



First khutbah

My brothers and sisters, life is short and death is real. Tomorrow, you will be returning to a land of returning.

My brothers and sisters, there has never been an intelligent person, except that they always slept on a mattress of caution. And once your body is covered in dust, remorse and repentance will be of no use.

Ibrahim an-Nakhai رَحْمَةُ اللَّهِ عَلَيْهِ he said, ‘the Salaf used to remind the dying person about the good deeds that they used to do in their life, in their dying moments, so that they can increase in optimism.

Abu Abdur-Rahman as-Sulami رَحْمَةُ اللَّهِ عَلَيْهِ he said at the point of death:

كيف لا أرجو ربي

“How can I not be optimistic in my Lord?”

وقد صمت له ثمانين رمضان

“And I have fasted 80 Ramadans”

Ibn Rajab al Hanbali رَحِمَهُ اللهُ narrates from some of the Salaf, that they used to say:

إذا حضر الرجل الموت

""When a person is about to die""

يقال للملك شم رأسه!

The Angel of Death will say to the other Angels that are present, they say to him [the Angel], "Smell this dying person's head" [so the Angel does it and he says]:

قال: أجد في رأسه القرآن

"I smelt the scent of Qur'an in this persons dying moments" [so the Angel of death then says to the others Angels that are present there]:

قال: شم قلبه!

"Smell this persons' heart" [so the Angel then smells it and says]:

قال: أجد , في قلبه الصيام،

“I smell the scent of fasting in this person’s heart” [so the Angel of death then says]:

شم قدميه!

“Smell his feet” [so the Angels they do this and they say to the Angel of death]:

أجد في قدميه القيام

“We smell the scent of the night prayer” [so the Angel of death says at this person’s dying moment]:

حَفِظَ نَفْسَهُ، فَحَفِظَهُ اللَّهُ

“This person has protected himself with good deeds, so Allah **سُبْحَانَهُ وَتَعَالَى** has protected him today”

Then he is buried my brothers and sisters and the Prophet said in a hadith which is collected by Ibn Hibban **رَحِمَهُ اللَّهُ**, at-Tabarani **رَحِمَهُ اللَّهُ** and others and classed as saheeh by Shaykh al Albani **رَحِمَهُ اللَّهُ** that when a person dies, he is buried:

يَسْمَعُ خَفَقَ نِعَالِهِمْ يُؤَلُّونَ عَنْهُ

“He hears the footsteps of those people who have just buried him. He hears their footsteps leaving”

He said صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :

فَإِنْ كَانَ مُؤْمِنًا،

“If he was a believer” [the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then describes what happens to him next]:

His good deeds come to him:

كَانَتِ الصَّلَاةُ عِنْدَ رَأْسِهِ،

“Salah will come and it will sit at his head”

وَكَانَ الصِّيَامُ عَنْ يَمِينِهِ،

“And fasting will come and sit on his right”



And of all his good deeds will then surround him in his grave. And then the punishment will come. The punishment will try to come to this person whilst he is in the grave. And each one of these deeds: recitation of the Qur'an; his salat; his siyaam- they will say:

مَا قِبَلِي مَدْخَلٌ

“You have no way through me at all”

My brother and sisters, fasting prepares a person for being alone in this moment, buried with dirt on his face and insects crawling over his body- his deeds are which will protect him.

Ali bin Abi Talib رضي الله عنهم he saw a man beautifying the masjid in Ramadan, so he said about this man:

نَوَّرَ اللهُ عَلَى عَمْرٍ قَبْرَهُ , كَمَا نَوَّرَ عَلَيْنَا مَسَاجِدَنَا

“May Allah put light in this person's age, in the grave, just like he brought light to our masjid”

My brothers and sisters, fasting will intercede for the believer in the grave. Fasting will intercede for the believer on the day of Judgement and if this is the case, then how wise are the words of Ibn al Jawzi رَجَمَهُ اللهُ when he reminds you of fasting at the point of death. He says رَجَمَهُ اللهُ:

يا أخي

"My brother"

إِذَا كَانَ شَهْرَ رَمَضَانَ فِي الْقِيَامَةِ شَفِيعًا

"If Ramadan on the Day of Judgement is going to intercede for you"

فَكُنْ لِمَوْلَاكَ فِيهِ عَبْدًا سَامِعًا مُطِيعًا

"Then be within Ramadan, a servant to your Master; hearing and obeying" reminding you of death whilst you have the opportunity to act upon it now.

My brothers and sisters, Ramadan teaches us that food is halal in one moment, but haram the next. And when you can eat, there is only so much you can eat from this dunya. Drink is halal one moment but in the darkness of the night it becomes haram. Desires is allowed during the night in Ramadan, but Ramadan teaches you and fasting teaches you that death is a destroyer of all desires.



Allah سُبْحَانَهُ وَتَعَالَى tells us in the Qur'an:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ رُحِزَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۗ ١٨٥

“Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion”
al-Imran (The Family of Imran, The House of Imran) 3:185

Second khutbah

My brothers and sisters, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reminded us about Ramadan and the akhira, he said that the, “doors of Jannah are open and the doors of fire are shut”- so how will it be on that day my brothers and sisters when people will have it the other way around?

Abu Dharr al-Ghifari رضي الله عنهم says:

يا أيها الناس

“Oh people!”

إني لكم ناصح

“I am a sincere advisor to all of you”

صوموا الدنيا

“Fast in the dunya”



لحر يوم النشور

”In preparation for the heat of the day of resurrection”

So what are fasts? So what are fasts except that it prepares a person for death my brothers and sisters. Without this, Allah **سُبْحَانَهُ وَتَعَالَى** is in no need for you leaving your food and drink. Without preparation for death, all he gains is hunger and sleepless nights.

As you learn and benefit from Ustadh Ariff Olla’s jumu’ah sermons from which are these notes- don’t keep it to yourself! Share & teach these notes - please do not edit or manipulate this content.

“One who guides to something good has a reward similar to that of its doer”- Saheeh Muslim vol.3, no.4665.