



[05/10/1435 – A – Khayyāt]

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Continuation of Worship after Ramadhan

Khutbah Topic

His Eminence Sheikh Osamah Ibn Abdullah Khayyāt –May Allah protect him– delivered this Friday’s khutbah titled “**Continuation of Worship after Ramadhan**” in which he talked about the continuation of worship and good deeds after Ramadhan, and said that this was a sign of Allah’s acceptance of His servants worship during Ramadan.

Part One

Praise be to Allah the Magnanimous and the Provider! I praise Him Almighty on His overwhelming graces and beneficial favours. I bear witness that there is no deity other than Allah alone, the King and the ultimate Judge, and I bear witness that our Master and Prophet Muhammad is the Servant and Messenger of Allah and the most honourable of the *Adnan* progeny. O Allah! Please send Your *Salat* (Graces, Honours, Mercy), Peace and Blessing upon Your Servant and Messenger Muhammad, his family and Companions as long as the wheel of time keeps turning!

Now then,

I enjoin you to observe *taqwa* (fear of disobeying Allah) and to bear in mind that there is no provision better than this and no garment to put on better than that of *taqwa*.

Servants of Allah!

In the hustle and bustle of life, and amidst the temptation of its embellishment, ornamentation, and gaudery, some people may go astray and fall prey to misconceptions, lose all sense of rationality, and collapse into irregular comportment. Consequently, they become susceptible to ennui and boredom that begets desertion after enthusiasm, slackness after strong will, and cessation after persistence.

With Ramadhan having ended, their determination, which was then strong, wanes and the torch of perseverance and activity goes weak. Thus they trade the good for the bad by



shunning their previous seeking of the meritorious, abandon competition for good deeds and cease to occupy their time by performing various sorts of pious deeds.

This change of situation is attributed to negligence, accidental or intentional; two obvious facts come into play: First, the work of the believer does not end until his instant of death. Addressing his most noble creature and the dearest to Him and ordering him to persist and persevere in worshipping Him until his instant of death, Allah –Glorified be His Name– says, *﴿And worship your Lord until there comes unto you the certainty (i.e. death)﴾* [Al-Hijr: 99]. Second, the years, months, days and nights are all, as described by Al-Hafidh Ibn Rajab –may Allah have mercy on his soul– but “*measures of people’s life spans and timetables for their deeds. They all soon come to an end and disappear. But He Who has created them and granted them virtues, is Eternal and Ever-lasing. He is the One God of all time watching over His servants’ deeds.*”

The righteous *salaf* –may Allah be pleased with them all– censured those who restrict their worship and religious practice to Ramadhan. Some said, “*What evil people are those who do not know Allah except in Ramadhan! The righteous are those who worship Allah all year round.*”

“*Which is better, Rajab or Sha’ban?*” some were asked. “*Be godly, not Sha’bani*”¹, came the answer.

The best example for a self-exhorting Muslim to follow is the guidance of the Prophet (May Allah’s *Salat* and Peace be upon him) and his behaviour vis-à-vis his Lord –Sublime be He. It is narrated in the two *Sahihs* of the two Imams: Abu Abdullah Al-Bukhari and Muslim Ibn Al-Hajjāj Al-Qushairi –May Allah have mercy on them– on the authority of *Aisha*, the mother of the believers, that when she was asked if the Prophet observed certain worship on a certain day and not on other days, she answered, “*No! His work was dimah.*” (In Arabic, *Dimah* is an Arabic word which means persistent rain with neither thunder nor lightning). The word indicates perseverance in doing good deeds with intent and moderation. Preference of persistence does not mean exaggeration that may cause worship to wind down and eventually to cease. In his *hadith* narrated by the two Sheikhs (i.e. Bukhari and Muslim) on the authority of *Aisha* –May Allah be pleased with her– that the Prophet (May Allah’s *Salat* and Peace be upon him) warned against this form of behaviour. He said, “***Do what you can do.***”

He (May Allah’s *Salat* and Peace be upon him) also said, “***Religion is ease. Whoever makes religion too hard for himself will be overpowered, so direct yourselves to what is right, follow a middle course, accept the good news of the reward for right action, and seek help [to reach your goal by being constant in worshipping] in the morning, evening and some of***

¹ A *Sha’bani* is he who singles out this month (*Sha’ban*) with specific worship.



the night.” [Narrated by Bukhari in his “*Sahih*” and Al-Nasā’i in his “*Sunan*” from a *hadith* of Abu Hurairah (May Allah be pleased with him).

In some versions, he said, “***Adhere to moderation! Adhere to moderation! You will [certainly] attain your aim.***” He said that when he saw a man praying on a rock. He kept aside waiting for him, and then left. When he returned, he found that the man was still praying. The Prophet (May Allah’s *Salat* and Peace be upon him) then put both hands together and said, “***O people! Stick to moderation! Stick to moderation!***”

This implies prohibition of potentially fatal exaggeration, and of taking up voluntary worship that may result in missing what is better or delaying a duty. A case in point is one who spends the night long praying and resisting sleep, then he falls asleep at the end of the night and thus misses the congregational *ṣubḥ* (morning) prayer (at dawn) or oversleeps missing the preferable prayer time.

In the *hadith* above, as the Muslim scholars say: “*The metaphor of ‘ghadwah’, ‘rawḥah’ and ‘duljah’ indicates the most favourable times for worship. These are the most favourable times for the traveller. It draws his attention to the fact that he should avail himself of the time when he is at the peak of his briskness. Should he keep on walking day and night, he would be exhausted and drop by the road side. If, however, he chooses to walk during these favourable times, he would continue in ease and comfort.*”

That is why the most favoured acts to Allah and His Messenger are those which are incessant albeit a few. *Aisha* (May Allah be pleased with her) narrated that when the Prophet was asked, “*What deeds are most favoured by Allah?*” “*The most persistent, albeit not too many,*” she answered [Narrated by the two Sheikhs in their two *Sahihs*]. She also said that the most favoured deed by the Prophet (May Allah’s *Salat* and Peace be upon him) was the one performed regularly.

What helps those with judicious minds persist in doing such deeds is realising that maintaining worship –especially fasting– after Ramadhan is a sign of Allah’s acceptance of one’s fasting in Ramadhan. If Allah accepts his servant’s worship, He guides him to a good deed after it. Some scholars have said, “*The reward of a good deed is a good deed following it.*” By contrast, if one does a good deed and then follows it with a bad deed, this is an indication of Allah’s rejection of his previous good deed.

Continuation of worship after Ramadhan –particularly fasting– is a token of thanking Allah Almighty for the great reward granted to those who fast Ramadhan out of belief and seeking Allah’s satisfaction, that is forgiving all his previous sins. There is no blessing that could match this, except the blessing of being guided to Islam.

That is why the Prophet (May Allah’s *Salat* and Peace be upon him) used to perform prayers by night until cracks appeared on his feet. “*Why are you doing this while Allah has*



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forgiven you your previous and future sins,” he was once asked. “Shouldn’t I be a thankful servant?” he answered. [Narrated by Bukhari and Muslim in their two Sahihs]

Allah, the Almighty, has ordered His servants to show gratitude for the blessing of fasting; He said:

﴿(He wants that you) to complete the same number (of days), and that you must glorify Allâh [i.e. to say *Takbîr* (*Allâhu-Akbar*; Allâh is the Most Great) on seeing the crescent of the months of Ramadân and Shawwâl] for having guided you so that you may be grateful to Him.﴾ [Al-Baqarah: 185]

The resumption of fasting and all forms of worship after Ramadhan is one way of expressing appreciation to Allah, the Almighty for the blessing of fasting in Ramadhan.

Therefore, O servants of Allah, observe *taqwa*, and make sure that you persist in doing the same good deeds and ask Allah to help you persevere with these acts of worship till your instant of death.

May Allah benefit you and me from the guidance of His Book and the *Sunnah* of His Prophet (May Allah’s *Salat* and Peace be upon him). I say this and ask Allah to forgive me, you and all Muslims for every sin; He is Most Forgiving.



Part Two

Praise be to Allah! We praise Him, ask for His help and forgiveness. We seek refuge in Allah from our own evils and bad deeds. He whom Allah guides, no one can lead astray. He whom Allah chooses not to guide, there will be no one to guide him. I bear witness that there is no deity except Allah alone with no associate, and I bear witness that Muhammad is His Servant and Messenger, may Allah send profuse *Salat* (Graces, Honours, Mercy) and Peace upon him, his family and Companions.

Now then, servants of Allah!

Sequencing acts of *birr* (piety, righteousness, and each and every act of obedience to Allah, etc.), benevolence and good deeds is a clear sign of perfect awareness, sound reason and complete success achieved by the pious and the elite of the Merciful's servants who find in sustained and prolonged acts of obedience unparalleled tranquillity and unmatched hope in attaining the rewards promised by Allah (May He be extolled) in *surat* Al-Mursalāt:

﴿Verily, the *Muttaqûn* (pious - see V.2:2) shall be amidst shades and springs. And fruits, such as they desire. "Eat and drink comfortably for that which you used to do. Verily, thus We reward the *Muhsinûn* (good-doers)﴾ [Al-Mursalāt: 41-44]

Since the month of Ramadhan is an arena and a race track where the righteous and the pious compete, a motivation for educating Muslims' souls, a school for spiritual sublimation, and perfection of social and moral reform, then the believer finds in the fasting of six days of Shawwal a strong motivation and clear incentive on continuing in the path of Ramadan, and benefiting from its school, and persistence on fostering the connection with its spiritual teachings, and continuing on its routes of faith with indefatigable will and unwavering stamina. Such fasting is recommended in the *hadith* narrated by Imam Muslim on the authority of Abu Ayyûb Al-Ansâri –May Allah be pleased with him– that the Prophet –May Allah's *Salat* and Peace be on him– said, "***He who fasts Ramadhan and follows it with six days of Shawwal, will be as if he fasted the whole year.***"

He who persists in the acts of obedience and avoids disobedience is entitled to consider his days as eid days. Al-Hassan Al-Başri –May Allah have mercy on his soul– said, "***Every day on which you commit no sin, is eid indeed.***"



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Describing his reality, thanking his Lord's blessings, and calling on others to emulate him, a sincere servant of Allah who manages, and is helped, to do this has the right to recite the following lines of poetry:

*My eid is perpetual while the others' is transient,
My heart and pleasure are asunder.
I have two friends for whom I have no substitutes:
Constant longing and a tearful eye for ever.*

Therefore, observe *taqwa*, O servants of Allah, and heed this guidance so as to reach the most sublime aim and attain Allah's satisfaction which you aspire for.

Now, send your *salat* and peace upon the most honourable of Allah's creatures, Muhammad Ibn Abdullah as you were ordered to do so in Allah's Book where He says:

﴿Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy, etc.) on the Prophet and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him, and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. *AsSalâmu 'Alaikum*).﴾ [Al-Aḥzâb: 56]

O Allah! Please send your *Salat* (Graces, Honours, Mercy) and Peace upon Your Servant and Messenger Muhammad! O Allah! Be pleased with his four Caliphs: Abu Bakr, Omar, Othman and Ali, with all his family, Companions, the *tābi'īn* (the contemporaries of the Companions of the Prophet [May Allah's *Salat* and Peace be upon him] after his death) and his wives –the mothers of the believers– and be pleased with us, along with them, by Your Pardon, Benevolence, Generosity and Magnanimity; You are the Most Beneficent!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! Protect the unity of religion, destroy its enemies and all the corruptors and tyrants! O Allah! Unite the hearts of Muslims and their ranks, set right their leaders and let them unite on the word of righteousness, O Lord of the Worlds!

O Allah! Grant victory to Your religion, Your Book, the *Sunnah* of Your Prophet – May Allah's *Salat* and Peace be upon him– and to Your true believers who are making *jihad*!

O Allah! Make our country safe, set right our leaders and lend support in what is right to our Imam and leader! Prepare for him the right retinue and help him do whatever You love and accept, You are All Hearing! O Allah! Grant success to his two deputies and brothers and enable them to do whatever is good for Islam and Muslims, and for the people and the country! It is to You that all shall return on the Day of *Mi'ād* (Judgement Day)!



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O Allah! Make good the end of our affairs, and save us from humiliation in the herein and torture in the hereafter!

O Allah! Set right our religion which is the safeguard of our affairs! Set right our *duniā* (worldly life) which is the source of our livelihood! Set right our hereafter which is our destination, and make life a source of more good for us, and death a source of relief for us from all evil!

O Allah! We implore you to help us do good, and abandon evil deeds, to love the needy, to forgive us our sins and to have mercy on us! If You wanted to inflict a people with *fitna* (trial), please Allah take us to You untried!

O Allah! Protect us from our enemy and Yours in any way You wish, O Lord of the Worlds! O Allah! Protect us from our enemy and Yours in any way You wish, O Lord of the Worlds! O Allah! Protect us from our enemy and Yours in any way You wish, O Lord of the Worlds! O Allah! We implore you to defeat Your enemy and Ours, and seek refuge in You against their evil machination! O Allah! We implore you to defeat Your enemy and Ours, and seek refuge in You against their evil machination!

O Allah! Grant victory to the Muslims making *jihad* in Gaza and in all Palestine! O Allah! Grant them victory against Your enemy and theirs! O Allah! Grant them victory against the Zionist usurpers!

O Allah! You are the One Who sent down the Book (Qur'ān), the Creator of clouds, and Defeater of the *Aḥzāb* (the army of the Confederates), so please defeat them and quake them, and grant us victory over them, O Lord of the Worlds! O Allah! Grant our souls *taqwa*, and purify them; You are the best to purify them; You are their Lord and Master!

﴿"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."﴾
[Al-A'rāf: 23]

O Allah! Grant recovery to those who are sick amongst us, have mercy on those who died, and help us realize our aims in what pleases You, and make the righteous and pious deeds our final deeds!

﴿And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"﴾ [Al-Baqarah: 201]

O Allah! Send Your *Salat* (Graces, Honours, Mercy) and Peace upon our Prophet Muhammad, his family, and all his Companions! Finally, all praise is due to Allah, Lord of the Worlds!



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