



Majlis Ugama Islam Singapura
(Islamic Religious Council of Singapore)



Al-Falah Mosque

LET'S
UNPACK

WITH THE MALAY/MUSLIM
YOUTH TASK FORCE

Youth Meets Career

P L A Y B O O K

ROOTED IN VALUES, DRIVEN BY PURPOSE, BUILT FOR IMPACT



The playbook is a key initiative under the Malay/Muslim Youth Taskforce.

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Foreword

Bismillahirrahmanirrahim.

Assalamu'alaikum warahmatullahi wabarakatuh.

Beginning your career is an exciting chapter — a time to discover your strengths, pursue your aspirations and put your learning into practice. You may also have questions: How do I practise my faith at work? How do I build relationships with colleagues whose beliefs differ from mine? How can I grow professionally while staying true to my values?

The **Youth Meets Career Playbook** was developed with these questions in mind. Put together by Masjid Al-Falah as part of MUIS's One Mosque Sector, it reflects our commitment to walking alongside you through this important transition — connecting religious learning with everyday life and bringing together guidance, relationships and opportunities that help you flourish.

At the heart of this playbook is a conviction: ***your Islamic identity can be a source of strength, direction and purpose in your working life***. This becomes real through everyday values. *Amanah* means honouring commitments and being worthy of trust. *Itqan* calls you to carry out your responsibilities with care and excellence. *Ihsan* inspires you to do what is right even when no one is watching. With sincere intention and ethical conduct, your career can become a form of *ibadah* — a means of providing for your family, strengthening your community and contributing to society.

In Singapore's diverse workplaces, being rooted in your faith gives you the confidence to engage openly with others, explain your needs thoughtfully and work towards shared goals. Your character and professionalism can build trust across communities and make the beauty of Islamic values visible through your actions. Use this playbook as a practical companion — to reflect on your choices, begin conversations with peers and mentors, and seek guidance when you encounter unfamiliar situations. As you grow, consider success in its fullest sense: the capabilities you develop, the person you become and the lives you improve. Make space for worship, family, health and rest. When setbacks arise, keep learning and practise *tawakkal* — taking purposeful action while entrusting the outcome to Allah.

Wherever your career takes you, may you bring excellence to your work, integrity to your decisions and benefit to those around you. May Allah guide your choices, place barakah in your efforts and grant you success that brings benefit in this life and the next.

Zalman Putra Ahmad Ali

Senior Director, One Mosque Sector

Majlis Ugama Islam Singapura (MUIS)

Your playbook, your pace

This playbook was made for you, wherever you are right now. You do not have to read it cover to cover. Jump to the chapter that speaks to your current situation, whether you are figuring out where to start, stepping into your first job, or a few years in and still finding your rhythm. Come back to the rest when the time is right.

Along the way, you will find tools designed to make you think, reflect, and grow.

Mindset Shifts challenge you to swap anxious thinking for questions that bring you back to what matters most: your relationship with Allah.

Barakah Perspectives remind you that success is not just about outcomes. It is about how you get there.

Q&As tackle real questions from young people like you. If something hits close to home, sit with it.

Comic Strips put these ideas into real workplace moments you will actually recognise.

Quran and Hadith references anchor everything in something bigger than career advice.

You will also find a framework to help you work out which career path is truly yours.

Do not just read this once and put it down. The section on Ramadan at work will hit differently when you are actually living it. Return to these pages as you grow, and you may find they speak to you in ways they did not before.

One thing to be clear about: this playbook does not extensively issue religious rulings. For specific fatwas or detailed religious guidance, please reach out to a qualified ustaz or ustazah.

More is coming and we want to hear from you

This is just the first instalment. More chapters are on the way, and we are building them with you in mind. If there is a topic you wish we had covered, or a question you are still sitting with, we want to know. Your experience matters, and it could shape what comes next.

Send us a message using this QR code. We are listening.

Now set your intention, and may Allah fill your work with barakah.



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Introduction

Introduction

Work can mean more than just meeting the demands of daily life. It can have a deeper purpose when we approach it with sincere intentions, or niyyah. With conscious effort, any task can become an act of worship, known as ibadah.

Through our work, we have opportunities to

1. Serve others
2. Rely on Allah, which is called tawakkul
3. Use what we earn for good.
4. Strive for excellence, or ihsan, in everything we do.

It is not just about what we accomplish or the tasks we finish.

What matters most is our niyyah, or intention, which decides if our work becomes an act of worship. Our Prophet ﷺ mentioned in a hadith narrated by Umar ibn Al-Khattab (May Allah be pleased with him):

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

***“The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended.”
(Sahih Al-Bukhari)***



Mindset Muslims should embrace



1

**BEGIN EVERY TASK
WITH A SINCERE
NIYYAH**



2

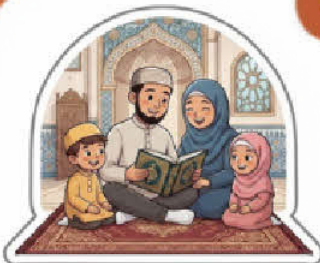
**PURSUE IHSAN IN
EVERY
RESPONSIBILITY**



3



**PURIFY YOUR MOTIVES
AND SERVE WITH
HUMILITY**



5

**ANCHOR SUCCESS IN
GRATITUDE AND GOD-
CONSCIOUSNESS**



4

**FRAME CAREER AS
IBADAH**

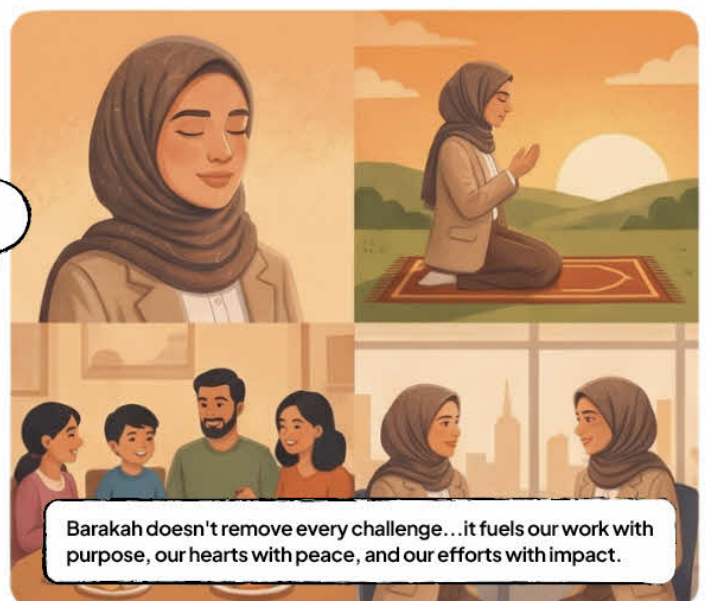
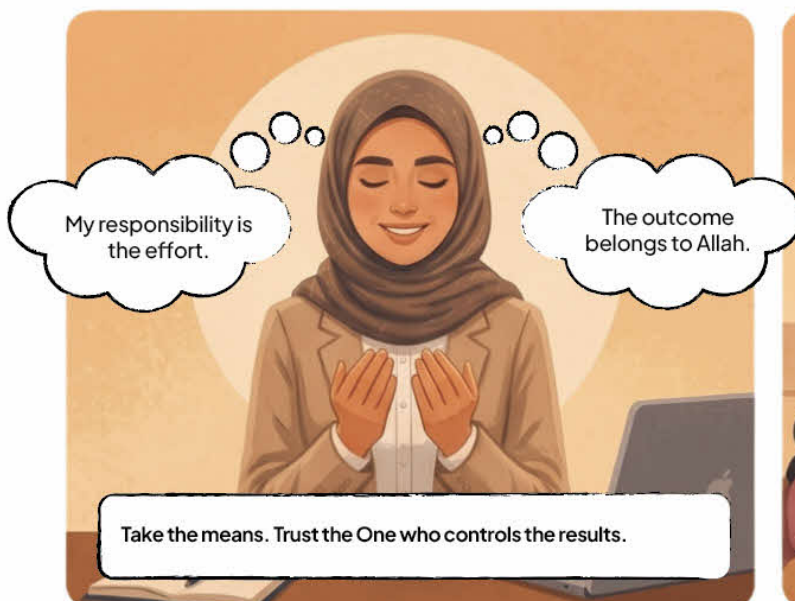
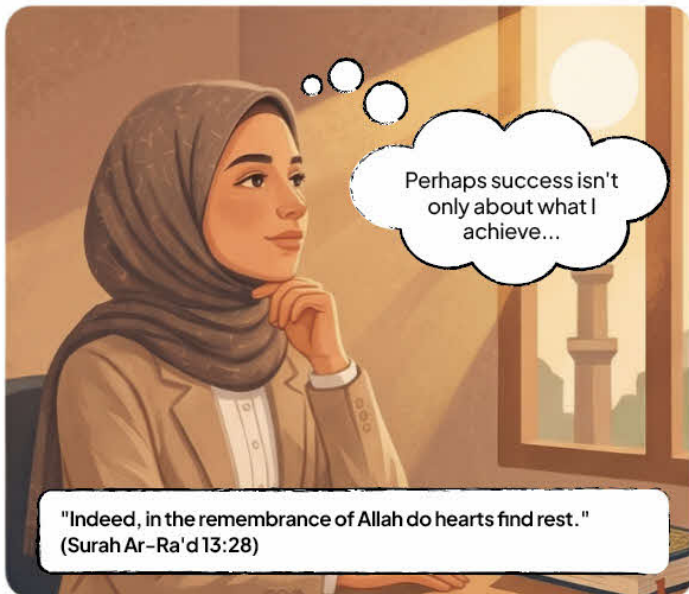
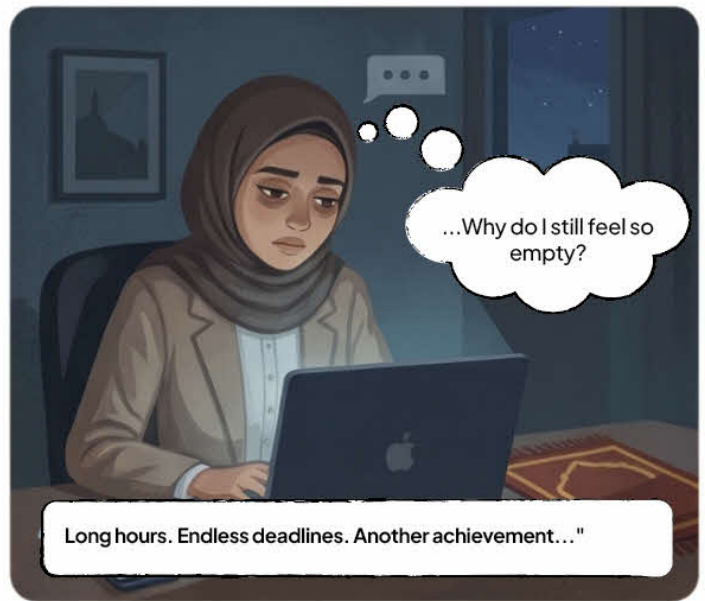
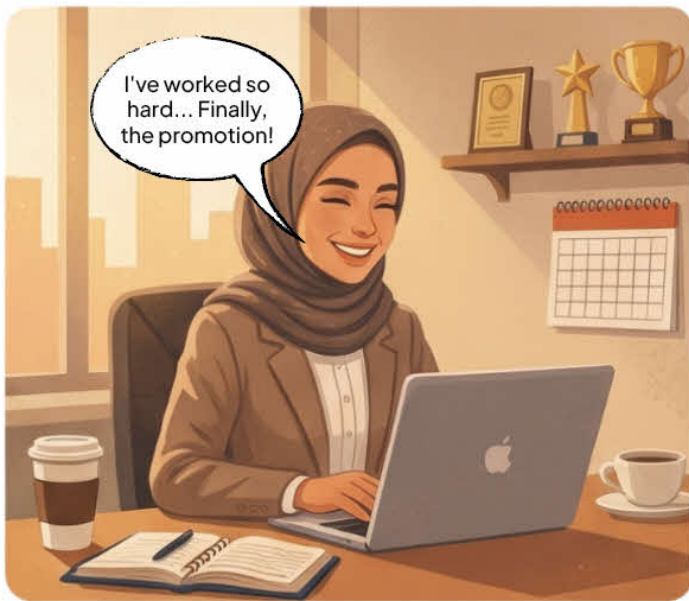
What is one mindset shift that can transform the way I work?

Try asking yourself a different question instead of, “How much can I gain or benefit?” ask, “How can I learn Allah’s pleasure through what I do?” This transforms work from a worldly pursuit into a means of worship and eternal reward!



Success in Islam is not measured solely by salary, promotions, productivity, or recognition, but by the **barakah** (divine blessing) that Allah places in our efforts. Barakah is not about having more; it is about receiving greater goodness, benefit, and lasting impact from what we already have. It transforms ordinary work into something far more meaningful and enduring.

The promotion...and the peace I was looking for



Conclusion

The Barakah Perspective: Barakah does not necessarily mean fewer challenges, lighter workloads, or immediate success.

Rather, it is the divine blessing that allows a person to find purpose amidst pressure, clarity amidst uncertainty, and peace amidst responsibility. Barakah is what transforms a career into a calling, effort into worship, and ordinary days into opportunities for eternal reward.



CHAPTER 2

Practising Faith at work

Finding your footing in the job search phase

By Ustazah Sharifah Inshirah Aljunied

For others, finding a job in and of itself is a challenging and arduous process, especially with evolving economic trends, the instability of companies and institutions, and the reality of a tight job market.

As Muslims, our anchor, even in searching for a job, will

always revolve around the reality of rizq (provision), tawakkul (trust in Allah's plans), and ikhtiar (effort). It is the duty of a Muslim worker or professional to exert his or her utmost effort in searching for a job, and ultimately, leave the selection to Allah s.w.t.

This framework will assist a person to seamlessly traverse,

transition into, and accept whatever job or career path lies ahead, and to take every step, before, during and after his or her career, as a learning experience and a means to attain closeness to the Giver of the opportunity, Allah Ar-Razzaq.

It is important to shortlist and work towards joining the companies we want. But it is just as important to ask, “What path has Allah prepared for me?” This question helps us view career planning more broadly, with the goal of earning Allah’s pleasure.

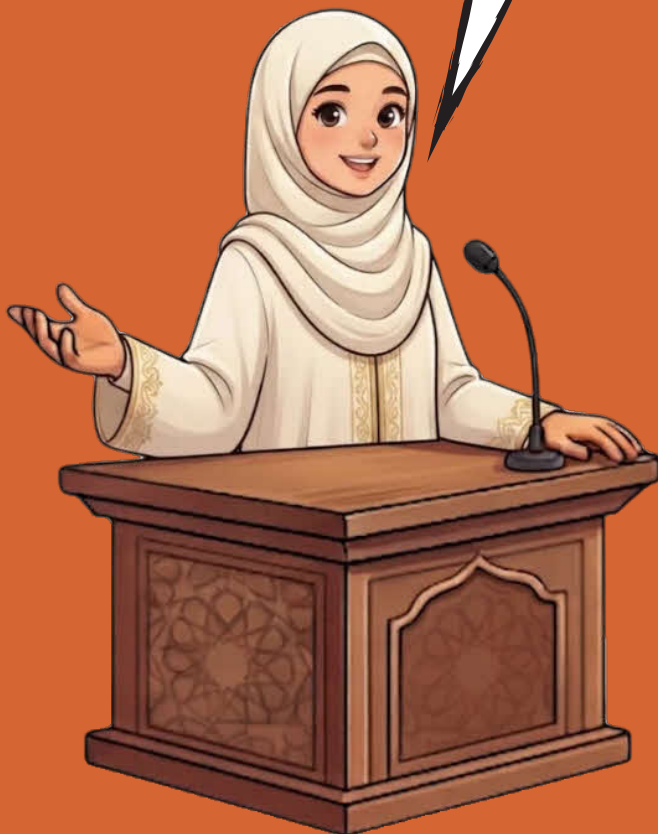
Today, being successful in the job market depends not only on having the right qualifications and certificates, but also on your skills and ability to adapt.

Before you start looking for a job, it helps if you strive to gain experience through volunteering or internships, and keep learning new skills.

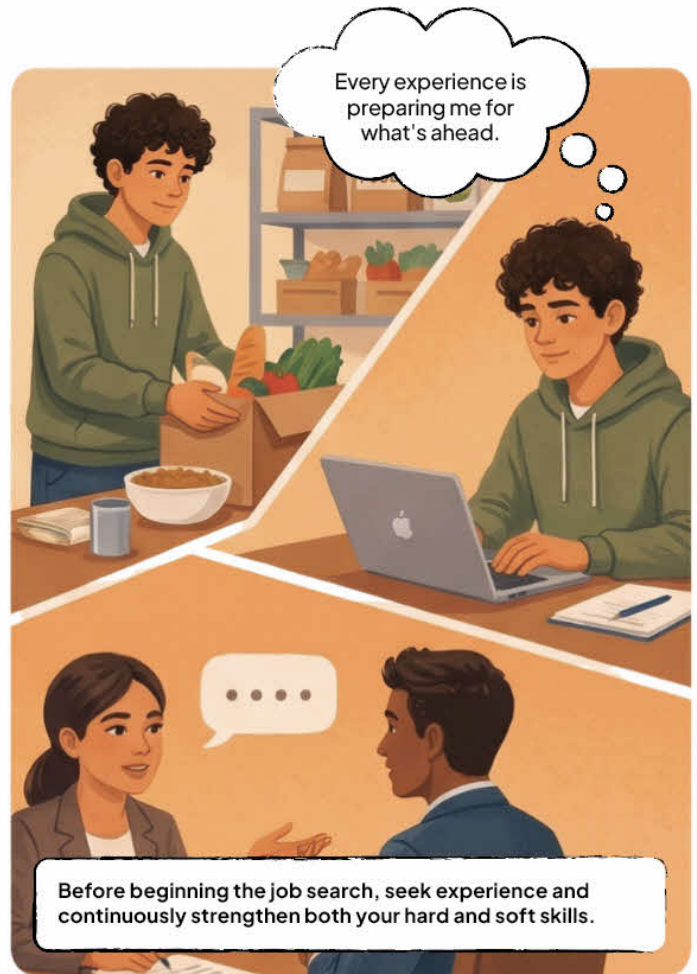
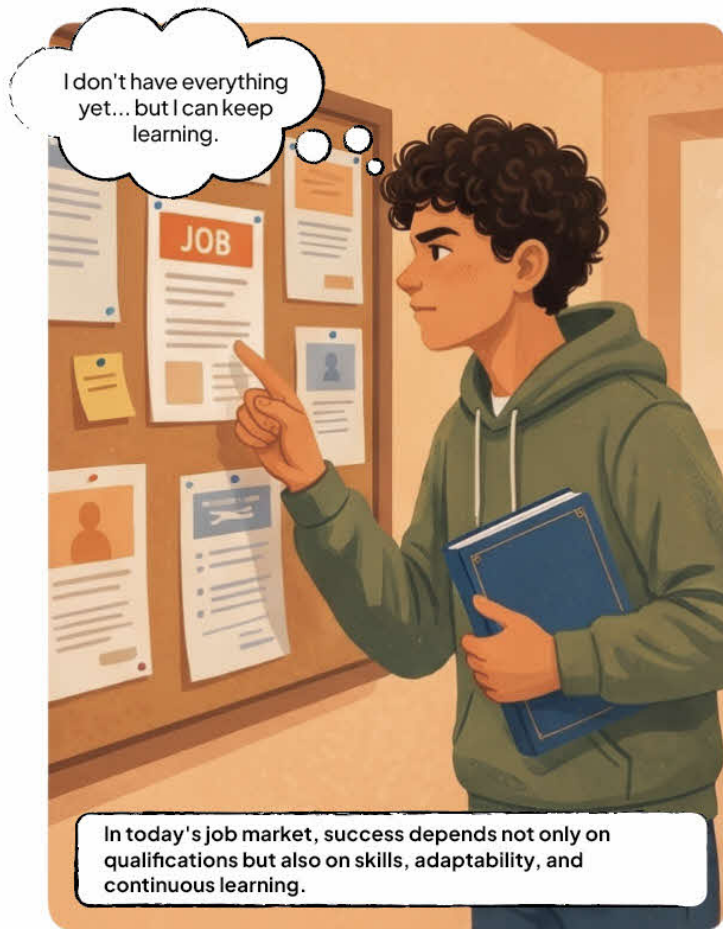
Every company, organisation, or even gig job wants people to stay up to date with new changes and keep improving both their technical and people skills. While only Allah plans and opens every path, working to improve yourself shows itqan (excellence) and ikhtiar (effort), and it can increase your chances of finding better opportunities. This commitment to doing your best shows the character of a true Muslim, as the Prophet s.a.w said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ

“Allah loves to see His servant who does a job with itqan (meticulously).”
(Al-Mu’jam Al-Awsat lit-Tabrani)



Preparing before the opportunity



When navigating the selection process, the Muslim worker should engage in *istikharah* (the prayer of guidance-seeking) and *istisharah* (consultation).

Barakah perspective:

What makes us different is that Allah s.w.t. is always involved in everything we do. We also follow the example of the Prophet s.a.w.

In a hadith, the Prophet s.a.w. said:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي وَيُسَمِّي حَاجَتَهُ

Jabir ibn Abdullah reported: The Messenger of Allah, peace and blessings be upon him, said, "When one of you has a matter of concern, let him perform two cycles of prayer besides the obligatory prayers. Then, let him say, "O Allah, I seek guidance from Your knowledge and power from Your might, and I ask You from Your tremendous favour. Verily, You have power and I do not have power, and You know and I do not know. You are the Knower of the Unseen. O Allah, if You know this matter is good for my religion, my livelihood, and my fate, or if it is better for my present and latter needs, then decree it for me, make it easy for me, and bless me in it. But if You know this matter is evil for my religion, my livelihood, and my fate, or if it is worse for my present and latter needs, then divert it from me, keep me away from it, decree what is good for me, and then make me content with it." Then, let him mention his need." (Sahih al-Bukhari 1166)

Istikharah means asking Allah s.w.t. to guide you in making the best decision. This was the practice of the Sahabah and the scholars, who would pray istikharah for even the smallest and largest of affairs. Similarly, this should be the practice for Muslim graduates or workers seeking a job that would bring them blessings.

The other aspect after istikharah is to do **istisharah**, also known as the act of consulting. Allah s.w.t. does not use the word istisharah in the Qur'an, but uses

تَاٰمَرُوْهُمْ عَنْهُمْ وَاَسْتَغْفِرْ لَهُمْ وَاَشَاوِرْهُمْ فِى الْاَمْرِ

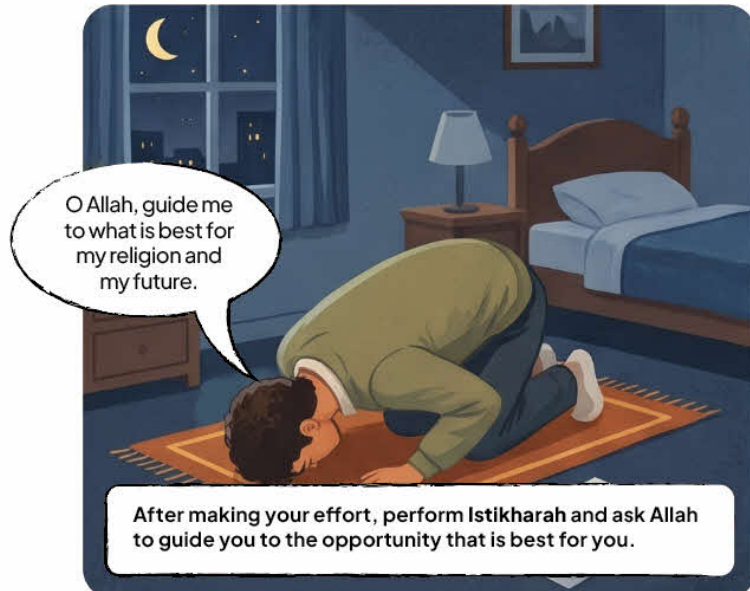
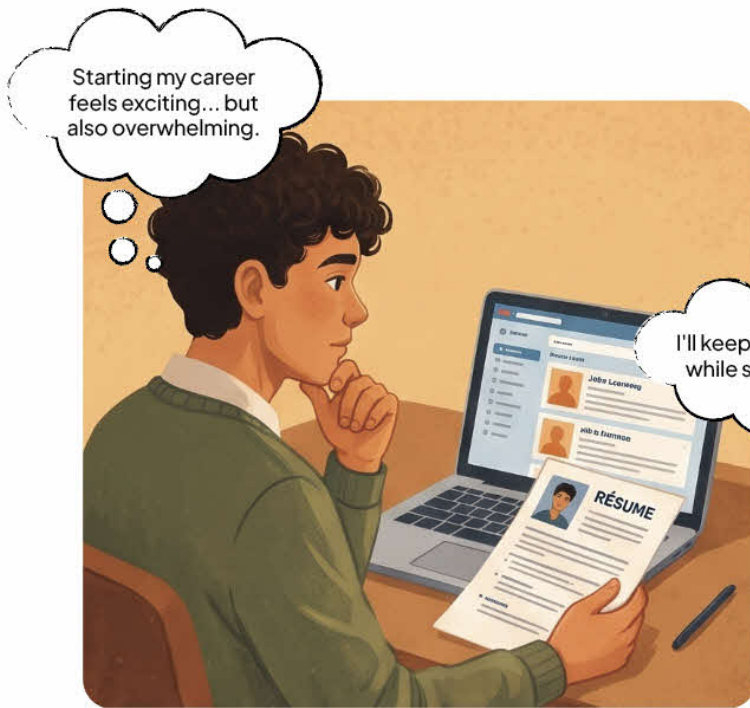
“So pardon them, and ask (Allah’s) forgiveness for them; and consult them in the affairs.”

This verse reflects the Sunnah of the Prophet s.a.w, where even as a prophet, he consulted his companions on significant matters. He sought counsel from Khadijah r.a. upon receiving the first revelation and consulted his companions on battle strategies, such as the placement of camps and how to intercept the enemy during the Battle of Badr.

Putting this Sunnah into practice, a Muslim seeking a career or job should consult experienced, knowledgeable, and wise individuals to help narrow choices and gather useful information. This includes parents if they have experience, family members, mentors, and professionals or institutions that can support career decisions and transitions.

In Singapore, many agencies offer job opportunities and career coaching services, like **e2i** and **WSG**. **AMP Singapore** and **MENDAKI** have professional networks where experienced professionals share information with new and upcoming graduates. National Youth Council gives students a chance to try out different jobs that match their interests. These are considered istisharah.

The Muslim's job search journey



The next challenge for a Muslim worker is finding the “right” career—one that aligns with the values and beliefs of a true mukmin. This requires careful and honest effort. Before browsing job portals, a Muslim should clearly identify non-negotiables: flexibility for prayer times, access to halal food, avoiding roles involving alcohol-heavy client entertainment, and having a schedule that allows for community commitments.

Writing these down honestly helps create a clear filter from the beginning, rather than something compromised later out of desperation. This is also part of the *ikhtiar* (effort) process.

Framework for choosing the right career

Choosing a job that honours both your faith, and your ambitions does not have to feel like a compromise. A helpful way to approach it is to ask yourself a few simple but meaningful questions.

Guiding Questions	Considerations
1. Can I do the work well and do I genuinely want to?	Look beyond the job title and consider whether the role aligns with your interests and plays to your strengths. A career that excites you is one you are far more likely to excel in and sustain over the long run.
2. Does the role reflect my values?	Consider the kind of professional you want to become and the impact you hope to have. A job that resonates with what you care about deeply will give your work a sense of purpose that goes beyond a monthly pay cheque.
3. Can I do the work ethically?	Take the time to understand what you will be required to sell, advise on, produce, or support. This clarity is not about being overly cautious — it is about protecting your integrity and ensuring your work sits well with your conscience.
4. Can the role allow me to grow?	Will this role genuinely develop your skills, connect you with good mentors, and give you room to make a real contribution. A fulfilling career is one where you are growing, not just getting by.
5. Can I sustainably practise my faith?	This is not about finding the perfect workplace, which rarely exists. It is about asking honestly whether the barriers you foresee are genuine, or whether reasonable arrangements are within reach. Many Muslim professionals have found that with a little openness and communication, workplaces are far more accommodating than they initially expected.
6. Will I have a community that supports me?	Consider whether your workplace allows you to be authentically yourself, or whether you would constantly feel the need to hide or downplay your identity. A workplace where you feel seen and respected — even if it is not a Muslim-majority environment — can make an enormous difference to your sense of belonging and long-term wellbeing.
7. Will I be able to establish financial integrity?	Islam places great importance on how we earn our living, not just what we do with it. It is worth considering whether your income will come from sources that are permissible, and whether the broader industry or organisation you are joining aligns with your values.
8. How will this career pan out for me in the longer term?	You might also think about the longer arc of your career. Will this role open doors that allow you to do more good over time — whether through the influence you build, the people you mentor, or the causes you are able to support? A career lived with intention can itself become a form of <i>ibadah</i> .

Finally, do not underestimate the importance of seeking counsel. Speak to Muslim professionals who have walked similar paths, consult those with religious knowledge when you face genuine uncertainty, and make *istikharah* a natural part of your decision-making. You do not have to figure this out alone.

Together, these reflections form a simple but powerful framework — one that helps you step into your career not with anxiety, but with clarity and confidence. Your faith and your ambitions are not in conflict. With intention and trust in Allah s.w.t., they can walk hand in hand.



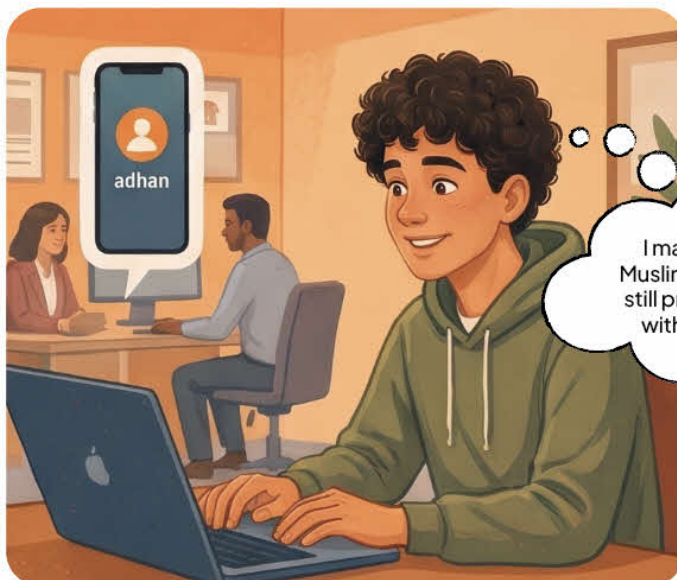
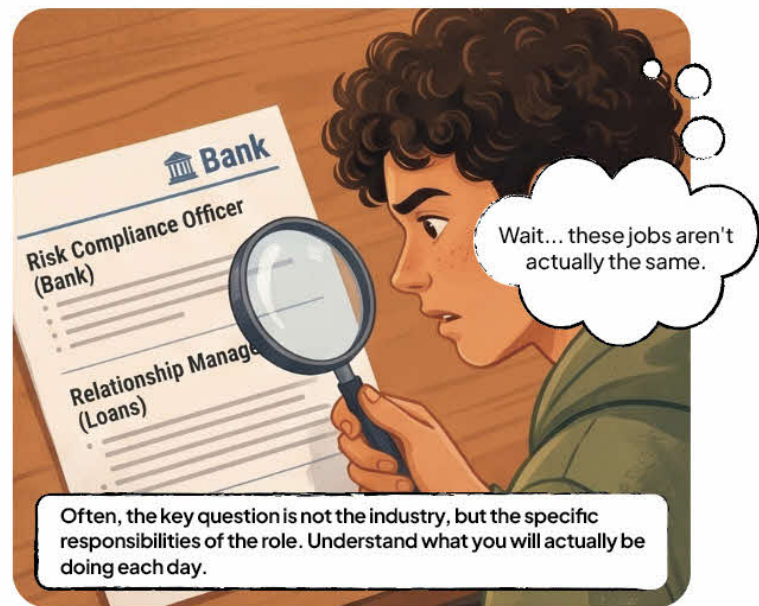
It helps to look at the industry and the specific job. Many young people rule out entire fields like finance, food and beverage, or hospitality because they think these areas do not match their values. However, often the problem is with a certain job rather than the entire industry. For example, someone who works in risk compliance at a bank is not handling interest-based products like a relationship

manager who will maximise interests for loans.

Examine carefully what a role involves day to day before dismissing an entire industry. Once consultation has been done and there is confidence that the role aligns with one's passion, personality, and deen, the next step is to leave the outcome to Allah.

It is also important to understand that alignment does not mean finding a "perfect" Islamic workplace, since this is rarely realistic in a secular and multiracial society like Singapore. Instead, it means finding a role where you can practise your deen with dignity, even if you are the only Muslim on the team, rather expecting a workplace that fully matches your beliefs.

Don't judge the industry— understand the role



After istikharah, istisharah, and sincere ikhtiar, the next step is to make abundant dua, asking Allah to place one in a role that allows them to practise their faith, excel at work, and grow in their career.

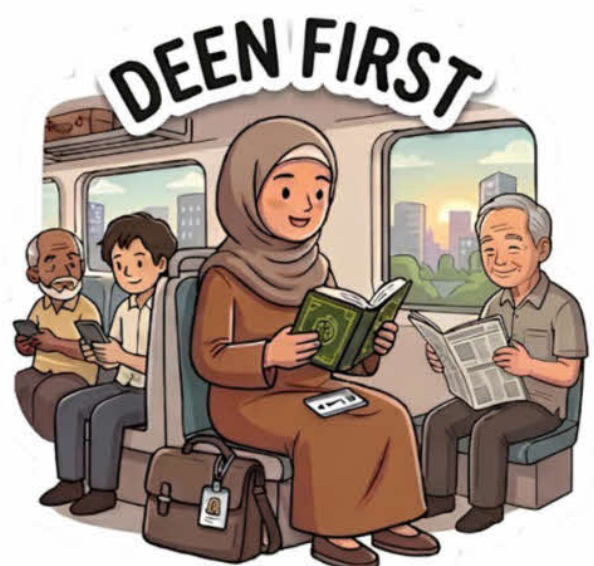
If a good offer comes, it should be received with gratitude, along with a renewal of intention when beginning the role.

Barakah perspective:

No career is ever perfect, but asking Allah SWT for the best possible outcome shows true tawakkul. This act is a sign of faith, since turning to Allah for the best shows a level of trust that true believers aim to follow.

Conclusion

Muslim workers should always remember to focus on the Hereafter as the real goal and reward in their careers. In a competitive place like Singapore, it is easy to feel pressure to go after a high salary or things that look good on paper. Picking a career that supports you is not just about finding a workplace that gives enough space for worship and lets us practise our faith, but also about how we keep these values in our hearts, doing it for the sake of Allah s.w.t and not just for worldly reasons or short-term rewards.



Meeting personal obligations during work hours

By Ustazah Sharifah Inshirah Aljunied

Starting your career in a lively, diverse place like Singapore can be both exciting and meaningful, especially for Muslim professionals. At first, balancing your faith with your job might feel challenging, but many people have found their own rhythm.

It's normal to wonder how your faith will fit into a new workplace. The good news is that more companies are now open to supporting religious needs. You don't have to pick between your career and your faith. With honest conversations and some planning, you can succeed in both.

Every job is different, and there isn't one solution that fits everyone. Still, Muslims continue to honour their commitments with sincerity and creativity. Making that effort is a form of worship, and it's something to be proud of.

One of the biggest dilemmas of the Muslim worker is the prayer (Solat). Allah s.w.t commands every single Muslim to pray:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

***“Observe the five obligatory prayers especially the middle prayer and stand in true devotion to Allah.”
(Surah Al-Baqarah, 2:238)***

There is no contention from the scholars on the obligation of Solat. It is wajib, and doing it promises rewards while leaving it incurs a major sin. The prayers are an essential part of what

makes a person a Muslim as mentioned in a hadith of the Prophet s.a.w:

***“That which differentiates us from the disbelievers and hypocrites is our performance of Solat.”
(At-Tirmidhi)***

As we step into our careers, the way we think about prayer can shape how we approach everything else. Rather than seeing Solat as something that competes with our professional lives, we can embrace it as a source of strength and clarity that actually helps us show up better at work.

For Muslims, Solat is not a barrier — it is a foundation. It grounds us, refocuses our intentions, and reminds us of what truly matters. The busier life gets, the more we may find that those moments of prayer are what carry us through the day.

This perspective is beautifully captured in Surah Al-Ankabut, verse 45:

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

***“Indeed, genuine prayer should deter one from indecency and wickedness.”
(Surah al-Ankabut, 29: 45)***

If we think about this reality in terms of our careers, imagine how much protection Allah s.w.t could give someone just from this ayat alone, as they balance their solat and career.

Solat should not be seen as something extra or less important than work. Maybe the promotions, supportive colleagues, the ease during tough times, and the hidden blessings in your career all come from the barakah of solat itself.

A Muslim worker should attempt to fulfil their solat obligation. If circumstances make it difficult, you are encouraged to make it up as soon as you can. Allah is Most Forgiving.

Instead of asking, “How do I balance work and prayer?” ask, “How do I structure my day so that Solat becomes the foundation of my success, not a disruption to it?” This transforms prayer from a scheduling conflict into the anchor of one’s entire professional life.

A question that many Muslim workers find themselves asking — particularly those navigating less flexible workplace cultures — is: how does one manage Solat under these circumstances?

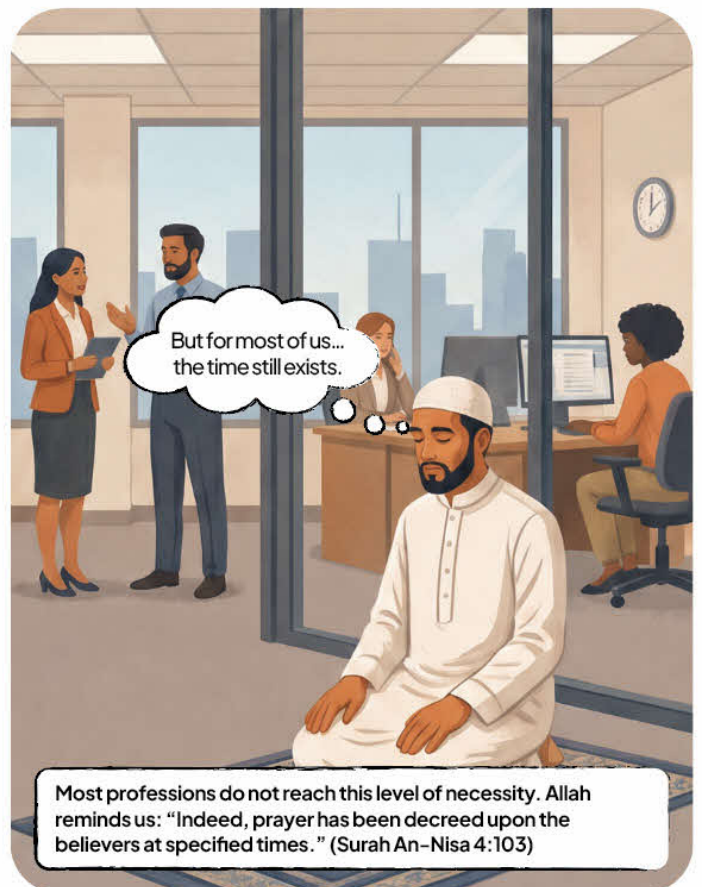
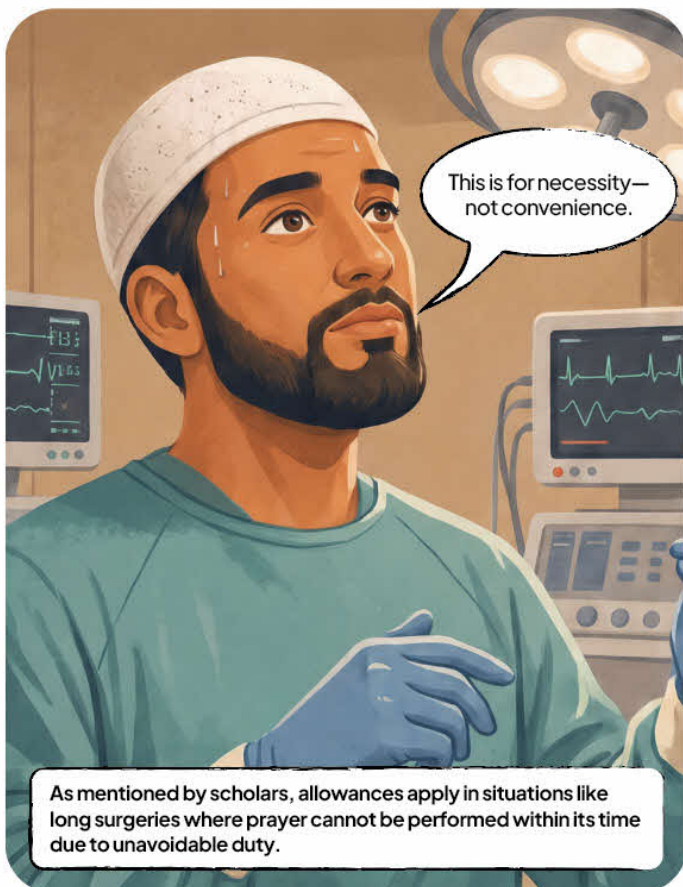
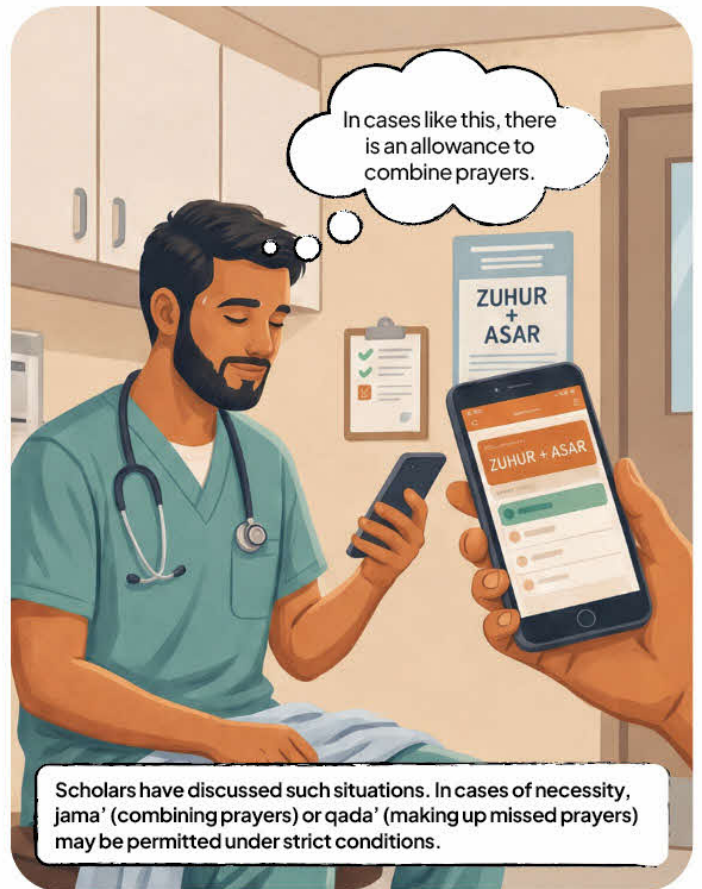
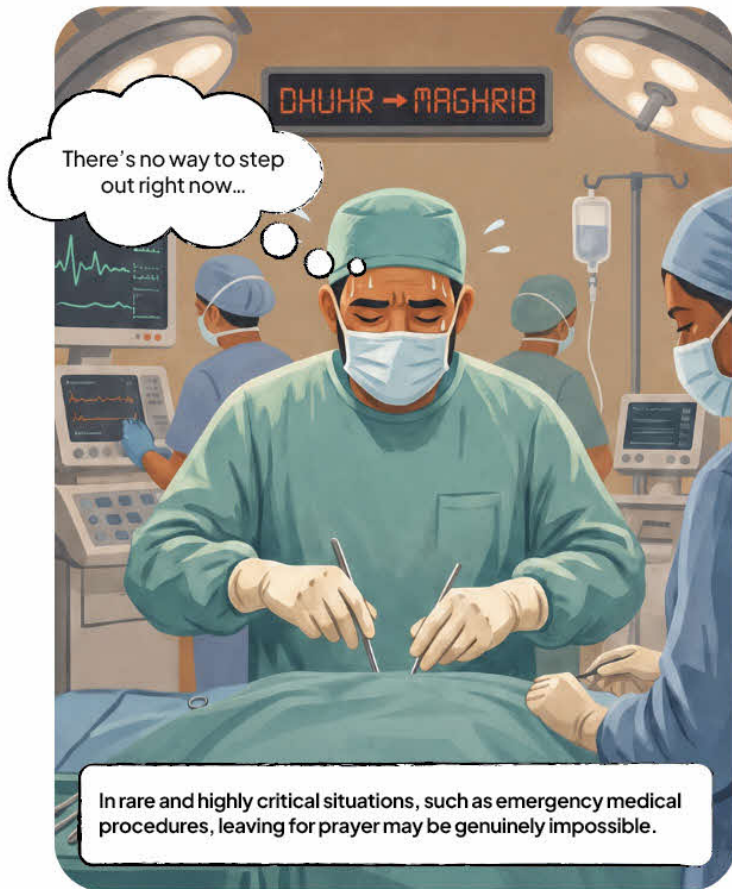
It helps to start by recognising that workplaces exist on a spectrum. On one end, some are fortunate enough to have the freedom to pray at work, and that is something to be grateful for.

In fact, this is more common than many might expect. Across Singapore, countless Muslims in corporations, institutions, and even large Multinational Companies (MNCs) pray without issue, supported by understanding managers and, in some cases, dedicated prayer spaces. Many employers today actively champion inclusivity and are more than happy to accommodate a five- to ten-minute break for prayer.

For those in this position, the path is clear — the opportunity is there, and it deserves to be embraced wholeheartedly. Letting busyness become an excuse would mean leaving a gift unused. Solat is not just a duty; it is a privilege, and when conditions allow, it should be guarded and prioritised.



When work reaches its limits



Conclusion

To sum up, solat doesn't stand in the way of a fulfilling career; it is the foundation that gives our work meaning. Every Muslim will one day stand before Allah s.w.t. and be asked about their prayers before anything else, showing how important this act of worship is in our lives.

No meeting, deadline, or work commitment is more important than the obligation that Allah has set for us at specific times. Even though every workplace is different and situations change, a believer's commitment to solat can stay strong, along with sincere effort and trust that Allah will help those who try to keep up with it.

It is comforting to know that someone who protects their prayers is putting their trust in Allah. Any sacrifice made sincerely for Him is never wasted, and what might seem like a hard choice now is actually an investment in something much greater.

In the end, keeping up with solat is more than just doing a religious duty. It is a daily reminder that no matter what our jobs ask of us, Allah s.w.t. is always our top priority in every part of our lives. That is a statement worth making every day.



The hijab as conviction

This chapter is written for every Muslim woman navigating the workplace — whether you wear the hijab today, working toward it, or are in a season where circumstances have made full observance difficult. Wherever you are on that journey, you are welcome here. This chapter will give you what you need to walk into any workplace knowing your rights, understanding your options, and standing firm in who you are.

The hijab is not simply a piece of cloth. For Muslim women who wear it, it is a conscious, daily act of devotion — an affirmation of identity, conviction, and trust in Allah s.w.t. It is a declaration that a woman's worth is not measured by her appearance, but by her character, her effort, and her relationship with her Creator.

Islam calls on Muslim women to dress modestly as an act of worship. Allah s.w.t. says in Surah An-Nur, 24:31:

“And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their hidden adornments.”

And in Surah Al-Ahzab, 33:59:

“Oh Prophet, tell your wives and daughters and the believing women to draw their outer garments around them. That is more suitable — that they should be known and not be harassed.”

These verses ground the hijab not in cultural tradition alone, but in a direct relationship between the believer and her Creator. That conviction — the understanding that modesty is an act of worship, not merely a dress choice — is what this chapter seeks to protect and strengthen as you navigate professional life.

Your rights in Singapore

Before you step into any workplace, know this:
Singapore's laws are on your side.

The Tripartite Alliance for Fair and Progressive
Employment Practices (TAFEP) is clear in its Fair
Employment Guidelines:

**“Avoid using religion as a selection
criterion unless the job requires
the applicant to perform religious
functions or fulfil religious certification
standards.”**

In plain terms, your hijab cannot be used as
a reason not to hire you. If you are in a role
where the hijab is permitted, your employer is
expected to uphold this without requiring you
to justify your faith.

Singapore Legal Advice puts it directly:

**“Most workplaces in Singapore
should allow the tudung to be worn.
If you are being asked to remove your
tudung and there are no restrictions
at your workplace, you can report the
incident to TAFEP. TAFEP will be able to
investigate and assist you.”**

Knowing your rights is not about
approaching the workplace with suspicion
or defensiveness. It is about entering it with
clarity— so that when a difficult moment
arises, you are not caught off guard. You
know what is fair, what is protected, and what
recourse is available to you. The sections that
follow will show you how these rights apply in
the specific situations you are most likely to
encounter.

Three situations you may face

Many muslimahs in the Singapore workforce have navigated these moments before you. You are not alone, and you are not without options.

Situation 1: You feel excluded because of your hijab

Exclusion does not always announce itself loudly. It can be subtle — being overlooked for opportunities, left out of informal conversations, or made to feel that your faith somehow makes you “less professional.” These experiences are real, and they can be quietly exhausting.

The first thing to hold onto is this: your identity is not in question, even when others seem to question it. Start from a place of security rather than anxiety. Bring your best work, your sharpest thinking, and your warmest professionalism — and let your character speak before anything else does.

If the behaviour is affecting your work or wellbeing, you do not have to carry it silently. Talk it through — with a trusted friend, a mentor, or an asatizah who can help you think clearly and respond wisely. Sometimes naming what you are experiencing out loud is the first step toward knowing what to do next. From there, document specific incidents with dates and details, and raise them with HR or a trusted supervisor. TAFEP guidelines protect you, and using them is a measured, appropriate response to injustice.

The Sahabiyyat understood this well. The story of Khawlah bint Tha’labah, whose complaint to the Prophet s.a.w. was so important that Allah s.w.t. revealed Surah Al-Mujadilah in response, reminds us that speaking up when one’s rights are at stake is not impatience — It is conviction in action. Patience and persistence are not opposites — They can, and often must, coexist.



The Story of Khawlah Bint Tha’labah.

Situation 2: You are asked or pressured to remove your hijab

If your workplace does not have a legitimate, policy-level reason for this request, you are not obligated to comply. You do not need to be confrontational, but you do not need to be silent either.

A calm, professional response opens dialogue and creates a record of the conversation:

“I would like to understand the workplace policy regarding my hijab. Could we arrange a conversation with HR to clarify this?”

This approach is measured and professional. It signals that you know your rights without escalating unnecessarily. It also models something important for those around you: that faith and professionalism are not in tension, and that a woman who knows who she is does not need to choose between the two. If pressure continues after this, reach out to a trusted friend, a mentor, or an ustaz or ustazah to talk through your options and find your footing before escalating formally. When you are ready, TAFEP is there to assist.



**TAFEP Policy on
Worker's Rights.**



**Wearing Tudung is
Legal in Singapore.**

Situation 3: Your role has uniform or operational requirements

Some professions have genuine, policy-level reasons that may affect how the hijab is worn at work. This is not the same as discrimination, and it is important to understand the difference. Islam's own framework accounts for genuine necessity — and that framework is what guides Muslim women in these roles.

When your profession has special requirements

Healthcare & Nursing

Nurses in Singapore are permitted to wear the hijab, and nursing itself is recognised in Islamic scholarship as a Fard Kifayah (a communal obligation that the Muslim community as a whole must fulfil). Muslim women who enter this profession are not setting their faith aside; they are living it out in one of its most essential forms.

That said, clinical safety requirements such as the Bare Below the Elbow (BBE) policy apply in healthcare settings, and surgical caps may be required in certain procedures. These requirements are understood within the Islamic framework of darurah — genuine necessity — which does not remove the underlying obligation of the hijab, but accommodates its observance within real constraints. Adapting how you observe the hijab in a clinical setting, in response to a legitimate safety requirement, is not a compromise of your faith. It is a thoughtful application of it.

Q: How is the hijab observed in Healthcare and Nursing? Nurses comply with the BBE policy and may use surgical caps in clinical settings where required. Outside of these operational requirements, the hijab is worn consistently. The obligation and the conviction remain — the form simply adapts where genuine necessity demands it. If you are unsure how to navigate this in your specific role, speaking with an asatizah who understands both the clinical context and the Islamic framework can help you find clarity.



<https://go.gov.sg/muishijabfatwa>

Fatwa On Hijab

Uniformed Services

For sectors such as the police or armed forces, where uniform policies may not currently accommodate the tudung, the Islamic Religious Council of Singapore (MUIS) has issued a fatwa leaving the decision to each woman's individual judgment.

This fatwa is grounded in the Islamic principle of weighing necessity — recognising that earning a livelihood and serving essential societal functions may, in exceptional circumstances, require difficult concessions. This is a genuinely difficult tension to sit with — and it is worth sitting with it honestly, rather than rushing past it. There is no single right answer that applies to every woman's circumstances. What matters is that the decision is made thoughtfully, with knowledge of the Islamic framework, and with the understanding that Allah s.w.t. sees the sincerity behind every difficult choice. Talking it through with an *asatizah*, a trusted mentor, or even close friends who understand your values can help you arrive at a decision that is grounded, and truly your own. Muslims are urged not to pressure women in such situations, nor to regard those who are unable to observe the hijab at work as less devout. Compassion, not judgment, is what the faith calls for here.

Q: How is the hijab observed in Uniformed Services? MUIS leaves this to individual judgment, guided by principles of necessity and hardship. Women in such roles are encouraged to observe the hijab wherever possible and to remain firm in their conviction that the obligation endures — even when circumstances make full observance difficult.



Wear your identity with confidence

The hijab was never meant to be a barrier to ambition, competence, or contribution. It is a marker of conviction, not limitation. A Muslim woman does not need to prove her worth twice over — once as a professional, and once as a woman of faith. Her diligence, her integrity, and her excellence speak for themselves, and they speak alongside her identity, not in spite of it.

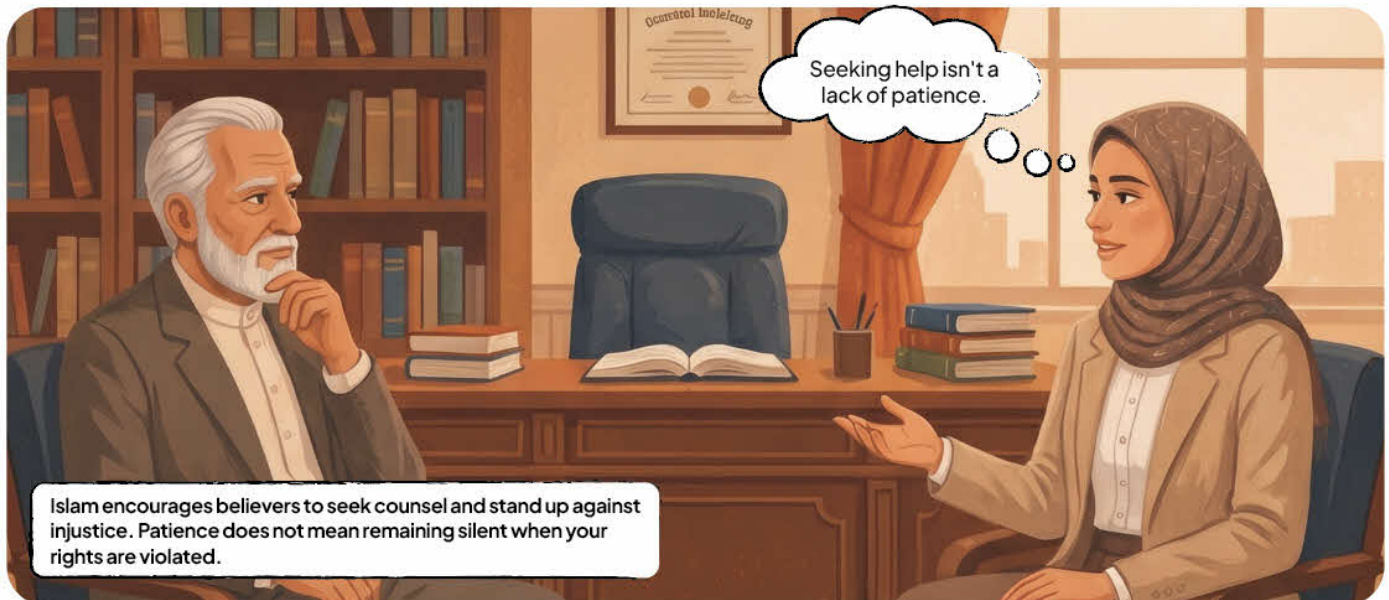
She can be the colleague who is reliable, the employee who exceeds expectations, and the professional whose character earns respect — with the hijab and in working toward it, too.

In doing so, she represents a faith that calls for excellence in every sphere of life. She reminds those around her that modesty and ambition, faith and professionalism, were never meant to be at.

So wherever you are in your journey — Wear your identity with quiet confidence. Work with sincerity. And know that Allah s.w.t. sees the effort behind every struggle you carry, including the ones no one else notices.



Standing firm in your hijab



When workplace policies restrict the hijab

For the third group of women; women who are working as nurses, in healthcare or in uniformed services such as the police or army, the rulings may alter entirely, based on the context and situation of the career. In Singapore, there are Fatwas in place that have discussed at length on the issue of wearing the tudung in such sectors.

The Islamic Religious Council of Singapore (MUIS) issued a fatwa addressing how Muslim women in uniformed

professions, particularly nursing, can navigate situations where covering the aurah (the parts of the body Islam requires to be covered) is not always fully possible due to workplace requirements. The ruling draws on core Islamic principles that God does not burden individuals beyond their capacity, and that religious observance should adapt to context and circumstance rather than create undue hardship. It must also be remembered

that a woman intending to work in such professions should remain firm in her belief that the hijab is obligatory. She should strive to observe it outside of work and continue making efforts to remain consistent wherever possible.

Even where workplace policies temporarily prevent its observance, she should maintain full conviction that the hijab is part of Islam and a sign of modesty and obedience to the Syariah.

Q&A

How is hijab observed for those in the Healthcare and Nursing sector?

Nurses can follow clinical safety guidelines such as the “Bare Below the Elbow” requirements, or wear different head coverings, like surgical caps, when needed for their work.

This also matches the idea that nursing is a Fard Kifayah. Muslim women who work in this field represent the Muslim ummah by fulfilling an important responsibility for the community.

How do Muslim women in Uniformed Services navigate the hijab?

Beyond Healthcare: What About the Police and Armed Forces?

When it comes to uniformed services like the police or military, the issue is even more complex. In healthcare, rules about wearing the tudung are clearer, but these jobs usually have strict uniform policies that do not allow much space for religious dress. So, how does Islam approach this situation?

MUIS has a thoughtful approach that respects both religious obligations and personal situations. Instead of giving one strict answer, it leaves the decision to each woman, guided by the Islamic principle of maslaha, which means considering what is necessary and what benefits the wider community. Understanding that earning a living and serving important roles in society can sometimes require exceptions does not weaken the faith. Instead, it shows faith being practiced with wisdom and maturity.

Just as important is what the fatwa says about how the Muslim community should act. It clearly calls for compassion instead of judgment. Muslims are urged not to pressure women to wear the tudung at work, and, most importantly, not to judge a woman’s faith by whether she can wear it in her job.

This reminds us that piety is not always visible, and faith that is practised under restrictions is just as real. A woman in uniform who quietly holds on to her beliefs deserves respect, not criticism.

When workplace policies restrict the hijab



Conclusion

For every hijabi woman navigating the workplace today; whether she wears it freely, wears it despite friction, or has had to set it aside for a season while her heart remains firm, her struggle is seen, and it is valid.

The hijab was never meant to be a barrier to ambition, competence, or contribution; it is a marker of conviction, not limitation. A Muslim woman's worth in the workplace is not something she needs to prove twice over. Rather, it is an opportunity to let her diligence, integrity, and excellence speak as loudly as her identity.

She can be the colleague who is reliable, the employee who exceeds expectations, and the professional whose character earns the same respect as her skill, even with the hijab.

In doing so, she represents a faith that calls for excellence in every sphere of life, reminding those around her that modesty and ambition, faith and professionalism, were never meant to be at odds. A Muslim woman can wear her identity with quiet confidence, work with sincerity, and know that Allah s.w.t sees the effort behind every struggle she carries, even the ones no one else notices.



Making space for weekly commitments: the Friday prayer

By Ustaz Zubair Mohd Redza

For Muslim men, attending Friday prayer is a weekly obligation. Allah says:

“O you who have believed, when [the adhan] is called for the prayer on the day of Jumu‘ah, then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.”
(Surah Al-Jumu‘ah, 62:9)

For those working in fast-paced environments, stepping away every Friday can be a source of anxiety. Questions naturally arise: Will my manager understand? Will my colleagues think I am not pulling my weight? What if an important meeting is scheduled during that time?

More often than not, these concerns can be eased through early communication and thoughtful planning. When supervisors and colleagues understand that Friday prayer is a regular commitment rather than a last-minute request, it becomes much easier to work around it. Meetings can be scheduled at different times, breaks adjusted, and responsibilities coordinated within the team.

At the same time, accommodation works both ways. We should avoid inconveniencing others unnecessarily. Arriving late habitually, leaving tasks unfinished, or using religious commitments as an excuse for poor performance only reinforces negative perceptions.

The Prophet Muhammad s.a.w. said:

“Allah loves that when any one of you does a job, he should perform it to the best of his ability.”
(Hasan. Reported by al-Albani in Sahih al-Jami‘, Hadith no. 1880)

Your work ethic is part of your faith

It's easy to see faith as something you practise only during prayer, fasting, or in how you dress. But in Islam, the way you carry yourself in daily life is just as important.

Being dependable, keeping your promises, respecting others' time, and working with integrity are all part of your faith. These actions show your beliefs in practice. Often, the most powerful da'wah comes not from what you say, but from how you act every day. People pay attention, and their understanding of Islam is shaped more by your example than by any conversation.

This is especially important in Singapore's multicultural workplaces, where people from different backgrounds bring their own values and practices. Most misunderstandings are not caused by bad intentions, but by not knowing each other well. For example, a simple and honest explanation of why Friday prayers are important can clear up assumptions before they turn into bias.

This respect goes both ways. The openness and understanding you want from others for your practices, you should also give to theirs. This kind of mutual respect is more than just good manners at work; it builds the trust needed for true diversity.

In a diverse society like Singapore, this really matters.

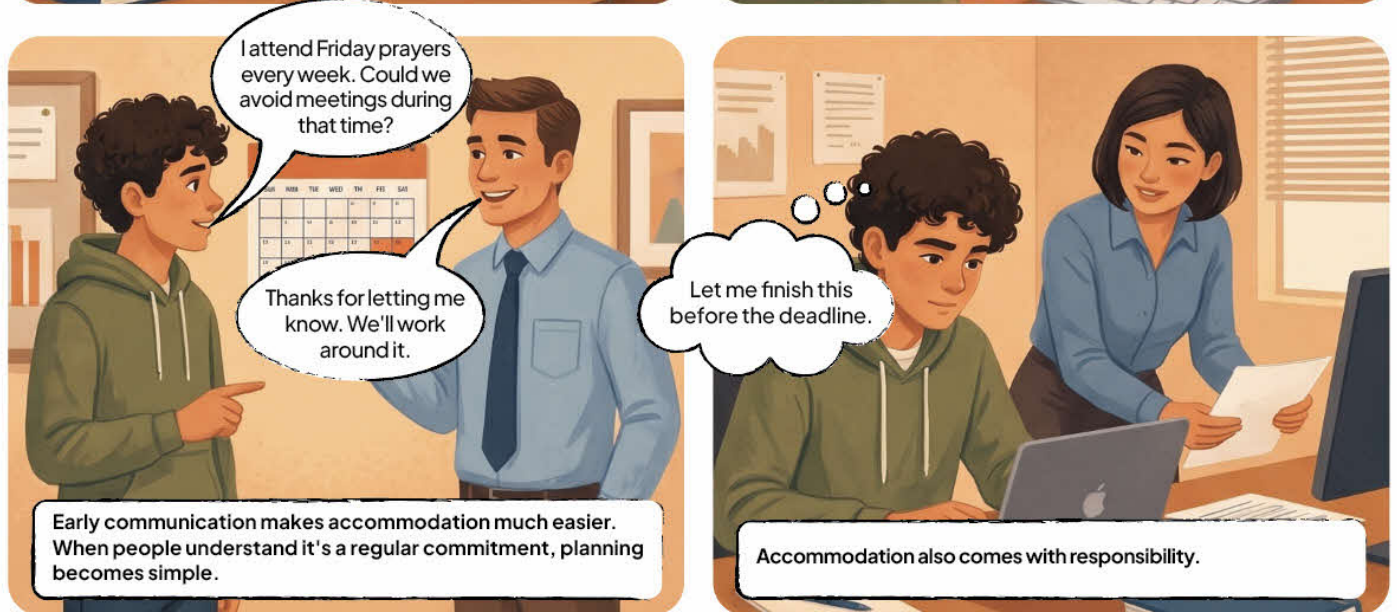
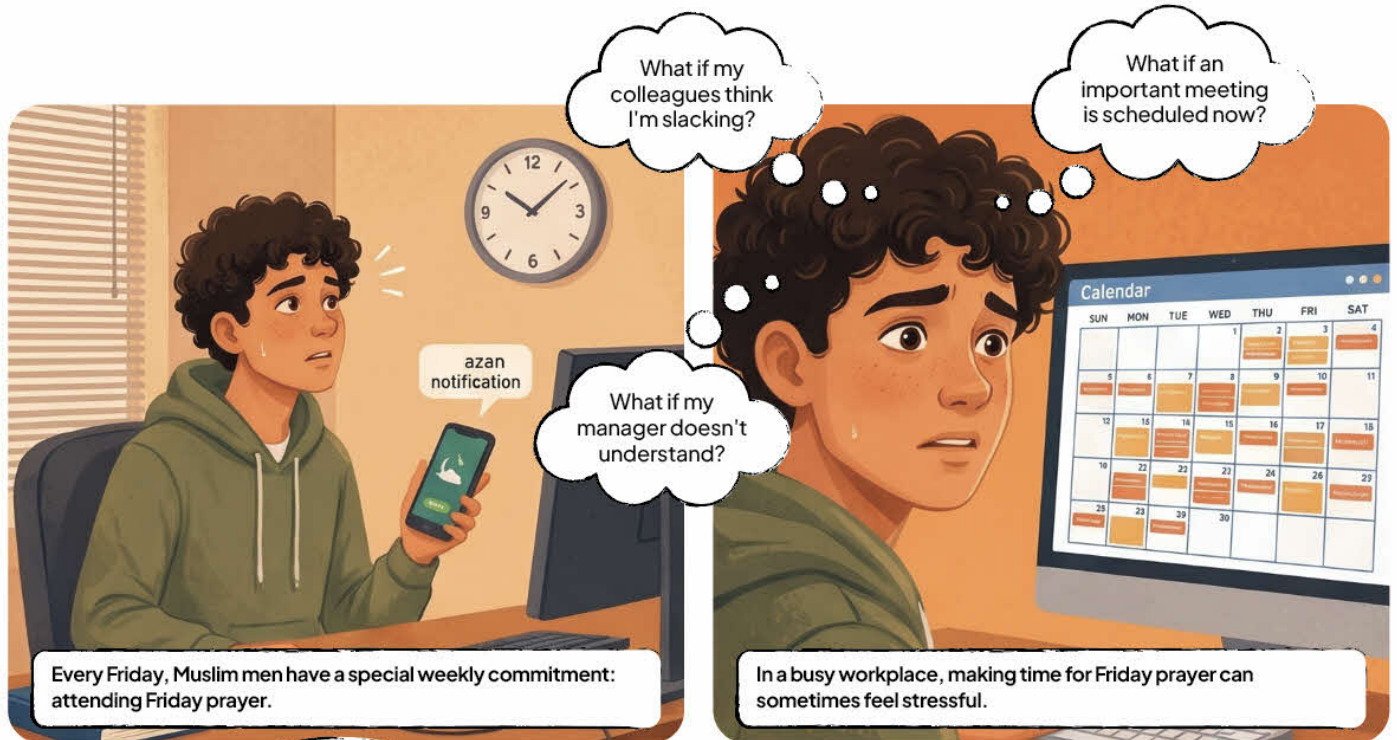
What if my job genuinely does not allow me to attend Friday prayer?

Q&A

If you really cannot leave your work location, you should pray Zuhur instead. The Maliki scholar Imam Khalil included being confined in a place for any reason as a valid excuse for missing Friday prayer (Mukhtasar). If you are able to arrive late, you should still try to go. Even catching one raka'ah counts as having attended Friday prayer (Nasa'i, no. 1425).

If your work situation makes it impossible to attend, the principle of fiqh awlawiyat may apply. Providing for your dependents is a collective obligation and can take precedence over the individual obligation of Friday prayers. This is the view of Shaykh Abdullah bin Bayyah and Dar al-Ifta' of Egypt. You can also continue to follow the Friday sermon on the MUIS's website on weeks when you cannot attend.

Faith at work: Making space for Friday prayer



Ramadan at work: striving with purpose

By Ustaz Zubair Mohd Redza

Ramadan is one of the most anticipated times of the year. It brings a deeper sense of meaning, community, and spiritual renewal. For many of us, it inspires us to pray more, give more, and spend more time with the people we love, all while still showing up fully at work.

Islam teaches that people are whole beings made up of body, mind, and soul. Taking care of your physical health during Ramadan is not a sign of weakness. It honours the trust Allah has given you. Getting enough rest, choosing what you eat at sahur and breaking your fast carefully, and managing your energy are not distractions from worship. In fact, they are part of it. There is real wisdom in pacing ourselves, and this helps us keep the spirit of the month strong until the end.

At the same time, the discipline we build during Ramadan is meant to lift us up, even at work. Our colleagues rely on us throughout the year, and that does not change during Ramadan. When we bring the spirit of care and purpose from this month into our jobs, instead of leaving it behind, we let Ramadan's deeper lessons shape our daily work.

Fasting makes us stronger. Let that show.

If Friday prayer punctuates our weekly rhythm, Ramadan does something far more expansive — it reshapes an entire month, touching the way we eat, sleep, work, worship, and relate to the people around us.

And it does so for all of us. While Friday Prayer is an obligation specific to Muslim men, Ramadan is a shared journey in every sense of the word. Our sisters in the workplace navigate the very same balance between spiritual commitment and professional responsibility — and it is worth remembering that the responsibilities of Ramadan at home, including preparing sahur before the working day begins, are not hers to carry alone. Islam calls on both men and women to support one another, and that spirit of mutual care is central to the month. The experience may differ in its details, but the call to hold faith and work together with grace belongs equally to everyone.

At the heart of Ramadan is fasting — but to reduce it to the act of abstaining from food and drink would be to miss its deeper purpose entirely. Allah says:

***“O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may attain taqwa.”
(Surah Al-Baqarah, 2:183)***

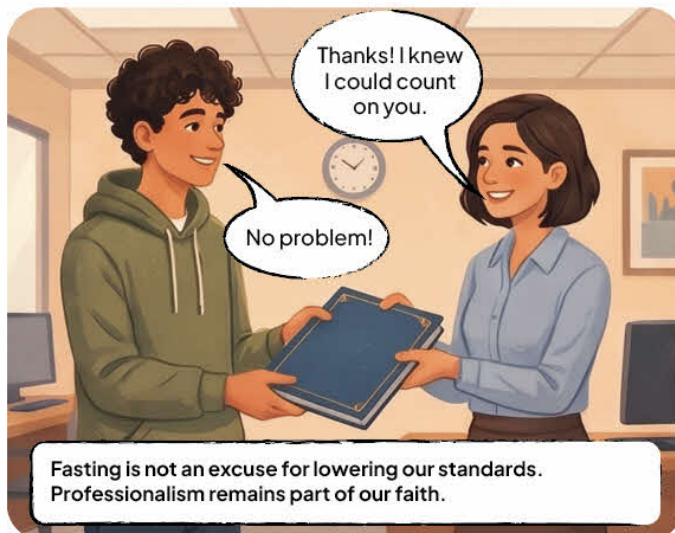
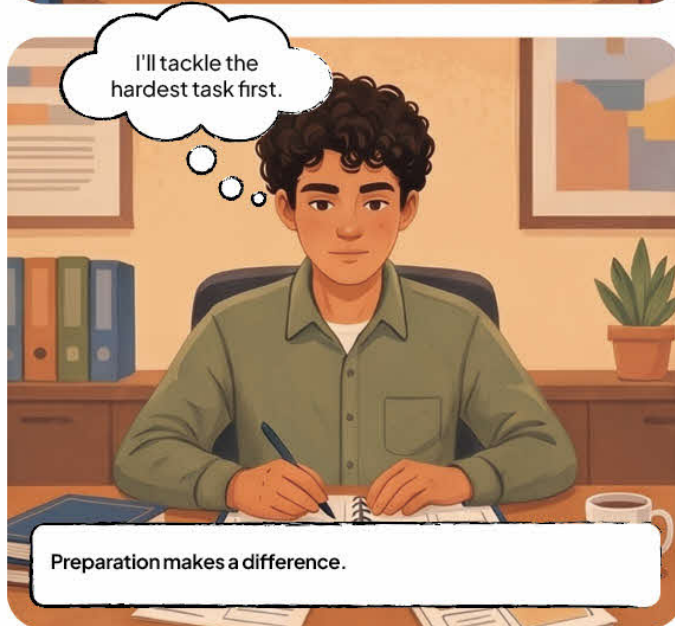
Ramadan changes our rhythms. We wake before dawn for sahur, spend our nights in additional worship, and often adjust to different energy levels during the day. Anyone who has fasted while managing work responsibilities knows that some days are easier than others.

This is why preparation matters. Looking ahead at upcoming projects and deadlines allows us to schedule demanding tasks when we are most alert and break larger assignments into smaller, more manageable steps. These simple habits can make a real difference.

Equally important is recognising our limits. The Prophet Muhammad s.a.w said:

***“Your body has a right over you.”
(Sahih. Reported by al-Bukhari in Sahih al-Bukhari,
Hadith no. 5199)***

Ramadan at work: Balancing faith and responsibility



Barakah perspective:

Islam teaches us to honour both the rights of Allah and the rights of people. Professional excellence and religious commitment strengthen one another— they are not competing priorities.

Faith and professionalism: A harmonious balance

Faith that shows up — even when it's not visible

Perhaps the bigger lesson running through all of this is one worth sitting with: worship in Islam was never meant to be confined to ritual acts alone.

Friday prayer and fasting are visible, communal expressions of our commitment to Allah — and they matter deeply. But Islam has always held that the quality of our character in everyday life is inseparable from the quality of our faith. The consistency we bring to our work, the trustworthiness our colleagues experience in us, the conscientiousness we demonstrate even when no one is watching — these are not separate from our deen. They are part of it.

This resonates especially in Singapore's richly diverse workplace. Practising faith here does not ask us to choose between devotion and professionalism, or to compartmentalise who we are depending on the context. With honest communication, thoughtful preparation, and sincere effort, the two do not merely coexist — they reinforce each other in ways that are genuinely felt by the people around us.

And perhaps that is one of the most powerful testimonies a Muslim professional can offer. Not a declaration, not a debate, but a life lived with enough integrity that the people who work alongside us come to associate Islam not with inconvenience or difference, but with reliability, principled conduct, and genuine trustworthiness.

When difficult conversations happen

By Ustaz Zubair Mohd Redza

Even though more people are aware of religious diversity at work, awkward situations might still happen. A coworker might ask if fasting affects your productivity. Someone might keep offering you food, even though they know you are fasting. Sometimes, a comment feels dismissive or oversimplified, like “Fasting can’t be good for your health, surely?” or “Can’t you just make an exception this once?”

These situations can feel uncomfortable. However, how we respond matters as much as fasting itself.

The Prophet s.a.w. gives us a model we can follow. When people misunderstood or challenged his beliefs, he was not defensive or dismissive. He explained his views,

encouraged understanding, and showed goodwill even to those who did not share his beliefs. This is a high standard, but it is also very helpful in a professional setting.

If someone is genuinely curious, see it as a chance to share. You can explain that fasting is an act of worship that builds discipline, gratitude, and empathy. The hunger is something you choose, not a hardship forced on you. When people understand the reasons behind a practice, they usually respond with more respect than if they are left to guess.

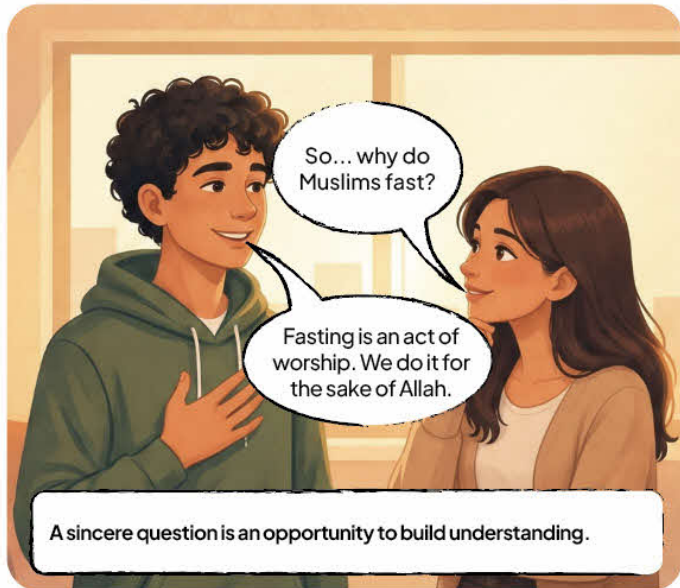
If a comment is careless instead of mean-spirited, showing grace is often better than taking offense. Responding calmly and kindly, for example by

saying “I’m fine, thank you for asking,” can change the mood of a conversation more than correcting or lecturing someone. Not every misunderstanding needs to be confronted, and knowing when to let things go is also wise.

If something truly crosses a line, most workplaces have ways to address it, such as speaking with a trusted manager or a Human Resources representative. These channels help you handle concerns in a professional and constructive way.

The bigger point is that our coworkers notice not just that we fast, but also how we act while fasting. Showing patience, composure, and a real willingness to engage respectfully can leave a stronger impression than any explanation.

Responding with grace: Faith in difficult conversations



Identity, communications and misconceptions

Faith in the workplace: Navigating the space between

By Ustazah Sharifah Inshirah Aljunied

For many, being a Muslim in Singapore has generally been a harmonious experience. The country's history has helped build a real culture of mutual respect among different races and religions. People here usually recognise each other's values, needs, and religious obligations. Unlike in many other places, multiculturalism in Singapore is not just an ideal. It is part of official policy, supported by daily interactions, and woven into everyday life.

And yet, surface harmony does not mean the absence of complexity beneath it. Practising Islamic values within a secular professional environment can still present

its own set of challenges — some explicit, others more subtle and harder to name. For Muslim job seekers and working professionals alike, questions arise: How do I honour my religious obligations without it becoming a source of friction? How do I communicate my needs clearly, confidently, and professionally? Where does accommodation end and compromise begin?

These questions don't have neat, universal answers. How a Muslim professional navigates the workplace will always depend on the nature of the work itself, the organisation's culture, the people involved, and even something as

practical as working hours. What works in one context may not translate to another, and that is not a weakness — it is simply the reality of living a principled life in a complex world.

One thing stays the same: communication is essential. It is a responsibility. Being able to honestly share your needs, work with colleagues and employers clearly and kindly, and handle differences with both conviction and respect are not just professional skills. For a Muslim at work, these are ways to live out your faith every day, even in places where it might not be expected.

Scenario one: When faith finds a welcoming workplace



SCENARIO 01

When the environment works in your favour

Some Muslim professionals find real support at work. Inclusive policies, respectful colleagues, and a positive workplace culture make it easy to practise their faith as part of daily life. This shouldn't be taken for granted. It is important to recognise it as both a privilege and an opportunity.

Singapore's strong commitment to multiculturalism helps create a workplace where fairness and inclusivity are expected, not just hoped for. The Tripartite Alliance for Fair and Progressive Employment Practices (TAFEP) actively supports fair employment from hiring onward, offering

a framework that protects workers from religious discrimination. For Muslim professionals, this provides a solid foundation.

Many workplaces go beyond just having good policies and take real, practical steps. Some offer musollahs or special multifaith prayer spaces, which help Muslim employees with a major daily challenge. Others celebrate Hari Raya and organise iftar gatherings, bringing colleagues of different faiths together. These gestures show true inclusion, not just tolerance. Some workplaces even let Muslim staff leave

earlier during Ramadan, recognising the month's special demands.

For Muslims lucky enough to work in these kinds of environments, the responsibility is clear: make the most of these opportunities. Practise your faith with care and consistency, and match the trust your workplace has shown with the same professionalism you would give any commitment. Inclusion is a two-way relationship, and how we take part in it reflects on both us and our environment.

Scenario two: Finding room for faith



SCENARIO 02

When it's manageable but not always easy

The second group consists of Muslims who may not have the same advantages as the first, yet still have the flexibility to practise their faith without significant pushback. They may find it awkward, though not particularly challenging, to communicate their religious requirements to employers or colleagues.

Some may need to pray discreetly during lunch breaks, take five to ten minutes away from meetings or work errands, or find quiet spaces such as empty stairways or storerooms when there is no designated prayer space. For Muslim men, Friday

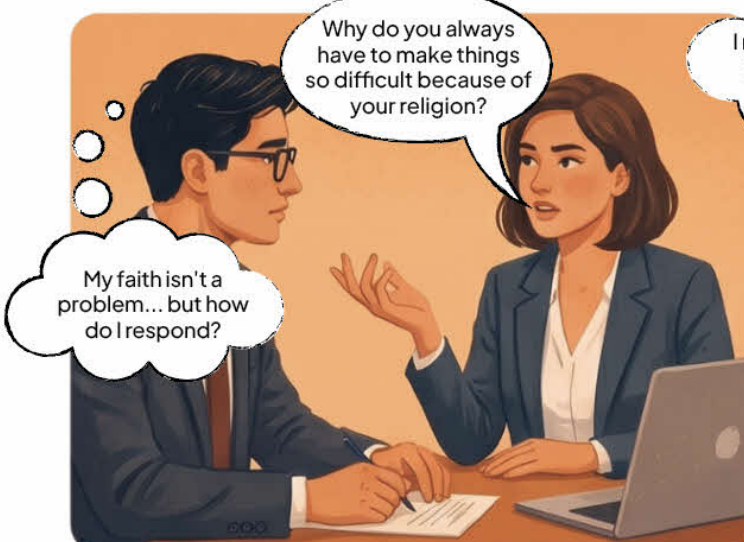
prayers may coincide with lunch breaks, while Muslim women may continue wearing the hijab at work without much comment or celebration.

This group generally enjoys the ability to fulfil their religious obligations, though with some minor difficulties. It is therefore advisable to communicate with supervisors about obligations such as daily or Friday prayers, especially in anticipation of busier periods that may make these more difficult to fulfil.

Communication can be as simple as approaching a trusted supervisor and

requesting ten to fifteen minutes at a certain time. In fair workplaces, this should not be an issue, especially with Singapore's multicultural environment and Flexible Work Arrangements (FWA). Muslims should also not assume that people of other faiths will not understand. Some may simply have never been exposed to Islam or its practices, and respectful communication can open the door to greater understanding and mutual respect.

Scenario three: When practising faith gets harder



SCENARIO 03

Muslims who struggle with practising their faith at work may face different challenges. Some struggle with time, while others face people who hinder their religious practice. Though these cases are occasional and do not constitute the vast majority of Singaporean Muslims, their struggles are still noteworthy.

In sectors such as healthcare, events management, and broadcasting, time may not always be on a Muslim worker's side, especially for shorter prayer windows such as Maghrib. Workers may be required to remain at their posts or troubleshoot critical issues that require their full attention, making it difficult to step away. For this group, communication with managers or supervisors is important, whether to discuss prayer timings or request for a colleague to provide brief cover. The effort should also not be one-way. Muslim workers should plan ahead by making Wudhu' beforehand and ensuring that their prayers are performed without unnecessarily extending the break or abandoning their responsibilities.

A more difficult situation arises when supervisors are not understanding, even when only minimal time is needed for prayer. Allah SWT says:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا

***“And We have made some of you [people] as a trial for others—will you have patience? And ever is your Lord, Seeing.”
(Surah al-Furqan, 25:20)***

Yet if true accommodation is still not provided, silence is not the only course of action—nor is it always the correct one. The same can be said in cases where people are made to feel bad about their faith, are ridiculed for the way they practise their religion, or are given less favourable treatment not because of how well they perform their work but simply because of their religious background. Muslims who come across such treatment do have real means of redress: they can turn to their trusted managers, to the Human Resources department, and to outside organisations such as the Tripartite Alliance for Fair and Progressive Employment Practices (TAFEP), whose purpose is to make sure that no worker in Singapore is placed at a disadvantage on the grounds of religion.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أُولَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ
تَلَوْا أَوْ نَعَرَضُوا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

“Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do.”
(Surah an-Nisa’, 4:135)

Letting your character speak

Beyond words, some of the most powerful communication happens without saying anything. How a Muslim carries themselves at work — the quality of their conduct, the strength of their work ethic, the ease with which they collaborate — speaks volumes before a single conversation about faith ever takes place. When colleagues witness these qualities in a Muslim worker, they are far more likely to appreciate their contributions and understand that acts of worship are not a distraction from professional responsibilities, but an expression of the same values that make someone a good colleague in the first place. This is the spirit of Itqan — doing things with proficiency,

care, and excellence. It is a reminder that workers should be judged by their merits, and that a Muslim's commitment to their faith and their commitment to their work are not competing forces. They reinforce each other.

Alongside this, being open about one's faith — when the moment is right — is equally valuable. Consistency is its own form of communication. When a Muslim remains steady in their practices over time, those around them gradually come to understand and respect what those practices mean. There is a quiet but real virtue in embracing one's Muslim identity with confidence, rather than

shrinking from it out of fear of how it might be perceived.

This plays out in small but meaningful ways. Some Muslim workers become so well known for practices like eating halal food or attending Friday prayers that colleagues naturally accommodate halal options during team lunches or even remind their Muslim coworkers when it is time for Friday prayer. These are not grand gestures — they are the product of understanding, consistency, and mutual goodwill, built gradually over time. They also remind us that workplaces do not change all at once. They change person by person, habit by habit, relationship by relationship.

Barakah perspective:

Barakah is reflected not only in what we say, but in how we carry ourselves. Through ihsan, good character and excellence in our work, we embody the values of Islam and show that faith and professionalism can thrive together.

Putting Allah first, in every season of work

At every stage of a career, whether facing early uncertainty, busy years, success, or struggle, one thing stays the same: Muslims should put their faith first. Allah gives every opportunity, every provision, and every open door. Respecting Him means fulfilling His obligations, even when it is hard, and trusting that He will bring ease to those who put Him first each day.

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And whoever is mindful of Allah, He will make a way out for them, and provide for them from sources they could never imagine. And whoever puts their trust in Allah, then He 'alone' is sufficient for them. Certainly Allah achieves His Will. Allah has already set a destiny for everything. (Surah At-Talaq, 65: 2–3)

This is not just a passive promise; it is an active invitation. If you have a supportive workplace and the freedom to practice your faith, that ease may be a sign of Allah's blessing. If you face tougher situations, it reminds you of His mercy and that He knows what you can handle. In both cases, the message is the same: trust Him and keep moving forward.

Regardless of their situation or career stage, Muslims should uphold sound principles of human interaction, impeccable work ethics, and a good reputation at work. We should also respect others, including their race and religion, without mocking or degrading their beliefs. Respect does not mean agreeing with or adopting them, but showing mutual respect and dignity. This is the true essence of Islam: being a good Muslim and, wherever Allah wills, attracting good people and environments in return.

CHAPTER



Professional life & networking

Navigating ethical grey areas at work

By Ustazah Marhamah Senewi

There is something nobody really tells you when you first step into the working world: the hardest challenges will not always be the technical ones. You will figure out the spreadsheets and presentations. The trickier bit is figuring out how to be yourself at work— how to hold on to your values when the environment around you does not always make that easy, and how to build real relationships without losing yourself in the process.

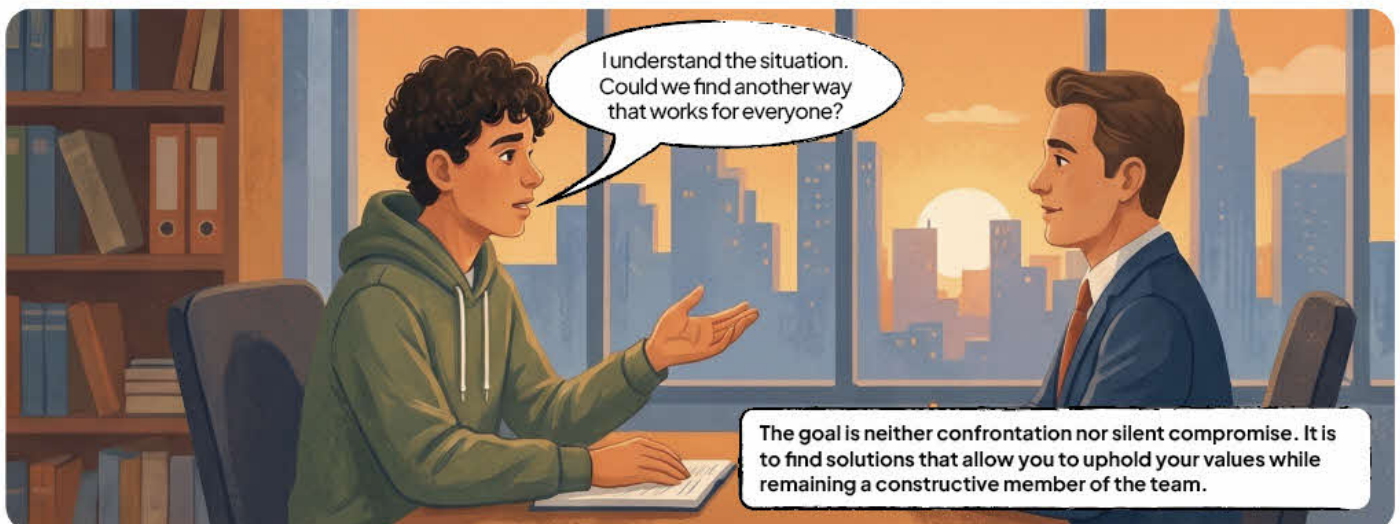
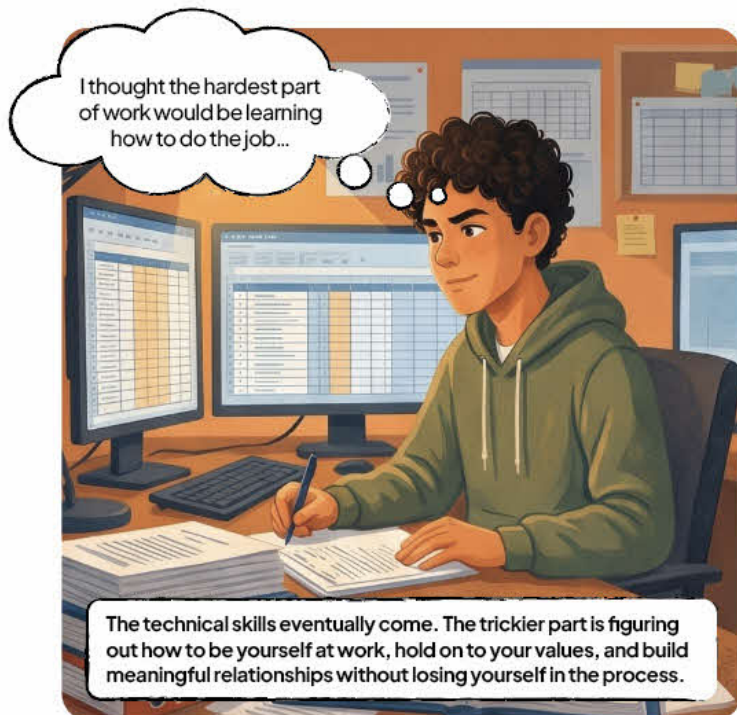
Muslim professionals navigating Singapore’s diverse workplaces will know what I mean. This is my attempt to share some of what I have learned, and what I wish someone had told me earlier.

Not every ethical dilemma at work comes with a clear right answer. More often, the line being crossed is subtler: planning a dinner where the food is halal but alcohol flows freely; being

asked to pass on information about a colleague that feels like it crosses a line; or being told to “just be flexible” on something that sits uneasily with you.

The temptation is to react in one of two ways: dig your heels in and make it a whole thing, or go along with it because you do not want to be difficult. Neither extreme usually serves you well.

Navigating grey areas



The Prophet s.a.w. mentions in a hadith:

***“Leave that which makes you doubt for that which does not make you doubt.”
(Sunan An-Nasa’i)***

It is a reminder that our faith equips us with guiding principles to navigate life, forming the foundation of our moral compass. This compass, however, must be paired with an understanding of context, sensitivity to cultural nuances, and the wisdom to know how our principles translate into a specific situation.

What I have found helpful is developing a habit of pausing before responding. Not every grey area requires an immediate answer. Give yourself space to think:

- Is this genuinely in conflict with my values, or simply unfamiliar?
- Is there a way to participate meaningfully without compromising my principles?
- Do I have a trusted mentor or colleague I can consult?

Part of that reflection is learning to distinguish between what is within your control and what is not. You may not be able to change the culture of an entire organisation, but you can choose how you show up within it. Holding yourself responsible for things beyond your influence is neither productive nor fair to yourself.

Barakah perspective:

Barakah comes from pausing with wisdom before acting. Our values guide us, but navigating them with context, consultation and discernment allows us to uphold our principles without unnecessary rigidity. By focusing on what is within our control and entrusting the rest to Allah, we protect both our faith and our peace.

Professional presence with personal boundaries

By Ustazah Marhamah Senewi

Despite what many of us fear, having boundaries does not make you less professional. In fact, the people I have found myself respecting the most have been those who are clear about who they are and what they stand for, and hold that ground without fanfare.

You do not owe anyone an apology for not drinking at the team dinner. You do not need to over-explain why you are stepping away to pray. You do not have to laugh along with a joke that makes you uncomfortable just to seem like a team player. What matters is how you hold those boundaries. There is a world of difference between making your colleagues feel judged for what they do and owning your values as simply part of who you are. A simple “this one’s not for me, but let’s do something else soon” goes a long way.

When work gets complicated



It is worth remembering that trust is built not just through what you say, but through what people observe over time. Allah reminds us in the Quran:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

***“Indeed, the most noble of you in the sight of Allah is the most righteous of you.”
(Surah al-Hujurat, 49:13)***

Holding your boundaries consistently, with integrity and without exception, is one of the most quietly powerful things you can do – both in the workplace and in life.

At the end of the day, the goal is not to be the most accommodating person in the room. It is to be someone your colleagues can count on and someone you yourself can be proud of. Those two things are not in conflict. In fact, they tend to go hand in hand.

Barakah perspective:

Barakah is found in integrity and consistency. When we uphold our boundaries with wisdom and good character, we honour the amanah entrusted to us while earning the trust of others. True professionalism is not in pleasing everyone, but in remaining principled, dependable and sincere for the sake of Allah.

Thriving in diverse workplaces

By Ustazah Marhamah Senewi

Workplaces today look very different from what they did a generation ago. Hybrid and remote arrangements have blurred the lines between work and personal life, while teams are increasingly diverse, with different backgrounds, cultures, and faiths represented in the same workplace. In Singapore especially, it is not uncommon to work closely with colleagues

whose practices and values differ significantly from your own. It can be a great deal to manage, but it can also be genuinely enriching. Thriving in such an environment is not about blending in or sanding down your edges. It is about showing up fully— as a Muslim, as a professional, and as a person—while remaining genuinely curious about the people around

you. There is so much to learn from colleagues who have lived differently, approached problems differently, and brought perspectives you may never have arrived at on your own. Diversity of background and experience is a strength because it gives a team a more complete picture than any one person could have alone.

Instead of asking, “What do I have in common with my colleagues?” ask, “What can I learn from the ways they see the world differently from me?” This transforms differences from barriers to connection into opportunities for growth, humility, and broader understanding.

Your faith, far from being a barrier in diverse spaces, can actually be one of your greatest assets.

Islam has always been a tradition that engages with the world, that values knowledge, justice, and the dignity of every person. These are not just religious ideals. They are exactly what good workplaces are built on. Be the colleague who asks to understand, who listens well, who makes others feel seen and respected. Not because it is a strategy, but because it is who we should be as Muslims.





There will be moments of friction, of course. Misunderstandings happen. A colleague might say something insensitive about your faith or make an assumption that stings. Sometimes, we may even be the ones who get it wrong. In either case, respond with patience and clarity rather than defensiveness. Where you have caused offence, own it and make it right. You do not have to educate everyone, but you can choose to be a living example of what it looks like to hold your identity with confidence and grace.

Lastly, expand your network. Not only fellow Muslims, but colleagues who share your values despite coming from different backgrounds and walks of life. Those relationships can make work a little brighter and sustain you through the inevitable harder days. None of us should have to do this alone.

Barakah perspective:

We do not have to navigate every challenge alone; seeking good company and building meaningful relationships can strengthen us through difficult moments. In doing so, we embody the character of Islam while allowing ourselves to be supported by others.

Profile of writers

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Ustazah Marhamah Senewi graduated with a BA in Arabic Language and Literature with a minor in Translation and Interpretation from Yarmouk University in Jordan. She currently serves as a Manager at the Education Planning and Policy division at MUIS. Prior to this, she spent over six years at the National Youth Council, where she was involved in youth work, grant-making, and international relations.

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Ustaz Zubair Mohd Redza holds a Bachelor's Degree from the International Islamic University Malaysia (IIUM), majoring in Arabic Language and Literature with a minor in Quran and Sunnah Studies. He is the Head of Darul Quran Singapore at Kampung Siglap Mosque, overseeing the Tahfiz, Qiraah, Higher Education, and Research & Curriculum units to nurture a Quranic generation. Passionate about research, particularly contemporary issues related to Islam, he contributed to the inaugural Fatwa Lab Research Project by the Office of The Mufti, being part of the group that studied the potential benefits and harms related to cultivated meat.

Ustazah Sharifah Inshirah Aljunied

Ustazah Sharifah Inshirah Aljunied graduated from the University of Jordan with a degree in Arabic Language and Literature, having received her earlier education at Madrasah Al-Sagoff Al-Arabiah. She currently serves as an Executive in Creative Outreach & Digital Engagements at Masjid Al-Falah, where she is involved in creative content, digital marketing, and the development of the mosque's SEO-driven articles platform at alfalah.sg.

She is also actively involved in teaching Islam, Arabic, and the Qur'an to youth and adult learners, while continuing to deepen her Quranic knowledge and contribute to community education and dakwah.

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