



Majlis Ugama Islam Singapura

Friday Sermon

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**Al-Anah as The Third Pillar of Hikmah**

الْحَمْدُ لِلَّهِ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَقَضَىٰ بِمَا يُرِيدُ حِكْمَةً  
وَ حُكْمًا، أَنْعَمَ بِالنِّعَمِ ابْتِلَاءً وَامْتِحَانًا، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَ حُدَّهُ لَا شَرِيكَ لَهُ ذُو الْجَلَالِ وَالْإِكْرَامِ، وَأَشْهَدُ أَنَّ سَيِّدَنَا  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَفْضَلُ الْأَنْبِيَاءِ وَ مَصْبَاحُ الظُّلَامِ، اللَّهُمَّ  
صَلِّ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَ عَلَىٰ آلِهِ وَصَحْبِهِ وَسَلِّمْ وَسَلِّمْ تَسْلِيمًا  
كَثِيرًا. أَمَّا بَعْدُ فَيَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ حَيْثُ مَا كُنْتُمْ، فَإِنَّ اللَّهَ  
يَعْلَمُ سِرَّكُمْ وَ عَلَانِيَتَكُمْ

Beloved Friday Jemaah,

Let us sincerely fill our hearts with takwa to Allah s.w.t. Strive to increase our obedience to Him and abstain from doing what will incur Allah's wrath. Hopefully in this last Friday of the month of Syawal, we will continue to work on strengthening our relationship with the Almighty, as well as our relationship with others. Amin.

Jemaah,

In today's advanced world, many things can be done within a short period of time. Travelling from one country to another, which used to take a long time, can now be done in a much shorter time. In fact, efforts to search for hadith can now be done easily with the widespread availability of information and knowledge. This is contrary to the past, where scholars had to travel long distances and at times for months, just to listen to a hadith of Rasulullah s.a.w. Thus, we cannot deny that this advancement is a positive development but it begets another question: is it proper that we can now have access to all these in a blink of an eye?

Beloved Friday Jemaah,

Have we ever reflected upon why Allah s.w.t. revealed the Quran to Prophet Muhammad s.a.w. in stages, when He could have revealed in all at once?

Have we ever sat and thought about why Allah s.w.t. created this universe in stages when He could have created it all at once, within the blink of an eye? The skies and the earth were created in six stages as Allah s.w.t. had revealed in the Quran, in surah Hud, verse seven:

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ  
 عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن  
 قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا  
 إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

Meaning: *“And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, “Indeed, you are resurrected after death,” those who disbelieve will surely say, “This is not but obvious magic.”*

Jemaah,

Among the wisdom or hikmah behind the revelation of Quran and the creation of the skies and the earth in stages, is to teach humankind not to be rash in their actions. This is what is meant by *Al-Anah*.

In our excitement to witness the outcome of our efforts, we sometimes rush through something. We need to realise that not all our goals and objectives can be achieved within a short period of time. It is impossible for us to pluck the fruits from the tree that we have just planted for a day. This is the cycle of life that has to be experienced by every human.

Blessed Friday Jemaah,

I would like to put forth three steps that we can apply in our lives that will help us to instil the character of *al-Anah* in ourselves.

**The first step** is to always do something in stages or *tadarruj*. All of us hope for positive changes in our family members, and even at the workplace, but we need to realise that changes will happen in stages.

There is a story that is about the leader ‘Umar bin Abdul Aziz. Once, his son felt that ‘Umar’s efforts to straighten the political administration of the country and social affairs of the community was taking a long time. He said to his dad: “Father, why didn’t you implement changes immediately? By Allah, I do not care if the both of us are ruined in our efforts to uphold the truth.”

‘Umar bin Abdul Aziz rahimahullah replied: “Do not be hasty, my son. Allah mentioned the ill effects of alcohol twice in the Quran. And it was only after that He prohibited the consumption of alcohol. I fear that if we were to force people to accept the truth immediately, then they would have also rejected the truth immediately.”

Let us observe what Saidatina ‘Aisyah r.a. said about the third approach. Ummul Mukminin ‘Aisyah r.a. said: “The first verses that were revealed were centred around Paradise and Hellfire.

Later, when more people started embracing Islam, verses explaining the halal and haram were then revealed. Had the first verse revealed been: “Do not consume alcohol”, then they would have said, “We will not leave alcohol”. And had the first verse revealed been, “Do not commit adultery”, then they would have said: “We will not leave adultery”.

**The second step** is ensuring that the effort we want to undertake is proportionate to our abilities, and is within our means. Every one of us knows his or her own weaknesses and strengths. Hence, whatever efforts that a Muslim wants to undertake, he must be smart in choosing the right strategy and have realistic expectations, so that the outcomes that he desires can be realised within the right time. For example, there are people who suddenly feel a renewed sense of enthusiasm to observe the religion diligently, but in his excitement to observe and uphold religious practices, it can cause difficulties, challenges and even bring about tension within the family. Obviously, this is not the outcome desired by Islam for its followers.

Jemaah,

**The last step that we can consider** is to cleverly balance between the benefits that we want to gain and the difficulties that will arise from our effort. Anas bin Malik r.a. narrated, "When we were at the mosque with Rasulullah s.a.w., when suddenly an Arab Bedouin came and he urinated in the

mosque. The companions said then shouted “Mah! Mah! (as a sign of disagreement)”. Rasulullah s.a.w. then said, "Do not shout at him, let him be." So they left the man until he was done urinating. After that, Rasulullah s.a.w. called out to him and said: “Verily the mosque is not an appropriate place for urinating nor a dirty place. It is a place for the remembrance of Allah, solat and reciting the Quran.” Then Rasulullah s.a.w. asked someone to bring him some water and he poured the water over it.” [Hadith reported by al-Bukhari and Muslim]

Beloved Jemaah,

When we reflect upon this hadith, we cannot deny that the companions had good intentions of wanting to prevent the Bedouin from urinating in the mosque, so as not to dirty the mosque. However, their actions could have also caused him to run in fear and that might have caused the urine to be splashed in more areas of the mosque. It could have also caused harm for the Bedouin. The negative consequences in preventing him from urinating in the mosque were thus more than the negative consequences of allowing him to continue to urinate. It is with this wisdom that Rasulullah s.a.w. had ordered the companions to let the Bedouin finish urinating.

Friday Jemaah,

In our efforts to develop the traits of hikmah, Al-Hilm or politeness as well as Al-Anah or calmness, we need to be equipped with knowledge. Let us increase our efforts in reading

and studying the many books, and make it a habit to read extensively. At the same time, seek guidance from trained and accredited teachers. May Allah s.w.t. make it easy for us to adorn ourselves with *Al-Anah* in our actions and speech. And hopefully by doing so, we are able to follow the footsteps of our beloved Prophet s.a.w.

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