



Khutbah Aidilfitri

Majlis Ugama Islam Singapura

25 June 2017 / 1 Syawal 1438

ISLAM RESPECTS LOCAL CULTURE

الله أكبر × ٩ كالي

الله أكبر مَا تَعَالَتْ أَصْوَاتُ النَّاسِ بِالتَّكْبِيرِ

الله أكبر مَا تَفْتَحَتْ أَبْوَابُ السَّمَاءِ فِي هَذَا الصَّبَاحِ الْكَبِيرِ

الله أكبر مَا تَنَزَّلَتْ عَلَيْنَا رَحْمَةُ إِلَهِ الْعَالِيِّ الْقَدِيرِ

الله أكبر مَا تَقَارَبَتْ قُلُوبُ الْمُسْلِمِينَ فِي هَذَا الْيَوْمِ الْمُنِيرِ

الله أكبر ، الله أكبر ، الله أكبر ،

لَا إِلَهَ إِلَّا اللهُ وَ اللهُ أَكْبَرُ ، اللهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ .

الْحَمْدُ لِلَّهِ الَّذِي أَمَدَّ أَوْلِيَاءَهُ بِالتَّوْفِيقِ ، وَأَلْهَمَهُمْ كَلِمَةَ الْحَقِّ

وَالْتَّصِدِيقِ ، وَأَرشَدَهُمْ إِلَى أَوْضَحِ مَحَجَّةٍ وَطَرِيقٍ ، وَجَعَلَهُمْ

بِرَحْمَتِهِ خَيْرَ أُمَّةٍ وَفَرِيقٍ ، أَحْمَدُهُ عَلَى النِّعْمَةِ الَّتِي بِهَا حَبَانَا ،

وَأَشْكُرُهُ عَلَى الْمِلَّةِ الَّتِي بِهَا هَدَانَا .

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ، اَللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ وَمَنْ اهْتَدَى بِهَدْيِهِ
أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ
وَطَاعَتِهِ.

My dear Brothers and Sisters,

On this glorious morning, let us praise Allah s.w.t. for the blessings and opportunity to perform our rituals, and to receive an outpour of mercy throughout the month of Ramadan. Hopefully all the good deeds and acts of worship that we have dedicated to God during Ramadan will be a motivation that would help us to remain cautious and persistent in seeking His blessings for the rest of the year. Hopefully the devotion which we have shown during the last Ramadan will continue to be our adornment, as mentioned by Allah s.w.t. in verse 26 of Surah Al-'Araf:

يَبْنَىءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ
التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

Which means: "O Children of Adam! We have provided you with clothing to cover your bodies, and also as adornment. But the

clothing of piety – that is best. These are some of God’s revelations, so that they may take heed”.

My dear brothers and sisters,

At this very moment in time, many of us here are in our beautiful traditional outfits, as per our tradition in celebrating Eidulfitri. This is in accordance with the Sunnah of the Prophet which encourages us to celebrate Eid with joy and festiveness. Saidatina Aisha r.a. was reported to have said:

وَاللَّهِ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُومُ عَلَى بَابِ حُجْرَتِي
- وَالْحَبَشَةُ يَلْعَبُونَ بِحِرَابِهِمْ فِي مَسْجِدِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
يَسْتُرُنِي بِرِدَائِهِ لِكَيْ أَنْظَرَ إِلَى لَعِبِهِمْ

Which means: “ *By Allah, I have seen the Prophet standing at the door of my house, and the people of Abyssinia were playing with their spears in the Prophet’s Mosque. The Prophet then covered me with his shawl so that I could watch their performance.*” [Hadith reported by Imam Al-Bukhari and Muslim]

In another narration, it was further explained that this incident took place on the day of Eid. It was reported that when Saidina Umar r.a. saw the performance and dancing taking place in Prophet’s mosque, he did not approve of it as he felt it was not suitable to act as such in the mosque. The Prophet however ordered Saidina Umar to let them be, and to continue celebrating according to their own customs and traditions.

Subhanallah! Jemaah, this story shows us the beauty of our religion. In encouraging us to celebrate eid or Hari Raya with festiveness, Islam did not set a particular way in celebrating this day. As long as it meets the basic religious guidelines and good ethics are observed, then it is allowed. Every race has its own customs and culture. The Arabs have their own customs and their culture. Likewise, the Malays, Indians and Chinese also have their own customs and cultures.

The celebration of Eid differs from one Muslim community to another. This symbolizes the flexibility of Islam and how it remains relevant to any culture. Islam guides its followers to observe good ethics and values, without forcing them to neglect or forsake their local customs and culture.

Brothers and sisters, the desire to live a more Islamic lifestyle is a positive development. It symbolizes one's spiritual and religious commitment, and one's constant strive towards God's pleasure and blessings. However, being Islamic does not mean that we should abandon our customs and cultures which do not run contrary to Islamic principles. Seeking forgiveness amongst ourselves is a practice which is highly encouraged in the Quran. God has said in the Quran:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ
وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

“Those of you who have affluence and means should not refuse to give to the relatives, and the needy, and the emigrants for the sake of God. And let them pardon, and let them overlook. Do you not love for God to pardon you? God is All-Forgiving, Most Merciful”. [Surah An-Nur, ayat 22].

Given the hectic lifestyle of today's world, Hari Raya usually serves as an opportunity for us to meet and rekindle our relations with our relatives and friends. Is it then not the best time for us to forgive and seek forgiveness from each other?

This practice is also in line with the spirit of Eidulfitri, which calls for one to return to the state of purity and to purify one's self from all sins. Hence, when we meet our family and friends, we seek their forgiveness with the hope that we can achieve the purpose of celebrating Eid, which is not only to obtain Allah's forgiveness, but also to seek forgiveness for all our wrongdoings and hurtful actions towards others. This culture of seeking forgiveness during Eid, would help to keep our egos in check, as we become more willing to forgive and seek forgiveness from others. This is hence very much in line with the Islamic principles, as it strengthens the relationship between

family and friends. My dear jemaah, we need to take note that as long as there is no explicit prohibition in the religion of a particular culture or practice, then such practise is allowed in Islam.

Allahu Akbar, Allahu Akbar, Allahu Akbar,

Allahu Akbar Wa Lillahil Hamd

Ma'asyiral Muslimin Wa Zumratal Mukminin

This is Islam! It recognizes the role of local customs and practices. There is even an Islamic legal maxim which states that "*customs could be a determinant [of a law]*" when there is no clear guidance from the religious texts. This religious principle intends, among other things, to ensure that one can remain confident of one's faith, and at the same time continue to hold on to one's customs and culture that are in line with Islamic principles. Thus, Muslims in the Malay archipelago, for example, should never feel that they cannot be a perfect Muslim if they do not leave their customs or culture, or because they live far from Mecca and Medina.

History has proven that when Islam arrived in the region, Islam did not eliminate the local culture as long as it is consistent with religion. Islam appreciates all forms of culture, art and literature. Even the Qur'an itself has been studied from a literary point of view, because of the beauty of its language. Islam teaches us that our love for our religion is not in conflict with our love for the

country, race and culture. In a Hadith narrated by Ibn Hibban, there is the story of a sahabi by the name of Fudaik. He had asked the Prophet's s.a.w. on the need to migrate to Medina. He asked the question as he wanted to remain with his people who are not Muslims. Prophet s.a.w. said:

يَا فُذَيْكَ أَقِمِ الصَّلَاةَ، وَآتِ الزَّكَاةَ وَاهْجُرِ السُّوءَ، وَاسْكُنْ مِنْ أَرْضِ
قَوْمِكَ حَيْثُ شِئْتَ

Which means: “O Fudaik, establish your prayers, perform your zakat, and stay away from vices. And continue to reside in the country of your countrymen as you wished.” [Hadith reported by Ibn Hibban]

In another narration, the Prophet s.a.w. said:

الْبِلَادُ لِلَّهِ وَالْعِبَادُ لِلَّهِ وَحَيْثَمَا أَصَبْتَ خَيْرًا فَأَقِم

Which means: “All land is Allah’s land, and all humankind is God's servant. And wherever you find goodness, then (you may choose to) settle there.” [Hadith reported by Imam Ahmad].

These hadiths give us a clear guidance. They seek to clarify that one can live as a good Muslim no matter where one is. In fact, he will also do his best to contribute to the welfare of the local community. Through his contributions and the goodness that he extends to others, his kindness will be appreciated and presence will be felt by everyone around him.

Allahu Akbar, Allahu Akbar, Allahu Akbar,

Allahu Akbar Wa Lillahil Hamd

Brothers and Sisters,

This religious guidance which I have just explained, must be thoroughly understood. This is because when a believer fails to appreciate it, it would result in him trying to impose a foreign custom and culture on a community that already has its own set of practices and traditions. It would be even more problematic, if he concludes that what is foreign is definitely more Islamic.

Such attitudes usually arise from being easily fascinated by something new and something that differs from the norm. For example, Singapore has developed a work culture that strives for good productivity, high quality, so much so that by the grace of God, we have successfully developed a country that is admired by the international community. Surely this work culture, which is practised widely in the Singapore society, is in line with the teachings of the Prophet. It is also in line with our communal culture that encourages the spirit of *gotong royong* or cooperation in all aspects of life.

This is the norm of our society that we have shaped together. Just look at how we go through Ramadan every year. Even when we are fasting, we have never made it a reason for us to laze and be unproductive during Ramadan.

Therefore, jemaah, let us appreciate and preserve the good tradition and culture that we already have, as they do not

conflict with our religious teachings. Do not be easily impressed by external influences and practices. Islam is not strengthened by merely dressing like how others do, or speaking in their language and accent.

Instead, what gives glory to religion and society are true understanding, comprehension, knowledge, determination, good character, clear objectives and togetherness. These are the values that should be part of our culture and identity.

Hence, we need to always be wary and discerning of calls and claims from unsure sources. This is especially true in today's landscape of advanced technology and the widespread use of social media. There are individuals out there who try to detach the values of rahmah and goodness portrayed by the Prophet s.a.w. from the Islamic teachings. Without a proper understanding of the religion, it is possible for us to be deceived by such manipulations. There are those who are influenced by calls to participate in conflicts, wars and acts of violence. Such acts do much injustice to the purity of our religion. It also affects the good name of our religion and creates confusion on what Islam truly represents. All our efforts as a community can be so easily affected and even sidelined by the acts of those who seek to cause chaos and bloodshed.

Allahu Akbar, Allahu Akbar, Allahu Akbar,

Allahu Akbar Wa Lillahil Hamd

Dear jema'ah,

Let us play our collective role in preserving the good name of our religion. Let us enliven the values of rahmah which we have nurtured throughout Ramadan, and throughout our lives. Let us preserve the purity of our religion. Let us change the perceptions of those who view our beloved religion in a negative light. Thus, if we were to know of people who have disclosed their intentions to commit acts of violence, then we need to seek help as soon as possible before they fall deeper into this problem, and before it is too late.

May God bless our efforts to ensure that our family acquires the right teaching and religious guidance inshaAllah. Amin Ya Rabbal 'Alamin.

Allahu Akbar, Allahu Akbar, Allahu Akbar,

Allahu Akbar Wa Lillahil Hamd

بَارِكْ اللَّهُ 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 اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَاسْتَغْفِرُوهُ فَيَا
فَوْزَ الْمُسْتَغْفِرِينَ وَيَا نَجَاةَ التَّائِبِينَ.

Second Khutbah

25 June 2017 / 1 Syawal 1438

الله أكبر 7x

الْحَمْدُ لِلَّهِ الَّذِي أَعَادَ الْأَعْيَادَ وَكَرَّرَ. أَحْمَدُهُ سُبْحَانَهُ أَنْ
خَلَقَ وَصَوَّرَ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
شَهَادَةً يَتَّقُلُ بِهِ الْمِيزَانَ فِي الْمَحْشَرِ. اَللَّهُمَّ فَصَلِّ وَسَلِّمْ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ الْفَائِزِينَ بِالشَّرَفِ
الْأَفْخَرِ.

أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا
وَأَنْتُمْ مُسْلِمُونَ.

وَصَلُّوا عِبَادَ اللَّهِ عَلَى رَسُولِ الْهُدَى وَخَيْرِ الْوَرَى فَقَدْ
أَمَرَكُمْ بِذَلِكَ الْمَوْلَى جَلَّ وَعَلَا حَيْثُ قَالَ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ
يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا.

اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى رَسُولِكَ الْمُجْتَبَى وَنَبِيِّكَ الْمُصْطَفَى
سَيِّدِنَا مُحَمَّدٍ أَفْضَلِ الْخَلْقِ وَخَيْرِ الْوَرَى. وَعَلَى آلِهِ وَصَحْبِهِ
أَهْلِ الصِّدْقِ وَالْوَفَى.

اللَّهُمَّ وَارِضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ
وَعَلِي، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقَرَابَةِ أَجْمَعِينَ وَتَابِعِيهِمْ إِلَى
يَوْمِ الدِّينِ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَغَافِرُ
الدُّنُوبِ وَالْخَطِيئَاتِ. رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ
هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ. رَبَّنَا
آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
وَأَدْخِلْنَا الْجَنَّةَ مَعَ الْأَبْرَارِ. يَا اللَّهُ يَا عَزِيزُ يَا غَفَّارُ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ، وَإِيتَاءِ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ،
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوا لَهُ عَلَى نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ
مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَذِكْرُ اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.