

**Keywords:**  
*Difference*  
*Moderation*  
*Respect*  
*Unity*



**Majlis Ugama Islam Singapura**

**Friday Sermon**

**12 September 2025 / 19 Rabiulawal 1447H**

**Wasatiyyah: The Golden Trait of Our Ummah**

اَلْحَمْدُ لِلّٰهِ عَلَىٰ اِحْسَانِهِ، وَالشُّكْرُ لَهُ عَلَىٰ تَوْفِيقِهِ وَاٰمِنٰنِهٖ، وَاَشْهَدُ اَنْ لَا  
اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ تَعْظِيْمًا لِّشَانِهٖ، وَاَشْهَدُ اَنَّ نَبِيَّنَا مُحَمَّدًا عَبْدُهُ  
وَرَسُوْلُهُ الدّٰعِي اِلَى رِضْوَانِهٖ. اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
وَعَلَىٰ آلِهٖ وَاَصْحَابِهٖ وَاِخْوَانِهٖ. اَمَّا بَعْدُ، فَيَا عِبَادَ اللّٰهِ، اتَّقُوا اللّٰهَ. قَالَ تَعَالٰى  
فِي التَّنْزِيْلِ: يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ حَقَّ تُقَاتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ  
مُسْلِمُوْنَ.

**Dear blessed congregation,**

Let us instil in ourselves taqwa of Allah s.w.t. by striving to fulfil all His commands and avoiding all His prohibitions. May Allah s.w.t. reward our sincere efforts in demonstrating obedience to Him with beautiful gardens in Paradise. Amin, ya Rabbal 'Alamin.

**My dear brothers,**

In the birth month of the Prophet s.a.w., we express our love and **respect** for him in various ways. Some of us prefer to express

our love in quiet solitude, while others find joy in expressing it through lively mawlid celebrations.

These **differences** reflect the diversity of scholarly opinions within our religion. Even the companions of the Prophet s.a.w. themselves differed in certain matters. Yet, they did not allow those **differences** to hinder **unity**, harmony, or love among them.

**My dear brothers,**

Do you know what principle the companions of the Prophet s.a.w. and the past scholars upheld, so that **differences** did not lead to division?

The answer is found in Surah Al-Baqarah, verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Which means: “*And we have made you into a **moderate** and upright nation*”.

Allah s.w.t. describes this ummah as *ummatan wasata* – a community that is **moderate** and just, that avoids falling into extremes, and that manifests wisdom and fairness in every aspect of life: worship, social relations, economy, and human relations.

This principle of **moderation** (*wasatiyyah*) was embodied clearly by past scholars when they dealt with differing interpretations.

**Respected brothers,**

There are three key ways we can apply this principle of *wasatiyyah* in our daily lives, especially when engaging with differing scholarly views:

**Firstly: To understand and respect differences of opinion.**

As long as there is room for *ijtihad* – or scholarly reasoning – diversity of opinion will always exist. It introduces new perspectives and deepens our understanding of the faith. This may all take place as long as such discussions remain within the boundaries permitted by the Shariah.

For instance, with regard to Mawlidurrasul, some Muslims are perhaps not inclined to practice it. Others, however, view it as permissible, as it combines virtuous practices such as *salawat*, Quran recitation, and reflecting on the Prophet's life. Both positions are valid and therefore must be **respected**.

**Secondly: To form our opinion upon knowledge and the guidance of credible scholars.**

Before deciding whether to participate in or refrain from a particular practice, we must study carefully, reflect, and seek guidance from *asatizah* or scholars whose knowledge are well recognised. The position we take must be based on sound evidence, rooted in the scholarly tradition of Islam, not on

assumptions, fanaticism towards our own views, emotions, or social influence.

**Thirdly: To respect the right of others to hold a legitimate, scholarly opinion.**

Every individual has the right to follow an opinion that is rooted in study, guided by scholars, and carried with sincere intention. Whether a person eventually chooses to participate in or refrain from a practice, both choices deserve **respect** in the interest of preserving **unity** within the ummah.

**Dear blessed congregation,**

Allah s.w.t. says in Surah Al-Anfal, verse 46:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ  
وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

Which means: *“Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere.”*

As lovers of the Prophet s.a.w., we must not allow **differences** in how we express our love for him to divide us. Instead, we must embody the principle of *wasatiyyah* – **moderation** – so that **unity**, compassion, and mutual **respect** continue to flourish among us.

Rather than being trapped in endless debates, let us turn inward and ask ourselves:

What have we done to honour the Prophet s.a.w.? In addition to increasing our *salawat* upon him, to what extent have we exemplified and revived his sunnah in our speech, our character, and our actions? What efforts have we made to nurture love for him in the hearts of our young, so that the love of the beloved continues to bloom as a guiding light in our lives?

May Allah s.w.t. grant us wisdom, humility, and the strength to remain **united** like a firm structure, each part reinforcing the other. And may He cause our love for Rasulullah s.a.w. to prosper, and make us a people who truly live by his teachings. 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 الْعَزِيزِ: 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 الْمُهَدِّينَ 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 وَالْمُؤَلَّازِلَ وَالْمَحَنَ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، عَنِ بَلَدِنَا خَاصَّةً، وَسَائِرِ الْبُلْدَانِ عَامَّةً، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ أَنْصُرْ إِخْوَانَنَا الْمُسْتَضْعَفِينَ فِي عَرَّةٍ وَفِي فَلَسْطِينَ وَفِي كُلِّ مَكَانٍ عَامَّةً، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ بَدِّلْ خَوْفَهُمْ أَمْنًا، وَحُزَنَهُمْ فَرَحًا، وَهَمَّهُمْ

فَرَجًا، يَا رَبَّ الْعَالَمِينَ. اَللّٰهُمَّ اَكْتُبِ السَّلَامَ وَالْاَمْنَ وَالْاَمَانَ  
لِلْعَالَمِ كُلِّهِ وَلِلنَّاسِ اَجْمَعِينَ. 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.