



جَابَاتَانِ اِسْلَامِ سِلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

ISLAM IS A SIMPLE RELIGION



Let us all increase our *taqwa* of Allah *Subhaanahu Wata'aala* with full *taqwa*, certainty, and sincerity, which is by fulfilling all of His Commands and abstaining from all of His prohibitions.

Indeed, we truly hope to become individuals having *taqwa*, and further attain success and salvation in this world and the Hereafter.

Let us all internalize and ponder upon today's *khubah* titled: "*Islam Is A Simple Religion.*"

Islam is a simple religion, in a sense that it can be implemented and practiced in any circumstances, time, and location, in compatibility with our *fitrah* (natural disposition).

It also means that Islam is a religion that is simple, modest, moderate, practical, and having tolerance. Furthermore, the adherents of Islam are deemed as *ummatan wasata*,

an *ummah* (nation) having moderation, justice, and unprejudiced in both worldly and *akhirah* matters, and balanced in all aspects of lives.

The notion of Islam being a religion that is full of ease and simplicity has been emphasized by Allah *Subhaanahu Wata‘aala* in al-Qur’an:

“Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.”

(al-Maa’idah 5:6)

Abu Hurayrah *radiyAllaahu 'anh* relates that Rasulullah *sallAllahu 'alayhi wasallam* said:

“This religion is easy. No one becomes harsh and strict in the religion without it”

overwhelming him. So fulfill your duties as best you can and rejoice. Rely upon the efforts of the morning and the evening and a little at night and you will reach your goal.”

[al-Bukhaari]

Islam is a religion of moderation, simplicity, practicality, and tolerance.

Among features that truly manifest the ease of the religion of al-Islam are:

1- The *Sharee'ah* is implemented according to priorities. The '*ibaadah*' that are *waajib* must be fulfilled first, then followed by and complemented with the supererogatory acts.

Similarly with prohibited matters, they must be fully abstained from, followed by matters that are *makrooh* (reprehensible). And the permissible matters are in the middle,

where they can either be pursued or left out. In Islam, the permissible matters are astoundingly numerous as compared to the *waajibaat* (obligatory acts), *sunnah*, *haraam*, and *makrooh*.

Allah mentions in al-Qur'an:
“It is not for a believing man
or a believing woman,
when Allah and His
Messenger have decided a
matter, that they should
[thereafter] have any

**choice about their affair. And
whoever disobeys Allah and
His Messenger has certainly
strayed into clear error.”**

(al-Ahzaab 33:36)

2- The provision for *rukhsah* (dispensation or concession) in the implementation of the *Sharee'ah*. The concept of *rukhsah* is applicable in

all aspects of ‘ibaadah,
especially for those that are
physically weak or in the state
of *daroorah* (dire necessity).

For example, the obligatory
prayers can be performed while
standing,

sitting, or lying down,
depending on various situations.
Similarly with the obligatory
fasting, one can be exempted
from it when travelling and
make up for the missed days
later on.

Rasulullah *sallAllahu ‘alayhi wasallam* once reprimanded a man that was weak, lethargic, and fatigued for fasting while being a traveler. Narrated

Jaabir bin ‘Abdillaah

radiyAllaahu ‘anh:

Rasulullah *sallAllahu ‘alayhi wasallam* was on a journey
and saw a crowd of people,
and a man was being shaded
(by them).

He asked, “What is the matter?” They said, “He (the man) is fasting.” Rasulullah said, “It is not righteousness that you fast on a journey.”

(al-Bukhaari)

3- Islam is not pleased with and does not impose ‘*ibaadah* that is burdensome. Rasulullah *sallAllahu ‘alayhi wasallam* once reprimanded a man that appeared very tired, weak, and suffering

while performing hajj. He
sallAllahu ‘alayhi wasallam
inquired about the man’s
physical condition, and the
Companions mentioned

that the man is performing hajj
on foot due to his *nazhr* (vow).

Narrated Anas *radiyAllaahu ‘anh:*

The Prophet *sallAllahu ‘alayhi wasallam* saw an old man
walking,

**supported by his two sons,
and asked about him. The
people informed him that he
had vowed to go on foot (to
the Ka‘bah).**

He *sallAllahu ‘alayhi wasallam*
said, “Allah is not in need of
this old man's torturing
himself,” and ordered him to
ride.

(al-Bukhaari)

Such is the ease of al-Islam that is deemed as *rahmatan lil 'aalameen*, a religion of mercy for the Worlds. Furthermore, 'A'ishah *radiyAllaahu 'anha* narrated that Rasulullah *sallAllahu*

'alayhi wasallam would always opt for the easier choice when selecting between two matters for as long as it is not a sinful act.

Islam is a religion that is simple, practical, and tolerant, meaning that it can be practiced in all circumstances, suitable for all times and locations, and compatible with our *fitrah*.

Having *al-Ghuluw* (الْغُلُوْ) in

religious matters with

exaggerations in its beliefs and

practice, only to impose

hardship upon oneself or others,

is something that is opposed and

denounced in

Islam. Therefore, let us make sure that we are from among those having sound knowledge and understanding in practicing Islam so that it

coincides with the requirements
of the
Sharee'ah, as a religion that is
rahmatan lil 'aalameen, a
religion of mercy for the
Worlds.

The conclusion and lesson that can be derived from today's *khutbah* refers to the phenomenon that we are experiencing in our community nowadays, that there are those placing

themselves in great difficulties
in their religious practice,
denouncing the practice of
others that is based upon the
sunnah and *ijmaa'* of scholars,

burdening themselves with *sunnah* acts that would only hinder their capabilities, only to neglect the obligatory acts that should be highly prioritized to begin with.

“And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham.

Allah named you “Muslims” before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the

people. So establish prayer
and give *zakaah* and hold fast
to Allah. He is your protector;
and excellent is the protector,
and excellent is the helper.”

(al-Hajj 22:78)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ أَقُولُ
قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ 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. *Allaahummaa
ameen***



DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR