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Title:

**“THE OBLIGATION TO VOTE IN THE
GENERAL ELECTION”**

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JABATAN AGAMA ISLAM SELANGOR



“THE OBLIGATION TO VOTE IN THE GENERAL ELECTION”

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ
ظَلُومًا جَهُولًا¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَآيَاتِي بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى:

يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ.²

Dear blessed Muslims,

Let us have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions. With that, may we remain to be guided, led, and protected by the *rahmah* (mercy) and pleasure of Allah *Subhaanahu Wa Ta'aala*.

¹ al-Ahzaab 33:72.

² Aal 'Imraan 3:102.



Our *khutbah* today is titled **“THE OBLIGATION TO VOTE IN THE GENERAL ELECTION.”**

In today's political system, coinciding with the concepts of *khaleefah* (vicegerent) and election, the *Sharee'ah* allows equal rights for the citizens to choose their leader. With that, choosing the leader through the election is an obligation binding upon every Muslim. The purpose of the election is to ensure that the affairs of the *ummah* are administered according to the law and providing opportunity for everyone to partake in the decision-making process. Such democratic system itself arose from the principles of *Shooraa* (consultation).

Allah *Subhaanahu Wa Ta'aala* mentions in verse 38 of Soorah ash-Shooraa:

وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ

“...and whose affair is [determined by] consultation among themselves...”

Since the participation of every Muslim in the leadership rank is quite impossible, we then have the implementation of the concept of representation, which is choosing a representative in the *Dewan Undangan Negeri* (State Legislative Assembly) and *Dewan Rakyat* (House of Representatives) or the Parliament, whereby the Parliament is responsible in governing the country. This system of representatives is accepted by the *Shara'* based on the *sunnah* of the Prophet, through both *qawliyyah* (verbal) and *fi'liyyah* (actions). The Muslim *ummah* must select its representatives who will exercise their political power in this country. The Muslims are the majority in this nation, hence upon them lies the



power to pass on the political power to Muslim individuals or those within the society that are trusted in protecting Islam and the Muslims. Hence, the right to choose a leader becomes a religious obligation.

Dear blessed Friday audience,

Tomorrow is the polling day. There are several advice from the *Shara'* to the voters, as in the following:

1. Every Malaysian citizen having reached the voting age is obligated to exercise his or her role by going out to vote, for the Parliament has the authority in determining the framework, policy, and direction of the nation. Therefore, let us ensure that the representatives that we will choose and vote for are candidates that are beneficial in safeguarding the sanctity and status of Islam, the rights of Muslims, and the rights of the multi-racial population in entirety. For that, the Muslim *ummah* must elevate those that are truly qualified who will legislate for the sake of *maslahah* (public interest) and avoid harm, as in the *fiqhi* (legal) maxim:

دَرُءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

“Warding off harm takes precedence over the attainment of benefit.”

2. It is *wajib* (obligatory) upon the voters to opt for candidates possessing *imaan* (belief) in Allah, knowledge, *akhlaaq* (moral character), and practicing righteous deeds. What more when voting is a testimony that will be held accountable in the Hereafter. Allah *Subhaanahu Wa Ta'aala* mentions in verse 2 of soorah at-Talaaq:



وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

“...and establish the testimony for [the acceptance of] Allah...”

3. Not to choose candidate representing parliamentary constituency from among Muslims that engages in disobedience openly, and harbors hostility towards Allah, His Messenger, and the believers.

Dear respected audience,

There are several methods in choosing a representative:

The first method: Choose the one who is most qualified. According to Islam, it is the one having utmost *taqwa* and capable of shouldering the responsibility as the representative and voice of the people, committed to religious obligations, and leaving out prohibited and doubtful matters.

The second method: Choosing the candidate who is the lesser of the two evil, in accordance with the Islamic legal maxim that asserts:

إِذَا تَعَارَضَ مَفْسَدَتَانِ رُوعِيَّ أَعْظَمُهُمَا ضَرَرًا
بَارْتِكَابِ أَخْفَاهُمَا

“When two harms collide, then the greater harm is protected (avoided) by choosing a lighter harm.”

The third method: The voter cannot change his or her choice from a very qualified candidate to a lesser qualified one driven by fanaticism, family relationship, or certain interest. If this happens, then it only means that he or she has betrayed Allah and His Messenger ﷺ.

Dear blessed Friday congregation,



It is *waajib* upon the Muslim leader to strive and fight to defend his subjects, always bringing prosperity to the masses and managing their needs and wishes with prudence and wisdom, justice and fairness. The leader must serve as the protector and defender of the weak and underprivileged, and always leading the people to the path of truth and upholding the *Sharee'ah*.

The oppression by the leader will potentially destroy the masses. When the leader is untrustworthy, he will potentially become an enemy of Allah, His Messenger, and the Islamic *Sharee'ah*, hence such leader is not eligible to be chosen. Not only he will inflict harm upon the Muslims, but also upon the society and the country as a whole. In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah صلى الله عليه وسلم said:

إِذَا وُسِّدَ الْأَمْرُ إِلَىٰ غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ

“When authority is given to those who do not deserve it, then wait for the Hour.”

(al-Bukhaari)

In reality, if an oppressive leader is appointed, not only that the leader will be held accountable, but the people that had voted and given mandate will also be held accountable and questioned as to why the task of leadership was granted to the dishonest and untrustworthy.

According to Hasan al-Basri: *“The just ruler is to be the redress of every wrong-doer, the discipline of every unfair person, the correction of every corrupt man, the strength of every weak one, the justice of every wronged being, and the refuge of every frightened individual.”*



The leader must be just and not *faasiq* (sinner or evil-doer), and selected from among those having upright background and virtuous *akhlaaq*. They must possess knowledge and well-versed in the Islamic *Sharee'ah*. They must be able to provide good exemplary, emulated, and well-respected.

Dear beloved Friday congregants,

Voting is an obligation upon the Muslim *ummah*. It is to form a responsible government. If the leader elected is unqualified and incompetent, then the interests of the society and the nation cannot be given utmost priority. The Muslim *ummah* must implement a legal system and mutual consultation that guarantees the prosperity of the citizens and the country. The election is an important means in fulfilling this obligation. Thus, the principles of selecting a worthy and competent parliamentary or people's representative is an obligation based on the *fiqhi* maxim:

مَا لَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

"Should an obligation not be fulfilled except by a matter, that matter becomes obligatory."

Dear blessed Friday audience,

To end our sermon today, let us take several recommendations for our own reflection:

1. It is *waajib* upon the Muslim *ummah* to go out and vote in determining the future of Islam, the nation, and the Muslims. Whoever ignores this is considered sinful, transgressing against the decree and command of Allah.



2. Do not appoint leaders that are untrustworthy and incapable of protecting Islam and its *Sharee'ah*. Similarly, Islam prohibits supporting leaders that asks for position, and those acquiring position through unlawful means, and those incapable of being just.

3. The future of Islam and the country lies in our hands, so choose with sound knowledge and wisdom, not through logical thinking, anger, revenge, and enmity.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَعَآخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.”

(al-Anfaal 8:60)



بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ،
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ



مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ
الْكَفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.



اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونِ، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلِعْ عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).



Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.