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Friday Sermon

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Conduits of Sunnah, Dwellers of Jannah

اَلْحَمْدُ لِلّٰهِ الَّذِي اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلٰى الدِّيْنِ كُلِّهِ
وَكَفٰى بِاللّٰهِ شَهِيدًا. اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، وَاَشْهَدُ اَنَّ
نَبِيَّنَا مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهِ
وَاَصْحَابِهِ اَجْمَعِيْنَ. اَمَّا بَعْدُ، فَيَا عِبَادَ اللّٰهِ، اتَّقُوا اللّٰهَ. قَالَ تَعَالٰى فِي التَّنْزِيْلِ:
يَا أَيُّهَا الَّذِيْنَ آمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ اِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Dear blessed congregation,

Let taqwa be the light that guides us towards the righteous path.
Fulfil our obligations to Allah s.w.t. and avoid all that He forbids.
Adorn our actions with the **sunnah** of Prophet Muhammad
s.a.w., so that our souls may also be adorned with the garland of
faith. Amin, ya Rabbal 'Alamin.

My dear brothers,

How do we follow the footsteps of Prophet Muhammad s.a.w.?
Is it enough to merely learn about his teachings and to believe in
them?

Certainly not! Emulating the Prophet is not just about believing in his teachings. More than that, it means following and **enlivening** his **sunnah** – including his teachings, his guidance, his behaviour, and his character.

Allah s.w.t. says in Surah Ali ‘Imran, verse 31:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

Which means: “Say, (O Prophet) ‘If you love Allah, then follow me; Allah will love you and forgive your sins. For Allah is Most Forgiving, Most Merciful.’”

This verse teaches us a profound truth: if we truly love Allah, we must first follow and emulate Prophet Muhammad s.a.w. In return, Allah s.w.t. will grant us His mercy and forgive our mistakes.

My dear brothers,

How fortunate we are as the followers of the Prophet Muhammad s.a.w., that the **sunnah** tradition remains **alive** to this day. It has been preserved through the efforts of scholars across generations. For example, Imam al-Bukhari rahimahullah travelled great distances and devoted his **life** to collecting the **hadith** of the Prophet s.a.w. He was so dedicated to the cause that he would perform two *rakaat* of **sunnah** prayer each time

before recording **hadith** in his Sahih collection. Why did he go to such lengths?

Scholars like Imam al-Bukhari understood that the **hadith** tradition, and thus the **sunnah** of the Prophet, is not merely words, but a living legacy that transcends time. Even though we did not have the opportunity to meet or converse with the Prophet s.a.w. directly, his **sunnah** continues to be a guiding light for the soul, like a beacon that never fades.

So, what should we do with the legacy of the Prophet's **sunnah**?

My dear brothers,

The sermon today presents two ways for us to **enliven** the **sunnah** in our daily **lives**.

First: Identify sunnah practices which are easy to perform

Begin with simple **sunnah** practices so that it is easier for us to apply them with consistency. Among these are the daily supplications compiled in books such as *Al-Azkar* and *Hisnul Muslim*, based on **hadith** for every situation – from waking up, eating, entering and leaving the house or mosque, to going to sleep at night.

For example, one of the supplications the Prophet s.a.w. would recite when leaving the house is:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ، أَوْ أَزِلَّ أَوْ يُزِلَّ، أَوْ أَظْلِمَ أَوْ
أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

Which means: “O Allah, I seek refuge in You so that I do not go astray or lead others astray, slip or cause others to slip, oppress or be oppressed, act ignorantly or have ignorance acted upon me.” (Narrated by Abi Dawud)

By practising these supplications, we remain connected to Allah while following the **sunnah** of the Prophet s.a.w.

If we have not been motivated to practice the **sunnah** because we give more focus to the obligations, know that **sunnah** practices can help compensate for shortcomings in fulfilling our obligations, such as in prayer.

Additionally, we should educate our children about the **sunnah** from a young age. By starting with simple acts, they will learn to appreciate the **sunnah** tradition, and at the same time come to know and love the Prophet s.a.w.

Second: Make the sunnah a guide for daily life

The **sunnah** of the Prophet Muhammad s.a.w. is not limited to acts of worship alone. It encompasses matters of character, speech, relationships with family, colleagues, and the wider community.

Yes, fasting on Mondays and Thursdays and performing congregational prayers at the mosque are **sunnah** acts that should be observed. However, we should not neglect other aspects of the **sunnah**: assuming well of others is a **sunnah**, greeting others with a friendly expression is a **sunnah**, being humble is a **sunnah**, and being patient in our interactions is also a **sunnah**.

When someone truly internalises the **sunnah**, it cultivates balance and discipline in **life**. They will manage their time well, behave courteously, show compassion to others, and develop awareness of maintaining their health.

Are not activities like horse riding, archery, and swimming also part of the Prophet's **sunnah**? Even if we only have the means to exercise in other ways, by making an intention to follow the **sunnah** of the Prophet s.a.w. in maintaining our health, we hope to earn reward from Allah s.w.t.

Respected Friday congregation,

Prophet Muhammad s.a.w. said that which means: *"I leave behind two things for you; you will not go astray as long as you hold fast to them: (the two things are) the Book of Allah and the **sunnah** of His Prophet."* (Narrated by Malik)

Let us together become the bearers of the Prophet's **sunnah**, with the hope that one day we may be worthy inhabitants of Jannah.

May Allah s.w.t. grant us guidance and steadfastness to emulate the Prophet s.w.t. May He fill our hearts with love for the **sunnah**, making it a source of success in this world and the Hereafter. Amin, ya Rabbal 'Alamin.

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

Second Sermon

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، وَأَشْهَدُ 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. أَمَا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ تَعَالَى فِيمَا أَمَرَ، وَانْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ وَزَجَرَ.

أَلَا صَلُّوا وَسَلِّمُوا عَلَى النَّبِيِّ الْمُصْطَفَى، فَقَدْ أَمَرَنَا اللَّهُ بِذَلِكَ حَيْثُ قَالَ فِي كِتَابِهِ الْغَرِيزِ: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقَرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنْ مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. اللَّهُمَّ ادْفَعْ عَنَّا الْبَلَاءَ وَالْوَبَاءَ وَالزَّلَازِلَ وَالْمَحَنَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، عَنِ بَلَدِنَا خَاصَّةً، وَسَائِرِ الْبُلْدَانِ عَامَّةً، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ أَنْصُرْ إِخْوَانَنَا الْمُسْتَضْعِفِينَ فِي عَرَّةٍ وَفِي فَلَسْطِينَ وَفِي كُلِّ مَكَانٍ عَامَّةً، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ بَدِّلْ خَوْفَهُمْ أَمْنًا، وَحُزَنَهُمْ فَرَحًا، وَهَمَّهُمْ

فَرَجًا، يَا رَبَّ الْعَالَمِينَ. اَللّٰهُمَّ اكْتُبِ السَّلَامَ وَالْأَمْنَ وَالْأَمَانَ
لِلْعَالَمِ كُلِّهِ وَلِلنَّاسِ أَجْمَعِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً،
وَقِنَا عَذَابَ النَّارِ.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى، وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَادْكُرُوا اللَّهَ الْعَظِيمَ
يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَذِكْرُ
اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.