

First khutbah

My brothers and sisters, one of the greatest things that we are tested with even for the pious as Ibn Jawzi رحمه الله said:

“Even the best of people are able to do good and stay away from bad, except for the tongue”

My brothers and sisters from the greatest things that a person must preserve, is their tongue. Yunus bin Ubayd, one of the Ulema of the Salaf, رحمه الله he said:

مَا مِنْ النَّاسِ أَحَدٌ يَكُونُ لِسَانُهُ مِنْهُ عَلَى بَالٍ

“There is none of us except that his tongue is a test for him”

إِلَّا رَأَيْتَ صَلَاحَ ذَلِكَ فِي سَائِرِ عَمَلِهِ

“Except that you will see in a person that he is upright in all of his affairs if his tongue is upright”

**Khutbah: Verbal speech**

**Ustadh Ariff Olla**

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This is because my brothers and sisters, your tongue is a gateway to your heart. Your tongue is a window to your thoughts and your true reality within. Allah **سُبْحَانَهُ وَتَعَالَى** said in the Qur'an:

**وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا**

**“And of the people is he whose speech pleases you in worldly life...” al-Baqarah (The Cow)**

**2:204**

There are some people that when you hear them speak, you like what they have to say but this is from the speech of the life of this dunya.

**وَيُشْهِدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ**

**“... and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents” al-Baqarah (The Cow) 2:204**

“Where Allah **سُبْحَانَهُ وَتَعَالَى** bears witness that in his heart that he is an ardent arguer”

Yahya bin Muath one of the Ulema of the Salaf **رحمه الله** he says:

فانظر إلى الرَّجُل حين يتكلم

“Observe a person when he speaks”

Observe him when he speaks.

، فَإِنَّ لِسَانَهُ يَغْتَرِفُ لَكَ مِمَّا فِي قَلْبِهِ

“Because his tongue opens up away to his heart as he is speaking”

، حَلْوٌ وَحَامِضٌ

“It could be something that he is saying which is sweet”.

It could be saying that, something that he is saying which is sour, whatever the case:

وَيُبَيِّنُ لَكَ طَعْمَ قَلْبِهِ اغْتَرافُ لِسَانِهِ

“The taste of a person's heart is made clear with the digging of his tongue”

But one of the strangest realities of our tongues my brothers and sisters, it isn't the fact that we earn our dunya with our tongues. It isn't the fact that whatever we say, will put us in a position in the akhirah, Jannah or naar. One of the strangest facts of our tongues is in the relationship that the tongue has with its Lord and His pre-decree **سُبْحَانَهُ وَتَعَالَى**. In hadith Qudsi, the Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said that Allah **سُبْحَانَهُ وَتَعَالَى** said:

**أَنَا عِنْدَ ظَنِّ عَبْدِي بِي**

“I am as my servant thinks of me”

**فَلْيُظَنَّ بِي مَا شَاءَ**

“So let him think of me how he wants”

In this my brothers and sisters, whatever you think and whatever you say of Allah **سُبْحَانَهُ وَتَعَالَى** will be reflected in your relationship with Him and His pre-decree. Allah **سُبْحَانَهُ وَتَعَالَى** my brothers and sisters will be as you say and there are many examples of this in the Qur'an and in the Sunnah. So in the Qur'an, Ya'qub **عَلَيْهِ السَّلَام** is approached by his children and they are plotted against Yusuf **عَلَيْهِ السَّلَام**, so they seek permission from Ya'qub **عَلَيْهِ السَّلَام** for Yusuf **عَلَيْهِ السَّلَام** to come with them. Yaqub **عَلَيْهِ السَّلَام** he says:

**وَأَخَافُ أَنْ يَأْكُلَهُ الدُّنْبُ وَانتُمْ عَنْهُ غَافِلُونَ**

“I don't want to send Yusuf with you because I fear a wolf will eat him whilst you are negligent”

So what happened they came back saying the same thing which had been decreed with what Ya'qub عَلَيْهِ السَّلَام had said previously:

إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا

“...indeed we went racing each other and left Joseph with our possessions...” Yusuf

(Joseph) 12:17

‘We were playing and we left Yusuf and we were negligent over him just as you feared’.

فَأَكَلَهُ الذُّبَابُ

“... and a wolf ate him” Yusuf (Joseph) 12:17

A clear line my brothers and sisters but words were tied to it and the Sunnah there are so many examples of how the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was optimistic, because optimism is purity and he hated pessimism and he left pessimistic thoughts to his people. In Sahih al Bukhari, there was a man, he wasn't feeling very well so the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ visited him and he said to him:

لَا بَأْسَ ظُهُورٌ إِنْ شَاءَ اللَّهُ

“Don't worry, this is an expiation. Have good thoughts”

But the old Bedouin responded to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ , he said:

كَلَّا

“This is not a purification”

بَلْ حُمَّى تَقُورُ ، عَلَى شَيْخٍ كَبِيرٍ ، كَيْمَا تُزِيرُهُ الْقُبُورَ

“Rather it is a boiling fever on an elderly man who is about to visit the grave”

So this man he said something and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left his words as he said it, so he said صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in response:

فَتَنَعَمَ إِذَا

“Okay then, if that’s your attitude towards it, I leave you be”

The narrator says that this man died shortly after, he said something and it became as he said. And another example we have the saying of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in a hadith reported by At- Tabarani رَحِمَهُ اللهُ and classed as saheeh by Al Albani رَحِمَهُ اللهُ, he said صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ

“Surely those things which obligate forgiveness”

بِذَلِّ السَّلَامِ، وَحُسْنِ الْكَلَامِ

“Spreading salaam and having nice words”

Meaning my brothers and sisters, a person attains forgiveness from Allah تَعَالَى سُبْحَانَهُ وَتَعَالَى when his heart is clean and it is pure and he has issued words which reflect that and in another hadith by Al Albani رَحِمَهُ اللهُ who he made it saheeh, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ he said:

لَا يَسْتَقِيمُ قَلْبُهُ

“A person’s heart will never be upright”

حتى يَسْتَقِيمَ لِسَانُهُ

“Until his tongue is upright”

And in another example from history my brothers and sisters, Kisa’i, one of the famous imams and the reciters of the Qur’an رَحِمَهُ اللهُ، he once lead salatul Maghrib in the presence of Harun ar-Rashid and a man called Al Yazidi, so Kisa’i رَحِمَهُ اللهُ made a mistake in a simple surah, surah al - Kafroon. After the salah was over, al Yazidi began to criticise al Kisa’i, he said:

قارىء وامام أهل الكوفة

“The recitor, and the imam of ahlul kufa”

يخطأ في سورة الكافرون

“He makes a mistake in suratul Kafroon, how is this possible?”



**Khutbah: Verbal speech**

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When it was time for salatul Isha, al Yazid he now lead salatul Isha and now he made a mistake in surah Fatiha. He criticised another, he fell into the mistake himself. When the salah was over, Kasa'i says to al Yazidi and this is our advice today my brothers and sisters:

احفظ لسانك

“Protect your tongue”

أن تقول فتبتلى

“Protect your tongue because you will be tested by it”

إن البلاء موكل بالمنطق

“For surely tests hang on to our utterances”

My brothers and sisters, your tongue is a road to either your guidance or your misguidance. Whatever you believe you will end up saying and whatever you will say will be your path. Allah سُبْحَانَهُ وَتَعَالَى says:

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أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝ ۸

“Have We not made for him two eyes” al-Balad (The City, This Countryside) 90:8

وَلِسَانًا وَشَفَتَيْنِ ۝ ۹

“And a tongue and two lips” al-Balad (The City, This Countryside) 90:9

وَهَدَيْنَاهُ النَّجْدَيْنِ ۝ ۱۰

“And have shown him the two ways” al-Balad (The City, This Countryside) 90:10

Second khutbah

My brothers and sisters, be careful of what you think of others and be careful of what you say. Realize that we have all mistakes and we create mistakes on a daily basis. What is upon us individually, collectively to rectify ourselves and return back to Allah **سُبْحَانَهُ وَتَعَالَى** with tawbah and istigfaar, because if we don't, not only is this a lack of purity with your Lord which He will not accept, but this is bad thoughts of others and if you live like this, then be convinced my brothers and sisters that what you say about others and what you think about others, you will be tested in the same way if not worse.

Ibrahim an-Nakah'i one of the Ulema of the Salaf **رَحِمَهُ اللهُ** he said:

إني لأرى الشيء مما يُعاب

“I see things that I dislike”

فما يمنعني من عيبه،

“But I'm very careful to be negative and to point out this mistakes”

إلا مخافة أن أُبتلى به

“Out of fear that I will be tested myself if I was to speak about other people”

Muhammad ibn Sirin رَحِمَهُ اللهُ towards the end of his life he was struggling with a debt that he couldn't pay off. So he says:

“I know why I'm being tested with this step”

قلت لرجلٍ من أربعين سنة

“I said to a man 40 years ago, يا مُفلس , O bankrupt person, O person who has no money, now today I am the one that is bankrupt and I am the one that is the loser. I am unable to pay off my debt!”

Also Muhammad ibn Sirin رَحِمَهُ اللهُ towards the end of his life he was experiencing problems in his personal life to the point that he was described as being depressed, one of the Ulema of the Salaf, so they said to him:

هذا الغمُّ

“Why are you so sad and depressed?” He said:

**Khutbah: Verbal speech**

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هذا الغمُ بذنبٍ أصبته منذ أربعين سنة

“This sadness and depression is because of a sin that I committed and a statement I had issued more than 40 years ago”

He said something and there was an impact, maybe not right away, but there was an impact.

My brothers and sisters be careful what you say because the Angels are present and they could say ameen to any one of your utterances and you might end up getting what it is that you have said and what you have asked for.

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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.**