



جڤاتن اءاماء اسلام سلانءور
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***FASTING:
'IBAADAH THAT
BUILDS THE SOUL
AND CIVILIZATION***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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
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***

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 صلى الله عليه وسلم. 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

haram (forbidden),
then do we truly
comprehend the
maqasid (higher
objectives) behind the
'ibaadah of fasting
undertaken?

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:

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

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
10th 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** صلى الله
عليه وسلم
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. Rasulallah صلى الله عليه وسلم
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)

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
radiyAllaahu '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 *radiyAllaahu ‘anh*, where Rasulullah صلى الله عليه وسلم said:

“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 صلى الله عليه وسلم advocated fasting as a way to relieve sexual desire.

In the narration of Alqamah
radiyAllaahu 'anh,
Rasulullah صلى الله
عليه وسلم 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)

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

صلى الله
عليه وسلم

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.


“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)




**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 our state from calamity and disaster.




**O Allah! You are our One
and Only Savior, we
humbly beg You to save
the Muslims and 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 *masaajid* 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.*



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**