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“RELIGIOUS EXTREMISTS”

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“RELIGIOUS EXTREMISTS”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ
عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.
قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ²

Dear blessed Muslims,

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.

¹ al-Baqarah 2:143

² Aal 'Imraan 3:102



On this blessed day, I will be expounding on a *khutbah* titled
“RELIGIOUS EXTREMISTS.”

Respected Friday congregants,

Islam is a religion of ease, moderation, and practical. It is between two extremes, namely between exaggeration and heedlessness (or laid back) *بَيْنَ الْإِفْرَاطِ وَالتَّفْرِيطِ* . 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 صلى الله عليه وسلم, 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.

Dear beloved audience,

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 *radiallāhu 'anhuma*, Rasulullah صلى الله عليه وسلم had reminded us:



إِيَّاكُمْ وَالْغُلُوفِ فِي الدِّينِ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوفِ فِي الدِّينِ

“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.

Dear blessed audience,

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 *radiallahu '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 worshipping the creation to worshipping 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."

Dear respected Muslims,

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 صلى الله عليه وسلم had forewarned through the narration of 'Abdullah bin Mas'ood *radiallahu 'anh*, where he صلى الله عليه وسلم said:

هَلَكَ الْمُتَنَطِّعُونَ، هَلَكَ الْمُتَنَطِّعُونَ، هَلَكَ الْمُتَنَطِّعُونَ

"Ruined are the extremists. Ruined are the extremists. Ruined are the extremists."

(Muslim)



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

Ibn al-Adra' (ابن الأذرع) *radiallahu 'anh* narrated that Rasulullah صلى الله عليه وسلم 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 *wajib* (obligatory), *sunnah* (recommended), permissible, *makrooh* (detestable), and *haram* (unlawful). While, *wajib* 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 صلى الله عليه وسلم had taught us that if there are options in performing a deed, then opt for the easier one. Narrated 'A'ishah *radiallahu '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 صلى الله عليه وسلم 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 *radiyAllaahu ‘anh*, Rasulullah صلى الله عليه وسلم 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 صلى الله عليه وسلم said:

إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا
وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ
الدُّجَةِ

“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*)

Noble audience,

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.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ أَحْسَنُ ۖ وَسَنَقُولُ لَهُ مِنْ
أَمْرِنَا يُسْرًا ﴿٨٨﴾

“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)

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 عَبْدُهُ وَرَسُولُهُ. 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 بَعِينِ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا



المُعْظِم، سُلْطَانِ سَلَاطُور، سُلْطَانِ شَرَفِ الدِّينِ ادریس شاه
الحاج ابن المرحوم سُلْطَانِ صَلاَحِ الدِّينِ عبد العزيز شاه
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُور، تَعَكَوْ اَمِيرِ شَاهِ ابْنِ
السُّلْطَانِ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي اَمْنٍ وَصَلاَحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقاصِدَهُمَا 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 *masajid* 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 ءَاتِنَا 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

﴿٩٠﴾

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