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***“THE ETIQUETTE OF VISITATION
WHILE FASTING”***

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“THE ETIQUETTE OF VISITATION WHILE FASTING”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا ﴿٧١﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

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

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

Dear blessed Muslims,

Let us strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala*, which is by abiding all of His Commands and avoiding all of His prohibitions, so that we will attain the pleasure and blessings of Allah *Subhaanahu Wa Ta'aala* in this world and the Hereafter.

¹ al-Ahzaab 33:71

² Aal 'Imraan 3:102



The *khutbah* today is titled **"THE ETIQUETTE OF VISITATION WHILE FASTING."**

Dear blessed Muslims,

Alhamdulillah, we are still celebrating *'Eid al-Fitr* in the month of Shawwaal, the month where it is from the *sunnah* for us to fast six days, generally known as *Puasa Enam* (the six days of fasting). Perhaps, there are those among us that have already completed their six days of fasting, hence we congratulate them. While, those that have yet to complete their fasting, the opportunity to complete the *sunnah* (voluntary) fasting of Shawwaal is still wide open, up until the arrival of the month of Dhul Qa'dah. Its virtues are known to us, based on the *hadeeth* of Thawbaan *radiyAllaahu 'anh*, where Rasulullah ﷺ said:

صِيَامُ شَهْرٍ بِعَشْرَةِ أَشْهُرٍ وَسِتَّةِ أَيَّامٍ بَعْدَهُنَّ بِشَهْرَيْنِ
فَذَلِكَ تَمَامُ سَنَةٍ

"Fasting for a month [in Ramadaan] is like fasting ten months, and fasting six days [of Shawwaal] is like fasting for two months. That is like fasting a full year."

(*ad-Daarimi*)

Dearest Friday congregants,

Allah *Subhaanahu Wa Ta'aala* has provided ample opportunity in our lives to reap tremendous rewards through the *'ibaadah* (worship) of fasting. After completing the obligatory fasting of Ramadaan, we are highly



recommended to fast the six days of Shawwaal, and few other types of *sunnah* fasting. Among them;

First: The fasting of the day of 'Arafah on 9th Dhul Hijjah, which is specifically for those that are not performing the *'ibaadah* of hajj.

Second: The fasting of the day of Tasoo'a, which is the 9th of Muharram.

Third: The fasting of the day of 'Ashoora, which is the 10th of Muharram.

Fourth: Fasting on Mondays and Thursdays all year round.

Fifth: The fasting of *al-Ayyaam al-Beed* (البيض) or the White Days, which are the 13th, 14th, and 15th of every Islamic month.

Sixth: The forbidden months (أشهر الحرم) which are fasting in the months of Rajab, Dhul Qa'dah, Dhul Hijjah, and Muharram.

Seventh: Fasting in the month of Sha'baan.

Eighth: Fasting on the days of *as-Sood* (السود), which are the 28th, 29th, and 30th of every month.

The question may arise, how can we complete our *sunnah* fasting while fulfilling banquet invitations such as *'Eid* celebration, *waleemah* (wedding feast), feast gatherings, and others. What should we do?

Dear blessed Muslims,

Indeed, the practice of visiting one another or responding to banquet invitations including *'Eid al-Fitr* open house is a noble practice especially if



it provides the very opportunity for us to get to know each other, foster *silaaturrahm* (ties of kinship), seek forgiveness and forgive each other, meeting relatives, thus strengthening the friendship. According to ibn 'Umar *radiyAllaahu 'anhuma*, when a Companion of Rasulullah ﷺ receives an invitation to a banquet, he will fulfill that invitation even though he is performing his *sunnah* fasting. This is based on the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, where Rasulullah ﷺ said:

إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ وَإِنْ كَانَ
مُفْطِرًا فَلْيَطْعَمْ

“When one of you is invited [to a meal] he must accept. If he is fasting he should invoke Allah’s blessings [on the host] and if he is not fasting he should eat.”

(Muslim)

This indicates that every invitation to a function cannot be taken lightly, where it becomes an offense if one deliberately does not fulfill it, without a legitimate excuse. For those that are performing their *sunnah* fasting, it is permissible to break the fast. Furthermore, it is even encouraged to break the fast if the host is seen as upset or offended if we do not take even a small bite from the food served.

The same goes out to the host who invites guests and entertains guests while he himself is doing his *sunnah* fasting. If the guests are seen as reluctant from eating the food served without the host eating along, then out of respect for the guests, it is much preferred for the host to break his fast and eat together with his guests, rather than continuing his fast.



Such scenario took place when Rasulullah ﷺ visited Umm Haani radiyAllaahu ‘anha at her house, where she served him with a drink. After he ﷺ drank it, he passed it to Umm Haani who drank the remaining of it. Umm Haani then said:

إِنِّي أَذْنَبْتُ فَاسْتَغْفِرْ لِي. فَقَالَ: وَمَا ذَلِكَ؟ قَالَتْ: كُنْتُ
صَائِمَةً فَأَفْطَرْتُ. فَقَالَ: أَمِنْ قَضَاءٍ كُنْتَ تَقْضِيهِ؟ قَالَتْ:
لَا، قَالَ: فَلَا يَضُرُّكَ.

***“I have indeed sinned, so seek forgiveness for me.” He ﷺ said:
“What is that?” I said: “I was fasting, then I broke the fast.” He said:
“Were you performing a fast that you had to make up?” I said: “No.”
He said: “Then it is no harm for you.”***

(at-Tirmidhi)

In a narration of Abu Sa‘eed al-Khudri radiyAllaahu ‘anh, he said, “I prepared food for Rasulullah ﷺ, so he and his Companions came. When food was served, a man from one tribe said, “Verily, I am fasting.” So Rasulullah ﷺ said:

دَعَاكُمْ أَحْوَكُمْ وَتَكَلَّفَ لَكُمْ، ثُمَّ قَالَ لَهُ أَفْطِرٌ وَصُمْ
مَكَانَهُ يَوْمًا إِنْ شِئْتَ

***“Your brother has invited you and make this effort for you.” He
ﷺ then continued: “Break your fast and make it up later if you wish.”***

(al-Bayhaqi)



According to the book *Mughni al-Muhtaj*, if the host is not offended when his guests are doing their *sunnah* fasting, then it is better for the guests to continue their fast. If he breaks the fast, he will not obtain the reward for the fasting that he did. It is totally a different matter when the host is fasting and then breaks his fast just to accompany his guests eating, then his fasting will be rewarded even though he did not complete his fasting. According to the scholars, one that does not continue in his *sunnah* fasting without valid reasoning, the ruling is *makrooh* (detestable). This is based on the apparent meaning of verse 33 of soorah Muhammad:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا

أَعْمَالَكُمْ ﴿٣٣﴾

“O you who have believed, obey Allah and obey the Messenger and do not invalidate your deeds.”

Similarly according to the Shaafi'i *madhhab* (school of thought) that one who does not continue with his *sunnah* fasting, whether being prevented or not, then it is not *waajib* (obligatory) upon him to make *qadaa'* (make up) for that fast. Furthermore, the *hukm* (ruling) of making *qadaa'* is only *sunnah* (voluntary). However, if one attends a banquet while he is performing the obligatory fasting such as the *qadaa'* fasting or *nadhr* (vow), then it becomes *haraam* (unlawful) upon him to break his fast. Suffice for him to attend the banquet and supplicate for *barakah* (blessings) and forgiveness upon the host and guests present.

Respected brothers,



To end the *khutbah* today, let us altogether ponder upon the following recommendations:

1. The Muslims must fulfill invitations from their brethren without any excuses, even though he is performing *sunnah* fasting.
2. The Muslim *ummah* must break their *sunnah* fasting if there is a need, in preserving affection upon those that invited them.
3. For the Muslims that are fasting their *qadaa'* or *nadhr*, it becomes *haraam* upon them to break their fast, solely for the happiness of those that invited them.
4. The Muslims that truly believe and perform righteous deeds (*'amal saalih*) will attain great rewards from Allah, namely entering Paradise.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

“And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.”

(an-Nisaa' 4:124)



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 وَإِيَّايَ
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. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ



الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاطُونَ، تَعَكُّوْا اَمِيْرَ شَاهِ ابْنِ
السُّلْطَانِ شَرْفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِّ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ 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).

Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.



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

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ 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.