

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ [آل

عمران:102]

Al Imran(3) 102 : **O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh Believers:

This is the last Friday of the month of Sha'ban. Soon a noble guest will arrive. It is a season of trade. Yes, a season of trading with Allah Almighty. Allah Almighty said:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ-البقرة 185

Al-Baqarah (2) 185: **The month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion.**

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In Ramadan, rewards are multiplied, ranks are elevated, misdeeds are forgiven, sins and bad deeds are expiated, and people are freed from the Fire.

Reaching the noble month of Ramadan is a blessing from Allah Almighty. There are those who have passed and moved from the world of deeds to the world of recompense. How many people do we know who fasted last Ramadan and did not reach this Ramadan? They are now in their graves with their deeds. They all wish that they could be returned to the worldly life, not to accumulate wealth or enjoy its fleeting pleasures, but rather to stock up on the provisions of taqwa (Allah-conciseness).

It is as if we just bid farewell to last year's Ramadan and here we are welcoming this year's Ramadan. Glory be to Allah, how quickly the nights and days pass and similarly this is how quickly life passes.

In this gathering, we are of different ages, but share one thing in common. We all see that what has passed of our lives as if it was a dream. Know that what remains of your life will pass with the same speed as what has gone by, and death will surprise you in an instant. Then you will wish if you could return to the world to do good. But life is one single opportunity that cannot be repeated. Whoever succeeds in this test, has indeed achieved the great and true happiness. And whoever fails in this test, and wastes their life in diversions and heedlessness, will have regret and remorse. Allah Almighty says:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ * لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ-المؤمنون 99-100

Al-Mu'minun (23) 99-100: **(99) [For such is the state of the disbelievers] until, when death comes to one of them, he says, "My Lord, send me back (100) That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.**

Indeed the month of Ramadan is a great opportunity for repenting, a great opportunity for returning and turning to Allah, a great opportunity

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for self-accountability, and to make up for what remains of life, a great opportunity to stock up on the provision of taqwa (Allah-consciousness). So, a Muslim should be keen to organize their time in Ramadan, and to make a pact with themselves to not let a day of the month pass without them doing good that they will be pleased with on the day that they meet their Lord. And they must internalize that this Ramadan may be the last one that they observe. A Muslim should be keen to lighten their load of worldly engagements during Ramadan, so that they may devote themselves to worship. For indeed, the engagements of this world never end.

When the month of Ramadan entered, the Prophet ﷺ was even more active in worship. And he ﷺ was the most generous of people, and he was the most generous in Ramadan. And when the last ten nights of Ramadan entered, he ﷺ would perform 'itikaf (seclusion in the masjid) and isolate himself from the worldly life and devote himself completely to worshipping His Lord.

Indeed, among the greatest wisdom of the enjoinder of fasting is achieving consciousness of Allah Almighty. Our Lord, glorified be He, said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ-

البقرة 183

Al-Baqarah (2)183: O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -

The most prominent fruit of fasting is achieving taqwa (consciousness of Allah). So whoever's fasting does not achieve this fruit, should take a hard look inside themselves.

Taqwa (consciousness of Allah) includes performing acts of obedience and refraining from the prohibitions. Therefore, the Muslim's condition in Ramadan should be better than their condition before Ramadan. Also, when this month begins, they should be more active in worship.

And the avenues of goodness are many and varied, but what is emphasized is what has been obligated. As Allah Almighty said in the hadith qudsi:

وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ
بِالنَّوَافِلِ حَتَّى أُحِبَّهُ

And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nafil (supererogatory) deeds until I Love him. [Bukhari 6502]

The Muslim must first take care of observing the obligatory duties, then after that increase the voluntary acts of worship. And the areas of obedience and good are many and varied.

Indeed, the month of Ramadan is a training ground for the Muslim whereby they are cultivated upon noble characteristics, and upon staying away from sins and misdeeds. The Prophet ﷺ said:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

Whoever does not give up false speech and acting upon it, Allah is not in need of his leaving his food and drink. [Al-Bukhari 1903]

The meaning of this hadith is that whoever does not follow the etiquette of fasting, and commits many sins -which he ﷺ expressed by saying: false speech and acting upon it, and false speech includes sins of the tongue, and acting upon it includes sins of the limbs- then whoever commits these sins and does not respect fasting, then Allah is no need of them leaving their food and drink. This means that although they will have fulfilled the duty of fasting they will not be rewarded for it because of their lack of respect for fasting, and daring to commit sins. For this reason the scholars said that any act of disobedience committed by a fasting person blemishes the fast and reduces the reward of the fasting person.

For this reason, when they fasted, many of the righteous predecessors would stay in the mosques, to protect their fast and not backbite anyone.

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Therefore, a Muslim must adhere to the etiquettes of fasting. Although they must avoid sin in general and at all times, they must be particularly careful during fasting. Cautious so that the reward of their fasting is complete, and that their reward is not diminished by committing sins. Being careful to avoid backbiting and forbidden speech. Being careful to avoid looking at the forbidden. Being careful to avoid listening to the prohibited. The Prophet ﷺ said:

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

Whoever fasts Ramadan out of faith and anticipation of the reward, he will be forgiven for his previous sins. [Bukhari 2014, Muslim 760a]

In this manner, the fasting person trains themselves to leave sins and to perform acts of obedience in the school of fasting, which lasts for thirty days. Thirty days is more than enough time to acquire new good habits and lose bad habits. So a Muslim should be keen to make the most of Ramadan and acquire good habits and rid themselves of bad habits.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgiveness from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

A farmer tires themselves in plowing and sowing, hoping for the day of harvest. Similarly, this worldly life is a farm for the Hereafter. So, plant good deeds therein so that you may reap their fruits on the Day of Resurrection. Indeed, the month of Ramadan is an opportunity for a Muslim to self-reflect, and account for what has passed of their life. A person is on a path of goodness as long they hold themselves to account. Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ-الحشر 18

Al-Hashr (59)18: **O you who have believed, fear Allāh. And let every soul look to what it has put forth for tomorrow -**

When there is no self-accountability, a person's nights, days, months, and years pass in heedlessness and when death surprises them, they will be regretful and remorseful. Therefore, a Muslim should hold themselves accountable and be determined to make amends for what remains of their life. For they do not know, perhaps what remains of their life is little. Among what helps in this regard is for a person to decide on performing specific good deeds in Ramadan. Indeed, that helps a person in performing acts of obedience, and this is the resolve that the Prophet ﷺ called for. For example, a person decides to pray all the Taraweeh prayers with the Imam every night of the month, and not to miss a single Rak'ah (unit of prayer). If they make this decision, it will help them to maintain the Taraweeh prayer and to perform it completely. But when they do not make such a decision, they might start the first part of Ramadan with enthusiasm and pray Taraweeh completely, then gradually begin to pray less of it until they do not pray Taraweeh at all, overcome by laziness and weakness. But had they made the decision beforehand, this would not be the case. And the same goes for other matters. For example, if a person decides to complete the recitation of Quran three times in the month of Ramadan, then they realize that they must read at least three Juz' (parts)

every day to achieve their goal. With such planning and determination, a person will attain many righteous deeds by the end of Ramadan.

People vary in how they view the month of Ramadan. Some people view Ramadan as a time for diversions and heedlessness, spending many of its hours in what does not benefit. However, Ramadan is not a month of diversions and heedlessness but rather a month of worship and acts of obedience. Some people, dedicate most of their time during Ramadan to worldly matters, and invest little in their hereafter, while it is supposed to be the opposite. And some people are fortunate enough to understand that Ramadan is a month of worship and acts of obedience, a season for trading with Allah, knowing that life is short. So they make the most of the hours and nights of Ramadan. So, they strive in various acts of obedience, and stocking up on good deeds and Allah-consciousness that brings them joy in their life and on the day that they meet their Lord.

So, be conscious of Allah, and be eager to capitalize on this great season that is before us. For every day that passes in a person's life brings them closer to death and the Hereafter and distances them from this worldly life. So, a person should seize what remains of their life and double up their efforts in the seasons of worship.

We ask Allah Almighty to make us among those who reach Ramadan and make the most of it. Indeed Allah is All Hearing, Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ
الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ
عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and

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we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.