



جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

***ISLAM IS A
RELIGION OF
MERCY***

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Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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***



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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: Rasulallah ﷺ
said:

“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

'*aq*l (intellect) and even those that are *jaahil* (ignorant), and also upon wild animals or birds.

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:

“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 *radiyAllaahu ‘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.**

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.

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
radiyAllaahu ‘*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
radhiyAllaahu ‘anh, he رضي الله عنه

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

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

(Muslim)

**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.


“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)



**THE SECOND
KHUTBAH**



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.




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 our wealth (*infaaq*) 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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

