



Majlis Ugama Islam Singapura

Friday Sermon

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Being Merciful to the Earth, Allah's Creation

أَلْحَمْدُ لِلَّهِ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا،
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا،
وَخَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ يَبْتَلِيهِ فَجَعَلَهُ سَمِيعًا بَصِيرًا، ثُمَّ
هَدَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ، وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا
عَبْدَهُ وَرَسُولَهُ، 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,

On this blessed Friday, let us strive together to boost our takwa in Allah by being obedient to Him and to abstain from sins. May we gain His guidance in living our lives, amin.

Jemaah, over the past two weeks, the sermons have highlighted the need to be merciful towards humanity. Today,

let us take some time to understand the importance of being merciful towards our environment – the earth and the animals. These are also part of Allah's creations.

Beloved Jemaah,

Allah s.w.t. has bestowed us with the earth and all of its resources. We should realise that it is not just a gift for us, but also a responsibility. We have been entrusted to care for it, and we will be held accountable in the hereafter. How have we used this gift or *nikmat*?

Thus, we must conserve and preserve the earth as well as its resources. This includes the flora and fauna, the animals, mineral resources and so on. This is part of the emphasis given in our religion. It is proof that Islam gives much emphasis to anything related to human life.

Friday Jemaah,

If we were to study the beautiful verses of the Quran that mention the environment, we will learn that Allah presents them in a beautiful linguistic manner, in a way that it appeals to a person's conscience and intellect. These verses send an indirect message to us, and that is to preserve the earth so that it remains beautiful and preserved, and that it will continue to benefit all of humanity.

Jemaah, let's think about it. Isn't the earth that we stand on and the clouds that hang above us, akin to a huge house that protects and shelters us? Isn't it also a place for us to seek our sustenance, make a living and the place for us to seek solace after a hard day's work? Surely no sane person will want to destroy their home as well as their source of living?

Hence, if we neglect the earth and fail to put in any effort to conserve it, then we will damage this earth. And the destruction that occurs, according to the Quran, is a result of humankind's reckless and uncaring acts. This is described in surah Ar-Rum verse 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Meaning: *“Corruption has appeared throughout the land and sea by what the hands of people have earned, so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]”.*

Blessed Friday Jemaah,

What I have discussed earlier is related to the earth and the environment. What about our attitude towards other creatures such as animals? According to Islam that is a religion of mercy,

every living thing has been given its own rights which we need to fulfill.

Let us recall an incident that occurred during the time of Prophet Muhammad s.a.w., when an animal complained to him about how it was being treated.

One day our beloved Messenger of Allah entered a farm that belonged to an Ansar, and he saw a camel that was whining. Rasulullah s.a.w approached it and stroked behind its ears until it calmed down and become quiet. The Prophet s.a.w then asked, with his voice raised: *“Who is the owner of this camel”*. An Ansari youth approached Rasulullah s.a.w and said: *“I am the owner, ya Rasulullah.”* The Prophet s.a.w. then said: *“Do you not fear Allah in this animal which Allah has put in your possession? It has complained to me that you starve it and made it tired (from having to work non-stop).”* [Hadith reported by Abu Daud and Ahmad]

Subhanallah! This incident describes the level of mercy instilled in Prophet Muhammad s.a.w., that he was able to understand the feelings and the pain suffered by an animal! This shows the value of rahmah in Islam. Being merciful not just to our family and friends, but also to every living matter, and in fact every creation of Allah.

In another hadith, Rasulullah s.a.w. mentioned a woman who outwardly seemed like a pious woman, and was diligent in her acts of worship. However, she had a horrific habit of mistreating and abusing her pet cat. And Prophet Muhammad s.a.w once said, which means: *“A woman entered Hell because she had imprisoned a cat till it died of starvation. She neither fed it nor freed it so that it could feed itself.”* [Hadith reported Imam Al-Bukhari]

In fact, in another hadith, Rasulullah s.a.w. also told us of the story of a prostitute from Bani Israil who had all her past sins forgiven by Allah just because she had gotten water for a thirsty dog. [Hadith reported Imam Al-Bukhari]

Jemaah,

These stories, and also the khutbahs throughout this month, have all depicted the importance of mercy in the sight of Allah s.w.t. It also emphasises how the aspect of mercy should not be divorced from the life of a mukmin, or a true believer. The more religious one is, the more he should become an individual that is merciful towards those around him, his neighbours and family. A true Muslim should be a source of mercy to the community.

How can we claim to be religious, if our hearts are filled with vengeful thoughts towards others? How can we claim to emulate the Prophet s.a.w., a man full of mercy, when we have hatred towards others just because we differ in fiqh issues which have already been discussed more thoroughly by scholars more learned than us?! Or how can we fight over views on whose akidah is more accurate? How do we explain these when we stand in front of Allah The Creator, The Most Merciful The Most Compassionate, in the field of Mahsyar?

Hence, take a step back and think, reflect on ourselves: have we truly upheld rahmah in our lives, or have we done otherwise? May we attain the protection of The Most Exalted, and may Allah place us among His servants who are always grateful for all of His blessings. And may we emulate and radiate mercy to all of His creations. Amin.

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 يَا
فَوْزَ الْمُسْتَغْفِرِينَ وَيَا نَجَاةَ التَّائِبِينَ.