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**Leniency in Leadership**

***Innal hamda lillah; alladhi nahmaduhu wa nasta'eenuhu wa nastaghfiruh wa nu'minu bihi wa natawakkalu 'alaih; wa na'oodhu billahi min shuroori anfusinaa wa min sayyi-aati a'maalinaa; man yahdihillahu falaa mudilla lah, wa man yudlil falaa haadiya lah; wa nash-hadu allaa ilaaha illa Allah wahdahu laa shareeka lah, wa nash-hadu anna Muhammadan 'abdullahi wa rasooluh.***

*Arsala hullahu ta’ala bilhuda wadeeni alhaqqi liyuthhirahu AAala addeenikullihi wa kafa billahi shaheeda fa Sallallahu ‘alayhi wasallama tasleeman katheeran katheera. Thumma amma ba’ad.*

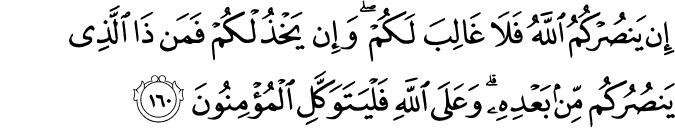
*Fainna asdaqal hadithi kitabullah, wa khairal hadyi hadyu muhammadin Sallallahu ‘alayhi wasallam, wa inna sharral umoori muhdathatuha, wa inna kulla muhdathatin bid’ah, wa kulla bid’atin dholalah, wa kulla dholalatin fin naar.*

*Yakoolu Sub’hanahu wa ta’ala fi kitabihil kareem ba’ad ana koola* ***a'oodhu billahi min*** *ash-Shaytaani 'r-rajeem*



**Transliteration**

*Fabima rahmatin mina Allahilinta lahum walaw kunta faththan ghaleethaalqalbi lanfaddoo min hawlika faAAfuAAanhum wastaghfir lahum washawirhum fee al-amrifa-itha AAazamta fatawakkal AAala Allahiinna Allaha yuhibbu almutawakkileen* *(3:159)*



**Transliteration**

*In yansurkumu Allahu falaghaliba lakum wa-in yakhthulkum faman thaallathee yansurukum min baAAdihi waAAala Allahifalyatawakkali almuminoon* *(3:160)*

*Rabbi ishrah lee sadree Wayassir lee amree Wahlul AAuqdatan min lisanee Yafqahoo qawlee*

*Wallahumma thabbitna ‘AAindal mauti bi laa* ***ilaaha illa Allah Wallahummaj'alna min*** *allatheena amanoo waAAamiloo assalihat watawasaw bilhaqq watawasaw bissabr.*

*Ameen ya Rabb alAAalameen.*

Surat Al Imran, the third Surah of the Qur’an, deals with several subjects, but one particular subject has been given a lot of space in the Surah. And that subject matter is the accounts and whatever happened in the battle of Uhud. And Uhud, as many of you know is the second major battle in the Madani life of the Prophet (Sallallahu ‘alayhi wasallam). There are a lot of things to learn from these accounts and that’s why Allah dedicates a lot of Ayaat to this subject and we know that every ayah of the Qur’an offers us guidance. So Allah doesn’t just tell us what happened but He tells us what happened and what you can learn from it. What us, as Muslims can learn not just in that particular situation, but what universal lessons are we going to take from that and make our own lives better for ever to come. So the Qur’an is not just a book of history. It’s a book of timeless instruction, timeless counsel and timeless guidance. So, it is in that spirit that I want to share with you something very particular, that we learn about the Prophet himself (Sallallahu ‘alayhi wasallam) in dealing with a difficult situation. How the Prophet (‘alayhi assalatu wassalam) is being taught himself. He is our teacher (Sallallahu ‘alayhi wasallam).

**“*Kama yakooloo subhanahu wa ta’aala wayu ‘aallimuhumu alkitab*”**

‘He is the one that teaches you the book.’ So he is our teacher, but he himself has a teacher (Sallallahu ‘alayhi wasallam) and that is Allah azzawajal. And you know the best thing to do as a teacher is to find the right opportunity to teach a lesson. So the opportunity of Uhud, as terrible as it was, and many of you know the details and maybe some of you don’t know the details of what happened in that battle. I won’t give you too many details here because this is not the place for it, but I’ll at least share with you some of the accounts, so that you have an idea of where we’re headed here. It was a tough situation of battle. Earlier on Allah says,

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*“Walaqad sadaqakumu AllahuwaAAdahu ith tahussoonahum bi-ithnihi....” (3:152)*

“Allah was fulfilling His promise when you were annihilating them; you were making them feel the heat of battle by His permission.”

The Muslims came ready and they were destroying the enemy on the battlefield and they were winning and this was the commentary of Allah Himself, that you were making the enemy feel the pains of battle, in the middle of the battlefield. Now a lot of…in a battle, in a war there are a lot of different, you know, situations. It’s not just one fight going on, there’s a fight going on over here, one over there, one over there. There are strategic locations and every location has its own importance. The Prophet (Sallallahu ‘alayhi wasallam) had appointed in every major group, a battalion if you will, of soldiers. Every battalion has their own leader. Because the Prophet himself (Sallallahu ‘alayhi wasallam) can’t possibly lead every group, so he has to appoint, you can call them sub-managers. So if he is the CEO and the General of this army, he has to appoint certain lieutenants, in each position and that’s important. And by the way, when you appoint a lieutenant, it means you’ve given them confidence. And obeying the lieutenant, when a soldier obeys the lieutenant, it’s the same as the soldier obeying the General. There is actually no difference. If a soldier says in the army,“Ay, I don’t have to listen to you. You’re just a lieutenant. I’m going to go listen to the General.” That soldier is actually court-martialed because that’s destroying the discipline of the army. You can’t…Not everybody can go up to the top. Just like a lot of you work in organizations, you work in corporations, my guess is, and you have a manager. And then you have up above the corporate ladder, somebody who is a CEO or regional director or somebody. People who are in your team, when they have an issue, they don’t go to the CEO, they go to you. And if they skip you and go to the top, well they are destroying the structure of the organization and it hurts the organization itself. It undermines the hierarchy of the organization. To make sure that we understand that as Muslims the Prophet (‘alayhi assalatu wassalam) says, “***man ata’a ani faqad ata’a Allah***.” “Whoever obeyed me, actually the fact of the matter is, they’ve in fact obeyed Allah. There’s no difference between obeying me and obeying Allah.”

‘***Wa man******ata’a ameeri faqad ata’a ani*’** and “Whoever has…obeys the one I appoint” if the Prophet (Sallallahu ‘alayhi wasallam) appoints somebody a lieutenant, “Whoever obeys him is the same as obeying me. Is the same as obeying me,” because that’s the chain of command. That’s the discipline structure you have to have in an organization. And there’s no tougher organization, no stricter organization than the military. The military is probably the most disciplined form of organizational structure there is. And that discipline is critical because it can be the difference between life and death. When a lieutenant tells a soldier, go over there and he goes one foot over this way or that way could mean the death of the entire command. It could be the death of the entire, you know, that entire battalion. So discipline is of key…like life and death importance in the army. Now, the Prophet (Sallallahu ‘alayhi wasallam) appoints certain number of Sahaba (companions) to the top of a hill and they’re supposed to be in modern, those of you, the younger folks here, that’s the modern warfare sniper position, okay? So they’re set up there as archers. So if the Muslims are attacked, they can keep the security view. They can see it from all angles, if the enemy is coming from behind, they can watch out for him because the higher position, you can see in every direction. So he appoints them and he gives them instruction you shouldn’t even come down, even if you see birds eating from our corpses, bottom line. In other words, no matter how bad the situation gets on the ground, you shouldn’t come down. And the instruction, even though the Prophet himself gave these instructions (Sallallahu ‘alayhi wasallam), he left somebody in-charge. He left a lieutenant behind. When the Prophet leaves, who’s in-charge? The lieutenant is. Now it looked like, according to what Allah says, it looked like we were destroying the enemy, we’re destroying the enemy. And these archers some of them, thirty-five out of fifty, some historian say, they said, “Look the Prophet said that we should go down…. We shouldn’t come down even if birds are eating from our bodies, but this is the opposite, we’re winning. We’re not losing, we’re winning we should go down.” You know. And the head of the battalion, the lieutenant says, “No, we should stay.” He says, “No, we should stay.” So now there’s a difference of opinion in interpreting what the Prophet said. Some say, “The Prophet didn’t mean we should stay in EVERY situation, we should just go down because it looks like we’re winning.” And the other says, the lieutenant says, “My interpretation is we should stay.” So thirty-five out of fifty disobey him. They disobey him, thinking what’s the big deal, we’re only disagreeing with him. It’s not like we’re disagreeing with the Prophet himself (Sallallahu ‘alayhi wasallam). That was their idea. So they come down, and as they come down, Khalid Ibn Waleed, who wasn’t a Muslim yet, but he was a genius in military strategy, sees them coming down and sees an opportunity. Fifteen archers on top are not going to be enough to hold them down, so he makes a gigantic u-turn and attacks the Muslims from behind and the tide of the battle turns. Allah captures that entire failure. A lot of stuff happened, they came down, they messed up, we got attacked from behind. The whole scene, the tables were turned upside down; it looked like we were winning and now it looks like we are losing and are being destroyed. The one phrase in the Qur’an that captures that is,

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*“hattaitha fashiltum watanazaAAtum fee al-amri……..” (3:152)*,

small phrase, “Until you fell lose,”

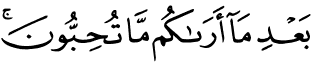
‘**al ‘*fashil*’** ‘bil arabiyal mu’asira’, in modern Arabic, “***fashil***” is failure. But in old Arabic “***fashil***” is to become lose. The idea is lose in discipline. You guys loosened up your discipline, you can’t afford to. And you started arguing with each other “***watanazaAAtum feel amri***”.

“You started pulling at each other in what the right command should be, even though there is a hierarchy set.”



*“wa asaytum”*

“And you disobeyed”,

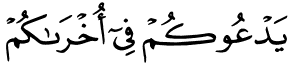
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*“mim ba’dima arakuma tuhibbun”,*

“You disobeyed after you saw what you love”.

The soldier sees, you know, swords and shields lying on the battlefield. Those are the spoils of war. Those are the things you’re going to pick up and they can be your property. So he sees them and he runs towards it, but some Mufassirun interpreted **‘*ma tuhibbun*’** meaning the sahaba loved victory for Islam, they didn’t just want the sword and shields, they saw victory so they ran towards victory. But anyway, the point I want to make is, it turned the tide of the battle. Things got really tough. So tough that the Muslims had to retreat. And as they are retreating, in this chaos by the way, the Prophet was hit so hard (Sallallahu ‘alayhi wasallam) that his tooth fell out and he fell unconscious. And when he woke up his mouth was filled with blood and he saw his own blood all around him. And he was really, really like…the rumor even spread that the Prophet has been killed ma’adhAllah. You know, this rumor spread in Uhud. And you can imagine people are fighting, dust is rising, you can’t see clearly, you don’t know what’s going on, where and when this rumor spread, the Muslims were in chaos. All kinds of crazy things. And then finally, eventually, when it was known that he hasn’t been killed, there was a secure, security line around him and they escorted him up a mountain because the horses of the enemy couldn’t follow up the mountain,

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*“Ith tusAAidoona walatalwoona AAala ahadin warrasooluyadAAookum fee okhrakum…..” (3:153)*

“The Muslims were retreating up the mountain and the Prophet is still left on the battlefield and he is calling them back.”

Calling them back. This insane situation occurred. You know. Seventy of the great Shuhada were killed. It was the exact opposite of what happened in Badr. In Badr, seventy of the greatest leaders of the Quraysh were killed. The opposite happens in Uhud. Seventy of the great Shuhada of the Sahaba of the Muslims are executed. And they’re Shuhada. Now, in the middle of all of this chaos, does the Prophet have a right to be upset? My khutbah is not about the battle of Uhud. It’s about something about the Prophet himself (Sallallahu ‘alayhi wasallam). Does he have a right to be upset? He absolutely has a right to be upset. “What is this Sahaba? What did you do? Why did you leave your position? Didn’t I appoint him as my commander? Weren’t you supposed to listen to the chain of command?” This one mistake cost lives. It cost lives. It cost the Prophet (‘alayhi assalatu wassalam) his tooth. He fell unconscious. He almost got killed in the battlefield. His uncle dies in the process. And this is not something small. And you know when you suffer losses, you get upset. But when you suffer even the loss of the loved ones, as a result of one of your people’s mistakes, you have every right to be extremely, extremely angry. So now there’s going to be a meeting. The meeting between the Sahaba, especially the Sahaba who failed, who made a mistake and the Prophet (Sallallahu ‘alayhi wasallam). What are the Sahaba expecting, you think? Oh man! That’s not a meeting you want to go into. That’s not a… you… a lot of you, you know you work in corporate, you have a project due, you miss the date by like three weeks and you are being called to the office. You know what you feel like, “Oh! It’s not going to be good.” Some of you are students, you don’t hand in your paper and the teacher says, “Can I meet with you after class?” You know how your heart gets overfilled like ‘Ohh! My God, my life is over.’ You know. This overwhelming feeling, now imagine the Sahaba have to go meet with the Prophet (Sallallahu ‘alayhi wassallam). But before they meet with the Prophet (‘alayhi assalatu wassalam), Allah (Azza wajal) reveals, tells the Prophet (‘alayhi assalatu wassalam) how to deal with them. That’s the ayah I want to share with you. This is Leadership. Leadership in tough situations.

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*“Fabima rahmatin mina Allahilinta lahum…..”(3:159)*

“That it is especially because of the incredible, and incredible mercy from Allah that you are lenient towards them.”

You know there are some things that the English translation of the Qur’an just can’t capture. “***linta lahum***”…. **“*fa linta lahum bima rahmatin mina******Allah*”** *hadhahua tartibul aadi bil luga*. The normal sequence is, you say, you are lenient towards them because of Allah’s mercy. But when in Arabic you say “***fabima rahmatin mina Allah***” then you say “***linta lahum***” what that means is, it is an unusual mercy from Allah. This is not something normal. No normal leader can do this. But you are the messenger of Allah (Sallallahu ‘alayhi wasallam). You enjoy a special mercy from Allah and that’s why the ‘***ba***’ is before and then there’s the ‘***ma***’ because in Arabic you can say ‘***fabi rahmatin mina Allahi***’. Allah says ‘***fabima rahmatin mina Allahi***’ the ‘***ma***’ is called ‘*ma ta’ajjub**huna*’. It’s shocking, how merciful, how powerful the mercy of Allah is on you, the Prophet (‘alayhi assalatu wassalam). It is such a huge mercy on you. What’s that mercy? That when you deal with them ‘***linta lahum***’ you’re lenient and soft. You don’t even come across as upset. You’re talking to these Sahaba that cost lives and you’re going to deal with them and they’re not even going to feel like you’re angry. ‘***linta lahum***’ You’re lenient towards them. You’re soft towards them. Subhan’Allah! That’s a very difficult thing to do. Especially in the battlefield. Now I….we’re talking about the battlefield and leadership in the battlefield. Before I go on with the rest of the ayah, which is incredible, really incredible. All of us, we have to understand, if I ask the question you’re not supposed to answer questions during a khutbah but I’m asking rhetorically. How many of you are in leadership positions? You know the answer? All of you are. All of you are. A father is in a leadership position. And a manager is in a leadership position. A mother is in a leadership position. An older sibling is in a leadership position. You know. Even the youngest sibling has other people in his class, in his school, that are younger than him, he’s a role model whether he realizes it or not. And as Muslims, Allah has put us in leadership positions, because we’re supposed to be examples to others. All of us are in leadership positions. So when the Prophet is being given instructions, (Sallallahu ‘alayhi wasallam) in the role of a leader, and he is being told how to deal with disappointment, how to deal with people that have failed you, how to deal with people that didn’t do what you asked them to do, that have made you upset, that has caused you harm. Then we have to take these instructions, not just something for the Prophet himself (Sallallahu ‘alayhi wasallam), but what kind of leader am I, when things don’t go my way? You know in a college there’s an MSA, and the MSA president says, “Please make the flyer and have it printed by this day.” And the guy says, “I forgot I had a mid-term, you know, and of course there was a finals game last night, so I just I couldn’t find the time to make the flyer.” And he gets really, “Bro, come on man, I relied on you. The event is in like two days, you haven’t made the flyer, what’s wrong with you?” No, no, no, no no ‘***linta lahum.***’ This is a volunteer. He doesn’t need your attitude. You need to be… You need to learn from the Prophet’s leadership (Sallallahu ‘alayhi wasallam). If in that most incredibly difficult situation of life and death the Prophet (Sallallahu ‘alayhi wasallam) is commanded to be lenient, what kind of leaders are we going to be…

‘***linta lahum***’.

He says, C:\Users\artis\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.Word\3_159.png *“walaw kunta faththan…..”(3:159)*

“And if you were rigid in speech”

**“*fath diddulayyin*”** ‘***layyin*’** is soft, easygoing. ‘***fath***’ is tough, rigid, scolding. From his face you can tell what he’s going to say, is going to sound like thunder and lightning. “I can’t believe you guys did this.” No. “What made you do this? Answer my question.” You know, a teacher is getting angry at the students, “How could you fail the exam? How could you have done this to me?” That kind of yelling maybe comes from your boss, when you go late into work. Maybe you’re the boss and you’re the guy that does it all the time. You know. “***faththan***” if…had you been tough, you know harsh mouth, you said mean things all the time,

C:\Users\artis\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.Word\3_159.png *“…ghaleethaalqalb…..”(3:159)*

“You were hard of the heart”

meaning you were insensitive. It’s ‘***ghaleethaalqalb’…’ghiththa***’ in Arabic combines two things, a very interesting word. One, it combines toughness and mostly in Arabic literature, it goes back to the heart. So somebody doesn’t…who’s not very sensitive, not very soft hearted. But ‘***ghiththa***’ also means heart, toughness for your own protection. In other words, he’s tough, because he wants to get his job done. He doesn’t care about what anybody else needs to get done. My project, my work needs to get done and you failed, so it’s your fault. So in some sense, you’re selfish, when you have ‘***ghiththa***’. You’re just concerned about yourself and insensitive to the problems and shortcomings of others. You think the Sahaba already feel guilty even before the Prophet opened his mouth (Sallallahu ‘alayhi wasallam)? Absolutely. And a sensitive leader would already know that. He would already know, “Look these people, they made a mistake, but look at all the sacrifices they’ve made for me before. They’re not Prophets, they’re going to make mistakes. They’re just human beings. And all of this that they’ve done and they haven’t been paid for it. They’ve done this, out of the goodness of their heart, so I need to appreciate the fact that as we go, there will be bumps along the road, some bigger than others, and I can’t be hard with them.”

“***law kunta faththan ghaleethaalqalb***”.

Now listen to this incredible ayah what Allah says to the Prophet (Sallallahu ‘alayhi wasallam). “First of all, it’s a special mercy from God himself that you are so nice to them. Second, if you were harsh and you were mean to them, C:\Users\artis\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.Word\3_159.pngC:\Users\artis\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.Word\3_159.png

*“…lanfaddoo min hawlika…..”(3:159)*,

the English translation says, “They would have run away from you. They would have dispersed from you”.

The question is who would have dispersed from you? The Companions of the Prophet (Sallallahu ‘alayhi wasallam). The Companions came to Islam because Islam is the truth. That’s what we’re told. They came to Islam because Islam is the truth. They were convinced that it’s the truth. They were convinced of it. But Allah says, “And even though the Qur’an is still true, and the Prophet is still the messenger of Allah (Sallallahu ‘alayhi wasallam) and that is the best of all generations, even if all of that is the case, if the only one difference was you were a mean, rude leader, even just that one difference everything else is still the same, the Sahaba would have run away.” How important is the niceness of a leader! That the best of all generations according to Allah Himself, would have run away from the Prophet (‘alayhi assalatu wassalam), if he was harsh, if he was tough. These are not my words, this is the word of Allah. “***wa law kunta faththan ghaleethaalqalb* *lanfaddoo min hawlika***”. How can we undermine the importance of the character, the demeanor of leadership? How you are supposed to be with people who work under you? Even the Sahaba, the greatest of all generations were being told they would have run off, they wouldn’t have been able to handle it. So when people quit working volunteering for the masjid, because the president of the masjid yelled at them. “I don’t know the President, I don’t know any stories. Don’t tell me. I don’t know.” But you quit, “I don’t want to work there anymore.” The teacher quit from the Sunday school because the principal yelled at her, you know. People leave, they don’t want to deal with it anymore. And you say “Ohh, they don’t…they don’t want to serve the cause of Islam, that’s why they left.” Well actually, you’re pretty obnoxious; you’re pretty tough to deal with. And if the Prophet is being told Sahaba wouldn’t have been able to handle a bad attitude, you can’t blame the people. You can’t blame the people. We have to take these people as gifts from Allah, the ones who serve in any capacity. And the mistakes come along the way, regardless, they are the gifts from Allah. Now, the most incredible thing, I told you the English translation says, ‘They would have run away from, yes? “***Al infidad***” that’s the word used in Arabic, “***lanfaddoo***” “***in* *fadda***”. “***In fadda***” in Arabic is actually used when glass breaks. You know, you drop a glass of water and the small pieces of glass, they spread. Can you put the glass back together or no? No, it’s impossible. The word used, “***lam******yakul la farru***” they would have run away, they would have run away. He says “***infaddoo***”. In other words, they would’ve, the group would’ve cracked and dispersed in a way that you could never put that unity back together again. The thing that is holding the unity of the Muslims together, is the leniency and the patience and the love of the Prophet (Sallallahu ‘alayhi wasallam) as a leader. Can you imagine the value of leadership? Imagine the value of the leniency of the leader, the patience of the leader! Especially when dealing with disappointment. Being a nice leader, when things are going well is easy. The test of leadership is when your followers disappoint you, when they mess up. That’s when the test is and that’s when if you don’t do your job, the group, the effort, will break and it will break in a way that can never be recovered again.

***”lanfaddoo min hawlik”***

This is Allah holding a meeting with the Prophet (Sallallahu ‘alayhi wasallam) before he holds a meeting with the Sahaba. “Let me prepare you for your meeting. Let me have a meeting with you first. So how should you deal with them then?” He’s about to go meet with these Sahaba, how should he deal with them? Allah tells him “Here’s what you need to do. Three steps,

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*“faAAfu AAanhum...”(3:159)*

‘Then lovingly forgive them’.

“There’s no point dwelling on the past. I know you feel guilty already. Look, let bygones be bygones, it’s over, I don’t hold it against you, mistakes happen, it’s okay. Forgive them.”

“But my uncle…”

“No, forgive them.”

“But seventy Muslims died….”

“Forgive them.”

“I gave them specific instructions, how could they not listen?”

Allah says, “Forgive them. Let it go.”

That’s what you have to do as a leader. That’s leadership. He has all the reasons not to forgive. Allah says “No, YOU, because it’s a special mercy from Allah, first thing, ‘***faAAfu AAanhum***”. And ‘***al afuww*’** in Arabic, they say, “***al afuww indal maqdira***” right? “Forgiveness is with the one who has the nobility, the dignity, the ability to do so.” So the Prophet (Sallallahu ‘alayhi wasallam) as a matter of his status, the fact that Allah has granted him leadership, is in the biggest position to be forgiving. The higher you are in leadership, the more forgiving you should be.

‘***faAAfu AAanhum***’

‘Forgive them’.

Let them know that it’s…it’s in the past. I’m not going to bring it up again. But then, it may be that in a public meeting, the leader says, “It’s okay, it’s done, I don’t hold it against you anymore.” But the heart still has a feeling inside like, “That guy really messed up.” I mean, I’m saying I forgive him, but every time I see him I remember what he did, you know. Every time I see his face, I’m reminded. So, it’s not like it was before, huh, there’s a crack in the relationship and that crack is deep down inside the heart. It doesn’t come on the tongue, it doesn’t come….but it’s in there. So how do you get rid of that? When you are by yourself Ya RasoolAllah (Sallallahu ‘alayhi wasallam), what should you do?

C:\Users\artis\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.Word\3_159.png*“wastaghfir lahum...”(3:159)*

“Ask Allah to forgive them”.

When you make du’a for yourself and your family and this Ummah, pick the people that disappointed you and make special du’a for them. That’s how you will know nothing is left in your heart. Subhan’Allah! (Sallallahu ‘alayhi wasallam). And by the way, I added ‘in private moments’ on purpose, because when somebody disappoints you and you have a meeting afterwards and you say “Don’t worry I forgive you and may Allah forgive you too.” Then that’s not forgiveness. That’s humiliation. You don’t say to somebody publicly “May Allah forgive you.” You don’t do that. You go in private. When you talk to Allah for yourself, when you talk to Allah for your forgiveness, that’s when a leader asks for the forgiveness of his followers. It’s the exact opposite. You are being back to being rude and mean again, when you publicly say, “May Allah forgive you, what you have done, ohh, you know.” That’s not, that’s not what the case is. This is how you make sure that the leader has nothing left in his heart. But there is another last problem. Such a beautiful problem! The last problem is…what if the follower has something left in his heart. The one who disappointed the Prophet (Sallallahu ‘alayhi wasallam) says “Man, I’m messed up. He used to listen to me. He used to value me. He used to respect me. I know it’s never going to be the same again, after I’ve messed up. I mean, how can it be. I know he says he forgave me, but come on it’s impossible to get rid of that from his heart.” How are you as a leader going to convince your follower, that it’s okay? It is as it was. We have mended the past. So there’s a crack in the leaders heart that’s been mended. But now there’s a crack in the followers heart, that needs to be mended, so Allah’s messenger is told (Sallallahu ‘alayhi wasallam), C:\Users\artis\AppData\Local\Microsoft\Windows\Temporary Internet Files\Content.Word\3_159.png

*“washawirhum fee al-amr...”(3:159)* ‘*ma ajmal hathal qalaam*’

“Consult them when you make decisions”

The people who disappointed you, when you’re about to make a decision. Now who’s making the decision? The messenger of Allah (Sallallahu ‘alayhi wasallam). Does he need anybody’s input? No.

53:3

*“ma yantiqu AAani alhawa” [53:3]*

“He doesn’t speak on his own”

He gets ‘*wahi*’, he gets revelation. He doesn’t need further opinions, he gets opinion from Allah. But Allah says in order to make your disappointed followers, your disappointing followers feel like they’re special again, before you make a decision, make sure you ask their opinion. So they feel like, “Whoa! The messenger asked me? What I think? But I just messed up last week. It must mean he values me again. He respects me again. He has love for me again.” Just the fact that you considered and you asked. And by the way, Allah didn’t say,

“***tawaaha****r*”

“Pretend that you’re asking their opinion, don’t really ask their opinion” You know how we do in ‘*shura*’ right? “Brother what’s your opinion? JazaakAllahu Khairan.” Like before he even gives his opinion you say JazaakAllahu Khairan. That’s not ‘*Shura*’. When the Prophet is being commanded (Sallallahu ‘alayhi wasallam), it’s…it’s this ‘***mushawara***’ is absolute. In other words genuinely, I know my time is up, I’ll take one more minute “***washawirhum fee al-amri***”

Absolutely seek their consultation, in the most genuine way. So they feel valued again. And even though they have given you their opinion, you will still be the final verdict. You will still have the final rule.

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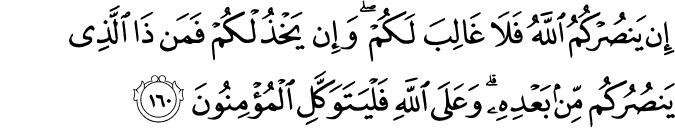
“When you by yourself make the decision after considering all the options”,

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*“fatawakkal AAala Allah...”(3:159)*

“Then put your trust in Allah”.

The last comment I want to leave you with…we’re talking about you know and I was thinking about this for several reasons and one of the most common of which is, the elections are around the corner. And in politics, you know what they do? They blame the problems of a country on the leader. It’s under his leadership this happened, this happened, this happened. So it must be his fault. Or under my leadership this and this and this will happen, so I’ll take credit for it. So the leader wants to take credit for everything good happening. And the opponent wants to give him all the blame for all the bad things that are happening. That happens with leadership. But you know what Allah says, “No matter how good a leader you are, Muhammad (Sallallahu ‘alayhi wasallam), there’s not going to be a better leader, there will not be a better leader. But no matter how amazing a leader you are, victory and loss do not come from you.” The very next ayah says,



**Transliteration**

*In yansurkumu Allahu falaghaliba lakum wa-in yakhthulkum faman thaallathee yansurukum min baAAdihi waAAala Allahifalyatawakkali almu/minoon”(3:160)*

“If Allah was to aid you, no one can overcome you…”

Victory doesn’t come from the leader. Victory comes from Allah. Don’t blame your leaders. Help from Allah has arrived. See Allah puts the right attitude in place, right when you need it. Right when you start thinking victory and loss comes from leaders. Allah puts us in the right attitude. (subhanahu wa ta’ala).

May Allah Azza wajal give us the ability to implement qualities of this leadership in our household with our wives and our children. May Allah Azza wajal make us good leaders as teachers, good leaders as people that are in-charge for different aspects of the community. May Allah give this kind of…put the love of following the leadership practices of the Prophet (Sallallahu ‘alayhi wasallam) into the hearts of everyone of us, so that we can lead a better family lives, better community lives and run better Islamic organizations.

*BaarakAllahu li walakum fil qur’an al-hakim wana fa’ni wa iyyakum bil ayaati wa dhikr alhakim*.