

Keywords:
Remind
Justice
Excellence
Hereafter



Majlis Ugama Islam Singapura

Friday Sermon

8 May 2026 / 20 Zulkaedah 1447H

Muslim Families and Today's Challenges

أَحْمَدُ لِلَّهِ الَّذِي هَدَانَا هَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ. أَشْهَدُ 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. أَمَّا بَعْدُ،
فِيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Zumratal mukminin rahimakumullah,

Be mindful of Allah by carrying out all His commands and staying away from all His prohibitions. Call others towards goodness and prevent wrongdoing. May our lives be blessed by Allah s.w.t. Amin, ya Rabbal 'Alamin.

Dear blessed congregation,

Last week, we discussed the challenges faced by today's youth. This week, we expand the discussion to the challenges faced by the Muslim family institution, and the religious guidance in navigating them with wisdom and sincerity

Dear brothers,

There are three major challenges that Muslim families face in today's age:

Firstly: The challenge of reminding one another for the sake of Allah

Allah s.w.t. says in Surah Adh-Dhariyat, verse 55:

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُتَنَفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

Which means: “*And **remind**, for indeed, the **reminder** benefits the believers.*”

Allah commands us to constantly **remind** one another. Why, my brothers? Because giving **reminders** means reviving what was once known, which we may have forgotten today. We may forget due to the passing of time, or perhaps because of changes that we did not even realise.

For example, three or four decades ago, gambling was mostly limited to card games or horse racing and took place physically. Today, Muslim families face gambling that remains equally prohibited in Islam, but in different forms, such as online betting, which may be normalised by society. Why is such an activity forbidden and sinful? Because the winner gains unjust profit, while the loser feels loss and regret as the money spent, including the initial capital, is lost just like that.

At times, we hesitate to advise and **remind** others because we assume they already know. In reality, a **reminder** is not merely a reprimand; it carries a message to reflect upon and in turn makes the necessary improvements.

Indeed, advising our own family members is a challenge. We may worry that relationships will be affected or that our advice will be misunderstood. However, **reminding** one another for the sake of Allah is a sign of deep love. Sincere advice is not meant to judge, rather, it is a sign of concern for a person's relationship with Allah.

Remember, a strong Muslim family is not one that is free from mistakes, but one that leads one other towards the truth, with deep wisdom and humility.

Secondly: The challenge of upholding justice and excellence

In a society that prioritises achievement, we may sometimes be more inclined to evaluate a person by asking, "What advantages do they bring to this family?" rather than asking, "What is our true responsibility towards them in the sight of Allah?"

Such a way of thinking, if left unchecked, can create unhealthy competition within the family. Children may be compared to one another based on academic achievements, career, or certain strengths. Without realisation, favouritism and unequal treatment

become present. Some may receive more attention, praise, or priority, while others are left feeling sidelined.

Such negative outcomes can occur in relationships between parents and children, as well as among siblings, relatives, and others. This clearly contradicts Islamic values that call for **justice** and **excellence** in all aspects, including family matters.

The Messenger of Allah s.a.w. **reminded** us of this matter. In a hadith, when a companion wanted to make the Prophet a witness to a gift given to one of his children, the Prophet asked, “Have you done the same for all your children?” When he replied no, the Prophet said, “Be mindful of Allah and be **just** among your children.” The companion then returned and took back the gift. (Narrated by Bukhari and Muslim)

This hadith shows that upholding **justice** and **excellence** within the family are not mere choices, but a religious obligation that must be carried out. Therefore, let us constantly reflect by asking ourselves: “Do we evaluate our family members based on the worldly benefits they bring, or do we fulfil our trust towards them with **justice** and **excellence**?”

Thirdly: The challenge of pursuing goodness in this world and the Hereafter

My brothers,

Among the challenges faced by Muslim families today is the need to balance the demands of worldly life with goodness for our life in the **Hereafter**. The ups and downs of our worldly existence should serve as a bridge that connects us to the pleasure of Allah, and ultimately to a comfortable existence after the Day of Resurrection.

As a **reminder** to all of us, it is appropriate to recite a supplication recorded in verse 201 of Surah Al-Baqarah:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Which means: *Our Lord, grant us goodness in this world and goodness in the **Hereafter**, and protect us from the punishment of the Fire.*

My brothers, our lifestyle, the way we think and so on are sometimes - without us realising - guided by today's norms and habits, which do not necessarily align with religious teachings, as was **reminded** of in the previous sermon. Therefore, just as we strive towards worldly **excellence**, efforts to attain success in the **Hereafter** through religious education and spiritual development must go hand in hand.

Remember, this world is temporary – careers will end, wealth will be left behind while status and names will be forgotten. What remains is only the provision of deeds to face our Lord. The Messenger of Allah s.a.w. said that which means: *“The intelligent*

person is the one who holds himself accountable and works for what comes after death, while the incapable one is the one who follows his desires and merely hopes for Allah's forgiveness."

(Narrated by Tirmidhi)

O Allah, forgive us and our families. Guide us to Your path of pleasure. Make our families among the Muslim families who frequently engage in self-reflection, and who serve as good examples to others. Grant us wisdom in facing the challenges of this world. Make us servants who **remind** one another for Your sake, who uphold **justice** and **excellence** even when it is difficult, and who prioritise the **Hereafter** in every affair. 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 عَبْدَهُ وَرَسُولَهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ تَعَالَى فِيمَا أَمَرَ، وَانْتَهُوا عَمَّا نَهَى 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 آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارِضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ بَقِيَّةِ الصَّحَابَةِ وَالْقُرَابَةِ وَالتَّابِعِينَ، وَتَابِعِي التَّابِعِينَ، وَعَنَّا مَعَهُمْ وَفِيهِمْ بِرَحْمَتِكَ يَا رَحِيمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. اللَّهُمَّ ادْفَعْ عَنَّا الْبَلَاءَ وَالْوَبَاءَ وَالْخُرْبَ وَالْإِعْتِدَاءَ. اللَّهُمَّ انصُرْ إِخْوَانَنَا الْمُسْتَضْعَفِينَ فِي عَزَّةٍ وَفِي فِلِسْطِينَ، وَفِي كُلِّ مَكَانٍ يَا رَحِيمَ الرَّاحِمِينَ. اللَّهُمَّ بَدِّلْ خَوْفَهُمْ آمَنًا، وَحُزْنَهم 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 يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ، وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَادْكُرُوا اللَّهَ الْعَظِيمَ
يَذْكُرْكُمْ، وَاشْكُرُوا عَلَىٰ نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَذِكْرُ
اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.