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JABATAN AGAMA ISLAM SELANGOR

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“ISLAM IS A RELIGION OF MERCY”

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JABATAN AGAMA ISLAM SELANGOR



"ISLAM IS A RELIGION OF MERCY"

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا
حَسِيبِينَ ﴿٤٧﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I humbly remind myself and respected audience to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all of His prohibitions. May we become servants of Allah *Subhaanahu Wa Ta'aala* whom are pleasing to Him in this world and the Hereafter.

On this noble day, I will discuss upon a *khutbah* titled: "**ISLAM IS A RELIGION OF MERCY.**"

¹ al-Anbiyaa' 21:47

² Aali 'Imraan 3:102



Dear respected audience,

Islam is a religion of mercy that brings *rahmah* to the worlds. *Rahmah* or love and compassion in Islam encompasses all creations, where it is not limited to only humans but include animals, plants, and the entire world. Islam is a religion that truly command its adherents to mutually love and care for fellow creations. In the *hadeeth* of ‘Abdullah bin ‘Amr *radiyAllaahu ‘anhuma*: Rasulullah ﷺ said:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، إِرْحَمُوا مَنْ فِي الْأَرْضِ
يَرْحَمَكُم مَّن فِي السَّمَاءِ

“The merciful are shown mercy by Ar-Rahmaan. Be merciful on the earth, and you will be shown mercy from Who is above the heavens.”

(at-Tirmidhi)

Shaykh Nawawi al-Bantani mentioned in his book ‘*Nasaa’ih al-‘Ibaad*’ when explaining this *hadeeth* that those that are merciful towards the creations on earth, namely humans and animals. He called for people to have compassion for all of the creations of Allah *Subhaanahu Wa Ta’aala* according to one’s level best, even towards creations that are void of intellect, with genuine love and supplicate in obtaining abundant *rahmah* and forgiveness from Allah *Subhaanahu Wa Ta’aala*. With that, we will attain mercy from the residents of the heaven, namely the angels whose population is far greater than those on earth.

Al-Mubarakfuri mentioned in the explanation of at-Teebi in the book ‘*Tuhfat al-Ahwadhi*’ regarding the same *hadeeth* where he stated that the statement ‘those creations on earth’ (مَنْ فِي الْأَرْضِ) includes all types of



creations, so have mercy on those that are good or even those that are *faajir* (immoral), those having *'aql* (intellect) and even those that are *jaahil* (ignorant), and also upon wild animals or birds.

Dear beloved audience,

Compassion or doing good to animals is an *'ibaadah* (worship) unto Allah *Subhaanahu Wa Ta'aala*. There are a plethora of *nusoos* (religious texts) indicating it as good deeds, moreover it can become the cause for the expiation of sins and increase in *darajah* (degree) in the Sight of Allah *Subhaanahu Wa Ta'aala*. In the narration of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ mentioned about a man who was very thirsty that he went down the well to fetch water. When coming out of the well, he saw a dog with its tongue sticking out, licking the ground because of thirst. He felt sorry for the animal that he went back down the well and filled up his shoe with water, and carried it with his mouth while getting out of the well. He then gave the water to the dog to drink. That noble effort undertaken by the man had caused his sins to be forgiven. Moreover, in the narration of 'Abdullah ibn Dinaar and ibn Hibbaan, it was mentioned that the man was granted *jannah* (paradise) due to his noble deed. The Companions that heard this story asked Rasulullah ﷺ:

يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ فِي كُلِّ كَبِدٍ
رَطْبَةٌ أَجْرٌ

“O Allah’s Messenger! Is there a reward for us in serving (the) animals?” He ﷺ replied, “Yes, there is a reward for serving any animate.”

(al-Bukhaari)

On the contrary, whoever does not render kind treatment to animals and even mistreat them, that could be the reason to incur the wrath of Allah



Subhaanahu Wa Ta'aala and thrown into the Hellfire. In the *hadeeth* of 'Abdullah ibn 'Umar *radiallaha 'anhuma*, recorded by Imaam al-Bukhaari, Rasulullah ﷺ had mentioned the story of a woman that was thrown into the Fire for locking up a cat without feeding it with food and water until it dies out of hunger, instead of setting it free to find food for itself.

Dear blessed audience,

The enforcement of the Animal Welfare Act 2015 (Act 772) that imposes harsh punishment including imprisonment upon those guilty of mistreating animals in this country is still seen as unsuccessful in curbing cruelty against animals. A news report from *Sinar Harian* dated 26th March 2023 had listed cases of cruelty to cats, as follows:

- November 2019 - a video had gone viral where a man had placed a pregnant cat inside the dryer at a self-service laundromat;
- May 2020 - a video recording depicts the brutal act of a group of women abusing and stepping on a kitten to death;
- February 2021 – a cat was found dead in a tragic state with its feet missing, believed to have been hacked by irresponsible individuals;
- March 2023 – a man had adopted a kitten and fed it to his pet python;
- March 2023 – dozens of skeletons, carcasses, pieces of organs, and ground meat believed to be a case of cat cruelty were discovered in a condominium in the city.

All of the cases mentioned were specific to cats, however there were also cases of cruelty inflicted upon pets or stray animals such as dogs, and even against wild animals. According to *Harian Metro's* report dated 25th October 2021, a number of wild monkeys were found dead, believed to have been poisoned. Cruelty upon animals occur when they are not fed or given water, left behind by its owner after moving to a different location, filthy



shelter area, tied with a short chain, and continuous exposure to hot and rainy weather.

O respected Muslims,

Verily, Islam has instilled the concept of *ihsaan* (kindness), good treatment, and affection in living with respect to all creations. The Muslims, since the messengership of Rasulullah ﷺ who is deemed as 'mercy to the worlds', had long worked towards defending human and animal rights with all sorts of violations such as slavery, oppression, murder, and many others. At that time, no one else would be aware of these matters until way later when institutions, bodies, and organizations were established to protect, defend, and preserve the welfare of animals.

Rasulullah ﷺ had reminded us in the *hadeeth* of ash-Shareed *radiallahu 'anh*, recorded by Imaam an-Nasaa'i, that whoever kills a sparrow (*usfur*) not for the purpose of eating or to benefit from, then it will complain to Allah *Subhaanahu Wa Ta'aala* on the Day of Resurrection. Rasulullah ﷺ had taught us through the *hadeeth* of Shaddaad bin 'Aws collected by Imaam Muslim that whoever wants to hunt or slaughter an animal, then he must perfect it in the best manner by sharpening the knives and facilitate in the slaughtering. When Rasulullah ﷺ saw a camel that was skinny, as mentioned in the narration collected by Imaam Abu Dawood on the authority of Sahl ibn al-Hanzhaliyyah *radiallahu 'anh*, he ﷺ said: **"Fear Allah regarding these dumb animals. Ride them when they are in good condition and feed them when they are in good condition."**

Abu Dharr *radiallahu 'anh* narrated that Rasulullah ﷺ mentioned a *hadeeth Qudsi* where Allah *Subhaanahu Wa Ta'aala* stated:



يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ
مُحَرَّمًا فَلَا تَظَالَمُوا

“O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.”

(Muslim)

Dear honorable audience,

To end this sermon, let us altogether internalize and derive lessons as follows:

1. The Muslims must remain cognizant that Islam is a religion that brings *rahmah* to all creations, whether humans, animals, plants, and the worlds.
2. The Muslims must comprehend that being affectionate and kind treatment of animals is *‘ibaadah* that can attain His Pleasure, while its negligence can incur the wrath of Allah *Subhaanahu Wa Ta’aala*.
3. The Muslims must realize that the issue of animal abuse and cruelty can be curbed by cultivating *ihsaan*, as well as creating awareness within the society.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا
فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴿٣٨﴾

“And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.”

(al-An'aam 6:38)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ
تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

THE SECOND KHUTBAH



الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزِّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحْحَةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعَكَوْ اَمِيْرِ شَاهِ ابْنِ
السُّلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْضُفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

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رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.