



Majlis Ugama Islam Singapura

Friday Sermon

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The Spirit of Being Merciful with Others

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ بَشِيرًا وَنَذِيرًا
وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ
وَصَفِيُّ اللَّهِ مِنْ خَلْقِهِ وَحَبِيبُهُ إِمَامُ الْأَنْبِيَاءِ وَسَيِّدُ الْمُرْسَلِينَ اللَّهُمَّ
صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا كَثِيرًا.
أَمَّا بَعْدُ فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ

Blessed Friday Jemaah,

Have taqwa in Allah by obeying all of His commands and refraining from what He has prohibited upon us. May Allah help us in manoeuvring this life that is full of trials.Amin!

Beloved Jemaah,

Last Friday, we discussed the mercy that Prophet Muhammad s.a.w. had for the entire Muslim ummah. Today, we will talk about another aspect of mercy or rahmah that was displayed by

Rasulullah s.a.w. towards others, regardless of their religious beliefs.

Jemaah,

Rahmah is a very important trait to have when interacting with other people. It is a medium for building a community that can live in peace, harmony and prosperity, especially in the context of a plural country like Singapore.

Our beloved messenger, Prophet Muhammad s.a.w., was full of mercy. And he reflected this wherever he went. While speaking to those older than him, he would engage them with rahmah. When spending time with children, he would attend to them with rahmah. And when he interacted with those from different faiths, he would colour his interactions with love, wishing for prosperity and peace upon them.

In the Quran, Allah s.w.t. highlighted an important principle that Muslims should adhere to when interacting with friends of different religious beliefs: we have to be kind and fair to them. Allah s.w.t. says in Surah Al-Mumtahanah, verse 8:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Meaning: *“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes -*

from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

The verse describes that a Mukmin should be just in his dealings with other individuals, even if they are of a different faith. It is on this basis and principle that we read of many ahadith that record how Rasulullah s.a.w. acted with justice in his dealings with non-Muslims. In fact, there is a story that I would like to share for us to reflect upon.

During the time of Rasulullah s.a.w., there was a Muslim who was caught stealing. In order to save him from being punished, some people tried to push the blame on a non-Muslim who was not at all involved in the crime. They then brought the issue to Prophet Muhammad s.a.w. And thus, Allah revealed several verses to explain the situation. Allah s.w.t. says in surah An-Nisa' verse 105:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ
وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

Meaning: *“Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.”*

This revelation was sent not just to clarify the situation, but also as a guidance for all Muslims that Allah s.w.t. commands all to act justly and with mercy to all of humanity, regardless of skin colour, looks and race.

Jemaah,

In today's advanced world that is full of challenges and technological advancements, we cannot deny that technological developments have their benefits. However, it also proves as a challenge, and can in fact cause numerous problems if we are not smart in managing it well.

For example, we often witness how some individuals will resort to using religion to spark hostility and enmity between individuals in the community. Quranic verses and ahadith are being interpreted literally, without analysing and understanding the context and background behind the revelation. This then results in enmity between the different races because of this misconstrued understanding of religious texts.

In fact, we have heard and read of cases involving individuals who become extreme, taking to violent measures and causing deaths. They allow those who have different opinions than them to be killed, regardless of whether the person is a Muslim or otherwise.

Does this adhere to the mercy and justice that is shown by Prophet Muhammad s.a.w.?

Allah strongly forbids enmity and murder. Let us reflect on what Allah says in surah al-Maidah verse 32, which means: *“whoever kills a person—unless it is for murder or corruption on earth—it is as if he killed the whole of humankind; and whoever saves it, it is as if he saved the whole of humankind.”*

Blessed Friday Jemaah,

From today’s sermon, we can conclude:

First, relationships that transcend racial and religious lines are encouraged as they lead to prosperity and peace for all, as long as they do not come in conflict with the principles of our religion.

Second, when evil and oppressive acts are committed, whether by Muslims or non-Muslims, they should be dealt with justly and fairly.

That is the mercy sought by Allah, and is the kind of mercy shown by Rasulullah s.a.w. throughout his life. May we be able to emulate the mercy shown by Prophet Muhammad s.a.w. when we interact with others, so that we can all enjoy the harmony and prosperity of our country together. Amin.

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.