

Conclusion of Ramadan

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:

People lived through this noble month with its days of virtue and blessed nights. There are those who did little and those who did much. And there are those who were negligent, lost, distracted by amusements, and heedless in pursuit of diversions. Thus, while they were in such a state, the month of forgiveness and emancipation from the Hellfire passed quickly like the passing of clouds. Congratulations to those who succeeded in their trade and attained acceptance and forgiveness, and woe to those who lost out, after being disgraced with disappointment and deprivation.

Indeed, the month of Ramadan is nearing its departure, and it is but like a guest that hardly visited. We just started to enjoy its spirituality and savor its mercies and soon it packed its bags to bid us farewell and departed as fast as it came. How intense is the sorrow of separation, and how bitter is the parting! If we only knew who among us triumphed and who among us lost out and who was accepted and who was rejected.

Allah described the month of Ramadan as "a limited number of days" indicating its short duration and how quickly it passes. Yet, these few days carry great and immeasurable rewards. For a good deed is rewarded tenfold to seven hundred times, but fasting exceeds that, for Allah has ascribed its reward to Himself. The Prophet ﷺ said:

كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَى مَا شَاءَ اللَّهُ يَقُولُ
اللَّهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ

Every good deed of the son of Adam will be multiplied manifold. A good deed will be multiplied ten times up to as many as seven hundred times, or as much as Allah wills. Allah says: 'Except for fasting, which is for Me and I shall reward for it. [Sunan Ibn Majah 1638, Grade: Sahih]

The fortunate person, is the one who hastens before it is too late, makes repentance the seal of their deeds, and the conclusion of their acts of goodness. For indeed, deeds are judged by their endings, and repentance erases what came before it. No one who repents is ever disgraced, and no one who turns to Allah is ever disappointed:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ-هُودٍ 114

Hud (11) 114: Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

And in what remains of Ramadan is a great opportunity for the obedient to stock up, and for the negligent to make amends. For what has passed is gone, and what is hoped for is unseen, and the wise have nothing but their present moment. So they take from their health for their sickness,

and from their life for their death. For people in this world are only like a stranger or a wayfarer.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا-الْفُرْقَانِ 71

Al-Furqan (25) 71: **And he who repents and does righteousness does indeed turn to Allāh with [accepted] repentance.**

Indeed, we all know that most people are not free from heedlessness. For this is the nature of humans. However, the intelligent and fortunate are those who remind themselves that negligence that hinders them from seizing acts of obedience is merely one of the obstacles in the path of success that no one is exempt from. Therefore, the real loss, the entire loss, is to remain down where one stumbled and fell without getting up to continue the journey. For life is short, no matter how long it seems, and opportunities that pass do not return. When one reaches the evening, they do not know if they will make it to the morning, and when they reach the morning, they do not know if they will live to see the evening.

Thus, a Muslim must take precautions against negligence as much as they can. For among the greatest diversions from obeying their Lord is to be afflicted with heedlessness towards Him. Because, from within themselves, it deprives them of success and seizing the virtuous times before the realities of life occupy them. And, herein, is where their loss undoubtedly lies.

Then indeed, the soul of a person is like the seasons of the year. There is summer, autumn, winter, and spring. If one does not discipline their self to accept these seasons and place them in their due places, they will not attain satisfaction. And they deceive themselves when they think that they can live perpetually in a single season. For Allah has moments of grace that one should avail themselves to and not neglect in the slightest. Lest a soul should say on the Day of Judgment:

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَىٰ مَا فَرَّطْتُ فِي جَنبِ اللَّهِ

Az-Zumar: 56: **Lest a soul should say, "Oh, [how great is] my regret over what I neglected in regard to Allāh.**

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Indeed, the opportunities for drawing closer to Allah in this blessed month are more abundant and blessed than at other times. Whoever squanders these opportunities is even more likely to waste other opportunities.

Woe to those who do not know Allah in Ramadan, and woe to those who only know Allah in Ramadan. Blessed are those who know Allah at all times and moments, making the virtuous seasons profitable and advantageous. For every good habit that a person adopts from Ramadan and resolves to continue thereafter is their true success, following the guidance of their Prophet ﷺ when he said to Abdullah bin Amr bin Al-'As:

يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ النَّهَارِ

O Abdullah, do not be like so-and-so; he used to pray at night and then stopped praying at night. [Bukhari 1152 and Muslim 1159]

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:

Know that from among Allah's favor, mercy and wisdom is that He Almighty has made the sorrow of parting with Ramadan followed by the

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joy of welcoming Eid. This is so that the soul is prepared to deal with the turbulences of life and the alternation of circumstances with genuine iman (faith), with conviction that everything is from Allah, and that sorrow may be followed by joy, and joy may be followed by sadness. The true believer worships their Creator through both sorrows and joys.

If there is sorrow with the conclusion of this blessed month, it is the sorrow of those who have been neglectful towards Allah, whose hearts have not savored Ramadan. They have been overtaken by the successful while they remained captives to their negligence and heedlessness. And if there is joy in the conclusion of Ramadan, it is the joy of the obedient. Those whose hearts drank deeply from the spring of this noble month until they were satiated with its pure waters, and became among those freed from the Fire.

Then know, that Allah has prescribed Zakat al-Fitr as a purification for you and as a form of gratitude to your Creator. So, discharge it as it has been prescribed upon you, for males and females, young and old, and on behalf of those you support. Zakat al-Fitr should be given from what people eat. Abu Sa'id al-Khudri, may Allah be pleased with him, said:

كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفِطْرِ صَاعًا مِنْ طَعَامٍ وَقَالَ أَبُو سَعِيدٍ وَكَانَ طَعَامَنَا الشَّعِيرُ وَالزَّبِيبُ وَالْأَقِطُ وَالتَّمْرُ

We used to give, during the time of the Messenger of Allah ﷺ, on the day of Fitr, one **ṣā' of food. Abu Sa'id (may Allah be pleased with him) said: and our food was barley, raisins, dried curds, and dates. [Bukhari 1510 and Muslim 985]

This includes rice and other staples. and the better the food that is given, the better. Allah, exalted and high, says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ-آلِ عِمْرَانَ 92

Al-Imran (3) 92: Never will you attain the good [reward] until you spend [in the way of Allāh] from that which you love.

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The time for discharging it is on Eid day before the prayer, and it is permissible to discharge it one or two days before Eid.

May Allah accept from us and from you our fasting and prayers, and forgive us and you of our sins and misdeeds, and help us and you in making the most of what remains of our month, and seal it for us and for you with pardon, forgiveness, and emancipation from the Fire. Indeed, He 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 لَهُ يَزِدْكُمْ وَاسْتَغْفِرُوا لَهُ يَغْفِرْ لَكُمْ وَاتَّقُواهُ 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.