



Majlis Ugama Islam Singapura

Friday Sermon

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Applying The Principles & Values Of Piety In Our Life

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الَّذِي بَعَثَ مُحَمَّدًا بَشِيرًا وَنَذِيرًا
وَدَاعِيًا إِلَى اللَّهِ وَسِرَاجًا مُنِيرًا. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ
وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَالتَّابِعِينَ، صَلَاةً
وَسَلَامًا دَائِمِينَ مُتَلَازِمِينَ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ،
إِتَّقُوا اللَّهَ، أَوْصِيْ وَنَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Blessed Jemaah,

In this Friday full of divine blessings, let us strive together to attain piety towards Allah s.w.t. to the best of our abilities, wherever we are and in whatever circumstances we are in. Let us be reminded that Allah s.w.t. is All-Seeing of what we do, and All-Hearing of what we whisper in our hearts. The Prophet s.a.w. once said: *“Be pious towards Allah s.w.t. wherever you are, and atone for your sins with good deeds, and deal with others with the best of characters”*. [Hadith narrated by At-Tirmizi]

My brothers, this is the kind of piety that we strive for. A kind of piety that ensures we are continuously conscious of Allah s.w.t.; a kind of piety that will make us feel shame and eventually deters us from breaking a divine commandment. We do not strive for a kind of piety that only manifests itself whenever we are in the presence of others, yet fades away when we are then left alone. We strive for the kind of piety that inspires us to do good, to be fair and just, and to spread peace and harmony wherever we may be. This is in line with what Allah s.w.t. says in the Qur'an in Surah An-Nahl, verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ
 حَيٰوةً طَيِّبَةً ۗ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا
 يَعْمَلُونَ ﴿٩٧﴾

Which means: *“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do”*.

This thus reflects the wisdom in the Prophet's s.a.w. saying previously; that piety is not limited to any particular place or a given time. Piety flows in our spirit and cannot be separated from us no matter our circumstances.

Yet there are some who would try to scare us; claiming that we cannot be true Muslims with a complete sense of faith and

piety, unless we reside within a “*Khilafah*”, or an “Islamic state”. It is as if piety can only exist within an “Islamic state”. They are also claiming that if we do not strive to wage war and “*jihad*”, take up arms and eventually establish an “Islamic state”, then we are deemed as *Kafirs*, or non-believers. Worse still, they went on further by claiming that we are also regarded as *Kafirs*, if we do not even possess the intention or desire to live in a “*Khilafah*” or an “Islamic state”.

Blessed Friday Jemaah,

As have been explained in our sermon last week, there are certain concepts within Islam that require critical inquiries and profound contemplations, to achieve accuracy in our understanding of each and every one of them. These concepts require us to also identify their particular backgrounds, taking into consideration the historical and socio-political aspects of the concept in question, and so on. Blindly accepting a complex concept without understanding the reality that it existed in, and the objectives that it was striving towards is a mistake that will only result in disastrous consequences. This is further worsened when concepts like “*Khilafah*” and “Islamic state” are propagated with such harshness and are based on erroneous understandings by groups with radical tendencies.

My brothers,

While Muslims generally agree that Islam provides guidance for all aspects of human life, scholars today dispute the view that

establishing an “Islamic state” is a major and urgent obligation. In fact, scholars insist that to even discuss about establishing an “Islamic state” in today’s context has no merits whatsoever. And while it is true that the Companions r.a. did in fact establish the “*Khilafah*” after the Prophet’s demise, scholars stressed that this establishment should not be blindly duplicated by future generations of Muslims. Many adjustments and adaptations of the features of the “*Khilafah*” have been made throughout Islamic history to ultimately achieve the goals and objectives as intended by the Shariah.

Blessed brothers,

To what extent a nation or state is practising Islamic values, is not measured by merely labelling it as a “khilafah” or an “Islamic state”. This is particularly when injustice, oppression, bribery, regression, and ineffectiveness are all characteristics of that particular state. On the other hand, what should be the benchmark of the extent that a nation or state practises Islamic values is its adherence to universal values and principles as derived from the Qur’an and Sunnah. These values and principles are justice, equality, consultative governance (or in its Islamic term, Shura), a culture of goodwill, administrative efficiency, drive for the pursuit of knowledge and many others.

It is thus the duty of every Muslim to instil Islamic principles and values in our daily lives. My brothers, let us nurture Islam within ourselves, our families, and our community. Islam teaches us to

be pious at all times with the kind of piety that inspires us to do good and spread values wherever we are. Whatever time we have left, let us be contributive and seek what is good within us. Let us leave a positive impression on others, develop ourselves and our society. Rasulullah s.a.w once said:

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

Which means: *“The best of mankind is he who is most beneficial to humanity”*. [Hadith narrated by Al-Tabrani]

To be beneficial to humanity can be in any forms; monetary, knowledge, voluntary actions and many others. All these are done in order to gain Allah’s s.w.t. blessings. However it should begin with us, guided by our piety. Historical features like “Islamic state” that we mentioned earlier should reflect the kind of pure Islamic characters instilled by previous generations. And these characters are the features that we should strive to emulate. We should not simply reinstate the physical historical feature itself. Piety and a noble character should not manifest only when the physical aspects of human life are superficially Islamic.

May Allah s.w.t. guide us all on the right path and bless all of our efforts to be pious with the best of our abilities. Verily he is the All-Guiding and All-Merciful. Amin.

بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ، أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ، وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَاسْتَغْفِرُودُ فَيَا
فَوْزَ الْمُسْتَغْفِرِينَ وَيَا نَجَاةَ التَّائِبِينَ.