

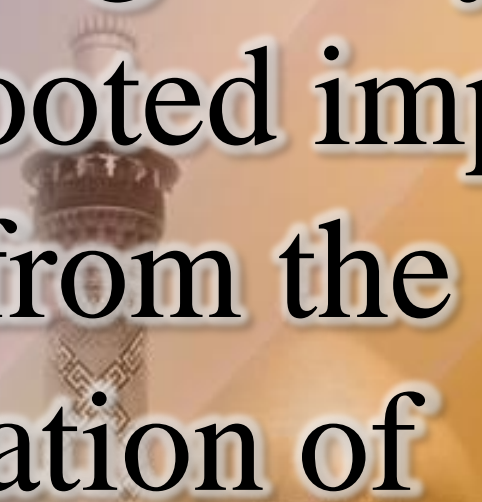


THE IMPACT OF **RAMADAAAN** **THROUGHOUT** **THE YEAR**

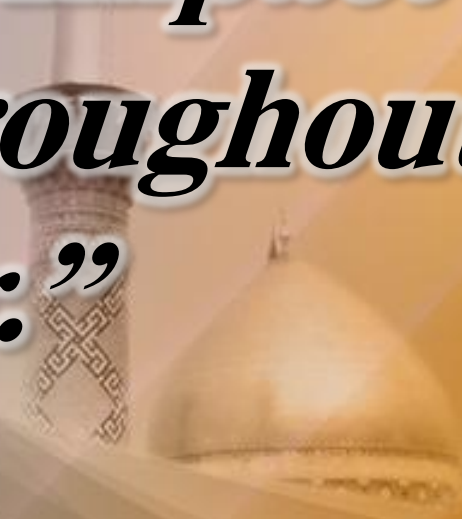


Let us strive to strengthen our
taqwa of Allah *Subhaanahu*
Wata'aala by fulfilling all of His
Commands and leaving out all
of His prohibitions.

May the *'ibaadah* of fasting and
righteous deeds that we
perfected in *Ramadaan* remain
continuous throughout year,
leaving deep rooted impact
within us from the
internalization of

A faint background image of a mosque minaret and a book. The minaret is a tall, cylindrical structure with a spiral pattern and a small dome at the top. It is positioned in the center-right of the image. Below it, there is a book with a visible cover and pages. The background is a gradient of purple and orange, with some geometric shapes.

those *'ibaadah*. Today's *khutbah*
intends to motivate us unto
becoming individuals that
realizes ***“The Impact Of
Ramadaan Throughout The
Year.”***



All of our actions have been pre-determined by Allah and have its consequences, whether good or bad. If we plant a seed, then the result is its own harvest, which we consume and also sell to earn

our livelihood. Whether we work as a physician, engineer, educator, or architect, we will be compensated for our rendered service. The earning or income that we

earned is based upon our diligent work, provided that we had worked diligently. On the contrary, if we worked diligently without effectiveness, then the employer will not pay our

wage or salary.

Such is the significance of the impact or effect of deeds that Allah *Subhaanahu Wata'aala* created in administering all living things.

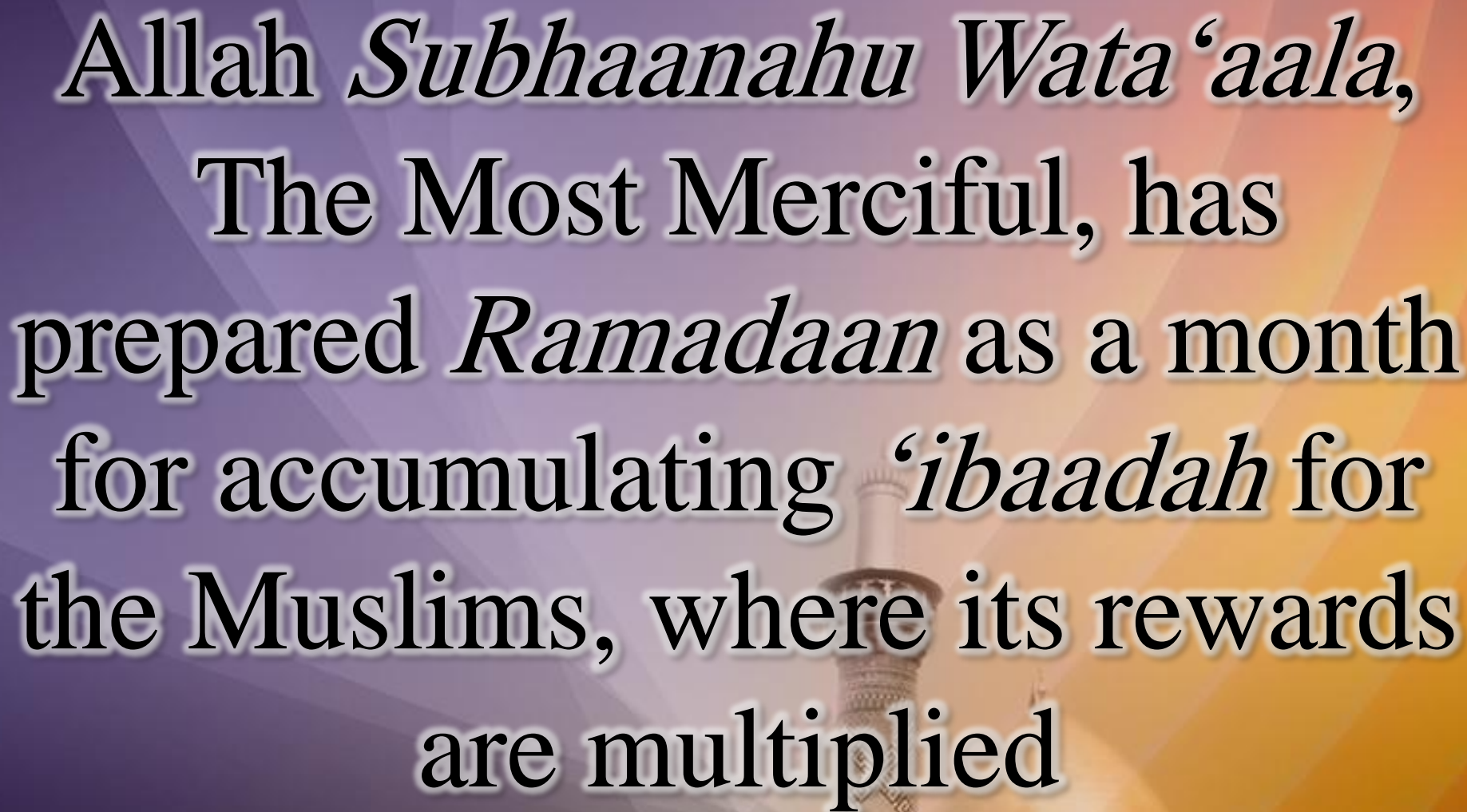
The plants will only become fertile with the effect of water sprinkled on it. Our stomach becomes full from the sustenance that we consumed.

We feel healthy and healed from illness as

direct effect from the medicine
that we took. That is the mercy
and bounty bestowed by Allah
Subhaanahu Wata'aala,
numerous and
countless upon us.

But all these manifestations are physical, whether clearly seen or felt. Moreover, the human consists of two important elements, namely physical and spiritual, or external and internal.

Allah *Subhaanahu Wata'aala*,
The Most Merciful, has
prepared *Ramadaan* as a month
for accumulating *'ibaadah* for
the Muslims, where its rewards
are multiplied

The background of the slide features a warm, golden-yellow gradient with soft, abstract light patterns. In the lower right portion, there is a faint, semi-transparent image of a mosque, showing a large dome and a minaret, which adds a religious and cultural context to the text.

manifold, with the sins forgiven,
mercy amply bestowed, and
inhabitants of Hellfire released.

These are all the effect and
result from deep internalization
of fasting along with ikhlaas for

the sake of Allah *Subhaanahu*
Wata'aala.

In the *hadeeth* of Salmaan al-
Faarisi *radiyAllaahu 'anh* who
said: Rasulullah (ﷺ) had
addressed us on the last day of
Sha'baan and said:

**“O People, there has come to
you a great and blessed
month... Its beginning is a
mercy, the middle of it is
forgiveness, and the end of it
is freedom from the fire...”**

(al-Bayhaqi: *da‘eef*)

Ramadaan has left us, filled with many deeds aside from the obligatory fasting. Additional deeds such as praying *taraweeh*, *suhoor*, *tilaawah* al-Qur'aan, fulfilling *zakaah*,


giving charity, praying *tahajjud*,
engaging in *dhikr*, providing
iftaar, praying in *jamaa'ah* at the
masjid, strengthening the
silaaturrahm, shaking hands,
aiding others, kindness to

spouses, children, and neighbors, and many more, are all rewarded multifold by Allah as compared to other months.

Hence, every deed that is performed will have its effect and virtue upon its

doer. Abu Hurayrah
radiyAllaahu ‘anh reported that
Rasulullah (ﷺ) said:
**“Who fasted among you
today?”** Abu Bakr
(*radiyAllaahu ‘anh*) replied:
“I did.” He (the

Prophet again) said: “Who among you followed a bier today?” Abu Bakr (*radiyAllaahu ‘anh*) replied: “I did.” He (the Prophet again) said: “Who among you fed a poor man

A faint background image showing a mosque minaret and an open book, likely the Quran, with Arabic text visible on the pages.

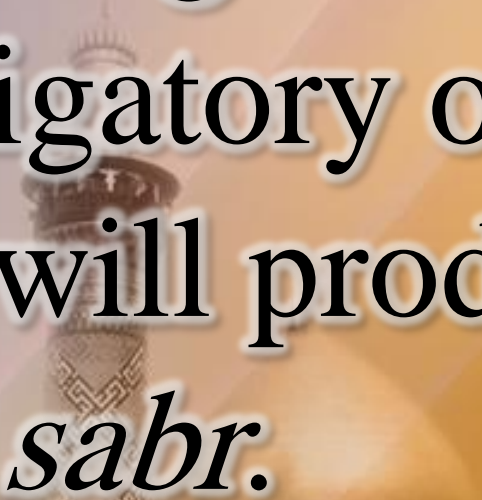
**today?” Abu Bakr
(*radiyAllaahu ‘anh*) replied:
“I did.” He (again) said:
“Who among you visited an
invalid [sick person] today?”**

**Abu Bakr
(*radiyAllaahu ‘anh*) said:**

**“I did.” Upon this the
Messenger of Allah (ﷺ)
said: “Anyone in whom (these
good deeds) are combined will
certainly enter paradise.”
(Muslim)**



This *hadeeth* manifests to us on the greatness in value and effect for those that accumulate their deeds while fasting. Fasting whether obligatory or recommended will produce utmost *sabr*.

A faint, artistic background image of a mosque's architecture, featuring a minaret and a dome, rendered in a soft, ethereal style that blends with the color gradient.

In one *hadeeth*, a man from
Banu Sulaym,
Rasulullah (ﷺ) said:
“... and fasting is half of
patience.”

(at-Tirmidhi, ibn Maajah, al-
Bayhaqi, Ahmad: *hasan*)

Verily, fasting trains the soul to become submissive to Allah *Subhaanahu Wata'aala*. It is capable of perfecting a solid *imaan* unto Allah *Subhaanahu Wata'aala*, whether in times

of ease or difficulty, whether
healthy or sick.

For those that strove to wake up
at night in performing the night
'ibaadah, it will bear the good
effect of leadership and
accountability with

Allah. That was the training that was obligated upon Rasulullah (ﷺ) before he was elevated as the Messenger of Allah, a path that must be undertaken by every Muslim leader.

Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:

**“Indeed, the hours of the
night are more effective for
concurrence [of heart and
tongue] and more suitable for
words.”** (al-Muzzammil 73:6)

ibn Hajar *rahimahullaah*
mentioned in his list regarding
the effects of fasting that one
will abide by the *sunnah* of
Rasulullah (ﷺ), appearing
differently than the People of
the Book,

and having increased *ikhlaas* in
'*ibaadah*. Fasting and *suhoor*
can extinguish anger especially
for those with a hot temper.
How wonderful it is for the hot-
tempered ones to wake
up for *suhoor*

throughout *Ramadaan*, for it is a sound therapy for them.

The organized *suhoor* and *iftaar* at the masjid or *surau* provides a great opportunity for the Muslims to strengthen the *silaaturrahm* in the long

run, pray *taraweesh* in *jamaa'ah*,
collective cleanup, donating
their wealth, giving charity, and
fulfilling their *zakaat*. Hence,
every righteous deed will leave
a great impact upon every

individual soul within the
society. This will proliferate,
building the essence of
accountability and concern
within those engaging in
righteous deeds all year round.

Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:
**“...And cooperate in
righteousness and piety, but
do not cooperate in sin and
aggression.**

**And fear Allah; indeed, Allah
is severe in penalty.”
(al-Maa'idah 5:2)**



Narrated Hudhayfah bin al-Yaman *radhiyAllahu ‘anh*: I heard Rasulullah (ﷺ) as saying:

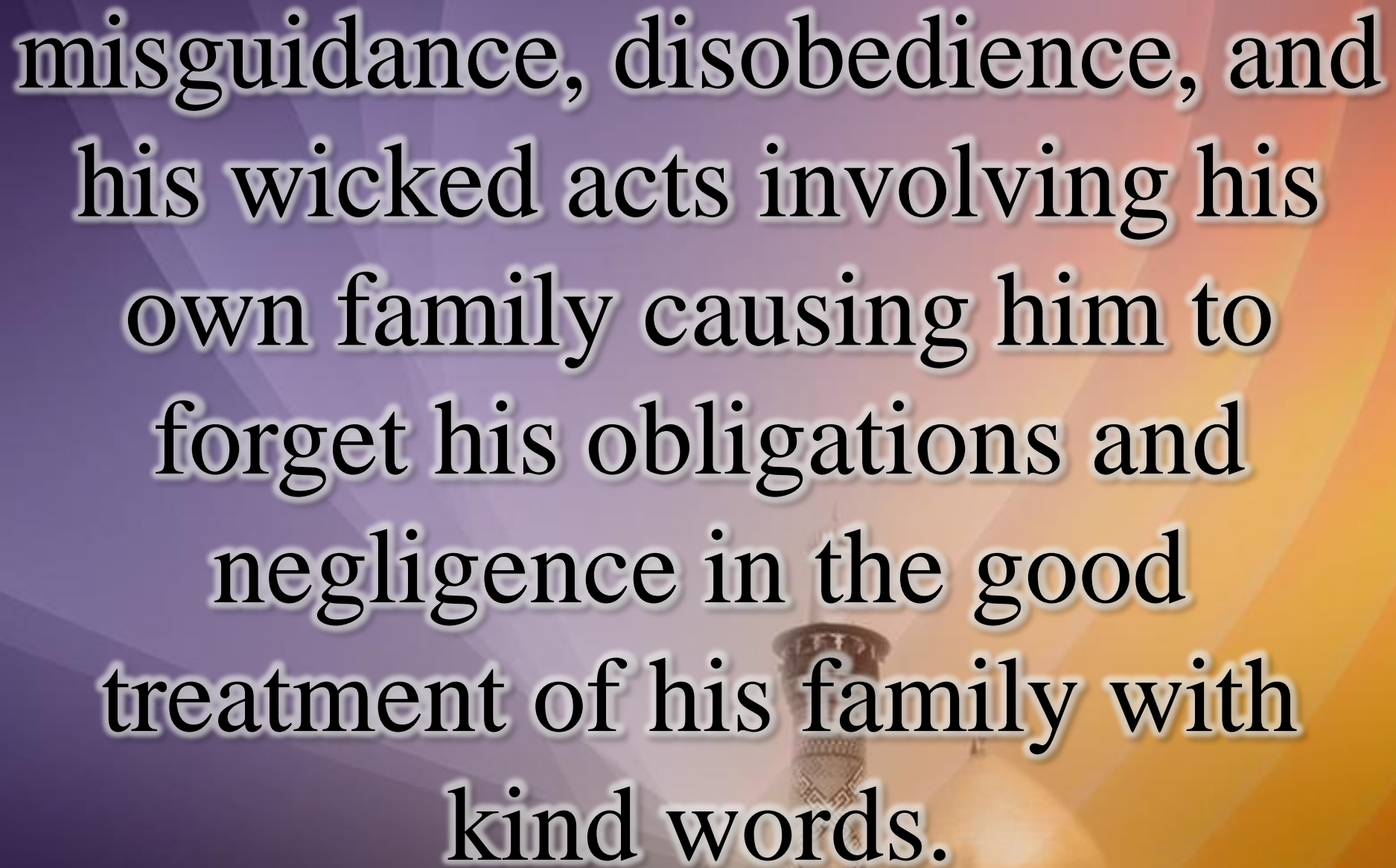
“... The *fitnah* of a man with regard to his family, his wealth, his own self,

**his children and his neighbors
are expiated by his prayers,
fasts, charity and enjoining
what is good and forbidding
what is evil...”**

**(Muslim, at-Tirmidhi,
ibn Maajah)**

Imaam al-Munawi
rahimahullaah while explaining
this *hadeeth* in his book *Fayd al-
Qadeer Sharh al-Jaami'* as-
Sagheer stated that, "the *fitnah*
for the man with his family is

misguidance, disobedience, and
his wicked acts involving his
own family causing him to
forget his obligations and
negligence in the good
treatment of his family with
kind words.



The *fitnah* for the man with his wealth is that they were attained in an impermissible way and spent upon the *haraam* or kept pre-occupied with the wealth that he became negligent in

performing good deeds. The *fitnah* for the man upon himself is inclining to his lust and its like. The *fitnah* for the man with his offspring is that he becomes too overjoyed that he forgets

the obligations of the *Shara'*.
And the *fitnah* for a man with
his neighbor is the evil feeling
of envy, arrogance, hastiness,
hoarding, and breaking his
promise. Hence, with all these
fitnah, it can

be atoned with fruits from the effect of fasting, *sadaqah*, and *amr bil ma‘roof wan nahy ‘anil munkar* during fasting.”

Therefore, glad tidings upon those that performed all

those deeds this past *Ramadaan*,
namely fasting, giving *sadaqah*,
and *amr bil ma'roof wan nahy*
'anil munkar.



In reality, fasting leaves a great impact upon a person to continue in obedience and garnering as many rewards possible. *Sultaan al-‘Ulamaa’ ‘Izzuddeen bin Abdussalaam rahimahullaah*

once mentioned, “it is the reason for one to increase his obedience, for through fasting he will taste the agony of hunger for not having food, and feel the torment of the people of



Hellfire for their disobedience and defiance to Allah. Hence, its effect will drive one to increase their righteousness unto Allah in saving themselves from the punishment of the Fire.”

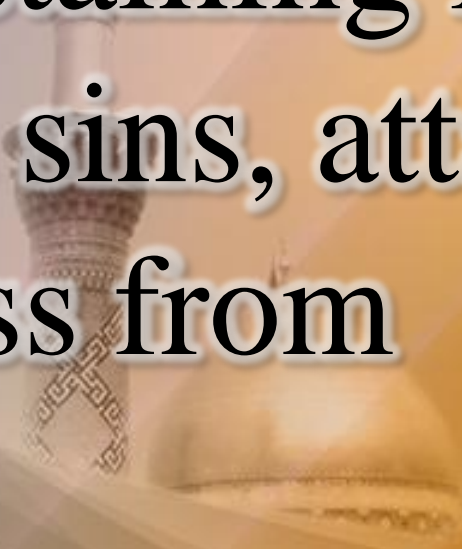


Therefore, they would become
among those that are always
giving charity and aiding those
in need.



In concluding this *khutbah*, as
Muslims that recently
completed the '*ibaadah* of
fasting, let us reflect upon the
virtue of all the righteous deeds
that we had performed this
past *Ramadaan*.

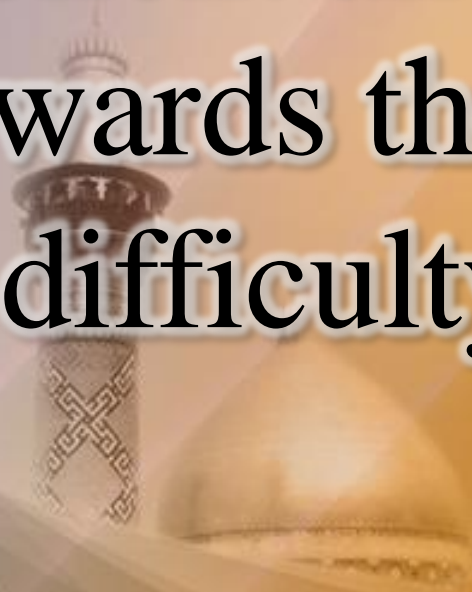
1- Let us preserve the increased
taqwa that we attained
throughout *Ramadaan*, for
successfully abstaining from
disobedience and sins, attaining
forgiveness from



Allah, granted mercy from Allah, and becoming slaves that are always obedient to Allah.

2- Let us continue with the *sunnah* fasting, waking up at night for *'ibaadah*, and

giving *sadaqah*, for they will
groom us into becoming leaders
that are excellent and
compassionate towards the poor
and those in difficulty.



3- Let us continue the virtuous act of aiding others, those in need, and linking *silaaturrahm* among the Muslims.

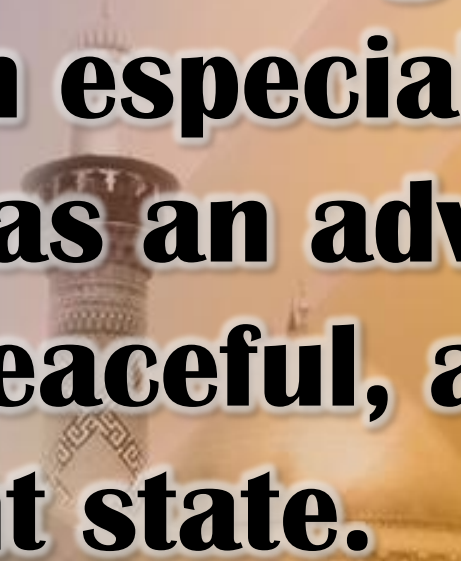


**“As for those who believed
and did righteous deeds, for
them will be the Gardens of
Refuge as accommodation for
what they used to do.”**

(as-Sajdah 32:19)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ
مِنِي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
.إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

A faint, vertical image of a mosque minaret is visible in the background, centered behind the text. The minaret has a tiered structure with a dome at the top. The background also features a gradient of purple and orange colors with some geometric patterns.

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**



protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

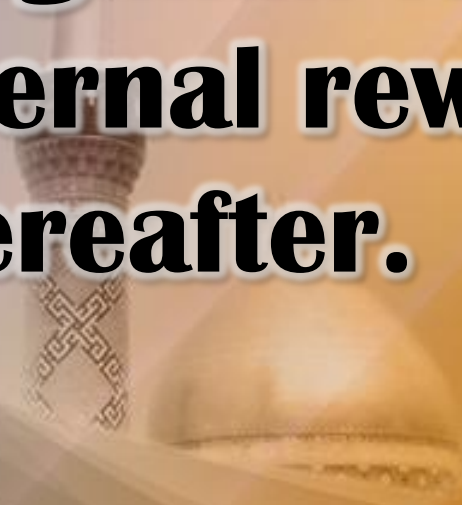


**O Allah, we implore upon you, keep
us steadfast upon the methodology
of *Ahlus Sunnah wal Jamaa'ah*,
and protect us from *'aqeedah* and
practices that are misguided and
deviated such as extreme
Shee'ism, Qaadiyani, and others.**



**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You had
decreed in al-Qur'an. Bless the
lives of those who have fulfilled
their *zakaat* obligation, loving and
caring for the poor and needy.**

**and also those that have given
away and endowed (*waqf*) their
wealth to the Selangor Islamic
Development Trust Fund (*Tabung
Amanah Pembangunan Islam
Selangor*) with eternal rewards
until the Hereafter.**



**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the
poor and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen***





جهاز الامور الإسلامية JABATAN AGAMA ISLAM SELANGOR

**DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR**

**ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR**