

Rasulullah SA Khutba about Ramadaan

On the last Friday of Shabaan, Rasulullah SA delivered a khutba in which he extolled the merits of the upcoming holy month of Ramadaan and encouraged all Muslims to occupy themselves in ‘ibadat.

Translated by Shzd Dr Bazat Tahera Baisaheba

4b. *Muḥammad*
(the Prophet of Islam, d. 11/632)²²⁰

Type religious, ritually prescriptive, early Islamic *khutba*, delivered at the onset of the holy month of Ramaḍān.

Features direct address; repetition of the word “month;” brief sentences.

²¹⁹ al-Ṭabarī, *Taʾrīkh*, 2:319; also cited in Ramaḍān 1998, 55 (from al-Ḥalabī, *al-Sīra al-ḥalabiyīya*; Ibn al-Athīr, *al-Kāmil*); and in Ṣafwat 1933 1:147, after the same sources, in a slightly varied form; the web-based search engine alwaraq brings up nineteen sources for this *khutba* (with slight variants in each), including al-Balādhurī, *Ansāb al-ashrāf*, Ibn Kathīr, *al-Bidāya wa-l-nihāya*; and Ibn Saʿd, *al-Ṭabaqāt al-kubrā*.

²²⁰ al-Qāḍī al-Nuʿmān, *Daʿāʾim al-Islām*, 1:268-9.

O people! An exalted month has come nigh to you; a month that contains one night in which good deeds performed [count for more] than good deeds performed over a thousand months. Whosoever performs in [this month] a non-mandatory act in order to achieve closeness to God, is like one who performs a mandatory act at other times. Whosoever performs in it a mandatory act, is like one who performs seventy mandatory acts at other times. It is a month of forbearance, and the reward of forbearance is Paradise. [It is] a month of charity.²²¹ A month in which the believer's decreed sustenance is increased. Whosoever feeds a fasting person at the time of breaking fast, will gain forgiveness for his sins and the freeing of his neck from Hellfire; he will have the like of [the fasting person's] reward, without any decrease in [that person's] reward.

أَيُّهَا النَّاسُ، إِنَّهُ قَدْ أَظْلَمَ شَهْرٌ عَظِيمٌ، شَهْرٌ فِيهِ لَيْلَةٌ الْعَمَلُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ، مَنْ تَقَرَّبَ فِيهِ بِخِصْلَةٍ مِنْ خِصَالِ الْخَيْرِ كَانَ كَمَنْ أَدَّى فِيهِ فَرِيضَةً فِيمَا سِوَاهُ، وَمَنْ أَدَّى فِيهِ فَرِيضَةً كَانَ كَمَنْ أَدَّى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ، وَهُوَ شَهْرُ الصَّبْرِ، وَالصَّبْرُ ثَوَابُهُ الْجَنَّةُ، وَشَهْرُ الْمُوَاسَاةِ، شَهْرٌ يَزَادُ فِيهِ فِي رِزْقِ الْمُؤْمِنِ، مَنْ فَطَرَ فِيهِ صَائِمًا كَانَ لَهُ مَغْفِرَةٌ لِذُنُوبِهِ وَعِثَقٌ رَقَبَتِهِ مِنَ النَّارِ، وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْءٌ.

²²¹ Cf. Hava 1986, gives the meaning of *āsāhu muwāsātan* as: “He gave him a part of his goods; he was munificent to him.”