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***“BETWEEN ISLAMIC TOLERANCE AND
CONFUSION IN ‘AQEEDAH”***

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"BETWEEN ISLAMIC TOLERANCE AND CONFUSION IN 'AQEEDAH"

الْحَمْدُ لِلَّهِ الْقَائِلُ: لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتُلُوكُمْ فِي الدِّينِ
وَلَمْ يَخْرِجُوكُمْ مِّن دِيرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ.¹

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 وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our
taqwa of Allah *Subhaanahu Wa Ta'aala* by performing all of His

¹ al-Mumtahanah 60:8.

² Aal 'Imraan 3:102.

Commands and abandoning all matters that He prohibited. May we all attain blissfulness and success in this world and the Hereafter.

On this very blessed day, I will expound on a *khutbah* titled “**BETWEEN ISLAMIC TOLERANCE AND CONFUSION IN ‘AQEEDAH.**”

Dear blessed Friday audience,

Islam is truly a religion of tolerance and instills tolerance upon its *ummah*. The Muslim *ummah* has been commanded to remain ‘*adl*’ (just), always doing good, and respecting the rights of all irrespective of color and creed.

Allah *Subhaanahu Wa Ta’aala* mentions in verse 8 of Soorah al-Mumtahanah that was recited at the beginning of the *khutbah*:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

The history of Rasulullah ﷺ in Madeenah has proven that a multireligious society can live in a harmonious atmosphere under Islamic justice. How wonderful it would be if this tolerance is guided by authentic religious teachings and bounded by Islamic guidelines that is *shumool* (comprehensive).

However, it is becoming more worrying when the values of tolerance enjoined in Islam is misused by some quarters in promoting certain ideologies such as liberalism and religious pluralism, to the point of creating confusion regarding the ‘*aqeedah*’ of the Muslims in Malaysia. Last May, the Harian Metro newspaper published study results that indicated a high level of concern

regarding the influence of liberalism and pluralism, which are deemed as potentially harmful to *'aqeedah* and Islamic institutions.

Dear beloved Friday congregation,

"Liberalism" is a global phenomenon that upholds individual freedom as the highest value in life, that all matters are measured based on personal wishes and choices. In result, religious teachings are no longer deemed as the main guidance in determining a matter. Moreover, some are even willing to set aside religious rulings, in the name of freedom of expression and individual rights.

This predicament will in the end give birth to an Islamic generation that would fight for freedom to the point of jeopardizing their own religion. The simplest example can be seen with etiquette of covering the *'awrah* that is heavily emphasized in Islam often claimed as coercion due to shallow intellectual interpretation in comprehending the meaning of "there shall be no compulsion in religion," referring to what Allah *Subhaanahu Wa Ta'aala* mentions in verse 256 of Soorah al-Baqarah. This misconception then further spreads on the pretext of tolerance, hence claiming that mankind is at the liberty to dress however they wish even if exposes the *'awrah*, because according to them *imaan* (faith) is not solely judged upon external appearance.

However, if we delve into the *tafseer* of the scholars, this notion is not the actual intended meaning of that verse from the holy al-Qur'an. On the contrary, it must be thoroughly understood through the proper context of the verse.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 256 of Soorah al-Baqarah:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong."

Imaam ibn Katheer explained that Islam is a religion that is very clear and thoroughly apparent in its proof of truthfulness that there is no need to coerce adherents of other faiths to embrace Islam.

Esteemed congregation,

Consequently, with the thoughts of liberalism being uncurbed, in the end it gives birth to the ideology of "Religious Pluralism." The society thinks that this phrase is synonymous with Plurality, which is the fact stating the existence of diversity and multiple religions in Malaysia such as Islam, Christianity, Hinduism, and Buddhism. In reality, the proponents of Pluralism ideology not only acknowledge the diversity of religion, moreover they claim that all religions are the same and all invites to the truth. What is the repercussion of this? One's certainty in 'aqeedah becomes paralyzed and can lead to *murtad* (apostasy) with the notion that all regions are the same, whereas Islam is the one and only religion that is upon the Truth and accepted by Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 19 of Soorah Aal 'Imraan:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

"Indeed, the religion in the sight of Allah is Islam."

This verse clearly explains that there is no religion that is accepted by Allah *Subhaanahu Wa Ta'aala* except the religion of al-Islam. Islam is a religion that adheres to all teachings of Prophet Muhammad ﷺ that was sent down through *wahy* (divine revelation) from Allah *Subhaanahu Wa Ta'aala*. So, whosoever acknowledges other religion as being equivalent and equal to Islam, then he or she has committed *bid'ah* (religious innovation) that is reprehensible.

In the *hadeeth* of 'A'ishah *radiyAllaahu 'anha*, the Prophet ﷺ said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ

"Whoever innovates something in this matter of ours (i.e. Islam) that is not part of it, will have it rejected."

(al-Bukhaari)

Blessed congregants,

In defending the sanctity of '*aqeedah* of the Muslims today, the Selangor Islamic Religious Council (MAIS) remain firm upon the Fatwa issued in Selangor that was gazetted in 2014, declaring that liberalism and religious pluralism ideologies both contradicts and deviates from authentic Islamic teachings. Moreover, on the 19th of June 2025, the Federal Court had upheld the validity of that fatwa upon individuals that subscribe to those ideologies.

This fatwa ruling does not intend to curb the freedom of thought, instead it plays a significant role in preserving the purity of our '*aqeedah* from being tainted by confusing ideologies. Liberalism that demands rights to freedom that goes beyond the limits of *shara'*, and pluralism that equates all religion as

being the same, are truthfully subtle poisons that can destroy the very foundation of faith. This is why it is really important for us to internalize what Allah *Subhaanahu Wa Ta'aala* mentions in verse 18 of Soorah al-Jaathiyah:

"Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know."

Take heed that religious tolerance in Malaysia is to celebrate the diversity of ethnicity and respecting the rights of adherents of other faiths, but not to jeopardize our *'aqeedah* principles by conceding that all religions are upon the Truth. Islam allows its adherents to mix and socialize with people of other faiths but prohibits us from deeming all religions as being the same for the sake of pleasing them.

My dearest brothers, blessed Muslims,

To end the *khutbah* today, let us reflect upon several lessons that can be derived as guidance in our daily life:

1. The Muslim *ummah* must refer to al-Qur'an, *as-Sunnah*, and guidance by erudite scholars in comprehending the religion so as to not become confused and hoodwinked by the propaganda of liberalism and pluralism.
2. The Muslim *ummah* must have certainty that Islam is the only religion that is accepted and pleasing to Allah *Subhaanahu Wa Ta'aala*.
3. The Muslim *ummah* must have tolerance by celebrating diversity of color and creed without compromising and endangering principles of Islamic *'aqeedah*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
أَنْتَ الْوَهَّابُ.

“[Those who say], “Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.””

(Soorah Aal ‘Imraan 3:8)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ 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 أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيَكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ
بِلَادِ الْمُسْلِمِينَ.

³ al-Ahzaab 33:56.

اَللّٰهُمَّ وَفِّقْ اَئِمَّةَ الْمُسْلِمِيْنَ وَوُلاَةَ اُمُوْرِهِمْ وَجَمِيْعَ الْمُسْلِمِيْنَ
لِمَا فِيْهِ صَلاَحُ الْبِلَادِ وَالْعِبَادِ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحُ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, as formulated by Imaam Abu Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi, practicing upon the

Shaafi'i *Madhhab* (juristic school of thought) while accepting the other three *madhaahib*, practicing *tasawwuf* upon the way of Imaam Junayd al-Baghdaadi and Imaam al-Ghazaali. Spare us from all forms of bribery and abuse of power, as well as misguidance and extremism, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.

