



جباةن اءاماء اسلام سلانءور
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***FASTING IS NOT
MERE ABSTAINING
FROM HUNGER
AND THIRST***



#bahagianpengurusanmasjid
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 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 a *khutbah* titled

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



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 *kaffaarah* (expiation) and perform *qadaa'* (make up) for that

day. There is no *kaffaarah* 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.**

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:

“[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:

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

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)

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:**

***“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
said:

صَلَّى اللَّهُ
عَلَيْهِمْ
وَبَارَكُ فِيهِمْ

“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)

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':

***“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.

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.

“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)



**THE SECOND
KHUTBAH**




**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.**



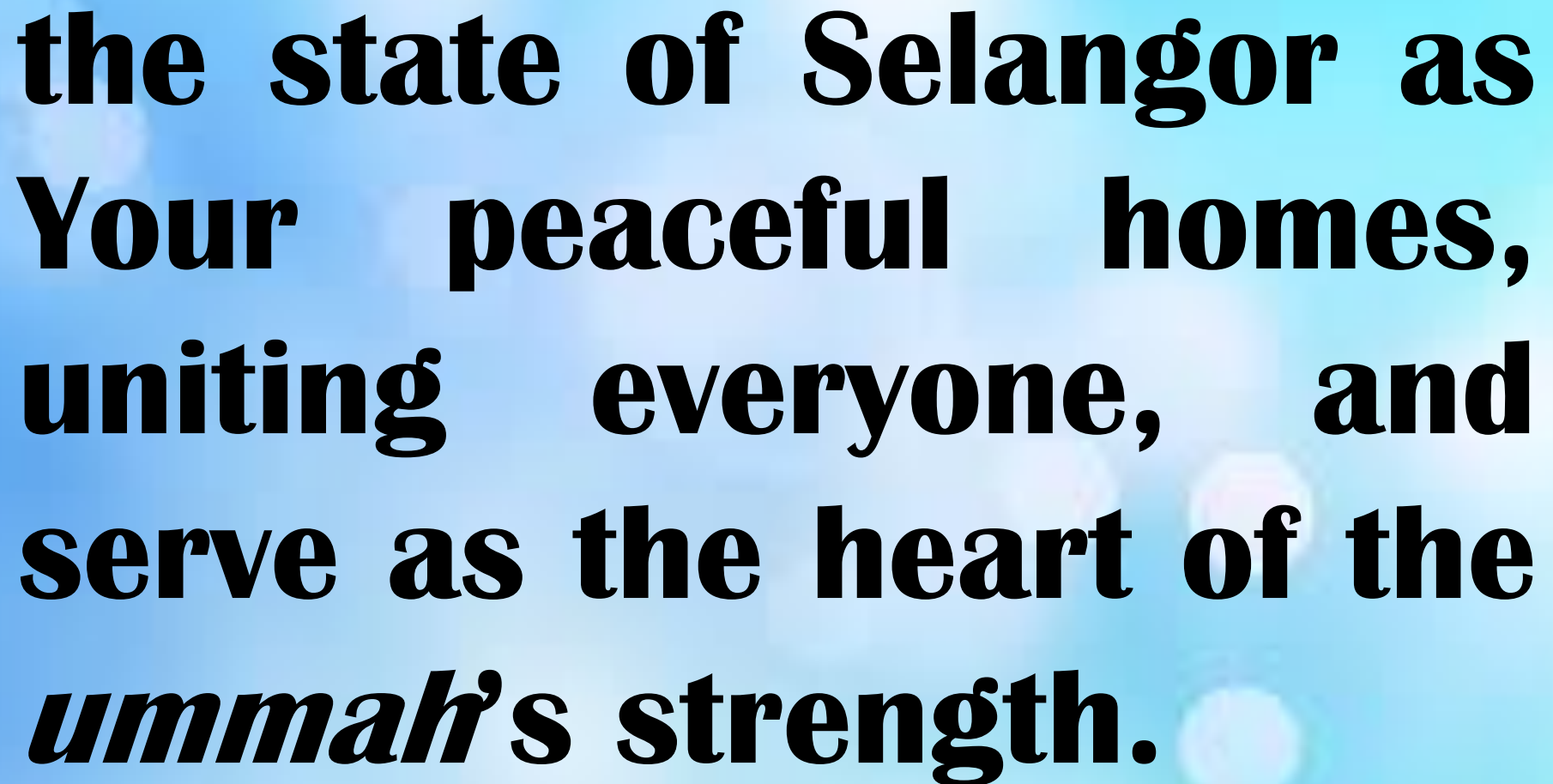
O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

