

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خُطْبَةُ الْجُمُعَةِ

Friday Sermon

After Ramadan: Make the Masjid Your Home



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

After Ramadan: Make the Masjid Your Home

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Tā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

Taqwā Had a Season, and It Has a Place

I begin by advising my own soul first, and then advising you. Taqwā, the consciousness of Allah, is a lived reality meant to fill every moment of our days. Yet Allah, in His mercy, gave taqwā a season, a time of year when it dawns upon the heart in a special way, and that season was Ramaḍān. It was the season of fasting, the season of standing at night, the season of the Qur'an. We hope it carried us well and that it will keep carrying us until we meet Allah, if He wills, as people of taqwā. But brothers and sisters, taqwā does not only have a season. It also has a place, a place where it is generated and renewed, and that place is this very building you are sitting in. It is the masjid.

It is a striking thing to watch. Ṣalāt al-Jumu‘ah grows crowded on the Fridays of Ramaḍān, and the rows fill for the night prayer, and then, as the month departs, the same masjid that was full begins to empty. We know that the reward Allah has placed in the obligatory prayers performed here, outside of Ramaḍān, is greater than the reward of a voluntary prayer like Tarāwīḥ, and yet somehow that knowledge does not always translate into the same attachment. So I want us to sit with a question that should never leave the believer's heart, a question made heavier by these days that follow Ramaḍān, when the world outside presses upon our faith and many parents quietly wonder whether they can raise their children to remain Muslim in such an environment. The question is this: will I meet Allah as a Muslim? Will I die upon a good ending? And the answer, as we will see, is deeply tied to this place. Allah told us who truly brings the masjid to life:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ
يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ *

The mosques of Allah are only maintained by the one who believes in Allah and the Last Day, establishes the prayer, gives the zakāh, and fears none but Allah. It is those who are expected to be among the rightly guided.

Sūrah at-Tawbah (9:18)

Reflect on the word Allah used, ya‘muru, which means both to build a masjid with one's hands and to fill it with life through one's presence and worship. The scholars of tafsīr explain that the true maintenance of the masjid is not only its stone and its carpet, but the hearts that keep returning to it. As-Sa‘dī, may Allah have mercy on him, notes that Allah tied this maintenance to faith in Him and the Last Day, to the prayer and the zakāh, and to a heart that fears Allah alone, because the one who fills the masjid with that kind of heart is the one Allah calls upon the path of guidance. And see how Allah ends the verse, with hope rather than certainty, so that the one who attaches himself to the masjid never grows arrogant, but keeps returning as one who hopes to be among the guided.

The Narration that Should Never Leave Us

‘Abdullāh ibn Mas‘ūd, may Allah be pleased with him, gave us a narration that the believer should play through his mind again and again, especially in the days that follow Ramaḍān. He said:

مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ حَيْثُ يَنَادِي بِهِنَ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَلَوْ أَنَّكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ.

Whoever would be pleased to meet Allah tomorrow as a Muslim, let him preserve these prayers wherever the call to them is made, for they are among the ways of guidance. And if you were to pray in your homes, as this one who stays behind prays in his home, you would abandon the Sunnah of your Prophet, and if you abandoned the Sunnah of your Prophet, you would go astray.

Source: Ṣaḥīḥ Muslim **Hadith No:** Muslim 654 **Authenticity:** Ṣaḥīḥ

Sit with the opening words. Whoever would be pleased to meet Allah as a Muslim, then let him keep meeting Allah here, in the house of Allah, through these prayers answered at their call. There is a direct line, Ibn Mas‘ūd is telling us, between how a person's life ends and how attached he was to the masjid. He calls these prayers in congregation min sunan al-hudā, from the very pathways of guidance, and he warns that the one who withdraws to pray alone at home like the one who stays behind has begun to leave the way of the Prophet ﷺ, and to leave that way is to drift toward misguidance. And he continued in the same narration to describe the reward of the journey itself, that no man purifies himself well and then sets out to one of the houses of Allah except that Allah writes for him with every single step a good deed, raises him by a rank, and erases from him a sin. Notice that the blessing is not only inside the masjid. It is in the whole process: the preparing at home, the wuḍū', the walking, every step a quiet act of taqwā. Then ‘Abdullāh ibn Mas‘ūd said that he had seen a time when no one stayed away from the congregation except a hypocrite known for his hypocrisy, and a time when a man would be so weak that he had to be supported between two others until he was made to stand in the row, because he would not miss the prayer in the masjid. And the question lands on us across the centuries: so what is our excuse?

The Houses Allah Ordered to Be Raised

Allah described these houses, and the kind of men who fill them, in words of great beauty. He said:

فِي بُيُوتِ الَّذِينَ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ * رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ *

In houses which Allah has ordered to be raised and that His name be remembered therein; exalting Him within them in the mornings and the evenings are men whom neither trade nor sale distracts from the remembrance of Allah, the establishing of prayer, and the giving of zakāh. They fear a Day in which the hearts and eyes will turn about.

Sūrah an-Nūr (24:36 to 37)

Look at whom Allah praised. Not men who had no trade and no business, but men who had both and still were not distracted by them from the remembrance of Allah and the prayer in His houses. This is the balance our religion calls us to. We work, we earn, we go about our days, but the masjid keeps its place at the centre of the heart. And what holds them to it is named at the end of the verse: they fear a Day when hearts and eyes will turn over in terror. The masjid, morning and evening, is where that fear is kept alive and turned into light.

How the Prophet ﷺ and His Companions Loved the Masjid

The attachment of the Messenger of Allah ﷺ to the masjid was such that when he returned from a journey, before he entered his own home and before he rested, he would begin with the masjid and pray two rak'ahs in it. Consider that. After the fatigue of travel, his first destination was the house of Allah. This was a man whose heart was tied to this place, and he taught his Companions to tie their hearts to it as well. We already heard, in the narration of Ibn Mas'ūd, of the man so weak he had to be carried and set between two others in the row rather than miss the congregation. That was not an isolated story. It was the culture of a generation whose taqwā was generated in these houses and carried everywhere else. And the Prophet ﷺ promised that this attachment of the heart would be honoured on the Day when honour is all that matters:

سَبْعَةٌ يَظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ... وَرَجُلٌ قَلْبُهُ مَعَلَّقٌ بِالْمَسَاجِدِ.

There are seven whom Allah will shade in His shade on the Day when there is no shade but His... and among them, a man whose heart is attached to the mosques.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 660, Muslim 1031 **Authenticity:** Muttafaqun 'Alayh

Reflect on the precise wording, a man whose heart is attached to the mosques. The Prophet ﷺ did not say a man who is sitting in the masjid, but a man whose heart hangs upon it even when his body is elsewhere. What does such a heart look like? It is the heart that thinks about returning to the masjid, that plans to attend its programmes, that wants to volunteer in it and even to clean it, that is restless to come back when illness or travel keeps it away. The masjid lives in that heart the way a person's own home lives in his thoughts, and so on the Day of Judgement such a one is not merely beneath the roof of a house of Allah but beneath the shade of the Throne of Allah. And to draw us back again and again, the Prophet ﷺ attached a reward to every single trip:

مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نَزْلًا كُلَّمَا غَدَا أَوْ رَاحَ.

Whoever goes to the mosque in the morning or the evening, Allah prepares for him a place of welcome in Paradise each time he goes in the morning or the evening.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 662, Muslim 669 **Authenticity:** Muttafaqun 'Alayh

We Are Not Seasonal Muslims

Brothers and sisters, this is where the lesson reaches the drive home from this masjid. The danger after Ramaḍān is that we become seasonal in our faith, alive in the houses of Allah for one month and absent for eleven. We must not let the masjid be de-emphasised in our lives the way Ibn Mas'ūd warned it was being de-emphasised in his. We are not like those who keep their place of worship for one day of the week and forget it for the rest. The believer keeps some living thread to the masjid all year long.

Beyond Jumu'ah Alone

For many of us, the only time we enter this place is the Friday prayer, and Jumu'ah, as blessed as it is, is not enough on its own to generate and sustain the spirituality we tasted in Ramaḍān. So resolve to keep at least one daily connection, even if it is a single prayer, Fajr or 'Ishā', performed here in congregation. The more you attach yourself, the more reward descends, and the more the heart is kept from hardening in the long months when no special season pulls you back.

Bringing the Next Generation

If you fear for your children's faith in this environment, and rightly so, then know that there is almost nothing greater you can do for them than to bring them with you to the masjid and let them grow up knowing it as a second home. A child who is raised walking into the house of Allah, who sees his father standing in the row and his community gathered in worship, carries a protection that no lecture alone can give him. The masjid is not only your refuge. It is the inheritance you hand to your children.

Against the Pull of the Screen

And we must be honest about what now competes for the heart's attachment. The same heart that the Prophet ﷺ described as hanging upon the masjid is, for many of us today, hanging upon a screen, restless to return to it, planning around it, thinking of it constantly. Ask yourself plainly: when I am away from the masjid, does my heart pull me back to it, or has something else taken that place? The cure is not complicated. It is to keep coming, to volunteer, to attend a programme, to clean a corner of it, until the masjid reclaims its place in the heart.

So before this first khutbah closes, let each of us account for himself honestly. When was the last time I entered this masjid for a prayer other than Jumu'ah, seeking nothing but the pleasure of Allah? Is my heart attached to this house, or have I let the attachment fade with the end of Ramaḍān? And the question that gathers the rest: if my attachment to the masjid is a sign of how I will meet Allah, what is my attachment telling me today? These questions are not meant to shame us. They are an invitation, while the door is open and the call is still being made, to come home.

I say these words of mine, and I seek the forgiveness of Allah for me and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.

Closing of the First Khutbah

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we saw that Ramaḍān was the season of taqwā and that the masjid is the place where taqwā is generated and renewed. We heard ‘Abdullāh ibn Mas‘ūd tie the way a person meets Allah to his attachment to the prayers in congregation, and we heard the Prophet ﷺ promise the shade of the Throne to the one whose heart is hung upon the house of Allah. The danger after Ramaḍān is that we become seasonal, full of life for one month and absent for eleven. So let us turn these meanings into a plan we can actually keep.

Keeping Your Place in the House of Allah

The first resolution is the simplest and the most important. Do not let your only entry into this masjid be the Friday prayer. Keep at least one daily thread to it, even a single prayer, Fajr or ‘Ishā’, performed here in congregation, and hold to it. For Allah does not love the largest effort so much as He loves the most constant one, as His Messenger ﷺ taught us:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

The most beloved of deeds to Allah are the most constant of them, even if they are few.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6464, Muslim 783 **Authenticity:** Muttafaqun ‘Alayh

So do not resolve this Friday upon a mountain you will abandon by next week. A single prayer kept here every day, year round, will do more for your heart than a grand intention that fades by Monday. And when you come, bring your children with you when you can, so that the masjid becomes their

home before the world teaches them to forget it. Volunteer in it, attend its programmes, care for it as you care for your own house, until your heart is once again attached to it the way the Prophet ﷺ described.

The Gift of the Six of Shawwāl

Allah has also placed before us, in these very weeks after Ramaḍān, a gift that should not pass us by. The Messenger of Allah ﷺ said:

مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ.

Whoever fasts Ramaḍān and then follows it with six days of Shawwāl, it is as though he fasted the entire year.

Source: Ṣaḥīḥ Muslim **Hadith No:** Muslim 1164 **Authenticity:** Ṣaḥīḥ

The Prophet ﷺ explained the reason: a good deed is multiplied at least tenfold, so the month of Ramaḍān stands for ten months, and six days of Shawwāl stand for two more, and the year is complete. Do this every year and you meet Allah as though you had fasted your whole life. Now a question arises for the one who still owes days from Ramaḍān: do I make those up first, or fast the six of Shawwāl first? If you owe only a few days and can comfortably make them up and still fast the six within Shawwāl, that is the better course. But if you owe many days and fear that making them all up first will cost you the six of Shawwāl entirely, then the majority of scholars allow you to fast the six first and make up your Ramaḍān days as soon as you are able after. And know that you cannot combine the two intentions, for the make-up of Ramaḍān is obligatory and the six of Shawwāl are voluntary, and the obligation and the voluntary cannot be joined under a single intention.

Holding On to What Ramaḍān Built

Remember the list of resolutions many of us made before Ramaḍān began. Now is the time to return to it and ask honestly: did I keep any of it, or did it all dissolve the moment the month ended? The point of Ramaḍān was never the thirty days in isolation. It was to build a self that continues. You were reading a portion of the Qur'an each day; that pace may not be sustainable, but commit to a smaller portion that you will not abandon, even a single page or a single sūrah read slowly, so that the heart stays tied to the words of Allah. You guarded your five prayers with care and prayed them on time with khushū'; do not let that slip now. You stood at night in Ramaḍān; you may not stand for long now, but pray even two rak'ahs, or your witr before you sleep, so that the night is not entirely empty of worship. You gave charity daily, even a small amount, and felt its power; so keep a small, steady giving, even a little every week, supplemented by whatever spontaneous good comes your way, until generosity becomes part of your character all year. These deeds are small in quantity but heavy in meaning, and on the scale, by the will of Allah, they will weigh far more than their size.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One in whose houses we gather and whose pleasure we seek.

O Allah, make our hearts attached to Your houses, and let us be among those whom You shade beneath Your Throne on the Day when there is no shade but Yours. O Allah, do not make us seasonal in our faith, but keep us returning to Your house in every month and every season until we meet You. O Allah, grant us a good ending, and let us meet You as Muslims, firm upon the way of Your Prophet ﷺ. O Allah, accept from us our fasting, our standing, and our striving in Ramaḍān, and join to it the good of these days, and do not let the good we built be undone. O Allah, set right the affairs of this Ummah, protect our families and our children, and keep our young ones firm upon faith in an age of trial. O Allah, relieve the suffering of the oppressed in every land, and grant safety, provision, and a clear relief to our brothers and sisters who are wronged and afraid, for You are the All Powerful and they have none besides You.

O Allah, forgive us and our parents, and have mercy upon them as they raised us when we were small. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, make the Qur'an the spring of our hearts and the light of our chests, grant us beneficial knowledge and hearts that truly fear You, and let our deeds be sincere for Your Face alone. O Allah, do not leave for us on this day a sin except that You have forgiven it, nor a worry except that You have relieved it, nor a debt except that You have settled it, nor a need from the needs of this world and the next except that You have fulfilled it and made it easy for us. O Allah, seal our lives with the best of deeds, and let the last of our words in this world be the testimony that there is no god but You. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord, the same command with which we opened and with which Allah closes the affair, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Naḥl (16:90)

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ