



1434-09-10 أ- الخياط- المسجد الحرام

Ramadan: The Month of Sacrifices

Khutbah Topic

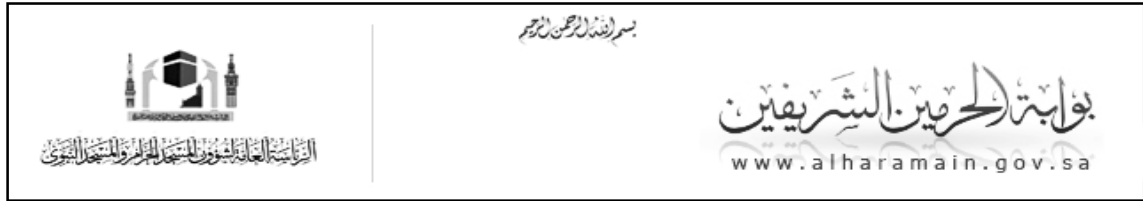
His Eminence Sheikh Osama Khayyat –may Allah protect him– delivered this Friday Khutbah titled “**Ramadan: The Month of Sacrifices**”, in which he talked about the Month of Ramadan as well as the bountiful favours and the great rewards Allah has reserved for His servants. The Sheikh equally reminded his congregation that fast involves many sacrifices: in fast per se, in nightprayer, in expenditure for the sake of Allah, and so on.

Part One

Praise be to Allah Who ordained that fast must be observed by Muslims. I praise Allah (ﷻ) for His abundant favours and great bounties. I bear witness that there is no deity worthy of worship save Allah alone without associate, the Sovereign, the Intrinsically Holy, and the Granter of Peace and Concord; and I bear witness that our Master and Prophet Muhammad (ﷺ) is Allah’s Servant and Messenger, whose sanctified basin will be visited by the residents of Paradise (to quench their thirst) and whose rank is distinctly superior (to that of all creatures). O Allah! Send Your permanent *Salât* (Graces, Honours, and Mercy) and Peace onto Your Servant and Messenger, Muhammad (ﷺ), and his family as long as days and nights alternate.

Servants of Allah! Observe *taqwa* of Allah: *«And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.»* [Al-Baqara: 281]

Servants of Allah! The inherent need in man to discipline the self on righteousness and truth in order to attain self-control, restraint and containment has prompted for nations around the world a formal approach devising methods and plans that have long been adopted, approved and trusted. Muslims, however, find in the religious obligation of fasting during the month of Ramadan the cherished goal in this respect as it offers them the greatest motive to withstand the hardships of life through the innumerable sacrifices they set forth in terms of physical endurance as well as personal desires.



In reality, fasting is weaning oneself off the permitted pleasures and delights, compelling oneself to endure the pain of hunger and the rage of thirst, controlling oneself from grumbling, from feeling discontented, or showing any type of conduct which is likely to spoil one's fast or decrease its divine reward. This act of weaning oneself involves a number of sacrifices by the fasting Muslim for the purpose of pleasing Allah and showing faith in His promise of an ample reward and a generous recompense.

During the day, the fasting Muslim sacrifices the consumption of food and beverages as well as sexual intercourse with one's spouse, and at night, he/she sacrifices the pleasure of sleep and physical rest by *qiyām* (night prayer). This requires patience and effort to recite the Holy Qur'ān and stand up long in night prayer, particularly during the last ten nights in which those devout night worshippers look forward to the *Night of Al- Qādr* (Night of Power), "*which is better in reward than a thousand months*"¹.

Besides, if the fasting Muslim spends some time making *I'tikāf*², he will have had an ample share of sacrifices.

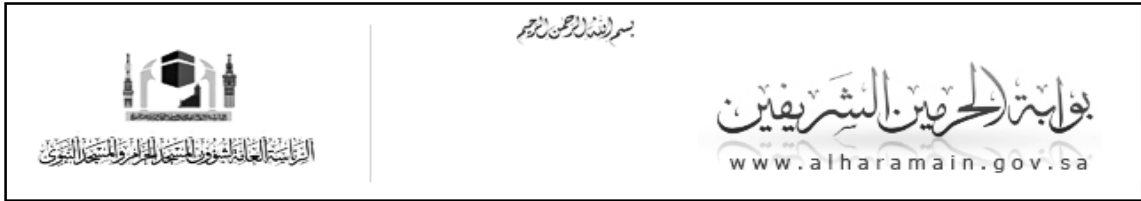
O servants of Allah! Forms of sacrifice in Ramadan are limitless. Just as sacrifice can take the form of relinquishing physical comfort through keeping the body off the sources of pleasure and weaning it off permitted desires, it can also manifest itself in sacrificing wealth (money and all forms of property), which the human self loves very much. Such love of wealth is still taking possession of it and is so deeply embedded in it that it goes on till death. Allah (ﷻ) says: ***And you love wealth with much love.*** [Al-Fajr: 20]

Al-Bukhary and Muslim reported in their authentic books of Hadith through Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "***The son of Adam grows up, and with him grow two things: the love of wealth and long life.***"

This attachment to wealth is visible in man's persistent search for acquiring it and his reluctance to spend it (out of meanness). In fact, man can only be satisfied when he spends it in return for something with a greater profit or something yielding more revenue.

¹ This italicized clause is borrowed from surat Al-Qadr (97), verse (3) of the Holy Qur'ān.

² It is an Islamic practice consisting of a period of retreat in a mosque for a certain number of days (depending on the believer's own wish) to worship Allah. It is most common during the month of Ramadan, especially the last ten days.



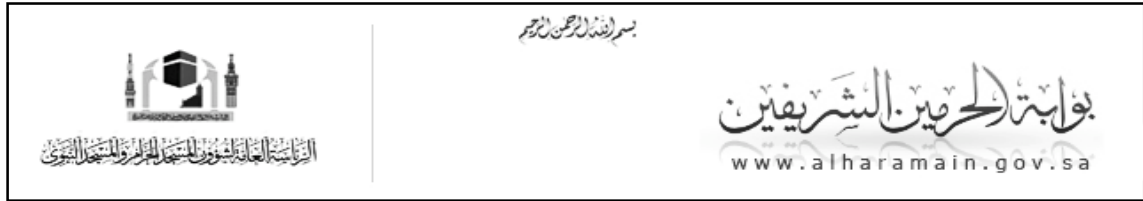
Among the great and admirable effects of fasting we find the refinement of emotions and the softening of hearts. Such refinement would transform the nature of human feelings from the restrictions of individualism to the larger horizon of altruism which urges the individual to feel soft on other people and to discover how much they are in need of his charitable acts. Therefore, he voluntarily proceeds to donate part of his money or other forms of property to the needy, with the certitude that Allah will generously grant him a bountiful recompense and will give him in return for his open-handedness an even more profitable, advantageous, and rewarding substitute.

O servants of Allah! Offering food to fasting Muslims is one type of sacrifice which is manifest in spending on charitable acts in the hope of gaining Allah's satisfaction and obtaining His munificent reward, as is confirmed by Prophet Muhammad (ﷺ) when he said, ***"Whoever feeds a faster shall gain as much recompense as the latter will obtain, without ever diminishing the reward gained by the faster himself."*** This Hadith has been reported by Imam Ahmed in his *Musnad* (a Hadith Book) and by Imam Tirmithi as well as Imam IbnMajeh in their respective *Sunan* (Hadith Books) via an authentic narration chain reaching its initial narrator ZaidIbnKhaled (رضي الله عنه).

Feeding fasters, however, is not the exclusive domain of sacrifice in Ramadan. In reality, there are numerous ways of sacrificing, for Ramadan is a racing track where Muslims compete for obtaining promised divine recompense and bounteous reward. The sacrifices made by fasters who relinquish part of their body energy and wealth in obedience to Allah's command and in quest for gaining divine satisfaction will definitely gratify the Generous Lord.

Indeed, as is confirmed in the Qudsi Hadith (sacred narration of Allah's revealed message in the Prophet's [ﷺ] words), Allah has reserved unimaginable multiplied reward for such sacrifices made by fasters: ***"All human deeds are equitably rewarded: a good deed is rewarded tenfold up to seven hundred times except fast. It is exclusive, as I alone will determine its reward!"*** This Hadith was reported by Imam Bukhari and Imam Muslim in their *Sahih Books*. The wording here is that of *Sahih Al-Bukhari* as narrated by Abu Huraira (رضي الله عنه).

O servants of Allah! As is affirmed by Muslim scholars, the rationale behind leaving the reward for fast unspecified and boundless is the fact that fast represents a category of patience with multifarious manifestations. In relation to rewarding perseverant people, Allah actually said: ***"Only those who are patient shall receive their reward in full, without***



reckoning.) [Az-Zumar: 10]; that is to say, divine reward will be boundlessly multiplied and recompense will have no ceiling.

Prophet Muhammad (ﷺ) described Ramadan as “the month of patience”. He said, “***Fasting the month of patience [i.e. Ramadan] followed by three days from each [lunar] month equals fasting for one’s lifetime.***” This Hadith was reported by An-Nassa’î via an authentic chain of narration reaching Abu Huraira (رضي الله عنه). This is a further reward supplementing the initial one. It is exclusive to fasters and nobody else will ever share such privilege with them. In another Hadith reported by Imam Bukhari and Imam Muslim in their *Sahih Books* and narrated by Abu Huraira (رضي الله عنه), Prophet Muhammad (ﷺ) said, “***There is in Paradise a gate called Ar-Rayyen; it is exclusively used by fasters for entry and nobody else will use it. As soon as they get in, the door will be closed and no one else will gain access afterwards.***”

All of this makes fasting during the month of Ramadan special, immeasurably and indefinitely rewarding and valuable.

Blessed be those who have learned from their experience of sacrifice during the month of Ramadan the most appropriate way of living and the best of morals that are to be followed for the rest of their lives! Blessed be those who have sacrificed their own efforts and wealth for the sake of pleasing Allah, and following the example of His Messenger (ﷺ) as well as his Companions after him; those who had, along the path of sacrifice, the greatest experiences, the most significant lessons and the most fascinating effects.

May Allah benefit you and me with His Book's guidance, the *Sunnah* of His Prophet (ﷺ)! Having said this, I pray Allah, the Almighty, the Exalted to forgive my sins, yours and those of all Muslims; He is truly Oft-Forgiving, Most Merciful!

Part Two

Praise be to Allah! We thank Him, seek His assistance, and repent to Him. We also have recourse to Him against the evil in ourselves and the wickedness of our deeds. Whoever Allah chooses to guide to the right path may never be misguided and whoever goes astray shall find



no guide to help him. I bear witness that there is no deity but Allah Who has no partner and that Muhammad (ﷺ) is Allah's Servant and Messenger. O Allah! Send Your *Salat* (Graces, Honours, Mercy) and Peace on Your Servant and Messenger, Muhammad!

Now then, O servants of Allah!

All the sacrifices invested by the fasting Muslim including the fast itself, the night praying, the giving and any other deeds meant to invoke Allah's satisfaction and reward prompt utmost prudence against any wrong-doings that would degrade the outcome thereof and lead to wastage of effort and loss of reward. Many are those who reap from their fasting nothing but hunger and thirst, and many are those who earn from their night praying nothing but fatigue and exhaustion, as reported by the Prophet of guidance (ﷺ) in his *Hadith* that was reported by *Al Nasai*³ in his "*As-Sunan al-Kubra*" and by *IbnMajah*⁴ (the words are his) as authentic text from the *Hadith* of Abu Hurairah (رضي الله عنه).

As Muslim scholars have pointed out, fasting has a sanctity that must be observed and maintained against desecration by trivial talk, falsity, lying, swearing, cursing and quarreling. To this effect, the Messenger of Allah (ﷺ) said: ***"If one does not eschew lies and false conduct, Allah has no need that he should abstain from food and drink."*** (Reported by *Al Bukhari* in his *Sahih* on the authority of Abu Hurairah(رضي الله عنه)).

Fear Allah, then, O servants of Allah! Beware of wasting your sacrifices by neglecting Allah's commands or violating His sanctities.

Send your *salat* and peace on the Seal of the Messengers of Allah as you have been ordered to do so in His Book (the Holy Qur'an) thus: ***﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His***

³Al-Nasā'ī (214 – 303 AH / ca. 829 – 915 AD/CE) whose full name is AḥmadibnShu`aybibnAlībnSīnānAbū `AbdAr-Raḥmān Al-Nasā'ī, was a noted collector of hadith (sayings of Prophet Muhammadﷺ), and wrote one of the six canonical hadith collections recognized by Sunni Muslims, Al-Sunan Al-Sughra, or "Al-Mujtaba", which he selected from his "As-Sunan Al-Kubra".

⁴ IbnMājah was a medieval scholar of hadith. He compiled the last of the six canonical hadith collections known as SunanIbnMājah.



angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum). ﴿[Al-Ahzāb: 56]

O Allah! Send Your *Salat* (Graces, Honours, and Mercy) and Peace upon Your Servant and Messenger Muhammad (ﷺ)! Be pleased with the four Caliphs: Abu Bakr, Omar, Othman and Ali, with the Prophet's family, Companions, the *tabi'in*(contemporaries of the Companions of the Prophet ﷺ after his death), and those who follow them righteously until the Day of Resurrection! O Allah! Be also pleased with us all, along with them, by Your Pardon, Generosity and Bounty, O You, the Most Forgiving of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! Protect the unity of Your Religion! Destroy the enemies of religion and all tyrants and corrupters! Unite the hearts of Muslims, unify them, guide their leaders and unite their word around the Truth, O You, Lord of *al-'ālamîn*(the Worlds)!

O Allah! Grant victory to Your religion, Your Book, the *Sunnah* of Your Prophet Muhammad (ﷺ) and Your truly-believing servants!

O Allah! Grant us security in our homelands, make good our leaders and those responsible for our affairs, support with truth our *Imam* and leader, provide him with righteous retinue and guide him to do whatever you love and accept! O You, All-Hearing of our prayers! O Allah! Guide him, his Crown Prince and his brothers to do what is good for Islam and Muslims, for the country and for the people, O You, to Whom people shall return on the Day of Resurrection!



O Allah! Grant our souls piety and purify them; You are the best Who Purifies them!

O Allah! Make good all our last deeds (just before we die)! Save us from the disgrace of this Worldly life and the punishment of the Hereafter!

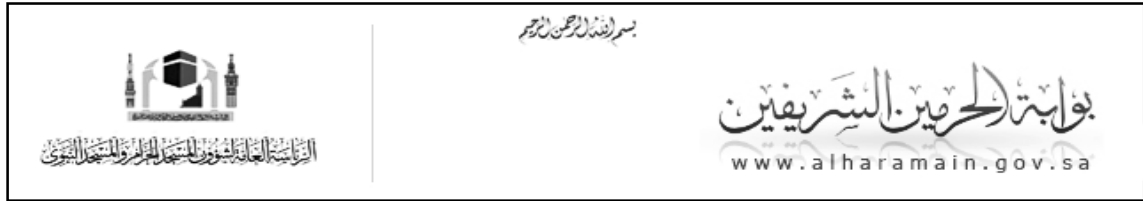
O Allah! Make better our religion which is our bond, and make better our *Dunya* (life in this world) which is the source of our living, and make better our Hereafter to which we are returning, and make life an increase of everything that is good, and death a relief from every evil!

O Allah! We ask You to guide us to do good deeds, forsake reprehensible actions and love the needy! O Allah! We ask You to forgive us and have mercy upon us! O Allah! If You want to send an affliction on a nation, please make us die before your affliction was sent!

O Allah! Save us from the evil of *Fitnahs*⁵! O Allah! Save us from the evil of *Fitnahs*! O Allah! Save us from the evil of *Fitnahs*, those of them which are apparent and those which are concealed, in this country in particular and in all the Muslim countries, in general, O Lord of *al-'ālamîn*(the Worlds)!

O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn*(the Worlds)! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn*! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn*! O Allah! We leave Your enemies and ours to You

⁵It is the plural of *fitnah* (فِتْنَة), but the Arabic plural is *fitan* (فِتْن). The word *fitnah* comes from an Arabic verb which means to "seduce, tempt, or lure." There are many shades of meaning, mostly referring to a feeling of disorder or unrest. Variations of the word *fitna* are found throughout the Holy Qur'ān to describe the trials and temptations that may face the believers. The term has also been used to describe divisions which occurred in the early years of the Muslim Ummah. In modern usage, it is used to describe forces that cause controversy, fragmentation, scandal, chaos, or discord within the Muslim Ummah, disturbing social peace and order.



(to deal with them) and seek refuge in You from their evils! We leave Your enemies and ours to You and seek refuge in You from their evils!

O Allah! Do accept from us our fasting and night praying, and guide us to do whatever pleases You in this great and blessed month! O Lord of *al-'ālamîn*!

O Allah! Cure those of us who are sick! O Allah! Bless the souls of those of us who are dead! O Allah! Fulfill our hopes in accordance with Your pleasure and make our last deeds good ones!

O Allah! We seek refuge in You against the vanishing of Your blessing, the change in the good health you granted us, the suddenness of Your vengeance, and all kinds of Your wrath!

O Allah! Protect Muslims wherever they may be! Protect them in Egypt, Syria, Palestine, Burma, Bahrain, Iraq, Yemen and everywhere in the world and save us and them from the evil of *Fitnahs*! O Allah! Save us and them from the evil of *Fitnahs*! O Allah! Save us and them from the evil of *Fitnahs*!

﴿Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾[Al Aaraf: 23]

﴿Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾ [Al-Baqarah: 201]



And may Allah send His peace and blessings on His Servant and Messenger, our Prophet Muhammad, and on his family and all his Companions, and praise be to Allah, the Lord of *al-'alamîn!*