



جڙان اءاماء اسلام سلانءور
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...



***BETWEEN ISLAMIC TOLERANCE
AND CONFUSION IN 'AQEEDAH***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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 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

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.

“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:

***“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.

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:

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

(al-Bukhaari)

**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.

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*.

“[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)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

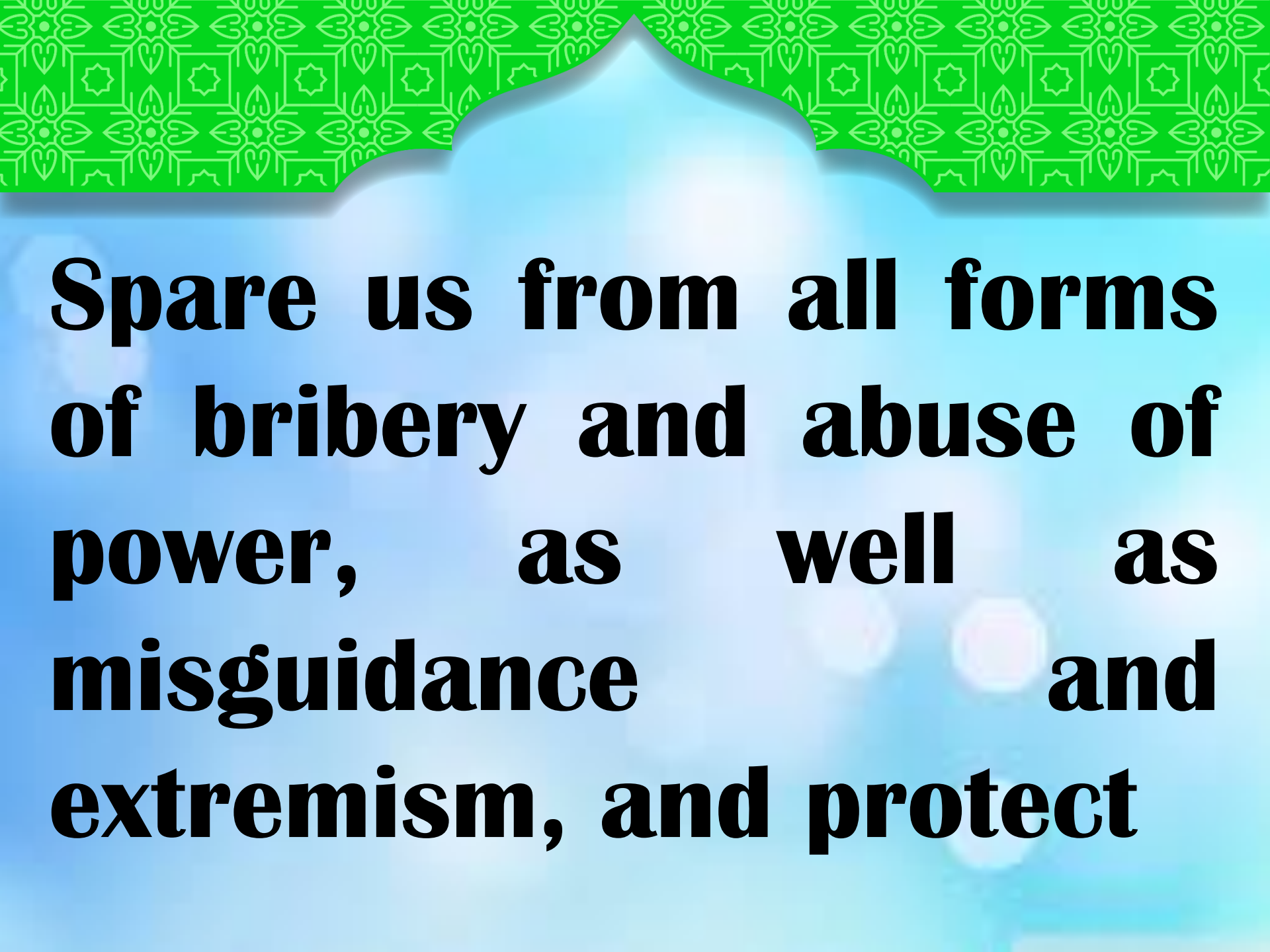
Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**