

First khutbah

My brothers and sisters, Ibn Rajab al Hanbali رَحِمَهُ اللهُ he said that:

“You know you are upon goodness if your here ends with goodness and your new year starts with goodness”

Then he quotes the statement from al Hasan al Basri رَحِمَهُ اللهُ:

“Surely Allah سُبْحَانَهُ وَتَعَالَى has started the new year with a sacred month and He has ended the previous year with a sacred month. There is no month throughout the year, after the month of Ramadan, which is more sacred with Allah سُبْحَانَهُ وَتَعَالَى than the month that we’re in. The month of Muharram.”

My brothers and sisters, it’s been reported in Muslim in his Sahih on the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ الصَّيَّامِ بَعْدَ شَهْرِ رَمَضَانَ صِيَامُ شَهْرِ اللَّهِ الْمُحَرَّمَ

“The best fast after the month of Ramadan is fasting in the month of Allah, al-Muharram”



Imam an Nawawi رَحِمَهُ اللهُ he explains that in this hadith, Allah سُبْحَانَهُ وَتَعَالَى has attached His name to this month, out of respect to this month. Out of honouring this month.

In another narration classed as saheeh by al Albani رَحِمَهُ اللهُ, he said صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

“If you are going to fast any month after the month of Ramadan, then fast the month of al Muharram, because surely this is the month of Allah”

Now this month, is a month of fasting, but in the remaining of this hadith, we learn in this hadith, this month is a month of doing good and reducing the bad, so he said, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

“In this month there is a day, there is a day in this month where Allah سُبْحَانَهُ وَتَعَالَى turned to a group of people in giving them victory. In giving them success. In removing from them oppression and elevating their status. And in this month also, is a month others have made tawbah and gotten closer to Allah سُبْحَانَهُ وَتَعَالَى.”

Therefore my brothers and sisters, we have the statement of Abu Uthman Nahdi رَحِمَهُ اللهُ, one of the Ulema of the Salaf, he said:

“The Salaf [meaning the Tabi'een and the Companions, from the first of the generation of this Ummah] they used to give importance to three sets of ten days: the last 10 nights of Ramadan, the first 10 days of Dhul Hijjah and the first 10 days of this month; the month of Allah, Muharram”.

My brothers and sisters, Muharram is the month of Allah **سُبْحَانَهُ وَتَعَالَى**. It is a month of doing good deeds. It's a month where the Prophet's gave thanks to Allah **سُبْحَانَهُ وَتَعَالَى**. It's a month where the Salaf used to increase in doing goodness and they used to connect themselves to the akhirah and it is a month where you detach yourself from the dunya. Unlike those who were destroyed in this month like Fir'aun, who were fooled and destroyed and taken in this month. Look what Allah **سُبْحَانَهُ وَتَعَالَى** says about Fir'aun:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيُْونٍ ۚ ٢٥

“How much they left behind of gardens and spring” ad-Dukhan (Smoke, The Evident Smoke) 44:25

What happened to Fir'aun. “How many gardens, plush, luxurious, has he left behind?”

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۚ ٢٦

“And crops and noble site” ad-Dukhan (Smoke, The Evident Smoke) 44:26

And the luxuries and the pyramids.

وَنِعْمَةً كَانُوا فِيهَا فَكَاهِينَ ۲۷

"And comfort wherein they were amused" ad-Dukhan (Smoke, The Evident Smoke) 44:27

They used to be in a luxury where they used to enjoy. Where did they go? What happened in this month? To drowning in water in the dunya. And to drowning in fire in the grave. Allah سُبْحَانَهُ وَتَعَالَى took him in this month. And He took him away from the greeneries and the luxuries of the dunya to:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ٤٦

"The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment" Ghafir (The Forgiver, The Forgiving One) 40:46

To a fire, which is presented to them every morning and every evening and then the Day of Judgement. And then, Fir'aun will enter into the worst of punishments, as if having fire presented to them every morning and evening isn't worse enough.

My brothers and sisters, Muharram if you fast it, you will have one of the best of fastings. The month of Muharram if you do good deeds, you will have one of the best of good deeds. And in Muharram, in this month, next week, there is a day, one single day, that if you fast it, you will have one years worth minor sins expiated by the mercy of Allah سُبْحَانَهُ وَتَعَالَى, the day of Ashura.

But also in the story of Musa عليه السلام and how Allah سُبْحَانَهُ وَتَعَالَى saved him from Fir'aun, there are many lessons and similarities to the world that we live in today my brothers and sisters. Therefore there is a relevance in us reminding ourselves and there's a hikmah that Allah سُبْحَانَهُ وَتَعَالَى has made re-occurring until Yawmul Qiyamah. Hence He said:

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ٢٦

“Indeed in that is a warning for whoever would fear [Allah]” an-Nazi`at (Those Who Drag Forth, Soul-snatchers, Those Who Pulled Out) 79:26

In the story of Fir'aun and how Musa عليه السلام was patient, there is a ibra and lesson for those people who have a fear of Allah سُبْحَانَهُ وَتَعَالَى. So for example, he called them to tawheed, but they rejected tawheed. They rejected their Messenger and they rejected their message. A lesson, which is going to re-occur until Yawmul Qiyamah. Allah سُبْحَانَهُ وَتَعَالَى says:

كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ٣

“They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty” al-Imran (The Family of Imran, The House of Imran) 3:11

Another example, Fir'aun believed in his desires to be flawless and for this reason he rejected revelation. Isn't this something that we see re-occurring until today? Allah سُبْحَانَهُ وَتَعَالَى says to Fir'aun:

وَأَضَلَّ فِرْعَوْنَ قَوْمَهُ وَمَا هَدَىٰ ٧٩

“And Pharaoh led his people astray and did not guide [them]” Ta Ha (Ta Ha) 20:79

Fir'aun was misguided; him and his people were all misguided and they were not guided, they had no guidance because of the fact they were following their own desires.

Based on these two my brothers and sisters, we have another example which repeats itself until today which is that when major sins are rife in society, Allah سُبْحَانَهُ وَتَعَالَى will send punishments as a sign, but these people that came from before did not take heed. So when Fir'aun and his people rejected:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ

“So We sent upon them the flood” al-A`raf (The Heights, The Elevated Places) 7:133

Allah سُبْحَانَهُ وَتَعَالَى sent them a wind, a hurricane, a storm, they didn't listen. Then Allah سُبْحَانَهُ وَتَعَالَى sent them to وَالْجَرَادِ, locusts that were eating up all of their crops until they had no food left. So they went to Musa عليه السلام and they said, "Ask your Lord to relieve us!"

وَالْقُمَّلَ

Then Allah سُبْحَانَهُ وَتَعَالَى sent them "lice", eating away again.

وَالضَّفَادِعَ

And "frogs", raining down. Some of the Ulema of tafsir have said that there were so many frogs that it was covering up to the ceiling, that Fir'aun had frogs in his mouth.

وَالدَّمَ

Water changed into "blood", everytime that they tried to pour water, they'd find blood instead of water.

Signs after signs because of their major sins.

آيَاتٍ مُّفَصَّلَاتٍ

“Signs” after signs in detail

فَأَسْتَكْبِرُوا

“but they were arrogant”

They saw these miracles in front of them, but they remained steadfast upon their misguidance and sins.

وَكَانُوا قَوْمًا مُّجْرِمِينَ ۝۱۳۳

“and were a criminal people” al-A`raf (The Heights, The Elevated Places) 7:133

Another example my brothers and sisters is that a society gets closer to the establishment of the hour, we will see more rejection of tawheed and we will see it be replaced by shirk and the example of the society in the example of Musa عليه السلام specifically, is sihr.

وَجَاءَ السَّحَرَةُ

"And the magicians came..." al-A`raf (The Heights, The Elevated Places) 7:113

So when Fir'aun wanted to defeat Musa عليه السلام, he brought the magicians.

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ١١٣

"And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant" al-A`raf (The Heights, The Elevated Places) 7:113

"Will we have a reward in the life of this dunya not concerned about the akhirah if we remain steadfast upon our shirk and sihr?"

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ١١٤

"He said, "Yes, and, [moreover], you will be among those made near [to me]" al-A`raf (The Heights, The Elevated Places) 7:114

Fir'aun said, "of course! You will be from the elite of society."

Another example my brothers and sisters, is that they saw themselves infallible. They saw themselves as being safe from the punishment of Allah سُبْحَانَهُ وَتَعَالَى:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ١٤

"And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters" an-Naml (The Ant, The Ants)

27:14

And they rejected and they gave themselves precedence in the land, oppressing, so look at the end of these people who spreaded corruption, specifically how Allah سُبْحَانَهُ وَتَعَالَى took them in this month.

And another example and the final one, something which concerns us all, especially our youth is that Fir'aun, in order to eradicate eman, he targeted the children, he targeted the youth, in order to eradicate eman:

يُقْتُلُونَ أَبْنَاءَكُمْ

"...killing your sons..." al-A'raf (The Heights, The Elevated Places) 7:141

When he knew that eman was going to spread, he tried and he did, kill children. Indoctrinating children.

وَيَسْتَخِيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

“... and keeping your females alive. And in that was a great trial from your Lord”

al-Baqarah (The Cow) 2:49

Fir'aun rejected Musa عليه السلام my brothers and sisters because he saw him as a mere man and perhaps this is the greatest flaw that he had. In one ayah, Allah سُبْحَانَهُ وَتَعَالَى shows the contradiction of Fir'aun and the Fir'aunic society, he says Fir'aun:

فَقَالُوا أَنْوُمِن لِّبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ ۚ

“They said, “Should we believe two men like ourselves while their people are for us in

servitude?” al-Mu`minun (The Believers) 23:47

Fir'aun and those who rejected with him said to Musa عليه السلام, “Shall we listen and follow two men who are exactly like us?”, but then in the same ayah Allah سُبْحَانَهُ وَتَعَالَى says, وَقَوْمُهُمَا لَنَا عَبِيدُونَ, “but his people [the Children of Israel] are slaves to us”.

In this ayah my brothers and sisters, we learn that his perspective was not to see others with the lens of justice. He rejected Musa عليه السلام for being a mere man but then he punished the Children of Israel of not seeing them as human beings. And arrogance my brothers and sisters that lead to kufr and rejecting. An arrogance my brothers and sisters that lead to oppression and corruption. An arrogance that lead to all reason being destroyed and humility. An arrogance which lead to him clinging on to the life of this dunya without any real purpose. Hence a da'ee, a caller from amongst the house of Fir'aun said:

يَقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعَ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۝ ٣٩

"O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement" Ghafir (The Forgiver, The Forgiving One)

40:39

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۗ وَمَنْ عَمِلَ صَالِحًا مِّنْ دُونِ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۝ ٤٠

"Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account" Ghafir (The Forgiver, The Forgiving One) 40:40

Second khutbah

My brothers and sisters, Allah **سُبْحَانَهُ وَتَعَالَى** says about Fir'aun and his end which occurred in this month:

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ٢٩

“And the heaven and earth wept not for them, nor were they reprieved” ad-Dukhan

(Smoke, The Evident Smoke) 44:29

Allah **سُبْحَانَهُ وَتَعَالَى** after He removed Fir'aun, He said, “neither the sky or the earth, cried for him” and they were not a group of people that took the warning. They were not a group of people that were saved from this kind of punishment.

Ibn Abbas **رضي الله عنه** was asked about this ayah and he says:

“How is it possible that the sky and the earth can cry when it doesn't have a face and it doesn't have eyes, is it possible?” Ibn Abbas **رضي الله عنه** in tafsir of this ayah said, “na'am, the sky cries and the earth cries” and he explains **رضي الله عنه**:

“There is none from the creation except that he has his own personal door in the skies above him. From that door, his rizq descends and into that door, his deeds, the good ones or the bad ones will ascend. When the



Believer dies, and when he dies, that door is then locked and it is not opened again. So the sky misses those good deeds ascending, so the sky begins to cry because of the Believer not doing those good deeds anymore.

And as for the earth”, he says Ibn Abbas رضي الله عنه, “The place where he used to do good deeds on the earth, where he used to establish his salaah on the earth, the earth will then remember this and he used to remember Allah سُبْحَانَهُ وَتَعَالَى on that plot of land. The earth then begins to cry, because of the Believer not doing good deeds on the face of the earth”.

As for Fir'aun, Ibn Abbas رضي الله عنه says:

“They left no good legacy behind, no good deeds. And nothing from goodness used to ascend from them to Allah” and this is the meaning of the ayah Ibn Abbas رضي الله عنه says, “So the skies and the earth did not cry one single tear. They didn't even miss them in the slightest”.

My brothers and sisters, Muharram is the month of Allah سُبْحَانَهُ وَتَعَالَى. In this ayah, we learn that every single one of us is leaving a legacy behind. The month of Muharram and the day of Ashura, teaches us with the support of Allah سُبْحَانَهُ وَتَعَالَى and the Nasr of Allah سُبْحَانَهُ وَتَعَالَى is close to the Believers. But, it also teaches us that if you don't have any legacy which is positive and doing good deeds for the sake of Allah سُبْحَانَهُ وَتَعَالَى, there will be nothing left. And you will be taken away. And you will be forgotten. And you will only be remembered in your name like Fir'aun, in shame.

Khutbah: Muharram

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