlaaq* of a Muslim leader that must be embedded in those that will assume the leadership

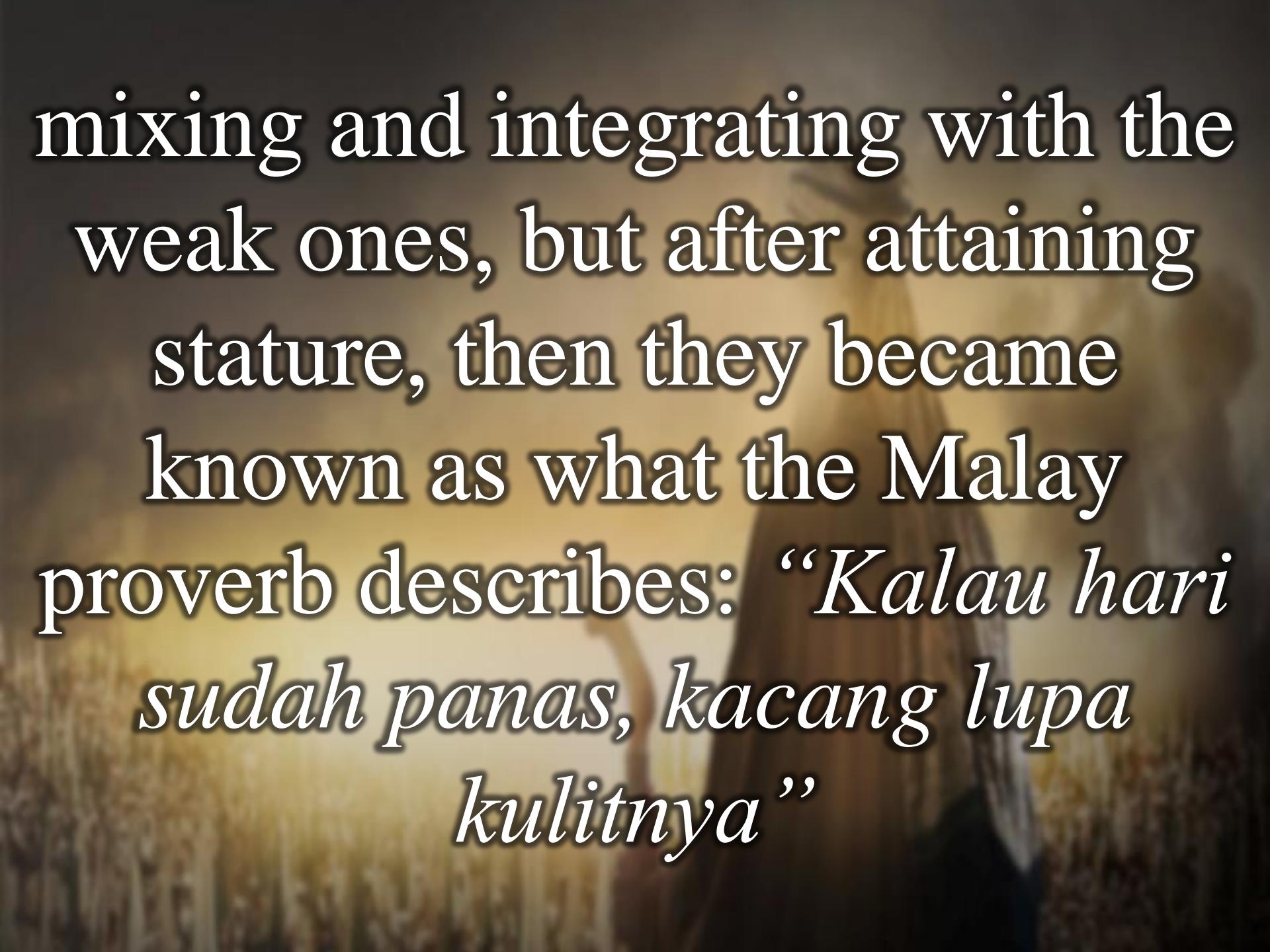
position, even if at a lower level  
within the society, so what more  
as the leader of a nation.

The important matters that were  
greatly emphasized by Abu  
Bakr as-Siddeeq

*radiyAllaahu ‘anh* in his  
inaugural speech were:

## 1- Humility (*tawaddu’*)

There are many leaders who  
were very people-friendly at the  
beginning, always seen down on  
the ground,

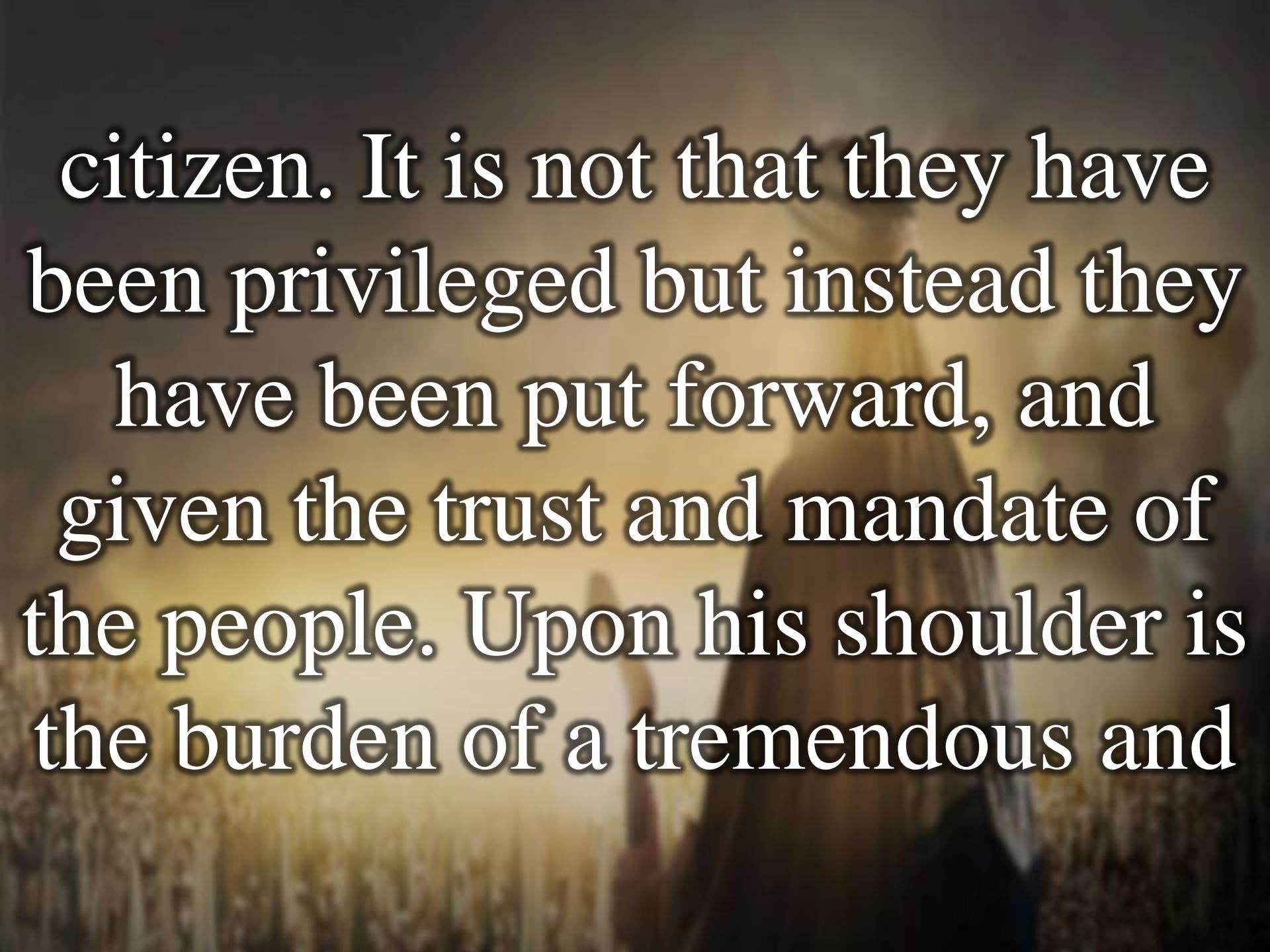
A close-up photograph of a person's profile, facing right. The person has dark hair and is wearing a light-colored shirt. A warm, golden-yellow light emanates from behind their head, creating a halo-like effect against a darker background.

mixing and integrating with the  
weak ones, but after attaining  
stature, then they became  
known as what the Malay  
proverb describes: “*Kalau hari  
sudah panas, kacang lupa  
kulitnya*”

(meaning: one who forgets his own roots, or previous state).

The characteristics of proud, arrogant, and snobbish all began to manifest, and not only that, they have no qualm in

abandoning and undercutting those that had assisted them to prominence. Abu Bakr as-Siddeeq *radiyAllaahu ‘anh* had mentioned that in reality, the status of the leader is no different than the ordinary

A photograph of a man in a dark suit and white shirt, seen from the back and slightly to the side. He is looking towards a bright, hazy horizon over what appears to be a body of water or a field under a cloudy sky. The lighting is dramatic, with strong highlights on his hair and shoulders.

citizen. It is not that they have been privileged but instead they have been put forward, and given the trust and mandate of the people. Upon his shoulder is the burden of a tremendous and

heavy responsibility upon the Muslim *ummah*, so what more

with Allah *Subhaanahu*

*Wata'aala*. Having humility and

remaining humble does not

lower the stature of a leader

even by a tiny bit,

but instead elevates his rank and degree in the eyes of the society and general public.

**2- Hoping for support and remaining open for criticism**

Every leader is in need of the

backing and support of the people. They will not be able to accomplish their tasks without the involvement of the masses.

If the general public is disinterested and unconcerned with all the

measures and actions taken, then such predicament pose heavy challenges. Hence, the leader must be open in accepting criticism, for as long as it is healthy and constructive.

Never deem those criticizing as  
adversaries that must be kept  
shut and silenced. Moreover,  
those that are brave enough to  
voice criticisms and point out  
the mistakes and shortcomings

of the leader, are indeed true citizens that truly love and care for their homeland.

### 3- Honest and fulfilling the *amaanah* (trust)

Having *amaanah* means to be trusted by others.

Fulfilling the trust of the general public is from among the important characteristics of Islamic leadership. Islam requires for every Muslim and Muslimah to safeguard and preserve his

or her *amaanah*. Allah  
*Subhaanahu Wata‘aala*  
mentions in al-Qur’ān:  
**“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)**

*Amaanah* can be divided into three, namely:

**1- *Amaanah* towards Allah**

*Subhaanahu Wata ‘aala*

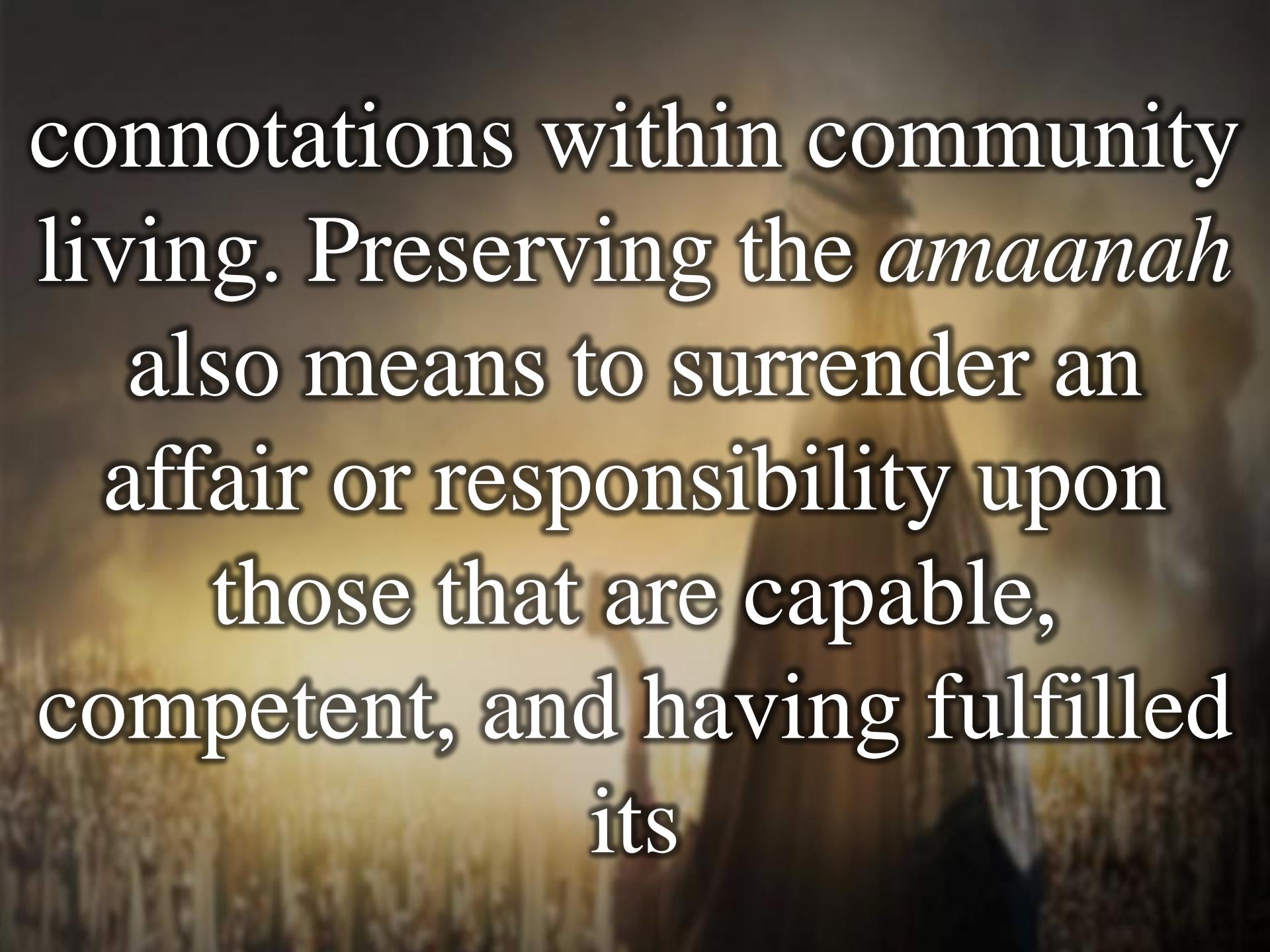
**2- *Amaanah* towards the  
creations especially humans**

**3- *Amaanah* towards oneself**

Safeguarding the *amaanah* is like the artery (i.e. cornerstone) in building relationship. When the *amaanah* is broken, then all the strings of goodness would unravel,

lives interrupted, and  
community building efforts  
disintegrated.

The misappropriation of  
*amaanah* not only harms those  
directly affected, but it will  
create bad links and



connotations within community living. Preserving the *amaanah* also means to surrender an affair or responsibility upon those that are capable, competent, and having fulfilled its

preconditions. Narrated Abu Hurayrah *radiyAllaahu 'anh*: Rasulullah *sallAllaahu 'alayhi wasallam* said:

“When the trust is lost, then wait for the Hour.” It was said, “O Messenger of

Allah, how will it be lost?” The Prophet said, “When authority is given to those who do not deserve it, then wait for the Hour.”” (al-Bukhaari)

That is why the leader must be one that is honest. Imam al-Ghazzaali *rahimahullaah* had divided honesty into six different types, namely honesty in words, desire, intention, resoluteness,

actions, upholding truth, and implementing the *Sharee'ah* of Islam.

#### 4- Being just ('adl)

Being just ('adl) means to place something at its proper place.

Its opposite is oppression. Islam regards the matter of upholding justice and preventing oppression as a basic and significant principle. Allah *Subhaanahu Wata‘aala* mentions in

al-Qur'an:

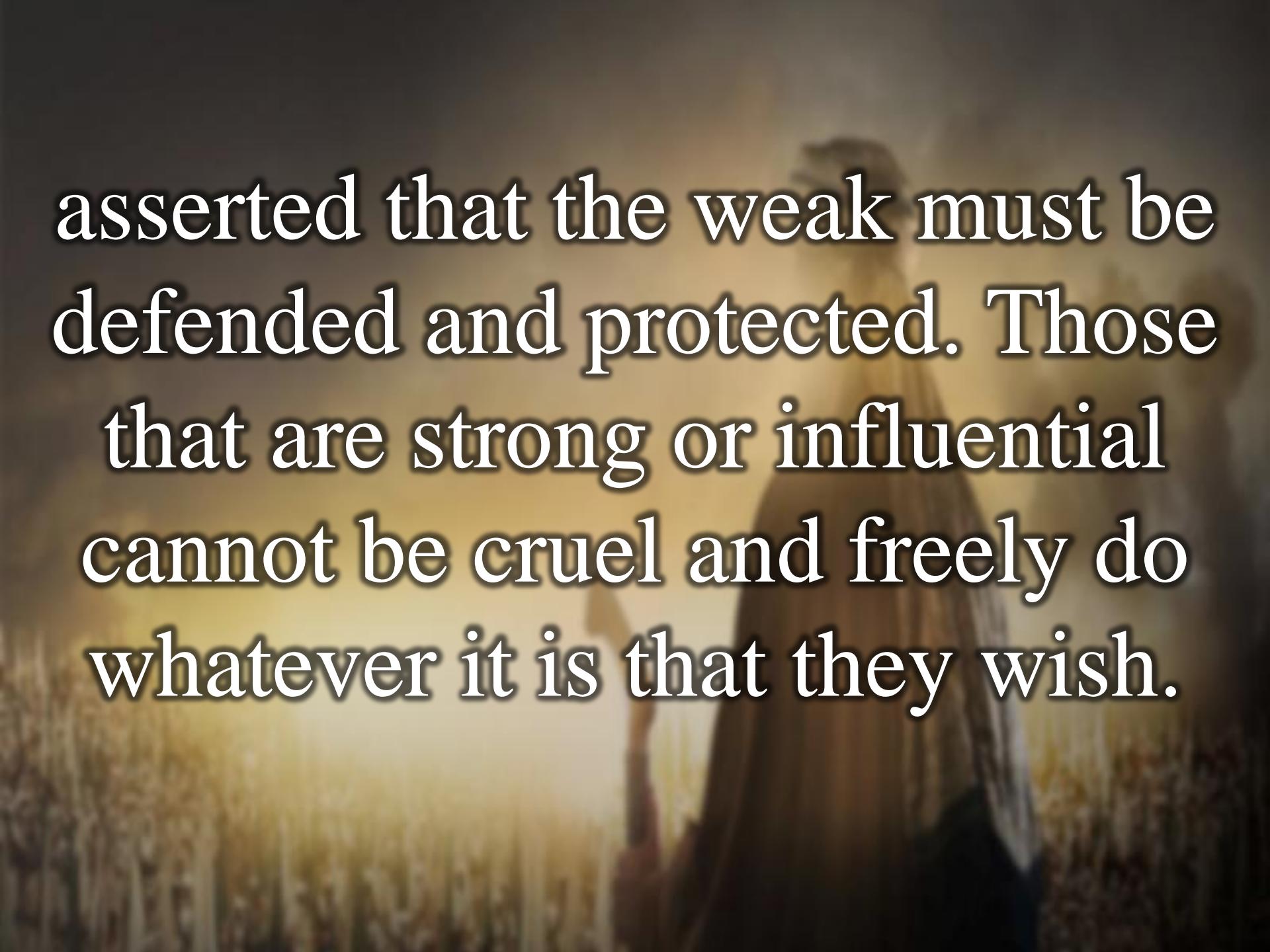
“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and

oppression. He  
admonishes you that  
perhaps you will be  
reminded.”

(an-Nahl 16:90)

Justice must be applied and upheld in all aspects of lives irrespective of a person's background or affiliations, including being just to one's own self. Abu Bakr as-Siddeeq

*radiyAllaahu 'anh*



asserted that the weak must be defended and protected. Those that are strong or influential cannot be cruel and freely do whatever it is that they wish.

# **5- Commitment in the struggle**

The leader must remain consistent in the struggle, which is to remain continuous and steadfast in the wake of all

circumstances. Do not become like what the Malay proverb describe as “*hangat-hangat tahi ayam*” (meaning: to get all hyped up from the get go, only to lose interest few minutes later).

Or at one time, the zeal and enthusiasm is unwavering and relentless, but at other times it becomes weak and easily tamed. From *sunnatullaah*, any striving or struggle in upholding the

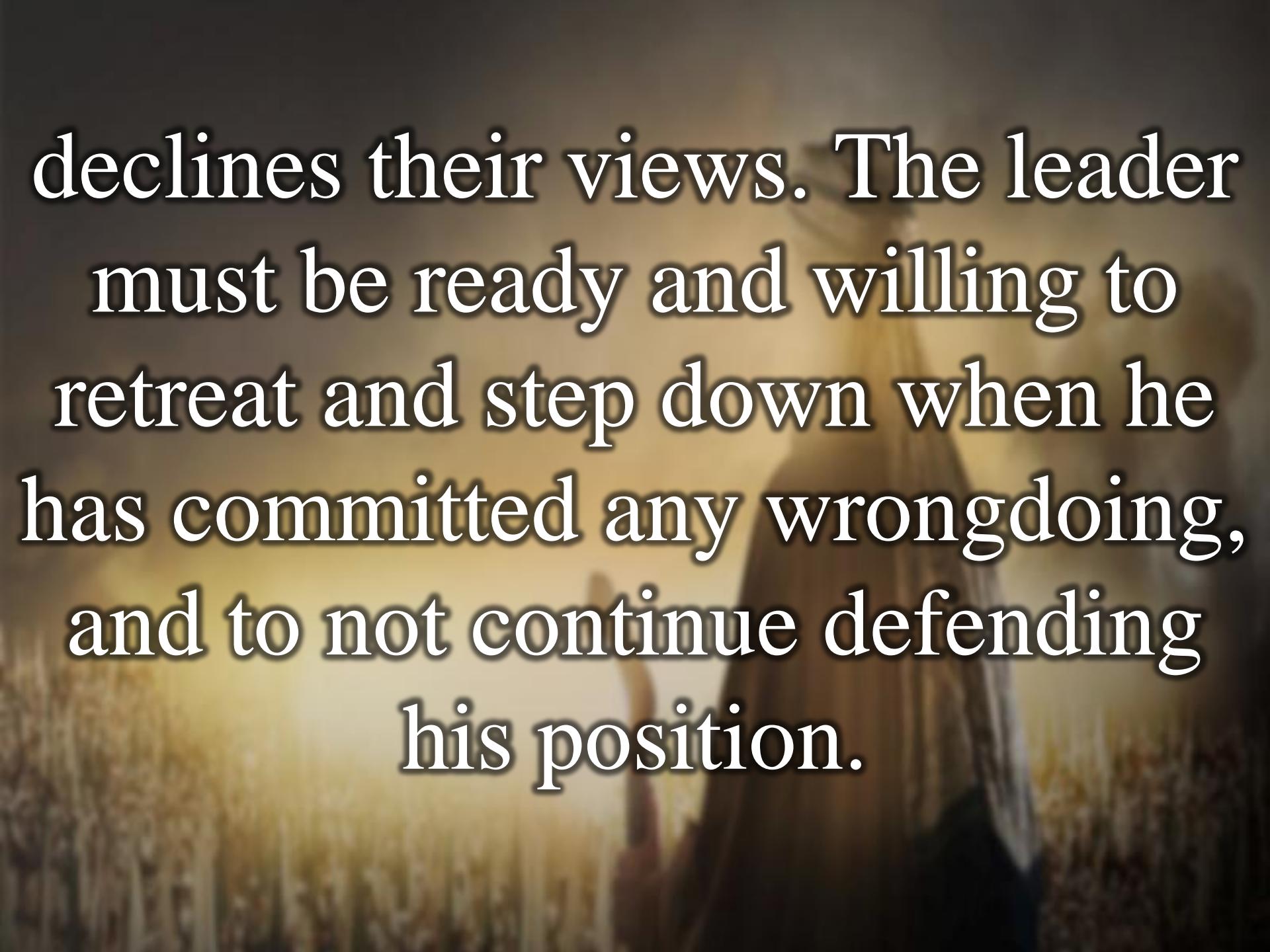
truth and righteous cause, will definitely be met with obstacles and resistance. Such obstacles must be overcome, not just avoided, nor retreat and leaving the battlefield.

Abu Bakr as-Siddeeq  
*radiyAllaahu ‘anh* asserted in  
his inaugural speech that those  
running away from the  
battlefield will be inflicted with  
humiliation throughout their  
lives, what more with traitors.

## 6- Obeyed and being professional

The leader must subdue himself to the mission and cause that was entrusted upon his shoulders. He should have authority upon

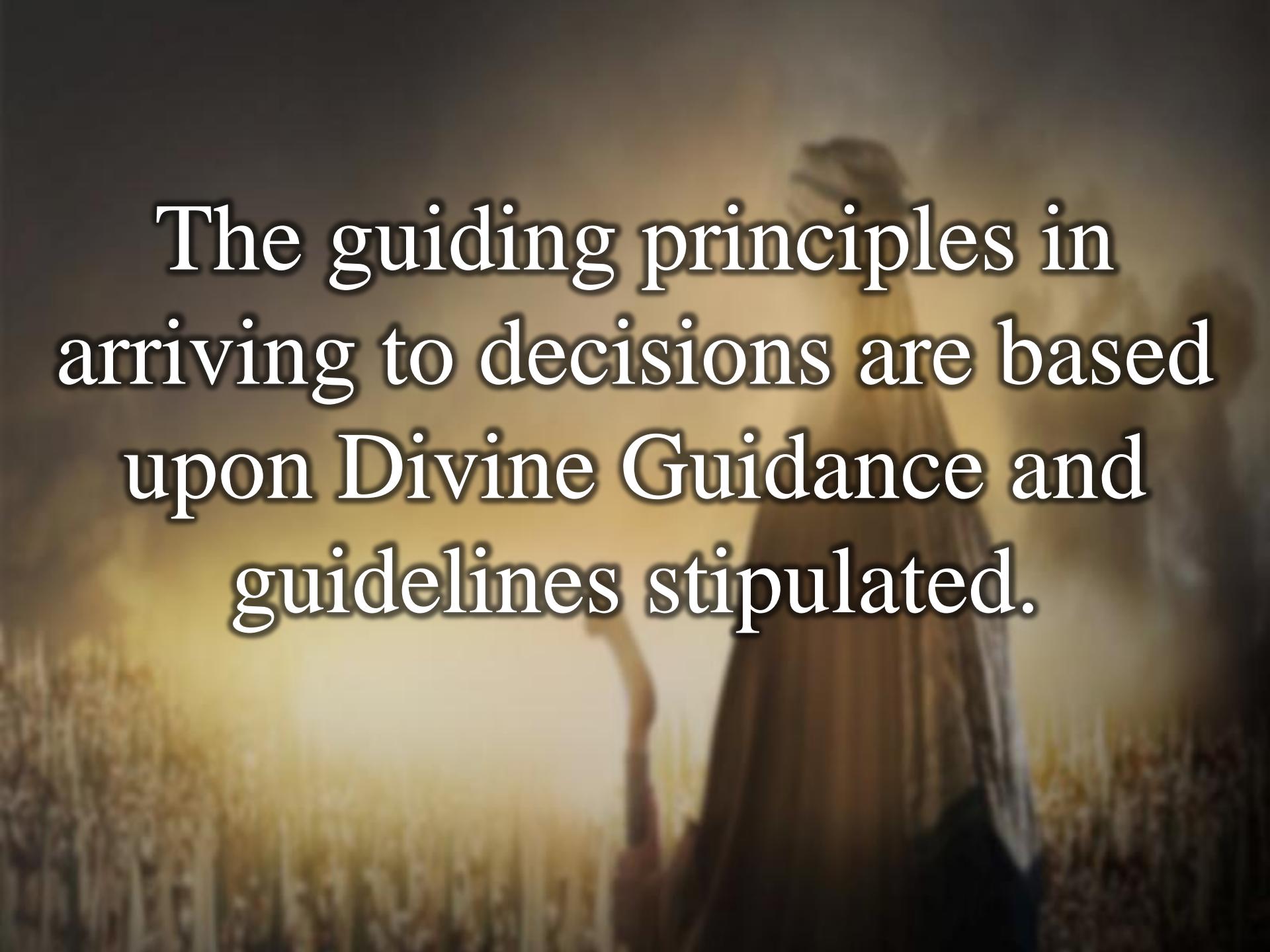
the *ummah* that he leads. Do not easily give in and become a yes-man while in front of one's own supporters, due to fear or unpopularity. While behind them, he bravely rejects and

A person in a dark suit and tie is sitting at a desk, looking down. The background is blurred, showing an office environment.

declines their views. The leader must be ready and willing to retreat and step down when he has committed any wrongdoing, and to not continue defending his position.

# 7- Dedication and full devotion to Allah *Subhaanahu Wata'aala*

The affair of leadership is  
human in nature, with  
shortcomings and advantages.

A person in traditional Islamic attire (ghutrah and agal) stands in a field of tall grass under a cloudy sky.

The guiding principles in  
arriving to decisions are based  
upon Divine Guidance and  
guidelines stipulated.

The lessons that can be derived  
today are:

1- The leader must always  
connect himself with Allah, in  
full service unto Him, fulfilling  
all that is pleasing to Him, and  
abstaining from

everything that incurs His Wrath.

2- The leader must have a balanced approach and remain *istiqaamah* at all times and circumstances.

3- The leader must be content and satisfied in accepting his achievements, being grateful when achieving the intended goals and objectives, and remain patient when faced with

challenges and adversity.

“[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)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ  
بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ  
تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ أَقُولُ قَوْلِي 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.**

**O Allah, we implore upon you,  
keep us steadfast upon the  
methodology of *Ahlus Sunnah*  
*wal Jamaa‘ah*, and protect us  
from ‘aqeedah and practices that  
are misguided and deviated such  
as extreme Shee‘ism, Qaadiyani,  
and others.**

**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.**

and also those that have given away and endowed (*waqf*) their wealth to the Selangor Islamic Development Trust Fund (*Tabung Amanah Pembangunan Islam Selangor*) with eternal rewards until the Hereafter.

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.

*Allaahumma ameen*



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JABATAN AGAMA ISLAM SELANGOR

**DI SEDIAKAN OLEH :**  
**BAHAGIAN KHUTBAH,**  
**JABATAN AGAMA ISLAM SELANGOR**

**ILLUSTRASI OLEH :**  
**UNIT TEKNOLOGI MAKLUMAT,**  
**JABATAN AGAMA ISLAM SELANGOR**