



جڤاتڤن اءاماء اسلام سلانءور  
JABATAN AGAMA ISLAM SELANGOR

...



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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*.

Our *khutbah* today is titled

...

A photograph showing a hand placing a yellow ballot into a clear ballot box. The box is filled with many other yellow ballots. In the background, a person wearing a black hijab is blurred. The text 'THE OBLIGATION TO VOTE IN THE GENERAL ELECTION' is overlaid in large, bold, red, italicized letters across the center of the image.

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

#bahagianpengurusanmasjid

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:

*“...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.**

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:

دَرُّهُ الْمَفَاسِدُ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

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

2. It is *waajib* (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:

***“...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.**

**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 رُوعِي  
أَعْظَمُهُمَا ضَرَرًا بِأَرْثَكَابِ أَخْفِيهِمَا

***“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.

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 masses 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 ﷺ said:

***“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.**

**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 يَتَّبِعُ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

***“Should an obligation not be fulfilled except by a matter, that matter becomes obligatory.”***

**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.**


***“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)***



**THE SECOND  
KHUTBAH**



**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.**



**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 our wealth (*infaaq*) 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.**



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**

