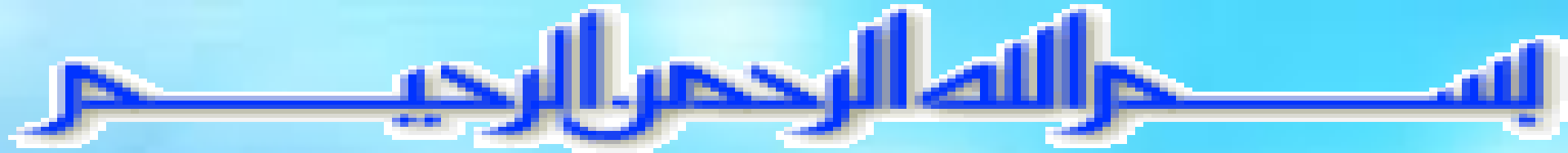




جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

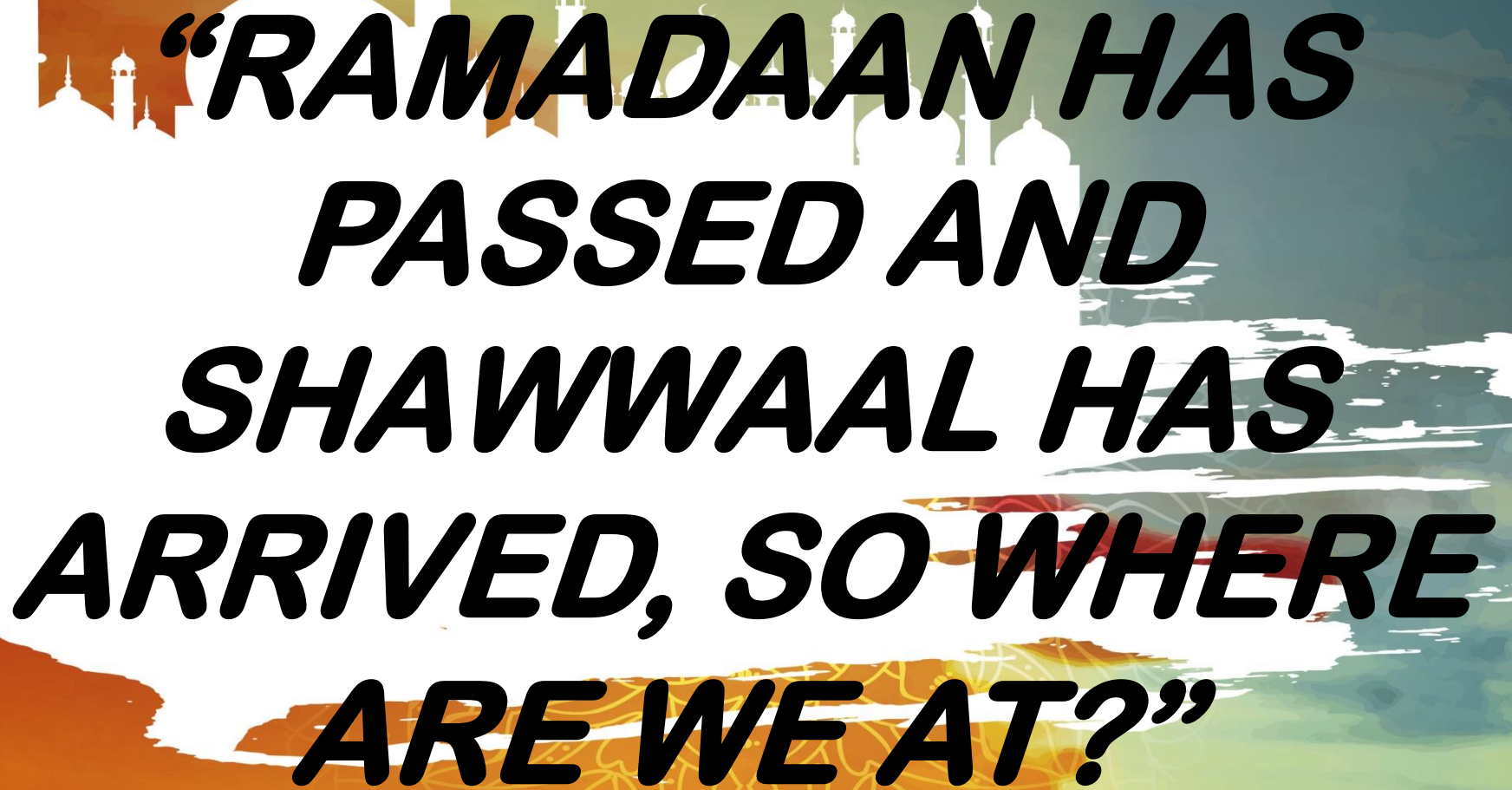
***RAMADAAN HAS
PASSED AND
SHAWWAAL HAS
ARRIVED, SO WHERE
ARE WE AT?***



Let us strive to increase
our *taqwa* of Allah
Subhaanahu Wa Ta'aala
by abiding all of His
Commands and avoiding
all of His prohibitions. For
verily, *taqwa* is the best

**provision for the
Hereafter.**

**I would like to invite fellow
Friday congregation to
altogether ponder upon
today's *khutbah* titled**



***“RAMADAAN HAS
PASSED AND
SHAWWAAL HAS
ARRIVED, SO WHERE
ARE WE AT?”***

Today, we are already on the 1st of Shawwaal, with Ramadaan having left us, and the intensity of fasting still affecting the entire body of the believers. That is the reverberating effect upon

the believers that truly
yearn for Ramadaan that
has gone by. Beginning
tomorrow, it is *sunnah*
upon us to fast the six
days of Shawwaal, whose
rewards are tremendous
in the Sight of Allah

Subhaanahu Wa Ta'aala. In the *hadeeth* of Abu Ayyoob al-Ansaari *radiyAllaahu 'anh*, he stated that Rasulullah ﷺ said:

“Whoever fasts during the month of Ramadaan and then follows it with six days of Shawwaal will be (rewarded) as if he had fasted the entire year.”

(Muslim)

This *hadeeth* means that even though we had only fasted for one month, but if it is added with the six days of Shawwaal, then with the tremendous generosity of Allah
Subhaanahu Wa Ta'aala

in its rewards, it is as if we had fasted the entire year. This shows that we are to always remain within the “zone” of *‘ibaadah* (worship) and righteous deeds without interruption.

Ramadaan that had just passed served as madrasah and training ground in nurturing *imaan* (faith) through the physical and spiritual *tarbiyyah* (training). In general, the physical

condition of a fasting person is better than the person whose stomach is always full. Rasulullah صلى الله عليه وسلم would often choose to fast or empty his stomach for the purpose of *'ibadah* unto Allah

Subhaanahu Wa Ta'aala.

This is because, as he mentioned, an empty stomach makes it easier to control the lustful desire. Verily, corruption and destruction upon human lives in this world

are fueled by evil desires that are uncontrollable. This matter was explained by Allah *Subhaanahu Wa Ta'aala* in verse 53 of soorah Yoosuf:

“And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”

**Often times, after
Ramadaan is over, the
masjid becomes “quiet”
again, where
congregational prayer
reverts to its normal low
attendance, the Qur’an
remain neatly arranged**

by the rows on the shelves, and the *silaaturrahm* (bond of brotherhood) amongst the local children weakens. Not to mention that the orphans, the poor, the needy are no

longer cared for and concerned about. The question is, how is it that we are unable to bring the *nafs* (desire) that we had rigorously trained throughout Ramadaan, to outside of Ramadaan

itself? Rightfully, the *tarbiyyah* of Ramadaan should leave a large-scale impact upon the Muslim *ummah* after having undergone the educational training of Ramadaan that is filled

with *imaan* and deeds performed with full sincerity.

If in Ramadaan we are capable of performing *dhikr* and *wird* (liturgy) due to our love for Allah

by reciting al-Qur'an from cover to cover, then why is that we cannot recite al-Qur'an and *tadabbur* (reflect) upon the recitation for only 5 minutes out of the entire day?

If in Ramadaan, we get passionate about waking up and performing *tahajjud* (night prayer) in the last third of the night, then why are we unable to get up for just 2 *raka'ah* of *tahajjud* outside of Ramadaan?

If in Ramadaan we would continuously give *sadaqah*, donate, and provide food for the poor and needy, then why can't we continue giving charity to the poor and needy, or give donations for the following months?

If in Ramadaan we would flock the *suraus* and mosques in large numbers for the congregational prayers, then why is it outside of Ramadaan, we abandon such practice?

**There are just too many
righteous deeds that one
has performed
throughout this past
Ramadaan. Hence, let us
continue to practice them
so that our existence of
being for the entire year**

**after Ramadaan remains
the same just how we
were in Ramadaan that
had just parted with us.
Therefore, let the
Ramadaan that we truly
love leave, and let us
welcome our new guest,**

namely Shawwaaal and the other coming months, like a hero that had just returned home from the battlefield in seizing the throne of Allah's pleasure by earnestly hoping for full *rahmah* (mercy),

**forgiveness, and freedom
from the Hellfire of Allah
*Subhaanahu Wa Ta'aala.***

**May we not become
forgetful upon all of the
bounties bestowed this
past Ramadaan by**

increasing our *'ibaadah*
with full diligence, for
that will manifest the
effectiveness of
Ramadaan in our hearts.

To end the *khutbah*, I implore upon fellow audience to gather several directive guiding rules that can be internalized and put into practice:

1. Every believer must truly believe and have certainty that rewards and punishments from Allah *Subhaanahu Wa Ta'aala* due to good or bad deeds are absolutely true.

2. Every believer must long for Ramadaan by continuing to engage in righteous deeds such as praying in congregation, increasing supererogatory prayers, *qiyaam al-layl*

(night prayer), giving
charity, and always
reciting al-Qur'an, as
well as *tadabbur*
(pondering) upon them.

3. Every believer must frequently visit each other, as well as seeking forgiveness and forgiving one another in strengthening the *ukhuwwah* (brotherhood) within the Muslim *ummah*.

4. The Muslim *ummah* must have *sabr* (patience) when faced with tribulations from Allah, just like being patient when fasting by restraining oneself from

**hunger and thirst, as
well as the lustful
desire.**

“Whoever does a good deed - it is for himself; and whoever does evil - it is against the self. Then to your Lord you will be returned.”

(al-Jaathiyah 45:15)



THE SECOND KHUTBAH



Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and



deeds. As Muslims, we are to manifest noble *akhlaaq*, having utmost personality and attitude for Rasulullah ﷺ was sent to perfect *akhlaaq* and as mercy for the entire mankind and the worlds. Therefore, let us



**always increase our *salawaat*
and *salaam* upon our Prophet
Muhammad صلى الله
عليه وسلم . Allah
Subhaanahu Wa Ta'aala
mentions:**



“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (al-Ahzaab 33:56)



O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah*, as an advanced state,



prosperous and providing welfare, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.



**Hence, we sincerely beseech
You, O Allah, strengthen our
imaan and creed according to
that of *Ahl as-Sunnah wal-
Jamaa'ah*, accept our righteous
deeds, cultivate our soul with
good mannerisms, unite our**



hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from disasters and save us from teachings that are outside the fold of Islam such as *Qadiyaani*, deviant teachings such as



***Shee'ah*, and other teachings deemed as deviating from Islamic teachings or contradicting the creed of *Ahl as-Sunnah wal-Jamaa'ah*. 0 Allah, open up our hearts in performing the five daily**



prayers, fulfilling *zakaat* through the Selangor *Zakaat* Board, making *waqf* and *infaaq* of our wealth to Selangor *Waqf* Corporation and Islamic Development Trust Fund of Selangor.



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