

The Moon

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:

Allah Almighty said:

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Al-An'am (6) 96: **[He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.**

And Allah Almighty said:

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى

Luqman (31) 29: **Do you not see [i.e., know] that Allāh causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term?**

The moon is a magnificent creation among Allah's creations. The moon leaves an impression upon the hearts and possesses a radiance and light that illuminates life. It is also one of the manifest signs of Allah. He Almighty mentioned it in His Noble Book twenty-seven times, took an oath by it in three separate verses of His Noble Book, and an entire surah has been named after it.

It exemplifies splendor and beauty. Throughout all ages and across all cultures, its radiance and cyclical nature has captivated people. Moreover, it has some of the same characteristics as a human's development. Just as a person begins as a newborn and continues to grow until reaching full maturity, so too does the moon progress until it completes its cycle. Thereafter, it follows Allah's decree by diminishing after its perfection, just as decline follows the peak of prominence. The moon is exalted above other celestial bodies—which the Prophet ﷺ highlighted on several occasions. He ﷺ said:

كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ

Like the superiority of the full moon over all the stars. [Sunan Abi Dawud 3641, Grade: Sahih (Albani)]

And how much is the moon greatly missed on a dark night!

The moon reminds us of the radiant faces that look to their Lord on the Day of Resurrection.

Narrated by Jarir bin Abdullah Al-Bajali (may Allah be pleased with him):

كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانظَرَ إِلَى الْقَمَرِ لَيْلَةً - يَعْنِي الْبَدْرَ - فَقَالَ إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فافعلوا . ثُمَّ قرأ

We were with the Messenger of Allah ﷺ when he looked at the moon on the night of that it was full. He then said, 'You will see your Lord just as you see this moon. Do not be distressed by its appearance; and if you are able, do not allow any prayer to be delayed before the rising of the sun or before its setting—so do that.' Then he recited:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ

Qaf (50) 39: **And exalt [Him] with praise of your Lord before the rising of the sun and before its setting.** [Sahih Bukhari 554 and Muslim 633a]

How wondrous is Allah's creation! He has abundantly embedded lessons and insights within this creation. If a person were to truly perceive its impact, appreciate its value, and unravel its secrets, they would be guided to an increased knowledge of their Lord and an increased appreciation of His due measure. Consider how Allah, the Exalted, swore by it when He said:

كَلَّا وَالْقَمَرِ

Al-Muddathir (74) 32: **No! By the moon.**

And He Almighty also said:

وَالْقَمَرِ إِذَا تَلَاهَا

Ash-Shams (91) 2: **And [by] the moon when it follows it.**

And He Almighty said:

وَالْقَمَرِ إِذَا اتَّسَقَ

Al-Inshiqaq (84) 18: **And [by] the moon when it becomes full.**

Verily, Allah Almighty does not swear except by something great, and He, glory be to Him, can swear by whatever He wishes of His creation, but people do not have the right to take an oath except by Allah. Whoever

swears by something other than Allah has either disbelieved or associated partners with Him, as was authentically reported from the Prophet ﷺ. Indeed, Allah, the Exalted, has ordained specific times for acts of worship, both in terms of time and place. The moon plays a significant role in determining these times. For example, the time for Hajj is fixed. Allah Almighty said:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ

Al-Baqarah (2) 197: **Hajj is [during] well-known months.**

Likewise, fasting is determined by the sighting of the moon. Allah Almighty said:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Al-Baqarah (2) 185: **So whoever sights [the crescent of] the month, let him fast it.**

And other times of the year that are linked to the crescent moon and the phases of the moon, such as Zakat, the prescribed waiting period ('iddah), and the "bright days" (the 13th, 14th and 15th days of the lunar month), among others.

The lunar calendar is one of the favors that Allah bestowed upon the Muslim community and it is a distinct characteristic of it. Previous communities used a solar calendar, which is longer than the lunar calendar by eleven days, to determine their years and religious occasions. This is reflected in Allah's statement:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

Al-Kahf (18) 25: **And they remained in their cave for three hundred years and exceeded by nine.**

That is, three hundred years by a solar calculation and three hundred and nine by lunar calculation. Indeed, the pre-Islamic Arabs determined their times by the moon—a tradition that Islam accepted and directed.

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The moon is also among Allah's signs by which He Almighty awes His servants with its eclipse in this world and its eclipse in the Hereafter. As Allah, the Exalted, declares:

فَإِذَا بَرِقَ الْبَصْرُ (7) وَخَسَفَ الْقَمَرُ (8) وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (9) يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ (10) كَلَّا لَا وَزَرَ (11) إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

Al-Qiyamah (75) 7-12 : (7) So when vision is dazzled. (8) And the moon darkens. (9) And the sun and the moon are joined, (10) Man will say on that Day, "Where is the [place of] escape?" (11) No! There is no refuge. (12) To your Lord, that Day, is the [place of] permanence.

Allah Almighty said:

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ

Luqman (31) 11: This is the creation of Allāh. So show Me what those other than Him have created.

Therefore, it is great blunder to underestimate the moon, and an error to set times and dates by something else. It is also a mistake to raise children to become attached to drawings, whether still or moving, that portray the moon with two eyes, a nose, and the like, or depict it as laughing or crying. The moon is a sign among Allah's signs. It is not permissible to undermine or belittle it. Rather, it is for reflection and for sensing the greatness of Allah and appreciating the extent of His ability and wisdom.

For Allah, the Exalted, says:

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

Ar-Ra'd (13) 2: He has subjected the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.

And Allah Almighty said:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Fussilat (41) 37: **And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship.**

In ancient as well as modern times, some communities and people have had false beliefs about the moon, which led them to deviate from the purpose for which Allah created it. Some even thought that an eclipse occurs because of the death or life of someone. The Prophet ﷺ refuted this in the narrative of the eclipse when some people thought that the sun was eclipsed due to the death of his son Ibrahim.

Some among us may be astonished to learn that contemporary psychological studies have fostered the false notion that the moon influences a person's mood and that crimes increase when it is full. It is even more astonishing that some Muslims are deceived by this and manipulate religious texts, linking the wisdom of fasting on the "bright days" with the full moon's effect on humans.

We seek refuge in Allah from that. Allah Almighty said:

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِن هَذَا إِلَّا اخْتِلَاقٌ - ص 7

Sad (38) 7: **We have not heard of this in the latest religion. This is not but a fabrication.**

And the moon is but one of Allah's creations, that prostrates to Him Almighty just as the children of Adam prostrate. Allah Almighty said:

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ
إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

Al-Hajj (22) 18: **Do you not see [i.e., know] that to Allāh prostrates whoever is in the heavens and whoever is on the earth and the sun, the**

moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allāh humiliates - for him there is no bestower of honor. Indeed, Allāh does what He wills.

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، 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:

Many scholars of Quran have mentioned that some of the Companions asked the Prophet ﷺ about the crescent. It appears in its early phase in a delicate thin form, then increases in size until it becomes full and round, and then it begins to wane until it returns to its initial state. Thereupon, Allah Almighty revealed:

يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ-البقرة 189

Al-Baqarah (2) 189: **They ask you, [O Muḥammad], about the crescent moons. Say, "They are measurements of time for the people and for ḥajj [pilgrimage]."**

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We pause upon this narrative because some have claimed that the Prophet ﷺ was evasive in providing details about the crescent's emergence and formation—attributing this to his being unlettered (neither reading nor writing). They asserted that he ﷺ only mentioned that it serves as a measurement of time.

What is even more astonishing is that there are those who claim that the divinely prescribed moon sighting is incompatible with astronomical computations. They falsely assert that sighting is mere conjecture and deficient in light of modern methods that they claim are precise and accurate!

The response to this is that the Prophet ﷺ was not incapable of providing details despite being unlettered. Rather, he ﷺ received revelation and informed of matters far greater than this. He ﷺ described the seven heavens and the prophets within them in the narrative of the Night Journey, and described the Al-Masjid al-Aqsa as it was.

His ﷺ response was concise, tailored to the mission of his community and their need for clear guidance in worship and acts of obedience. This reply indicated the practical importance of the lunar phases rather than theory. Because of this, the response was that they are measurements of time for the people and for Hajj. This response is what benefits them.

Whoever claims that his ﷺ answer contradicts what is in astronomy has greatly slandered Allah and His Messenger ﷺ. The Book of Allah, the Exalted, is far greater than a work of astronomy, chemistry, or physics, as some enthusiasts try to limit their efforts to. They lose sight of it being a guidance, a light, and a source of success. Perhaps because of that, they fall into three pitfalls.

The first pitfall stems from faulty thinking that convinces some that science holds a higher status than the Qur'an, and that the Qur'an is subordinate to it. Indeed, this is a major travesty.

The second pitfall is a misunderstanding of the nature and message of the Qur'an. And failing to realize that finality of its truth, beyond alteration or

scrutiny. For its Speaker is the One who is knowledgeable of everything in the heavens and the earth.

The third pitfall is making arbitrary interpretations of the Qur'an and explaining its verses using new data and theories, which might later be disproven by subsequent findings. This, however, does not mean that one should not benefit from modern scientific developments to broaden the understanding of the verses and demonstrate their miraculous nature, as long as they are subordinate to the Qur'an and not the opposite.

May Allah make us among those who reflect upon his signs, contemplate upon the greatness of Allah and appreciate the extent of His ability and wisdom. Indeed Allah is 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

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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 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.