

Last Third of Ramadan – Seeking Refuge

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:

We are approaching the last third of Ramadan and its final ten days, which Allah has blessed with the Night of Decree (Laylat al-Qadr), which is better than a thousand months. Only the deprived neglect it, and only the forsaken turn away from it. Who would neglect a night that, if observed in worship, is better than worshipping for thirty thousand nights, approximately eighty-four years? One might not live to see eighty years, yet one may come on the Day of Resurrection with multiple Nights of Decree that they observed in worship. This extends one's lifespan in obedience to Allah far beyond the years that they lived on this world. This

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is a grace from Allah Almighty that people should take their share from. Allah Almighty said:

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ-الْبَقَرَةَ 105

Al-Baqarah (2) 105: **And Allāh is the possessor of great bounty.**

And these are nights of Quran and supplication. So rejuvenate your souls through these nights and devote your hearts and take your shares. For whoever misses out on these nights has missed out on great good. And there are abundant supplications narrated from the Prophet صلى الله عليه وسلم that are sufficient over what people invent. His صلى الله عليه وسلم supplications included asking and seeking refuge. And the believers need to seek refuge from whatever the Prophet صلى الله عليه وسلم sought refuge from. Seeking refuge with Allah is turning to Him to overcome a significant matter that only Allah can overcome. Among the matters that the Prophet صلى الله عليه وسلم sought refuge from are those related to epidemics, illness, and sudden death. And this is suitable for people in all times.

From what the Prophet صلى الله عليه وسلم sought refuge from is what Anas, may Allah be pleased with him, narrated that the Prophet صلى الله عليه وسلم used to supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُذَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ-رَوَاهُ أَبُو دَاوُدَ

O Allah, I seek refuge in You from leukederma, insanity, leprosy, and bad diseases. [Abu Dawood 1554, Grade: Sahih (Albani)]

And in another narration the Prophet صلى الله عليه وسلم used to supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَالْقَسْوَةِ وَالْغَفْلَةِ، وَالذَّلَّةِ وَالْمَسْكَنَةِ، وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ، وَالشَّرْكِ وَالنِّفَاقِ، وَالسُّمْعَةِ وَالرِّيَاءِ، وَأَعُوذُ بِكَ مِنَ الصَّمَمِ وَالْبِكْمِ، وَالْجُنُونِ، وَالْبَرَصِ وَالْجُذَامِ، وَسَيِّئِ الْأَسْقَامِ-صَحَّحَهُ ابْنُ حِبَّانَ وَالْحَاكِمُ

O Allah, I seek refuge with You from incapacity, laziness, miserliness, senility, hard heartedness, heedlessness, disgrace, poverty, disbelief, shirk, hypocrisy, seeking fame, showing off, and I seek refuge with You from deafness, muteness, insanity, leukederma, leprosy, and bad diseases. [Ibn Hibban 1023, Grade: Sahih (Arnaout)]

He صلى الله عليه وسلم did not seek refuge from all diseases in general. Because some do not last long and if one patiently endures it is a means of expiating sins and getting rewarded. Indeed, he صلى الله عليه وسلم sought refuge from chronic ailments.

And from what the Prophet صلى الله عليه وسلم sought refuge from is what Abu Al-Yusr reported that the Prophet صلى الله عليه وسلم used to supplicate:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وَأَعُوذُ بِكَ مِنَ التَّرْدِي، وَأَعُوذُ بِكَ مِنَ الْغَرَقِ، وَالْحَرَقِ، وَالْهَرَمِ،
وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ
بِكَ أَنْ أَمُوتَ لَدِيغًا- رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ

O Allah, I seek refuge with You from destruction, falling, drowning, burning, senility, and I seek refuge with You from being deluded by the devil at the time of death, from dying in Your way as a deserter, and from dying from a sting. [Abu Dawood 1552, Grade: Sahih (Albani)]

And his statement, "**And I seek refuge in You from being overtaken by Satan at the moment of death,**" Al-Khattabi, may Allah have mercy on him, said: It means that Satan gains control over someone as they are leaving this world, leading them astray, preventing them from repentance, or hindering them from rectifying their affairs and redressing a wrongdoing, or causing them to despair of Allah's mercy, or making them detest death and feel sorry for leaving the life of this world. Therefore, they are not pleased with what Allah has decreed for them of passing and transitioning to the hereafter, resulting in a bad end, and they meet Allah while Allah is displeased with them.

The common aspect among what the Prophet صلى الله عليه وسلم sought refuge from in this Hadith is that they all pertain to sudden death. Sudden death overtakes a person before they have a chance to repent. Thus, it is mentioned in the hadith:

مَوْتُ الْفَجَاءَةِ أَخْذُهُ أَسْفٍ- رَوَاهُ أَبُو دَاوُدَ

Sudden death is a regretful taking. [Sahih Abu Dawood, Grade: Sahih (Albani)]

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The Imam Ibrahim al-Nakha'i, may Allah have mercy on him, said, "They used to hate a regretful taking."

And with sudden death a person is not prepared for repentance, seeking forgiveness, fulfilling obligations, redressing wrongs and other such matters.

And among what the Prophet ﷺ sought refuge from, was what was reported by Abdullah bin Omar, may Allah be pleased with them, who said that among the supplications of the Messenger of Allah was:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ- رَوَاهُ
مُسْلِمٌ

O Allah, I seek refuge in You from the disappearance of Your blessings, the reversal of wellbeing from You, the sudden onset of Your punishment, and all of Your wrath. [Muslim 2739]

He ﷺ sought refuge in Allah - the Exalted - from the disappearance of blessings; because their disappearance after existence is more painful. And this necessitates one being granted the ability to demonstrate gratitude for blessings so that they do not disappear. Allah Almighty said:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ-إِبْرَاهِيمَ 7

Ibrahim (14) 7: **And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'**

And his ﷺ saying, "**and the reversal of wellbeing from You**" means: You have accustomed me to wellbeing from You, so do not turn it to affliction. The reversal is more severe than disappearance. For the disappearance of a blessing is its vanishing without replacement, and the reversal of wellbeing is the replacement of health with illness, and wealth with poverty.

"**And the sudden onset of Your punishment**" means the sudden onset of punishment. And this is because if retribution comes suddenly, there is no time to reflect and make amends. Allah's punishment of those who

disobey Him, and His wrath may come unexpectedly. Allah the Exalted said:

أَقَامِنَ أَهْلَ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ * أَوْأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا
ضُحًى وَهُمْ يَلْعَبُونَ * أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ-الْأَعْرَافِ

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Al-A'raf (7) 97-99: (97) Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep? (98) Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?(99) Then, did they feel secure from the plan of Allāh? But no one feels secure from the plan of Allāh except the losing people.

"And all of Your wrath" means all causes of Your anger or its effects.

The believer should memorize these supplications authenticated from the Prophet صلى الله عليه وسلم and frequently include them in their supplications. For the Prophet صلى الله عليه وسلم taught us the best of supplications, and he was given comprehensive and concise speech. And in supplicating with them is emulating the Prophet صلى الله عليه وسلم. Allah Almighty said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا-
الْأَحْزَابِ 21

Al-Ahzab (33) 21: There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.

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 forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَ أَشْهَدُ 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:

Be conscious of Allah and obey Him, and increase in supplicating to Him. For indeed, your Lord is near, responsive. He the Almighty said in the verses of fasting:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ-البقرة 186

Al-Baqarah (2) 186: **And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.**

It is inferred from the verse that the supplication of the fasting person and the one praying is more hoped to be answered; for they are engaged in acts of obedience.

You are about to welcome the last ten blessed nights, among which is Laylat al-Qadr (the Night of Decree), during which the Quran was revealed, and ordainments are decreed. As the Almighty said:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ * فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ-الدُّخَانِ 3-4

Ad-Dukhan (44) 3-4: **(3) Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind]. (4) Therein [i.e., on that night] is made distinct every precise matter -**

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And Allah, the Exalted, revealed an entire surah about it, emphasizing its great value and blessings, and the abundance of its rewards and goodness. Allah Almighty said:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ * وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ * لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ * تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ * سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ-الْقَدْرِ 1-5

Al-Qadr (97) 1-5: (1) Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree. (2) And what can make you know what is the Night of Decree? (3) The Night of Decree is better than a thousand months. (4) The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter. (5) Peace it is until the emergence of dawn.

Therefore, show Allah the Exalted goodness from yourselves in the coming nights with plenty of prayers, Quranic recitation, supplication, and itikaf (religious seclusion) for those who are able. As reported by Aishah, may Allah be pleased with her:

أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اعْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ "مُتَّفَقٌ عَلَيْهِ"

The Prophet صلى الله عليه وسلم used to perform I'tikaf in the last ten days of Ramadan until Allah took his soul, then his wives continued to perform I'tikaf after him. [Bukhari 2026, Muslim 1172]

She also said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَّخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ

He used to exert himself in devotion during the last ten nights to a greater extent than at any other time. [Muslim 1175]

So, strive and exert yourselves, hope and rejoice. For your Lord is Forgiving, Merciful, Generous, Bountiful. He the Almighty grants much for little and He forgives the grave sin. Allah Almighty said:

وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا * مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَّنْتُمْ وَكَانَ

اللَّهُ شَاكِرًا عَلِيمًا-النِّسَاءِ 146-147

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An-Nisa (4) 146-147: **(146) And Allāh is going to give the believers a great reward. (147) What would Allāh do with [i.e., gain from] your punishment if you are grateful and believe? And ever is Allāh Appreciative and Knowing.**

O Allah, accept from us our fasting, prayers, and all of our good deeds. O Allah, enable us to do good deeds and to avoid evil deeds. 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 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 الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ 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 يَجْعَلَ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

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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.