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Title:

***“FASTING IS NOT MERE ABSTAINING
FROM HUNGER AND THIRST”***

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“FASTING IS NOT MERE ABSTAINING FROM HUNGER AND THIRST”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى الْإِيلِ وَلَا تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ ءَايَاتِهِ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ. اللَّهُمَّ 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 تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I humbly implore all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving

¹ al-Baqarah 2:187

² Aal 'Imraan 3:102



out all of His prohibitions. Let us give full undivided attention to the sermon that is being delivered. Do not talk and do not fiddle around with the mobile phone. May this *khutbah* benefit all of us.

On this very noble day, I will be expounding on *khutbah* titled: **"FASTING IS NOT MERE ABSTAINING FROM HUNGER AND THIRST."**

Dear beloved audience,

The *'ibaadah* (act of worship) of fasting that we are currently undertaking is from among the five pillars of Islam, where it is *waajib* (obligatory) upon every Muslim to fast, save for those having valid excuse (allowed by the *Shara'*).

In addition, we must know the rulings regarding fasting, such as having the *niyyah* (intention) on the night before and refraining from eating and drinking during the day in Ramadaan, as Allah *Subhaanahu Wa Ta'aala* mentions in verse 187 of soorah al-Baqarah that was recited at the beginning of the *khutbah*:

"... And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous."

We must know about matters that invalidate the fasting such as intentionally inserting anything into the cavities of the body, namely the mouth, nose, ears, anus, and sexual organ.



During the daytime in Ramadaan, it is forbidden to have marital relations on purpose, and it is *waajib* upon the husband to fulfill the *kaffarah* (expiation) and perform *qadaa'* (make up) for that day. There is no *kaffarah* upon the wife except for *qadaa'*.

The *hikmah* (wisdom) regarding this matter is that it is to test our *imaan* (faith). How honest are we with regard to the *'ibaadah* of fasting and the extent of our *yaqeen* (certainty) in believing that Allah *Subhaanahu Wa Ta'aala* truly sees everything that we do. For example, if a person that is not fasting consumes food in secret but claims to be fasting, then no one knows the actual truth except Allah *Subhaanahu Wa Ta'aala* Alone.

It is clear to us that this fasting month is akin to a *madrasah*, providing *tarbiyyah* (education) and training so that we become trustworthy, honest, having integrity, and responsible in undertaking the task as slaves of Allah *Subhaanahu Wa Ta'aala*. May these traits remain as constant practice in our lives, not only in Ramadaan.

Beloved Friday audience,

For women that are having major *hadath* (ritual impurity) such as *hayd* (menses) and *nifaas* (post-partum bleeding), they are prohibited from fasting and those missed days are to be made up outside of Ramadaan. Islam provides concession for several group of people to break their fast or exemption from fasting. However, it is *waajib* to make up for those missed days at other times, such as a sick person whose condition will only get worse if he or she fasts, or those that are travelling and began their journey prior to sunrise, where the distance of their *safar* (travel) is more than two *marhalah*. This is as Allah *Subhaanahu Wa Ta'aala* mentions in verse 184 of soorah al-Baqarah:

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ
أَيَّامٍ أُخَرَ

“[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]...”

While, for the elderly and those suffering from illnesses that are incurable (having no hope for recovery), where both are unable to fast, then they are allowed to break their fast and fulfill their *fidyah* (penalty) of 1 *mudd* of rice per missed day and it is not *waajib* to perform *qadaa'*. This is based on what Allah *Subhaanahu Wa Ta'aala* mentions in verse 184 of soorah al-Baqarah:

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

“And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day].”

Respected Friday congregants,

The *hikmah* of fasting, among others, is for us to avoid from uttering speech that are evil, obscene, vulgar, such as backbiting, insulting, slandering, reviling, envy, and its like upon others. And do not resort to ignorance, which is to commit actions of the ignorants such as loud screaming, yelling, howling, and others.

When provoked into quarrel or argument, or even getting insulted, then just say “I am fasting.” This is as in the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, where Rasulullah ﷺ said:



“Fast is a shield; when one of you is fasting, he should neither behave in an obscene manner nor foolishly. If a man fights or abuses him, he should say: “I am fasting, I am fasting.””

(al-Bukhaari)

Dear blessed Friday congregation,

Fasting that can protect its doer from committing sins while in *dunya*, will definitely shield its doer from the punishment of Hell in the Hereafter, as mentioned in the *hadeeth* of ‘A’ishah *radiyAllaahu ‘anha*, where Rasulullah ﷺ said:

الصِّيَامُ جُنَّةٌ مِنَ النَّارِ.

“Fasting is a shield from the Hellfire.”

(Ahmad)

The *‘ibaadah* of fasting that fails to prevent a person from committing disobedience, surrendering to the *nafs* (desire), frequenting places for immoral activities, backbiting, fraudulent, lying, gambling, and others, will not be able to protect its doer from the punishment of Allah *Subhaanahu Wa Ta’aala* in the Hereafter.

Therefore, such person did not gain any reward from his fasting except for hunger and thirst. The night *‘ibaadah* pursued such as *taraweeh* prayer, only becomes *sahar* (being awake at night). This is based on the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, where Rasulullah ﷺ said:

“There are people who fast and get nothing from their fast except hunger, and there are those who pray and get nothing from their prayer but wakefulness.”



(ibn Maajah)

Blessed audience,

Fasting is not merely abstaining from hunger and thirst. Moreover, it is *waajib* for us to avoid all forms of disobedience, whether hidden or apparent, so as to become individuals having virtuous *akhlaaq* (character) and noble soul. Disobedience that is apparent is committed by seven faculties, namely the eyes, ears, tongue, stomach, sexual organs, hands, and feet.

While, disobedience that is hidden refers to all reprehensible traits coming out from the heart, such as envy, anger, love for wealth, worldliness, splendour, *takabbur* (arrogance), *ujub* (vanity), *sum'ah* (likes to be heard by others), *riyaa'* (pride) and other vile traits.

All those faculties will be questioned by Allah *Subhaanahu Wa Ta'aala* in the Hereafter. Allah mentions in verse 36 of soorah al-Israa':

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

“Indeed, the hearing, the sight and the heart - about all those [one] will be questioned.”

Let us fulfill the *'ibaadah* of fasting and perform *salaah* (prayer) in reviving the nights with complete *imaan* unto Allah *Subhaanahu Wa Ta'aala*, sincerely hoping for rewards and forgiveness from Him.

Dear blessed Muslims,

To end the *khutbah* today, let us altogether take the following lessons:

1. The Muslim *ummah* must perform the *'ibaadah* of fasting in accordance with the *Sharee'ah* for it is an obligation.



2. Every Muslim must avoid the forbidden matters including hidden and apparent acts of disobedience.
3. Fasting is the shield that can save its doer from the punishment of Hellfire in the Hereafter.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَأَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."

(Soorah al-Baqarah 2:183)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ 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.

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 الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطِينِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ

الحج ابن المرحوم سُلْطَانِ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَجِّ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهُدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونِ، تَعَكُّوْا اَمِيْرَ شَاهِ ابْنِ
السُّلْطَانِ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَجِّ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوظَّفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ، وَدَرْكِ الشَّقَاءِ وَسُوْءِ
الْقَضَاءِ وَشَمَاتَةِ الْاَعْدَاءِ. اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ،
وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect us from calamity and disaster, from massive flood and extreme heat. O Allah! You are our One and Only Savior, we humbly beg You to save Masjid al-Aqsa in Palestine.

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِ أَعْدَائِنَا، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.
اللَّهُمَّ بَدِّدْ شَمْلَهُمْ، وَفَرِّقْ جَمْعَهُمْ وَشَتِّتْ كَلِمَتَهُمْ، وَزَلِّزْ
أَقْدَامَهُمْ، وَسَلِّطْ عَلَيْهِمْ كَلْبًا مِنْ كِلَابِكَ، يَا قَهَّارُ، يَا جَبَّارُ،
يَا مُنْتَقِمُ، يَا اللَّهُ. اللَّهُمَّ يَا مُنْزِلَ الْكِتَابِ وَيَا مُجْرِيَ السَّحَابِ
وَيَا هَازِمَ الْأَحْزَابِ، إِهْزِمِ أَعْدَاءَ الْمُسْلِمِينَ، إِهْزِمْهُمْ، إِهْزِمْهُمْ،
وَأَنْصِرِ الْمُسْلِمِينَ عَلَيْهِمْ.

O Allah! 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
وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
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 ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.