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“THE OBJECTIVES OF RAMADAAN”

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JABATAN AGAMA ISLAM SELANGOR



“THE OBJECTIVES OF RAMADAAN”

الْحَمْدُ لِلَّهِ الْقَائِلِ : يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ
كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ ۚ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Friday congregation,

Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions. May Allah *Subhaanahu Wa Ta'aala* bless our lives with *ni'mah* (favours), *tawfeeq* (aid), and *hidaayah* (guidance) that are everlasting, and that we attain success in this world and the Hereafter.

Let us internalize upon the *khutbah* today titled: “**THE OBJECTIVES OF RAMADAAN.**”

¹ al-Baqarah 2:183

² Aal-‘Imraan 3:102



Respected Muslims,

Alhamdulillah, once again we are now experiencing the blessed month of Ramadaan. Our being in this noble month must be greatly thankful for. Gratefulness is not just uttered upon the lips but it must be internalized through our actions. True gratitude will emerge when we truly comprehend Ramadaan and the virtues found within the month. The definition of fasting (*sawm*) linguistically is abstinence from food and drink. From the *Shar'i* perspective, fasting means to refrain oneself from matters that invalidates the fasting, beginning from dawn to sunset, with the intention of fasting.

When Ramadaan arrives, Rasulullah ﷺ was observed to be excited and happy with its arrival. The Companions *RadiyAllaahu 'anhum* would also rejoice. This is because Ramadaan comes with a plethora of virtues and rewards. He ﷺ and the Companions would manifest their joyfulness and gratitude through actions and deeds, which are adherence and obedience in performing obligatory (*fard*) and supererogatory (*sunnah*) deeds throughout this month. In a narration of Rasulullah ﷺ, on the authority of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

إِذَا جَاءَ رَمَضَانُ فَتُحَّتْ أَبْوَابُ الْجَنَّةِ وَغُلِّقَتْ أَبْوَابُ
النَّارِ وَصُفِّدَتِ الشَّيَاطِينُ

“When Ramadaan begins, the gates of Jannah are opened, the gates of Hell are closed, and the devils are chained.”

(*al-Bukhaari and Muslim*)



Hence, it behooves the Muslim *ummah* to do its very best to appreciate the very opportunity bestowed as selected individuals to experience Ramadaan this time around. A Muslim that misses and yearns for the month of Ramadaan will definitely become thankful and happy upon the abundant favors for having been chosen to earn bountiful rewards prepared by Allah *Subhaanahu Wa Ta'aala*. Moreover, each Muslim individuals must embrace it as if this Ramadaan would be his or her last, that it triggers the motivation to worship with utmost *ikhlaas* (sincerity) throughout their body and soul. In the meantime, for those that are heedless, the coming of Ramadaan is truly disturbing, greeted with various excuses to not having to fast. They are reminded to perform *tawbah* (repentance) and strive to fulfill this very obligation for it will be questioned about later on.

Every Muslim that is sincere in celebrating the coming of Ramadaan will strive to purify themselves from the physical and spiritual filth throughout Ramadaan, hence abandoning a dirty heart and misdeeds such as *hasad* (envy), slandering, backbiting, inciting others, hostility towards fellow Muslims, severing the *silaaturrahm* (ties of kinship), not greeting and boycotting one's relatives or colleagues, wasteful when breaking the fast, even deceitful in selling food that are unhygienic, not *halaal* (permissible), fraudulent in scale measurement, and many others, which all must be avoided so that our souls will be trained and spiritually fertile with the *taqwa* of Allah *Subhaanahu Wa Ta'aala*. This is in line with the school of Ramadaan that focuses on warding off and prevent the onslaught of the evil desire that would always seize every opportunity to corrupt mankind with adverse and evil deeds. Ramadaan education encourages us to always perform *muhaasabah* (self-evaluation) upon our shortcomings and



every tribulation that befalls us. Moreover, the school of Ramadaan can develop and increase *sabr* (patience) within every fasting individual with *ikhlaas*.

Dear beloved Friday audience,

Every Muslim must instill sincerity within their intention (*niyyah*) solely to perform the *'ibaadah* (worship) of fasting purely for the sake of Allah *Subhaanahu Wa Ta'aala*. This is because every deed will be judged based upon its intention. The correct *niyyah* purely for the sake of Allah *Subhaanahu Wa Ta'aala* can encourage a person to strive with diligence in reaping the multitudes of rewards in Ramadaan. It is not good at all if the goal and purpose to fast, which is once a year, are channeled directly into the preparation for the celebration of *'Eid al-Fitr* that is still further away, while Ramadaan that is right before the eyes is neglected and ignored. Such tendency must be replaced with practices that will revive the days and nights of Ramadaan, with various righteous deeds that ultimately attains the objective of becoming a true slave having *taqwa*.

In reaping bonuses and rewards from Allah *Subhaanahu Wa Ta'aala* that are priceless and greatly multiplied during Ramadaan, proper care from the physical and mental standpoint are necessary. It is very important for us to maintain a good healthy body to fight off the desire to slumber, excessive eating, and other cravings that could affect the perfection and diminish the rewards of fasting. In addition to that, material and financial preparations are also important so as to increase in our *sadaqah* (charity) and contribute in providing food for *iftar* (breaking the fast) to those in need.



In the *hadeeth* of Zayd bin Khaalid al-Juhani *radiyAllaahu 'anh*,
Rasulullah صلى الله عليه وسلم said:

مَنْ فَطَّرَ صَائِمًا كَانَ لَهُ مِثْلُ أَجْرِهِ غَيْرَ أَنَّهُ لَا يَنْقُصُ مِنْ
أَجْرِ الصَّائِمِ شَيْئًا

“Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person’s), without anything being diminished from the reward of the fasting person.”

(at-Tirmidhi)

Therefore, let us seize this very privilege bestowed by always remaining thankful through sincere deeds and *‘ibaadah*, so that they serve as the foundation for our good deeds throughout our lives. Remember upon the significance of *ikhlaas*, especially pertaining *‘ibaadah* that the Prophet صلى الله عليه وسلم reminded us where some of us would fast but only to gain hunger and thirst, due to their acts and behavior that reduces their reward for fasting. He صلى الله عليه وسلم gave a stern warning in this matter, mentioned in the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, where Rasulallah صلى الله عليه وسلم said:

رُبَّ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الْجُوعُ

“There are people who fast and get nothing from their fast except hunger.”

(an-Nasaa’i and ibn Maajah)

Dearest noble congregation,



To end the *khutbah* today, let us derive several important lessons from this sermon as guidance for all of us, namely:

1. The Muslim *ummah* must have certainty that the '*ibadah*' of fasting in Ramadaan has been ordained upon every Muslim that are *mukallaf* (accountable) and it will be accounted for by Allah *Subhaanahu Wa Ta'aala* in the Hereafter.

2. The Muslim *ummah* must strive to perform '*ibadah*' of high quality throughout Ramadaan, hence attaining the objective in becoming slaves of Allah having *taqwa*.

3. The Muslim *ummah* must strive its level best to perform the '*ibadah*' of fasting that has been prescribed, whether the external or internal fasting, so as to attain the best rewards from Allah *Subhaanahu Wa Ta'aala*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ
الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ^ط وَمَن كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ^ط يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْكُم
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾



“The month of Ramadaan [is that] in which was revealed the Qur’an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”

(Soorah al-Baqarah 2:185)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ،
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَآيَايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْرِ شَاهِ اِبْنِ
السُّلْطَانَ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous



Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْنَا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.