

RESPONSIBILITY TO MAINTAIN ENVIRONMENTAL SUSTAINABILITY

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الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ 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 سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ،
فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ وَأَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ.

Let us all increase our devotion towards Allah the Almighty by performing all that He has decreed and abstaining from all that He has prohibited. Hopefully, we will be blessed in this world and in the Hereafter.

Dear Brothers and Sisters,

Islam is a perfect and comprehensive religion. Islam not only emphasizes relationships with Allah the Almighty and fellow humans, but also teaches humans manners towards dealing with the environment. This earth was created by Allah the Almighty not to be destroyed, but to be preserved and managed responsibly.

Allah the Almighty says in the Quran in Chapter 2 (*Surah Al-Baqarah*) Verse (Ayat) 30:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Which means: *“I am putting a successor on earth,”*

This verse explains that humans were created as stewards who are responsible for managing and caring for the earth in the best possible way. Therefore, actions such as littering, polluting rivers and neglecting public cleanliness are contrary to the trust given by Allah the Almighty.

Allah the Almighty also mentions in the Quran in Chapter 7 (*Surah Al-A'raf*) Verse (*Ayat*) 56:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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

Which means: *“do not corrupt the earth after it has been set right- call on Him fearing and hoping. The mercy of Allah is close to those who do good.”*

Dear Brothers and Sisters,

Cleanliness is one of the important principles in Islam. The Prophet (peace be upon him [PBUH]) said in a *hadith* narrated by Imam Muslim:

الطُّهُورُ شَطْرُ الْإِيمَانِ

Which means: *“Cleanliness is part of faith”*

This *hadith* shows that cleanliness is not just a personal matter, but reflects the faith and morals of a Muslim. For this reason, Islam educates its followers to

maintain personal cleanliness, as well as the cleanliness of homes, mosques, roads and the entire environment.

However, today's reality is very disappointing. There are still people who take cleanliness lightly and throw garbage on roads, into drains, at playgrounds, beaches, rivers and other public places without feeling guilty. This attitude not only pollutes the environment, but also causes disease and flash floods that affects the well-being of the entire society.

It is even more disappointing that the amount of garbage produced every day continues to increase. According to SWCorp statistics in 2024, almost 40 thousand tons of garbage was produced each day in our country. This shows that awareness of maintaining cleanliness and recycling practices still needs to be improved.

Dear Brothers and Sisters,

Since advice and reminders are ignored, the authorities have tightened enforcement against those who litter in public places. Starting January 1, 2026, individuals found guilty of littering can be fined up to RM2,000 and given a Community Service Order (PKM) as a measure to educate the community to be more responsible in maintaining cleanliness.

This type of punishment is in line with the Islamic approach, which aims to educate and encourage self-reflection so that the same offense is not repeated.

However, the reality is still worrying. Even after the implementation of the enforcement, garbage is still being thrown on the streets and in public places,

including during the New Year 2026 celebration. It is even more saddening when some of those who committed the offense are Muslims themselves.

According to the SWCorp *Ops Cegah* report in the first two weeks of January 2026, hundreds of enforcement operations were carried out and various offense notices were issued against individuals who littered in public places, including locals and foreigners. This shows that awareness of maintaining cleanliness still needs to be improved in the community.

Dear Brothers and Sisters,

In Islam, punishments carried out by the government to safeguard the interests of society fall into the category of *ta'zir*, which is punishment that aims to educate, remind and prevent harm. Therefore, punishments such as fines or Community Service Orders for the offense of littering in public places are in line with the demands of Islamic law in preserving the public good.

The scholars also emphasize that all forms of damage to the earth are acts that are prohibited by Allah the Almighty even if they seem small to humans. Imam Al-Qurtubi explained that the act of polluting the environment is included in the act of *fasad fil ardh* (corruption/mischief on Earth) because it brings harm to humans, animals and all of Allah's creations.

Therefore, maintaining cleanliness and preserving the environment are not just social responsibilities, but part of our religious trust that will be questioned by Allah the Almighty.

Dear Brothers and Sisters,

As a conclusion to today's *khutbah* (sermon), let us together take some important lessons as guidelines in life:

First, Muslims should realize that maintaining cleanliness and the environment is part of the responsibilities entrusted to us as caliphs on earth.

Second, every act that causes damage to the environment such as littering, polluting rivers and ignoring public cleanliness are contrary to Islamic teachings and can cause harm to society.

Third, we must feel responsible in maintaining personal cleanliness as well as the cleanliness of homes, mosques and public places and educate family members to appreciate cleanliness as part of the demands of faith.

Fourth, the entire community must work together to preserve environmental sustainability by complying with regulations and avoiding all acts that can damage the well-being of humans and Allah's creations.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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

Which means: “Do not corrupt the earth after it has been set right- call on Him fearing and hoping. The mercy of Allah is close to those who do good.” (Quran [Surah Al-A'raf] 7:56)

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