

FRIDAY SERMONS

on the Environment



FRIDAY SERMONS

on the Environment



Yayasan Leuser Internasional
www.leuserfoundation.org

DEKLARASI LEUSER



... هو الذي خلق لكم ما في الارض جميعا

"Allah yang Maha Kuasa telah menciptakan bumi dengan segala isinya untuk kepentingan hidupmu
(QS Al-Baqarah,29)

Bahwa sesungguhnya lingkungan alam dengan ekosistemnya adalah ciptaan Allah Swt. untuk dimanfaatkan bagi keselamatan dan kesejahteraan umat manusia. Oleh karena itu lingkungan alam dengan ekosistemnya serta sumber daya hayati dan non-hayati yang terkandung di dalamnya harus dijaga, dilindungi dan diupayakan kelestariannya.

Ekosistem Leuser dengan segala sumber daya hayati dan non-hayati, plasma nutfah, flora, fauna serta fungsi ekologisnya adalah milik Allah yang dititipkan pada tangan manusia dan merupakan salah satu khazanah bangsa Indonesia yang sangat tinggi nilainya, perlu dipertahankan ketuhanan dan kelestariannya.

Majelis Ulama Indonesia Propinsi Daerah Istimewa Aceh, Lembaga Adat dan Kebudayaan Aceh, Majelis Pendidikan Daerah Propinsi Daerah Istimewa Aceh sebagai institusi masyarakat Daerah Istimewa Aceh, setelah melakukan Muzakarah tentang Pelestarian Sumberdaya Alam dan Pengelolaan Ekosistem Leuser bagi Kesejahteraan Manusia tanggal 12 - 13 Agustus 1997 di Banda Aceh merumuskan "Deklarasi Leuser" sebagai berikut :

1. Ekosistem Leuser dengan segala sumber daya alam hayati yang terkandung di dalam dan di lingkungannya adalah milik Bangsa Indonesia yang harus dijaga dan dipertahankan sebagai amanah Allah Swt. dan titipan untuk generasi mendatang secara turun temurun.
2. Seluruh Ulama, Penuka Adat, Pemimpin Masyarakat, dan masyarakat pada umumnya wajib dan bertanggung jawab untuk melakukan segala upaya mempertahankan, menyelamatkan, melindungi dan melestarikan Ekosistem Leuser secara utuh.
3. Kebijakan dan tindakan pemanfaatan sumber daya alam yang terdapat dan terkandung di kawasan Ekosistem Leuser haruslah berdasarkan kaidah-kaidah agama dan ketentuan hukum yang berlaku, serta berdasarkan kaidah ilmu pengetahuan dan nilai - nilai adat serta budaya masyarakat di sekitarnya.

Kami para Ulama, Pemuka Adat dan Pemimpin Masyarakat Propinsi Daerah Istimewa Aceh :

PROF. TGX. ALI HASMY

PROF. DR. SYAMSUDDIN MASBUDI

H. BUSTANIL ARJINI

H. TEUKU DJOHAN

H. A. R. RAMLY

TGX. H. SOFYAN HAMZAH

PROF. TEUKU SYAMSUDDIN

PROF. DR. DAYAN DAWOOD MA

DR. SAIFWAN IDRIS MA

TGX. H. IBRAHIM XAO

PROF. DR. M. ALI BASYAH AMIN MA

H. SA'ED MUIDHAHAR AHMAD

PROF. DR. IBRAHIM HASAN

FRIDAY SERMONS

ON THE ENVIRONMENT

ISBN 978-602-95896-2-7

WRITER

Prof Dr. Tgk. H. Muslim Ibrahim, MA - Head of MPU Aceh

Tgk. H. Faisal Ali - Vice Head of MPU Aceh

Drs. Tgk. H. Ismail Yacob – Head of Syuyukh Council, Aceh

Drs. Tgk. H. Gazali Mohd. Syam - MPU Aceh

Drs. Tgk. H. A. Rahman Kaoy – Vice Head of Aceh Adat Council

Drs. H. Syamsul Rijal, M. Ag – Head of Commission C, MPU Aceh

Drs.H. RA. Syauqas Rahmatillah, MA - Member of MPU Aceh

Dr. Tgk. H. Abdul Gani Isa, SH, M.Ag – Experts of MPU Aceh

Revision Team

Prof Dr. Tgk. H. Muslim Ibrahim, MA - Head of MPU Aceh

Tgk. H. Faisal Ali - Vice Head of MPU Aceh

Cut Dian Trisniasih, SS – Leuser International Foundation (LIF)

Published by Leuser International Foundation (LIF)

1st edition : 2007

2nd edition : 2016

Translate by Surya Darma Hamonangan, B.Eng.,ST

Design by Cyprianus Jaya Napiun

Copyright @2016, Leuser International Foundation

All rights reserved

TABLE OF CONTENTS

Foreword, Leuser International Foundation	vii
Welcome Address, Council for Islamic Scholar Consultation, Aceh Province	ix
Welcome Address, Ministry of Religious Affairs, North of Sumatra	xii
RELATIONSHIP BETWEEN JURISPRUDENCE (FQIH) AND THE ENVIRONMENT (Prof. Dr. Tgk. H. Muslim Ibrahim, MA -MPU Aceh)	1
HUMANS ARE GOD'S VICEGERENT ON EARTH (Prof. Dr. Tgk. H. Muslim Ibrahim, MA - MPU Aceh)	10
ISLAM AND CLIMATE CHANGE (Prof. Dr. Tgk. H. Muslim Ibrahim, MA - MPU Aceh)	16
ALLAH'S THREAT AGAINST GREEDY AND RUTHLESS HUMANS (Tgk. H. Faisal Ali - MPU Aceh)	30
ALLAH CREATES NATURE AS BLESSING FOR ALL (Tgk. Faisal Ali – MPU Aceh)	37
CHARACTER (AKHLAK) AND TOGETHERNESS IN CONSERVING AND PRESERVING THE ENVIRONMENT (Tgk. H. Faisal Ali - MPU Aceh)	45
DAMAGE ON LAND AND SEA IS DUE TO HUMAN ACTION (Drs. Tgk. IL Ismail Yacob – Syuyukh Council of Aceh)	57
WATER AND RAIN IS A SOURCE OF LIFE FOR HUMANS (Drs. Tgk. H. Ismail Yacob - Syuyukh Council of Aceh)	64
PLANTING TREES AND CONSERVING FOREST ARE CHARITIES (Drs. Tgk. H. Gazali Mohd. Syam - MPU Aceh)	71
ISLAM AND CONSERVATION OF THE ENVIRONMENT (Drs. Tgk. H. Gazali Mohd. Syam - MPU Aceh)	77

ORDER OF NATURE NEEDS TO BE MAINTAINED (Drs. Tgk. H. A. Rahman Kaoy - Aceh Adat Council)	84
ENVIRONMENTAL DAMAGE AND RELATED ISSUES (Drs. Tgk. H. A. Rahman Kaoy – Aceh Adat Council)	92
GUIDANCE FROM THE PROPHET TO MANAGE WATER AS A SOURCE OF LIFE (Drs. H. Syamsul Rijal, M. Ag - MPU Aceh)	98
ENVIRONMENT-FRIENDLY SOCIETY IS A SIGN OF PIETY (Drs. H. Syamsul Rijal, M. Ag - MPU Aceh)	104
ETHICS AND MANNERS OF CHOPPING DOWN TREES (Drs.H. RA. Syauqas Rahmatillah, MA - MPU Aceh)	109
ALLAH CREATES NATURE FULL OF BALANCE (Drs.H. RA. Syauqas Rahmatillah, MA - MPU Aceh)	118
SAVING THE EARTH FROM THE PERSPECTIVE OF THE QUR'AN (Dr. Tgk. H. Abdul Gani Isa, SH, M.Ag – MPU Aceh)	125

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ
سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

“It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.” (Q.C. Al-Baqarah: 29)

There are no words to express our happiness except to thank Allah the Exalted, the True, and the Wise, who has created nature and guided us to realize this book of sermons related to the environment. This book will not come to fruition without the heroic effort of all parties especially the contributors from the Council for the Deliberation of Ulama (*Majelis Permusyawaratan Ulama* (MPU) of Aceh Province, the editor dan the executive committee from Leuser International Foundation (LIF). Our thanks also go to the US Embassy who has provided support to renew and enrich this Book of Friday Sermons on the Environment.

This Book was originally written and printed in 2007. It was distributed to related organizations and agencies, such as mosques and other places of prayer. We are very thankful and proud that this latest and improved edition has also come to fruition. We believe that this effort is a strategic step to speed up the process of learning and understanding about nature conservation as part of Islamic teaching. In other words, the quality of a person's faith can be measured in one way through his or her sensitivity and care towards environmental

sustainability. More than that, nature conservation, such as in the form of forest protection, is an obligation for every Muslim, in addition to being a form of worship and service of Allah the Exalted.

In conclusion, we would like to convey our deepest gratitude to all institutions involved in this effort, such as the *Majelis Pemusyawaratan Ulama* (MPU) of Aceh Province and the Regional Office of the *Kementerian Agama* (Ministry of Religious Affairs) of North Sumatra Province, as well as local non-government organizations (NGO) and the local community. We hope that this effort is a good and effective start for religious teachers (*ustadz*), religious scholars (*ulama*), and environmental instructors to perform Friday sermons related to the environment such that all of us are given understanding by Allah the Exalted to understand the environment and Muslims as blessings to all (*rahmatan lil a'lam*in).

Jakarta, December 2015



Dr. Jamal M. Gawi, MES
Chairman, Board of Directors



المجلس الاستشاري للعلماء

MAJELIS PERMUSYAWARATAN ULAMA ACEH

Jl. Soekarno-Hatta Lampeuneurat Darul Imarah Telp./Fax (0651) 44394, Email: mpu@acchprov.go.id
Banda Aceh 23352

WELCOME ADDRESS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين . والصلاة والسلام على أشرف الأنبياء والمرسلين وعلى آله
وأصحابه أجمعين .

Praise and gratitude we convey to Allah the Exalted, as well as peace and salutation to the Prophet Muhammad pbuh., his companions, and his family.

Fiqh is a science of shari'a. *Shari'a* is the command of Allah related to the activity of a legal person (*mukallaf*) found through examination of detailed sources. *Mukallaf's* activities can be divided into three, those that relate to Allah the Exalted, his or her creator, those that relate to himself or herself and other humans, and those that relate to the environment and nature which surrounds him.

The demand to protect the environment is clearly stated in the Qur'an. Humans do not live alone in this world. They live with other creatures such as animals and plants. These creatures are not neutral or passive creatures towards humans. Their lives are interrelated with humans, as stated by an ecology expert, "Without other creatures humans will not be able to live." The harmony between humans and these other creatures is a prerequisite for a life that is in accordance with shari'a.

The continuity of human and other creatures' lives very heavily depend on human behaviour towards fellow human and the environment. If human behaviour is good, the world's future is secure, and if human behaviour is bad, the world's future is insecure. World destruction becomes more imminent.

As humans who have been appointed by Allah the Exalted as vicegerents on earth, given the highest status compared to other creatures, we should be humble (*tawadhu'*) and wise in utilizing natural resources to fulfil our need. Verily, Allah the Exalted abhors excess. Greed and desire to live in luxury without thinking about the negative effects suffered by other humans or other creatures is an evil quality which must be avoided by humans. Living side by side along with fellow humans and nature is a noble endeavour which must be undertaken to obtain blessing and prosperity. A peaceful country and beautiful nature will create a comfortable condition for us to worship Allah the Exalted. We can thus work to fulfil our worldly needs.

In life, there are boundaries and regulations which have been set by Allah the Exalted. They should not be trespassed. We must live or live according to the Holy Qur'an, which have been provided by Allah the Exalted such that humans can live peacefully and in harmony with nature to obtain happiness here and in the hereafter. Let's pray that we are always given blessings and guidance by Allah the Exalted so that we can open our mind and realize the importance of protecting and conserving the environment. This way, we will avoid the danger and disasters caused by Allah's wrath.

Alhamdulillah, we thank Allah the Exalted that this Book of Friday Sermons can still be of benefit and use by preachers in mosques and other places of prayer. Let's hope that this Book can be utilized in *pesantrens* (Islamic boarding schools) for their teachers and students..

Our thanks goes to the spirit and effort of Leuser International Foundation (LIF) together with *Majelis Permusyawaratan Ulama*

(MPU) Aceh, which have improved and renewed this Book, such that messages on environmental protection as stated in the Holy Qur'an can continuously be conveyed for the guidance of Muslims in their daily lives. We the ulama are also proud and convinced that our contributions in this Book can motivate and make aware the Muslims especially, and humanity in general, to contribute to nature conservation.

We hope that this *fiqh* of environment can awaken societal interest in protecting and caring about their environment, such that a healthy and sustainable nature is realized to be inherited by future generation. Let's pray that we obtain happiness here and in the hereafter. Remember that even a small act of kindness and sincerity will be given abundant merits and rewards by Allah the Exalted.

*Wabillahi Taufik Wal Hidayah,
Wassalamu'alaikum Wr. Wb.*

Banda Aceh, 16 Desember 2015



Prof. Dr. Tgk. H. Muslim Ibrahim, MA
Ketua Majelis Permusyawaratan Ulama, Aceh



KEMENTERIAN AGAMA
KANTOR WILAYAH PROVINSI SUMATERA UTARA

Jln. Jend. Gatot Subroto No. 261 Telp. 8451724 - 8451033 Fax. 8468005 Medan - 20127
Website : <http://sumut.kemenag.go.id> ; Email : kanwilsumut@kemenag.go.id

WELCOME ADDRESS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين . والصلاة والسلام على أشرف الأنبياء والمرسلين وعلى آله
وأصحابه أجمعين .

Praise and gratitude we convey to Allah the Exalted, peace and salutation to the Prophet Muhammad pbuh., his Companions, and His Family.

It is our honor to be able to contribute to the improved edition of this Book of Friday Sermons on the Environment. We believe that Islam has taught us to protect and love all creatures that exist on this earth. Protecting and conserving nature is an obligation of all humans, something that has been emphatically and clearly stated in the Qur'an.

This Book is a strategic effort of *Leuser International Foundation (LIF)* together with relevant parties. In this book, religious knowledge on the obligation to protect the environment and proper relationship between humans and their nature can be found. Its content elaborates how all creatures on earth are created to support human life, and as such humans, as a creature which have been given special ability by Alah the Exalted, are obligated to protect these creatures, such as in the form of nature conservation.

We believe that this Book will be very useful and beneficial to the generally and to the ulama and *khatib* (preachers) specifically. It will be a reference for *khatib* and *ustadz* when giving sermons about the environment.

The awareness to conserve nature and protect the environment is a manifestation of our piety to Allah the Exalted. As such, let us perform Allah's command by protecting nature, and avoid Allah's prohibition of destroying nature or excessively exploiting it.

*Wabillahi Taufik Wal Hidayah,
Wassalamu'alaikum Wr. Wb.*

04 Desember 2015



KEMENTERIAN AGAMA
Kepala
KANTOR WILAYAH
SUMATERA UTARA

Tohar Bayoangin, M.Ag
NIP. 196610231986031001

RELATIONSHIP BETWEEN JURISPRUDENCE (*FIQH*) AND THE ENVIRONMENT

(Prof. Dr. Tgk. H. Muslim Ibrahim, MA)

الخطبة الاولى .

الحمد لله الذي فطر السموات والارض ووهب لنا نعمه الكثيرة وأنزل من السماء ماء لكم منه شراب ومنه شجر فيه تسميون . أيها الناس اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون . قال تعالى في القرآن العظيم بسم الله الرحمن الرحيم . الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

My dear Muslim brothers, in our blessed Friday meeting, let us increase our piety by continuously thanking Allah for His bounties and mercy. Let us offer our salutation and greetings of peace to Prophet Muhammad pbuh., his companions, relatives, family, and all his followers from his time to the Time of Judgement.

To all of us in this blessed Firday congregation,

The verses that I just read mean: *“He Who created the seven heavens one above another: No want of proportion wilt thou see in*

the Creation of ((Allah)) Most Gracious. So turn thy vision again: seest thou any flaw? Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.” (Q.C. Al-Mulk: 3-4)

These verses state that the universe is created by Allah in a balanced and harmonious manner. Here the concept of balance decreed by Allah the Exalted is key. All the laws of physics, chemistry, and biology which have been stated as scientific findings and which have changed human civilizations start from the concept of Allah’s balance.

However, it is very unfortunate that human greed has created a culture of development based on desire, without consideration of Allah’s balance, causing harm even to human themselves:

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

“Mischiefs has appeared on land and sea because of (the meed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil). (Q.C. Ar-Ruum: 41)

And Allah’s decree:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

“Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness”.
(Q.C. Asy-Syuuro: 30)

Allah’s reminder in the above verse is straight forward and clear. Allah would allow azab (disaster) on earth when humans who have been given trust to care for the earth do not carry out this trust based on His stipulation. Instead, humans are proud to wreck destruction on earth under the pretext of development.

The concept of preventing destruction of the environment can be found in the command that human should always treat other humans well, as well as other creatures such as plants, animals, and the rest of nature, as told in the stories of the Qur’an concerning Prophet Shalih pbuh., Prophet Daud pbuh., Prophet Sulaiman pbuh. and Prophet Muhammad pbuh.

In another guidance, the Prophet Muhammad pbuh. has given an example of how a Muslim should behave towards the environment, as stated in the Prophet’s pbuh. hadith: “O soldiers, you are not allowed to kill children and women, your enemy are the infidels. Don’t kill camels/horses or other animals, don’t burn or destroy cities, don’t cut trees and spoil the water source”. (H.N. Muslim) Also another guidance, “Verily I am tasked to perfect human character”. (H.N. Mutafakkun ‘alaihi).

It is clear here that the Prophet pbuh. has cultivated the concept of love to humans and other creatures (act nobly towards

humans and other creatures). This concept is only now imitated by the modern world under the name ecofeminism, which states that women and children need to be protected from war crime and violence, as well as prohibiting in the strongest term the destruction of earth, which is also called mother of nature.

Eventhough gradually humans discover the above fact by themselves, truly there is no human problem without guidance from Allah the Exalted, as Allah has decreed in the Qur'an:

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ
لَطِيفٌ خَبِيرٌ ﴿٦٣﴾

“Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? For Allah is He Who understands the finest mysteries, and is well-acquainted (with them).” (Q.C. Al-Hajj: 63)

وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

“And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.” (Q.C. Al-Jaatsiyah: 13)

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ
 لَا يُحِبُّ الْفُسَادَ ﴿٥٦﴾ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ
 فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ ﴿٥٧﴾

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.” (Q.C. Al-A’raf: 56)

“When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief. When it is said to him, “Fear Allah., He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)!” (Q.C. Al-Baqarah: 205-206)

Allah has planned and prepared the earth with precision. Before the creations of humans, the atmosphere was created, including the element of climate such as wind and cloud for rain to fall from the midst of the cloud, such that the barren earth comes to life (green).

After the earth is made suitable for human life with the provision of natural resources such as plants, animals, water, oxygen, oil, gas, and coal, Allah created the Prophet Adam pbuh.

My esteemed Friday congregation.

The decrease in environmental quality is due to economic activities, so its handling needs to involve all parties (government, industrialist, and society). Of course, the handling of environmental damage could be taken care of not only by the government, eventhough the government has a key role. However, the role of society is also needed to improve and maintain the condition of environment such that they are conserved, as well as to maintain the command and prohibition of Islamic law related to the environment.

Taking care of the environment is an obligation of mukallaf which could be categorized under the status of forbidden (*haram*), obligatory (*wajib*), not recommended (*makruh*), meritorius (*sunah*), and allowed (*mubah*). All these five laws are objects of fiqh studies on the environment.

Allah decrees:

الرَّحْمٰنُ ۝ عَلَّمَ الْقُرْاٰنَ ۝ خَلَقَ الْاِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝
الْشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝ وَالسَّمَاءُ
رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝ اَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝ وَاَقِيْمُوا الْوَزْنَ
بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝

“(Allah) Most Gracious! It is He Who has taught the Qur’an. He has created man. He has taught him speech (and intelligence). The sun and the moon follow courses (exactly) computed; And the herbs and the trees - both (alike) bow in adoration. And the Firmament has He raised high, and He has set up the Balance (of Justice), In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance.”
(Q.C. Ar-Rahmaan: 1-9)

تِلْكَ أَلْدَارُ الْآخِرَةِ جَعَلْنَاهَا لِلَّذِينَ لَا يُرِيدُونَ عُلوًّا فِي الْأَرْضِ وَلَا فسادًا وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿٨٣﴾

“That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.” (Q.C. Al-Qashash: 83)

Allah’s decrees and the Prophet’s hadiths could be interpreted to mean that humans are obligated to keep the balance of nature in a broad sense, not damaging and arrogant towards nature. We could begin to conserve the environment by ourselves, then with our family, neighbour, and society.

It is advisable that we ponder upon the words of our Prophet pbuh. on the role of plants and animals to provide balance in nature: *“Rain is not made to fall (by Allah) from the sky if not*

because of plants (cultivated vegetation) and animals.” (H.N. Bukhari and Muslim). This hadith indicates to humans the importance of plants and animals to ensure the balance of the earth’s ecosystem. Remember, the earth would be bequeathed to many subsequent generations.

From the above elaboration it could be concluded Islam has guided Allah’s creatures to be mercy for all creation (*rahmatan lil ‘alamin*), teaching human how to interact with nature wisely, and act nobly towards nature or environment. The proper etiquette is in accordance with the formulation of *fiqh* science.

The concept of Islam on conservation of the environment is a very comprehensive, clear and firm. Islam has put forth the concept since its beginning and it is high time that Muslims become the first and foremost community to actualize the teaching of Islam on sustainable development by referring to Islamic guidance and tradition.

بَارَكَ اللهُ لِيْ وَلكُمْ فِي الْقُرْآنِ الْكَرِيمِ وَفَعْنِيْ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ
وَنَقْبَلُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ.
الخطبة الثانية:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ، وَالصَّلَاةُ وَالسَّلَامُ
عَلَى سَيِّدِنَا مُحَمَّدٍ أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَا بَعْدُ
فَيَا عِبَادَ اللهِ، اتَّقُوا اللهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. قَالَ اللهُ تَعَالَى: وَسَجَّرَ
لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ.
اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ يَا حَوَالِ الْأَحْوَالِ حَوْلْ حَالِنَا إِلَى أَحْسَنِ الْحَالَ بِقَوْلِكَ يَا عَزِيزٌ
وَيَامُتَعَالٍ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. عِبَادَ اللهِ
إِنَّ اللهَ يَأْمُرُكُمْ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، وَادْكُرُوا اللهُ الْعَظِيمَ كَذِكْرِكُمْ وَأَسْأَلُوهُ بِعِظَمِ وَلَذِكْرُ اللهُ

أَكْبَرُ.

HUMANS ARE GOD'S VICEGERENT ON EARTH

(Prof Dr. Tgk. H. Muslim Ibrahim, MA)

الخطبة الأولى

الحمد لله رب العالمين الحمد لله الواحد الاحد، الفرد الصمد، لم يلد ولم يولد ولم يكن له كفواً أحد . أشهد ان لا اله الا الله وحده لا شريك له، له الملك و له الحمد يحيي ويميت وهو على كل شئ قدير . وأشهد ان محمداً رسول الله، أرسله الله رحمة للعالمين . أما بعد : فيا عباد الله اوصيكم واياي بتقوى الله، فاتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون . قال الله تعالى في القرآن الحكيم وهو اصدق القائلين، أعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم: وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠) وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (٣١) قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (٣٢)

صدق الله العظيم

Respected fellow Muslims in this blessed Friday congregation, let us increase our piety by continuously thanking Allah for His bounties and favors. Let us offer our salutation and peace to our Master the Prophet Muhammad pbuh., his companions, relative, family and to all his followers from his time until the Time of Judgment.

My fellow Muslims who are blessed by Allah.

In the chapter Al-Baqarah, the verses 30 to 32 which have just been read by the khatib contain the meaning: *Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."*

And He taught Adam the nature of all things; then He placed them before the angels, and said: *"Tell me the nature of these if ye are right." They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."*

These verses could be understood that Allah the Exalted created Prophet Adam pbuh the first human to become a vicegerent on earth. Being a vicegerent means humans must keep, maintain, and make the most of the earth and everyone in it according to the laws of Allah the Exalted.

That is why, Allah teaches Adam all the “asmaa” (names). Then He asks Muhammad pbuh. and His followers to “Iqra’ Bismi Rabbikal Ladzi Khalaq.” (*Proclaim! (or read!) in the name of thy Lord and Cherisher. Who created Created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful. He Who taught (the use of) the pen. Taught man that which he knew not.*”

Through these verses Allah the Exalted explain to us that Adam (humans) have been given the ability (an advantage over other creatures) to recognize, understand and give information about the names of things in the universe. Humans are mentioned in the Qur’an as khalifatullah fil ardhi (God’s vicegerent on earth) as the leader of Allah’s other creatures on earth.

To maintain, develop, and inherit knowledge on earth. Allah also provides general guidance on how to make use the environment to the fullest, as decreed by Him in the chapter of Al-Mulk, verse 15:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ

“It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.....”

In order to make earth prosperous, Allah the Exalted also decree in the chapter of Al-Hijr, verse 19-21:

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَوْبَقْنَا فِيهَا مِنْ كُلِّ شَيْءٍ
مَّوْزُونٍ ﴿١٩﴾ وَجَعَلْنَا لَكُمْ فِيهَا مَعْيِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ ﴿٢٠﴾
وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِلُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

“And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. And We have provided therein means of subsistence, for you and for those for whose sustenance ye are not responsible. And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.”

There are many more Qur’anic verses and Prophetic hadiths which elaborate the function of human vicegerency in creating a prosperous earth. There are verses which state clearly the contents of mountain, as mentioned in the chapter of Faathir, verse 27:

وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَعَرَايِبُ سُودٌ (٢٧)

“.....And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.” (Q.C. Faathir: 27).

This indicates a variety of layers in the mountain and soil, as well as a specific sign for its content containing metal, oil, bitumen and other mining products.

As a vicegerent, human should understand that since the creation of the universe, nature would heal itself when there is imbalance or disorder due to its own or human action. However, nature self-healing power has its limits.

The guidance of Islam on the balance of nature is very clear as contained in Allah's decree in chapter Yaasin, verse 33-35:

وَعَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾
وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ
لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٤﴾

“A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat. And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein. That they may enjoy the fruits of this (artistry): It was not their hands that made this: will they not then give thanks?” (Q.C.Yaasiin:33-35)

The above verses elaborate that the universe is created by Allah in a balanced and harmonious manner. Allah perfect the earth by enlivening it and create order for all His creatures. It is the obligation of humans as entrusted by Allah as vicegerent

(representative) on earth to keep and maintain the earth to be in a balanced, harmonious, and orderly manner.

On this basis humans are given by Allah the ability to build abstract and concrete scientific concepts, to discover *sunnatullah* which is similar to what is called the law of nature such that human can perform their task of vicegerency.

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْكَرِيْمِ وَنَفَعَنِيْ وَاِيَّاكُمْ بِمَا فِيْهِ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيْمِ وَتَقَبَّلْ مِنِّيْ وَمِنْكُمْ تِلَاوَتُهُ اِنَّهُ هُوَ السَّمِيْعُ الْبَصِيْرُ
الْخُطْبَةُ الثَّانِيَّةُ:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِيْنَ . وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ وَلَا عُدْوَانَ الْاِغْلَى الظَّالِمِيْنَ . وَالصَّلَاةُ
وَالسَّلَامُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ اشْرَفِ الْاَنْبِيَاءِ وَالْمُرْسَلِيْنَ وَعَلَى الْاِهْلِ وَصْحِهِ اَجْمَعِيْنَ .
اَمَّا بَعْدُ : فَيَا عِبَادَ اللهِ : اتَّقُوا اللهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوْا اِلَّا وَاَنْتُمْ مُسْلِمُوْنَ قَالَ
اللهُ تَعَالَى : هُوَ الَّذِي جَعَلَ لَكُمْ الْاَرْضَ ذُلُوْلًا فَاَمْشَوْا فِيْهَا مَنَاكِبَهَا وَكُلُوْا مِنْ
رِزْقِهِ . اَللّٰهُمَّ اغْفِرْ لِلْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الْاَحْيَاءِ مِنْهُمْ
وَالْاَمْوَاتِ اِنَّكَ اَنْتَ الْغَرِيْبُ الْحَبِيْبُ الدَّعْوَاتِ . رَبَّنَا اَتَانَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ
حَسَنَةً وَفِيْنا عَذَابُ النَّارِ . وَلَذِكْرُ اللهِ اَكْبَرُ .

ISLAM AND CLIMATE CHANGE

(Prof. Dr. Tgk. H. Muslim Ibrahim, MA)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ خَلَقَ الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ، وَفَضَّلَهُ
عَلَى كَثِيرٍ مِمَّنْ خَلَقَ بِالْإِنْعَامِ وَالْتَّكْرِيمِ، فَإِنْ اسْتَقَامَ عَلَى طَاعَةِ اللَّهِ
اسْتَمَرَ لَهُ هَذَا التَّفْضِيلُ فِي جَنَّاتِ النَّعِيمِ، وَإِلَّا رُدَّ فِي الْهَوَانِ
وَالْعَذَابِ الْأَلِيمِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَهُوَ
الْخَالِقُ الْعَلِيمُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ شَهِدَ لَهُ رَبُّهُ بِقَوْلِهِ:
{وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ} صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
الَّذِينَ سَارُوا عَلَى النَّهْجِ الْقَوِيمِ وَالصِّرَاطِ الْمُسْتَقِيمِ، وَسَلَّمْ تَسْلِيمًا
كَثِيرًا، أَمْ بَعْدُ:

أَيُّهَا النَّاسُ، اتَّقُوا اللَّهَ تَعَالَى وَاعْلَمُوا أَنَّ اللَّهَ سُبْحَانَهُ لَا يَنْظُرُ إِلَى
صُورِكُمْ، وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

Friday congregation who are blessed by Allah.

Let us first thank and praise Allah the Exalted, then offer our peace, salutation, and respect to the Prophet Muhammad pbuh, as well as to his relatives and companions.

As we know, climate change means a drastic change of the climate, which can be manifested in the form of drastic change of weather, air temperature, rainfall, and sunlight which befall

the earth. In layman's term, weather is something that occurs in the atmospheric layers at any time, such as how warm, windy, bright, or humid the layer at any given moment. Climate is the average weather which occurs in a given period, usually measured over more than 30 years rather than yearly. Climate variation used to occur once in a while in the form of very hot summer or very cold winter.

Audience who are dignified by Allah the Exalted.

Allah creates in the atmosphere a number of greenhouse gases of certain size and proportion under equilibrium condition to cover the earth. These gases are composed of water vapor, carbon dioxide, methane, nitrogen oxide, and ozone, among others. They function to absorb and release heat to maintain earth's temperature.

However, this equilibrium condition is no longer maintained because of the advance of civilization and the more number of technologies created by humans to improve their quality of life. Industrialization has grown by leaps and bound, transportation has reached even the remotest corner of the earth, and forest has been turned into areas of agriculture and other purposes.

Almost all industrial and transportation process require fossil fuel and emits greenhouse gases such as carbon dioxide. This increases the gas volume in the atmosphere. Equipments such as refrigerator and air conditioner also uses CFC which in turn increases the green house gases volume in the atmosphere.

This condition is worsened by the exploitation of forest and mangroves which function as carbon storage. As the greenhouse gases volume in the atmosphere increase and the carbon storage decreases, the heat being absorbed by the atmosphere decreases. This heat remains on earth's surface, which results in an earth with increased temperature and global warming.

Friday congregation who are blessed by Allah.

According to climate change experts, the ultimate results of uncontrolled industrialization and excessive natural resources exploitation are:

Unstable climate, the northern part of the earth heats up, as ice mountains melt which water will cover the land around it, decreasing land mass. Winter temperature and night time increases. Warm area becomes more humid as more water evaporates from the sea. The water vapor also forms more cloud, reflecting more sunlight to the sky, decreasing the temperature. The high humidity increases rainfall, and causes storm to become more frequent. Weather becomes more unpredictable and extreme.

Increased global temperature, resulting in drier tropical agriculture area, preventing growth of crops. Desert area which uses irrigation water from faraway mountains can suffer if the winter ice melts before the peak of crops planting period. Food crops and forests may experience severe insect attack and worse disease.

Ecological disruption, animals tends to migrate to the poles or mountains. Plants will change growth direction, looking for new ones as the habitat becomes too warm. Human development may prevent this search. Animal species which usually migrate to the north or south parts of the earth by necessity may be hindered by human settlement in cities or villages. Others which cannot migrate quickly may become extinct.

Climate change may also cause the following unfortunate scenarios: emergence of diseases related to heat such as stroke, diarrhea, skin cancer, and dengue; disruption of crop harvest which may cause famine; flood, storm, and forest fire.

Blissful congregation.

As mentioned above, the damages caused by climate change are mostly caused by humans, as decreed by Allah in the Qur'an chapter Ar-Ruum verse 41:

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

“Mischief has appeared on land and sea because of (the deed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).”

As such, humans need to awaken and return the correct path, repossessing good character and be rational in managing the environment. With the correct spiritual and rational foundation, a Muslim can reduce the damage caused by climate change. In Islam, humans are fully responsible to manage the earth, as decreed by Allah in the Qur'an chapter Al-Baqarah verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

“...It is He Who hath created for you all things that are on earth....”

وَالَّذِي تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ
أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي
قَرِيبٌ مُجِيبٌ

“To the Thamud People (We sent) Salih, one of their own brethren. He said: “O my people! Worship Allah. ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.” (Q.C. Al-Hud:61)

The above verses, and many others, have clearly stated that humans are created by Allah to protect, manage, and utilize the earth and its content without harming the earth.

Allah creates the sky and the earth and everything in between according to certain rule, proportion, and measurement, as decreed in the Qur'an chapter Al-Qamar verse 49 :

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

“Verily, all things have We created in proportion and measure.”

And Chapter Ar – Rahman verses 5–9 as follows:

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا
الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

“The sun and the moon follow courses (exactly) computed. And the herbs and the trees - both (alike) bow in adoration. And the Firmament has He raised high, and He has set up the Balance (of Justice). In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance.”

To make the earth prosperous, Islam has set at least five stipulations which must be upheld firmly:

1. Allocating appropriate spaces for fellow humans and other creatures (Q.C. 17:20).
2. Maintaining the proportion and balance (natural law) which has been set by Allah (Q.C. 15:19). For example, the amount of forest needed to be preserved to maintain

life as usual in Aceh, Indonesia and the world needs to be considered.

3. Using reason (beneficial knowledge) and emotion (beauty and art) to bring humans closer to God, showing gratitude and amazement at Allah's bounties.
4. No excess (Q.C. 7:31, 6:141).
5. Always thanking, being pious, and collecting wisdom (Q.C. 30:46, 42:33).

As such, it is fitting that Muslim countries should pay much attention to climate change. This attention was showed in a conference that was held in Bogor, West Java, on 9-10 April 2010, by a number of Muslim-majority countries, such as Saudi Arabia, United Arab Emirates, Egypt, Iran, Kuwait, Malaysia, Brunei, and Indonesia as host. Other countries such as India, France, United States, England, Spain, and Philippines also participated. These countries were represented by experts and leaders from different fields, such as the environment, science religion, and organization. As a result of this conference the Muslim Association for Climate Change Action [MACCA] was formed.

Friday congregation who are blessed by Allah,

From an Islamic perspective, the conservation of the earth and its content is human responsibility. If humans neglect this responsibility, they must bear the consequences. Natural

disasters are among the most direct consequence of this neglect, as well as a warning Allah so humans would not destroy His creation. This is also stated in the Qur'an chapter Al-A'râf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا ۚ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.”

In addition to the above verse, there are several other Qur'anic verses which state the relationship and human responsibility to his surrounding, such as chapter Al-Baqarah verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ
إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ
عَلِيمٌ

“It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.”

وَالَّذِي تَمْوَدَّ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

“To the Thamud People (We sent) Salih, one of their own brethren. He said: “O my people! Worship Allah. ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.” (Q.C. Al-Hud:61)

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْفَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

“And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.” (Q.C. Al-Hijr: 19)

In Islam, obeying Allah the Exalted involves balancing the worldly and otherworldly, reason and remembrance, as well as human and environmental interaction. All this are related to and cannot negate each other. Islam considers natural resources as living asset, as stated in the Qur’an chapter Al-A’raf verse 10:

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

“It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give.”

Hence, in addition of treating the environment as asset, humans must also preserve and conserve it. To last, the environment must be managed carefully. Allah has stated in the Qur’an chapter Ar-Ruum verse 41 that destruction on land and ocean is ultimately caused by humans. Natural disaster is created by Allah to lead people to the correct path.

Islam has predicted climate change since 14 centuries ago. At least seven verses in the Qur’an (Al-Qomar: 11, Ar-Rahman: 37, Al-Haqqah: 16, Al-Ma’arij: 8, Al-Mursalat: 9, An-Naba’: 19, dan At-Takwir: 11) contained the phrase “if the sky split open” and “if the sky becomes weak”. This verse substantially has warned humans of the thinning of the ozone layer as one of the causes of climate change. The Qur’an has also told of one of the effects of climate change, which is the increase in sea level, in the chapters of Al-Infithar:3, At-Takwir: 6, dan Ath-Thur: 6.

It is an obligation for Muslims to prevent damage on earth through a variety of climate change mitigation efforts. Islam has also emphasized the prohibition of excessive actions (Qur’an chapter Al-An’am: 141). In the context of climate change, these actions can take the form of throwing rubbish arbitrarily; inappropriate handling of waste; illegal logging; and extravagant use of fuel. They must be stopped and rectified

immediately through proper waste management, fuel saving efforts, and forest conservation, to name a few activities.

We have high hopes on our young generation, including *dayah* (Islamic boarding school) students, to carry out this obligation. We believe their role is very important. Climate change has occurred; a long time is needed to mitigate it. What we can do now is reduce its impact. As youth, one of the easiest efforts is to implement green living in daily life. Examples of green living include the use of handkerchief instead of tissue, the use of public transportation, the reduction of paper usage, the use of tumbler for carrying water, and the use of cloth bags instead of plastic bags when shopping. These are simple examples, but they require commitment for them to be continuously performed till they become habitual. If Indonesian youths are united in this commitment, climate change impact can be alleviated. Let us thus start with ourselves.

Youths do not only participate through the state, but also through religion. In the Qur'an the importance of youth or "*ash-shabab*" has been elaborated, albeit more on the personality and character of the youths themselves. Youths must be brave to combat crime and act in a revolutionary manner to fix a broken system, such as the story of the youth (Prophet) Ibrahim. As stated in the Qur'an chapter Al-Anbiya verses 59-60:

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ قَالُوا سَمِعْنَا فَتَى يَذُكُرُهُمْ يُقَالُ لَهُ

إِبْرَاهِيمَ

“They said, "Who has done this to our gods? He must indeed be some man of impiety!" They said, “We heard a youth talk of them: He is called Abraham.”

Far before Budi Utomo, the spirit of change and youth enthusiasm have been showed by the Prophet Ibrahim. He dared to challenge the system in a revolutionary manner. Past Indonesian youths have proved to possess this spirit by getting Indonesia independence. Today’s youth must emulate their predecessors!

Youths tend to possess moral standard (faith), vision, unity, optimism and strength of character. As elaborated in the story of of *Ash-habul Kahfi* (The Cave Youths).

حَسْرَةُ نَفْسٍ عَلَيْكَ رَبَّاهُمْ بِالْحَقِّ هُمْ إِذْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى (١٣)
وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو
مِنْ دُونِهِ إِنَّهَا لَعَدُوٌّ لَنَا إِذَا شَطَطًا (١٤)

“We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance. We gave strength to their hearts: Behold, they stood up and said: “Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!” (QS. Al-Kahfi: 13-14).

A youth does not despair, and will not back down before he or she obtain his goal. As depicted in the character of youth (Prophet) Musa.

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا حَتَّاءِ بَرِحُ أْبُلُغَ جَمْعَ الْبَحْرَيْنِ أَوْ أَمْضِي
حُقُبًا (٦٠)

“Behold, Moses said to his attendant, «I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel.» (QS. Al-Kahfi : 60).

As such, youth is equated with an individual of a productive age with the specific characteristics of revolutionary, optimistic, progressive, moral and consistent. However, youths do have a weakness as they are easily emotional, getting angry or frustrated at the slightest obstacle. These weaknesses are mitigated by their strength of change adaptive, be it socially or culturally, many times becoming the agents of change.

We are certain that today’s Muslim youths can succeed in dealing with climate change. We have faith that along with these youths, we can reduce environmental damage on earth by tackling its roots and perform mitigative efforts. Together with these actions we should also pray to Allah the Exalted. Amen. God willing.

The Second Sermon

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ
وَالذِّكْرِ الْحَكِيمِ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِيْ وَلَكُمْ.

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ
يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللهُ عَلَيَّ نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا
كَثِيرًا. قَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. قَالَ
تَعَالَى: {وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا} وَقَالَ: {وَمَنْ يَتَّقِ اللَّهَ يَكْفُرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظَمْ لَهُ
أَجْرًا}

ثُمَّ اعْلَمُوا فَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ وَالسَّلَامِ عَلَيَّ رَسُولِهِ فَقَالَ: {إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَيَّ
الْنَّبِيِّ، يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيَّ وَسَلِّمُوا تَسْلِيمًا}.

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ
مَجِيدٌ. وَبَارِكْ عَلَيَّ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَيَّ إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ
حَمِيدٌ مَجِيدٌ. اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ،
إِنَّكَ سَمِيعٌ قَرِيبٌ. اللَّهُمَّ أَرِنَا الْحَقَّ حَقًّا وَأَرِزْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا وَأَرِزْنَا اجْتِنَابَهُ.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَدُرِّيَاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. سُبْحَانَ رَبِّكَ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ، وَسَلَامٌ عَلَيَّ
الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَأَقِيمُوا الصَّلَاةَ !!!

ALLAH'S THREAT AGAINST GREEDY AND RUTHLESS HUMANS

(Tgk. H. Faisal Ali)

الخطبة الاولى

الحمد لله رب العالمين . والعاقبة للمتقين فلا عدوان إلا على الظالمين . والصلاة
والسلام على سيدنا محمد أشرف الأنبياء والمرسلين وعلى آله وصحبه
ومن تبعهم إلى يوم الدين . أيها الناس اتقوا الله سرا وعلانية ولا تموتن إلا وانتم
مسلمون . أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم . فَلَمَّا نَسُوا
مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِ بَئِيسٍ
بِمَا كَانُوا يَفْسُقُونَ

My Friday congregations blessed by Allah.

All thanks to Allah the Exalted who has given us long life, health, and opportunity such that we could perform our obligation of Friday prayer together.

Peace and prayer to our Master Prophet Muhammad pbuh. who has brought us from a dark place to the bright place that we are now.

My Friday congregations blessed by Allah.

To begin this sermon, let us recite of Allah's decree:

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن
أَوْلِيَاءَ تُمْ لَا تُنصَرُونَ ﴿١١٣﴾

“And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.”
(Q.C.:Hud : 113)

The above verse is a basis for humans to stay away from actions which could cause unjust other Allah creatures. Allah in His verses also warn against people who are unjust with the threat of hellfire. Unjust actions not only in the context of human relationships but also in a more general context of unjust relationship between men and nature. Allah creates mountains and forests so that humans can use it by taking minerals contained in earth through a proper, legal, and human process.

These natural resources are for our benefit, as Allah has decreed:

وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا وَمَنْ لَّسْتُ لَهُم بِرَازِقِينَ ﴿٢٠﴾

“And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.” (Q.C.: Al-Hijr: 20).

Humans as the caretaker of the earth are one of Allah's most perfect creation, physically and spiritually. This perfection has been decreed by Allah.

"We have indeed created man in the best of moulds." (Q.C.: At-Tin: 4).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

Humans with their physical perfection in addition of their rationality and desire are entrusted to become vicegerents on earth. Vicegerency or leadership, be it in the small scale (family) or large scale (state). A leader is need to uphold truth and realize prosperity for society. As such, a leader should maintain values and morality such that social and public institution could function orderly, and members of society do not plunder, oppress, or destroy.

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

"It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful." (Q.C. An'aam: 165).

A successful leader here and in the hereafter is a leader who leads based on the characteristic of the Prophet pbuh.: *siddiq* (truthful), *amanah* (trustworthy), *tabligh* (missionary) and *fathanah* (intelligent). Leaders with all the four characteristics would provide protection, comfort and calm for all earth.

The main objective of Islam is to realize good for humans and avoid bad. The Proof of Islam Imam Al-Ghazali said: To realize the above objective five foundational aspects of protection must be paid attention to, one of them being *hifzh al-mal* (the protection of wealth), such that there can be no plundering of private property, corruption, deviation, embezzlement, expropriation, destruction of nature and exploitation by any individual, society, or state institution.

Natural resources, be they biological or not, are part of the environment of humans. Humans and these resources live in a single ecosystem, inseparable to each other. They have a mutual relationship, and as such humans must preserve their environment to maintain this relationship.

“It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you” (Q.C. Ibrahim:32)

Allah elaborates:

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾

“Do they not look at the earth,- how many noble things of all kinds We have produced therein?” (Q.C.: Asy-.Syuara:7)

The utilization and management of nature depends very much on human values and morals. Human cruelty and greed has caused a variety of destructions, pollution and other damages. Our Indatu (*forefathers*) has reminded us in a haba (*saying*): **“Sabab puntong rukok tutong uteun-sabab ureung bulo hanco keurajeun,”** This haba of our forefathers has been strengthened by Allah’s decree:

إِنَّا أَحْسَنُكُمْ أَحْسَنُكُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ لِيَسْتَعْفُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ
أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

“If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves.....” (Q.C.: Al-Isra:7).

Human tends to be proud and violate their own nature. Diosbeyng when given order is a reality in human life. Human greed has caused deforestation, flooding, landslide, in which everywhere animals die in vain, while Allah has reminded in His decree:

وَلَوْ أَتَّبَعَ الْخَلْقُ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ بَلْ
 أَنْتِنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

“If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein...” (Q.C.: al-Mukminun: 71).

As a result, Islam does not neglect the responsibility towards nature as part of the task of “vicegerency” on earth. The earth and its content is the trust of Allah for His vicegerents to be managed and used according to human need and sustainability. Every vicegerent is demanded to provide good examples for other creatures and avoid things that endanger the life of living beings, such as excessive nature exploitation in which not only humans would shoulder the burden but other Allah’s creatures would also suffer the consequence of this greed.

Said Al-Imam Muhyuddin Yahya bin Mu’adz r.a. :

“If you could not make your fellow Muslims happy, then do not hurt them. If you could not praise them, then do not insult them. If you could not provide benefit to them, then do not endanger them.”

Avoiding the random cutting of trees and killing of animals is part of good acts, Allah decrees:

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ
الْمُتَّقِينَ كَالْفُجَّارِ ۗ

“Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?” (Q.C.: Shaad: 28)

بارك الله لى ولكم فى القرآن الكريم ونفعنى وإياكم بما فيه من الآيات وذكر الحكيم
وتقبل منى ومنكم تلاوته إنه هو السميع البصير .
الخطبة الثانية:

الحمد لله الذى خلق الانسان وعلمه البيان والصلاة والسلام على سيدنا محمد وعلى
آله وأصحابه الفضل والعرفان . فيا عباد الله اتقوا الله حق تقاته ولا تموتن إلا وانتم
مسلمون . قال الله تعالى فى القرآن الكريم أعوذ بالله من الشيطان الرجيم بسم الله
الرحمن الرحيم فبدل الذين ظلموا منهم قولاً غير الذى قيل لهم فأرسلنا عليهم رجلاً
من السماء بما كانوا يفسقون . اللهم اغفر للمسلمين والمسلمات والمؤمنين والمؤمنات
الاحياء منهم والاموات برحمتك يا أرحم الراحمين . ولذكر الله أكبر والله يعلم
ما تصنعون .

ALLAH CREATES NATURE AS BLESSING FOR ALL

(Tgk. Faisal Ali)

الخطبة الاولى

الحمد لله الذي فطر السموات والارض ووهب لنا نعمه الكثيرة وأنزل من السماء ماء لكم منه شراب ومنه شجر فيه تسمون . أيها الناس اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون . قال تعالى في القرآن العظيم بسم الله الرحمن الرحيم . هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجْرٌ فِيهِ تُسِيمُونَ . صدق الله العظيم .

My blissful Friday congregation.

All praise let us give to Allah the Exalted who has given His bounties to us, especially the bounty of *iman* (faith) and the bounty of Islam, such that until today we could still act as Allah's slave who is faithful to Him and obey His orders.

Salutation and peace we convey to the noble Prophet Muhammad pbuh. who has been sent by Allah as the last prophet in this end of time. To Him a very powerfool tool has

been given, which is Alquran, as the highest miracle, for the reference and guidance of His faithful followers.

My Firday congregation who is blessed by Allah swt

Allah has decreed in chapter Al-A'raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.”

There are four general things we could understand from the above verse;

First: Allah has forbid humans from causing damage on the land and the sea. This prohibition from causing damage could also be found in Allah's decree, chapter Asy Syu'ara: 151-152:

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ
وَلَا يُصْلِحُونَ ﴿١٥٢﴾

*“And follow not the bidding of those who are extravagant,-
Who make mischief in the land, and mend not (their ways).”*

Second: Allah has clearly stated that He is the regulator and protector of nature with all its balance.

Third: Allah has recommended us to always pray honestly and sincerely, which is supported by another verse which is: *Pray to me and I would grant your prayer.*”

Fourth: The verse that says people who do good is very close to His blessings. And based on this verse, Allah has created the universe and entrust it to humans. This trust must one day be returned in the state as it was given.

Allah decrees:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.”
(Q.C. An-Nisa’ : 58).

Islam is a religion conveyed by the Prophet pbuh. with the aim to be a blessing to all the universe. As such, it should be able to answer challenges at all times. Allah decrees: *“We do not send you o Muhammad except to bring blessing to all.”*

Blessing here is not limited to human-human relationship, but also to human-nature relationship. Nature is a companion of human which always desire to grow and develop. Allah has given humans certain order of life and freedom to manage this life.

When the Prophet pbuh. was aksed on a problem, he said: *“When it is related to religion, I am the expert. But when it is related to your worldly issues, verily you know more of it than I am.”*

The freedom to perform worldly activities could not be taken arbitrarily, but must be in accordance with Allah’s rule and command. Islamic values based on Allah the Exalted would provide blessing to all if humans practice it correctly. And this correct practice could be found in the Qur’an and the Prophet’s sunna.

Syaikh Syarifuddin bin Abil-Fadhi Al-Mursi, a scholar in the yeaar of 655 H, said:

“Whosoever desire safety, there is no other way but to follow the Prophet pbuh. In all that he brings. That is the straight part. All other ways are would lead to perverseness, destruction, and disorder. Follow the book of Allah and the valid Sunna, and you would be saved. Do not ask this or that, why this or why that, verily such questions would lead you from blindness of your religion and what has been said by the Prophet, His Companions, and Successors. And if you have started this path, stay true to it.”

An individual is demanded to be close to Allah the Exalted as a sign of thankfulness to Him for His bounties, especially nature and all inside it. Allah has given a fertile earth, beautiful plants, clean and clear water, sky decorated with stars and other blessings. Allah decrees:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“If you are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.” (Q.C.: Ibrahim: 7)

Tauhid which is the belief in Allah the Exalted, who is all-powerful with all His perfect attributes. All things are created by Him

Allah decrees:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٢٠﴾

“He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.” (Q.C.: Al-Furqan: 2)

Understanding *tauhid* means appreciating nature as His creation. Knowledge of *tauhid* is demanded on humans as knowledge obtained from Allah is a trust. Humans could not violate their own nature which has been elaborated by Allah the Exalted in His book. Considering all aspect of nature has been contained in nature, Alquran could be rightly considered as the largest blessing for mankind, which could be taken as a guidance to manage the earth.

Allah has decreed:

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ
فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ۝

“We created not the heavens, the earth, and all between them, merely in (idle) sport. We created them not except for just ends: but most of them do not understand.” (Q.C.: Ad Dukhan: 38-39)

The forest is a vital source for the future of humans. In addition of a place of protection for animals, it is also the place to absorb water and cool the air. Water and air are primary elements for the continuity of all creatures including humans. Pollution of water and air must be controlled effectively, to maintain the balance of nature and prevent a variety of human problems.

Allah has reminded in His decree:

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَجَبٍ ۗ مَا خَلَقْنَاهُمَا
إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۗ

"And follow not the bidding of those who are extravagant, Who make mischief in the land, and mend not (their ways)." (Q.C.: Asy-Suaara: 151-152).

Islam with the example given by the Prophet has implemented a very appropriate system of protection. The Prophet pbuh. and his companions have given examples in protecting nature. The Prophet pbuh. has said : *"There is no hima' except that which belongs to Allah and His Prophets"*(HR. al-Bukhari).

In Islam the stipulation on the protection of nature is a part of sharia. Conservation of forest, including the protection of valley, river, and mountain, among others, in which creatures could live inside it, is considered *hima'*.

The first protected forest or *hima'* in Islam during the time of the Prophet pbuh. is called *hima' al-naqi'*. The companion has also established protected forests following the footsteps of the Prophet as well as agreeing with the point of existence of all Allah's creatures. Islam offers a different system than secularism in solving environmental problems. Islam does not separate worldly life with divine values, as such worldly good acts are recorded to be given rewards here and in the hereafter.

The Prophet has stated: *Whosoever do a good act (sunna) in Islam which is followed by others, for him or her also the reward for the act and the reward from the person who perform the act. Whosoever do a bad act (sunna), for him or her also the punishment for the act and the sin from the person who perform the act.* (HN. Al-Bukhari).

The shari'a has taught Muslims to be careful with their action and consumption.

بارك الله لي ولكم في القرآن الكريم ونفعني وإياكم بما فيه من الآيات والذکر الحكيم
وتقبل مني ومنكم تلاوته إنه هو السميع البصير.

الخطبة الثانية:

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين .
أطيعوا الله وأطيعوا الرسول لعلكم ترحمون . بسم الله الرحمن الرحيم وما ذرأكم في
الارض مختلفا ألوانه ان في ذلك آية لقوم يذكرون . اللهم اغفر للمسلمين والمسلمات
والمؤمنين والمؤمنات الأحياء منهم والاموات برحمتك يا أرحم الرحمين . ولذكر الله أكبر
والله يعلم ما تصنعون .

CHARACTER (AKHLAK) AND TOGETHERNESS IN CONSERVING AND PRESERVING THE ENVIRONMENT

(Tgk. H. Faisal Ali)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ
الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَأَصْحَابِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

Let us thank Allah who has given His blessings and bounties to us all. This gratitude should not be conveyed only through words, but also through action in our lives by performing His commands and avoiding His prohibitions. This is a sign of real piety. Salutation and peace upon our Prophet Muhammad (pbuh.), along with his families, companions, and followers till the Day of Judgment.

Blessed congregation.

Among the bounties that Allah gives to us all is the universe and everything it contains, as decreed by Allah in the Qur'an, chapter Al-Baqarah verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ
سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

“It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.”

The decree clearly mentions that what is present on earth, be it land, water, stone, plants, air, animals and others are Allah's bounties for us. They can be utilized for our needs in our life quest for safety and happiness.

However, the earth is now undergoing an upheaval, where a great section of it are being destroyed. The earth no longer only provides for human needs, but also threatens human safety. Dangers such as disease, flood, haze, and unpredictable weather abounds. Natural disasters have become more frequent due to the imbalance in our ecosystem. A main reason is humans who have treated the environment carelessly for their needs. These disasters are not because of God's imperfection, but immoral human intervention of the environment, as decreed by God:

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

“Mischievous has appeared on land and sea because of (the deed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).” (Q.C. Ar-Ruum: 41)

Moral issues involve everyone, be they rich or poor, powerful or powerless. As mentioned by the hadith of the Prophet Muhammad (pbuh.): The Prophet (pbuh.) was visited by a man who asked: “O Prophet, what is religion?” The Prophet answered, “Good character (*akhlak*).” The man then asked the Prophet again from his left side, “O Prophet, what is religion?” The Prophet answered, “Good character (*akhlak*).” After that, the man then asked the Prophet again from his back, “O Prophet, what is religion?” The Prophet turned to him and said, “Haven’t you understood? Religion is good character (*akhlak*).”

In daily life, character (*akhlak*) is very important as it can determine someone’s happiness and status in here and the hereafter. Let’s take a moment to ponder, how much our thoughts and actions towards the environment harms it. If we wish to be safe and prosperous in our interaction with nature, and if we wish our grandchildren to inherit it, character (*akhlak*) should be our priority. Character is not only valuable in here,

but also in the hereafter. It has been mentioned in a hadith narrated by Abu Daud that the Prophet (pbuh.) said”:

مَا مِنْ شَيْءٍ أَثْقَلَ فِي الْمِيزَانِ مِنْ حَسَنِ الْخَلْقِ

“Nothing is heavier on the scale of deeds than good character (akhlak).”

Character (*akhlak*) is not only between humans, but also between humans and the environment.

Blessed congregation.

Allah the Exalted (the Exalted) has created the universe perfectly and harmoniously. The universe as Allah’s creation is meant to serve Him.

لِيَعْبُدُونِ إِلَّا وَالْإِنْسَ وَالْجِنَّ خَلَقْتُ وَمَا

I have only created Jinns and men, that they may serve Me. (Q.C. Adz-Dzaariyat: 56)

Humans as Allah’s vicegerent on this earth bears two kinds of responsibilities. The first kind is to prevent harm and the second to spread good. The first kind is more important, as stated in the *usul fiqh* method:

دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

“Preventing harm is more prioritised than spreading good.”

Allah prohibits humans to cause damage on the environment to prevent harm to all creatures including humans. Environmental damage can destroy a civilization, affecting all members of the civilization despite their lack of contribution to the damage.

The Prophet has emphasized this in his statement:

لَا ضَرَرَ وَلَا ضَرَارَ

*“It is prohibited to cause harm (to self), and harm (to others)”
(narrated by Ibnu Majah).*

This statement of the Prophet is operationalized by the ulama through the formulation of the following method:

الضَّرُّ يُزَالُ

Damage which potentially harms the general public or population must be prevented. As vicegerents, humans must act according to Allah’s commands.

O Congregations who are protected by Allah.

Humans are also commanded to conserve and preserve nature from careless exploration and exploitation. Every harmful action

must be answered for in the hereafter. This command does not stop at protection, but also instructs humans to develop nature's potential such that it can benefit humans.

The Prophet has stated:

عَبْدُ اللَّهِ بْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ، قَالَ: كُلُّكُمْ رَاعٍ فَمَسْئُولٌ
عَنْ رَعِيَّتِهِ

The protection of the environment is part of the vicegerency responsibility such that it can continue to fulfil human needs.

The position and function of human in preserving and conserving the environment is as decreed by God in the Qur'an, chapter of Al-An'am verse 165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي
مَاءِ آتَانِكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

“It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.”

In this case, we must be able to cultivate and utilize a piece of land and a drop of water. This has been mention in the chapter of Hud verse 61.

﴿ وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُمْ ثُمَّ تَوَلَّوْا إِلَيْهِ بِإِنْتِهَابٍ قَرِيبٍ يُجِيبُ ۝﴾

“To the Thamud People (We sent) Salih, one of their own brethren. He said: «O my people! Worship Allah. ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer.»

To carry out this task, humans have been given a special gift by Allah in the form of reason. This reason, and the technology that results from it, should allow humans to balance their physical and spiritual needs.

Among the quality needed to maintain this balance is the belief in God (*iman*). This faith must be strengthened with morals to preserve, conserve, and grow the environment. Those who are consistent in their faith and morality can be considered to have acknowledged the greatness and unity of God. Muslims are expected to be a showcase of faith and morality in these terms to other communities.

Congregation blessed by Allah.

All of us have understood that the reason for environmental damage is complex. However, a root of this damage is the lack of togetherness, which in *fiqh* is conveyed through the theory of *maslahah ammah*. It means that common interest and public

need must be prioritized above individual and group interest. As such, peace and order will occur. Shari'a would have found its through meaning as a path which guides the community. As stated in the chapter of Al-Anbiya' verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

"We sent thee not, but as a Mercy for all creatures."

Blessed congregation.

As a nation, common interest should be the foundation for our political elites' decision. However, common interest is often used for individual or group benefit. Economic progress is often said to be designed for the 'general interest'. However, the 'general interest' often becomes a vague and meaningless entity, varying from the version of decision maker (government), the version of a few members of the society, and the version understood by the rest of the society. This variation is prohibited in the Qur'an, as stated in the chapter of As-Shad verse 26:

يٰۤاٰدۡرُءِ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاَحْكُمۡ بَيْنَ النَّاسِ
بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنۡ سَبِيْلِ اللّٰهِ اِنَّ
الَّذِيۡنَ يَضِلُّوۡنَ عَنۡ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا ذُۡسُوۡا۟ يَوْمَ الْحِسَابِ ﴿٢٦﴾

"O Daud! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou

the lusts (of thy heart), for they will mislead thee from the Path of Allah. for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.”

As such, a number of disasters will continue to befall this nation, which formulates policies based on private and group interest.

وَلَوْ أَتَّبَعَ الْخَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ
بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنِ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾

“If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.” (QS. Al-Muḥminun: 71)

Congregation who are blessed by Allah.

‘Common interest’ should be in unison with the purpose of sharia, which is the preservation of the following five human qualities (*al-ushul al-khamsah*): religion, life, reason, family or progeny, and property. If ‘common interest’ negates these five qualites, it must be reconsidered as beneficial.

‘Common interest’ should also covers all groups, be they of different race or custom. Consultation thus becomes a paramount virtue.

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ
بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

“Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance.» (QS. Al-Syura: 38).

Based on existing reality, it can be concluded that our current environment is facing a worrying amount of damage. This damage is mostly caused by excessive human exploitation, as nature has been created by Allah in an ordered, balanced, and harmonious manner. The earth and all its content in actuality belongs to Allah and it is the task of humans to protect, maintain, preserve, and develop it. As such, it is our responsibility to perform these tasks together and return nature to its original sacred position and utilize it according to the sharia. Nature must be managed and utilized based on the value of good character (*akhlakul karimah*).

Such is this short sermon. It is hoped that it can be a means of deep consideration for policy makers and the society at large.

The First Sermon:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ
 شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ
 لَهُ، وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ. اللَّهُمَّ صَلِّ
 عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، يَا
 عِبَادَ اللَّهِ أُوصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ،
 وَاتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

The second sermon:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ الدُّنْيَا وَالْآخِرَةِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ أَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ، وَأَحْثُكُمْ عَلَى طَاعَتِهِ لَعَلَّكُمْ تُرْحَمُونَ. قَالَ اللَّهُ تَعَالَى فِي الْقُرْآنِ الْكَرِيمِ: يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّبِيلَ الْحَسَنَةَ الْحَسَنَةَ تَمُحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ. صَدَقَ اللَّهُ الْعَظِيمُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ وَنَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَالشَّاكِرِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ اغْفِرْ.....

DAMAGE ON LAND AND SEA IS DUE TO HUMAN ACTION

(Drs. Tgk. H. Ismail Yacob)

الخطبة الاولى

الْحَمْدُ لِلَّهِ الَّذِي أَمَرَنَا بِالتَّقْوَى، وَنَهَانَا عَنِ اتِّبَاعِ النَّفْسِ وَالهَوَى، وَسَيَّلَ لَنَا سَلَامَةَ
الدِّينِ وَالدُّنْيَا، وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا
بَعْدُ: فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَعْمَلُوا الْاَسْوَءَ مَا كُنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى:
ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ.

Let us convey our thanks and gratitude to Allah the Exalted for His bounties and blessings vital to our survival in the form of food, drink, clothes, housing or air that we inhale every second. Salutation and peace we convey to our Master the Prophet Muhammad pbuh. who has brought humans from a time of ignorance to a time of recognition to know of good and bad, right and wrong, recommended or despised, useful or harmful, and many other important distinctions.

Also salutation and peace we convey to the Prophet's Companions, Followers, and Successors as well as to the Scholars, the early or the late ones who have struggled for and interpreted Allah's command such that it is easy for us to understand the teaching of Allah to worship Him, perform good and avoid bad, such that they obtain the station of piety. According to the teachings of Islam, everything on earth is to be used by humans for a variety of interests. Allah decrees in the Qur'an chapter Al-Baqarah verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

"It is He Who hath created for you all things that are on earth."

In the Qur'an there are verses which elaborate on the things that Allah has created on earth, which in addition of being used by humans, also as a real proof of Allah's existence, His Oneness, and His Power. Allah decrees:

أَمْ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا أَلَيْسَ مَعَ اللَّهِ بِلَا أَكْثَرُ لَهُمْ لَا يَعْلَمُونَ ﴿٦١﴾

"Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah. Nay, most of them know not." (Q.C. An-Naml: 61)

In another verse Allah decrees:

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

“And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves.” (Q.C. An-Nahl: 15)

In addition of mountains and roads, Allah has also created a variety of plants and seeds as well as the rainfall necessary to grow them, Allah decrees:

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾

“It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.” (Q.C. An-Nahl: 10)

In another verse Allah decrees:

لِقَوْمٍ لَآئِيَةٌ ذَلِكُمْ يُنْبِئُكُمْ بِهِ الزَّرْعُ وَالرِّيشُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ ي
 الثَّمَرَاتِ إِنَّ ذَلِكَ لَآيَةٌ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾ لَكُمْ مَوْسَخَرُ اللَّيْلِ وَالنَّهَارِ
 وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
 يَعْقِلُونَ ﴿١٢﴾

“With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought. He has made subject to you the Night and the Day; the sun and

the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.” (Q.C. An-Nahl: 11-12)

There are so many Qur’anic verses which explains about the bounties of Allah given to humans. Inside the mountains there are much water for the benefit of humans, animals, plants, and other creatures. If the mountains are barren, they would not be able to contain rainfall which floods the earth causing disaster for mankind. In the mountains are also created large trees which could be used as building materials, as well as those that produce fruits which can become good food to humans and other animals. In the jungle there are a lot of farming areas and fertile soil which can be planted with many beneficial plants for humans.

In such a manner Allah also creates the ocean in which a variety of fishes could be found as food for humans. In addition of fishes, there are a number of items such as coral reefs, gold, silver, which are all valuable items as human economic resource.

None of Allah’s creation is in vain, all are useful for mankind, as blessings which must be accepted with gratitude and appreciation. According to Islam, being thankful of blessings is obligatory and is a cause for the blessings to increase manifolds. Allah decrees:

وَإِذْ تَأَذَّرَ رَبُّكُمْ مِن شِكْرْتُمْ لِأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾

“And remember! your Lord caused to be declared (publicly): “If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed.” (Q.C. Ibrahim: 7).

Allah has decided that humans on earth are given the best facilities. What humans need are available on earth, so that they could serve Him well. As such, Allah prohibits human from ingratitude of blessings and performance of damage on earth. Allah decrees:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good. (Q.C. Al-A'raf: 56)

Everything created by Allah is a trust for humans. All trust should be kept and maintained in full integrity. However, humans have caused damage through sinful acts and transgression after Allah has guided humans according to *syariat* given through the sunna of His Prophet. Humans damage the earth and all its

content that is given by Allah to them. Expected from humans is gratitude in form of the performance of His command and avoidance of His prohibition.

The result of this prohibition and sinful acts are damage and disaster which befell human themselves. Allah decrees:

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

“Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).” (Q.C. Ar-Ruum: 41)

In another verse Allah decrees in the Qur’an chapter Al-Qashash verse 59:

وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾

“..... nor are We going to destroy a population except when its members practise iniquity.”

And the above verse states clearly that when there is damage in a nation, in the ocean and on the land which cause disaster to human beings, these are due to human fault. As such let’s repent to Allah for all the mistakes we have done on this earth.

تَوْبُوا إِلَى اللَّهِ إِنَّهَا لَمُؤْمِنَةٌ.
 بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَفَعْنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ
 الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ.
 الخطبة الثانية

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ، وَالصَّلَاةُ
 وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
 أَمَّا بَعْدُ فَيَا عَبْدَ اللَّهِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ. قَالَ اللَّهُ تَعَالَى:
 وَالْعَصْرُ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ
 وَتَوَّصُوا بِالصَّبْرِ. اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
 وَالْأَمْوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ بِأَحْوَالِ الْأَحْوَالِ حَوْلَ حَالِنَا إِلَى أَحْسَنِ
 الْحَالِ قُوَّتِكَ يَا عَزِيزَ وَيَا مُعَالَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
 عَذَابَ النَّارِ. عِبَادَ اللَّهِ إِنَّ اللَّهَ بِأَمْرِكُمْ بِالْعَدْلِ وَالْإِحْسَانِ وَإِنْسَائِي ذِي الْقُرْبَى وَيَنْهَى
 عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ الْبَغْيِ يُعْظِمُكُمْ لِعَلَّكُمْ تَذَكَّرُونَ، وَأَذَكُرُوا اللَّهَ الْعَظِيمَ يَذَكِّرْكُمْ
 وَأَسْأَلُوهُ بِعِظَمِكُمْ وَلِذِكْرِ اللَّهِ أَكْبَرُ.

WATER AND RAIN IS A SOURCE OF LIFE FOR HUMANS

(Drs. Tgk. H. Ismail Yacob)

الخطبة الأولى
الحمد لله الذي جعل لكم الأرض فراشاً والسماء بناءً وأنزل من السماء ماء فأخرج
به من الثمرات رزقا لكم، أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله؛
اللهم فصل وسلم على سيدنا محمد وعلى آله وصحبه أجمعين. أما بعد فيا عباد الله،
اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون، قال الله تعالى: أَمَّنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتِ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ
تَنْبِتُوا شَجَرَهَا إِنَّ اللَّهَ مَعَ الَّذِينَ يَتَذَكَّرُونَ.

All thanks and gratitude we present to Allah the Exalted who has created the universe including humans, animals, plants and other things which originate from water, be it as a proof of His existence, power, and knowledge, or as proof of His bounty and blessing.

Salutation and peace we offer to our Master the Prophet Muhammad pbuh. who has liberated us from the chain of ignorance such that we are no longer enslaved, but instead

obtained much knowledge and guidance, protected from a variety of disasters, here or in the hereafter. Salutation and peace we also convey to His Companions, Followers, Successors and the Scholars, the early and late ones, who have struggled and interpreted the religion of Allah carried by our Prophet as well as guide humans to the straight path.

My blessed Friday congregation.

According to Islam, water is a material or liquid substance which is needed by humans very much. Even water is the basic foundational material of humans and other living creatures. In the Qur'an Allah stated in chapter Al-Anbiya' verse 30:

... وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾

In the books of Qur'anic interpretation it is stated that the Prophet Adam pbuh. is created from dust and his wife Eve is created from the left rib of Adam pbuh. Their descendants are created from man's sperm and woman's egg. As such, human know about their origin. Allah decrees:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ... ﴿٢٠﴾

"He it is created you from clay." (Q.C. Al-An'am: 2)

Allah decrees:

أَلَمْ خَلَقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ۝٢٠

“Have We not created you from a fluid (held) despicable?-.” (Q.C. Al-Mursalat: 20)

Allah decrees:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝٥ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝٦

“Now let man but think from what he is created! He is created from a drop emitted.” (Q.C. Ath-Thariq: 5-6)

When humans know that they are created from the humble dust, sperm/egg, they realize that they are not a noble creature. However, this is the same with other creatures. Thus, humans’ arrogance towards Allah and His Prophet would disappear and they would return to the correct path, comply with and obey Allah’s command and prohibition.

They would realize that they do not live in this universe alone, but with a lot of humans and other creatures who need each other, taking care of each other so that they live safely and securely.

My blessed fellow Friday congregation.

Water is not only the original material of human being but also the source of origin of other creatures, such as animals and plants. Allah decrees:

أَمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ
ذَاتِ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِقَوْمٍ
يَعْدِلُونَ ﴿٦٠﴾

“Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah. Nay, they are a people who swerve from justice.”
(Q.C. An-Naml: 60)

Allah decrees:

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَبٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾

“With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment).”
(Q.C. Al-Mu’minuun: 19)

The above verse shows that Allah has created heaven and earth, and He is also the one who cause rain to fall from the heavens.

It is emphasized very firmly that all are created by Him, such that Allah asks: Do you have another God beside you? Of course for people who think and understand the evidence put forward in the Qur'an would say: "There is no God but Allah." Then, Allah states that among mankind there are many who deviate and oppose Allah's stipulations, be it between Allah and humans, or between humans and their environment.

The deviation of relationship with Allah the Exalted is a reality that the more mankind is given Allah's blessings, the more they deny Allah. They consider what they obtain as the result of their own effort. They forget that all gifts and blessings from Allah Almighty must be accepted with gratitude. The more blessings given, the stronger the creed and worship, and the better behavior and character.

In the context of relationship between humans, the purpose of creation of men and women, in tribes and different level of status, is to know, remind other and help each other. However in reality after they receive the plentiful blessings of Allah, all the above principles are forgotten. As a result the blessing that is given become a curse and a source of disaster.

Viewed from the aspect of the environment, human should understand that the purpose of human life is to obtain good in heaven and earth, as mentioned in the prayer often read by the Prophet pbuh. to his followers, which is "O God, give us

goodness in heaven and earth.” Goodness in heaven is to obtain the blessing of Allah the Exalted While goodness on this earth is humans would live safely, healthily, and prosperously physically and spiritually.

Happiness on heaven and earth could not be obtained except by performance of Allah’s command and avoidance of His prohibition. This is called *taqwa*.

Allah decrees:

...وَمَنْ يَتَّقِ اللَّهَ تَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ...

“...And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine...”
(Q.C. Ath-Thalaq: 2-3)

To safeguard ourselves from disaster and obtain bounty from Allah, human must safeguard and obey *sunnatullah*. As such, humans must work to accomplish their purpose by obeying Allah’s stipulations and pray to Allah that the purpose is accomplished. In addition, we must safeguard and maintain the balance of Allah’s creation on earth. We must maintain the source of water, such as mountains as a catchment of water which can flow to fulfil human need below the mountains. Such is the case for trees which can be used as building material and firewood, also as a wind controller very much needed by humans.

بارك الله لى ولكم فى القرآن العظيم ونفعنى وأياكم بما فيه من الآيات والذکر الحكيم،
وتقبل منى ومنكم تلاوته أنه هو البرّ الرؤوف الرحيم.

الخطبة الثانية

الحمد لله رب العالمين، والعاقبة للمتقين ولا عدوان الا على الظالمين، والصلاة والسلام
على سيدنا محمد أشرف الانبياء والمرسلين، وعلى آله واصحابه اجمعين. اما بعد
فيا عباد الله، اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون. قال الله تعالى: وَمَنْ يَتَّقِ
اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا. وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. اللهم اغفر للمسلمين والمسلمات
والمؤمنين والمؤمنات الأحياء منهم والاموات انك على كل شىء قدير. اللهم يا محول
الاحوال حول حالنا الى احسن الحال بقوتك يا عزيز ويا متعال. ربنا آتنا فى الدنيا
حسنة وفى الآخرة حسنة وقنا عذاب النار. عباد الله ان الله يأمركم بالعدل
والاحسان وابتاء ذى القربى وينهى عن الفحشاء والمنكر البغى يعظكم لعلكم
تذكرون، واذكرو الله العظيم يذكركم واسئلوه يعظكم ولذکر الله أكبر.

PLANTING TREES AND CONSERVING FOREST ARE CHARITIES

(Drs. Tgk. H. Gazali Mohd. Syam)

الخطبة الاولى .

الحمد لله رب العالمين الذي انعم علينا بنعمة الإيمان والاسلام والذي هدانا
بهداية القرآن . اشهد ان لا اله الا الله وحده لا شريك له الملك الخنان المنان
العلام . اشهد ان سيدنا محمدا عبده ورسوله سيد الانسان والانام . اللهم صل على
سيدنا محمد وعلى آله واصحابه ذوى الجود والفضل والكرم والاحسان . اما
بعد : فيا عباد الله ، اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون . قال تعالى فى
القرآن الكريم وهو اصدق القائلين . اعوذ بالله من الشيطان الرجيم . ظَهَرَ الْفَسَادُ
فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ .
صدق الله العظيم

My esteemed fellow Friday congregation.
Let us convey all thanks and gratitude to Allah the
Exalted who has given us health and strength to
attend today's Friday prayer. Salutation and peace we convey to
our noble Prophet Muhammad Rasulullah pbuh., who has been
appointed by God as the last Prophet for the End of Times.

My blessed Friday congregation.

Allah the Exalted decrees in the Qur'an chapter Ar-Rum verse 41:

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

“Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).” (Q.C. Ar-Rum: 41)

When we read the above Qur'anic verse, we are reminded again, that environmental destruction in a variety of Indonesian region in general, and in Nanggroe Aceh Darussalam in particular, is caused by human action and ignorance. Whether realized or not, environmental destruction has disrupt the balance of nature including in human societies, such that in the end it would threaten a variety of sectors which should be able to be utilized sustainably for current and future generation.

My blessed Friday congregation.

Why planting and maintaining the forest are included as charities? This is because when we plant and maintain the forest we look after and safeguard the environment. The benefit obtained from this activity is not only for ourselves but also for

other creatures around the forest. What is the environment? The environment is the unity of space of all things, power, existence, and living creatures, including humans inside it which influence the continuity of these living creatures life and prosperity.

As such, forest could not be treated and exploited arbitrarily. The utilization of natural resources, on the lands and in the forest must be treated proportionally and rationally for the benefit of society and the future generation by maintaining its ecosystem.

Allah the Exalted has reminded us in the chapter Al-A'raf, verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.”

My esteemed Friday congregation.

Allah the Exalted creates humans on earth with the mandate as vicegerent to manage the earth sustainably. Al-Qur'an states that humans are the only creatures given mandate to manage and utilize rich natural resources. As such, humans get

a concessionary right to explore natural resources, exploit or utilize these resources, as well as use them to fulfill and increase their life quality as cultured and religious creatures.

My esteemed congregation.

Al-Qur'an has given guidance to humans to function as Khalifah Fil Ardh, to carry out their tasks as follows:

Pertama : First: To “explore” or “as-sayir”. Many Qur'anic verses encourage humans to explore, as Allah decrees in the chapter of Al-Haj verse 46:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا

“Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear?..... “

Second: The task of “research” or “an-nazhru”. Research is observing a problem with meticulousness. Allah has mentioned in the Qur'an the expression “Afala Yanzhuruuna” (don't you observe), unzhuru (do observe), “fanzhuruu” and “awalam yanzhuru”, among other expressions.

Third : The task of “natural resources utilization” or “taskhir”. Allah entrusted humans to utilize the earth for human benefit and welfare.

By knowing the taks of human as khalifah fil ardhi, the command of research and observation is not limited to know something, but also continued to the stage of exploration, exploitation and utilization of nature for prosperity and welfare.

My blessed congregation.

With the above elaboration, we could understand that humans are given a mandate to act as vicegerent on earth, with the task and responsibility to maintain, care for and conserve the environment for the prosperity of all creatures, including by planting, look after and maintain the forest we have on earth. With sincere intention to worship Allah the Exalted all these actions would give us the rewards of charity.

Thus ends our short sermon for today, I hope it is useful for all of us, amin.

بارك الله لى ولكم فى القرآن العظيم وتنعنى وآياكم بما فيه من الآيات والذكر الحكيم،
وتقبل منى ومنكم تلاوته أنه هو البرّ الرؤوف الرحيم.

الخطبة الثانية:

الحمد لله رب العالمين وبه نستعين على امور الدنيا والدين . اشهد ان سيدنا
محمدًا عبده ورسوله الصادق الوعد الامين . اللهم صل على سيدنا محمد وعلى اله
وصحبه اجمعين . اما بعد فيا عباد الله، اتقوا الله حق تقاته ولا تموتن الا وانتم
الشيطان الرجيم . وَالْعَصْرُ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ ءَامَنُوا وَعَمَلُوا
الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ (٣) . اللهم اغفر للمسلمين والمسلمات
والمؤمنين والمؤمنات الأحياء منهم والأموات إنك انت التواب الرحيم . ربنا اتنافى
الدنيا حسنة وفى الآخرة حسنة وقنا عذاب النار . ولذكر الله أكبر .

ISLAM AND CONSERVATION OF THE ENVIRONMENT

(Drs. Tgk. H. Gazali Mohd. Syam)

الخطبة الاولى .

الحمد لله رب العالمين الذي ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله
ولو كره الكافرون . اشهد ان لا اله الا الله وحده لا شريك له ذو الجلال والاکرام .
اشهد ان سيدنا محمدا عبده ورسوله صلى الله عليه وسلم . اللهم صل على
سيدنا محمد وعلى آله وصحبه ومن تبعه يا احسان الى يوم التلاق والميزان . اما بعد
فيا عباد الله اتقوا الله حق تقاته ولا تموتن الا واتم مسلمون . قال تعالى : وَلَا تُفْسِدُوا
فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ .
صدق الله العظيم

My blessed Friday prayer congregation.

All thanks and gratitude we convey to Allah the Exalted who has given a variety of blessing to all of us, especially the blessing of *iman* and *islam*, which until today has caused us to be the slave of Allah with faith and piety.

Salutation and peace we convey to the Noble Prophet Muhammad Rasulullah pbuh. who has been sent by Allah the

Exalted as the last Prophet at the end of times. The Prophet has been given the most potent weapon which is the Qur'an, as the biggest miracle, as a reference and guidance for all His faithful communities.

My blessed Friday congregation.

Allah the Exalted has decreed in the Qur'an in the chapter of Ar-Rum, chapter 41:

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

'Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).'"

In another verse Allah the Exalted has decreed:

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي
ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

"With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought."(Q.C.: An-Nahl:11)

My blessed Friday congregation.

In the Qur'an Allah the Exalted does not mention much about the origin of the universe or what is called as cosmogony, but more towards the statements of the Qur'an about the phenomenon of the universe related to the power and might of Allah the Exalted as the Master or Creator of this universe, in which humans as Allah's vicegerent is entrusted to manage and utilize the earth to fulfill their needs.

The immenseness of the universe, the stability and regularity (orderliness) of natural phenomenon, are always related by the Qur'an to the utilization nature for the benefit of mankind, in order to fulfill their life needs (intifa') and also their spiritual needs for the development of faith (i'tibar). And the Qur'an also states that the greatness and the might of Allah is unlimited, hence His slaves must be faithful to him. Allah has also describe that Allah's bounty is unlimited, hence His slaves must be thankful to Him.

My blessed Friday congregation.

References on the these precise and regular phenomenon of the universe, such as the process of cause and effect, the orderliness of day and night, the rain that brings fertility to earth, the arranging of natural resources (sun, moon, seawater, wind, and others) are all signs of Allah's greatness and power They could also be used references to indicate Allah's existence by humans.

This is reflected in Allah's decree in the Qur'an in the chapter of An-Nahl, verse 10 — 13:

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾ يُخْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّجِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾ وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾ وَمَا ذَرَأْنَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

“It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle. With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought. He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise. And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).”
(Q.C.:An-Nahl: 10-13)

My noble fellow Friday congregation.

With the concept of *taskhir* (utilization of natural resources), humans are given opportunities to utilize and enjoy natural

resources for their life needs and to help each other, in endeavors recommended by Allah, not for destructive purposes with many negative impacts (*fasaadum fil ardhi*).

The life of serving Allah, is a foundational value in the moral system taught by the Qur'an, eventhough its implementation could be in the form of natural resource maintenaince, according to the injunctions of Sharia.

Respected congregation.

The conservation of the environment is key to natural equilibrium. Science has taught us that every part of the ecosystem, living or otherwise, are needed to compose a whole. They must be at balance with each other.

Hence, humans must examine their actions in the light of many natural disasters. Have they maintain the trust given by Allah to manage the earth? Or has natural disasters become a process which cannot be managed?

My blissful fellow Friday congregation.

Allah has set human destiny on earth, by providing humans with the best facilities. Ocean has been created with all the natural wealth within it. Rainfall brings earth to life after a period of drought. Belum cukup dengan itu semua, Not only all these, Allah beautify life on earth by creating animals, plants, and clouds on the sky as human companions, which form the human environment.

After Allah has finished creating, He entrusted these creations to humans, as stated in the Qur'an chapter Al-A'raaf, verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.”

My fellow Friday congregation.

Every trust that is given must be cared for and maintained. Every deposit must be returned. However, humans have broken this trust and destroyed this deposit by sinful acts after Allah has given His laws through His prophets. Humans ruin the earth and all its content after so much of Allah's blessing has been given to them. As such, let us safeguard and maintain our environment from pollution, physically or morally. Let's hope that Allah always protects and take care of all of us. Amen.

بارك الله لي ولكم في القرآن العظيم ونفعني وإياكم بما فيه من الآيات والذكريات الحكيم،
وتقبل مني ومنكم تلاوته أنه هو البرّ الرؤوف الرحيم.

الخطبة الثانية:

الحمد لله رب العالمين . والعاقبة للمتقين ولا عدوان الا على الظالمين . والصلاة
والسلام على سيدنا محمد اشرف الانبياء والمرسلين وعلى آله وصحبه اجمعين . اما
بعد فيا عباد الله اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون قال الله تعالى : قُلْ هُوَ
اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤) . اللهم
اغفر للمسلمين والمسلمات والمؤمنين والمؤمنات الأحياء منهم والأموات إنك انت
التواب الرحيم . ربنا اتنا في الدنيا حسنة وفي الآخرة حسنة وقتنا عذاب النار .
ولذكر الله أكبر .

ORDER OF NATURE NEEDS TO BE MAINTAINED

(Drs. Tgk. H. A. Rahman Kaoy)

الخطبة الاولى

15
أحمد لله الذي خلق السماوات والأرض وجعل الظلمات والنور ثم الذي كفروا
بربهم بعدلون . الصلاة والسلام على سيدنا محمد أشرف الانبياء والمرسلين أرسله
الله رحمة للعالمين وبعد فيا عباد الله اتقوا الله حق تقاته ولا تموتن إلا وأنتم
مسلمون . قال الله تعالى: أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ (١٧) وَإِلَى
السَّمَاءِ كَيْفَ رُفِعَتْ (١٨) وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ (١٩) وَإِلَى الْأَرْضِ كَيْفَ
سُطِحَتْ (٢٠)

All praise to Allah who has created the heavens and earth, creating darkness and light. All those denying Him would be put to justice. Salutation and peace we convey to the Noble Prophet sent by Allah to bring blessing for all mankind.

Servants of Allah.

Allah has decreed in the chapter al-Ghaasyiyah verse 17 - 20.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى
الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

“Do they not look at the Camels, how they are made? And at the Sky, how it is raised high? And at the Mountains, how they are fixed firm? And at the Earth, how it is spread out?”

A harmonious and suitable situation in life where Allah creates the camel miraculously as a special animal to ride on the barren and waterless desert. Camels are created to have water storage pockets sufficient for days of travel without encounter of water. When caravan travelers run out of water these camels could be slaughtered and water in their pockets could be taken sufficient to provide 40 people water to be drunk to quench their thirsts.

Let's also look to the beautiful blue sky, it is amazing how it could be raised without pillars to hold it by. The sky has balance without compare. In the chapter Ar-Rahman verse 7 to 9 Allah stated:

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

“And the Firmament has He raised high, and He has set up the Balance (of Justice). In order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance.”

We see how Allah creates tall mountains reaching up to the heavens full of green forest rich with flora and fauna These creations contain major sources of water, which flows through

rivers across valleys which brings the barren soul to life, provides water to quench humans' thirst and fertilize wild and agricultural plants..

O servants of Allah.

Allah has created a very orderly, harmonious and perfect system through *sunnatullah*, otherwise known as the laws of nature. Heavy rain which falls from the top of the mountains are collected by leaves, branches, soil and tree roots which absorb and

keep water preventing flooding and landslide. As such, it is very dangerous if forest are exploited illegally. Water sources, lakes, mountaintops, and steep cliffs will cease their function as human protector. Disasters will occur, such as:

1. In the dry season, there would be a severe draught as there is no water deposit due to barren forests.
2. In the rainy season, floods and landslides would occur as there are no leaves, branches, and tree roots which can keep water and maintain soil stability.
3. The habitat of large wildlife animals (such as tiger, elephant, rhinoceros, orangutan, and bear) would be disturbed. They might even be driven away from their habitat, causing them to enter human settlement and be in conflict with humans.

Likewise, beside the sea Allah creates a type of plant to prevent ocean waves or tsunami which is the mangrove tree which has plentiful of very strong roots. A similar situation exist with casuarina, bamboo, and marsh palm trees. A variety of fishes live safely in these habitats. As an example, under the traditional custom of Aceh within 1.000 fahoms of tide trees could not be cut. However, planting these trees for purpose of harvest could be done for common need. When this *sunnatullahis* obeyed no matter how strong a tsunami is, surely it cannot reach the dwelling of humans as they are prevented by a very strong fort exceeding the strength of any human creation. When humans foolishly fell the mangrove trees and turn them into pond, any strong wave could destroy slums beside the beach such as shown by the 26 December 2004 tsunami which cause a loss of hundreds of thousands of human lives and properties. Isn't it clear that humans will suffer from their own ignorance of Allah's laws.

O servants of Allah.

Allah points out an example of a peaceful nation. Sustenance comes from a variety of sources. Then this nation deny Allah's blessing. Thus Allah cause them hunger and fear due to their own actions. Observe Allah's statement in the chapter of an-Nahl verse 112:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

“Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah. so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.”(Q.C. An-Nahl: 112)

This is in accordance with Allah’s decree in the chapter of Al-Israa’verse 16

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ۝

“When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.”

How many tribes and nations who have been annihilated after the times of Prophet Nuh as due to their sins, Allah is truly the Giver of News and the All Seeing Being We should not deny Allah’s command and negate His prohibitions. We should adhere to sunnatullah and not disobey it. As Allah’s vicegerent on earth, we have the responsibility of conserving and safeguarding the environment which Allah has entrusted us on this beautiful earth.

Fellow Muslims blessed by Allah the Exalted.

Allah decrees in the Qur'an chapter Al-Baqarah verse 29:

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

“It is He Who hath created for you all things that are on earth.”

There are things on this earth created by Allah to be eaten, made into jewellery, worn, and turned into vehicles to carry things to places far away. In short, humans could use all these things on earth according to the demand of sharia without greed and extravagance.

The orderliness, regularity, harmony, and perfection of nature created by Allah the Exalted show Allah is truly the Exalted. . All humans are obligated to safeguard this nature. What is also important to keep is faith and good action, worship and preaching, though and remembrance, words and deeds, leadership and examples, peace and justice, hard work and effort, prayer and trust in Allah To achieve all these noble objectives there should be cooperation among all parties so that we could live happily and peacefully here and in the hereafter. I pray this sermon is of use to us all.

Let me conclude with a summary:

1. Allah has created the sky and the earth in a beautiful and ordered manner to be a safe and comfortable habitat for His creatures. Inside them can be found all His creatures' need.
2. Humans as Allah's vicegerent should maintain His creations well, with wisdom and responsibility no matter how small they are.
3. What we sow, we reap. If we are thankful for Allah's bounties, we will be safe here and in the hereafter, and vice versa.
4. Humans should use all these bounties to serve Allah the Exalted, perform His commands, and avoid His prohibitions..
5. Humans should compete to do good and avoid bad. They should get close to Allah and beg for His mercy.

بارك الله لى ولكم فى القرآن العظيم ونفعنى وأياكم بما فيه من الآيات والذكر الحكيم، وتقبل منى ومنكم تلاوته انه هو البرّ الرؤوف الرحيم .

الخطبة الثانية

الحمد لله رب العالمين، والعاقبة للمتقين ولا عدوان الا على الظالمين، والصلاة والسلام على سيدنا محمد أشرف الانبياء والمرسلين، وعلى آله واصحابه اجمعين .
 اما بعد فيا عباد الله، اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون . قال الله تعالى:
 وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ . أَلَّا تَطْغَوْا فِي الْمِيزَانِ . وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ . اللهم اغفر للمسلمين والمسلمات والمؤمنين والمؤمنات الأحياء منهم والاموات انك على كل شىء قدير . اللهم يا محول الاحوال حول حالتنا الى احسن الحال بقوتك يا عزيز يا متعال . ربنا آتنا فى الدنيا حسنة وفى الآخرة حسنة وقنا عذاب النار . عباد الله ان الله يأمركم بالعدل والاحسان وإيتائى ذى القربى وينهى عن الفحشاء والمنكر البغى يعظكم لعلكم تذكرون، واذكروا الله العظيم يذكركم واسئلوه يعطكم ولذكر الله أكبر .

ENVIRONMENTAL DAMAGE AND RELATED ISSUES

(Drs. Tgk. H. A. Rahman Kaoy)

الخطبة الاولى

الحمد لله الذي خلق السماوات والأرض وما بينهما وما تحت الثرى . الصلاة والسلام على سيدنا محمد أشرف الانبياء والمرسلين سيدنا محمد أرسله الله بالهدى ودين الحق ليظهره على الدين كله . أما بعد فيا عباد الله اتقوا الله حق تقاته ولا تموتن الا وَاَنْتُمْ مُسْلِمُونَ ، قال الله تعالى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

All thanks to Allah for the heavens and earth, for what is between them, for what is inside the earth. Salutation and peace upon the Noblest Master our Prophet Muhammad pbuh. who has been sent by Allah with bringing the most proper guidance and the most excellent religion.

My fellow Friday congregation who are blessed by Allah.

Allah decrees:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

“O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.” (Q.C. Al-Anfal: 27)

This verse emphasized that the faithful is not allowed to betray Allah and His Prophets even in the slightest way by the slightest reason. The faithful should also not betray the trust that has been given to their community.

In the chapter al-Hasyar verse 7 Allah has stated:

وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“...So take what the Messenger assigns to you, and deny yourselves that which he withholds from you....”

In reality, many humans nowadays break the promise made to Allah by ignoring His prohibitions, leaving what is commanded, performing what is disallowed, following desires and the footsteps of the devil.

According to what has been stated by Allah in the chapter Ar-Rum verse 41:

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

“Mischief has appeared on land and sea because of (the meed) that the hands of men have earned.....”

Lately, there has been more multi-dimensional damage to the physical, spiritual, and mental aspects of humans. The land, the sea, and the air have been polluted. The jungle and the rainforest have been cleared greedily. Characters and personalities have been ruined. Poverty and stupidity abound, human rights violation, tyranny, discrimination, violation of democracy and a variety of crime proliferated. Considering the many problems we face, here we focus on the environment and the problems that may be caused by it.

The Aceh jungle which has once obtained the title of 'The Lung of the World' could keep a bountiful supply of water, floral and faunal richness, and other biological richness without compare. Now, this lung of the world has started to show holes due to rampant illegal logging conducted by strong forces which were not easily broken in the times of the Old and the New Order. The Aceh people only start to feel the effect now such as the tsunamis that hit most of Aceh's coasts and floods in Aceh Tamiang, Southeast Aceh, Aceh Singkil and Southwest Aceh.

My fellow Friday congregation blessed by Allah the Exalted.

A lot of danger from damaged environment caused by cruel human behavior which cut down protected and customary forest has surfaced. In Benar Meriah regency, more than 300 hectares paddy field become barren and many plantations become infertile due to illegal logging at the water source. In Aceh Tamiang many paddy fields, plantation, villages, and

villager's house were destroyed by flood, giving rise to heart-rending poverty, suffering and misery.

River, sea and air pollution becomes more acute, the danger of global warming becomes more more apparent by the day. Heat, aridity, storm and smoke pry on our society. All these disasters would not have occurred if humans maintain their environment well and do not disrupt the balance of sunnatullah. Many fishes in the river, in the sea, and the gulf dies due to water pollution caused by big factories' waste which is dumped to the water bodies without any treatment.

O servants of Allah.

To overcome the numerous dangers caused by illegal forest clearance, water pollution, air pollution, the following efforts should be done:

1. Prohibiting explicitly illegal logging at protected forests, water sources.
2. Prohibiting illegal logging, logging at mountain top, mountain slope, the left and right riverside of big rivers, around lakes and in any water sources.
3. Safeguarding the world's lungs by greening massively critical lands in collaboratively and responsibly.
4. Maintaining the cleanliness of rivers, lakes, and gulf such that they do not become waste disposal sites.

5. Urging society especially the youths to love the environment.
6. There needs to be an concerted legal effort to maintain protected/traditional forest and those who perform illegal logging should be punished very heavily.
7. Let's build a just, prosperous, safe, peaceful, blissful, religious, learned, courteous, cultured, prestigious, progressive, successful, maintaining Aceh's forest as world's lung.
8. Let's race towards goodness to overcome a variety of damages and solve our environmental problems together, hoping for the blessings of Allah to us all.
9. Maintaining the cleanliness of the environment and nature begins with the self and family.

Such is our short Friday prayer with the hope that it can benefit all.

GUIDANCE FROM THE PROPHET TO MANAGE WATER AS A SOURCE OF LIFE

(Drs. H. Syamsul Rijal, M. Ag.)

الخطبة الاولى

الْحَمْدُ لِلَّهِ الَّذِي أَمَرَنَا بِالْأَعْتَصَامِ بِحَبْلِ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ لِأَنِّي بَعْدَهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَ هُدَاهُ. أَمَّا بَعْدُ؛ فَيَا عِبَادَ اللَّهِ، أُوصِيكُمْ بِتَقْوَى اللَّهِ، فَقَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Noble servants of Allah.

Let us thank Allah the Exalted for His blessing and bounties which have enabled us to live well, eat well, drink well, and work well. Peace and salutation to the Prophet Muhammad pbuh., as well as to His companions and followers, who have provided us with practical guidance on the management of environment/nature and the utilization of water sources.

Noble slaves of Allah.

Verily the universe, heaven and earth along with its content is a blessing and trust from Allah the Exalted which must be maintained, managed and utilized for common benefit. To fulfill this noble endeavor real efforts for sustainability to prevent destruction of nature must be performed, concrete steps must be taken to restore the damaged environment, and protect what is left.

The arrival of Islam in this world is for the benefit of mankind, including its injunction of protecting and conserving nature and the environment, preventing water and other natural pollution. Allah the Exalted has decreed:

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.” (Q.C. Al-A'raf; 56).

Noble slaves of Allah.

In the context of creation, humans are also one of Allah's creations. However, Allah the Exalted has given humans responsibility to protect and conserve nature, as well as to make it prosper. One of the most important aspects of this responsibility is the management of water. Water is a source of life, through water Allah the Exalted makes everything alive.

With water, earth is made wet, suitable for plants to grow and produce fruits.

In actuality, some of us care not about the value of water to our life so as to pollute water and the environment. These people do not have the desire to manage water such that it can be used by all.

Noble slaves of Allah.

Rasulullah has provided a guidance and stimulus for us to manage water not only for the benefit of the few but also for the benefit of the many. Rasulallah pbuh.said that “there are seven groups” of people who would continuously be given spiritual rewards after they pass away:

1. Those who give knowledge
2. Those who construct river
3. Those who dig well
4. Those who plant date tree
5. Those who build mosque
6. Those who bequathe the Qur’an
7. Those who leave children who always pray for them.

(Hadithby Thabrani).

In this sermon, we would focus on water. Rasulullah pbuh. has emphasized that people who construct river and dig water would obtain benefit from their effort as it could be used by many people. We could interpret constructing a river as an

effort to create irrigation, prevent water pollution, such that the irrigation water could benefit all.

Those who dig well could be contextualized as those who put an effort to create drilled well in the places of the poor who really need it. The drilled well would provide clean water to them. Those who dig the well would be awarded by Allah the Exalted with plentiful spiritual rewards. This kind of broad interpretation would accordingly broaden our horizon, as a well need not be restricted to those in the desert for the benefit of travellers who come accross it.

How noble the Prophet pbuh. who has given us the technical guidance to dig up well which can bring benefit to the many. There are still many people who do not have access to clean water. Let us initiate the movement to create drilled well to these people. Let us also contribute with a little of our income to bring this initiative into reality. This contribution is noble and noteworthy as we have participated in maintaining water sources sustainably and avoiding pollution. Let's pray that we are among the people who manage water well so as to get blessing from Allah the Exalted.

بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ
وَالذِّكْرِ الْحَكِيمِ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ
مِنْ كُلِّ ذَنْبٍ. فَاسْتَغْفِرُوهُ، إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

الخطبة الثانية

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَتَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. وَالصَّلَاةُ
وَالسَّلَامُ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ. أَمَّا بَعْدُ؛ فَيَا عِبَادَ اللهِ، اتَّقُوا اللهَ حَقَّ تَقَاتِهِ
وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ. قَالَ اللهُ تَعَالَى: قُلْ هُوَ اللهُ أَحَدٌ (١) اللهُ الصَّمَدُ (٢) لَمْ
يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤).

إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ

وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ . رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا . رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا . رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ . رَبَّنَا لَا تَتَّخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ، رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ، رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ، وَاعْفُ عَنَّا وَاعْفُرْنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ . اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ، وَأَلْفَ بَيْنَ قُلُوبِهِمْ وَأَصْلِحْ ذَاتَ بَيْنِهِمْ وَأَنْصِرْهُمْ عَلَى عَدُوِّكَ وَعَدُوِّهِمْ ، وَاهْدِهِمْ سَبِيلَ السَّلَامِ وَأَخْرِجْهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ، وَبَارِكْ لَهُمْ فِي أَسْمَاعِهِمْ وَأَبْصَارِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ مَا أَبْقَيْتَهُمْ ، وَاجْعَلْهُمْ شَاكِرِينَ لِنِعْمِكَ مُنْتَبِهِينَ بِهَا عَلَيْكَ قَابِلِينَ لَهَا ، وَأَتَمِّمَهَا عَلَيْهِمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ . رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ .

عباد الله، إن الله يأمركم بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون . فاذكروا الله العظيم يذكركم وأسألوه من فضله يعظكم ولذكروا الله أكبر .

ENVIRONMENT-FRIENDLY SOCIETY IS A SIGN OF PIETY

(Drs. H. Syamsul Rijal, M. Ag.)

الخطبة الاولى

إِنَّ الْحَمْدَ لِلَّهِ حَمْدَهُ وَنَسَعَيْنَهُ وَسَعَفَرَهُ وَبَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ؛ فَيَا عِبَادَ اللَّهِ، اتَّقُوا
اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ. قَالَ اللَّهُ تَعَالَى فِي الْقُرْآنِ الْكَرِيمِ: ﴿وَمَنْ
تَبِعَ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ وَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى، قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ
يَأْبَى: قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى. (رواه البخاري).

Noble slaves of Allah.

All thanks and gratitude we convey to Allah the Exalted for His bounties and blessing such that we remain in faith and maintain our awareness of the environment in which we live in, in so doing gaining His contentment.

We would never understand how we could be thankful to Allah without the guidance of the Prophet Muhammad pbuh. through

the religion of Islam he propagates. As such, let us convey our salutation and peace to him, his family, and his companions as well as followers till the end of times.

Noble slaves of Allah.

At the deepest level, there is no more refreshing coolness, no more potent medicine than piety to Allah. Only piety to Him is the way out of many life problems, bringing life blessings, and saving us from His torment here and in the hereafter. Piety would lead us to reside in the heavens of Allah the Exalted.

The definition of piety itself contain a variety of meaning among the scholars. However, all lead to one understanding which is a slave asking His God Allah the Exalted to be given blessings and avoided torment. The main sign of piety if the performance of His commands and avoidance of His prohibitions.

Noble slaves of Allah.

When piety is due to Allah be afraid of His wraths. This is a major requirement that every slave must possess. Imam Ahmad bin Hambal ra. said, *“Piety is leaving what your desire wants, because you are afraid (to the Being that you’re afraid of).”* Further, he said that, *“Being afraid of Allah, being content with His stipulations, and being prepared for the Day of Judgement.”*

Once, when the Prophet pbuh. mentioned about piety, narrated by Irbadh ibn Sariyah that the Prophet pbuh. performs the dusk prayer with us, then gave us advice which brings our

eyes to tears and gave our heart a little tremor. Then, said one companion, “O Prophet, this seems to be the last advice, as such advise us”. Then the Prophet said:

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ كَانَ عَبْدًا حَبَشِيًّا، فَإِنَّهُ مِنْ يَعْشَرَ
مِنْكُمْ فَسِيرُوا اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ،
عَضُوا عَلَيْهَا بِالتَّوَّاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ بَدْعَةٍ ضَالَّةٌ.

“I wish that you be pious to Allah, listening and obeying, even though to a slave of Habsy descent. Then verily those among you who lives (then), you would witness a lot of differences in opinions. As such, you should follow my tradition and the tradition of the guided Righteous Caliphs. Bite firmly with your molars (hold to my tradition closely). And be careful towards innovations (bid’ah) because all innovations are deviant.”

(HR. Ahmad IV:126-127; Abu Dawud, 4583; Tarmidzi, 2676, Ibnu Majah, 43; Ad-Darirni 1:44-45; Al-Baghawi, 1-205, syarah and as Sunnah, and Tarmidzi said, this tradition is sound and good, and sound according to Syaikh Al-Albani).

Noble slaves of Allah.

It is reality that nature which has been a friend of humans all this while sometimes turn into something scary. Severe flash floods, unclean environment, and erosion are examples of disasters caused by careless behaviors of humans, ungrateful towards the bounties that Allah the Exalted has provided us.

We need to understand that this universe as an environment in which we live is a tool for us to reach our prosperity. Nature is created as the best source of sustainability for human life. And where would human obtain food, drinks, protection, safety, and means of living? Allah the Exalted has decreed, “*It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.*” (Q.C. Al-Nahl: 10).

Noble slaves of Allah.

In our national life, the government of Aceh has stipulated in the Laws on Aceh Governance (*Undang-undang Pemerintahan Aceh – UUPA*) No. 11 Year 2006 that the state is obligated to maintain the environment in an integrated manner, protect natural resources, conserve the natural ecosystem, and maintain national parks. All these are activities which we should wholeheartedly support. Does not paying attention to all of the above is part of the implementation of piety in our life. This means that a pious human is also one who is putting an effort to have a sustainable environment.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

الخطبة الثانية

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَتَسْتَعِينُهُ وَتَسْتَغْفِرُهُ وَبِعِوْذِ اللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللهم صل على سيدنا محمد أشرف الأنبياء والمرسلين، وعلى آله وأصحابه أجمعين. أما بعد فيا عباد الله، اتقوا الله حق تقاته ولا تموتن الا وانتم مسلمون. قَالَ اللَّهُ تَعَالَى: الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُكُمْ بِالْعَدْلِ وَالْإِحْسَانِ وَإِتْيَانِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يُعْطِكُمْ لَعَلَّكُمْ تَذَكَّرُونَ. فَادْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَأَسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ.

ETHICS AND MANNERS OF CHOPPING DOWN TREES

(Drs. H. RA Syauqas Rahmatillah, MA)

الخطبة الأولى.

الحمد لله فحمده ونستعينه ونستغفره ونعوذ بالله من شرور أنفسنا ومن سيئة أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له. أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله لا نبي بعده. اللهم صل على محمد وعلى آله وصحبه أجمعين. أما بعد، فيا عباد الله اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون. وقال الله تعالى في القرآن العظيم وهو أصدق القائلين أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم: والأرض وضعها للأنام. فيها فاكهة والنخل ذات الأكمام. والحب ذو العصف والريحان. فيأيء آلاء ربكنا تكذبان.
(الرحمن: ١٠-١٣)

Blissful Friday congregation.

Most Compassionate is Allah the Exalted who has created men with ability to acquire knowledge. The sun and the moon revolves according to His stipulation and the stars and the trees all submit to Him. Allah has raised the sky, created a balance, so that you do not exceed this balance.

Allah decrees in Chapter Ar-Rum, 3-8

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَاعِلُونَ ﴿٣﴾ فِي بَضْعِ سِنِينَ ۗ اللَّهُ
 الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ
 يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ وَعَدَّ اللَّهُ لَا تُخْلِفُ اللَّهُ وَعَدَّهُ ۗ وَلَكِنَّ أَكْثَرَ النَّاسِ
 لَا يَعْلَمُونَ ﴿٦﴾ يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ
 ﴿٧﴾ أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا
 بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾

“In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious. Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice. With the help of Allah. He helps whom He will, and He is exalted in might, most merciful. (It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not. They know but the outer (things) in the life of this world: but of the End of things they are heedless. Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection).”

In the Qur’an it is stated that people of no faith are those who does not recognize or give the slightest care to the signs

of Allah's greatness and power in the universe He created. In contrast, a prominent indicator of the faithful is the ability to understand signs and proofs of the Creator's power. The faithful knows that all these are not created in vain, and he or she is able to understand the perfection of Allah's creation. This understanding would in the end cause the faithful to submit, in awe and in fear of the Creator.

"..... We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs." (Q.C. Luqman: 10).

Woods and jungles are parts of nature very useful for its won balance. They store water contribute to soil fertility. They absorb heat and produce breeze, sucks in pollution and release fresh air for the benefit of humans and aother creatures. Woods and jungles is the lung of nature. Their plants and fruits become food for human and animal Woods are also used to make furniture for the benefit of human life, in houses, buildings and other places. Woods and other plants would forever be needed as long as nature exists. As such, woods and jungles must be conserved and protected.

Allah decrees:

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

"It is He Who hath created for you all things that are on earth....."
(Q.C. Al-Baqarah: 29)

Truly all on earth exist for the benefit of mankind.

هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ ...^ج

“.....It is He Who hath produced you from the earth and settled you therein, then ask forgiveness of Him, and turn to Him (in repentance).....” (Q.C. Hud: 61).

Considering the importance of jungles for human life, it is vital to struggle with all human existing ability (*jihad*) as vicegerent to maintain the balance of the universe ecosystem.

Human must do good and utilize all blessings Allah has created to obey Allah and make prosperous the earth. Humans are forbidden from causing damage on earth because Allah dislike people who cause damage and would return the damage to the humans themselves. The good and the bad that humans do would be by and for themselves. So the perfect human according to Abraham Maslow is those who always give their best in life (self-actualization) because of intrinsic factor not because of any extrinsic factor such as spiritual rewards.

Many natural disasters such as flood, landslide, drought, and drastic decrease in river and lake depth are due to illegal logging which goes against *sunnatullah* and *akhlak* (values) especially the proper values of interacting with nature. In the structure of

Islamic teaching, life harmony could only occur when human could communicate harmoniously with God, fellow human, and nature: *hablum min al-Allah, hablum min an-nas dan hablum min al-alam*. The lack of relationship with either the Creator or the created would cause grave imbalance.

Arbitrary logging not balanced with reforestation or merely accompanied with perfunctory or half-hearted reforestation is form of denial of blessing. How much of our forests are deforested for the benefit of the few? This phenomenon is the responsibility of related institutions who must be supported the society. The government play an even more crucial role committedly and consistently to uphold related law for the benefit of all society.

The short-term oriented action of illegal logging is considered as *mazmumah* in Islam, an action that is very detested and despised As such, the inheritance of values or internalization of *akhlak* with nature must be taught, cultivated, and developed in every Muslims since young so that a common awareness to protect and conserve nature would come from the heart.

“*So establish weight with justice and fall not short in the balance.*” (QS. Ar-Rahman: 9). Rasulullah as the last prophet carry a message for all humans to protect them from a variety of dangers caused by human hands here and from the punishment of Allah in the hereafter due to their limitation and foolishness in choosing a way of life.

The vision and mission of Rasulullah is to save humans on earth by giving them understanding and enlightenment that as humans they have been given a mandate to become a vicegerent, which means they must lead on behalf of and represent Allah on this earth. As a leader, they must protect this earth from a variety of actions which could harm life. They must prevent nature from being exploited irresponsibly. As the representative of Allah on earth, this means human takes the quality of Allah, who can create something out of nothing, while human must transform something into something else.

Another mandate that humans must perform is being a slave (*abid*) who must do positive tasks with the intention of serving Allah. To realize these two mandates humans are equipped with knowledge, hence pursuing knowledge has been made obligatory upon humans. Included in this category is the knowledge and technique of forest management from an Islamic perspective.

In the case of chopping down trees the Prophet has given the best example in the forbidden lands of Mecca and Medina. Trees which grow by themselves should not be cut even if they have thorns, except when they disturb or are required by humans. In this case, the Maliki has explained that wood in the area of the forbidden land Mecca and Medina could be cut if there is a need for it such as for medicine, cane, toothbrush, building material, building site, plantation and other uses. Otherwise, the woods should be left alone.

To spread this stipulation to the whole world, every pilgrims to Mecca and Medina cannot chop woods and hunt animals in the course of their pilgrimage. Any pilgrim who violates this stipulation will be fined according to the size of the wood being cut or broken. This is to ensure every Muslim to utilize natural resources responsibly and not disturb the balance of life.

We are allowed to cut trees to obtain some benefits. However, we must be aware of its destructive potential. Woods and jungles are part of the nature ecosystem. When they are cut, they must be replanted or reforested. As such the balance of nature would still be maintained and the need of human fulfilled. When this could not be done, natural disaster would befall us and wood would be hard to come by.

Furthermore, the world is awash with the term “global warming” which is the phenomenon of global temperature no longer being comfortable for human life. There are much air and water pollution and a variety of substances potentially disruptive of human health. Another effect of global warming is the melting of polar ice which resulted in uncontrollable flood as nature is no longer balanced where mountains are dug and valleys are piled up and trees are logged illegally. When this condition is not anticipated soon catastrophe due to human hands would cause humans to suffer too.

American geologists, Frank Press and Raymond Siever informs that the maintenance of earth temperature is related to the

heat given by the sun, in addition of the distance of the earth from the sun. It is calculated that even a 10% reduction of sun's heat would cause the earth's surface to be covered by ice as thick as a few metres, and the increase of heat by the sun even if only a little, would cause death to all living creatures on earth. To anticipate this let's create an environmentally friendly culture as Islam is an environmentally-friendly religion. Let's start from ourselves and our family and hope that Allah would guide all of us and give us strength to carry on with this life. Amiin ya Rabbal 'alamiin.

بارك الله لي ولكم في القرآن الكريم ونفعني وإياكم بما فيه من الآيات والذكريات الحكيم، وتقبل مني ومنكم تلاوته إنه مجيب السائلين.

الخطبة الثانية:

الحمد لله الذي جعل لكم الأرض فراشا وأنزل من السماء ماء فأخرج به من الثمرات رزقا. أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا رسول الله. اللهم صل على محمد وعلى آل محمد وصحبه أجمعين. أما بعد، فيا عباد الله أصيبكم وإياي بقرآن الله فقد فاز المتقون. وقال الله تعالى في القرآن العظيم وهو أصدق القائلين اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم: قل هو الله أحد، الله الصمد، لم يلد ولم يولد، ولم يكن له كفوا أحد. اللهم اغفر للمسلمين والمسلمات والمؤمنين والمؤمنات الأحياء منهم والأموات إنك انت الغفور الرحيم. اللهم اجعل هذا البلد آمنا وارزق أهله من الثمرات إنك أنت خير الرازقين. ربنا اتنا في الدنيا حسنة وفي الآخرة حسنة وقتنا عذاب النار ولذكر الله أكبر.

ALLAH CREATES NATURE FULL OF BALANCE

(Drs.H. RA Syauqas Rahmatillah, MA)

الخطبة الأولى .

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان إلا على الظالمين، أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله لأنني بعده . اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد . أما بعد، فيا عباد الله اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون . وقال تعالى في كتابه الكريم وهو أصدق القائلين اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم: وَالْأَرْضَ مَدَدْنَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ . الحجر: ١٩

My blissful Friday congregation.

All thanks to Allah for the existence of the heaven and the earth and everything in between as well as everything under the earth. Peace and salutation to our Prophet Muhammad pbuh. who has been sent to guide us with the correct religion.

The shape and structure of planet earth which we live in is a masterpiece of creation which contains countless facilities to

fulfill the need of living creatures. It is also a place to discover the blessings and bounties of Allah, as well as a trust and test for us humans to act as a vicegerent and slave.

Verily, the creation of seven layers of heaven and the creation of earth, the changing of days into nights, are signs of Allah's greatness for those who possess eyes of the heart. They are always in remembrance of Allah in any condition, be they standing, sitting, or lying down. They always thought about the creation of heaven and earth while saying "*Our Lord! not for naught Hast Thou created (all) this. Glory to Thee. Give us salvation from the penalty of the Fire.*" (Q.C. Al-Imran: 190-191).

This verse gives us sign that those who are considered intelligent in the perspective of Al-Qur'an are not only those who possess the capacity for reason, but also those who possess the clarity of heart to remember Allah (performing *zikr*). These people are called *ulul al-bab* (intelligent people), those whose capacity for thought and remembrance are balanced.

"He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs." (Q.C. Luqman: 10).

These verses which has been sent down by Allah must be analyzed by the faithful. The contextual signs could only be

understood with intelligence and knowledge. The ability to discover the secret of Allah contained in nature would give rise to many modern scientific theories and concept which could bring someone to the status of *ma'rifat* when accompanied with faith to Allah.

The facilities that Allah has provided in the form of nature and all its attributes are for the sake of and on behalf of humans. Such is the case for land as a source of learning. One of the examples of biological concept is the process of mating in plants. As Allah has revealed in the Chapter of Al-Hijr verse 22:

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ
وَمَا أَنْتُمْ لَهُ بِمُحْزِنِينَ

“And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.”

Another example is the Chapter of Ar-Rum verse 20:

وَمِنَ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

“Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide).”

Another fact of Allah's power told in the Qur'an is about rain which is sent down to earth by a certain degree. This is mentioned in the Chapter of Az-Zukhruf verse 11 as follows; *"That sends down (from time to time) rain from the sky in due measure;- and We raise to life therewith a land that is dead; even so will ye be raised (from the dead)."*

This degree of rainfall has been discovered through modern research. It is estimated that in one second, about 16 millions of water evaporates from earth, which results in 513 trillion tonne of water per year. This number turns out to be the same with the amount of rainfall on earth in one year. This means that water is always revolving in a balanced cycle according to a certain "measurement or degree". Life on earth depends on this water cycle. Even if humans create the most advanced technology, they would still not be able to create such a cycle.

The cycle of psychobiological development and growth of humans is also a real manifestation of Allah's power where Allah has created humans from the state of weakness to the state of strength, then back to the state of weakness, complete with grey hairs. *"He creates as He wills, and it is He Who has all knowledge and power."* (Q.C. Ar- Rum 54).

"It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and

the rivers (also) hath He made subject to you. And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.” (Q.C. Ibrahim: 32-34).

“He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of ((Allah)) Most Gracious. So turn thy vision again: seest thou any flaw?” (Q.C. Al-Mulk: 3).

“And We have spread out the (spacious) earth: How excellently We do spread out! And of every thing We have created pairs: That ye may receive instruction. Hasten ye then (at once) to Allah. I am from Him a Warner to you, clear and open! And make not another an object of worship with Allah. I am from Him a Warner to you, clear and open! Similarly, no apostle came to the Peoples before them, but they said (of him) in like manner, “A sorcerer, or one possessed”! Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds! So turn away from them: not thine is the blame. But teach (thy Message) for teaching benefits the Believers. I have only created Jinns and men, that they may serve Me.” (QS. Az-Zariyat: 56).

“But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief.” (QS Al-Qasas :77).

The damage which occurs on the sea and land is because of human hands, a retribution for what they have done, in the form of pollution, flood, landslide, earthquake, smoke, and others, such that they become aware and return to the truth.

Allah has decreed in the Qur'an chapter Ar-Rum verse 41:

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

“Mischief has appeared on land and sea because of (the deed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).”

“If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.” (Q.C. Al-A'raf: 96).

As such, let's not damage nature, be greedy or rapacious, jealous or envious, or betray one another. Let's obey Allah and His Prophets, conserve the relationship between human and the universe such that all of us are blessed here and in the hereafter. Amen.

بارك الله لي ولكم في القرآن الكريم وتفعنى وإياكم بما فيه من الآيات والذكر الحكيم، كيم،
وتقبل منى ومنكم تلاوته إنه هو السميع العليم
الخطبة الثانية:

الحمد لله رب العالمين وبه نستعين على كل أمور الدنيا والدين، والصلاة والسلام
على سيدنا اشرف الانبياء والمرسلين وعلى اله وصحبه اجمعين أما بعد، فيا عبادالله
أصيكم وإياى بتقوالله فقد فاز المتقون واحكمكم على طاعة الله ورسوله لعلكم تفلحون .
وقال الله تعالى : اعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم . والعصر . إن
الإنسان لفسى خسر . إلا الذين امنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر .
صدق الله العظيم . اللهم اغفر للمسلمين والمسلمات والمؤمنين والمؤمنات الأحياء منهم
والأموات إنك سميع قريب مجيب الدعوات . ربنا اتنا فى الدنيا حسنة وفى الآخرة حسنة
وقنا عذاب النار .

SAVING THE EARTH FROM THE PERSPECTIVE OF THE QUR'AN

(Dr. Tgk. H. Abdul Gani Isa, SH, M.Ag)

الخطبة الاولى

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَرَافِعِهَا. وَبَاسِطِ الْأَرْضِ
وَوَاضِعِهَا. وَعَالِمِ الْأَسْرَارِ وَسَامِعِهَا. أَحْمَدُهُ حَمْدًا
شَاكِرًا لِأَنْعَمِهِ. رَاضٍ بِقِسْمِهِ مُعْتَرِفٌ بِكْرَمِهِ. أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، ذُو النِّعَمِ الْعَامِرَةِ. وَالْحِكْمِ الْبَاهِرَةِ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْمُرْسَلُ بِكِتَابِهِ. اللَّهُمَّ صَلِّ
وَ سَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَ أَصْحَابِهِ الْمُخْتَارِينَ مِنْ
أَنْصَارِهِ وَ أَحْزَابِهِ. أَمَّا بَعْدُ : فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ
الْعَظِيمَ وَاسْتَعِدُّوا لِيَوْمٍ لَا يَنْفَعُ فِيهِ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ آتَى
اللَّهَ بِقَلْبٍ سَلِيمٍ

قال الله تعالى في القرآن الكريم : اعوذ با الله من الشيطان
الرجيم.

Muslims and Friday congregations who are blessed
by Allah,
To begin this sermon, let us thank Allah the Exalted
who has given us time and health to perform our daily duties
to his satisfaction. Let us also offer our peace and salutation to

the Prophet Muhammad pbuh., as well as to his family and companion.

Friday congregation who are blessed by Allah!

Allah the Exalted has created the universe with balance and peace, which enables the sky and the earth to exist. Under this peace, animals, plants, mountains, land and ocean all live in harmony with each other. As decreed by Allah in the Qur'an, chapter Al-Mulk verse 3:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَىٰ فِي خَلْقِ
الرَّحْمَنِ مِن تَفَوتٍ ۗ فَأَرِجِ ٱلْبَصَرَ ۗ هَلْ تَرَىٰ مِن
فُطُورٍ

“He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of ((Allah)) Most Gracious. So turn thy vision again: seest thou any flaw?”

From this verse, it can be understood that Allah has created the world in equilibrium. However, human greed and avarice has eroded this balance. Scientists have concluded definitively that most environmental damage is caused by humans. As such they are the ones who are most responsible for these damages, which have made many creatures, including humans themselves, now and in the future, suffer. There are also unfortunate economic consequences from these damages. As good Muslims and Indonesians, we should be aware of these damages and contribute our part to heal the world.

Muslims and Friday congregation who are dignified by Allah. The existence of earth as Allah's creation has been mentioned in the Qur'an repeatedly. No less than 461 word of ardh (earth) can be found in Qur'anic verses. In many verses, Allah the Exalted has prohibited humans from causing damage on earth. As decreed Allah in chapter Ar-Rum verse 41:

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

“Mischiefs have appeared on land and sea because of (the deeds) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).”

In connection with Allah's prohibition mentioned above, Al-Isfahani in his book *Al-Mufradat fi Gharib al-Quran* (Vocabulary of Obscure Qur'anic Terms) explained that the meaning of 'dhahara' is “an occurrence on earth's surface”, such that the occurrence become known clearly. The antonym is “bathan”, a hidden occurrence inside the earth. Isfahani further explained that the word 'al-fasad' means the state of imbalance, be it a little or a lot, and refers to all things such as souls, bodies, and earth. Al-Fasad is an antonym of 'As-Shalah' which means useful. Al-Alusi in his book *Ruhul Ma'ani* explained that the word 'fasad' means drought, plague, forest fires, the elimination

of blessing from a phenomenon, the decrease of benefit, and the spread of danger.

Friday congregation who are blessed by Allah.

The above verse also mentioned ocean and land as the places where fasad (damage) occur. An example is when the ocean is polluted, fishes may die and fishermen's livelihood may subsequently be threatened. The land is getting hotter due to forest logging, which causes lengthy drought, decreasing groundwater level, and floods. Wild animals may also seek food in residential areas close to the forest as their habitat is destroyed.

Ibn 'Ashur has proposed a number of interpretations on this verse. Among them is the interpretation that the universe is created in equilibrium and in accordance with human needs. However, humans violate this equilibrium by excessive exploitation of the earth. As a result, the earth is no longer in equilibrium and human lives are at risk.

Muslims who are blessed by Allah.

The more damage caused by humans on earth the more harmful their lives will become. This is an undeniable fact as every creature on earth is connected. This connection is what maintained earth's equilibrium. When one creature is affected, other creatures will be affected too.

Allah the Exalted decreed:

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ
وَمَنْ فِيهِنَّ ۗ بَلْ أَنْتِنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ
مُعْرِضُونَ

“If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.” (Q.C. Al-Mukminun: 71)

As such, Allah’s decree in the Qur’an chapter Al-A’raf verse 96:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ
مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا
يَكْسِبُونَ

“If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.”

According to Asy-Syaukani in his book Fathul Qadir, the term ahlul qura’ refers to category such that its application is universal. This means that when the residents of a place, wherever they are, are faithful to Allah, then Allah will bestow

his bounties from the sky and the earth. Furthermore, the word and its accompanying sentence is in the form of cause-and-effect, which means that the bounties will only be given if they are faithful to Allah. However, if they are not faithful, they will experience hardship and disaster.

In the book *Tafsir Departeman Agama* (Interpretation of the Religious Affairs Ministry), this verse means that if all humans are faithful to Allah and the Prophet Muhammad as the Last Messenger, Allah will bestow much of his bounties from the sky or the earth. Humans will also be bestowed with knowledge to understand Allah's creation and earthly phenomena.

From the above explanation, it is understandable if *Tabattaba'i* interpreted this verse as follows, "The universe and its content are connected to one another, like a healthy or a sick body. When one part is not functioning or deviating from its proper course, the other parts will be affected negatively. In the end the entire body can be affected."

When humans deviate from the straight path set by Allah for their happiness, this deviation affects other parts of the universe. This phenomenon is known to us as the law of cause and effect. This deviation will result in much disruption, such as social disturbance, moral crisis, animal cruelty, and natural disasters. Rain may not fall, plants may not grow, floods may occur, and drought may happen. All these are signs from Allah to guide humans to obey His commands.

Before ending this sermon, I invite everyone present to reflect on the warning given by Allah the Exalted in the chapter of al-Nahl verse 112, which states the destruction of a nation because of their lack of gratitude of Allah's bounties:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا
رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا
اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

“Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah. so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.” (Q.C Al-Nahl : 112)

I hope that this sermon has benefited all of us. May Allah the Exalted always provide us with guidance and assistance such that we are protected from catastrophe and and calamity. Amen.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعْنَا بِمَا فِيهِ مِنَ الْبَيَانِ وَالذِّكْرِ
الْحَكِيمِ، أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ وَلِجَمِيعِ الْمُسْلِمِينَ مِنْ
كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

الخطبة الثانية

الْحَمْدُ لِلَّهِ عَلَى فَضْلِهِ وَإِحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ وَامْتِنَانِهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،

أَمَّا بَعْدُ:

عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ تَعَالَى، حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ: وَلَا تَفْسُدْ فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا.

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.)

○

اللهم اغفر للمسلمين والمسلمات والمؤمنين والمؤمنات والأحياء منهم والأموات وتابع بيننا وبينهم بالخيرات رب اغفر ورحم وانت خير الراحمين. ربنا ظلمنا أنفسنا وإن لم نغفر لنا وترحمنا لنكنن من الخاسرين، ربنا اتنا في الدنيا حسنة وبي الأجرة حسنة وقتنا عذاب النار. عِبَادَ اللَّهِ، (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ* ، فَاتَّقُوا اللَّهَ يَذَكِّرْكُمْ، وَاشْكُرُواهُ عَلَى نِعَمِهِ يَرْضَكُمْ، وَلْيُذَكِّرْ اللَّهُ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

This Book of Friday Sermons on the environment contains verses which exhort Muslims to be more aware and loving of the environment and nature surrounding them. Its main message is humans are created to protect nature; its utilization to fulfill human needs must not cause it harm. Nature can survive and grow without humans, but humans are dependent on nature and their environment. Allah the Exalted has given humans freedom to cultivate and exploit nature, which makes its conservation or destruction depends on human treatment of nature.

This Book is written by Islamic scholars, religious figures, cultural authority, and notable lecturers who are well-known and influential in Aceh especially, and Indonesia generally. These writers, part of the Council for Islamic Scholar Consultation (*Majelis Permusyawaratan Ulama - MPU*) of the Aceh Province, have developed the Book's sermons based on the Qur'an and Hadith. In addition to being systematic, each sermon provides a clear and simple explanation which can be easily understood, and as such, persuade its audience.

It is hoped that this Book can increase the faith and awareness of individual and community to be more appreciative and loving of nature. Readers are hoped to be inspired to live harmoniously with nature, as in accordance with the command of Allah the Exalted.



ISBN 978-602-95896-2-7



Yayasan Leuser Internasional
www.leuserfoundation.org