



## Synopsis of Friday Sermon

Ameer Mustapha Elturk



**IONA**  
REPENTANCE  
REVITALIZATION OF FAITH  
RENEWAL OF COVENANT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful.

### 2026 Eid al-Fitr Sermon

#### Living the Spirit of Ramaḍān

الله أكبر, الله أكبر, لا إله إلا الله. الله أكبر, الله أكبر, والله الحمد  
Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah  
Allahu Akbar, Allahu Akbar, walillahi al-Hamd

Al-ḥamdu lillāh, we praise Him, we seek His help and His forgiveness. We bear witness that there is no god but Allah alone, and that Muhammad (ﷺ) is His servant and Messenger.

We stand today at a crossroads. Behind us lies Ramaḍān—a month of mercy, forgiveness, and emancipation from the Fire. Ahead of us lies the rest of our lives, waiting to be shaped by what we have gained. The Messenger of Allāh (ﷺ) taught that whoever fasts Ramaḍān with faith and seeking reward will have their past sins forgiven. Yet the most important question is not simply whether we fasted, but whether Ramaḍān has changed us.

Ramaḍān was never meant to be a fleeting spiritual experience. It was meant to be a school, a training ground for the soul. Over the past month, we disciplined our tongues to avoid falsehood, our eyes to lower their gaze, and our hearts to soften. We reconnected with Allāh and tasted the sweetness of obedience. But if Ramaḍān has ended and we return unchanged to our old habits, then we must ask ourselves whether we truly benefited from it.

Allāh makes clear in Surah al-Baqarah that fasting was prescribed so that we may attain taqwā. Taqwā is not confined to a single month; it is a constant awareness that Allāh sees us at all times. It means remembering Him in private as we do in public, restraining ourselves even when no one is watching, and choosing obedience over desire. The real measure of Ramaḍān is whether it has increased our consciousness of Allāh, whether we now hesitate before sin in ways we did not before.

During Ramaḍān, the Qur’ān occupied a central place in our lives. We listened to it, recited it, and many completed its recitation. But the Qur’ān was not revealed for one month alone. Its guidance is meant to shape our entire lives. The question we must now ask is: what is our relationship with the Qur’ān after Ramaḍān? Will we continue to recite it, even if only a little each day? Will we reflect upon its meanings and allow it to guide our decisions? A Qur’ān that is only opened in Ramaḍān has not yet been given its due honor.

Likewise, ṣalāh must remain our lifeline. In Ramaḍān, the masājid were filled and the nights were alive with prayer. But now that the month has passed, we must ask what has become of our prayers. Ṣalāh is not meant to be delayed, rushed, or neglected. It is our direct connection to Allāh. The one who stood in long nights during Ramaḍān should not find Fajr burdensome after it. Rather, Ramaḍān should have strengthened our commitment to prayer, not weakened it.

The true measure of Ramaḍān, however, is found in our character. The Prophet (ﷺ) warned that whoever does not abandon false speech and acting upon it, Allāh has no need for them to leave their food and drink.

Ramaḍān came to refine us—to make us more patient, more forgiving, and more mindful of our conduct. The sign of acceptance is not merely what we did during Ramaḍān, but who we have become after it.

We must also not forget the wider Ummah. This Ramaḍān, many of our brothers and sisters around the world observed the fast under conditions of hardship, fear, and loss. In places like Gaza and Lebanon, fasting was accompanied by immense struggle. Ramaḍān reminds us that we are one Ummah, bound together by faith. Our concern for one another should not end with Eid. We must continue to make du‘ā’, give in charity, and remain aware of their suffering. A heart that felt compassion in Ramaḍān must not become numb after it.

The key to preserving the spirit of Ramaḍān is consistency. The Prophet (ﷺ) taught that the most beloved deeds to Allāh are those that are consistent, even if small. We are not required to maintain the exact intensity of Ramaḍān, but neither should we abandon everything we practiced. A few units of prayer at night, a portion of Qur’ān each day, regular remembrance of Allāh, and ongoing charity, these small, consistent acts are signs of sincerity and keys to spiritual growth.

Ramaḍān was not the end; it was the beginning. It came to awaken us, to cleanse us, and to transform us. The question we now face is whether we will carry its light forward or leave it behind.

Allāh reminds us in Surah al-Hijr to worship Him until certainty (death) comes to us. Our devotion does not end with Ramaḍān, nor does our journey conclude with Eid. What we gained in this blessed month must continue to live within us.

We ask Allāh to accept from us our fasting, our prayers, and our supplications. We ask Him to forgive our sins and shortcomings, to make us among those who remain steadfast in obedience after Ramaḍān, and to never let us return to sin after He has guided us. We ask Him to grant relief to our brothers and sisters in Gaza, Lebanon, and all places of hardship, to protect the oppressed, to bring justice to the wrongdoers, and to unite our hearts upon His dīn. Āmīn.

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Allahu Akbar, Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah  
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END