

In The Name of Allaah, The Most Merciful, The Bestower of Mercy.

They say, "Even though that humankind is the dominant force on Earth and there was a balanced relationship between man and nature in previous ages, however they started utilising resources in a manner that leads to irreversible damages today". We say to them, reflect upon the statement of Allaah:

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

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned." (Soorah Ruum; Ayah:41]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: This ayah was revealed regarding the state of affairs of the world- the relationship between it and the events that occur. You see how the occurrence of those evil actions and defects (of the people) affects the harvest, vegetation and the animals in every era, and the manner in which those evil (affairs) necessitates other evils. And whenever the people initiate oppression and wickedness, their Lord (The Blessed and Most High) brings about- from those evils and defects (of theirs)- deficiencies and harm in their nourishments, fruits, atmospheres, bodies, outward appearances and manners, as a justification for their deeds, acts of oppression and wickedness.

The majority of the illnesses and the general evil affairs are remnants of the punishment afflicted upon the people of the previous nations; then there remained from that what remains, as a surprise punishment against those who remain upon the (evil) deeds of those previous nations. This is a just judgement and just decree. And indeed the Prophet (sallal-laahu-alayhi-wasallam) has indicated to this in his statement concerning plagues, that it is a remnant of an affliction or punishment that was sent by Allaah to the Children of Israa'eel. [An Excerpt from 'Badaa'i-ul At-Tafseer Al-Jaami Limaa Fassarahu Al-Imaam Ibnu Qayyim Al-Jawziyyah: page: 313: Vol:2. slightly paraphrased]

Imaam Ibnul Qayyim [may Allaah have mercy upon him] said: "Obedience to [Allaah and His Messenger] is a light and disobedience is darkness. And whenever the darkness becomes more intense, straying increases until [the person] falls into bidah, affairs of misguidance and destruction, whilst he does not know—similar to a blind man who comes out in the darkness of night and walking by himself ." [Al-Jawaab Al-Kaafee: page: 13]

Consequences of Persisting Upon Evil, Whilst Receiving More Provision

Allaah [The Most High] said:

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

Those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not. And I respite them; certainly My Plan

is strong. [183-7:182]

[سَسْتَدْرِجُهُمْ – We shall gradually seize them with punishment] – by granting them plentiful provision and respite until they think that they will neither be taken to task for their disobedience nor punished, so they increase in disbelief and transgression, and evil upon evil. And through this their punishment is increased and multiplied, so they harm themselves in ways they perceive not. This is why Allaah said: [إِنَّ كَيْدِي مَتِينٌ – certainly My Plan is strong] [An Excerpt from ‘Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam al-Mannaan’ by Imaam Sadi. slightly paraphrased]

[سَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ – We shall gradually seize them with punishment in ways they perceive not]: Imaam Sufyaan Ath-Thawree [rahimahullaah] said that this means, “Whenever they commit [major] sins, Allaah bestows a blessing on them and make them forgetful of seeking forgiveness. [Al-Mukhallisaat 2352]

Allah Will Not Change The Good Condition of a People As Long As They Do Not Change Their State of Goodness Themselves

Allaah [The Most High] said:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). [Soorah Ar-Ra’d: Ayah: 11]

Ibnul Jawzee [rahimahullaah] said: Whoever loves that the state of affairs should become rectified then let him strive in rectifying (his) deeds. Allaah (The Mighty and Majestic) said: [وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ – If they had believed in Allah, and went on the Right Way, We should surely have bestowed on them water (rain) in abundance] [An Excerpt from ‘Saydul Khaatir’ page: 6]

Overspending

Allaah [The Most High] said:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا

And give to the kindred his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the Shayaateen (devils), and the Shaitan (Devil – Satan) is ever ungrateful to his Lord. [17:2627-]

Imaam As-Sa’di [rahimahullaah] said: Shaytaan does not call the person except to every blameworthy habit. So he calls him to miserliness and to refrain from spending, but when the person refuses to obey him, he calls him to overspending and extravagance; but Allaah calls to the most just and balance

of affairs and He praises the person for that, as He [The One free from all imperfections] stated about His faithful slaves:

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes). [Surah Furqaan; Ayah: 67] [Tayseer Al-Kareem Ar-Rahmaan Fee Tafseer Kalaam Al-Mannaan]

Allaah [The Exalted] said:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بَقْدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ

And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them). [Surah Ash-Shura. 27]