



جامعة الشريعة  
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JABATAN AGAMA ISLAM SELANGOR

# THE GENERAL ELECTION'S OUTCOME AFFECTS THE NATION'S FUTURE OUTLOOK



Let us have the *taqwa* of Allah  
*Subhaanahu Wata 'aala* with  
absolute *taqwa*. Indeed, we truly  
hope to become among righteous  
believers and attain success in  
this world and the Hereafter.

The topic of today's *khutbah* is  
***“The General Election’s  
Outcome Affects The Nation’s  
Future Outlook.”***

The heat of the 13<sup>th</sup> General Election fever is almost here.

Those of us whom are registered voters must fulfill our duty by casting our votes in selecting our leaders in this election. As we know,

from now until the election results are announced, this election will be the talk of the town everywhere. The intensity of this election fever will be greatly felt, due to the various political issues

and topics constantly published  
and propagated through the  
electronic and printed media,  
with some having gone  
overboard in campaigning with  
provocation, slander,

profanity, lewdness, and  
unethical behaviors.

Today I would like to remind  
everyone that the general  
election is not the platform or  
place for us to dig up faults,  
expose, disgrace, insult or

or belittle others. Instead, election is a medium for us to seek the security and well being of nationhood so that everyone can live in peace and comfort,

which translates into security and peaceful living. Such objective is attained by selecting leaders that are thoroughly qualified to lead the nation and safeguard the welfare of the masses.

Indeed, striving to establish  
wellness and security in the  
lives of all is a virtue greatly  
demanded in Islam.

Allah *Subhaanahu Wata‘aala*  
mentions in al-Qur‘an:

**“And your Lord would not  
have destroyed the cities  
unjustly while their people  
were reformers.”**

**(Hood 11:117)**

Today, with humility and humbleness, I remind all of us that engaging in politics is an obligation upon the Muslim *ummah*. Therefore, as Muslims, we are obligated to partake or at the very least

become registered voters with participation in forming the government. The involvement of the Muslim *ummah* in politics is necessary in the selection of a leader that is highly

qualified and responsible to his leadership. In the *hadeeth* of ibn ‘Umar *radiyAllaahu ‘anhu*, Rasulullah *sallAllaahu ‘alayhi wasallam* said:

**“Every one of you is a  
shepherd and is responsible  
for his flock...”**

**(al-Bukhaari and Muslim)**

Look at the people in West Asia  
whom at one point were not  
really concerned with politics  
but are now feeling its effects.

Unfortunately the status quo of  
the political scenario has been  
wrongfully

used as an alibi for the division within the *ummah*, whereas the very objective of politics is truly noble, because with political stability, its effect will trickle down in facilitating

and accommodating everyone in their lives. We must all be concerned, make *muhaasabah*, and contemplate upon the plausible outcome stemming from political instability.

Look at various nations that are currently facing critical political crises, plagued with turmoil, chaos, pillage, plundering, and even more tragic is murder and killing amongst those belonging to

the same religion and ethnicity.

Such calamity is indeed  
saddening and furthermore

contradicts the *Sharee‘ah*.

Therefore, though inflicted with  
election fever, we must

always practice good morals and remain within the limits so that no one will overstep the bounds in committing acts that can lead to the division of the *ummah*, causing hatred and enmity amongst all.

In Islam, selecting and determining a leader is a grave matter that is *waajib*. This was manifested in Islamic history after the death of our beloved Prophet Muhammad *sallAllahu*

*‘alayhi wasallam*, that a *khaleefah* was appointed as the leader to replace him *sallAllahu ‘alayhi wasallam*, even before the funeral service was over.

The Companions were  
unanimous that it is *haraam* for  
the Muslims to live without a  
*khaleefah* or leader established.

In a *hadeeth* narrated by Abu  
Sa‘eed and Abu Hurayrah  
*radiyAllaahu ‘anhu*,  
Rasulullah *sallAllaahu ‘alayhi  
wasallam* said:

**“If three persons set out on a journey, they should appoint one of them as their *ameer* (leader).”**

**(Abu Dawood: *hasan*)**

This indicates the significance of appointing a leader to replace the previous leadership in administering Islamic affairs and that the fulfillment of its *maslahah* (public interest) is

*waajib.* It is for this reason that Islam place heavy emphasis regarding leadership at all levels of life. The question is how does one become a good leader?

We must realize that a good leader will have a great impact on the future of Islam, the people, and nation.

We must understand that the issue of leadership is greatly intertwined with good and bad deeds, where it will be fully held accountable and will not escape from the judgment of Allah on the

**Day of Judgment. Allah  
*Subhaanahu Wata‘ala*  
mentions in al-Qur‘an:  
“Every soul, for what it has  
earned, will be retained.”  
(al-Muddaththir 74:38)**

As leaders, we must fulfill our duties with caution and care without any personal interest or others. If we fail to fulfill them with justice and prioritizing upon the welfare of the people, then

it is definitely a grave offense  
that will be severely punished  
by Allah in the Hereafter.

Allah *Subhaanahu Wata‘aala*  
mentions in al-Qur‘an:

**“And We made them leaders  
inviting to the Fire, and on  
the Day of Resurrection they  
will not be helped.”**

**(al-Qasas 28:41)**

It is evident to us that good leadership cannot just happen just like that. Due to this, al-

Imaam al-Qurtoobi

*rahimahullah* mentioned in his erudite work *al-Jaami‘ Li*

*Ahkaam al-Qur‘an:*

*“For the Muslims, when choosing a leader, it must be from among those that are just, intelligent, trustworthy, having ihsaan, and honorable. Those that are faasiq (wicked) and zhaalim (oppressive) are unfit to be come leaders.”*

From the *hadeeth* of Jaabir ibn  
‘Abdillah *radiyAllaahu ‘anh*,  
Rasulullah *sallAllahu ‘alayhi  
wasallam* said to Ka‘b ibn  
‘Ujrah *radiyAllaahu ‘anh*:

**“O Ka‘b Ibn ‘Ujrah, I seek  
Allah’s protection for you**

**from the leadership of fools.**

**There shall be rulers, whoever  
enters upon them, then aids  
them in their oppression and  
validates**

**their lies, then he is not from  
me nor I from him, and he  
shall not be admitted to the  
*Hawd*. Whoever does not enter  
upon them, and does not aid  
them in their**

**oppression, nor validates their  
lies, then he is from me and I  
from him, and he shall be  
admitted to the *Hawd*.”**

**(Ahmad, al-Bazzaar, ibn  
Hibbaan: *saheeh*)**

The lesson and reflection to be derived from this *khutbah* is for us to choose leaders that truly fear Allah above everything.

Because only leaders that are *muttaqoon* and fears Allah greatly

will be capable in executing the responsibilities as leaders that are honest, trustworthy, and just. Furthermore, it behoove us to emulate Rasulullah *sallAllahu 'alayhi wasallam*

in all aspects of leadership. This  
is because the leadership of  
Rasulullah *sallAllahu 'alayhi  
wasallam* and his Companions  
*radiyAllaahu 'anhum ajma'een*  
had always

provided “space” for the denizens of Madeenah to give advice and express constructive criticism, which should serve as a prime example for us living at the End of Time. Verily, our own

failure to “migrate” to the leadership of Rasulullah *sallAllahu ‘alayhi wasallam* has caused us to fail and lagged way behind as compared to others.

Therefore, let us make *du'a* so that the election process will be held smoothly without any riot, disturbance, and scuffle.

Hence, let us protect the safety  
and well being of this nation for  
it truly is a collective duty upon  
us all.

**“O you who have believed,  
take not those who have taken  
your religion in ridicule and  
amusement among the ones  
who were given the**

**Scripture before you nor the  
disbelievers as allies. And fear  
Allah, if you should [truly] be  
believers.”**

**(al-Maa’idah 5:57)**

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي  
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ  
مِنِي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ أَفُولُ  
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَخْيَاءِ مِنْهُمْ وَالْأَمْوَاتَ فَاسْتَغْفِرُوهُ  
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,  
we are grateful unto You for having  
bestowed upon us Mercy and  
Blessings, nourishing us to strive  
to continue in strengthening the  
Muslim nation especially the state  
of Selangor, as an advanced,  
progressive, peaceful, and  
benevolent state.**

**We beseech and beg You, Ya Allah,  
to strengthen our *imaan*, increase  
our good deeds, strengthen our  
unity, increase our provision,  
enrich us with beneficial  
knowledge, nourish our soul with  
beautiful *akhlaaq*, guide us to the  
Path that is Pleasing to You,**

**protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.**

**Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.**

**Purify their wealth and soul so that  
they will live according to that  
which pleases You. Protect the poor  
and needy from disbelief and  
everlasting poverty. *Allaahumma  
ameen***



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
جَاْمِعَةِ إِسْلَامِ سَلَانْجُور

**DI SEDIAKAN OLEH :**

**BAHAGIAN KHUTBAH,**

**JABATAN AGAMA ISLAM SELANGOR**

**ILLUSTRASI OLEH :**

**UNIT TEKNOLOGI MAKLUMAT,**

**JABATAN AGAMA ISLAM SELANGOR**