

## Prophet's Khutba for Ramadan

Ibn Khuzaima reported on the authority of Salman al-Farisi that the Prophet (saaw) delivered a Khutbah on the last day of Sh'aban saying: "O people: You are about to enter the shadow of a great blessed month. A night therein is better than a thousand months. Allah (swt) made fasting during this month an obligation and encouraged people to perform extra prayers. during its nights. Seeking nearness to Allah (swt) through a good deed would be considered like performing an obligatory act of worship. In turn, performance of an obligatory act of worship during this month would be rewarded seventy times more than during any other month. It is the month of patience, and the reward for patience is Jannah. It is the month of comforting others, and the month during which believers would enjoy plentifulness. The Prophet (saaw) went on to say:" Make sure you frequently do four things, two of which would please your Lord and the other two are indispensable for your salvation in the Hereafter. As for the two things that would please your Lord, they are: testifying to the oneness of Allah (swt) and seeking repentance. And the other two are: asking Allah the favour of entering Jannah and seeking refuge in Him from the Hell Fire."

And here is another hadith worth keeping in mind, inshaAllah. The Prophet said, "Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his leaving his food and drink (fasting)." Sahih Al-Bukhari Hadith 8.83, Narrated by Abu Huraira.

### فضائل شهر رمضان

#### Summary

- 1) The Prophet's speech about receiving *Ramadhaan*
- 2) *Siyaam* (fasting) is an act of worship, whose reward Allaah will multiply Himself
- 3) *Ramadhaan* is the month of patience and spending
- 4) The prohibition of fasting the "day of doubt" (the day before the month starts)
- 5) When can a person break his fast in *Ramadhaan*

#### First Khutbah

O Muslims! Fear Allaah and obey Him. I give you glad tidings as the month of *Ramadhaan* is approaching. This is the month in which the Qur'aan was revealed as a guidance for mankind, as well as a clarification and differentiation between truth and falsehood. During this month, the gates of mercy are opened and the gates of hell are sealed. Satan and all other jinn are chained during this blessed month. Rewards for good deeds performed in this month are multiplied, sins forgiven and supplications responded to and answered. It is the month of perseverance, mercy, compassion and charity.

The Prophet *sallallaahu 'alaihi wa sallam* was asked which was the best type of charity, he *sallallaahu 'alaihi wa sallam* replied, **"The charity of *Ramadhaan* (or given during *Ramadhaan*)."** (*Tirmithi*)

*Salmaan Al-Faarisi*, may Allaah be pleased with him, reported that the Prophet *sallallaahu 'alaihi wa sallam* gave a speech on the last day of *Sha'baan*, and said, **"O people! You are being approached by a great and blessed month. A month which contains a night that is better than one thousand months. Allaah made fasting within it an obligation and made praying in that night an optional act of worship. He who performs any righteous voluntary act within it, will be rewarded like one who does an obligatory act at any time other than during *Ramadhaan*.**

**"He who performs an obligatory act of worship within it will be rewarded like he who performs seventy acts of worship at any time outside this month. It is the month of perseverance - and perseverance is rewarded with *Jannah* (Paradise). It is the month of compassion, in which the sustenance of a believer increases. He who feeds a fasting person within this month has his sins forgiven and he will be protected and released from the hellfire. He also gets the reward of that person's fasting without decreasing the reward of the fasting person."**

Then the companions, may Allaah be pleased with them, said, 'O messenger of Allaah! Not all of us can find the extra food needed to feed another fasting person'.

So the Prophet *sallallaahu 'alaihi wa sallam* responded, **"Allaah will give you the reward of feeding a fasting person even if you were to give him just a sip of milk, a date, or a sip of water. He who feeds a fasting person until he is full, Allaah will make him drink out of my river, a sip of which will never allow him to be thirsty until he enters *Jannah*."**

Then he continued, **"...This is the month the beginning of which is mercy, the middle part is forgiveness and the last part of it is release from hellfire."** (*Al-Bayhaqi*).

So, pay attention, may Allaah be merciful to you all.

Pay attention, O believers, to the speech of the Prophet *sallallaahu 'alaihi wa sallam* in which he gave glad tidings of the month of *Ramadhaan* to his companions and informed them of its virtues and how the reward of righteous deeds performed therein is multiplied.

Indeed, it is a great and blessed month. The Prophet *sallallaahu 'alaihi wa sallam* said, referring to the month of *Ramadhaan*, **"Never has a better**

**month arrived for the believers and never has a worse month come to pass for the hypocrites." (Ahmad)**

Abu Hurayrah, may Allaah be pleased with him, narrated that the Prophet sallallaahu 'alaihi wa sallam said, **"All the (rewards of the) deeds of the son of Adam are for him, (he is aware that) the reward of performing them will be multiplied by ten to seven-hundred times. Allaah has said, 'Except for fasting, as it is for Me. I shall reward it. (i.e. I will decide what the reward will be) This is because the fasting person leaves his desires, food and drink purely for My sake.' The fasting person has two times of great pleasure: once when he breaks his fast and the other when he meets his Lord. The smell emanating from the mouth of a fasting person is better in the scale of Allaah than the smell of musk".** (Ahmad)

The Prophet sallallaahu 'alaihi wa sallam referred to *Ramadh*aan as the 'month of perseverance' due to the necessity of perseverance and patience during this month.

Due to this, as well as the suffering from the pain of hunger, thirst and weakness of the body due to fasting, 'Abdullaah Ibn 'Umar, may Allaah be pleased with him, reported that the Prophet sallallaahu 'alaihi wa sallam said, **'No one knows the reward of fasting except Allaah'.** (Al-Bayhaqi)

The reward for righteous deeds varies due to different reasons, for example, due to the sanctity of specific places such as *Makkah* and *Madeenah*. The Prophet sallallaahu 'alaihi wa sallam said, **'Praying in my Masjid is one thousand times greater (in reward) than prayer elsewhere - except for Al-Masjid Al-Haraam (in Makkah).'**" (Bukhaari)

Among the virtues of this blessed month is that the reward for good deeds is multiplied by up to seven hundred times, for those who purify their intentions and perform their actions purely for the sake of Allaah – such as those who spend in charity from their wealth, provided that their wealth comes from lawful means.

Allaah *only* accepts charity which is from *Halaal* (lawful) means. The Prophet sallallaahu 'alaihi wa sallam said, **'Allaah accepts charity with His Right Hand and then increases it in reward for the person giving it, just like one of you raises his colt, until the reward for it becomes the size of a mountain'.** (Bukhaari & Muslim)

Anas ibn Maalik, may Allaah be pleased with him, narrated that the Prophet sallallaahu 'alaihi wa sallam said, **'Charity extinguishes the anger of the Lord and protects the giver of it from an evil end'.** (Tirmithi)

The Prophet sallallaahu 'alaihi wa sallam said, **'The shade of the believer on the Day of Judgment, will be his charity'.** (Ahmad)

Charity given in secret is better than that given openly because Allaah said, which means, **"If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds (thereby). And Allaah, with what you do, is (Fully) Acquainted."** (Al-Baqarah: 271).

## Second Khutbah

All thanks are due to Allaah, the Most-Generous. I bear witness that there is nothing worthy of worship except Him. He has no partners. May Allaah send peace and blessings upon His final Messenger.

*Abu Hurayrah*, may Allaah be pleased with him, narrated that the Prophet *sallallaahu 'alaihi wa sallam* said, **'Nobody should fast the two days immediately preceding Ramadhaan, except for a man who is a habitual faster; if these two days happen to fall among the days in which he fasts - then let him fast these days'**. (Bukhaari & Muslim)

*Abu Hurayrah*, may Allaah be pleased with him, narrated that the Prophet *sallallaahu 'alaihi wa sallam* said, **'If half of the month of Sha'baan remains - then do not fast.'** (Tirmithi & Abu Daawood)

*Abu Al-Yaqdhaan 'Ammaar Ibn Yaasir*, may Allaah be pleased with him, said that the Prophet *sallallaahu 'alaihi wa sallam* said, **'He who fasts on the day which people are in doubt as to whether it is within Ramadhaan or not - then he has disobeyed Abul-Qaasim (i.e. Muhammad *sallallaahu 'alaihi wa sallam* )'** (Abu Daawood & Tirmithi)

*Abu Hurayrah*, may Allaah be pleased with him, narrated that the Prophet *sallallaahu 'alaihi wa sallam* said, **'The five daily prayers between two Fridays and between two Ramadhaans will wipe out all the sins committed between them if the major sins are avoided'**. (Muslim)

Terminating or avoiding fasting in *Ramadhaan* is allowed for four categories of people:

The first category is the sick, who will be harmed if they fast, and the traveler - who is also allowed to shorten his *Salaah*. It is better for the two in this category not to fast and to make up for it at a later date. Nevertheless, if they choose to fast then it will be accepted of them.

The second category is a woman in her menstrual period or one just out of pregnancy who is having post-natal bleeding. Women attempting to fast in this category would actually nullify their fast – even if they were to continue abstaining from food and drink. They must make up for such days in the future.

In the case of the pregnant or breast-feeding mother, if there is fear for the safety and well-being of the baby, they may terminate their fast. However, they must make up for each fast missed like this and in addition, feed one needy person for each day that they miss.

For the rest of the categories of people who terminate their fast, nothing is required except making up for that day.

This applies to all except for those who break their fast by having sexual intercourse. Those who do this must make it up and free a slave. If they cannot find a slave then they must fast for two consecutive months. If they are unable to do this then they must feed sixty poor people. If they cannot even do this, because they are too poor, then the penalty is waived.

If a man were to have sexual intercourse with his wife, during the daytime in *Ramadhān*, and not pay the *Kaffaarah* (penalty) for it, and then has sexual intercourse again with his wife, while he should have been fasting, then the *Kaffaarah* must be given twice. But if he has already given the *Kaffaarah* once for the first offense, then he only needs to give it once more for the second offense (i.e. each offense requires a separate *Kaffaarah* to be paid). This is what is mentioned in the book *Al-'Iddah Fi Sharh Al-'Umdah*.

*Abu Sa'eed Al-Khudri*, may Allaah be pleased with him, narrated that the Prophet *sallallaahu 'alaihi wa sallam* said, '**Anyone who fasts a day for the sake of Allaah (whilst in Jihaad), then Allaah distances his face from hellfire by seventy years**'. (*Bukhaari & Muslim*)

صوموا لعلمكم تتقون

Summary

- 1) Fearfulness of Allah and its virtue.
- 2) The objective of fasting is to attain piety, and what that means.
- 3) How does the heart fast, and the effect of rectifying the heart on the rest of the body.
- 4) The situation of the pious fasting people.
- 5) How do we prepare for Ramadan.

## First Khutbah

I advise and remind you and myself, O people, to be conscious and fearful of Allah, for might and honour lies in fearing Allah and only the people of *Taqwa*, or piety and righteousness, are the people of joy and pride. Piety, O Muslims, is a great treasure and beloved to us. It is the treasure of the *Dunyah*, (this life) and of the life to come.

For Allah *Subhanahu Wa Taala* says which translates as: ***“Take provisions for your journey, but the best provision is Taqwa, or piety and righteousness”*** (*Al-Baqarah: 197*).

Allah *Subhanahu Wa Taala* made having *Taqwa* a condition of acceptance of deeds when he says which translates as: ***“Verily Allah accepts only from those who are Muttaqeen, or pious and righteous”*** (*Al-Ma'idah: 27*).

We are promised forgiveness and reward for having *Taqwa* because Allah *Subhanahu Wa Taala* says which translates as: ***“Whoever fears Allah (i.e. has Taqwa) and keeps his duty to him, He will expiate from him his sins, and will enlarge his reward”*** (*At-Talaq: 5*).

The people of *Taqwa* - piety and righteousness are the people of high rank in the Hereafter as well as in this life. For Allah *Subhanahu Wa Taala* says which translates as: ***“That home of the Hereafter (i.e. Paradise), We shall assign to those who do not rebel against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqeen: [i.e. pious and righteous persons who fear Allah much (abstain from all kind of sins and evil deeds which he has forbidden), and love Allah much (performs all kinds of good deeds which He has ordained)]”*** (*Al-Qasas: 83*).

Times have changed drastically through the centuries from the early generations to our evil generation; the early generation's only aim in life was to please Allah *Subhanahu Wa Taala*. It seems that our concern is only for material things. Excessive wealth has resulted in heedless hearts and has blinded the vision of our people. It has put clouds – thick clouds – in front of our eyes so that we have become blind, unable to see the way. We see those who are higher in rank and have more wealth as the best among us. The poor or the miserable in our scale are those who have less money or provision than us. This indeed is a terrible state of heedlessness and gross ignorance of the true and correct scale with which mankind is judged. Allah *Subhanahu Wa Taala* says which translates as:

***“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (unbelievers), the splendor of the life of this world, that we may test them thereby. But the provisions (good reward in the Hereafter) of your Lord are better and more lasting. And enjoin the prayer on your family, and be patient in offering them (your***

*prayers). We ask not of you a provision: We provide for you. And the good end (Paradise) is for the Muttaqeen, ” (pious, righteous, slaves who fear Allah and are aware of Allah” (Ta Ha: 131-132).*

Thus my dear brothers, it is actually the righteous and pious who are truly the happy ones in this life. By worshipping Allah, they will occupy the highest ranks in Paradise in the Hereafter.

O Believers, with the blessed month of *Ramadan* fast approaching us. A month in which Allah *Subhanahu Wa Taala* has made obligatory upon you to fast so that you might become righteous, pious, fearful and conscious of Allah.

Brothers! The objective of fasting is to enhance the state of our piety. Piety in ourselves is represented by our fear of Allah, working in accordance with His revelation and being satisfied with whatever little he provides – as well as our preparation for the day of departure.

The particular type of piety that we will try to gain in *Ramadan* is the very sensitive type. The fasting person can only acquire this, because he gives up what he desires to avoid that which he is fearful of, (which is the punishment of Allah *Subhanahu Wa Taala*).

Even though following all obligations and commandments and avoiding all prohibited matters in Islam lead to the state of piety and *Taqwa*, fasting has an extra special relationship between itself and *Taqwa*.

Brothers! We as human beings are at the mercy of our limbs, such as our eyes, ears, hands, tongues, stomachs and the private parts. The heart is the commander and controller of all of these. The heart ‘fasts’ when it directs its worship and service completely and purely for the sake of Allah *Subhanahu Wa Taala*. It does this by submitting to His Glory, seeking closeness to Him, addressing and approaching Him and supplicating to Him.

A heart is purified from associating others with Allah *Subhanahu Wa Taala* by staying away from innovation and sin. A pious heart sees desire, lust, oppression, evil, hatred, envy and taking part in disputed arguments to be diseases that are fatal. These destroy individuals and ruin nations. A pious heart will shun these evil things, it’s fasting will not allow it to indulge in them.

A fasting heart draws closer to Allah by obedience and humble submission to Allah *Subhanahu Wa Taala*. It fully admits the responsibility of performing all the obligations of Islam as well as refraining from all the acts prohibited by Allah *Subhanahu Wa Taala*. This type of heart sincerely worships Allah *Subhanahu Wa Taala* alone. Lusts and desires do not distract it nor does greed divert it. This is a strong and pious heart whose fasting, prayer and all other actions are purely for the sake Allah *Subhanahu Wa Taala*. In fact, the whole of its life and death are for Him.

The Prophet (*Salla Allahu Alaihi Wa Sallam*) said, as recorded by *Al-Bukhari* and *Muslim*: ***“He who fasts the month of Ramadan out of sincere belief and seeking the reward of its fasting, will be forgiven for all the sins he has committed prior to it”***.

If the heart is rectified then the limbs will be rectified. They will follow the lead shown by the heart, be obedient to Allah *Subhanahu Wa Taala* and stay away from His prohibitions.

Therefore, the stomach too will be protected with what it gets in the way of food and drink for the sake of Allah *Subhanahu Wa Taala*. The rest of the body will thereby have self-control from indulging in desires and lusts, due to a high level of piety in the heart. This is a heart that accepts the commandments of its Lord and stays away from His prohibitions with full submission. Guided and pious is he who refrains from over-eating and prevents his limbs from evil actions and harming others.

Not being constantly full of food weakens or even prevents Satan from having a stronghold on such a person. Regarding this, the Prophet (*Salla Allahu Alaihi Wa Sallam*) said: ***“Satan runs in the veins of the son of Adam just like his blood”*** (*Al-Bukhari, Abu Dawud, Ahmad and Ibn Majah*). Not having a constantly full stomach enables the limbs to do good deeds with ease. It softens the heart and makes it easy for tears of piety to be wept, which reduces the effect of Satan.

Look around yourselves my dear brothers, may Allah *Subhanahu Wa Taala* preserve your *Deen*, and increase your piety. Look at those weak people who are hungry in the morning but stuff their stomachs at night. These people are hostages, imprisoned by their own lusts and desires. Do they truly fulfil the meaning of *Taqwa* when they eat all these different types of food while a

small portion of food will leave them, or any hungry person, happy and satisfied?

A small portion of that food might wipe the tears away from some hungry person. Do they give in charity and be pious? If they do give, then how much do they give and how sincere are they? What do they do to protect themselves from committing sins?

Indeed those who make *Ramadan* a month of over eating and excessive spending are wretched miserable people. They do not realise anything but hunger – hunger that their stomachs cannot handle and thirst which their veins cannot tolerate.

What kind of piety and how much resistance exists in these people? These people are the people of no defense or determination in the face of hunger. Their hearts become harder the more they eat, resulting in oversleeping and laziness. Those who only desire to eat and dress well – those who surrender in defeat - in a battle against a few bites, where they have to abstain from for a few hours, such people are not worthy of an exalted and honorable life – the life of martyrs. Allah is the Greatest!

Allah *Subhanahu Wa Taala* has ordained fasting to purify us and distinguish between the pious and the impious. He, who starts his day abstaining from food and drinks with his objective being the pleasure of his beloved, - Allah, gets the reward of: ***“Fasting is for me and I shall reward it”***. This was narrated by the Prophet (*Salla Allahu Alaihi Wa Sallam*) that Allah *Subhanahu Wa Taala* said this regarding the fasting person (*Sahih Al-Bukhari and Muslim*)

So far I have discussed the situation of the stomach, but what about the predicament of the head? What kind of a fast does a person have who does not abstain from lying and giving false testimony? What did he actually abstain from? All he achieves from fasting is hunger and thirst. All he achieves by praying at night is staying up late and becoming tired. Where is the piety of the ears and eyes and the abstention from idle talk?

Listening to music, viewing obscene pictures and hearing stories that involve obscenity are wide spread among such people. These people take a lot of short cuts during their fasting, such as sleeping all day and staying up late in

the evenings – but not for the sake of worship, rather to take part in frivolous activities.

The irony is that whilst these people are fasting and at their place of work, they deal with people with a bad attitude and are very slow in performing their responsibilities. On the other hand, when it comes to having fun and playing games then they suddenly become very energetic – but during times of seriousness and worship they are at their laziest.

My dear brothers! Make this month of *Ramadan* a month of piety. It is a great season for accountability. It is a wide-open field for competition (in doing good deeds) and a month in which souls are purified and hearts draw closer to their Creator.

The gates of paradise are open and the gates of hellfire are sealed. The devils get chained up during this month. Therefore, there are many new opportunities to perform good deeds – and the rewards for them are multiplied. Mercy, forgiveness and protection from the hellfire are the rewards for these actions. Provision is the reward of having *Taqwa* and there is an opportunity this month to smell - the smell of *Jannah* and get exposed to the season of mercy from Allah.

Those who fast and have *Taqwa* are those who are always alternating between prayer, recitation of the *Qur'an*, remembrance of Allah, keeping good relationships with their relatives and being kind to others – this is whilst they continue in their everyday work and other duties.

So seek well all your lives and expose yourselves to the seasons of mercy from your Lord. The best amongst you are those who have long lives and do well while the worst are those who live long and do evil.

I urge all you righteous people who are fasting to search amongst your relatives and neighbours for the poor and needy amongst them. Search also for the strangers amongst your brothers, be good to them and make them happy - ask them to share your provisions. Remember the hunger and thirst of your poor fellow Muslims, remember the tears of the miserable ones and the situation of those who have no dwellings, remember too the loneliness of those who are away from their families. Supplicate for them in the month of piety and accountability.

Did he who slept with a full stomach whilst the people around him were hungry truly fulfil the meaning of piety when he could have given them food and satisfied them? Did he fulfil his duties of this month when he saw a believer in a miserable state and could have helped him, but chose not to do so?

O Believers! Fast with the due rights of fasting so that you may attain piety.

He who is pious and conscious of Allah *Subhanahu Wa Taala* – Allah will stay with him and therefore never allow him to be defeated. Such a person will always be guarded for this guard never sleeps. He will also always be guided.

If Allah *Subhanahu Wa Taala* is always with you then what is there to be afraid of?

But, if Allah *Subhanahu Wa Taala* is against you, then who on Earth could be of benefit to you?

Allah *Subhanahu Wa Taala* says which translates as: ***“O you who believe! Fasting has been prescribed for you as it was prescribed for those before you, so that you might attain piety. Fasting is for a fixed number of days, but if any of you is sick or on a journey, then the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have they have (a choice either to fast or) to feed a poor person (for every missed day). But whoever does well of his own accord, it is better for him. And if you fast it is better for you if only you know. The month of Ramadan in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night) of the month (of Ramadan i.e. is present at his home), he must fast that month, and whoever is ill or on a journey, the same number (of fasts must be made up) from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify and glorify Allah for having guided you so that you may be grateful to Him”*** (Al-Baqarah: 183–185).

**Second Khutbah**

All thanks are due to Allah *Subhanahu Wa Taala*. He made fasting a protection for us and a means to enter paradise. I thank and glorify Him. He guided us to the best path, and the *Sunnah* of Prophet Muhammad (*Salla Allahu Alaihi Wa Sallam*). I bear witness that there is nothing worthy of worship except Allah *Subhanahu Wa Taala* alone, with no partners or associates. I also bear witness that Muhammad (*Salla Allahu Alaihi Wa Sallam*) is His slave and Messenger. He sent him (*Salla Allahu Alaihi Wa Sallam*) to us as a favour and bounty from Himself.

O Allah! Send prayers upon, and have mercy for and bless Muhammad (*Salla Allahu Alaihi Wa Sallam*), his household, his companions and all those who follow in their footsteps until the day of judgement.

O people! Fear Allah and be pious. Days, nights, months and years were created so that you may perform good deeds therein. Your lives are for a fixed-term, which is very quickly passing and will very soon be gone forever.

Allah *Subhanahu Wa Taala* has created these days and nights in *Ramadan* and made some superior to others in virtue.

Not a day passes but there is a responsibility and a duty that Allah *Subhanahu Wa Taala* has set for His slaves. There are seasons of mercy and blessings that Allah *Subhanahu Wa Taala* grants to whoever he wills among His servants for He is the most Forgiving and most Merciful.

Ahead of us all is a great month full of virtuous days and nights. So do well and utilise them, take advantage of in the same way that the *Salaf*, or early generation of Muslims, did.

They did not prepare for *Ramadan* by preparing and consuming more food and drinks, rather they prepared with acts pleasing to their Lord, such as acts of worship and generosity. They were obedient servants to their Lord and generous and kind towards their brothers. The best example for all of these acts was their leader, Prophet Muhammad (*Salla Allahu Alaihi Wa Sallam*), who used to be at his most generous during *Ramadan*.

*Ibn 'Abbas*, may Allah be pleased with him, narrated in the books of *Sahih Al-Bukhari* and *Sahih Muslim* that: **“The Prophet (*Salla Allahu Alaihi Wa***

*Sallam) was the most generous amongst all the people in spending - and he used to be at his most generous during the month of Ramadan when he used to meet the angel Jibreel who used to meet him every night until Ramadan ended. Jibreel used to recite the Qur'an for the Prophet (Salla Allahu Alaihi Wa Sallam)''.*

So whenever he met *Jibreel* he used to be more prolific in spending and giving in charity. He used to be as fast as the wind (in giving to charity) and would exert a great deal of effort in this.

Also, unlike other times or months, the Prophet (*Salla Allahu Alaihi Wa Sallam*) used to stay up all night in prayer and would wake up his whole household for worship. *Imam Al-Bukhari* and *Muslim* reported that *A'ishah*, may Allah be pleased with her said: ***“The Prophet (Salla Allahu Alaihi Wa Sallam) whenever the last ten days of Ramadan started, would stay up all night and wake his (Salla Allahu Alaihi Wa Sallam) household and prepare for very strenuous worship”.***

This is the way leading to *Taqwa* (piety), be knowledgeable, perform good deeds and have glad tidings.

#### Summary

- 1) Humans need sanctuaries to escape from the trials of life.
- 2) Blessed seasons represent opportunities in life.
- 3) The wisdom behind *Siyaam* (fasting).
- 4) Practical benefits of *Siyaam*.
- 5) Taking advantage of time that remains.

All praise is due to Allaah, may peace and blessings be upon His Messenger, his household and companions.

Brothers in Islaam! Fear Allaah and beware of wasting your life away in useless matters. Make use of your time by doing positive things, for it is by doing so that you can achieve the pleasure of Allaah.

Fellow Muslims! In the midst of the hustle and bustle of this worldly life and the severe struggle that people are going through to acquire its treasures, man still realises that he is desperately in need of a sanctuary in which he can seek refuge and under whose shade he can unwind in order to be able to refresh himself and strengthen his determination to move forward in his journey to success.

Strength is an indispensable provision for a Muslim because it helps him to attain the truth and establish it, helps him to gain authority on the earth, assists him to be victorious and subsequently leads him to the love of Allaah and His pleasure. That was why the Messenger of Allaah *sallallaahu 'alaihi wa sallam* said: ***“The strong believer is better and more beloved to Allaah than the weak believer, But there is good in both.”*** Therefore, all reasonable people will agree that one must seek for and exploit all means that can lead to the pleasure of Allaah and His favours.

It is a manifestation of Allaah’s bountiful blessings on His slaves that He provides a lifetime of opportunities for them by which they can they attain this aim. Fasting and the blessed month of Ramadaan are at the forefront of these opportunities.

Ramadaan is a wide and expansive avenue for developing one’s strength in all areas; abstention from food, drink and marital-relations during the day, being patient on that, waking up in the night for prayers and remaining steadfast on these are some of the apparent means of strengthening one’s will. This is in fact an immense opportunity and could be a turning point which is an object of craving for the people who have vision; those who humble themselves before their Lord and seek the way of approach to Him. It is a transformation towards a better way of life; a change from the ignominy of sins to the glory of obedience; from weakness and laziness to strength and vigour; from bad customs and detestable habits to righteousness and upright conduct.

Brothers in faith! Fasting contains elements of strength, resoluteness and strong will that are indispensable tools for one who wants to attain high degrees and prosperity in this world and the Hereafter. Allaah says, ***“O you who have believed, decreed upon you is fasting as it was decreed upon those before you so that you may become righteous.”*** (*Al-Baqarah: 183*).

Fellow Muslims! The days of this blessed month are rapidly moving to an end. Therefore, let those who were negligent hasten to recover what has been missed of good deeds. Let them work in the remaining few days for their future, for the doomed is the one who is deprived of the Mercy of Allaah in this month.

### **[Friday Khutbah \(Sermons\) : The Virtues of Ramadan](#)**

Filed under: [Islam](#), [Khutbah](#), [Ramadan](#) — navedz @ UTC 1:49 am

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### **Friday Khutbah (Sermons) : The Virtues of Ramadan**

– Yasir Qadhi

**[The Video of the Khutbah](#)**

## The Transcript:

*Assalamu Alaykum wa Rahmatullaahi wa Barakatuhu,*

Verily all praise is due to Allah subhanahu wa ta'ala, we praise Him as He deserves to be praised and we seek refuge in Allah from evil of our souls and consequences of our bad deeds. Indeed we ask Allah's guidance and seek refuge from His displeasure and misguidance.

As to what follows, my dear Muslims, realise that the month of Ramadan is now upon us. This sacred and beautiful month, a month that the Prophet Muhammad (Sallallahu 'alaihi wa sallam) during it's time, he stood up on the mimbar and he called the Sahaba and he gave a khutbah to them and he said:

O people, know that the month is now upon you. Know that you are now witnessing a month that Allah subhanahu wa ta'ala has made sacred. That Allah subhanahu wa ta'ala has made obligatory to fast during its days and He has requested that you stand during its nights; it is not obligatory to stand but it is good that you do it. This is a month that the Prophet Muhammad (Sallallahu 'alaihi wa sallam) said that all of the doors of hell are shut and chained and all the gates of Jannah are opened up. Meaning that there is every opportunity for you to be saved from the fire of hell and go to Jannah. This is a month that the Prophet Muhammad (Sallallahu 'alaihi wa sallam) said that all the evil shayateen, all of the satans are locked up and they are not allowed to go around whispering to you evil thoughts. And this is a month that every single night Allah subhanahu wa ta'ala saves people who are destined to go to the fire of hell. And this is a month, he concluded, this is a month that has one day in it and that day is better than 1000 months of your worship.

Brothers and sisters this is that very month, this is the month of Ramadan. The month of Ramadan is the holiest time of the year. We thank Allah that not all of the timings of the year are the same rather Allah has preferred some timings over others. And this month is the most preferred and the most blessed timing. And what this does for us is that it encourages us to be good, it makes us want to do extra good deeds in this month. And realise my dear brothers and sisters that the month has been made so easy for you; every aspect has been facilitated for you. Jahannam is closed, Jannah is wide open. There are no devils, nobody can now come and say: Oh! shaitaan whispered into my ear. There are no shayateen whispering; if you do a bad deed in this month realise that 100% this deed is from you. Not that if you did it outside of Ramadan you can blame shaitaan. Shaitaan can only whisper but in Ramadan – he cannot even whisper in Ramadan. Even that is taken away from him. Any evil that you do in this month, it comes from your soul. So Ramadan is a reflection of who you are. If you are good and righteous in Ramadan this shows that you have a good side to you. But if you cannot be good in this month, if you fail to live up to the expectations of your religion in this month then, realise that there is no hope for you at all. And this is not my words, this is not my speech; this is the speech of the Prophet Muhammad (Sallallahu 'alaihi wa sallam).

One day when he (Sallallahu ‘alaihi wa sallam) was giving the Friday khutbah, he climbed up his mimbar, he climbed up the pulpit – and his pulpit had 3 steps to it. And so he climbed up the first pulpit and he said out loud Ameen. Then he climbed up the second and he said Ameen. Then he climbed up the third and he said Ameen. So the companions were confused and they said: “Oh! Messenger of Allah we have never seen you say Ameen every time you climb the pulpit; this is the first time we have heard you say Ameen. What was the reason for this?” The Prophet Muhammad (Sallallahu ‘alaihi wa sallam) said: “When I was climbing up the pulpit, Jibreel (AS) came to me and told me: O Muhammad (Sallallahu ‘alaihi wa sallam)! Anyone in your nation who manages to be alive when Ramadan comes & yet cannot get his sins forgiven, then may he perish in the fire of Hell. Say Ameen.” So the Prophet (Sallallahu ‘alaihi wa sallam) said Ameen. Then he climbed the second step, Jibreel (AS) said: “O Muhammad (Sallallahu ‘alaihi wa sallam)! Anyone who manages to catch Laylatul Qadr & he does not manage to get his sins forgiven, may he perish in the fire of hell. Say ameen.” So the Prophet (Sallallahu ‘alaihi wa sallam) said ameen. And then he climbed the third one and Jibreel (AS) said: “O Muhammad (Sallallahu ‘alaihi wa sallam)! Anyone of your ummah who manages to catch his parents one of them or both when they are elderly and they need his help and he is not able to service them properly and get his sins forgiven then may he perish. Say ameen.” And so he (Sallallahu ‘alaihi wa sallam) said ameen.

So three dua’s were made. That there are three golden opportunities; three opportunities that even the worst of mankind can get their sins forgiven if they only turn to Allah. Two of those opportunities, two, related to Ramadan. Two of them deal with Ramadan. And these are – the entire month and Laylatul Qadr. In other words what Jibreel (as) is saying and what the Prophet Muhammad (Sallallahu ‘alaihi wa sallam) said Ameen to – and ponder over this my dear brothers and sisters and think about it. If you cannot be righteous and good in this month then really you have no hope there is no hope for you. Why? Because there are no excuses. Shayateen have been chained up. There is no way to go except Jannah. Jannah is open, Jahannam is closed. Every night Allah subhanahu wa ta’ala frees hundreds and thousands and millions of people who have been destined to go to hell. He frees them because of their good deeds. If you can’t be amongst them, if you are not able to be good in this month then really and truly there is no hope.

But the question is: what do you have to do? Very simple! The Prophet Muhammad (Sallallahu ‘alaihi wa sallam) said:

Three things he said, any one of them will forgive all of your sins, all – unconditional, no matter what sin you have done, if you repent properly in this month and you do what Allah subhanahu wa ta’ala wants you to do and what the Prophet Muhammad (Sallallahu ‘alaihi wa sallam) told us to do, all of your sins will be forgiven. What are these three things? He said: **Whoever fasts the entire month of Ramadan believing in Allah and hoping for Allah’s reward.** Those are the only two conditions; that you are a believer in Allah and you do the fasts wanting the reward from Allah. You are doing it expecting Allah to reward you. You are not doing it because society is doing it, you are not doing it because your parents want you to do it; you are not doing it because all of your friends are doing it. You are not doing it because the culture of your country requires you to do

it. You are doing it for the sake of Allah. You are doing it purely to please Allah. If you did it with this intention, the Prophet Muhammad (Sallallahu 'alaihi wa sallam) said: all of your previous sins are forgiven. The second thing he said, **whoever stands up at night in Ramadan and Ramadan has a beautiful prayer, that we call taraweeh.** This prayer is a prayer that is the equivalent of the tahajjud of the other nights in Ramadan. We call it taraweeh. It is the same prayer. This prayer is a prayer that the Prophet Muhammad (Sallallahu 'alaihi wa sallam) did occasionally and the sahaba also did and it is something that he did it in congregation occasionally and he did it at his home all the time. And so in our times it has become a congregational prayer that is encouraged to do. You are encouraged to pray taraweeh. **It is not obligatory but you are encouraged to do so and if you do so every single night, if you do so then that is one more opportunity to have all of your sins forgiven.**

**And the third opportunity to have all of your sins forgiven is the opportunity known as Laylatul qadr.** And what will make you understand what Laylatul qadr is? It is one night of Ramadan, it is one night of Ramadan than when you worship Allah properly when you are standing in prayer and reading Quran and doing dhikr for this one night that all of your previous sins will be forgiven. This is Laylatul Qadr! So the Prophet Muhammad (Sallallahu 'alaihi wa sallam) gave us three opportunities in this month to get all of our sins forgiven.

One more blessing of Ramadan – Ramadan is the month that when you perfect your fasting in it, you may enter Jannah by a special door. It is a special door set aside for those who fast. The Prophet Muhammad (Sallallahu 'alaihi wa sallam) said: **In Jannah there is a special door called Ar-Rayyan.** And Ar-Rayyan means 'that which will give you lots of water'. So it is called 'that which will give you water' because the way to get to it is to deprive yourself of water. How so? The Prophet Muhammad (Sallallahu 'alaihi wa sallam) said: **It is set aside for those who fast frequently. For those who perfect their fast, and you cannot perfect your fast until you have perfected the fast of Ramadan.** So fasting Ramadan forgives your sins. Fasting Ramadan causes you to enter Jannah. Fasting Ramadan brings about a sense of taqwa and Imaan.

Remember Allah subhanahu wa ta'ala says: **“O You who believe, fasting has been made obligatory upon you as it was made on those before you so that you may achieve righteousness and piety.”** So remember – that the purpose of fasting in Ramadan is to achieve righteousness and piety. This is the ultimate goal. Allah does not benefit when you tire yourself out, rather you are the one that benefits. So we pray to Allah subhanahu wa ta'ala that may He make us amongst those whose sins are forgiven in this month, whose fasting is accepted, whose reading of the Quran is accepted and whose Qiyam is accepted. And may He make you amongst those who enter Jannah through the gate of Ar-Rayyan.

*Wa assalaamu Alaikum wa Rahmatullahi wa Barakatuhu.*