



جڙان آءام اسلام سلانور
JABATAN AGAMA ISLAM SELANGOR

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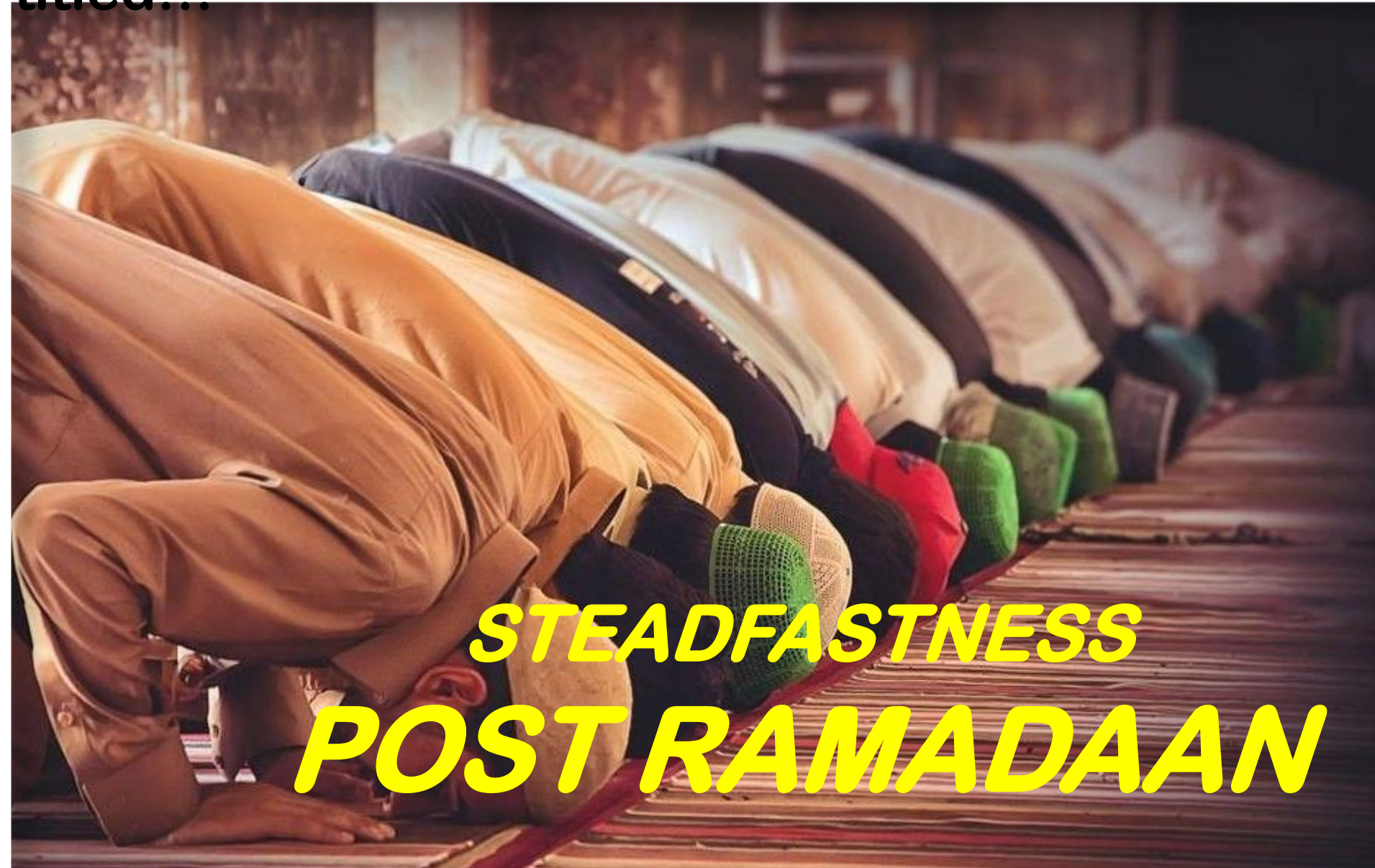
***STEADFASTNESS
POST RAMADAAAN***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I humbly call upon all of
us to altogether strive
in increasing our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by fulfilling
all of His Commands**

**and abandoning all
matters that He
prohibited. May we be
bestowed with
happiness and salvation
in this world and the
Hereafter.**

On this noble day, I will expound on a *khutbah*.
titled...



STEADFASTNESS POST RAMADAAAN

Alhamdulillah, we
express our utmost
gratitude unto Allah
Subhaanahu Wa Ta'aala
for His abundant *rahmah*
(mercy) and permission,
we have been granted
with the opportunity and

privilege from Allah
Subhaanahu Wa Ta'aala
to engage in *'ibaadah*
(worship) in the month of
Ramadaan that is full of
barakah (blessings) this
year. May we
successfully attain

pleasure and forgiveness
from Allah *Subhaanahu*
Wa Ta'aala.

Ramadaan teaches us the
meaning of *sabr*
(patience) in performing
the *'ibaadah* of fasting as

**a sign of obedience, in
restraining oneself
from matters that have
been prohibited, as well
as enduring hunger,
thirst, and feeling weak.**

But what is even more important for us to ponder upon is will the *sabr* that we have developed throughout Ramadaan continue to be preserved, or will it end with the passing of Ramadaan?

Allah *Subhaanahu Wa*
***Ta'aala* mentions in verse 10**
of Soorah az-Zumar:

“Indeed, the patient
will be given their
reward without
account.”

The scholars have explained that the reality of fasting is not merely abstaining oneself from eating, drinking, and everything that nullifies fasting. Fasting also means to restrain all

body parts from
committing matters that
are prohibited by Allah
Subhaanahu Wa Ta'aala
such as preventing the
tongue from uttering lies
and backbiting,
preserving the eyes from

looking the *haraam*
(unlawful), and guarding
the heart from negative
assumptions.

Imaam al-Ghazaali, in his
magnum opus *Ihya'*
'Uloom ad-Deen, had

divided fasting into three levels. The highest level is the fasting of *khusoos* *al-khusoos*, which is refraining the heart and mind from worldly matters and focusing entirely for the sake of

Allah *Subhaanahu Wa*
Ta'aala.

**Indeed, the heart that is
always attached to Allah
Subhaanahu Wa Ta'aala
will continue to remain
obedient upon**

**His Commands and avoid
His prohibitions. This
obedience does not cease
with the end of
Ramadaan, moreover it
continues throughout
one's life as a servant. In
reality, the failure for**

istiqamah
(steadfastness) after
Ramadaan often happens
when Ramadaan is
deemed as seasonal
'ibaadah, not as
madrasah that develops
taqwa that is continuous.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, the Prophet ﷺ said:

“There are two occasions of joy for one who fasts, the joy when he breaks his fast, and the joy when he meets his Lord.” (Muslim)

This *hadeeth* provides
glad tidings from
Rasulullah ﷺ to his
ummah. The first joy is
the happiness felt by the
fasting person during the
breaking of fast, after
enduring hunger and

thirst for the sake of
Allah *Subhaanahu Wa
Ta'aala*. Moreover, that
happiness is felt even
greater with the arrival of
'Eid al-Fitr after one
month of *mujaahahdah*
(striving) in performing

the *'ibaadah* of fasting.

However, truthfully there is still a much greater joy that awaits, which is the moment when the servant meets Allah *Subhaanahu Wa Ta'aala*, in a state

where his fasting is
accepted and his deeds
are blessed.

Verily, the life of a Muslim
post Ramadaan
necessitates *istiqamah* in
obedience to

Allah *Subhaanahu Wa Ta'aala* and avoid all matters that He forbade. What does it mean to refrain from hunger and thirst throughout Ramadaan, if post Ramadaan we return to

**our old habits without
having concern for sins
and reward?**

**Imaam al-Ghazaali, in
Ihya' 'Uloom ad-Deen,
gave a very profound
metaphor:**

***“The example of
this fasting person
is akin to someone
who builds a palace
and destroys a
city.”***

Therefore, *istiqamah*
post Ramadhan
necessitates that all body
parts are safeguarded
from sinning. The heart
always remains alive with
dhikrullaah
(remembrance of Allah),

the tongue is
safeguarded from idle
speech, lying, and
backbiting, while all body
parts are preserved from
unlawful acts and vigilant
upon *shubuhaat*
(doubtful matters).

To end the *khutbah* today, let us derive several lessons as guidelines in daily affairs:

1. We must continue to embrace *sabr* that has been engrained throughout Ramadaan in enduring the worldly life, which truthfully is a realm

**for tribulations, filled
with a plethora of
challenges, trials,
and temptations.**

**2. We must always
maintain our
momentum of *'ibaadah*
so that it will not halt
after Ramadaan.
Moreover, it remains
continuous throughout**

the year by preserving
all obligations and
increase
supererogatory acts as
a sign of *taqwa* unto
Him.

3. We must remain
istiqamah by
abandoning all
unrighteous habits and
attitudes, after
remaining *mujaahadah*
throughout Ramadaan

unto becoming
servants that are
more obedient to
Allah *Subhaanahu
Wa Ta'aala.*

“Indeed, those who have said, “Our Lord is Allah” and then remained on a right course - the angels will descend upon them, [saying],

“Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.”

(Soorah Fussilat 41:30)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

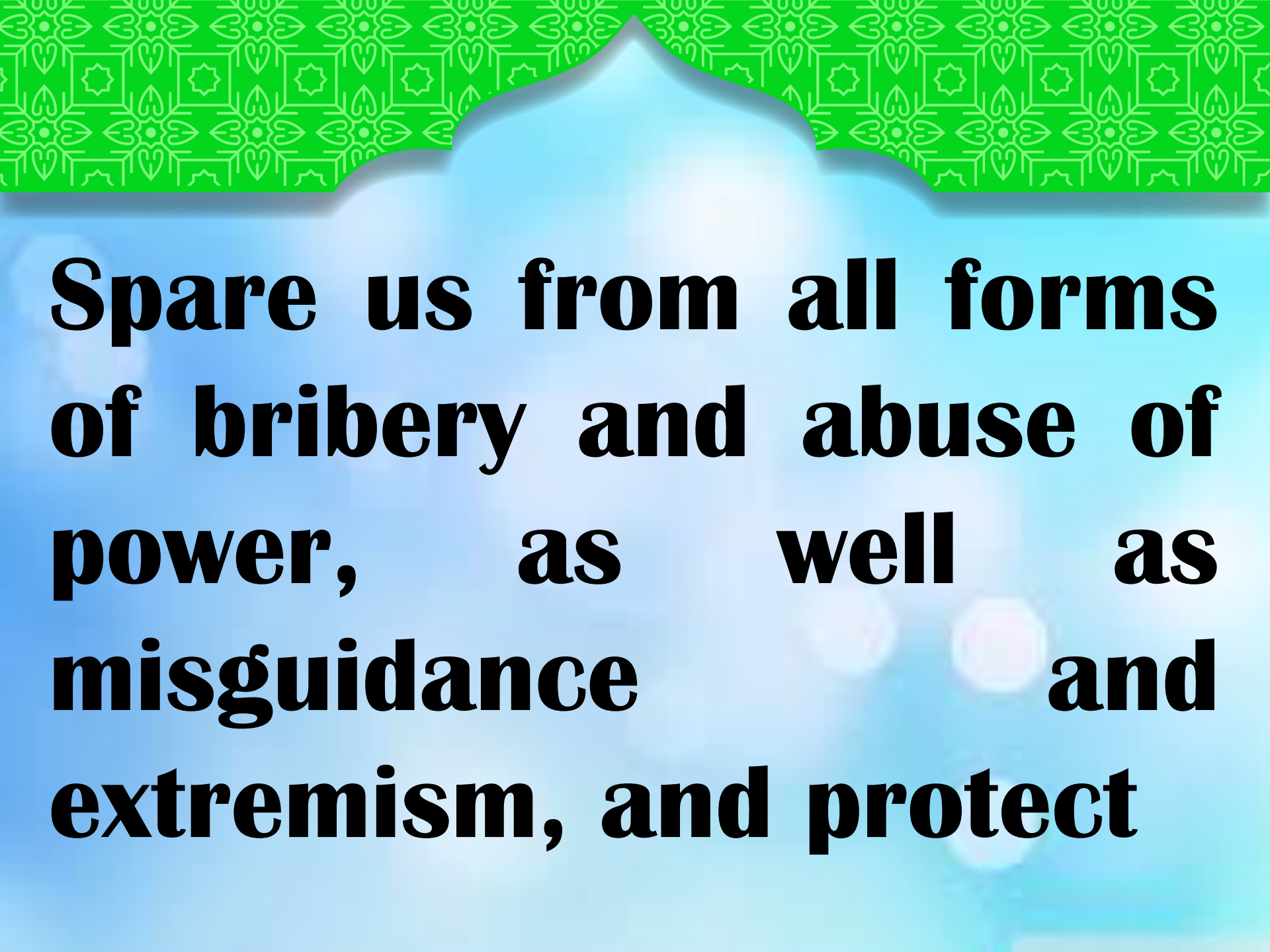
Prophet Muhammad 
and his Companions
***radiyAllaahu 'anhum*, as**
formulated by Imaam
Abu Hasan al-Ash'ari



**and Imaam Abu Mansoor
al-Maatureedi, practicing
upon the Shaafi'i *Madhhab*
(juristic school of thought)
while accepting the other
three *madhaahib*,**



**practicing *tasawwuf*
upon the way of Imaam
Junayd al-Baghdaadi and
Imaam al-Ghazaali.**



**Spare us from all forms
of bribery and abuse of
power, as well as
misguidance and
extremism, and protect**



**us from *fitan* that can
harm the union and
unity of the Muslim
ummah.**



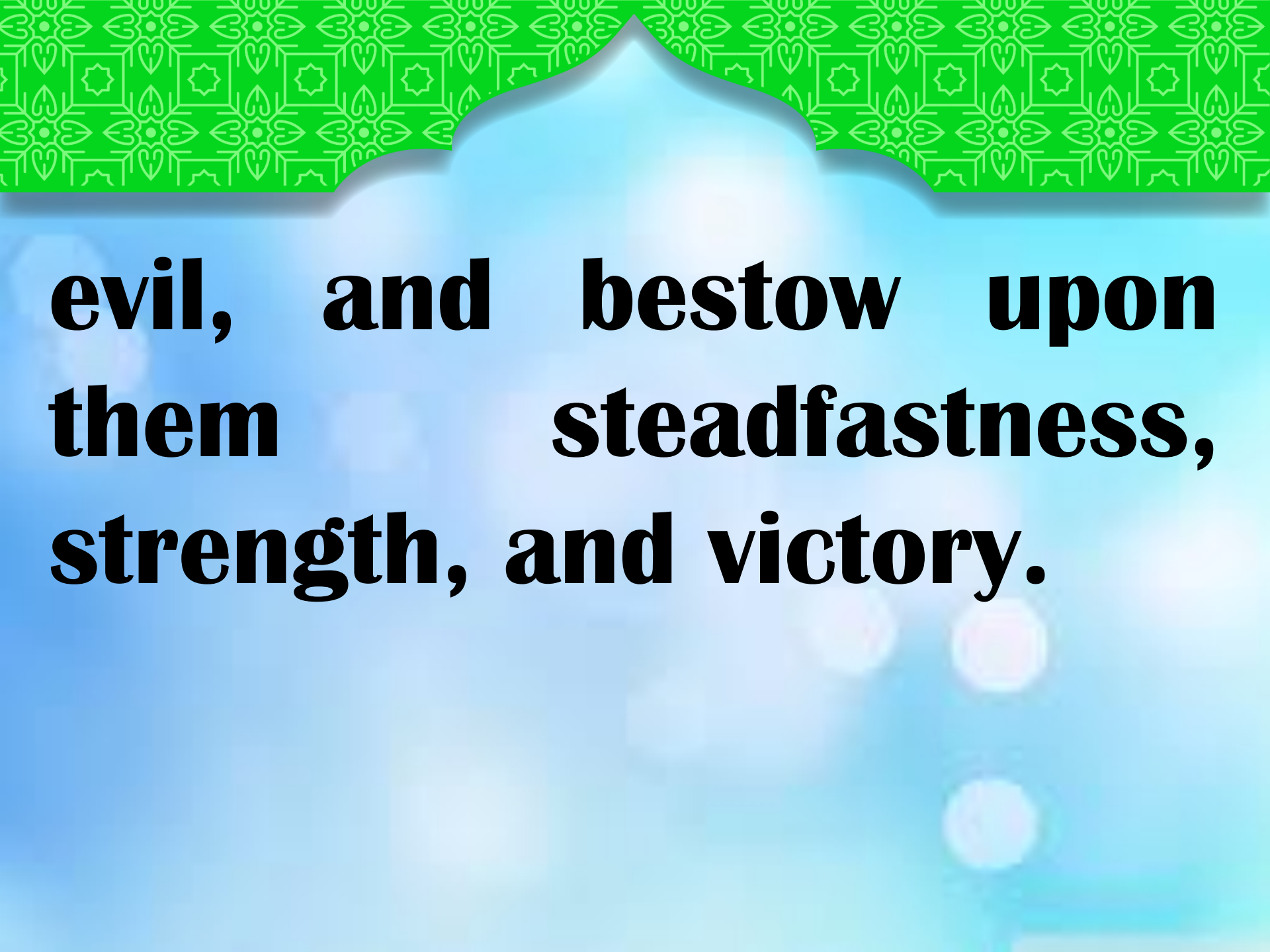
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**Bestow upon us leaders
that have utmost integrity,
firmness, and courage in
upholding the Truth
according to Your
*Sharee'ah.***



**O Allah! Protect the
Muslim *ummah* and
Masjid al-Aqsa in
Palestine. Preserve them
from oppression and**



**evil, and bestow upon
them steadfastness,
strength, and victory.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**