



Khutbah 21/8/09

الحمد لله الذي أوجب علينا أشياء نكرهها ومنعنا من أشياء نحبها لحكمة عالماً بأن  
عسى أن نحب شيئاً وهو شرُّ لنا وأن نكره شيئاً وهو خير لنا ، نحمده على أنه ﷻ  
جعل كل عمل ابن آدم له إلا الصوم الذي اختاره لنفسه واعداءه أنه هو الذي يجزي به ،  
ونستغفره من عصياننا وغفلتنا ، ونستعينه على طاعته وذكره ، ونؤمن به الأحد  
الصمد الذي لم يلد ولم يولد ولم يكن له كفواً أحد ، وتوكل عليه في ذلك كله ،

Praise belongs to Allah who made obligatory for us things which we dislike and prohibited things we like because of a wisdom, knowing that we like things which are bad for us and and we dislike things which are good for us. We praise Him for making every action of the son of Adam for his own sake except for the fast which He ﷻ chose for Himself promising that He is the One Who will reward it. We seek His forgiveness for our disobedience and neglectfulness, and we seek His help to obey Him and remember Him. We believe in Him the One, the Eternally Besought of all, Who has not given birth and was not given birth to and to Whom none is equal, and we rely upon Him in all of that.

ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا ،  
من يهد الله فهو المهتد ، ومن يضلل فلا هادي له ،

وأشهد أن لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد ، يحيي ويميت ، بيده  
 الخير ، وهو على كل شيء قدير . وأشهد أن محمدا عبده ورسوله ، أرسله بدين  
 الحق بشيرا ونذيرا ، بين يدي الساعة ، صلى الله عليه وسلم وعلى آله وصحبه ومن  
 تبعهم بإحسان إلى يوم الدين .

أما بعد ، فأوصيكم وإياي بتقوا الله وأحذركم وإياي عن معصيته  
 تاريخ اليوم التاسع وعشرين من شهر شعبان السنة ألف وأربع مائة وثلاثين

قال ﷺ بعد أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

﴿يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتٌ لِلنَّاسِ وَالْحُجِّ﴾

188 They will ask you about the crescent moons.

Say, 'They are set times for mankind and for the hajj.'

وعن ابن عمر قال ﷺ ﴿الشهر تسع وعشرون فلا تصوموا حتى تروه ولا تفطروا  
 حتى تروه فإن غم عليكم فأكملوا العدة ثلاثين﴾ (حم ق د).

Ibn 'Umar رضي الله عنه narrated that the Messenger of Allah ﷺ said, "The month is 29 days so do not fast until you see it" i.e. the new moon, "and do not break the fast until you see it. And if it is obscured for you then complete the number of 30." This is narrated by Imām Aḥmad, al-Bukhārī and Muslim and Abū Dāwūd.

قال سلمان رضي الله عنه : خطبنا رسول الله صلى الله عليه وسلم في آخر يوم من  
 شعبان فقال: يا أيها الناس قد أظلكم شهر عظيم شهر مبارك فيه ليلة خير من ألف

شهر جعل الله تعالى صيامه فريضةً وقيامَ ليله تطوعاً ، من تقرب فيه بخصلة من الخير ،  
كان كمن أدى فريضةً فيما سواه

Ramaḍān is described at some length in a *ḥadīth* narrated by Salmān ؓ who said: The Messenger of Allah ﷺ addressed us on the last day of Shaʿbān and said, “People, a tremendous month, a blessed month has drawn close to you in which there is a night better than a thousand months. Allah, exalted is He, has made fasting it obligatory and has made standing in prayer in its nights voluntary. Whoever draws closer [to Allah] in it with any good practice is the same as someone who discharges an obligation at any other time.

وهو شهر الصبر ، والصبر ثوابه الجنة ، وشهر المواساة ، وشهر يزداد فيه رزق المؤمن ،  
من فطر فيه صائماً كان له مغفرةً لذنوبه ، وعتق رقبةً من النار ، وكان له مثل أجره من  
غير أن ينقص من أجره شيء ،

It is the month of steadfastness and the reward for steadfastness is the Garden and it is the month of sharing, and it is a month in which the provision of the mu'min is increased. Whoever gives a fasting person that with which to break his fast it will be a cause of the forgiveness of his wrong actions and of freeing his neck from the Fire and he will have the like of his reward – i.e. the fasting person's – without that diminishing his reward in any way.”

قلنا : يا رسول الله ليس كلنا يجد ما يفطر الصائم ،  
فقال رسول الله صلى الله عليه وسلم : يعطي الله تعالى هذا الثواب من فطر صائماً  
على مذقة لبن أو تمرة أو شربة ماء ، ومن أشبع صائماً سقاه الله تعالى من حوضي

شَرِبَةً لَا يَظْمَأُ بَعْدَهَا حَتَّى يَدْخُلَ الْجَنَّةَ،

We said, "Messenger of Allah, not every one of us has that with which to give a fasting person something to break his fast on." So the Messenger of Allah ﷺ said, "Allah, exalted is He, will give this reward to whoever gives a fasting person a drink of milk diluted with water, or a date, or a drink of water. And whoever feeds a fasting person until he is satiated, Allah will give him to drink from my pond such a drink that he will never thirst again until he enters the Garden.

وَهُوَ شَهْرٌ أَوَّلُهُ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ وَأَخْرَهُ عِتْقٌ مِنَ النَّارِ فَاسْتَكْثَرُوا فِيهِ مِنْ أَرْبَعِ خِصَالٍ: خِصْلَتَيْنِ تَرْضَوْنَ بِهِمَا رَبَّكُمْ، وَخِصْلَتَيْنِ لَا غِنَى بِكُمْ عَنْهُمَا، فَأَمَّا الْخِصْلَتَانِ اللَّتَانِ تَرْضَوْنَ بِهِمَا رَبَّكُمْ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَتَسْتَغْفِرُونَهُ، وَأَمَّا اللَّتَانِ لَا غِنَى بِكُمْ عَنْهُمَا فَتَسْأَلُونَ اللَّهَ تَعَالَى الْجَنَّةَ وَتَعُوذُونَ بِهِ مِنَ النَّارِ.

It is a month whose first part is mercy, whose middle is forgiveness and whose last part is freedom from the Fire, so increase in it with four practices, with two of which you will please your Lord, and two of which you cannot do without. As for the two practices with which you will please your Lord, they are the witnessing that there is no god but Allah and that you seek forgiveness of Him. And as for the two which you cannot do without, they are that you should ask Allah, exalted is He, for the Garden and seek refuge with Him from the Fire."

In this famous *khuṭbah* which the Messenger of Allah ﷺ delivered in Sha'ban summarising a number of key things about Ramadan he mentioned its three phases, the beginning of which is mercy. The first part of the month of Ramadan is mercy. About the mercy of Allah, the Messenger of Allah ﷺ is narrated to have said:

عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

خَلَقَ اللهُ، عَزَّ وَجَلَّ، يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، مِائَةَ رَحْمَةٍ. فَجَعَلَ فِي الْأَرْضِ  
 مِنْهَا رَحْمَةً. فِيهَا تَعُطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا. وَالْبَهَائِمُ، بَعْضُهَا عَلَى بَعْضٍ، وَالطَّيْرُ.  
 وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ. فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ، أَكْمَلَهَا اللهُ بِهَذِهِ الرَّحْمَةِ.

Abū Sa'īd al-Khudrī ؓ said: The Messenger of Allah ﷺ said:

“Allah ﷻ created – on the day He created the heavens and the earth – one hundred mercies. Then He placed on the earth a single mercy, so that by it the mother is kind to her child, and the beasts and birds shows kindness to each other. And He delayed ninety-nine until the Day of Rising. Then when it is the Day of Rising, Allah will complete it with this mercy.”

So this is the tremendous nature of the mercy of Allah, exalted is He. But this *ḥadīth* is about much more, it is about something fundamental in our *tawḥīd*, for all good comes from Allah; people and Allah's creation are only means. For a correct *tawḥīd*, we must know that all good and all harm only come from Allah, and yet we must also acknowledge the means. When we are shown a kindness we must thank the person who has been kind to us, but we must know that the kindness in reality came from Allah.

So this is the part of the month of Ramadan that is ahead of us: the first part which is a mercy. So take advantage of it in whatever way you can.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلِكُمْ وَلِسَائِرِ الْمُسْلِمِينَ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

الحمد لله والصلاة والسلام على من لا نبي بعده،  
 أوصيكم بتقوا الله وطاعته، وأحذركم عن معصيته ومخالفته. فاتقوا الله فيما أمر،  
 وانتهوا عما نهى عنه وزجر.

قال تعالى:

﴿ 7 ﴾ ومن يعمل مثقال ذرة خيرا يره ﴿ 8 ﴾  
 أما بعد:

About the universal nature of His mercy, Allah, exalted is He, tells us in the Qur'an:

قال عذابي أصيب به من أشاء ورحمتي وسعت كل شيء فسأكتبها للذين يتقون  
 ويؤتون الزكاة والذين هم بآياتنا يؤمنون ﴿ 156 ﴾ الذين يتبعون الرسول النبي الأمي  
 الذي يجدونه مكتوبا عندهم في التوراة والإنجيل يأمرهم بالمعروف وينهاهم عن المنكر  
 ويحل لهم الطيبات ويحرم عليهم الخبائث ويضع عنهم إصرهم والأغلال التي كانت  
 عليهم. فالذين آمنوا به وعزروه ونصروه واتبعوا النور الذي أنزل معه أولئك هم  
 المفلحون

He said, 'As for My punishment, I strike with it anyone I will.

My mercy extends to all things

but I will prescribe it for those who have *taqwā* and pay zakah,

and those who believe in Our Signs:

157 those who follow the Messenger,  
the Unlettered Prophet,  
whom they find written down with them  
in the Torah and the Gospel,  
commanding them to do right  
and forbidding them to do wrong,  
making good things *ḥalāl* for them  
and bad things *ḥarām* for them,  
relieving them of their heavy loads  
and the chains which were around them.  
Those who have *īmān* in him  
and honour him and help him,  
and follow the Light that has been sent down with him,  
they are the ones who are successful.'

Shaykh Muḥammad ibn al-Habib, may Allah be merciful to him, said about this *āyah*:

"In this *āyah* Allah, exalted is He, tells us that His mercy extends to all things. This mercy, which embraces all things, is a mercy without limit, but there is also a mercy which is confined. This unlimited mercy encompasses animals, plants, angels, prophets, messengers, *awliyā'*, and even the *mushrikun* and the *kāfirūn*. They all come within the scope of this mercy which entails existence and provision. Allah, exalted is He, gives them existence and sustains them. But then He makes them differ in their beliefs. Among them are *mu'minūn*, *kāfirūn* and hypocrites. They all share in existence and sustenance.

"However differentiation exists. So what is it in? In *īmān*. The people who follow the Prophets and Messengers and trust them have a special place. They will be among the people of the Garden. They will enjoy the vision of the Noble Face of Allah. But the people who have only existence and sustenance without any *īmān* will have their payment in the Fire for ever. For ever in the Fire. Because Allah says, "I will prescribe it," i.e. that mercy. For whom? "For those who have *taqwā*." Therefore the man who wants mercy must have *taqwā*.

“What is *taqwā*? It is obedience to all the commands of Allah and avoidance of all that is forbidden. The things that Allah has commanded us to do are the prayer, zakat, fasting and hajj, and the things He has forbidden us are pride, envy, malice, hatred, bad thoughts about others.”

When the Shaykh spoke about the forbidden things why did he speak about things such as envy, malice and bad thoughts about others and not mention theft, adultery and drunkenness? First, someone who is concerned about these destructive inner matters such as envy will definitely not contravene the *sharīah* by doing these outwardly prohibited matter. Second, these are really destructive matters.

Then the *āyāt* proceed to talk about this Messenger ﷺ. We have already seen that all good comes from Allah. And yet if we do not thank the means, we have not thanked Allah. This is the perfect balance of the *dīn* of Islam. Know that everything comes from Allah, but thank the means. The Messenger of Allah ﷺ is the means for all the good that has come to us, for if it were not for him we would not have known Allah and would not have a path to obey Allah in this life. Therefore we must show our gratitude for that to Allah, but also thank the means by which we have obtained this tremendous gift of Islam. The way to thank him is to ask for blessings and peace for him as Allah commands us in His Noble Book.

Moreover, the real test of love is to love whatever and whomever the Beloved loves. Allah, exalted is He, shows by many signs His great love for His Messenger ﷺ and thus the true lovers of Allah are those who have the greatest love for His Messenger ﷺ.

This year in the month of Ramadan we are doing that by reciting, as we did last year, a part of the world famous *Dala'il al-Khayrat* on Wednesday, Friday, Saturday and Sunday evenings half an hour before breaking the fast. In this work, the author has gathered together many types of *du'ā* asking for blessings on the Prophet ﷺ and many recognitions of his rank and his noble character ﷺ. So take advantage of this opportunity and recite it with us. On Mondays, Shaykh 'Alī Laraki will continue his class on *tafsīr*, on Tuesday there is the ordinary class of *tajwid*, and on Thursday Hajj Abdalhaqq will look at the Ramadan discourses of Shaykh Muhammad ibn al-Habib, may Allah be merciful to him, from which we have quoted just a small part.

Actions are by intentions. And the formation of the intention on the first night of Ramadan is the key one, and if someone interrupts their fast because of travel or sickness, then the formation of the intention on renewing the fast. Ahead of us we have fasting the month of Ramadan. We fast from food, drink and sexual relations. Whoever does all that and does not

refrain from backbiting and does not lower his gaze from what it is not *ḥalāl* for him to look at, is making light of Ramadan.

Fasting has partners: acts of generosity, as we have seen, feeding other fasting people, and for those who wish to there is the opportunity of cooking a soup in the mosque kitchen and feeding the community.

Acts of *ṣadaqah* which are completed by the *zakāh* al-fitr at the end of the month, which has to go to poor Muslims. If anyone knows of Muslims, individuals and families who are in need, please let us know so that we can get the *zakāh* al-fitr to them. The fast hangs suspended between Heaven and Earth until the *zakāh* al-fitr is paid.

Recitation of Qur'ān standing in prayer at night, the least of which is to stand in Tarawih after Isha which is highly recommended.

Recitation of Qur'ān in the day and we will be reciting, as we ordinarily do, a portion of Qur'ān after Salat adh-Dhuhr in order to complete the recitation of the entire Qur'ān in the mosque in Ramadan.

And in the last ten days there is the possibility of performing *i'tikaf* for some or all of those ten days, withdrawing into the mosque and devoting oneself to 'ibadah, eschewing chatter and conversation with people. Whoever wants to do that must speak to one of the Imams beforehand.

Then there is the Laylat al-Qadr which is sought out in the uneven nights of the last ten of Ramadan. But although that is the climax of Ramadan, it is not the end and it is important for people to keep up their ibadah until the Eid which is itself an 'ibadah and glorification of Allah.

It is possible that the moon will be seen tonight in which case we will pray tarawih after *ṣalāh* al-'Isha insha'Allāh.

May Allah give you and me and all the Muslims a Ramadan which is a storehouse of light for the year ahead and which will be an opening for Islam and the Muslims in this age.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا  
وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعِثْمَانَ وَعَلِيٍّ ، وَسَائِرِ الصَّحَابَةِ  
خُصُوصًا الْمُهَاجِرِينَ مِنْهُمْ وَالْأَنْصَارَ وَالتَّابِعِينَ لَهُمْ وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ إِلَى يَوْمِ  
الدين .

اللَّهُمَّ اهْدِ لَنَا أُمُورَ الْمُسْلِمِينَ لِمَا يَرْضِيكَ وَلَا تَتَّبِعْ سُنَّةَ مُحَمَّدٍ ﷺ  
اللَّهُمَّ اعْزِزْ الْإِسْلَامَ وَالْمُسْلِمِينَ ، وَاخْذِلْ الْكُفْرَ وَالْكَافِرِينَ ، وَانصُرِ الْمُجَاهِدِينَ فِي سَبِيلِ  
اللَّهِ ، وَاجْعَلْ كَلِمَتَكَ هِيَ الْعَلِيَا ، وَكَلِمَةَ الْكُفْرِ هِيَ السُّفْلَى  
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا  
رَبَّنَا إِنَّكَ رُؤُوفٌ رَحِيمٌ

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا  
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ  
رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا  
إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَلَذِكْرُ اللَّهِ أَكْبَرُ

يعظكم لعلمكم تذكرون  
وقوموا إلى صلاتكم يرحمكم الله