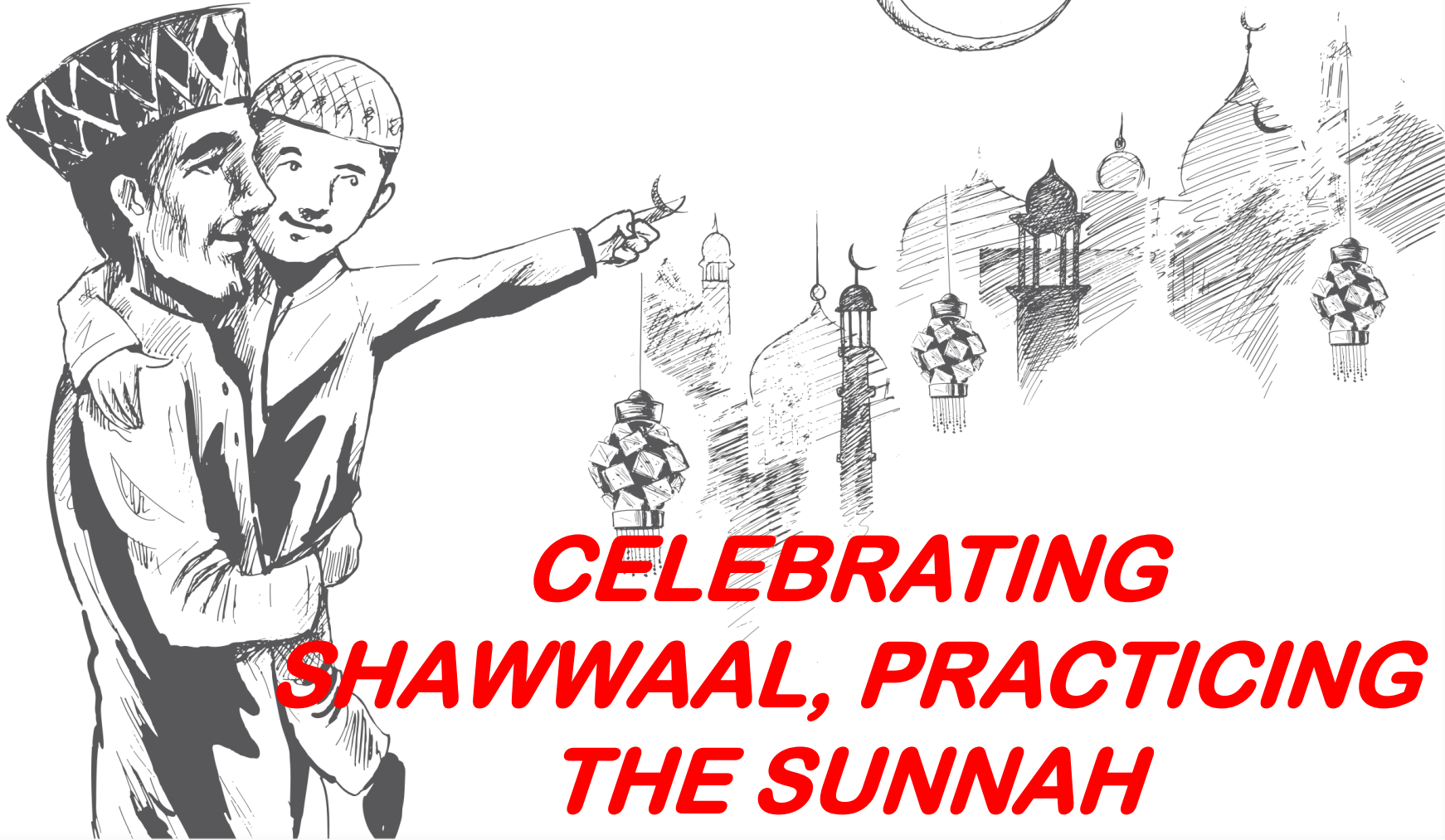




جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

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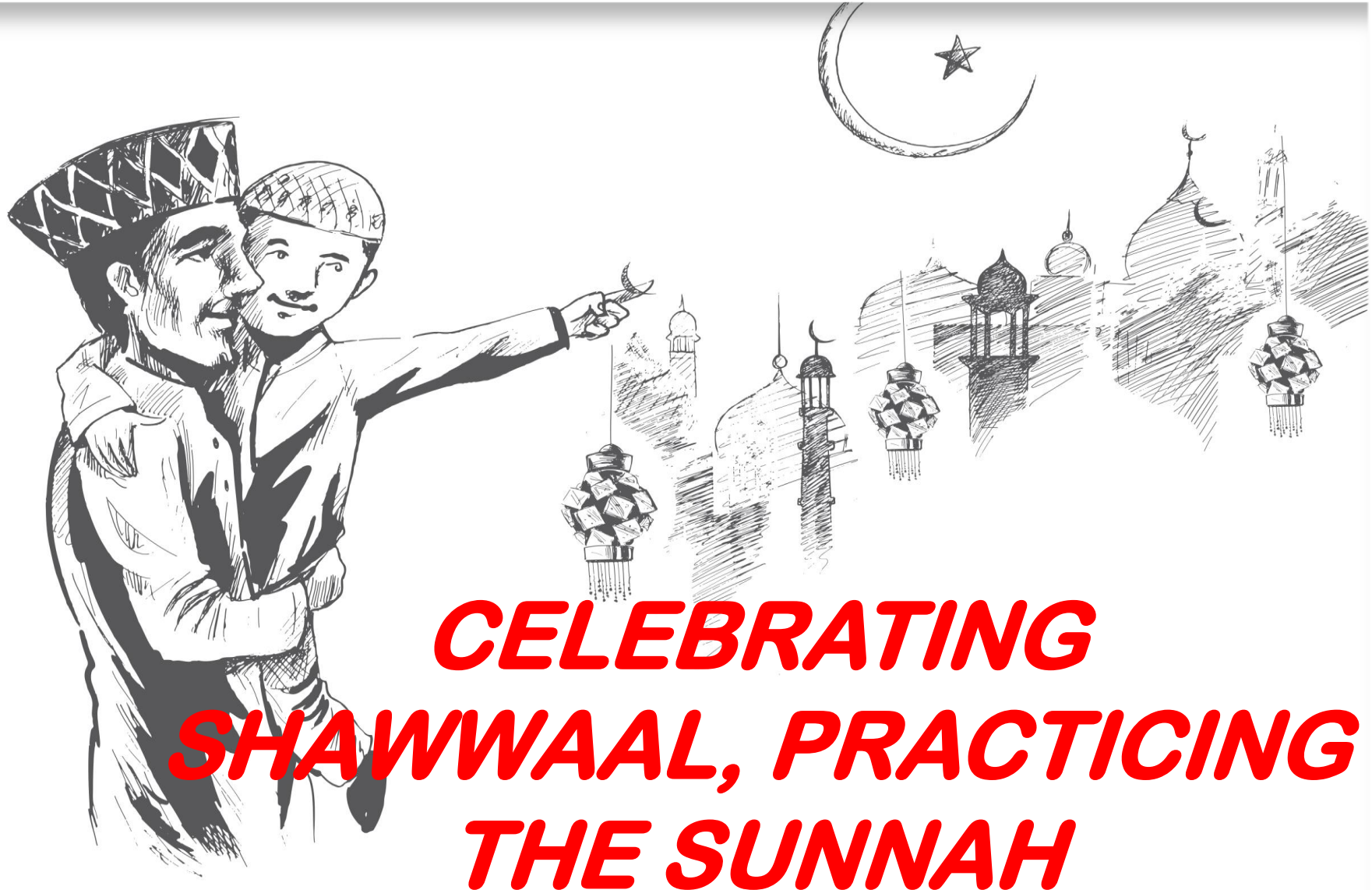
***CELEBRATING
SHAWWAAL, PRACTICING
THE SUNNAH***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us altogether strive
to increase our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by abiding
all of His Commands
and avoiding all of

His prohibitions.
Verily, *taqwa* is the
best provision for the
Hereafter.

I would like to invite fellow respected congregation to
altogether internalize upon today's *khutbah* titled



Alhamdulillah, as of today we are now in the middle of the month of Shawwaal. However, the passion and spirit of fasting still affects the entire body and soul of the believers, that is the

**effect upon those that
truly misses Ramadan
that had gone by.**

**Hence, among the
practices that we can
perform to continue
earning the reward and**

forgiveness from Allah
Subhaanahu *Wa*
Ta'aala is by decorating
this Shawwaal with
practices that are
based on the *sunnah* of
Rasulullah ﷺ.

Among the *sunnah* acts that are highly recommended is the six days *sunnah* (supererogatory) fasting of Shawwaaal.

This is from the
hadeeth of Abu
Ayooob al-Ansaari
radiyAllaahu ‘anh,
where 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)

Ramadaan that had
passed by served as
madrasah and the
training ground for
nurturing *imaan* (faith)
through the physical and
spiritual *tarbiyyah*
(educational process).

Externally, the physical condition of a fasting person is better than one whose stomach is always full. Rasulullah ﷺ would always opt to fast or empty his stomach for the purpose of engaging in

'ibaadah (worship) unto Allah *Subhaanahu Wa Ta'aala*. This is because he (ﷺ) stated that the empty stomach makes it easier to control the desire, as well as making us gentle and easily

sympathetic to the less
fortunate ones. Indeed,
damages and
destructions upon
human lives are
predominantly driven
by the depravity of the

unbridled lust. This 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.”

Aside from fasting the six days of Shawwaal, we are also encouraged to increase our fasting on Mondays and Thursdays. This is based on the *hadeeth* of

**Sayyidatina ‘A’ishah
*radiyAllaahu ‘anha:***

***“The Prophet ﷺ was
devoutly committed to
fasting every Monday
and Thursday.”***

(at-Tirmidhi)

Let us become
individuals that are
Rabbaani (i.e. Godly
person) always clinging
upon the teachings of al-
Qur'an and *as-Sunnah*,
for without them both, we
will deviate from

manhaj Rabbaani and
Nabawi (methodology of
the Most Divine and the
Prophet). Allah
Subhaanahu Wa Ta'aala
mentions in verse 79 of
soorah Aal 'Imraan:

“But [instead, he would say], “Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied.””

The word **تَدْرُسُونَ** and **تُعَلِّمُونَ** mentioned in this verse are according to the *nahw* (grammar) in the Arabic language, explaining to us that the *tarbiyyah* process is lifelong, that is to be

undertaken throughout
our entire lives.

Ramadaan as a madrasah
is capable of educating
the human soul to return
to the actual *fitrah* (natural
disposition).

Therefore, anyone that experiences Ramadaan with complete *taqwa* and *imaan*, surely his 'Eid al-Fitr and the entire month of Shawwaal and even the following months will be described in the form

of obedience by
continuing the usual
routine of his *'ibaadah*
and other righteous deeds
outside of Ramadaan.

The Ramadaan *tarbiyyah*
that educated us to

indulge in good deeds
with full *imaan* and
ikhlaas (sincerity) will not
only make us *istiqamah*
(steadfast) with praying
in *jamaa'ah*
(congregation) and
reviving the *masaajid*,

**maintaining the love for
one another, increasing
our recitation of al-
Qur'an, moreover it can
aid us in leaving out evil
deeds, disobedience, and
deeds that incurs the**

wrath of Allah
Subhaanahu Wa Ta'aala.

Let us seize the very
opportunity in
conjunction with the
month of Shawwaal by

doubling our *sadaqah*
(charity) to those in
need. Continue to
preach and write about
virtuous deeds, and
whatever we do should
lead to increasing our

***taqwa* of Allah *Subhaanahu
Wa Ta'aala*, including in the
way we dress.**

**This matter was reminded
by Allah *Subhaanahu Wa
Ta'aala* in verse 26 of
soorah al-A'raaf:**

***“We have bestowed
upon you clothing to
conceal your private
parts and as adornment.
But the clothing of
righteousness - that is
best.”***

The reminder to cover
the *'awrah* is also
mentioned in verse 33
of soorah al-Ahzaab:

“And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance...”

In this verse, it is clear to us that Islam obligates us to wear clothing that covers the *'awrah* with perfection. This does not mean that we are prohibited from adorning and beautifying

ourselves, but we must
remain wise in
selecting garments that
will cover the *'awrah*
with perfection.
Clothing but exposing
part of the *'awrah* or

the shape of the
'awrah upon the body
is *haraam* (unlawful)
and deemed as major
sin for both men and
women.

**We have been enjoined to
preserve the ties of
kinship (*silaaturrahm*)
especially with the
Shawwaaal atmosphere
that is filled with the
tradition of open house
and visitations. Indeed,**

this practice shall be
continued for it can
increase one's *rizq*
(sustenance), as
mentioned in the
narration of Anas bin
Maalik *radiyAllaahu 'anh*
where Rasulullah ﷺ said:

“Whoever desires an expansion in his sustenance and age, should keep good relations with his Kith and kin.”

(al-Bukhaari)

In ending the sermon
this time, I invite fellow
audience to altogether
derive several
guidance that can be
reflected and put into
practice:

1. The Muslim *ummah* must reap the rewards of the six days fasting offered exclusively in the month of Shawwaaal, so as to attain multiplied rewards.

2. The Muslim *ummah* must continue practicing all of the good deeds such as praying in *jamaa'ah*, increasing the *sunnah* prayers, *qiyaam al-layl* (standing in the night praying),

giving *sadaqah*, and
always reciting al-
Qur'an along with its
tadabbur (ponder).

3. The Muslim *ummah* must have certainty that every good deeds performed will be rewarded by Allah *Subhaanahu Wa Ta'aala.*


4. The Muslim *ummah* must have *sabr* (patience) when enduring tribulations from Allah, just like having *sabr* when fasting by refraining oneself from hunger and thirst, as well as the lustful desire.

“So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?”


(Aal ‘Imraan 3:83)



**THE SECOND
KHUTBAH**



Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.




O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)



through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

