



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
جَابَطَانِ اَلْعَالَمَيْنَ
جَابَطَانِ الْأَمَمَيْنَ
جَابَطَانِ الْمُشَمَّمَيْنَ

JABATAN AGAMA ISLAM SELANGOR



BEYOND THE THIRST AND HUNGER



**Let us continue striving to
increase our quality of *imaan*
and *taqwa* of Allah**

***Subhaanahu Wata'aala* by
fulfilling all of His Commands
and avoiding all**

**of His prohibitions. May we all
attain blissfulness in this world
and the Hereafter.**

**As we recently entered the blessed
month of Ramadaan, today's
khutbah will expound on the topic
of "Beyond The Thirst And
Hunger."**

**Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:**

**“O you who have believed,
decreed upon you is fasting as
it was decreed upon those
before you that you**

may become righteous.”
(al-Baqarah 2:183)

**From this verse we learned
that fasting, which was
ordained in the second *hijri*
year, is not a new**

phenomenon in the lives of mankind. Among the nations that had undergone the ‘ibaadah of fasting were the *ummah* of Nabi Moosa عليه سلام and ‘Eesa عليه سلام. Even the pagan Arabs prior to the

messenger ship of Rasulullah

صلی اللہ علیہ وسلم practiced the fasting of

the 10th of Muharram. The

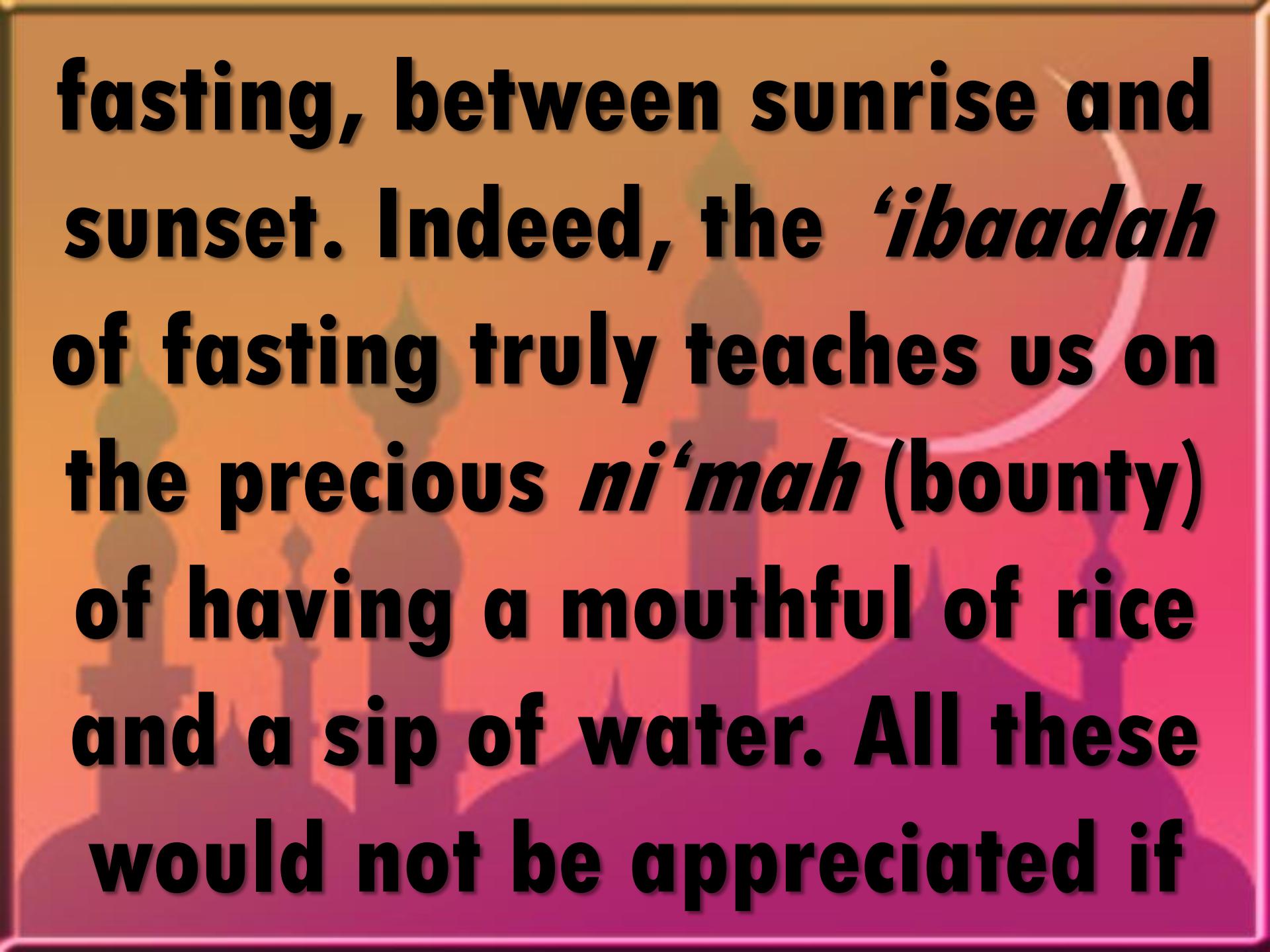
fasting of Ramadaan is an

obligatory ‘ibaadah, which has

a broad objective and very

deep meaning.

The ‘ibaadah that was made *waajib* necessitates one to abstain from eating and drinking, having marital relationship, and avoiding deeds that can nullify or eliminate the rewards of



fasting, between sunrise and sunset. Indeed, the ‘ibaadah of fasting truly teaches us on the precious *ni‘mah* (bounty) of having a mouthful of rice and a sip of water. All these would not be appreciated if

**our body has never
experienced the pain of thirst
and hunger. Such was the
request of Rasulullah ﷺ to
Allah *Subhaanahu Wata‘ala,*
as narrated by Abu Umaamah**

radiyAllaahu'anhu where he

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“...My Lord presented to me,
that He would make the valley
of Makkah into gold for me, I
said: “No O Lord! But being
filled for a

**day and hungry for a day” - or
he said: “three days” or
something like that – “So
when I am hungry, I would
beseech You and remember
You, and when I am full I
would be grateful**

to You and praise You.””

(at-Tirmidhi: *da’eef*)

**Usually, anything pleasurable
will be appreciated of its value
after it has ceased or
disappeared from its
possessor.**

For example, the bounty of good health will only be felt when one falls ill. The bounty of wealth will be appreciated when one falls into poverty and destitution. Such is mankind, always

heedless of their Creator. The end of verse 183 in Soorah al-Baqarah mentioned the virtue of fasting, causing the believer to have the *taqwa* of Allah. *Taqwa* which refers to being

**fearful and obedient to Allah,
abiding by all that He
commanded and avoiding all
that He forbade. *Taqwa* is
borne out of rigorous training
in fulfilling all of Allah's
commands and**

**restraining oneself from
committing all that is
forbidden. When fasting, one
becomes willing to endure
exhaustion and hunger, and
avoiding from committing sins
and evil deeds.**

**Abu Hurayrah *radiyAllaahu 'anh*
narrated: Rasulullah ﷺ said:**

**“It may be that a fasting
person attains nothing but
hunger and thirst from his
fasting.”**

*(ibn Maajah, ad-Daarimi, Ahmad,
al-Bayhaqi: saheeh)*

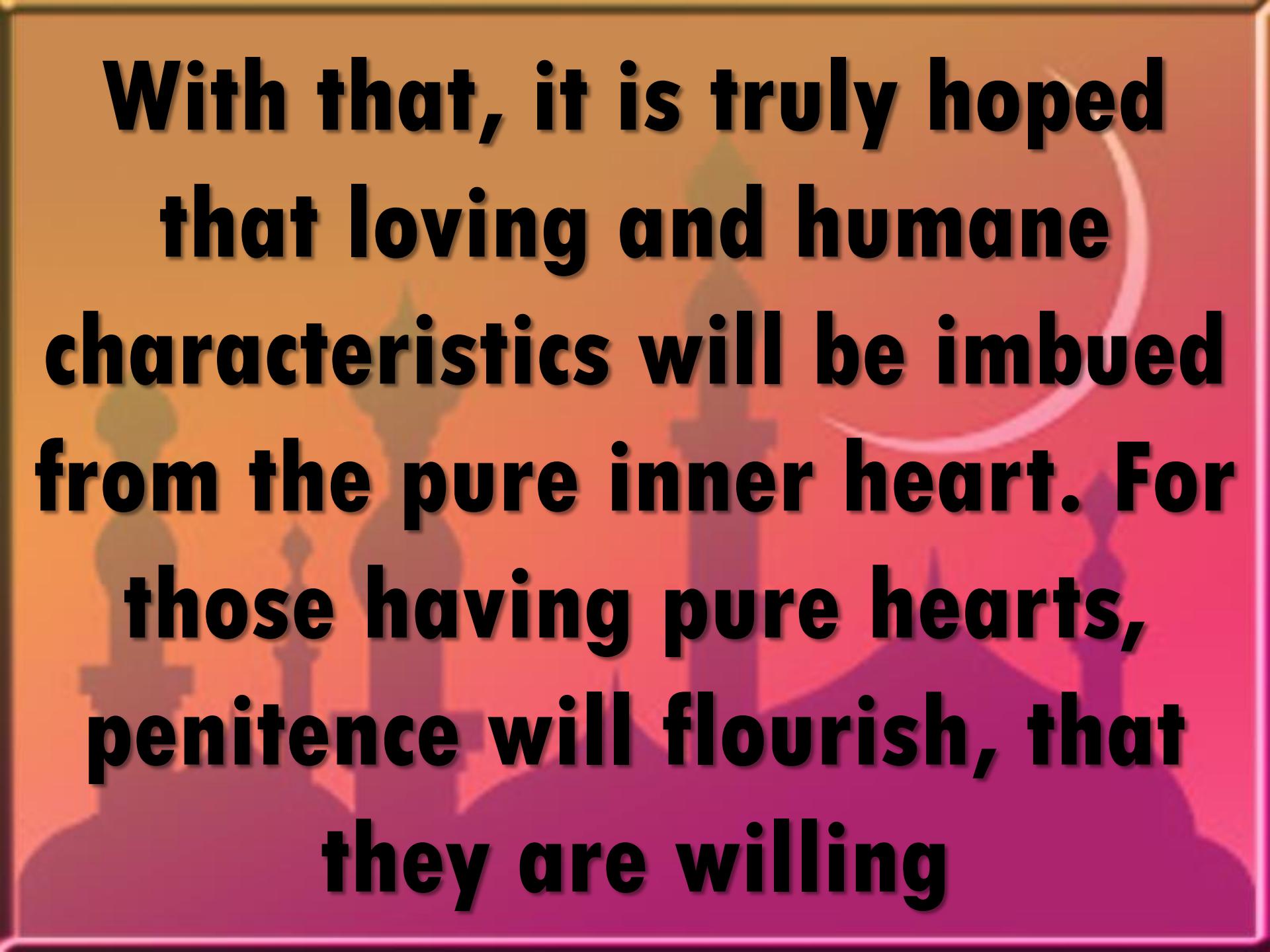
Fasting can nurture the soul to become socially caring. One will feel the suffering endured by others. Allah *Subhaanahu Wata'aala* had ordained the believers to fast as one of the pillars (*arkaan*)

**of Islam, whether they are
super rich or even having no
food for the day.**

**May the hardship and hunger
of fasting grant us the
awareness and realization
upon the agony endured by**

those who are less fortunate.

For us, being deprived from food and drink for about 12 hours would give us the pain of starvation. Imagine the agony endured by those not eating and drinking for days!

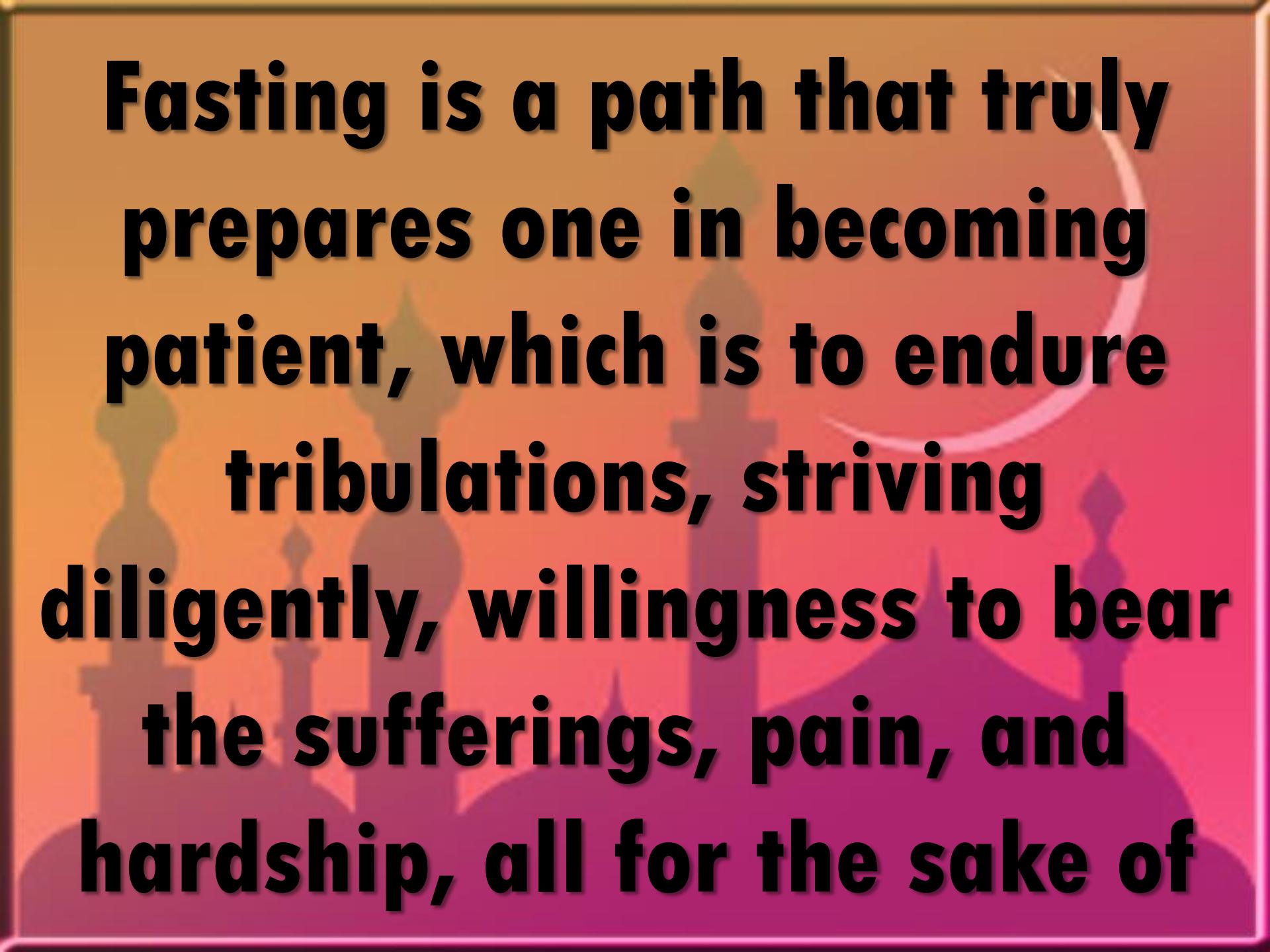


**With that, it is truly hoped
that loving and humane
characteristics will be imbued
from the pure inner heart. For
those having pure hearts,
penitence will flourish, that
they are willing**

to give away their wealth in aiding the poor and needy.

Furthermore, the willingness to part off from a portion of their wealth in fulfilling their *zakaat*, making *waqf* through *Tabung Amanah*

Pembangunan Islam
Selangor (TAPIS; Islamic Development Trust Fund of Selangor), and other deeds.

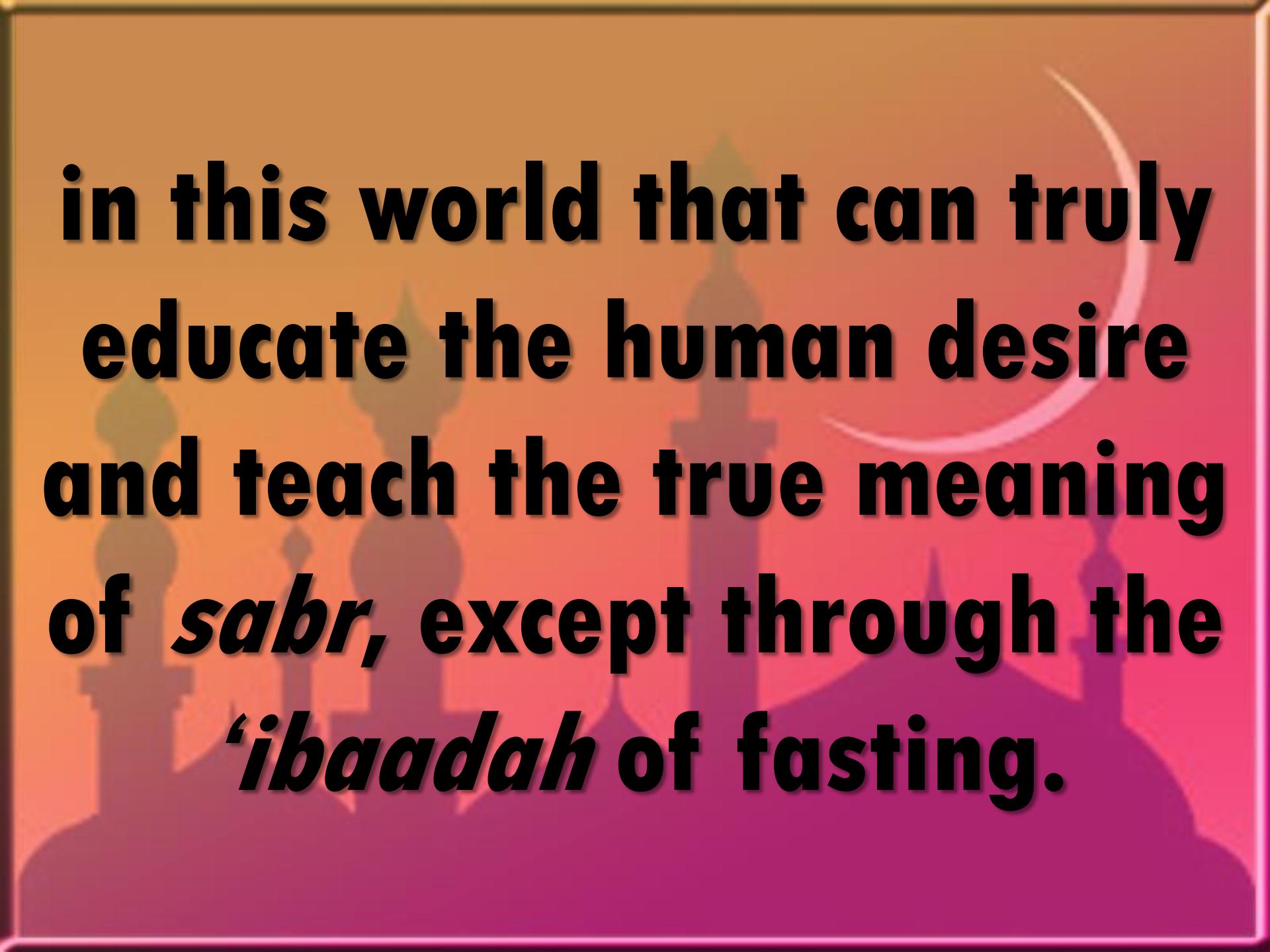


**Fasting is a path that truly
prepares one in becoming
patient, which is to endure
tribulations, striving
diligently, willingness to bear
the sufferings, pain, and
hardship, all for the sake of**

attaining the pleasure of Allah

Subhaanahu Wata'aala.

**Beyond the thirst and hunger,
Islam teaches mankind to
remain patient. There is not a
single school**



**in this world that can truly
educate the human desire
and teach the true meaning
of *sabr*, except through the
'ibaadah of fasting.**

**Why is fasting deemed as half
of patience? The answer is
that within the human body,
there exist three different
strengths, namely the power
of lust, the strength of anger,
and the**

spiritual strength. If the spiritual strength is capable of defeating other strengths, then it would be deemed that as possessing half of *sabr* (patience). Similarly for the fasting person, if he is able

**to suppress the power of lust,
stomach, and private parts,
then his fasting is equivalent
to half of *sabr*. A man from
Banu Sulaym narrated:
Rasulullah ﷺ said:**

**“...and fasting is half of
patience, and purification is
half of faith.”**

(at-Tirmidhi: hasan)

**Such great rewards for those
whom are patient, as Allah**
Subhaanahu Wata‘aala

mentions in al-Qur'an:

**“... Indeed, the patient
will be given their reward
without account.”**

(az-Zumar 39:10)

Among the virtue of fasting is preserving one's health. In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ had verified this by stating:

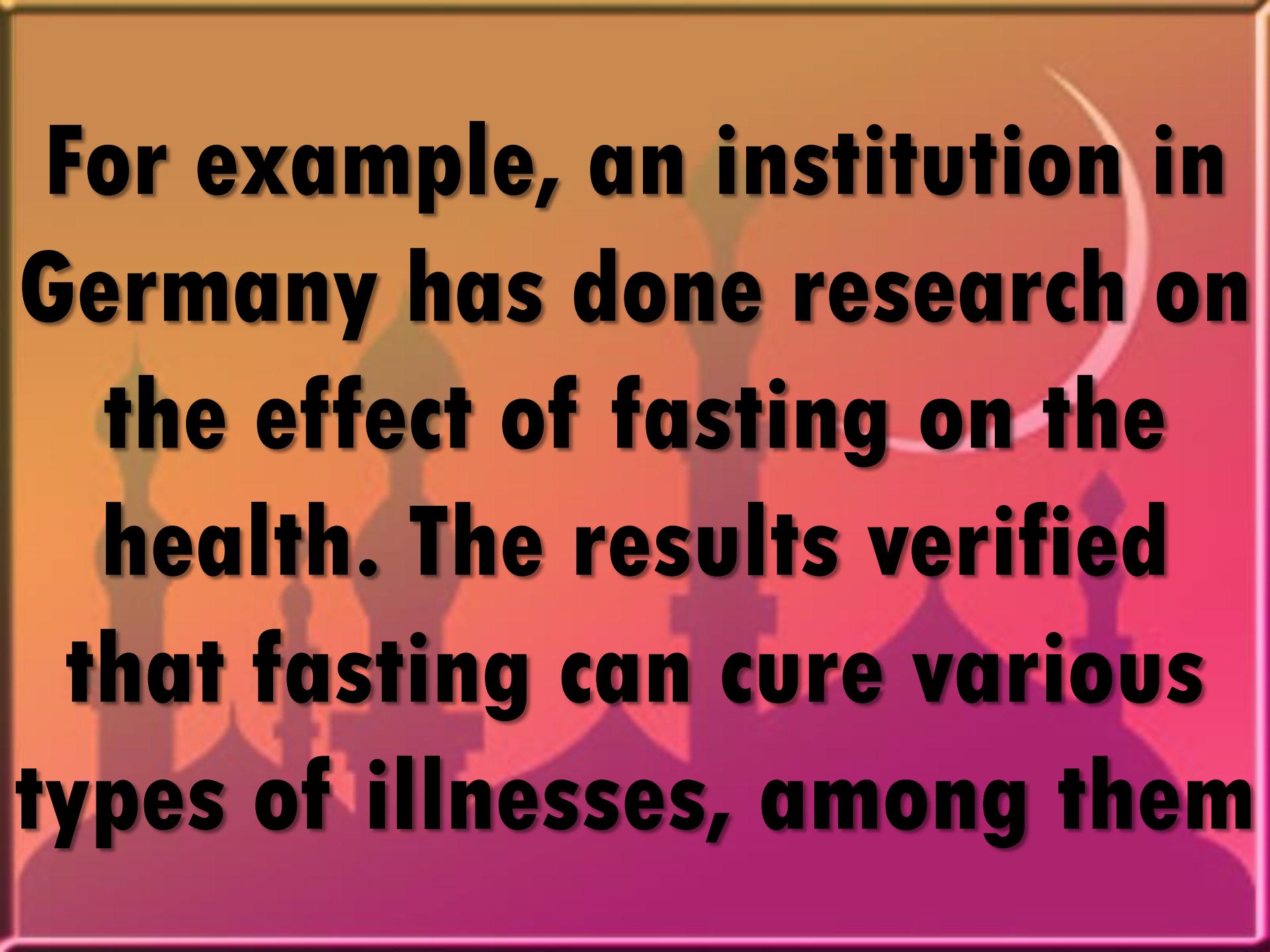
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Fast and you will be healthy.”

(at-Tabaraani: da‘eef)

**The truth regarding fasting
which helps preserve one’s
health has been mentioned**

by many. It has been acknowledged not only by Muslim medical experts but also by non-Muslim scholars.



For example, an institution in Germany has done research on the effect of fasting on the health. The results verified that fasting can cure various types of illnesses, among them

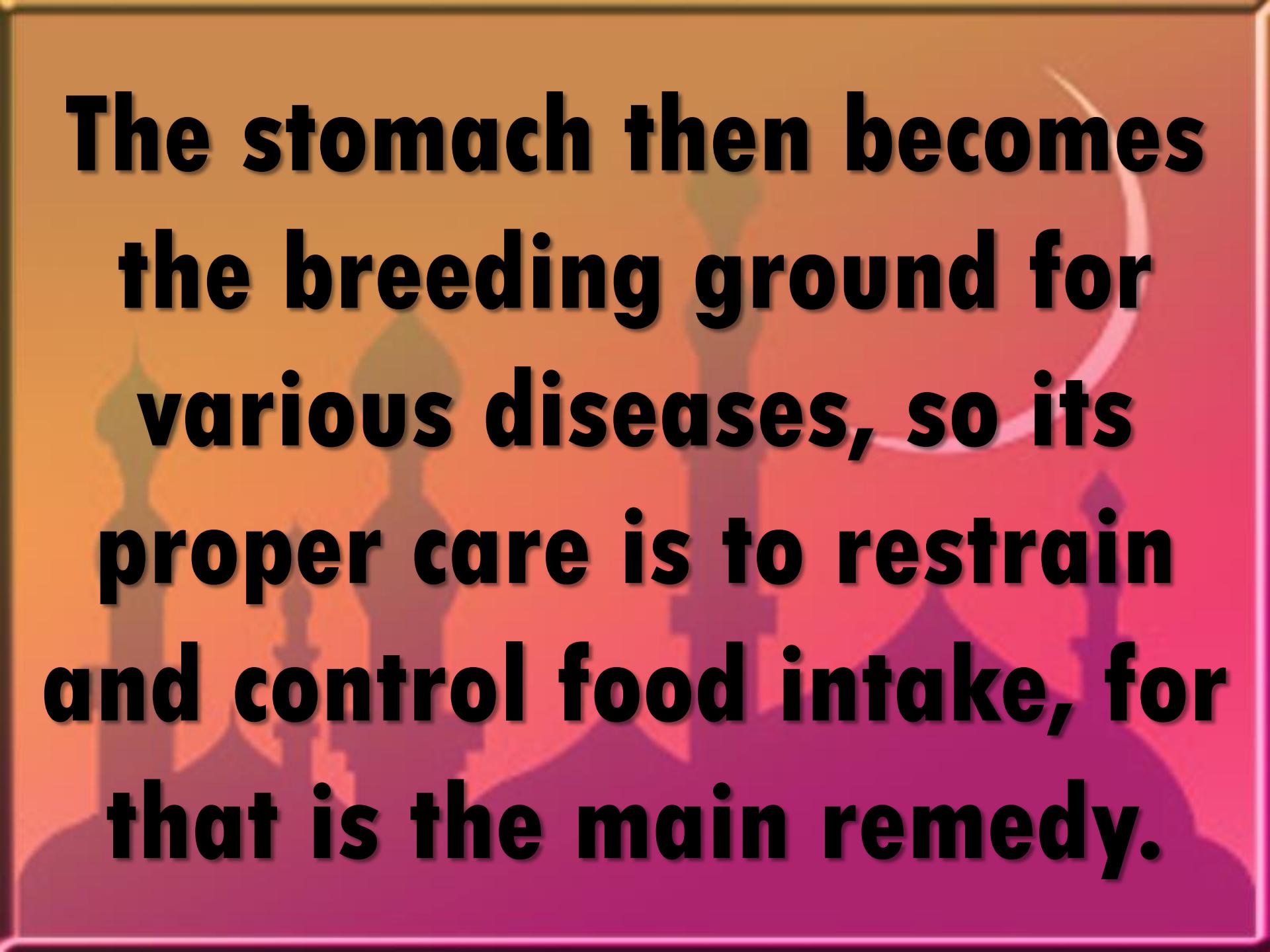
diabetes, hypertension, and heart failure. We are well informed that there are diseases which can easily attack the human body, in which some are due to the stomach condition having

been filled with a variety of delicious food, disregarding the limitations, capabilities, and the condition of the stomach, whilst Allah reminds us in al-Qur'an:

**“...and eat and drink, but
be not excessive...”**

(al-A‘raaf 7:31)

**This verse reminds mankind to
not eat and drink beyond what
is needed by the body.**



**The stomach then becomes
the breeding ground for
various diseases, so its
proper care is to restrain
and control food intake, for
that is the main remedy.**

The stomach has a role in food digestion before the nutrients are absorbed by the body. The digestive system, like any other machine, also needs its rest. If not, problems will begin to

**appear such as stomachache,
irregular stools, and
improper absorption of food
nutrients.**

**An Arab medical expert has
done a research pertaining to
several illnesses, and then**

**concluded that: “*The stomach
is the base for all sickness.
Abstaining from eating is its
most potent medicine.*”**

**Allah Subhaanahu Wata‘aala
mentions in**

al-Qur'an:

**“But to fast is best for
you, if you only knew.”**

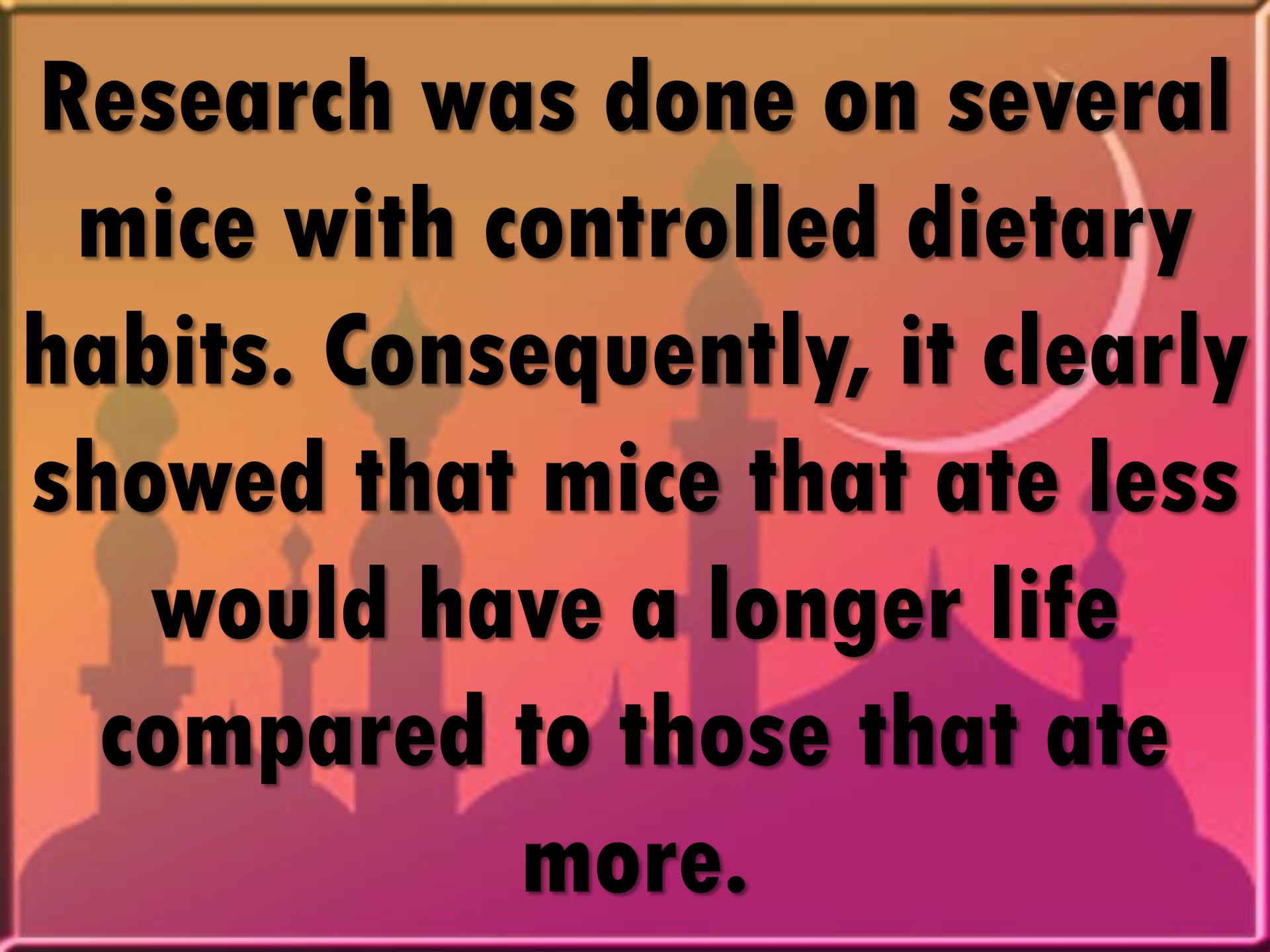
(al-Baqarah 2:184)

**Dr. Muhammad Rajab al-
Bayumi from al-Azhar**

University wrote in his book *Qadhaya Islamiyyah* that fasting is a very important action to be done by all creatures, whether human or animal.

Fasting or reducing food intake has been identified as among very beneficial approaches in improving the health, slows the aging process, and enhances reproduction.

According to research, animals also fast without coercion. The fasting of animals is not due to deeds and sins, or paradise and hell, but due to its *fitrah* (natural disposition).



Research was done on several mice with controlled dietary habits. Consequently, it clearly showed that mice that ate less would have a longer life compared to those that ate more.

**The mother hen fasts during
the hatching period to
incubate the hatched eggs.**

**Researches indicated that
mother hens that hatched the
most eggs are ones that fast
the most, for its body suffers**

from fever during that period. Such body heat helps in the hatchery that will prolong the lives of the chicks.

**Similarly with salmons that
are made into sardines,
delicious when eaten, they
would fast during the eggs
hatching process.**

**Knowing that animals also
fast, then it is truly**

**humiliating to find Muslims
having difficulty to fast,
while Allah has promised
multitudes of reward in the
Hereafter. Moreover, animals
are only taught through
fitrah.**

Allah *Subhaanahu Wata'aala* mentions in al-Qur'an:

**“And there is no creature on
[or within] the earth or bird
that flies with its wings
except [that they**

**are] communities like
you...”**

(al-An‘am 6:38)

Based on the statements mentioned, truly there are lots of wisdom behind the hunger and thirst endured. Hence, let us have the determination to increase our quality of fasting so that we

**will reap benefits from the
virtue of such ‘ibaadah.**

Among them:

**1- We should fast with
sincerely (*ikhlaas*) for the sake
of Allah *Subhaanahu
Wata‘aala*, so that we not**

**only benefit from the wisdom
of enduring such hunger and
thirst, but also fulfilling
'ibaadah decreed as *waajib* by
Allah.**

2- The head of the family must teach their offspring about fasting, *taraweeh* prayer, Qur'anic recitation, and increasing charity in this blessed month.

3- It behoove restaurant and eateries' owners to cooperate in abiding by stipulated regulations imposed by the religious authorities regarding business ethics in the month of Ramadaan.

4- We should make *du‘aa* more frequent, beseeching the pleasure of Allah *Subhaanahu Wata‘aala* in Ramadaan. One supplication would be:

Allaahummaa innaka ‘afuw, tuhibbul ‘afwa fa‘fu ‘anna

**“And when My servants ask
you, [O Muhammad],
concerning Me - indeed I am
near. I respond to the
invocation of the suppliant
when he calls upon Me.**

**So let them respond to Me
[by obedience] and believe
in Me that they may be
[rightly] guided.**

(al-Baqarah 2:186)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ
وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ
الْحَكِيمِ وَتَقْبَلَ مِنِي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ
اللَّهَ الْعَظِيمَ لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ
مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**Once again, I would like to
remind all of us that Islam
teach its adherents to
remain moderate in all
actions and deeds. At the
same time, the Muslims are
to avoid any form of
extremism in which its**



**consequences will only disrupt
the harmony, unity, and
security of the Muslim ummah
and our nation. Extremism will
only give negative impression
upon the nobility and holiness
of al-Islam. On the contrary,
the Muslim**



ummah must inculcate noble akhlaaq, having utmost personality and attitude as true Muslims so that the world will know that Rasulullah (صلی اللہ علیہ و سلم) was sent down as a messenger, and Islam that was revealed is mercy



**for the entire nation
and universe.**



**O Allah, You are the Lord that
is All Mighty, we are grateful
to You for having bestowed
upon us *rahmah* and *ni'mah*,
that we are able to continue
the effort in empowering the
Muslim *ummah* especially in
Selangor, as an**



**advanced state, prosperous,
and providing welfare.**

**Hence, we sincerely beseech
you, O Allah, strengthen our
imaan, accept our deeds,
strengthen our unity, increase
our *rizq*, enrich us with**



**beneficial knowledge, cultivate
our soul with good
mannerisms, return us to the
path that you are pleased with,
protect us from disasters and
your severe trials, so that our
nation will become more
peaceful and filled with
blessings.**



**O Allah, we sincerely beseech
you, strengthen our beliefs
according to the creed of *Ahlus
Sunnah wal-Jamaa‘ah*, and
protect us from deeds and
‘aqeedah that are astray such
as the extreme *Shee‘is*,
Qadiyani, and other ideologies.**



O Allah, open up our hearts in fulfilling the five daily prayers, performing *zakaat*, and other obligations. Bless those that have fulfilled their *zakaat* and loving the *fuqaraa'* and *masaakin*, and those that have



**made *waqf* and gave up
their wealth for *Tabung***

***Amanah Pembangunan
Islam Selangor* (Islamic
Development Trust Fund of
Selangor) with continuous**

reward until the Hereafter.



**O Allah, increase and widen
the *rizq* of those that made
waqf from their wealth with
perpetual rewards until the
Last Day.**





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

UNIT KHUTBAH,

BAHAGIAN PENGURUSAN MASJID,

JABATAN AGAMA ISLAM SELANGOR