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***Title:***

***“FASTING: ‘IBAADAH THAT BUILDS THE  
SOUL AND CIVILIZATION”***

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## “FASTING: ‘IBAADAH THAT BUILDS THE SOUL AND CIVILIZATION”

الْحَمْدُ لِلَّهِ الْقَائِلِ : يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾<sup>1</sup>

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﴾<sup>2</sup>

Dear blessed Muslims,

I humbly implore for all of us to strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abstaining from all of His prohibitions. May we be bestowed with blissfulness and success in this world and the Hereafter. Dearest congregation

<sup>1</sup> al-Baqarah 2:183

<sup>2</sup> Aal 'Imraan 3:102.

is reminded to not fiddle with the cellular phone while the *khutbah* is being delivered.

On this glorious day, I will expound on a *khutbah* titled **"FASTING: 'IBAADAH THAT BUILDS THE SOUL AND CIVILIZATION.'"**

**Dear blessed Friday audience,**

*Alhamdulillah*, we thank Allah *Subhaanahu Wa Ta'aala* for we have been given the very opportunity to experience the coming of Ramadaan al-Mubaarak, a month that is full of *barakah* (blessings) and forgiveness. With full servitude, we are obligated to perform the *'ibaadah* (worship) of fasting that has been legislated upon all Muslims, as Allah *Subhaanahu Wa Ta'aala* mentions in verse 183 of Soorah al-Baqarah that was recited during the early part of the *khutbah*:

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

Notice how Allah *Subhaanahu Wa Ta'aala* mentioned that fasting was also legislated upon the previous *ummah*, where their fasting was way more challenging and difficult compared to what has been prescribed upon the *ummah* of Prophet Muhammad ﷺ. This indicated that the *'ibaadah* of fasting is not something foreign within the *Sharee'ah* of Allah *Subhaanahu Wa Ta'aala*, but it has been the practice of the previous nations as a path towards *taqwa*. Hence, what is the actual purpose for fasting? The answer is crystal clear within that verse, that 'you become righteous.'

It is this *taqwa* that becomes the measure of one's success in the month of Ramadaan. It is not only refraining oneself from eating and drinking, but

also from all matters that can reduce the reward of fasting such as lying, slandering, disobedience through the eyes and ears, and heedlessness from the remembrance of Allah *Subhaanahu Wa Ta'aala*. If only the stomach that is fasting, but the heart remains negligent, the tongue spews out slander, and the eyes wildly feasting on the *haraam* (forbidden), then do we truly comprehend the *maqaasid* (higher objectives) behind the *'ibaadah* of fasting undertaken?

### **Beloved Friday audience,**

Fasting is an *'ibaadah* that is filled with *ikhlaas* (sincerity), a form of devotion that is only known between Allah *Subhaanahu Wa Ta'aala* and His servants. It is different than *salaah* (prayer) that is visible to the eyes, the truth is that the *'ibaadah* of fasting is hidden from human eyesight. Nobody knows, no one sees the true reality of one that is fasting, except for the doer himself or herself and Allah The All-Knowing. Here lies the privilege of fasting.

Traversing through its history, it is generally known that Ramadaan fasting was legislated in the month of Sha'baan in the second Hijri year, just one month shy from the arrival of Ramadaan.

Prior to the command that obligated fasting, the Muslim *ummah* were given leeway whether they prefer to fast or compensating it with *fidyah* (fine), which is providing food to the poor. However, this concession ended when Allah *Subhaanahu Wa Ta'aala* revealed the command that clearly obligated fasting for an entire month in Ramadaan.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 185 of Soorah al-Baqarah:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

**“So whoever sights [the new moon of] the month, let him fast it...”**

**Respected audience,**

According to ibn Katheer in his *tafseer*, Prophet Adam ‘*Alayhissalaam* would fast three days every month throughout the year. Other narrations indicated that Prophet Adam ‘*Alayhissalaam* also fasted on every 10<sup>th</sup> of Muharram as a sign of gratitude to Allah *Subhaanahu Wa Ta’aala* for decreeing that he met his wife, Hawwa’, in ‘Arafah.

Prophet Nooh ‘*Alayhissalaam* also fasted three days every month throughout the year, especially when his ship sailed for six months in wading through the major flood. Furthermore, the Nasraani (Christians) were also obligated to fast for 50 days, but they later altered that ruling according to their whimsical desire.

Next, during the time of Prophet Moosa ‘*Alayhissalaam*, he would fast for 40 days and 40 nights in preparing to receive the *wahy* (revelation) from Allah *Subhaanahu Wa Ta’aala* at Mount Sinai.

Prophet Dawood ‘*Alayhissalaam* would fast alternating days, where he would fast for one day and not fast the day after, that Rasulullah ﷺ himself acknowledged this practice as the best form of fasting.

During the era of *Jaahiliyyah* (Ignorance) Arabian society, they were already acquainted with the *‘ibaadah* of fasting prior to the coming of Islam. Sayyidatina ‘A’ishah *radiyAllaahu ‘anha* narrated that the Quraysh pagans

were used to fast on the day of 'Ashoora. Rasulullah ﷺ also practiced this fasting, until came the commandment to fast in Ramadaan which is more important and perfect. Sayyidatina 'A'ishah *radiyAllaahu 'anha* stated:

***“During the Pre-Islamic Period of ignorance the Quraysh used to observe fasting on the day of ‘Ashooraa’, and the Prophet (ﷺ) himself used to observe fasting on it too. But when he came to Madeenah, he fasted on that day and ordered the Muslims to fast on it. When Ramadaan was decreed, fasting in Ramadaan became an obligation, and fasting on ‘Ashooraa’ was omitted, and who ever wished to fast (on it) did so, and whoever did not wish to fast on it, did not fast.”***

(al-Bukhaari)

**Dear beloved Friday audience,**

Pondering upon the history of fasting by the previous nations, there is wisdom hidden that nurtures patience and gratitude. Therefore, let us contemplate five great *hikmah* (wisdom) within the *‘ibaadah* of fasting.

First, fasting teaches the heart to always remain grateful. At a time when the stomach is starving and the throat is thirsty, only then we realize the greatness of the favors that Allah *Subhaanahu Wa Ta'aala* had bestowed all these while. Feeling satiated, having strength, and the freshness that we experience everyday are not matters that are to be taken for granted.

Second, fasting serves as fortress against disobedience, meaning to refrain the heart and limbs from matters that incurs the wrath of Allah *Subhaanahu Wa Ta'aala*. This is what is referred to as “special fasting” by Imaam al-Ghazzaali that it is not merely to resist from hunger, thirst, and

*shahwah* (lust) but it also includes safeguarding the hearing, eyesight, speech, as well as all body parts from committing things that are *makrooh* (detestable), sinful, and disobedience.

Narrated Abu Hurayrah *radiallahu 'anh*, Rasulullah ﷺ said:

***“Fasting is a shield. So, the person observing fasting should neither behave in an obscene manner or foolishly. If a man fights or abuses him, he should say: ‘I am fasting, I am fasting.’”***

(*al-Bukhaari*)

Third, fasting instills empathy towards those living in poverty. While we are suppressing our hunger, we are actually tasting a little bit of the suffering of the underprivileged.

Fourth, fasting becomes the cause for the expiation of sins. As in the *hadeeth* of Abu Hurayrah *radiallahu 'anh*, where Rasulullah ﷺ said:

الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى  
رَمَضَانَ، مُكْفِرَاتٌ مَا بَيْنَهُنَّ إِذَا اجْتَنَبَ الْكَبَائِرَ

***“The five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadaan to Ramadaan are expiations for the (sins) committed in between (their intervals) provided one shuns the major sins.”***

(*Muslim*)

Fifth, fasting can suppress the *shahwah*. For those unable to get married, Rasulullah ﷺ advocated fasting as a way to relieve sexual desire.

In the narration of Alqamah *radiallahu 'anh*, Rasulullah ﷺ said:

***“O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty, and whoever is not able to marry, should fast, as fasting diminishes his sexual desire.”***

(*al-Bukhaari*)

### **Beloved Friday congregation,**

To end the *khutbah* today, let us derive several lessons as guidelines in wading through the month of Ramadaan that is to come:

1. The Muslim *ummah* must understand that fasting is not merely suppressing hunger and thirst, but necessitates protecting the hearing, eyesight, speech, and all body parts from committing things that are *makrooh*, sinful, and transgressing.

2. The Muslim *ummah* must realize that the legislation of fasting for the previous nations were far more difficult and challenging as compared to the fasting decreed upon us as the *ummah* of Prophet Muhammad ﷺ.

3. The Muslim *ummah* must seize the golden opportunity in Ramadaan by benefitting from all of its virtues through righteous deeds that are done with consistency and earnestness.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ





وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ  
بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

***“For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgment] all together. Indeed, Allah is over all things competent.”***

*(Soorah al-Baqarah 2:148)*

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.

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 أَصْلِحْ أُمَّةَ الْمُسْلِمِينَ وَوَلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ  
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ  
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ  
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا  
الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ  
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ  
الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونِ، تَعَكُّوْ أَمِيرِ شَاهِ ابْنِ  
السُّلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ  
عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

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 our state from calamity and disaster. 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, embezzlement, and power abuse. 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 *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

O Allah! Strengthen the *'aqeedah* of the Muslims in this state, *'aqeedah* that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad صلى الله عليه وسلم and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾  
رَبَّنَا آتِنَا 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 ﴿٩٠﴾



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