



Majlis Ugama Islam Singapura

Friday Sermon

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Balance in God's Creations

الْحَمْدُ لِلَّهِ الْغَنِيِّ الْحَمِيدِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الْمَبْعُوثُ بِالرَّحْمَةِ وَالْقَوْلِ السَّدِيدِ، اَللّٰهُمَّ 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 day and moment, let us place our hopes on Allah s.w.t. and ask from Him for strength in our iman and takwa in Him. May we be among those who are always just and fair to others, and are able to fully comprehend what Allah has said in surah Ar-Rahman, verses 7- 9:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

Meaning: *“And the heaven He raised and imposed the balance. That you not transgress within the balance. And establish weight in justice and do not make deficient the balance.”*

The aforementioned Quranic verses are part of surah Ar-Rahman. It is a surah that begins by mentioning the blessings that Allah has bestowed upon His creations whom He loves. It highlights how we are blessed with the revelation of the Quran, access to knowledge and the faculty of thought, as well as sustenance from Allah. All these serve to remind us of our dependency on Allah’s compassion and protection. However, what is also imperative to note is that these verses, which speak of Allah’s blessings, are followed repeatedly by reminders on the concept of a fair balance or *“Al-Mizan”*. What does Al-Mizan mean?

Jemaah,

According to scholars of tafsir, the term *“Al-Mizan”* in the verse refers to justice and balance found in all of Allah’s creations. Everything that Allah The One and The Most High has created on this earth was created with justice and balance. For example, there is balance in the creation of the skies the earth, the ecosystem, and so on. This helps to ensure that life can continue to exist harmoniously.

Jemaah,

It is important for us to study and understand this aspect of balance or “mizaniah” in Allah’s creations. Any imbalances and excesses in using the blessings that Allah has given to us will affect the balance and harmony of the earth. The undesirable consequences will be seen not just in the hereafter, but also as harmful effects to humanity in this world.

For example, one’s health may be affected if one does not practise balance and moderation in one’s diet and lifestyle. A person who does not maintain balance in using natural resources can also cause problems not just for themselves, but for the future generations as well. One such important resource is water. Water is a source of life, and Allah says:

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ.

Meaning: *“and made from water every living thing...”* [Surah Al-Anbiya’: Verse 30]

From the rain that falls upon the earth, Allah brings us life. We are able to sustain ourselves and live comfortably. Animals and plants can also thrive with the existence of water. With rain, areas that are hot will be cooled, and barren lands become fertile again. Allahu Akbar, nothing escapes Allah’s plans.

Jemaah,

At times, we have to reflect upon how we have been managing our water resources. This is especially true in Singapore that has not had to deal with water shortage thus far.

Because it is so easy for us to gain access to clean water, it may make us less careful of our water usage, and less appreciative of the value of clean water. Imagine if this blessing is taken away from us. Imagine how difficult it will be for every one of us? I am confident that many can still recall how we had to face prolonged dry weather several years ago. We saw how the plants and trees were drying up, and we were worried if this would continue.

Hence, the way to be thankful and grateful to Allah for blessing us with water is by appreciating water, and trying our best to use water responsibly, with justice and being balanced in our usage.

Beloved Jemaah,

Let us think about our daily water usage. For example, when we make our ablution (wudhu'), we do not need the tap to be on full blast. As long as we can wash our body parts for wudhu, that is sufficient. When we wash our plates, we do not need to leave the tap running for a long time. It is enough to ensure that the dirt and oil has been washed away, before scrubbing the plates

with soap. We can also choose to install water-saving devices and so on.

These steps may seem very small to some of us. But these small steps can actually lead to significant changes and impact our consumption of water. Imagine how many thousands of litres of water we can reduce if every household begin to implement these small, but meaningful and doable efforts. This is a form of worship. It is our obligation to put in the effort to ensure that Allah's blessings are utilised in a responsible manner, as a sign of our gratitude towards Allah.

And remember what Allah says; if we are grateful to Him, He will increase His blessings for us. So, let us strive to save water in all aspects of our life. Remember that every effort we take in trying to save water is a noble act in the sight of Allah, and will contribute to the well-being of the community.

Let me end the sermon by sharing a supplication that the Prophet s.a.w. recited after drinking:

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ، وَلَمْ يَجْعَلْهُ مِلْحًا
أُجَاغًا بِذُنُوبِنَا

Meaning: *“All praise belongs to Allah who have given us a drink from water that is tasteless and refreshing, and did not make*

the water salty and bitter because of our sins.” [Hilyah al-Auliya’]

We ask from Allah s.w.t. that He grants us prosperity and safety for ourselves, our families and our country, from disasters and misfortune. 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 فَيَا
فَوْزَ الْمُسْتَغْفِرِينَ وَيَا نَجَاةَ التَّائِبِينَ.