



Majlis Ugama Islam Singapura

Friday Sermon

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**“Enhancing Our Understanding of the Meaning of Wisdom
as mentioned in the Quran”**

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

Blessed Friday Jemaah,

Let us fill our hearts with taqwa to Allah s.w.t. with the highest level of taqwa. Hold true to the rope of Allah s.w.t. and love one another. May we be placed among the believers and those who have hikmah (wisdom).

Jemaah,

When we open the Quran, we will find one word that is often mentioned by Allah, The Most Wise. This word appears almost 20 times in the Quran. Sometimes it is paired with the word *al-kitab*, and at times it is on its own. The word that I am referring to is *al-Hikmah*. Allah s.w.t says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



Meaning: *“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”* [Surah al-Nahl, verse 125]

Blessed Jemaah,

The verse that was recited earlier is a divine reminder for our beloved Prophet Muhammad s.a.w. as well as for his ummah to be conscious of two important matters when spreading the message of Islam. Firstly, the objective that we want to achieve. The verse firmly states that our objective should be for Allah, and we do good deeds to please Him and to gain His mercy. Hence, the intention and aim of a true believer (mukmin) when spreading dakwah is to lead and guide a person to God. Not for

other purposes such as leading the person to other paths or specific agendas.

The second matter that a mukmin should bear in mind when making dakwah and calling others to Islam is to do it with wisdom and contemplating on the most effective approach.

However, when is one considered successful in ensuring that one's speech and actions are full of wisdom (*hikmah*)? According to scholars, one is successful in achieving *hikmah* when one is able to place something in its place accordingly.

Thus, it is clear that a person who is wise in his conduct when interacting with others will never be at a loss. A mukmin will always ensure he is wise in his interactions, and will strive to ensure that what he does or says is easily understood and accepted by others. Let us study how Allah s.w.t. emphasised that His words can be easily understood and grasped by the human mind. Allah says (لقوم يعقلون) and (لقوم يتفكرون): meaning: "For a rational person" and "for the people that can think."

Hence, let us study and apply the approach of the Quran in our actions, interactions and speech accordingly. Often we deliver or say something to others because we feel it is a pertinent matter and that we are obligated to do so. However sometimes in doing so, we may forget to think of the long-term consequences, the feelings of others and their perspectives.

For example, imagine when you are praying and the jemaah praying beside you has forgotten to switch off his phone, or at least switch it to *silent mode*, and his phone rings while praying in congregation. How would you react towards him? Would you scold him immediately after solat? Or would you just keep quiet?

Let us reflect upon the wise approach of Prophet Muhammad s.a.w., when a companion, Mu'awiyah ibn al-Hakam al-Sulami r.a., recited a supplication for a man who sneezed, while Mu'awiyah was standing in prayer by saying: "*Yarhamukallah*". Pay attention to the manners of Rasulullah s.a.w. in reprimanding Mu'awiyah after praying. Mu'awiyah said: *After Rasulullah s.a.w. completed his prayers, I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me – he said:*

إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ ، إِنَّمَا هُوَ التَّسْبِيحُ
وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ

Meaning: "*This prayer is not the right place for any of the people's speech, rather it is tasbeeh, takbeer and recitation of Qur'aan.*" (Hadith reported by Muslim)

According to Imam Nawawi *rahimahullah*, this hadith shows that the approach taken by Rasulullah s.a.w. in educating a person who is not aware is not by scolding or criticising the person.

Instead, one should use a gentle approach that is full of wisdom.

Jemaah,

Realise that those who commit mistakes because of ignorance do not fall within the same category as those who commit a mistake when they already know that it is wrong. Sometimes the situation calls for a person to be firm, and at times, a gentle approach is more effective. At times, keeping quiet is better especially if by voicing our opinion or by trying to guide someone, it can lead to a bigger problem when compared to the benefit that we hope to achieve.

A Muslim must be smart in choosing the right approach in guiding others to God. Hence, efforts to guide a person to Allah must be done appropriately, taking into consideration the situation, the level of the person's understanding, and how he would accept the advice, and also his level of obedience towards Allah.

Beloved Jemaah,

Another aspect that a person who incorporates wisdom in interacting and mixing with others is when he debates and discusses with others. In this matter, he will ensure that he chooses the most appropriate approach possible. Especially when dealing with someone of a different perspective and orientation. If he feels there is a need to discuss and debate

certain matters, then Islam allows for this but there are conditions to be observed. One must choose his words wisely, be conscious of his actions, body language, and managing his emotions when presenting his arguments and evidences. The final objective is not to determine the winner and loser. The objective that we are all striving for is to find the truth and to guide others to the path of God. This is the pinnacle of adab practised by the scholars when they faced issues of ikhtilaf.

Imam Al-Syafie reported: “I have never debated intellectually with someone, except that I have the least concern of whether I win the the debate or otherwise”.

MashaAllah. This is an approach full of wisdom that we seek to aspire. It is a far cry from the situation we are witnessing today. Sometimes people end up fighting, insulting, and belittling others on social media, just to defend an invalid point. Nauzubillah min zalik. InsyaAllah, our following khutbahs will address other aspects of wisdom.

Blessed Friday Jema'ah,

While we bask in the joy of Eid festivities, let us not forget our brothers and sisters who are deprived of their celebrations in this noble month, due to the wars and chaos that are currently happening. We have seen, through the news reports, the heartbreaking situations of the Syrian refugees. They have lost their shelter, peace and security. We have also seen the agonizing pictures of the refugees that have drowned to death.

We are most grateful to Allah that we have been blessed with peace and security in this country, and we pray that Allah will continue to protect us all. However, at the same time, we should also continuously pray for the safety and protection of our brothers and sisters in faith – those in Syria and also those who are in similar situations, no matter where they may be. Let us offer our assistance to official organisations who are managing efforts to extend a helping hand to these refugees. May Allah restore peace to those affected, and may He also bless us with tranquillity and security. Amin Ya Rabbal 'Alamin.

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.