



Majlis Ugama Islam Singapura

Friday Sermon

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Implement Justice, Fulfil the Rights Among Human Beings

الْحَمْدُ لِلَّهِ الْغَنِيِّ الْحَمِيدِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْمَبْعُوثُ بِالرَّحْمَةِ وَالْقَوْلِ السَّدِيدِ، اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Blessed Friday Jemaah,

Last week, we were reminded of the need to be just to all of Allah's creations. Hopefully, by doing so Allah s.w.t. will increase the takwa in our hearts and help us to fulfil all of His commands and abstain from His prohibitions. Amin Ya Rabbal 'alamin.

Jemaah,

Before Prophet Muhammad s.a.w. was made a messenger of Allah, there was an incident involving a Yemeni trader who sold his goods to a Quraisy trader. However, after the Quraisy trader

received the goods, he refused to pay the promised price. The Yemeni trader reported the incident to the Quraisy leader in Makkah, seeking justice. Seeing this, the Quraisy leaders including Prophet Muhammad s.a.w., who was known as Al-Amin or the trustworthy one, signed an agreement to defend those who have been oppressed even if the oppressor were to come from amongst their people. After he was made a Rasul, Prophet Muhammad s.a.w. said: *“I attended an agreement held at the house of Abdullah bin Jud’an. There is nothing that surpasses my love for the red camel except for this agreement. If I was asked to agree to this agreement after the coming of Islam, I would partake in it.”* [Hadith reported by Al-Baihaqi]

This agreement was known as Hilful Fudhul, which means the agreement of those who were prioritised or honoured.

That was how Islam and the Messenger of Allah uphold the principle of justice among all of humankind. Allah s.w.t. wants us to uphold justice and fairness in all our relations with others. Even if the oppressor is from among our race, religion, or even our own family members, we must defend the oppressed. Allah s.w.t. reminds us in surah An-Nisa verse 135:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تَعْرَضُوا فَإِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Which means: *“O you who have believed, be persistently standing firm in justice, witnesses for Allah , even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.”*

Jemaah, this verse reminds us that the importance of upholding justice should not be blinded by our love for someone. If we are an employer and our employee, who is of the same race or religion, commits a mistake or even a crime that can harm others and him, it is our responsibility to ensure that we try and prevent it from happening. Just as how we do not want others to oppress and be cruel to us, then we should do so for others. In fact, by preventing the person from going on with his bad intentions, we are actually helping him. Hence, there is a hadith of Rasulullah s.a.w. which reminds us: *“Help your brother, whether he is an oppressor or he is an oppressed one. If he is an oppressor help by preventing him from oppressing others. If*

he is oppressed, help him to be free from the oppression.”

[Hadith reported by Imam Al-Bukhari]

Sadly, today we see how some people will defend and condone those who are of the same religious views as them, or from the same group of friends, even if the person is doing something wrong. For example, if he sees a friend shaming, even insulting and oppressing another person of a different religious view, instead of reminding his friend not to do so, he defends and upholds the opinion of his friend! This is not in line with what Islam teaches us. We should not heed our desires and our ego. If our friend is in the wrong, then we have to help him by correcting him.

Friday Jemaah,

Besides that, we should also ensure that in being just to all of humankind, we extend kindness to everyone. As we desire upon others to be kind to us, we should do so to others. Nabi s.a.w. once said: *“None of you will believe until you love for your brother what you love for yourself.”*

Don't you want to be helped, supported and motivated at times when you are down and in need? Hence, with that as an example, that is why as Muslims we should strive to help victims of disasters, no matter their race, religion nor their

citizenship. We empathise and sympathise with anyone who has been tested with all sorts of tragedies, including those affected by terror attacks whether they are in France, Turkey, Ivory Coast or anywhere else. We pray to Allah that He will return the peace, prosperity and tranquillity in them and to retain it for us.

Hopefully by doing so, Allah s.w.t. will make us more just in our thoughts and actions, and eventually, those who are more takwa to Him and earn His pleasure. Amin Ya Rabbal 'Alamin.

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.