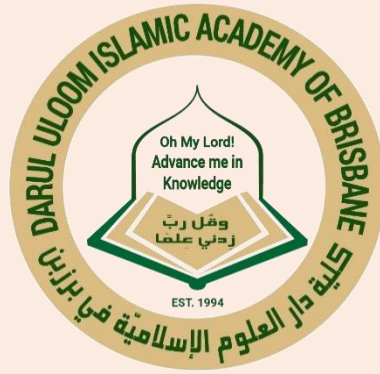


بسم الله الرحمن الرحيم



Darul Islamic Academy of Brisbane

Presents

# THE MUSLIM WORLD AND ISLAMIC LEADERS TODAY

Friday (Jum'a) Khutbah

Deliver by

His Most Eminent

***Sheikh Adul Quddoos Al Azhari***

**Mufti: Jamiyatu Ulama Australia**

23 August 2024

Darul Uloom Islamic Academy

BRISBANE AUSTRALIA



## بسم الله الرحمن الرحيم السلام عليكم ورحمة الله وبركاته

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا محمد وعلى آله وصحبه أجمعين. أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن سيدنا محمدا عبده ورسوله. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (آل عمران 102)

We glorify Allah, our Creator, Sustainer, Provider, The Most Merciful, The Most Compassionate.

We testify that there is no one worthy of worship except Him.

We testify that Nabi Mohammed (saw) was the best of messengers and the last of the Prophets.

**O believers, be conscious of Allah to a fitting level and do not die except as Muslims (Holy Qur'an 3:102)**

My dear brothers, sisters and dear children

Allah (s.w.t) says.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا. (النساء 59)

‘O you who believe! Obey Allah and obey the Messenger and those in authority among you. And if you dispute over anything, refer it (back) to Allah and the Messenger, if you believe in Allah and the Last Day. That is best, and a most excellent determination’. (Holy Qur'an 4:59)

Rasulullah (S.A.W) says

اسمعوا وأطيعوا وإن استعمل 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”.

Again Prophet Mohammed (S.A.W) has said:

“مَنْ رَأَى مِنْكُمْ مَنَكْرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَوْضَعُ الْإِيمَانِ.” رواه مسلم

“If anyone sees Munkar (undesirable acts) getting hold among you, try to change it with your hands, if you couldn't (change it with your hands), then with your tongue, if you couldn't, then in your heart. And that is the weakest of Emaan (faith)”.

Pausing at the verse and the Hadith (as our scholars explain):

1 – Referring the disagreement back to Allah and His messenger, means the disagreement with the ruler, this verse begins by telling us that the obedience to rulers is pre-conditioned on their obedience to the Qur'an and Sunna and if we disagree with their actions, then we test their actions through the lens of the Qur'an and Sunna to determine whether we should obey or speak up in open disagreement.

2 – “(Change it) then in your heart” in the Hadith, implies that this munkar is so prevalent that society needs to begin with a change of attitude and a change of heart, and if the munkar is so prevalent, then society has reached a very low or weak standard of “faith”.

Our beloved Prophet (S.A.W) again says:

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم أنه قال: *أفضل الجهاد كلمة عدل عند سلطان جائر* (أخرجه أبو داود والترمذي وقال: حديث حسن).

وعن طارق بن شهاب رضي الله عنه: *أن رجلاً سأل النبي صلى الله عليه وسلم وقد وضع رجله في الغرر: أي الجهاد أفضل؟ قال: كلمة حق عند سلطان جائر* (رواه النسائي بإسناد صحيح)

*“The best of the Jihad is to speak truth to power, or literally: to speak up for justice to a transgressive ruler”.*

Dear brothers and sisters the verse I quoted demands obedience to Allah, His messenger and to a just ruler who upholds the tenets of Islam. “Uli'l-amr” or “those in authority” has wider connotations for the leaders within the Muslim communities and organisations who have been appointed to administer Muslim affairs. Obeying “Uli'l-amr” is predicated on their obedience to Allah and His Rasool (S.A.W). However, when Uli'l-amr don't obey Allah and His Rasool, we don't have to obey them, in fact, we have to rise to the task and speak up against their wrongdoing.

Their appointment, their policy and their actions must be in conformity with the letter, spirit and dictates of Al Quran and Sunnah of Nabi Mohammed (s.a.w). If Uli'l-amr violate the guidance of Allah and His Rasool, it would be forbidden to follow them, it would become Haram to obey the Uli'l-amr on the basis of the following hadeeth of Rasulallah (s.a.w).

*لا طاعة لمخلوق في معصية الخالق*

*“There is no obedience to the creation if this obedience entails disobeying the creator”.*

#### **Please note the following**

Sayyidina Abdu Bakr Sadeeq (r.a) in his inaugural khutbah after the wafaat (passing) of Rasulallah (S.A.W), said, “Oh people, follow me as long as I follow Allah and His Rasul. There is no obedience to me if I deviate from Allah and His Rasul”.



Remember the famous incident of Sayyidina Omar (r.a) whose wife was saving some money for several days to make halwa in her house to share with Sayyidina Omar. Seeing what happened, Omar (r.a) decreased this amount from his salary saying that they could survive on a lesser amount. The Egyptian Poet Al Hafez Ibrahim described how the leader should be in a beautiful poem, I will only quote a few lines from it:

<p>         فِي الْجُوعِ أَوْ تَنْجَلِي عَنْهُمْ غَوَاشِيهَا          فِي الزُّهْدِ مَنْزِلَةَ سُبْحَانَ مَوْلِيهَا          أَوْ مَنْ يُحَاوِلُ لِلْفَارُوقِ تَشْبِيهَا          مَنْ أَيْنَ لِي ثَمَنُ الْحَلَوَى فَأَشْرِيهَا          فَكِسْرَةَ الْخُبْزِ عَنْ حَلَاكِ تَجْزِيهَا          تُوْحِي إِلَيْكَ إِذَا طَاوَعْتَ مَوْحِيهَا          مَا لَاحِاجَةَ نَفْسٍ كُنْتُ أَبْغِيهَا          فِي كُلِّ يَوْمٍ عَلَى حَالِ أُسْوِيهَا          شَرِيئَهَا ثُمَّ إِنِّي لَا أَتْنِيهَا          أَنَّ الْقَنَاعَةَ تُغْنِي نَفْسَ كَاسِيهَا          دُرِيَّهَاتٍ لَتَقْضِي مِنْ تَشْبِيهَا          هَذِي الدَّرَاهِمُ إِذْ لَا حَقَّ لِي فِيهَا          عَلَى الْكَفَافِ وَيَنْهَى مُسْتَرْزِيهَا          أُولَى فَقُومِي لِبَيْتِ الْمَالِ رُذِيهَا          بَعْدَ النُّبُوَّةِ أَخْلَاقُ تُحَاكِهَا       </p>	<p>         إِنْ جَاعَ فِي شِدَّةٍ قَوْمٌ شَرَكْتَهُمْ          جُوعُ الْخَلِيفَةِ وَالْذُّنْيَا بِقَبْضَتِهِ          فَمَنْ يُبَارِي أَبَا حَفْصٍ وَسِيرَتَهُ          يَوْمَ اسْتَهْتِ زَوْجُهُ الْحَلَوَى فَقَالَ لَهَا          لَا تَمْتَطِي شَهَوَاتِ النَّفْسِ جَامِحَةَ          وَهَلْ يَفِي بَيْتَ مَالِ الْمُسْلِمِينَ بِمَا          قَالَتْ لَكَ اللَّهُ إِنِّي لَسْتُ أَرْزُوهُ          لَكِنْ أَجْنَبُ شَيْئًا مِنْ وَظِيفَتِنَا          حَتَّى إِذَا مَا مَلَكْنَا مَا يُكَافِئُهَا          قَالَ إِذْهَبِي وَإِعْلَمِي إِنْ كُنْتَ جَاهِلَةً          وَأَقْبَلْتِ بَعْدَ خَمْسٍ وَهِيَ حَامِلَةٌ          فَقَالَ نَبَّهْتِ مِنِّي غَافِلًا قَدَعِي          وَيَلِي عَلَى عَمَرٍ يَرْضَى بِمُوفِيَةٍ          مَا زَادَ عَنْ قُوَّتِنَا فَالْمُسْلِمُونَ بِهِ          كَذَلِكَ أَخْلَاقُهُ كَانَتْ وَمَا عَهْدَتْ       </p>
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I will translate part of this poem to illustrate the type of leader who should be obeyed:

If my people were to hunger in hardship, I will share  
 their hunger until the hunger goes (and they are fed)  
 the hunger of the Caliph whilst the world is in his grasp  
 Is a level of austerity, glory to (Allah) for making him so  
 Who can compare to Aba Hafs (Omar) and his legacy  
 Who can even try to be like Al Farouq (Omar)

....

Whatever is above our basic sustenance  
 The Muslims are more deserving of it  
 Go to the treasury and deposit the extra money  
 This is his character, as it was,  
 After the prophets, no character can match it.

Omar Farooq (r.a) issued formal orders that whenever a public servant was appointed, a list of his assets is to be prepared and monitored. Any addition to his assets that cannot be justified with a valid explanation would be confiscated. It is reported that Omar Farooq (r.a) confiscated half of the property of Amr bin Al Aas the governor of

Egypt because he didn't keep adequate records about it due to being busy with governing Egypt.

Salahuddin Ayubi, the great ruler and warrior who liberated and saved Jerusalem and Palestine from the Crusaders, did not even leave behind sufficient money to meet the requirements of his Janazah (burial). People had to donate for his Janazah.

Dear brothers and sisters today the Islamic world and Muslim societies are facing a leadership crisis. Leaders who know nothing about their culture or their Deen have been imposed on Muslims. We have become victims of unsuitable leaders who have assumed leading roles of the administration and conduct of Islamic affairs. Many of them will do anything to retain power.

There is a famous saying of Rasulullah (s.a.w) "... when unqualified people are put in authority, look forward to the Hour, (look forward to the end of the world)".

في البخاري عن أبي هريرة رضي الله عنه قال بينما النبي صلى الله عليه وسلم في مجلس يحدث القوم جاءه أعرابي فقال: متى الساعة؟ فمضى رسول الله صلى الله عليه وسلم يحدث، فقال بعض القوم: سمع ما قال فكره ما قال، وقال بعضهم: لم يسمع حتى قضي حديثه قال: أين السائل عن الساعة؟ قال: ها أنا يا رسول الله، قال: إذا ضيغت الأمانة فانتظر الساعة، قال: كيف إضاعتها؟ قال: إذا وسد الأمر إلى غير أهله. وفي رواية له: إذا أسند الأمر إلى غير أهله فانتظر الساعة.

Allah, Ta'ala tells us:

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿الأنعام 129﴾

**"And thus will We give some of the wrongdoers power over each other for what they used to earn."** (Holy Qur'an 6:129)

وقال الرازي في تفسيره "مفاتيح الغيب" (13/150): "الآية تدلُّ على أنَّ الرعية متى كانوا ظالمين فالله تعالى يُسلِّط عليهم ظالماً مثلهم، فإن أرادوا أن يتخلصوا من ذلك الأمير الظالم فليتركوا الظلم" اهـ.

Imam Razi explains this Aya in his Tafseer: "that when the people become corrupt, Allah will allow over them a corrupt leader who is as corrupt and oppressive as they are, if they want to put an end to the oppression of their oppressor, they must first stop being oppressive themselves.

The Arabs used to explain Zulm (wrongdoing) as:

إن الظلم وضع الشيء في غير موضعه

"Placing anything in the wrong place, is zulm (a wrongful act)".

Here is what some notable non-Muslims said about oppression and wrongdoing:

**Martin Luther King Jr** said: "The ultimate tragedy is not the oppression and cruelty by the bad people but the silence over that by the good people."

**Edmund Burke** said: "The only thing necessary for the triumph of evil is for good men to do nothing."



**Voltaire** said: “Every man is guilty of all the good he did not do.”

The current situation of the Muslim world is pitiful and painful to see.

In our situation, we must remember the words of Allah, Ta’ala:

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

“... Allah does not change the condition of a people until they change what is within themselves. ...”. (Holy Quran 13:11)

Allah will not change the condition of the people until they change their attitude.

The above Ayat and hadeeth provide a clear and graphic description of the Muslims affairs of today. The rulers are the reflection of ourselves. We are the ones who must work hard to bring the change. Can you blame the mirror for giving a true reflection?

The current situation of Gaza and Palestine where more than 50,000 of our brothers and sisters have been confirmed directly massacred. More than 100,000 have been seriously injured. The entire population of Gaza being denied basic foods and medicines while 2 billion Muslims, 55 Muslim countries and 22 Arab countries observe powerless! **where is Wa Mutasimaah.**

Dear brothers and sisters, remember the Aya of Israa wal Miraj:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (الإسراء 11)

“Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He (Allah) is the Hearing, the Seeing.” (Holy Qur’an 17:1)

Allah did take the messenger Muhammad (S.A.W) on a night journey (of Isra and Miraj) from Masjid Al Haraam to Masjid Al Aqsa in Jerusalem. The prophet (S.A.W) could have been taken from Masjid Al Haraam to the seventh heaven directly without stopping at Al Aqsa Mosque. Why, because we the Muslims need to know that the protection and maintenance of Masjid Al Aqsa is a very important responsibility and duty on us. We must protect and look after Masjid Al Aqsa. This responsibility has been neglected by so called Muslim leaders.

We all are answerable for this negligence of our first Qibla and our third Haram

Dear brothers and sisters, today the Islamic world and Muslim societies are facing a leadership crisis. Leaders who know very little about their Deen and who practice even less, have been imposed on Muslim nations by outsiders, these outsiders protect them and keep them in power to serve their interests only.

The people of Gaza are standing up to those outsiders and are showing us that a small city with only 2 million people can resist and refuse to submit to the oppressors, even when these oppressors are protected by all the world powers and supported, most tragically, by these treacherous leaders who have been imposed over many a Muslim nation.

Dear brothers and sisters, as we have said, we must change our attitude, we must improve our dedication to the Qur'an and Sunna, we must work hard to bring the change.

There is a thought-provoking hadeeth that Nabi Mohammed (S.A.W) has said:

عن النعمان بن بشير رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب؛ (متفق عليه)

“There is a piece of meat in our body, if it becomes good the whole body will become good. when it goes bad the whole body becomes bad. It is the heart.

Let us find the road of reform, let us fix our hearts and turn back to Allah (s.w.t) let us obey Allah and obey our Rasool. Once we obey Allah and once we obey our Rasool then our condition will improve.

Let us to pray to Allah (s.w.t) with the famous dua.

“ALLAHUMMA AATI NAFSEE TAQWA HA, WAZAKKIHA ANTA KHAIRU MAN ZAKAHA, ANTA WALIYYUHA WA MOWLA HAH.

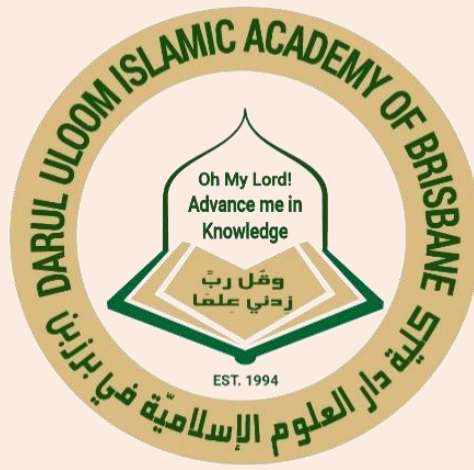
اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا.

O Allah, grant piety to my soul, and purify it for You are the best Purifier, You are my soul's Master and Protector.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:  
اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا  
وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا  
أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

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