

FRIDAY KHUTBA OF TOKYO CAMII

THREE MONTHS

May 27, 2011

Dear Muslims!

The well-known "three months" are the months of Rajab, Sha'bân, and Ramadan, from the lunar calendar. Islam regards these as holy months. There are four blessed nights during these months – Raghâib and Miraj in Rajab, Barât in Sha'bân, and Qadr in Ramadan.

Dear Mumins!

Rasulullah (s.a.w.) used to assign special importance to the three months and said, "*O Allah! Bless us during Rajab and Sha'ban, and let us reach Ramadan.*"¹ In reference to Sha'ban, he (s.a.w.) said as follows: "*People neglect the value of the month of Sha'ban. It comes between Rajab and Ramadan. It is a month in which deeds are raised to the Lord of the worlds. I love that my deeds are raised while I am fasting.*"²

Dear Mumins!

The three months and the four blessed nights are like envoys that convey Allah's countless mercy (rahmah), forgiveness (maghfirah), and abundance (barakah) to us, His slaves.

The three months present the opportunity for us to stop to think for a while and to take an account of ourselves by turning to our own essence in a time when we generally move too fast to realize how time passes and we waste it through the casual hustle and bustle.

The three months are mercy springs flowing in front of us, allowing us to purify our hearts faded by sin and lack of mercy and to clear our rusty conscience with repentance and regretful tears.

While one walks toward the finish line, the three months are a time to comprehend that the world is a preparation place for the beyond and to prepare for the real and constant hereafter as well as to earn much through our righteous

deeds in a short period of time.

Dear Brothers and Sisters!

The three months are a season to engage in good deeds and to refrain from useless deeds and to leave our sins and embrace rewards (sawâbs) by realizing that our remaining days might be less than the past days.

The three months are a period in which to evoke the hope of opening our unwarily closed eyes with foresight, of softening our hearts that have hardened with dhikrullah, of lowering our heads risen by arrogance to the floor for sajdah, and of being forgiven.

Dear Mumins!

At the festival of spiritual rescue and cheer, doors of mercy and forgiveness will be opened during Rajab, Sha'ban, and Ramadan one after one. In order to deserve celebration of the festival, let us become such people who are most welcomed

and greeted with hope, like we look toward the three months.

It must be our hand that caresses the head of orphan; it must be our tongue that heals troubled hearts. It must be us who comes to the aid of the waif; it must be us who cures desperate ones, and it must be us who wipes the coursing tear.

The blessed nights are like stars, ornaments of the dark nights. We will welcome this blessed season with Raghâib, the first of the blessed nights, whose mercy lands upon us and whose glitter is dazzling to our eyes. Come on, let us be a Raghâib too; let us be the ones who are liked, who esteem and are esteemed. Let us be the ones who are tolerant of the created for the Creator, who exalt human beings by deeming them pupils of the universe, the most honorable creatures of Allah (s.w.t.), who goes to the person who does not come on his or her own; who calls the person who does not inquire; who offers to the person who does not give.



¹ Ahmad b. Hanbal, Musnad, 1/259.

² Nasâi, Sawm, 70.