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**Friday Sermon**

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**Ramadan: Towards a Believer's Transformation**

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ، وَوَفَّقَنَا لِإِتْرَاكِ شَهْرِ الصَّيَامِ وَالْقِيَامِ،  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْعَلَّامُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
سَيِّدُ الْأَنْبِيَاءِ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ خَيْرِ مَنْ صَلَّى وَصَامَ،  
وَعَلَى آلِهِ وَأَصْحَابِهِ الْكَرَامِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ. قَالَ جَلَّ  
فِي عُلَاهُ: يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

**Zumratal mukminin rahimakumullah,**

Have taqwa towards Allah s.w.t. with true consciousness. Let us strengthen our taqwa as we embrace this blessed month of **Ramadan**. May we be among those who truly have taqwa in the sight of Allah s.w.t.

**Dear blessed congregants,**

We are alive and breathing today, in this **Ramadan**, even though there is no guarantee that we will see another day. Indeed, this

is a tremendous blessing from Allah, another golden opportunity for us to attain lasting success in the sight of *Rabbul ‘Izzah*.

Let us aim to make this **Ramadan** the best **Ramadan** we have ever experienced. A **Ramadan** that will weigh heavily on the scale of our deeds, and elevate both the quality and quantity of our worship to the vastness of the heavens and the earth.

Yes my brothers, as vast as the heavens and the earth, if it is truly maximised by believers whose hearts are awakened – just as described by the Prophet s.a.w. in an authentic hadith narrated by Ibn Majah.

**My dear brothers,**

At the beginning of **Ramadan**, many of us are still adjusting – abstaining from food and drink during the day, under the heat of the sun. Indeed, fasting requires **patience**. The Prophet s.a.w. said in a hadith narrated by Imam At-Tirmizi, which means: *“Fasting is half of **patience**.”*

What is the relationship between fasting and **patience**? To understand this, let us reflect on the explanation of a great scholar, Abū ‘Abdillāh al-Ḥalīmī asy-Syāfi’ī, who lived in the fourth century of Hijrah. In his book, *al-Minhāj fī Syu’ab al-Īmān*, he explained that every act of worship involves two aspects: doing something and refraining from something.

When a person fasts, he restrains his carnal **desires** and impulses – this is one form of **patience**. And when he strives to fulfil the commands and perform the obligations set by Allah, that is another form of **patience**.

From this, we may conclude that **Ramadan** is a month of training our **patience**. During the day, we are trained to restrain ourselves from eating, drinking, and anything that invalidates our fast. At night, we are also trained to be **patient** in filling our time with acts of worship, such as reciting the Qur'an and performing night prayers (*qiyamullail*).

Here lies the potential of **Ramadan** as a catalyst for spiritual **transformation**. This can be achieved by two ways:

### **First: Cultivating a Sense of Responsibility**

Fasting trains us to be more mindful and responsible, with full awareness that Allah s.w.t. knows our every action.

My dear brothers, during the daytime in **Ramadan**, we restrain ourselves from things that break our fast, such as food placed right before our eyes, even though it is lawful or halal. If we reflect upon this, should this not make it easier for us to abandon what is clearly forbidden or haram?

The discipline of **patience** should help us manage our **desires**, such as anger, extravagance, and harmful greed. Let us not

allow only our stomachs to feel hunger, while our uncontrolled **desires** remain full and satiated.

## **Second: Refining Our Outward Character**

The **patience** cultivated through fasting should make us more careful in our speech and conduct. We become more mindful in our words, we do not respond to evil with evil, and we do not spread unverified information that may lead to slander.

**Ramadan** teaches us to practise **patience** in every interaction, to build empathy, and to prioritise goodness in every relationship. Through this, our outward character becomes a reflection of pure faith. It is not confined to personal acts of worship alone, but is manifested in our manners and behaviour. These are the qualities of true believers.

### **Esteemed congregants,**

Let us journey through this **Ramadan** with full awareness of faith. Not merely by enduring hunger and thirst, but by focusing on **self-transformation** and continuous improvement.

May Allah s.w.t. forgive our sins, and bless our lives and our deeds.

بَارِكِ اللَّهُمَّ كُنَا فِي شَهْرِ رَمَضَانَ،  
بَارِكِ اللَّهُمَّ كُنَا فِي شَهْرِ رَمَضَانَ،

بَارِكِ اللَّهُمَّ كُنَا فِي شَهْرِ رَمَضَانَ.

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 الْمُهَدِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقُرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنْ مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا لِرَحْمِ 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 عَزَّةٍ وَفِي فَلَسْطِينَ وَفِي كُلِّ مَكَانٍ عَامَّةً، يَا لِرَحْمِ الرَّاحِمِينَ. اللَّهُمَّ بَدِّلْ خَوْفَهُمْ أَمْنًا، وَحُزْرَهُمْ فَرَحًا، وَهَمَّهُمْ فَرَجًا، يَا رَبَّ الْعَالَمِينَ. اللَّهُمَّ اكْتُبِ السَّلَامَ وَالْأَمْنَ وَالْأَمَانَ لِلْعَالَمِ كُلِّهِ

وَلِلنَّاسِ أَجْمَعِينَ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ  
النَّارِ.

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