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Title:

***“FASTING INCREASES THE TAQWA OF
THE MUSLIM UMMAH”***

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JABATAN AGAMA ISLAM SELANGOR



“FASTING INCREASES THE TAQWA OF THE MUSLIM UMMAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ: يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اَللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ 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 altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all of His prohibitions so that we will be among those attaining blissfulness in this world and the Hereafter.

¹ al-Baqarah 2:183.

² Aal 'Imraan 3:102.



Today's *khutbah* is titled **"FASTING INCREASES THE TAQWA OF THE MUSLIM UMMAH."**

Dear blessed Muslims,

Verily, the concept of fasting is not merely refraining from eating and drinking, as well as actions that would invalidate it, but it necessitates guarding the senses such as the eyes, ears, and tongue, as well as bodily limbs from committing deeds that can lead to sinning and disobedience.

Abu Hurayrah *radiyAllaahu 'anh* reported: Rasulullah صلى الله عليه وسلم said:

إِنَّ الصِّيَامَ لَيْسَ مِنَ الْأَكْلِ وَالشُّرْبِ فَقَطُ إِنَّمَا
الصِّيَامُ مِنَ اللُّغُوِّ وَالرَّفَثِ فَإِنْ سَابَّكَ أَحَدٌ أَوْ جَهَلَ عَلَيْكَ
فَقُلْ إِنِّي صَائِمٌ

"Verily, fasting is not only abstaining from eating and drinking. Rather, fasting is abstaining from vanity and obscenity. If someone abuses you or acts foolish against you, then say: 'Indeed, I am fasting.'"

(ibn Hibbaan)

Befitting with this holy month, there should not be any Muslims that purposely do not fast without any legitimate reason, for aside from sinning, that fasting that was missed out cannot be made up even if one fasts his entire life. In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah

صلى الله عليه وسلم said:



“Whoever breaks the fast during Ramadaan without an allowance or illness, then if he fasted for all time, his fasting would not make up for it.”

(at-Tirmidhi)

Therefore, let us internalize our fasting with full diligence so that the aid from Allah *Subhaanahu Wa Ta’aala* will come, where fasting acts a shield, in addition to other virtues that are innumerable.

Dear blessed Muslims,

The Muslim *ummah* must seize this golden opportunity to indulge in *‘ibaadah* (worship) throughout the month of Ramadaan, so as to reach the level of *taqwa* by performing;

First: The *Taraweeh* Supererogatory Prayer

The *sunnah* prayer of *taraweeh* is legislated only in the month of Ramadaan. It not only offers tremendous reward but also grants *barakah* (blessings) including forgiveness of sins. In the *hadeeth* of Abu Hurayrah *radiallāhu ‘anh*, Rasulullah ﷺ said:

مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ

ذَنْبِهِ

“Whoever prays during the night in Ramadaan out of sincere faith and seeking its reward from Allah, will have all of his previous sins forgiven.”

(al-Bukhaari and Muslim)



The word قَامَ in this *hadeeth* refers to standing, meaning performing *salaah* (prayer), which also include other forms of *‘ibadah* such as engaging in *dhikr* (remembrance of Allah), recitation of al-Qur’an, *i’tikaf* (seclusion) in the masjid, and others. While, the phrase “previous sins will be forgiven” refers to minor sins only, for the major sins can only be forgiven through *tawbah* (repentance) and resoluteness in not repeating them again.

This indicates that fasting and the *taraweeh* prayer are two essential deeds during the month of Ramadaan. What a tremendous loss if we are not prepared to spare some time for 20 *raka’ah* of *taraweeh* prayer as performed in Masjid al-Haraam in Makkah and Masjid an-Nabawi in Madeenah. The *taraweeh* prayer can only be performed in Ramadaan, it is not to be done in other months. The Companions of Rasulullah and the *saaliheen* (righteous) of the past would be in tears when they parted with the month of Ramadaan, fearing that they may not be able to experience Ramadaan of the following year, due to the health and age factor.

Two: Spending One’s Wealth

Ramadaan is a very special period for those that give *infaaq* (charity) from their wealth. *Infaaq* that is *waajib* (obligatory) would be *zakaat al-fitr*, while the *sunnah* (recommended) ones are giving charity and *waqf* (endowment). Regarding the obligation of giving *zakaat al-fitr*, it is as mentioned in the *hadeeth* of ibn ‘Abbaas *radiallahu ‘anhuma*, whom stated:



فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ
اللُّغُوِّ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ

“The Messenger of Allah (ﷺ) enjoined zakaat al-fitr as a purification for the fasting person from idle talk and obscenities, and to feed the poor.”

(Abu Dawood and ibn Maajah)

Giving charity by providing *iftaar* to those breaking their fast is promised with great rewards. While, stinginess and miserliness are among the traits that will destroy our inner selves. Allah *Subhaanahu Wa Ta'aala* mentions in verse 9 of Soorah al-Hashr:

...وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

“...And whoever is protected from the stinginess of his soul - it is those who will be the successful.”

Third: Recitation of al-Qur'an

Al-Qur'an was sent down in the month of Ramadaan and its recitation is *'ibaadah*. Al-Qur'an provides fundamental laws for the Muslims. Its recitation is *'ibaadah*, to ponder and learn about its teachings are also *'ibaadah*, and adhering to its teachings is *waajib*. Allah *Subhaanahu Wa Ta'aala* will grant *shafaa'ah* (intercession) which is goodness, *rahmah* (mercy), and forgiveness upon those that recites al-Qur'an. In the *hadeeth* of Abu Umaamah al-Baahili *radiyAllaahu 'anh*, Rasulullah ﷺ said:



اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

“Recite the Qur’an, for it will come as an intercessor for its reciters on the Day of Resurrection.”

(Muslim)

Moreover, if we are able to recite it rigorously during Ramadaan whether in the masjid or with the family at home, not only will we attain the *shafaa’ah* but we will be able to educate our family members in becoming closer with al-Qur’an.

Fourth: Increasing Our Supplication

Whichever righteous deeds that we indulge in, let us not at all forget to make *du’aa* (supplication). This is because supplications in the month of Ramadaan will be accepted by Allah *Subhaanahu Wa Ta’aala*, especially at the time of breaking the fast. In the *hadeeth* of ‘Abdullah bin ‘Amr *radiyAllaahu ‘anhuma*, Rasulullah ﷺ said:

إِنَّ لِلصَّائِمِ عِنْدَ فِطْرِهِ لَدَعْوَةً مَا تُرَدُّ

“When the fasting person breaks his fast, his supplication is not turned back.”

(ibn Maajah)

According to ‘A’ishah *radiyAllaahu ‘anha*, Rasulullah ﷺ had taught her to supplicate;

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي



“O Allah, You are Most Forgiving, and You love forgiveness; so forgive me.”

(Ahmad, ibn Maajah and at-Tirmidhi)

Dear blessed Muslims,

Ramadaan fasting has many *hikmah* (wisdom), among them is to overcome the *nafs* (desire) and defeat the *shahwah* (lustful desire) whether on eating and drinking or other matters. Fasting also purifies the heart from the filth of sins and prepares one to become a person of *taqwa*. Similarly, fasting trains one to become patient, fulfilling his or her promise, and have compassion upon others. For the hungry person will consciously remain cognizant of the hunger endured by others. May we be bestowed with compassion and remain ever ready to assist those that are truly in need. Fasting also softens the heart, and the soft heart will taste the pleasure of beseeching and remembering Allah *Subhaanahu Wa Ta'aala*.

Hence, let us deeply internalize upon our fasting with great diligence so that the help of Allah will come, where fasting serves as a shield, and other virtues that are countless. It is greatly recommended that we strive to increase our knowledge and become well-informed of the common issues regarding the *'ibaadah* of fasting, so that our fasting will be accepted by Allah *Subhaanahu Wa Ta'aala*.

Blessed Muslims,

To end the sermon today, let us reflect upon the following suggestions:

1. The Muslim *ummah* must have certainty that fasting in the month of Ramadaan is an ordainment that is *waajib* upon every Muslim.



2. The Muslim *ummah* must be well-versed regarding the rulings pertaining to issues in fasting, so that their fasting adheres to the *Shara'*.

3. The Muslim *ummah* must remain *istiqamah* (steadfast) while performing *'ibaadah* throughout Ramadaan, with fasting during the day and supererogatory *'ibaadah* during the night, so as to attain the *barakah* of this blessed month.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

“And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”

(al-Baqarah 2:186)

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. اَللَّهُمَّ 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﴾
اَللَّهُمَّ 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 بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهُدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِيُؤَيِّدَ عَهْدَ سَلَاطُونِ، تَعَاوَنَ أَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ 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، اِدْفَعْ 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 الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.