Keywords:
Harsh
Gentle
Respond

Majlis Ugama Islam Singapura

Friday Sermon

20 November 2026 / 10 Jamadilakhir 1448H

Gentleness: The Remedy for Conflict

ٱلْحَمْدُ لِلّٰهِ ٱلَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا ٱللّٰهُ. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا ٱللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ٱللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ، وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، فَيَا عِبَادَ ٱللَّهِ، ٱتَّقُوا ٱللَّهَ. قَالَ تَعَالَى فِي التَّنْزِيلِ: يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ.

Zumratal mukminin rahimakumullah,

Observe taqwa towards Allah s.w.t. by obeying all His commands and avoiding all His prohibitions. May Allah grant us **gentleness** in conduct, speech and heart required to reflect the beauty of Islam. Amin, ya Rabbal ‘Alamin.

Blessed congregation,

We live in an age often coloured by narratives of hostility, hatred, division and conflict, while refined speech and **gentleness** of heart are becoming harder to find. Amid this scarcity of compassion (*rahmah*), a Mukmin feels restless and may even

question: *"How can we be bearers of peace in an age full of conflict and strife?"*

Let us look to the example of the Prophet s.a.w. A companion named Anas bin Malik r.a. narrated that a Bedouin man came to the Prophet s.a.w. and pulled his cloak so forcefully that it left a mark on his neck. The man demanded that the Prophet s.a.w. give him some wealth.

How did the Prophet s.a.w. **respond** to this **harshness**? Did he get angry, rebuke the man, or retaliate in the same manner? Anas r.a. said: *"He turned to him, smiling, and ordered that the man be given something."* (Narrated by Al-Bukhari and Muslim)

Subhanallah, this hadith touches the heart and reminds us of the beauty of the Prophet's heart and character. Although he was treated **harshly**, he did not **respond** with **harshness**, nor did he treat the man's **harshness** as an excuse to be **harsh** in return. Instead, the Prophet s.a.w. demonstrated the quality which is the remedy in times of tension: **gentleness**.

My brothers,

How people treat us is beyond our control. However, we can always choose the best way to **respond**. This accords with the guidance of the Quran in Surah Ali 'Imran, verse 159:

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ
ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ

Which means: “So by mercy from Allah, you (O Muhammad) were gentle with them. Had you been **harsh** and hard-hearted, they would have dispersed from around you. So pardon them and seek forgiveness for them...”

Nevertheless, the Prophet’s **gentleness** does not mean that we should be passive and suffer in silence. **Gentleness** is not weakness; it is in fact strength. What strength, dear congregants? The strength to restrain anger and the ability to be patient.

The Prophet s.a.w. had the physical strength and social standing to punish the Bedouin. But he chose patience, because he knew the man acted out of ignorance, not out of ill intent. Yet when boundaries were crossed or the weak were oppressed, the Prophet s.a.w. was the first to stand firm and demand justice.

Brothers, allow this khutbah to share two reminders on nurturing **gentleness** in our interactions.

Firstly: Gentleness is a choice we prioritise

We can differ in opinion without being rude. We can **respond** every provocation with **gentleness** instead of **harshness**, and we can defend our principles without sacrificing compassion. **Gentleness** calls us to **respond** with wisdom, even in difficult situations.

Second: Empathy gives rise to gentleness

How do we show **gentleness**, especially towards those whose ways or views we do not understand? One way is to recognise the limits of our own perspective, and to learn to see things through the eyes of others.

For example, a person who is **harsh** is not necessarily ill-mannered or arrogant, because we do not know what has shaped his views and character. We see his behaviour, but we are veiled from knowing his life journey. This makes us more careful and slower to judge. Instead, **gentleness** becomes our first choice when **responding**.

This is the approach of Rasulullah s.a.w. when he faced a Bedouin who hurt him. He understood that the Bedouin was desperate and in need of help. So he smiled and ordered that assistance be given.

Friday congregation, may Allah have mercy on you,

The world today is full of narratives of hostility, hatred, division and conflict. We do not need voices that only fan the flames of discord. We need more people who become the remedy, and who bring narratives of harmony and calm.

Therefore, let us continue the journey of being torchbearers of peace, which was begun by the Prophet Muhammad s.a.w.. He always showed **gentleness** and empathy, even when surrounded by unwanted negativity.

May Allah grant us wisdom in embodying **gentleness** in our daily lives. Amin, ya Rabbal ‘Alamin.

أَقُوْلُ قَوْلِي هَذا وَأَسْتَغْفِرُ اللهَ العَظِيْمَ لِي وَلَكُمْ، فَاسْتَغْفِرُوْهُ إِنَّهُ هُوَ الغَفُوْرُ الرَّحِيْم.

Second Sermon

الحَمْدُ للهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، وَأَشْهَدُ أَن لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللهِ، اِتَّقُوا اللهَ تَعَالَى فِيمَا أَمَرَ، وَانتَهُوا عَمَّا نَهَاكُم عَنْهُ وَزَجَرَ.

أَلَا صَلُّوا وَسَلِّمُوا عَلَى النَّبِيِّ الْمُصْطَفَى، فَقَدْ أَمَرَنَا اللهُ بِذَلِكَ حَيْثُ قَال فِي كِتَابِهِ العَزِيزِ: إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارْضَ اللَّهُمَّ عَنِ الخُلَفَاءِ الرَّاشِدِينَ المَهْدِيِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَن بَقِيَّةِ الصَّحَابَةِ وَالقَرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنَّا مَعَهُم وَفِيهِم بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلمُؤْمِنِينَ وَالمُؤْمِنَاتِ، وَالمُسْلِمِينَ وَالمُسْلِمَاتِ، الأَحْيَاءِ مِنهُم وَالأَمْوَاتِ. اللَّهُمَّ ادْفَعْ عَنَّا البَلَاءَ وَالوَبَاءَ وَالزَّلَازِلَ وَالمِحَنَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، عَن بَلَدِنَا خَاصَّةً، وَسَائِرِ البُلْدَانِ عَامَّةً، يَا رَبَّ العَالَمِينَ. اَللَّهُمَّ انْصُرْ إِخْوَانَنَا اْلمُسْتَضْعَفِيْنَ فِي غَزَّة وَفِي فِلِسْطِينَ وَفِيْ كُلِّ مَكَانٍ

عَامَّةً، يَا أَرْحَمَ الرَّاحِمِينَ. رَبَّنَا آتِنَا فِي الدُّنيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

عِبَادَ اللهِ، إِنَّ اللهَ يَأْمُرُ بِالعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي القُرْبَى، وَيَنْهَى عَنِ الفَحْشَاءِ وَالمُنكَرِ وَالبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَاذكُرُوا اللهَ العَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِن فَضْلِهِ يُعْطِكُم، وَلَذِكْرُ اللهِ أَكْبَرُ، وَاللهُ يَعْلَمُ مَا تَصْنَعُونَ.