



RELIGIOUS EXTREMISTS



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly remind myself
and fellow respected
audience to always strive
in increasing our *taqwa*
of Allah *Subhaanahu Wa*
Ta'aala by performing all

of His Commands and
leaving out all of His
prohibitions. May we
become servants of Allah
Subhaanahu Wa Ta'aala
whom He is pleased with
in this world and the
Hereafter.

On this blessed day, I will be expounding on a *khutbah*-titled...



[#bahagianpengurusanmasjid](#)

Khutbah Multimedia

Islam is a religion of ease, moderation, and practical. It is between two extremes, namely between exaggeration and heedlessness (or laid back) **بَيْنَ الْإِفْرَاطِ وَالنَّفْرِيطِ**. The beauty of Islam and all of

its teachings are deemed as *rahmah* (mercy) to the worlds. Moreover, the messengership of His Messenger, namely Muhammad ﷺ, who came with al-Qur'an is deemed as *rahmah*, guidance,

cure, clarification, and
glad tidings.

The Muslim *ummah* is
deemed as *ummatan
wasatan* that is an *ummah*
that is moderate, just, and
balanced in all aspects of

**life. Islamic teachings
yield prosperity to all
mankind.**

**Extremism, radicalism, or
fanatical beliefs exist in
every group of people,
regardless of religion,**

race, or clan. Extreme attitudes stemming from certain individuals or groups should not be generalized upon an entire population, unless if it is apparent that it has become the foundation,

core, or teaching for that particular entity. Extremists, in general, are those that go overboard in a particular method, system, or laws. Religion, which in general is a set of

**procedures, ethics, or
governance in life, will
definitely not espouse
matters that are extreme
in nature. What more with
the religion of Islam,
which means well-being,
security, and peace.**

In the *hadeeth* of
'Abdullah ibn 'Abbaas
radiyAllaahu 'anhuma,
Rasulullah ﷺ had
reminded us:

***“Beware of exaggeration
in religious matters for
those who came before
you were doomed
because of exaggeration
in religious matters.”***

(an-Nasaa’i and ibn Maajah)

The inappropriateness of exaggeration in religion, which is a reprehensible attitude, was reminded by Rasulullah ﷺ as a significant factor in the destruction of previous nations. Being extreme,

rigid, or inflexible in the religion occurs in two scenarios, whether extreme in belief or extreme in practice. In reality, both are interrelated where

**extreme in belief leads to
extreme in practice.**

**Extreme in belief or creed
happens when there is
ta'assub (obsession) and
becoming blindly fanatical
upon a matter. It is coined**

as fanaticism, which is a very strong false belief. This attitude will engrain the belief that only they are upon the truth, while others are all wrong, misguided, upon *baatil* (falsehood), or

kufr (disbelief). Hence, we find allegations such as ‘we are the only Muslims’, ‘we are the only upholders of *sunnah*’, or ‘only we will enter Paradise.’ Among the reasons for these

attitudes are ignorance
regarding authority in the
determination of *Shar'i*
rulings or matters
regarding *usool*
(principles) and *furoo'*
(subsidiary), not clinging
upon authoritative

sources, interpreting
Shar'i textual evidences
through unreliable
methods, having
personal interests, and
following the *hawaa*
(desire). In result, their
Muslim brethren are

criticized, disgraced,
oppressed, their
janaazah (deceased's
body) is not prayed upon,
and even worse is when
the blood of a Muslim is
made *halaal* (lawful) to be
shed.

In reality, Islam is a religion that took mankind out of darkness, narrowness, and tyranny. Rabee' bin 'Aamir *radiyAllaahu 'anh*, when asked by Rustum, the leader of the Persian

army, “What brought you here?” He replied:

“Allah Subhaanahu Wa Ta’aala has sent us to deliver you from worshiping the creation to worshiping the Creator of the creation and to deliver

*you from the constriction
of this world to the
vastness of this world
and the Afterlife and from
the oppression of the
religions to the justice of
Islam.”*

**Extreme in practice
occurs in the form of
imposing difficulty
upon oneself or others
and excessiveness in
practicing or
implementation of**

Shar‘i rulings.
Rasulullah ﷺ had
forewarned through the
narration of ‘Abdullah
bin Mas‘ood
radiyAllaahu ‘anh,
where he ﷺ said:

***“Ruined are the
extremists. Ruined
are the extremists.
Ruined are the
extremists.”***

(Muslim)

Imaam an-Nawawi had explained that the meaning of the word 'الْمُنْتَطِعُونَ' refers to those who delve too deeply, are extreme, and go beyond bounds in their speech and actions.

Ibn al-Adra' (ابن الأذرع) *radiyAllaahu 'anh*

narrated that Rasulullah ﷺ said: “*You will not be able to carry out these (religious) affairs by forcing yourself.*”

(Ahmad)

The fact is, juristic rulings in Islam are determined according to the circumstances or priority, whether it is *waajib* (obligatory), *sunnah* (recommended), permissible,

makrooh (detestable),
and *haraam* (unlawful).
While, *waajib* can be
further expanded
whether it is to be done
immediately (*mudayyaq*)
or within its allotted time
(*muwassa*).

Besides that, its implementations are weighed whether it is to be implemented through *'azheemah* (firmness) or *rukhsah* (concession). For example, the obligatory prayer can be done

whether standing, sitting, lying down, or in whichever manner one is capable of. Or the example of *rukhsah* is the permissibility to shorten a four *raka'ah* prayer to two *raka'ah* when one is traveling.

Rasulullah ﷺ had taught us that if there are options in performing a deed, then opt for the easier one. Narrated 'A'ishah *radiyAllaahu 'anha:* “*Whenever the Prophet (ﷺ) was given a*

choice between two matters, he would choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it.”

(al-Bukhaari)

Rasulullah ﷺ once
reprimanded a man
whom appeared to be
exhausted, weak, and
suffering while
performing hajj by
walking due to his *nadhr*
(vow). In the *hadeeth* of

Anas *radhiy*Allaahu ‘anh,
Rasulullah ﷺ said:

***“Allah is not in need
of this man torturing
himself.”***

(al-Bukhaari)

Verily, Islam is a religion
of ease, moderation,
and practical. On the
authority of Abu
Hurayrah *radiyAllaahu*
'anh, Rasulullah ﷺ said:

***“The religion is ease,
but if anyone
overdoes it it gets the
better of him; so keep
to the right course,
approximate to
perfection, rejoice,***

and ask help in the morning, the evening, and some of the latter part of the night.”

(al-Bukhaari)

To conclude this sermon, let us altogether ponder and derive lessons as in the following:

1. The Muslim *ummah* must know that Islam is a religion of ease, moderation, and practicality, in accordance with the *fitrah* (nature) of humans, that it can be practiced in all situations, time, and place.

2. The Muslim *ummah* must fully realize that extremism and radicalism within the religion will only serve as the cause for *fitnah*, harm, and destruction

of the *ummah*. Stay
away from being
prejudice, intolerant,
coercing others with
one religious opinion,
excessiveness, and
uncouth.


3. The Muslim *ummah* must humbly realize that authentic knowledge is the very key in delving into the beauty and perfection of the religion, moreover in attaining success in this world and the Hereafter.

“But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease.”


(al-Kahf 18:88)



**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**

