

كلية دار العلوم الإسلامية في برزبن

Darul Uloom

Islamic Academy of Brisbane

Presents

Islamic Leadership

Jumah Sermon

Delivered by

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بسم الله الرحمن الرحيم
الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين

عن ابن عمر قال قال النبي صلى الله عليه وسلم كلكم راع وكلكم مسؤول عن رعيته والأمير راع والرجل راع على أهل بيته والمرأة راعية على بيت زوجها وولده

Narrated by Ibn 'Umar: The Prophet (saw) said:

"Every one of you is responsible, and every one of you will be questioned regarding his responsibility. The Amir is responsible, and the man is responsible for his family, and the woman is responsible for her husband's house and children".

وعن أبي سعيد قال قال النبي صلى الله عليه وسلم أفضل الجهاد من قال كلمة الحق عند سلطان جائر

Narrated Abu Sa'id: The Prophet (saw) said:

"The best Jihad is the speaking of a word of truth (Kalimatul Haq) in the face of a tyrant"

وعن أبي هريرة قال قال النبي صلى الله عليه وسلم إنكم ستحرصون على الإمارة وستكون ندامة يوم القيامة

Narrated Abu Hurayrah: The Prophet (saw) said:

"Soon you will aspire to positions of leadership, but they will become a source of regret and despair on the Day of Resurrection".

Abu Dharr al-Ghifari (raa) once asked the Prophet (saw) to assign him to a position of administration. The Prophet (saw) replied: "O Abu Dharr, it is a trust (amanah) from Allah, and you are a weak man. It would be a source of humiliation and regret for you on the Day of Resurrection.

'Umar ibn al-Khattab (raa) issued a formal order that whenever a public servant was appointed, a list of his assets was prepared and maintained. Any addition to that during his period of office was invariably confiscated.

'Umar (raa) used to take a pledge from every public servant that he should not ride a better horse, wear better clothes, or eat better food than the common people, and that they should keep their doors open to the citizens.

There is a famous story about Abu Bakr (raa) in which his wife once prepared a sweet dish with the money that she had saved from her

husband's salary over a period of time. Upon knowing this, Abu Bakr thereafter decreased that amount from his salary, saying that they could survive on a lesser allowance.

When Sultan Salahuddin al-Ayyubi (rahimahullah) died, he did not even leave sufficient wealth or property behind to meet the requirements for his Janazah. (kafan dafan)

In a long letter extending to over 8000 words, Sayyiduna 'Ali (raa) wrote to the Governor of Egypt:

"Protect your government from dishonest officers. If you find evidence that any of them is dishonest, then you must physically punish him, dismiss him, and take back all of the property which he has dishonestly collected."

Sayyiduna 'Umar (raa) confiscated half of the property of 'Amr ibn al-'As, the Governor of Egypt, on the grounds of record and account.

'Umar (raa) also wrote to Sa'd ibn Abi Waqqas that an administrator must be equally just to all – whether a relative or a stranger, friend or enemy, poor or rich.

Nizam al-Mulk, in his book *Siyasat Namah*, wrote after quoting the Hadith: *He who is involved in the appointment of an administrative leader over the Muslims, knowing that there is a better candidate than his nominee amongst the Muslims, would be betraying Allah and His Messenger and the whole Muslim Ummah.*

"The appointment of an unknown, untalented individual over one who is known for his piety and learning, is evidence enough of the incompetence of the man in authority and of the ignorance of the general public." The Prophet informed us that when the masses become corrupt, Allah will impose on them a heavy-handed ruler who will not have mercy or kindness on them.

قل لا يستوي الخبيث والطيب ولو أعجبك كثرة الخبيث. فاتقوا الله يا أولي الألباب لعلكم تفلحون.

Say: The evil and the good are not alike, even though you may be attracted by the abundance of evil. Be conscious of Allah, O people of understanding that you may succeed.

Where does a leader come from if not from the general public? It is the duty and responsibility of the people to select the leader who possesses the desired characteristics.

How do we determine what those desired characteristics are?

We consult the Qur'an and the Ahadith.

The above Ayat and Ahadith provide a clear and graphic description of the state of Muslim affairs today. In many cases, leadership is being assigned to corrupt, arrogant and altogether unworthy individuals.

But O Muslims! Our leaders are reflections of ourselves. We are the ones who have to change.

- Can you blame the mirror for reflecting your corruption?
- Our leaders are the reflection of ourselves.

There is a saying in urdu: 'Makkan Ki Kiya ummid hai, Jab dood hi kharab hojaye'.

How do you expect butter to come when the milk is spoilt?

Al Quran says (Al Quran 4:59)

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فإن تنازعتم في شئ فردوه إلى الله والرسول إن كنتم تؤمنون بالله واليوم الآخر ذلك خير وأحسن تأويلاً

“O you who believe! Obey Allah and obey the Messenger and those of you who are in authority. And if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and the Last Day. That is better and more suitable for final determination”.

In this aayah, Allah lays down three fundamental principles for the social, cultural and religious life of the Muslims:

(1) Obedience to Allah

As Muslims, our salvation comes through obeying Allah, the Creator and Sustainer of the Universe. Our loyalty to others is subject to whether they follow the best practice. There can be no loyalty to an individual when it betrays the common good. The Messenger of Allah (s.a.w.) admonished us by saying:

لا طاعة لمخلوق في معصية الخالق

“There is no obedience to the creation in disobedience to the Creator”. Meaning; that as we know that the Creator gives us the best guidance, any deviation from embracing this guidance is not in our interest and not in the interest of the common good.

(2) Obedience to the Messenger (s.a.w.),

The Prophet (s.a.w.) was the living embodiment and example of the teachings of the Qur'aan.

Aa'ishah (r.a.a.) was once asked about the character of the Prophet (s.a.w.). She replied: "His character was the Qur'aan." He demonstrated, through his exemplary life how to implement the divine guidance. Allah directs us to follow and obey His Messenger (s.a.w.) in many places in the Qur'aan:

من يطع الرسول فقد أطاع الله

Whoever obeys the Messenger, then he has obeyed Allah.

وما كان لمؤمن ولا مؤمنة إذا قضى الله ورسوله أمرا أن يكون لهم الخيرة من أمرهم ومن يعص الله ورسوله فقد ضلّ ضلّالا مبينا

It is not befitting for any Believer, male or female, when Allah and His Messenger have decreed a matter, to have any choice in the matter. And whoever disobeys Allah and His Messenger, then he has strayed into clear error.

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجا مما قضيت ويسلموا تسليما

But no, by your Lord, they will not have believed until they make you (Muhammad) the sole judge in the disputes which arise between them, and then do not find in themselves any resistance against your judgment, and they submit to it with full submission.

وما أتاكم الرسول فخذوه وما نهاكم عنه فانتهوا واتقوا الله إن الله شديد العقاب

Whatever the Messenger gives you, take it; and whatever he forbids you from, abstain from it; and be conscious of Allah and do your duty to Him: Truly, Allah is severe in requital.

قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم

Say: If you truly love Allah, then follow me; Allah will love you and He will forgive you your sins. And Allah is Most Forgiving and Most Merciful.

(3) Obedience to those in authority.

The term *uli-l-amr* ("Those in authority") has wide connotations which embrace the leaders within the Muslim communities or associations who have been entrusted with the control and administration of the community's affairs.

Obedience to *uli-l-amr* is subject to obedience to Allah and the Messenger (s.a.w.). In order to be qualified to lead the Muslim community, the *uli-l-amr* must themselves be obedient to Allah and His Messenger (s.a.w.). Their policies and actions must be in conformity with the letter, spirit and dictates of the Sharee'ah.

In a hadeeth narrated by Ibn 'Umar (r.a.a.) he said:

على المرأ المسلم السمع والطاعة فيما أحب وكره إلا أن يؤمر بمعصية فإذا أمر بمعصية فلا سمع ولا طاعة

It is obligatory for a Muslim individual to listen and obey (the leader) whether he likes or dislikes the commadn, except when he is ordered to commit disobedience to Allah; in that case, there is no listening and no obeying.

اسمعوا وأطيعوا، وإن استعمل عليكم عبد حبشي كأن رأسه زبيبة

Listen and obey, even if an Ethiopian slave with a head like a raisin is put in charge of you.

This Hadith gives a strong denunciation of charisma as a selection criterion for leaders. For the Arabs whom he was addressing, the prophet peace and blessings upon him, said: An Arab has no superiority over a non-Arab neither does a white over a red (or black). And then gives this instruction, that it is not the charisma of the leader that demands obedience, it is the leader's integrity and faithfulness that does.

It is thus very clear that obedience to *uli-l-amr* is conditional upon their own obedience to Allah in matters of administration. If they indulge in disobedience, then they have the right to the people's loyalty and obedience. On the other hand, if they are guilty of violating the Sharee'ah, (Al Quran and Sunnah) it is forbidden to obey them.

لا طاعة لمخلوق في معصية الخالق

There is no obedience to the creation in disobedience to the Creator.

The following hadeeth indicates that it will become obligatory upon the Muslims to remove the leader should he violate the Sharee'ah:

من رأى منكم منكرا فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه وذلك أضعف الإيمان
Whoever among you sees a wrong, then he should change it with his hand; and if he cannot, then with his tongue (his words); and if he cannot, then with his heart: and that is the weakest expression of faith.

If there is some confusion as to whether the actions or orders of the *uli-l-amr* constitute violation of the Sharee'ah or not, then we are commanded to refer the matter back to Allah, by consulting the Qur'aan, and to His Messenger, by consulting the Sunnah. The authoritative verdict is then incumbent upon all.

Today, the Islamic world and the Muslims, with very few exceptions, are facing a leadership crisis. Leaders who know nothing about their own culture and religion are imposed on Muslims. Some of these leaders have renounced Islam through their actions. Generally speaking, Muslims on the main (again, with very few exceptions) – be they in the majority or minority – have become the victims of unsuitable leaders who have assumed a leading role in the administration and conduct of Islamic affairs.

It is a real tragedy that the Muslims have begun to entrust their affairs to methods that are anathema to our faith. Many of our leaders have adopted Machiavellian means to retain power. Power itself, rather than service to the people has become their objective.

Some of these authoritarian “leaders” stoop to the sinister depths of misinterpreting the Qur'aan and seek to enforce a misinterpretation that is not in the interest of the community or humanity.

For several decades, we have been hearing that world Muslims number approximately 1.6 billion. At the same time, we are told that we have the highest birth rates. Invasions and occupations of Muslim nations over the past couple of decades resulted in killings estimated to be around 32 million Muslims. Simple mathematics that factors our birth rates and deaths over this period would lead to Muslim numbers that may well be around 2 to 2.5 billion if not more.

Despite forming such a large proportion of humanity, many of our leaders are imposed on us, it is a very unfortunate tragedy that most of our “elected” leaders have effectively been imposed on us through treachery and deception, this is contrary to the Islamic guidance.

A majority of us around the world has nothing to do with طاعة الله ورسوله
Obedience to Allah and His messenger.

Our obedience to leaders is pre-conditioned on their obedience to Allah and Rasool.

Remember, the first Caliph Abu Bakr Sadeeq's inaugural speech: “follow me as long as I follow Allah and Rasool. Set me right and correct my course if I deviate. If I deviate, then I have no right of obedience over you. And remember what Allah says in (Al Quran 8:46):

“Obey God and His Messenger, and do not dispute, lest you falter and lose your power. And be steadfast. God is with the steadfast.”

We may have different opinions; however, we should never allow our differences to create division among us. Division is a tool of Satan and it is an enemy to our Ummah. This is why we are prohibited from infighting and divisiveness.

It is an unfortunate reality that most of our leaders have forsaken the tenets of Islam that are required of leaders. These leaders came to power by deception and they continue to deceive, steal and destroy lives and livelihoods. Remember the famous Hadeeth:

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لا تحاسدوا ، ولا تناجشوا ، ولا تباغضوا ، ولا تدابروا ، ولا يبيع بعضكم على بيع بعض ، وكونوا عباد الله إخوانا ، المسلم أخو المسلم ، لا يظلمه ولا يخذله ولا يحقره ، التقوى هاهنا – ويشير إلى صدره ثلاث مرات – بحسب امرئ من الشر أن يحقر أخاه المسلم ، كل المسلم على المسلم حرام : دمه وماله وعرضه (رواه مسلم)

Abu Hurayrah (may Allah be pleased with him) said: *“The messenger of Allah (SAW) said” do not envy one another, and do not be treacherous or deceptive with one another and do not hate one another, and do not turn away from one another and do not undercut one another in trade but rather be devoted to Allah as brothers.*

A Muslim is a brother to other Muslims, he does not oppress them nor does he fail them, nor does he humiliate them, taqwa (piety) is right here (he pointed to his chest 3 times). It is a big enough evil for a man to hold a Muslim brother in contempt. The whole of a Muslim is inviolable for other Muslims: his blood, his property and his honour.” (Muslim)

Dear brothers: there is a thought-provoking prophecy of the Messenger of Allah (s.a.w.) regarding the Signs of the Last Hour:

وعن أبي هريرة رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم : "إذا اتخذ الفيء دولا ، والأمانة مغنما ، والزكاة مغرما ، وتعلم لغير الدين ، وأطاع الرجل امرأته ، وعق أمه ، وأدنى صديقه ، وأقصى أباه ، وظهert الأصوات في المساجد ، وساد القبيلة فاسقهم ، وكان زعيم القوم أرذلهم ، وأكرم الرجل مخافة شره ، ... ، فارتقبوا عند ذلك ريحا حمراء وزلزلة وخسفا ومسحا وقذفا وآيات تتابع كنظام قطع سلكه فتتابع . " رواه الترمذي .

When windfall-gains are privately divided (amongst the powerful rather than according to law), and a trust is viewed as booty, and Zakaah is considered as a burden, and irreligious education is widespread, and when a man obeys his wife and disobeys his mother, and he draws his friends close and distances himself from his parents, and when voices are raised in the masjid, and when the leader of a tribe will be the most corrupt of them, and a person is honoured for fear of his retribution, ... at that time, watch out for red winds, earthquakes (and other disasters).

There is another hadeeth in which specific reference is made to persons who will be given positions of trust. It is related that a Bedouin came to the Messenger of Allah (s.a.w.) and asked him: "When will be the Hour?" He said (s.a.w.):

إذا ضينعت الأمانة، فانتظر الساعة.

When trust will be destroyed, then await the Hour. (the end of the world)

The Bedouin asked: "What are its signs?" He said (s.a.w.):

إذا وسد الأمر إلى غير أهله، فانتظر الساعة.

"When matters (including leadership) are given to those who are not fit to do them, then await the Hour"

There is an Arabic Hikma (wise saying): *When we place the people in a position they don't deserve that it the sign of the greatest injustice.*

The above ahaadeeth and Quranic verses provide a graphic description of the state of affairs of our Muslim Ummah, and in many nations, things are getting worse. The Islamic leadership is being assigned to people who are not only un-worthy, but who are seekers of their own personal glory. The prediction of the Prophet (s.a.w.): The Muslims will be great in numbers, but powerless, like flotsam on the water. Today we blame everyone else for our deplorable situation, it is time we realised that we should only be blaming ourselves. Allah, تعالى, said in the Qur'an:

"ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم وأن الله سميع عليم" الأنفال 53
و

"إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ" (الرعد 11)

"That is that Allah was never to change a blessing that He bestowed over a people until they change what is in themselves and Allah is indeed, All-Hearing, All-Knowing." (8:53)

And

"Indeed, Allah does not change what (comes to) people until they change what is in themselves". (13:11)

The first verse tells us that we lost the blessing of our mastery because we changed, our hearts had changed, we lost our way.

In the second verse, He tells us that He will take away our affliction when we change back and become better.

Our Prophet Muhammad, peace and blessings upon him, told us what we need to fix inside ourselves, he said:

"... ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب"
(البخاري)

“There is part in the body that would keep the entire body well when it is well and would corrupt the entire body if it becomes corrupt, this is the heart.”

Let us all find the road of reform, let us fix our hearts and turn back to Allah, let us obey Allah and His messenger so that our condition will improve.