

THE MIDDLE EAST CRISIS: RELIGIOUS LEADERSHIP ADVISORY



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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن والاه أما بعد،

A devastating crisis has unfolded in Gaza. More than 14,000 lives have been lost, including many children. The global population, including many Muslims, have been deeply affected by the images of suffering coming out of Gaza. The people of Gaza are our fellow humankind, and our Muslim brothers and sisters. The conflict zone is also near the Al-Aqsa Mosque (the third holiest mosque in Islam).

The sufferings of the people of Gaza are distressing to observe, even from afar. There is an acute sense of anger, helplessness, and guilt for those of us who live far away from the crisis and in better conditions. These emotions can overwhelm and paralyse us, but we should channel them into appropriate and constructive action.

While the situation demands our unequivocal condemnation, we should strive to improve the situation and react in the most appropriate ways. We must help those who are suffering, unite and work together for the greater good, and remain guided by religious principles and values at all times. As we seek to help fellow Muslims who are suffering elsewhere, we should continue with our work to develop our community, strengthen unity, peace, harmony, and protect our national security.

The Muslim religious leadership in Singapore came together to produce this advisory as guidance to the community in dealing with conflicts that occur overseas. It also elucidates the religious principles and values that form the basis of our response and reaction in these circumstances. Our hope is for this advisory to benefit those who seek guidance in navigating the complex challenges of today.

The Islamic Position on Oppression and Aggression

Islam rejects all forms of oppression and injustice because these contradict one of the most important principles of the Islamic Shari'ah, which is the principle of justice (*al-'adl*). In a hadith *qudsi*, it is narrated that the Prophet Muhammad ﷺ said:

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُوهُ عَنْ رَبِّهِ: (يَا عِبَادِي، إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا) [رواه مسلم]

Which means: "On the authority of Abu Dzar (r.a.), from the Prophet ﷺ, in the hadith *qudsi* that the Prophet ﷺ narrated, he said that Allah ﷻ said: 'O My servants! Indeed, I have forbidden oppression for Myself, and I have made it forbidden among you, so do not oppress one another.'" [Hadith narrated by Muslim]

Ibn al-Qayyim al-Jawziyyah, an influential medieval Islamic scholar, explained the importance of justice: "Every matter which diverts from justice to tyranny, and from mercy to cruelty, is not part of the Shari'ah."¹

Islam also rejects all forms of violence and persecution against human life, regardless of status, race, or religion. Allah ﷻ emphasises in the Qur'an,

﴿مَنْ أَجَلٍ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾

"That (the brutal murder) is why We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity." [Surah al-Ma'idah, verse 32]

¹ Ibn Qayyim, *'Ilām al-Muwaqqi'īn 'an Rabb al-'Ālamīn*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1991), 3:11.

Even during times of war, Islam prohibits the damaging of public property, residences, houses of worship (including their congregants), livestock, and farms.

Islam pursues peace (*as-salām*) in all its teachings to preserve the sanctity of human life and prevent enmity and animosity between people. In fact, Islam encourages its followers to always be the first to extend a hand in peace, even during times of war. Allah ﷻ commands in the Qur'an:

﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

Which means: *“And if the enemy is inclined towards peace, make peace with them, and put your trust in Allah. Indeed, He alone is All-Hearing, All-Knowing.”* [Surah al-Anfal, verse 61]

In the Qur'an, Allah ﷻ reminds His Messenger ﷺ to prioritise peace, and to repay evil with kindness:

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾

Which means: *“Good and evil are not equal. Repay evil with good, and the person who was your enemy will be like a close friend.”* [Surah Fussilat, verse 34]

Any act of violence and oppression is indeed reprehensible. As such, the loss of innocent lives in conflicts, such as that happening in Gaza, will certainly evoke feelings of anger, sadness and worry, because such such actions run contrary to our human nature.

These acts of aggression and violence must cease immediately. The Muslim community, together with everyone who values the sanctity of human life, call on all parties in power to make every effort to stop all forms of aggression, violence, and oppression.

Response of the Muslim Community as Guided by Religious Principles

Our feelings of sorrow and grief are part of our human nature. Islam teaches us to express these feelings in appropriate ways. The Prophet Muhammad ﷺ was deeply saddened by the death of his young son, Ibrahim. When one of his Companions was surprised at the sight of him crying, the Prophet ﷺ explained that his tears were a sign of the mercy and love that Allah ﷻ places in the hearts of humankind. Even so, he advised his companions that any response to calamity should be in accordance with the values and principles of the religion:

(إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يُرْضِي رَبَّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ).

Which means: *"The eyes weep, and the heart grieves, but we will not say anything except what is pleasing to our Lord. Indeed, we are saddened by your departure, O Ibrahim."* [Hadith narrated by al-Bukhari]

In every situation, our reactions and responses should be guided by religious principles and values. This is also in line with the guidance of our Prophet ﷺ:

(لَا تَكُونُوا إِمْعَةً، تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا، وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ

النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا)

Which means: *"Do not be those who are easily influenced, who says: 'If others do good, then we also do good. But if they do bad, then we also do bad.' On the contrary, be principled. If others do good, then we should try to do better. But if they do evil, do not retaliate with evil."* [Hadith narrated by al-Tirmizi]

The same applies to our reactions to this crisis. In facing trials and tribulations we are taught to always think positively of what Allah ﷻ has decreed. The Prophet ﷺ said in a hadith:

(إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ؛ وَإِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى، وَمَنْ سَخِطَ فَلَهُ السُّخْطُ)

Which means: *"Great rewards come with great trials. When Allah loves a people, He tests them, and whoever accepts it (the tests) attains His pleasure, whereas whoever shows discontent with it (the tests) incurs His wrath."* [Narrated by al-Tirmizi dan Ibn Majah]

For those who are witnesses to the tests that others encounter, they should display care and concern, stand up for our common humanity, and lend support to humanitarian relief efforts. Prophet Muhammad ﷺ encouraged us to help others through his hadith:

(مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ)

Which means: *"Whoever among you is able to benefit his brother, then he should immediately do so."* [Hadith narrated by Muslim]

In the context of this conflict, we should strive to alleviate the suffering of the Palestinian people by contributing to humanitarian efforts through the right channel. These include the efforts of the Rahmatan Lil Alamin Foundation (RLAF), in collaboration with the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA). Alhamdulillah, so far, Singaporeans have contributed around \$7 million.

The Role of Supplication (Du'a)

One of the most important ways to face difficult and challenging situations in life is to seek God's guidance and mercy. In these difficult times, we turn to Allah ﷻ the Most Compassionate. We seek His forgiveness and accept what the All-Wise has decreed for us. Allah ﷻ says in the Holy Quran:

﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

Which means: *“But perhaps you dislike a thing and it is good for you, and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.”* [Surah al-Baqarah, verse 216]

Our trust in Allah's power and might means that we should increase our devotion to Him, and place our hope and trust in Him. We pray that He will change the conditions of our world, so that humankind can live together in peace and safety. We should pray for peace to be restored, for anger to be extinguished, and for conflicts to be resolved. We should also ask for safety in this world and the Hereafter. As believers, we trust in Allah's power to transform enmity and hatred to love, as Allah ﷻ says in the Holy Qur'an:

﴿عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً، وَاللَّهُ قَدِيرٌ، وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

Which means: *“Allah may bring about affection between you and those of them you now hold as enemies. For Allah is Most Capable. And Allah is All-Forgiving, Most Merciful.”* [Surah Al-Mumtahanah, verse 7]

In making our supplications to Allah ﷻ, we should take advantage of special times where our prayers are likely to be answered (*mustajab* times), and by performing special prayers such as the *salatul hajat*, and reciting *qunut nazilah*. This can be done individually or in congregation, either at home or at mosques. (Please refer to some recommended prayers and *zikir* at the end of this advisory).

Tabayyun in Dealing with Online Information

We live in a highly interconnected world where information is easily accessible. In the current conflict, we have seen many images and videos. However, as with any other information that circulates online, not everything that we read or watch may be accurate or true.

As a general rule of thumb, every individual is responsible for checking and verifying the information received before sharing or acting on them. Misinformation or false content can cause, and have caused, significant harm. It is for this reason that Allah asks us to practise *tabayyun*, which is to verify any news obtained before disseminating or taking any action based on unverified information:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ﴾

﴿فَتُصِيبُوهَا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾

Which means: *“O you who believe! If an evildoer (fasiq) brings you any news, verify it so you do not harm people unknowingly, afterwards becoming regretful for what you have done.”* [Surah al-Hujurat, verse 6]

Remember that Allah ﷻ will hold us accountable for everything that we do on the Day of Judgment.

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

Which means: *“Do not follow that of which you have no sure knowledge. Surely the hearing, the sight, the heart - each of these shall be called to account.”* [Surah al-Isra', verse 36]

There have been organisations and individuals using social media to push for certain agenda. If we are not discerning, we can be easily manipulated too. We also

have to be careful not to develop a "soda straw" view, which means having a limited and narrow understanding or view of a crisis. The religion also demands that we act fairly in every situation, including in using and sharing of information on those whom we like or dislike. Allah ﷻ says:

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰٓ اَلَّا تَعْدِلُوْا عَدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ﴾

Which means: *“O you who believe! Stand firm for Allah and bear true testimony. Do not let the hatred of a people lead you to injustice. Be just! That is closer to righteousness. And be mindful of Allah. Surely Allah is All-Aware of what you do.”*
[Surah al-Maidah, verse 8]

Given the easy access to information today, it is indeed more challenging to determine the authenticity of the information we receive. More so that we should continue to be vigilant and avoid sharing any doubtful information.

Understanding Scripture on the End Times

As Muslims, we strengthen our spirituality and faith by adhering to the guidelines of the Qur'an and the teachings and character of the Prophet ﷺ. In doing so, we should ensure that our understanding of religious texts and guidance are drawn from authentic and well-accepted interpretations. This is to avoid any confusion and panic that would hinder our contributions to the well-being and prosperity of our community.

It is increasingly common to hear of interpretations of religious texts and hadiths related to end time in light of the ongoing crisis in the Middle East. An example of such texts is a hadith of the Prophet that states that the *fitnah*, or test, will come suddenly. The Prophet ﷺ said:

(يَتَقَارَبُ الزَّمَانُ، وَيُقْبَضُ الْعِلْمُ، وَتَظْهَرُ الْفِتْنُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: الْقَتْلُ)

Which means: *"The Hour is approaching, knowledge is diminishing, fitnah is apparent, greed is spreading, and chaos is increasing. They asked: 'What chaos will that be?' The Prophet ﷺ replied: 'Killing.'"* [Hadith narrated by Muslim]

Similar themes can be found in other hadiths. An example is the following hadith:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ الْمُسْلِمُونَ، حَتَّى يَخْتَبِيَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ: يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي، فَتَعَالَ فَاقْتُلْهُ. إِلَّا الْعَرْقَدَ، فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ)

Which means: *"On the authority of Abu Hurairah (r.a.), Allah's Messenger ﷺ said, 'The Hour will not be established until you fight with the Jews. At that time, the Muslims will kill the Jews, until even the trees and stones behind which a Jew will be hiding will say: "O Muslim! There is a Jew hiding behind me, so kill him", except for the Gharqad tree, as it is the tree of the Jews.'"* [Muttafaq 'Alaih]

Linking this or any other hadith of the Prophet ﷺ to a specific event or situation is a form of interpretation, but with no *qat'ī* (“undisputed”) evidence that current events are indeed what are meant in a particular hadith. In fact, some of these hadiths have been used by extremists groups to wage jihad and to recruit young people.

We should be careful not to accept a narrative that is based only on speculative interpretations (*zhanni*) and consider it as the undisputed truth. Note that questioning or rejecting such interpretations does not mean we reject the hadith itself. However, the issue here is with the interpretation or understanding of the hadith, based on the methods of *dirayah* or *fiqhul hadith*.

So how should we understand the references to the end times in the hadiths of the Prophet ﷺ? Generally, such hadiths serve as a general reminder that humankind will be embroiled in warfare and cause much bloodshed. This has happened in the past, is happening now, and will likely happen again in the future.

For believers, we should remind ourselves that *fitnah*, or the tests of the end times, is another test in life that Allah ﷻ has determined for us. Allah ﷻ tests His servants to ascertain who among them is more devoted to Him:

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ﴾

Which means: “He is the One who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving.” [Surah al-Mulk, verse 2]

All of this serve as a guide for us to always prepare ourselves by increasing our worship and our good deeds ahead of very challenging times. In the words of our Prophet ﷺ:

(بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا)

Which means: "You should hurry to do good deeds before the fitnah come like slices of the dark night. During which a man would be a believer in the morning and a disbeliever in the evening, or a believer in the evening and a disbeliever in the morning. He sells his faith for a few worldly goods." [Hadith narrated by Muslim and al-Tirmizi]

A companion asked the Prophet ﷺ about the end times:

أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَتَى السَّاعَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَعَدَدْتُ لَهَا قَالَ: مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرِ صَلَاةٍ وَلَا صَوْمٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: أَنْتَ مَعَ مَنْ أَحْبَبْتَ.

Which means: "A man asked the Messenger of Allah ﷺ: 'When will the Day of Judgment occur?' The Prophet ﷺ in turn asked him: 'What have you prepared for it?' The man replied: 'Nothing, except that I truly love Allah and His Messenger.' The Messenger of Allah ﷺ then said: 'You will be gathered with those whom you love.'" [Hadith narrated by al-Bukhari]

In this hadith, the Prophet ﷺ diverted the man's question to something that was more useful and beneficial for him, which was to increase his worship of Allah ﷻ, and to strengthen his love for Allah ﷻ and His Messenger ﷺ.

In the face of the extreme challenges of the end times, with *fitnah* and turmoil becoming widespread, the Prophet ﷺ did not leave his followers confused on what needs to be done. He left behind instructions for his ummah to pursue good deeds without delay and procrastination, as difficult conditions in life may make it more challenging to do good. He also emphasised in a hadith that the pursuit of goodness must also endure, even in the most distressing times:

(إِنْ قَامَتِ السَّاعَةُ وَبِيَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ)

Which means: "If the Final Hour comes and one of you has a sapling in his hand, then he should plant it." [Hadith narrated by Ahmad]

The Role of the Muslim Community in a Secular Country

In essence, Islam, is a religion that seeks to establish peace and prosperity, and rejects violence and extremism. Living with others in peace and harmony is one of the teachings of Islam. Allah ﷻ says in the Qur'an:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

Which means: *“O humankind, indeed We have created you from male and female, and made you nations and tribes, so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware.”* [Surah Al-Hujurat, verse 13]

Allah ﷻ also mentions in the Qur'an:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

Which means: *“Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way, and who is rightly guided.”* [Surah An-Nahl, verse 125]

For this reason, one of the first things established by the Prophet Muhammad when he arrived in the city of Medina was a charter to form the basis of cordial and peaceful relations between the diverse inhabitants of Medina. In the charter, every resident of Medina was part of a single community and had equal rights to safety and religious practice.

The Qur'an clearly establishes the principles of the relationship between Muslims and others. Allah ﷻ states in the Holy Qur'an:

﴿ لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴾ إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿

Which means: “Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair. Surely Allah only forbids you these relations with those who have fought you for your faith, driven you out of your homes, or supported others in doing so. And whoever cedes control to them, then it is they who are the true wrongdoers.” [Surah al-Mumtahanah, verses 8-9]

These principles also guide us in our religious life in Singapore. As a Muslim minority in a plural society and secular country, we are in a unique position. We live by the principles of justice and uphold important universal values that allow us to flourish and contribute to the wider society. The Qur’an guides us:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ ﴾

Which means: “Indeed, Allah commands justice, kindness, and the doing of good to kith and kin. He forbids all that is shameful, evil, and oppressive. He exhorts you so that you may be mindful.” [Surah An-Nahl, verse 90]

As such, we have a continuous duty to preserve the strong bonds between the different communities, even as we encounter external geopolitical conflicts and pressures.

Our role in contributing towards a successful and harmonious society is an important effort and achievement in itself. In fact, conflicts are evidence that living in peace and harmony is not a given but requires a lot of hard work and sacrifices. The

state of peaceful co-existence despite our socio-religious diversity is also a positive example for others to emulate.

At the same time, we should not neglect our responsibilities and duties to self, family, community, and nation, even in the face of conflicts happening abroad. If anything, this is a reminder that we must continue to improve our lives in all aspects, such as in our spirituality, social cohesion, education, and jobs. We should therefore be mindful of any short-term thinking that may lead to rash decisions with long-term adverse consequences on ourselves or our families.

At all times, we should work to contribute positively towards improving the overall situation of the world, at a time when there is much disorder and unrest.

Supporting Our Young

Youths are passionate about making positive change in the world. Many are already actively engaged in socio-political issues. It is important to recognise and support their contributions and to avoid dismissing their ideas and perspectives as naive or uninformed.

Like everyone else, Muslim youths may be angered by scenes of violence and injustice towards innocent people and feel frustrated and even helpless. We need to acknowledge these emotions and provide youths with the necessary support and resources, so that they can express their feelings and concerns in a safe and supportive environment and find healthy ways to cope with their emotions.

A good support network is necessary. Through such networks that comprise of family members, friends, teachers, and asatizah, they may receive useful guidance and advice on how to manage complex issues in a more balanced and constructive way.

Youths should also recognise red flags in their emotional state so that they can take good care of themselves. Here are some signs that may indicate that burnout or emotional distress:

- Feeling exhausted
- Feeling overwhelmed
- Decrease in productivity
- Increase in irritability
- Manifesting physical symptoms such as headaches, fatigue, or insomnia
- Sudden changes in behaviour such as engaging in risky behaviours

If we notice any of these signs in youths, it is important to advise them to take a step back and prioritise self-care. Remind them that they need to be physically and mentally well first before they can make a positive impact in the world.

There are several channels through which youths may seek help:

- (1) **Asatizah Solace Care** – a service run by Pergas. Through this service, trained asatizah will listen, and provide youths with emotional and spiritual support.

- (2) **MySafeSpace** – a space to ask any question, including sensitive or controversial ones. Trained asatizah will provide the appropriate religious guidance for any issues or problems raised. You may browse this page to find the list of asatizah from the Asatizah Youth Network (AYN): [MuslimSG | Find Asatizah](#)

- (3) **Religious Rehabilitation Group (RRG) Helpline** (1800-7747747) – a helpline manned by local asatizahs to assist the public with clarification on religious concepts, or to get help if they suspect someone they know may have been influenced by radicalism.

Prayers and Zikir In the Face of Challenges

- Qunut Nazilah

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ
فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعِزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ فَلَكَ الْحَمْدُ عَلَى
مَا قَضَيْتَ وَنَسْتَغْفِرُكَ وَنَتُوبُ إِلَيْكَ

اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ، وَنَسْأَلُكَ بِحَقِّ رَحْمَتِكَ وَلُطْفِكَ، أَنْ تَنْظُرَ إِلَيْنَا وَإِلَى خَلْقِكَ أَجْمَعِينَ

اللَّهُمَّ قَدْ أُغْلِقَتِ الْأَبْوَابُ إِلَّا بِابِكَ، وَقَدْ انْقَطَعَتِ الْأَسْبَابُ إِلَّا إِلَيْكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ، يَا رَبَّ الْعَالَمِينَ

اللَّهُمَّ إِنَّا نَسْأَلُكَ الْأَمْنَ وَالْأَمَانَ، وَالسَّلَامَ وَالسَّلَامَ، فِي الْعَالَمِ كُلِّهِ وَلِلنَّاسِ أَجْمَعِينَ، وَأَدِمْ عَلَيْنَا وَعَلَيْهِمْ هَدْيَهُ
النِّعَمِ، فِي أَنْفُسِنَا وَأَنْفُسِهِمْ، وَأَبْنَائِنَا وَأَبْنَائِهِمْ، وَوِدْيَارِنَا وَوِدْيَارِهِمْ يَا رَبَّ الْعَالَمِينَ.

اللَّهُمَّ إِنَّا نَسْتَوِدُّعُكَ بَيْتَ الْمُقَدَّسِ وَالْمَسْجِدِ الْأَقْصَى وَكُلَّ فَلَسْطِينٍ يَا مَنْ لَا تَضِيعُ عِنْدَهُ الْوَدَائِعُ

اللَّهُمَّ انصُرْ إِخْوَانَنَا الْمُسْتَضْعَفِينَ فِي غَزَاةٍ وَفِي فِلِسْطِينَ وَفِي كُلِّ مَكَانٍ، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ خُذْ بِأَيْدِيهِمْ،
وَاحْفَظْهُمْ، وَالطَّفْ بِهِمْ، وَكُفَّ أَيْدِي الْمَاكِرِينَ بِهِمْ

اللَّهُمَّ كُنْ عَوْنًا لَهُمْ مِنْ شُرُورِ الظَّالِمِينَ، وَارْفَعْ عَنْهُمْ الْأَذَى وَالظُّلْمَ، وَجَمِيعَ أَنْوَاعِ الْفِتَنِ وَالْمِحَنِ، مَا ظَهَرَ مِنْهَا وَمَا
بَطَنَ، وَالطَّفْ بِهِمْ فِي مَا جَرَتْ بِهِ الْمَقَادِيرُ، فِي عَافِيَةٍ وَسَلَامَةٍ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

اللَّهُمَّ تَقَبَّلْ شُهَدَاءَهُمْ، وَدَاوِ جِرْحَاهُمْ، وَأَنْزِلِ السَّكِينَةَ عَلَى قُلُوبِهِمْ، وَبَدِّلْ خَوْفَهُمْ أَمْنًا، وَحُزْنَهُمْ فَرَحًا، وَهَمَّهُمْ
فَرَجًا، يَا رَبَّ الْعَالَمِينَ

اللَّهُمَّ حُلِّ بَيْنَهُمْ وَبَيْنَ مَنْ عَادَاهُمْ، اللَّهُمَّ أَلْهِمَّهُمْ رُشْدَهُمْ وَافْتَحْ عَلَيْهِمْ أَبْوَابَ الْحِكْمَةِ وَالْأَمَانِ، وَالْعَفْوَ وَالْغُفْرَانَ

يَا حَنَّانُ يَا مَنَّانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَكْوَانِ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

"O Allah, guide me with those whom You have guided, and grant me safety with those whom You have granted safety. Commit me to Your care with those whom You have committed under your care. Bless me in what you have given me. Protect me from the evil that You have ordained.

Verily, You are the one who commands and are not commanded, and no one whom You have committed to Your care will be humiliated. And none whom You have taken as an enemy will taste glory. Exalted are You, You are the Most High. All praise is to You for all Your decrees. I ask for Your forgiveness, and I repent to You.

O Allah, we turn to You, and we beg You, to look at us (with care) and all Your creation with Your mercy and tenderness. O Allah, all doors have been closed except for Yours, and all causes have ceased except for Yours. There is no might or power except by You, O Lord of all the worlds.

O Allah, we ask you for safety, security, peace, and tranquillity for the whole world and all its people. And preserve this blessing for us, our children, and our homes, O Lord of all the worlds.

O Allah, we entrust the affairs of Jerusalem, Al-Aqsa Mosque, and the whole of Palestine to You, O Allah, who never neglects anything under Your care.

O Allah, help our vulnerable brothers and sisters in Gaza and in Palestine. And help our vulnerable brothers and sisters in all places, O Most Merciful of the merciful. Oh Allah, take them with Your hand, protect them, be gentle with them, and suppress the deceitful. O Allah, grant them Your protection from their aggressors, and remove from them any harm and oppression and all kinds of hardships and trials, all that is apparent and all that is hidden. Be gentle with them according to Your decree, in safety and wellbeing, by Your mercy, O Most Merciful of the merciful.

O Allah, recompense the victims, treat the wounded, place tranquillity in their hearts, replace their fears with faith, and turn their sadness to happiness, O Lord of all the worlds.

O Allah, come in between them and their enemies. Oh Allah, inspire them with Your guidance, open for them the doors of wisdom, safety, salvation, and forgiveness, O Most Merciful, Most Beneficent, O Creator of the Heavens and the universe."

- **Prayer After Final *Tashahhud*, Before Greeting**

On the authority of Abu Hurairah (r.a), he said: "Rasulullah ﷺ said: 'When one of you has done the final *tashahhud*, he should seek Allah's protection from four things.'"

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ عَذَابِ الْقَبْرِ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ)

Which means: "O Allah, I seek Your protection from the punishment of Hell, and from the punishment of the grave, and from the test of life and death, and from the evil of the fitnah of the *al-Masih al-Dajjal*." [Hadith Narrated by Imam al-Bukhari and Imam Muslim]

- **Surah Al-Kahfi, the First 10 Verses and the Last 10 Verses**

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ)

Which means: "On the authority of Abu Darda' (r.a.), he said that Rasulullah ﷺ said, "Whoever memorises the first ten verses of Surah Al-Kahfi, then he will be protected from the Dajjal." In another narration it is mentioned,

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ قَرَأَ الْعَشْرَ الْأَوَاخِرَ مِنْ سُورَةِ الْكَهْفِ، عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ)

Which means: "On the authority of Abu Darda' (r.a.), he said that Rasulullah ﷺ said, "Whoever memorises the last ten verses of Surah Al-Kahfi, then he will be protected from the Dajjal." [Hadith narrated by Muslim]

- **Prayer for Allah's Mercy**

(يَا لَطِيفًا لَمْ يَزَلْ أَلْطَفُ بِنَا فِيمَا نَزَلَ إِنَّكَ لَطِيفٌ لَمْ تَزَلْ أَلْطَفُ بِنَا وَالْمُسْلِمِينَ)

Which means: "O Allah the Most Benevolent, be kind to us (with Your benevolence) in all that is destined. Indeed, You are always the Most Benevolent, be kind to us and all the Muslims (with Your Benevolence)." [Prayer of Imam Umar bin Abdul Rahman Al-Attas]

- **Prayer When Faced With Hardship**

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Which means: *“Sufficient for us is Allah, and He is the best disposer of affairs.”*

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Which means: *“There is no god other than You, exalted are You! Indeed, I have been of the wrongdoers.”*