**KHUTBAH – The Fast of Shawwal and the Beauty of Steadfast Worship**
Dear brothers and sisters,

All praise belongs to Allah ﷻ, who allowed us to witness the light of Ramadan, and now opens for us the door of Shawwāl—a continuation, not an end.

Many of us may feel a incline in our spiritual energy. The nights are no longer filled with Tarāwīḥ, the days are no longer marked by fasting. But we know this: **the servant of Allah does not retire from worship**. True ‘ubūdiyyah (servanthood) is not seasonal.

Allah ﷻ instructs us clearly in the Qur'an:

﴿فَإِذَا فَرَغْتَ فَانْصَبْ۝ وَإِلَىٰ رَبِّكَ فَارْغَبْ﴾ *"So when you are free, then strive (in devotion). And to your Lord direct your longing."* (Surat Ash-Sharḥ: 7–8)

When Ramadan ends, the believer does not rest—they redirect that energy toward ongoing acts of ‘ibādah. The end of one season is the beginning of another.

Rasullullah ﷺ offered us a priceless opportunity: «مَنْ صَامَ سِتًّا بَعْدَ الْفِطْرِ كَانَ تَمَامَ السَّنَةِ»
*"Whoever fasts six days after Eid has completed the year."* (Aḥmad, al-Nasa’i)

This is not just a reward of numbers—it is a reward of intention. We tell Allah that Ramadan was not a guest we wave goodbye to, but a teacher whose lessons we carry forward.

Fasting six days of Shawwāl is not difficult. You can space them out or do them consecutively. But what it truly reflects is our desire to stay connected—to maintain a rhythm of worship.

Rasulullah ﷺ embodied constancy in everything:

«إِنَّ أَفْضَلَ الْعَمَلِ مَا دُووِمَ عَلَيْهِ وَإِنْ قَلَّ» *"Indeed, the best of actions are those done consistently, even if they are few."* (Al-Nasā’ī, Al-Sunan al-Kubrā)

Consistency is more beloved to Allah than intense, short-lived efforts. A believer who prays two rakaʿāt every night is better than one who prays twenty only once a month. A person who recites one page of Qur’an daily is better than one who finishes the entire book but abandons it afterward.

Why Should We Stay Consistent? Let us reflect on what Allah says:

﴿إِلَّا ٱلْمُصَلِّينَ ۝ ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ﴾ *"Except those who pray—those who are constant in their prayers."* (Surat Al-Maʿārij: 22–23)

Those who are protected are those who are **dā’imūn**—persistent, unwavering. It's not the intensity that defines the believer, it’s the **istiqāmah**—the steadiness.

The great scholar Al-Ḥasan al-Baṣrī رحمه الله once said: *"Seek Allah’s nearness by consistent, small deeds. That is the way of the sincere. They never tire of it."*

One of our scholars said: *“Ramadan teaches the heart to rise, but Shawwāl teaches it to walk.”*
We are not meant to stay only in the heights of spirituality. We are meant to bring that light back into our daily lives.

In this regard, Ustad Fethullah Gülen Hocaefendi reflected:*“The true servant is not the one who worships intensely in a moment of inspiration, but the one who serves with discipline long after the inspiration fades.”*

Dear brothers and sisters,

Let us not be among those who abandon the Qur’an after Ramadan. Let us not turn our backs on Tahajjud, or stop the quiet moments of duʿā’. Let us instead turn Shawwāl into the **bridge between seasons**—a sign that what we built in Ramadan was not temporary.

Let us make our Worship a Habit, Not an Event true worship is not something we do during special months or special moods. It is the rhythm of a life aligned with purpose.

Let’s not measure ourselves by the grandness of our deeds, but by the sincerity and consistency with which we carry them.

اللَّهُمَّ اجْعَلْنَا مِنَ الْمُثَابِرِينَ فِي طَاعَتِكَ “O Allah, make us among those steadfast in Your worship.”

اللَّهُمَّ لَا تَجْعَلْنَا مِمَّنْ يَنْقَطِعُونَ بَعْدَ رَمَضَانَ “O Allah, do not make us among those who disconnect after Ramadan.”

اللَّهُمَّ أَعِنَّا عَلَى الصِّيَامِ وَالْقِيَامِ وَذِكْرِكَ فِي كُلِّ زَمَانٍ “O Allah, help us to fast, pray, and remember You in every time and season.”

اللَّهُمَّ تَقَبَّلْ مِنَّا مَا قَدَّمْنَا وَاجْعَلْنَا مِنَ الْمَرْضِيِّينَ “O Allah, accept from us what we offered, and make us among those You are pleased with.”

**آمِين، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**

**HUTBE –** **Şevval Orucu ve İbadetlerde Devamlılık**

Aziz Müminler,

Ramazan ayı geçti ama **Rabbimize kulluk vazifemiz bitmedi.** Ramazan bize neyi öğretti? Allah’ı daha çok anmayı, daha çok dua etmeyi, daha fazla paylaşmayı… Şimdi bu güzellikleri sürdürebilme vaktidir.

Yüce Allah Kur’an-ı Kerim’de şöyle buyurur: ﴿فَاسْتَقِمْ كَمَا أُمِرْتَ﴾ *“Emrolunduğun gibi dosdoğru ol.”*
(Hûd Suresi, 112)

Ramazan’da edindiğimiz ibadet alışkanlıklarını devam ettirmek, bu emre icabet etmektir. Özellikle Şevval ayında tutulacak **altı günlük oruç**, Ramazan’ın ardından gelen en faziletli amellerdendir.

Resûl-i Ekrem ﷺ buyuruyor: «مَنْ صَامَ رَمَضَانَ وَأَتْبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ»
*“Kim Ramazan orucunu tutar, ardından Şevval'den altı gün oruçla tamamlarsa, bütün yılı oruçlu geçirmiş gibi olur.”* (Müslim, Sıyam, 204)

Bu oruçlar sadece sevap değil, bir mesajdır: *“Ben hâlâ buradayım, hâlâ bu yolda devam ediyorum.”*

**Bediüzzaman Said Nursî** der ki: *“Hakiki ibadet, süreklidir; araya dünyevî şeyler girse bile kalp ve niyet ibadette kaldıkça, kulluk devam eder.”*

İbadet bir dönemlik kamp değil, bir ömürlük bağlılıktır. Namazda sebat, oruçta istikrar, sadakada süreklilik; bunlar, kulun Rabbine olan sadakatini gösterir.

**Fethullah Gülen Hocaefendi** şöyle der: *“Ramazan bir arınma mevsimidir; Şevval ise o arınmayı kalıcı hâle getirme gayretidir. Gerçek mümin, ibadet coşkusunu mevsimlerle sınırlamaz.”*

Aziz kardeşlerim, ibadette devamlılık; hem imanın şükrüdür hem de kalbin sükûnetidir. Ramazan’da yakaladığımız manevi frekansı Şevval’le devam ettirelim. Oruçla, namazla, dua ve hizmetle bu frekansta kalalım.

اللَّهُمَّ اجْعَلْ شَهْرَ شَوَّالٍ بَدَايَةَ الثَّبَاتِ وَالزِّيَادَةِ فِي طَاعَتِكَ “Allah’ım! Şevval ayını itaatte sebatın ve artışın başlangıcı kıl.”

**آمِين، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**