

First khutbah

My brothers, the greatest calamity that has ever befallen this Ummah, is the loss of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, nothing can match the sadness that the Ummah has experienced because of his death, he actually said about his own passing away in a hadith which has been collected by al Bayhaqi and classed saheeh by al - Albani رحمه الله, he said صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: **فإنها أعظم المصائب**

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"It is the greatest of calamities"

But my brothers, with the greatest calamity, we require the greatest of wisdoms and the greatest of calmness. So when the Ummah was panicking after the death of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Umar رضي الله عنه was walking around with a sword, waving it around. Ali رضي الله عنه didn't come out of his home, people were confused because of the sadness and the calamity. Abu Bakr as - Siddiq رضي الله عنه he stepped up and he was the one that remained calm. He was the one who addressed the Ummah. He was the one who used hikmah and he brought all the sentiments together and he united the Ummah.

My brothers, the calamity that has befallen our Ummah, can stir a range of emotions. It can be anger. It can be frustration. It can be hope and it can be reliance and all of these are natural because when you are tested, these are the natural responses. But Allah سُبْحَانَهُ وَتَعَالَى has created these emotions for a reason. Why did Allah سُبْحَانَهُ وَتَعَالَى test you in this manner and then give you these emotions. The answer my brothers is because these emotions can turn into the greatest acts of worship that you can ever produce. The greatest acts of worship begin in the heart and these emotions that you experience as a reaction after being tested,

actually can be transferred into the servitude of Allah **سُبْحَانَهُ وَتَعَالَى**. So on the day of hudaibiyah, when the Companions were tested with all sorts of emotions, Allah **سُبْحَانَهُ وَتَعَالَى** reveals:

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ

“It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith” al-Fath (Victory, Conquest) 48:4

Therefore these Companions **راضي الله عنهم اجمعين**, were tested, because the Quraysh were being aggressive with them, but Allah **سُبْحَانَهُ وَتَعَالَى** said within that context, “In their hearts, Allah sent down a tranquillity”. These emotions with the Companions **راضي الله عنهم اجمعين** became acts of worship towards Allah **سُبْحَانَهُ وَتَعَالَى**.

Therefore my brothers, with the calamity we are experiencing as an Ummah, a person might fear, he might feel fear, look what Allah **سُبْحَانَهُ وَتَعَالَى** says about fear in the Qur’an:

فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ ۗ ١٧٥

“So fear them not, but fear Me, if you are [indeed] believers” al-Imran (The Family of Imran, The House of Imran) 3:175

The emotion and the reaction of fear, Allah **سُبْحَانَهُ وَتَعَالَى** says, can turn into an act of worship. Ibn Qayyim **رحمه الله** says, “Fear is an act of worship of the heart, where the person remembers the punishment of Allah **سُبْحَانَهُ وَتَعَالَى**, so he refrains from His disobedience.”

My brother, another emotion, anger, but irrational anger doesn't benefit anyone. So if now you are being experienced, if you are being tested with a calamity and you experience anger, you can turn this anger into an act of worship which will benefit. A'isha **رضي الله عنها** she describes the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in a hadith which has been reported by imam Muslim in his Sahih, she says **رضي الله عنها**:

وما انتقم رسول الله صلى الله عليه وسلم لنفسه من شيء انتقم منه، إلا أن تنتهك حرمة هي لله عز وجل

“The Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** never sought revenge for himself. If he became angry, he'd control his anger **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Except if there was a right of Allah **سُبْحَانَهُ وَتَعَالَى** that was transgressed, that's when the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to become angry, for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**.”

Therefore you could be tested. You could hear something. You could see something with all the different calamities that are being experienced by the Muslim Ummah, your reaction might be anger, but the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to control himself and he used to respond in a way which was beloved to Allah **سُبْحَانَهُ وَتَعَالَى**. That natural emotion, it becomes an act of worship. But with fear and anger, there has to be a balance. With fear and anger, there has to be a balance, because too much fear and anger could be dangerous even if it's an act of worship.

Therefore we have another act of worship of the heart, which is hope. Hope is an emotion but hope can also turn into an act of worship which is from the greatest acts of worship that can bring a person close to Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** He says:

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۱۱۰

“So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone” al-Kahf (The Cave) 18:110

Hope my brothers is to patiently expect the reward of Allah **سُبْحَانَهُ وَتَعَالَى**. Turn your hope that you have of emotion to seeking goodness in Allah **سُبْحَانَهُ وَتَعَالَى**, by being obedient to Him, this can become one of the greatest acts of worship that you can do when you are being tested with a calamity.

But with hope my brothers, there is another really important act of worship, when you are tried, when you have done everything within your capability, you realise as a Believer, that there is nothing left in your hands. Your fear and your anger, your hope should all then turn into reliance which is known as at - tawakkul. Allah **سُبْحَانَهُ وَتَعَالَى** says in the Qur'an:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ۲۳

“And upon Allah rely, if you should be believers” al-Ma'idah (The Table, The Table Spread) 5:23

Khutbah: Emotions

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Reliance my brothers, is to take your measures but also in your heart to entrust all of your affairs to Allah **سُبْحَانَهُ وَتَعَالَى**; having good thoughts in Him **سُبْحَانَهُ وَتَعَالَى**, relying on Him in every given solution, in every given situation.

My brothers, when you are tested, we all react in different ways. Some people are able to manage their emotions and some are not. Some people have more emotions than others. But from the wisdom that Allah **سُبْحَانَهُ وَتَعَالَى** that He has created, these emotions, is that they can then turn into acts of worship which then creates balance in the Believer. Which then creates an appropriate reaction from the Believer.

Abu Darda **رضي الله عنه**, the famous Companion, he says:

مِنْ فِطْرَةِ الْعَبْدِ أَنْ يَتَعَاهَدَ إِيمَانَهُ وَمَا نَقَصَ مِنْهُ،

“From the wisdom of a servant, from the calmness that is required, he pays attention to his iman. And what causes his iman to increase and what causes his iman to decrease”

Therefore my brothers, all acts of obedience come from the heart, and if the heart is clean and the intention is sincere, some of the best acts of worship for Allah **سُبْحَانَهُ وَتَعَالَى** can then be produced and then you will bring calmness to your tongue and careful measure on your limbs, no matter what Allah **سُبْحَانَهُ وَتَعَالَى** has decreed, hence a well known ayah in the Qur'an, Allah **سُبْحَانَهُ وَتَعَالَى** says, turning back to Him, remembering Him, brings calmness to the hearts of the Believers:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٨

“Those who have believed and whose hearts are assured by the remembrance of Allah.

Unquestionably, by the remembrance of Allah hearts are assured” ar-Ra`d (The Thunder)

13:28

Second khutbah

My brothers if the acts of worship of the heart are from the best acts of worship that a person can do, this then means that kufr in the heart, are from the worst of acts of disobedience to Allah **سُبْحَانَهُ وَتَعَالَى**. So Allah **سُبْحَانَهُ وَتَعَالَى** describes the rejection of Iblees because of a hardness and an act of arrogance from his heart, so Allah **سُبْحَانَهُ وَتَعَالَى** says:

أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ۝ ٣٤

"He refused and was arrogant and became of the disbelievers" al-Baqarah (The Cow) 2:34

Acts of worship could either elevate you or it could relegate you and we have seen this in Iblees. And we have also seen this in another person mentioned in the Qur'an, known as Qaroon. Qaroon, he used to walk the earth in arrogance and in a hadith in Sahih al Bukhari, the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said that, "This person was swallowed up by the earth and he continues to be swallowed up until the Day of Judgement". Why? Because of an act of arrogance and pride that he used to have in his heart.

But there is something else my brothers, in order for our response to have calmness and in order for us to have wisdom, which stems from the heart and the acts of worship of the heart, it must also be in conformance to the sunnah of the Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Calmness and wisdom can only be found if a person reacts in his body and in his tongue with the response which is found in the sunnah of the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.



Today my brothers we have seen a rise in innovations. People, when they innovate something, they will always leave of a sunnah. This is because the sunnah is complete and there isn't anything necessary for us to introduce. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has taught us what to do in every given situation. So a typical one we are finding now, is that people are selling things in order to raise money. We have people offering 3 course meals to raise money, whilst our brothers and sisters are starving. People are singing songs and they're gathering for entertainment whilst the Ummah is on its knees, all of this in the name of charity.

Sadaqah my brothers is an act of worship which starts from the heart. The Ulema have said the reason why sadaqah is called sadaqah is because of the sidq that he has, the truthfulness that he has in the heart to seek Allah سُبْحَانَهُ وَتَعَالَى اٰكْهِرَاه. To abandon the dunya and help this person in front of him. This act of worship on the limbs, has to be done for the sake of Allah سُبْحَانَهُ وَتَعَالَى, without any kind of worldly return. Allah سُبْحَانَهُ وَتَعَالَى tells us about the people of Jannah, they will say on the Day of Judgement, may Allah سُبْحَانَهُ وَتَعَالَى make us of them:

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

“[Saying], “We feed you only for the countenance of Allah . We wish not from you reward or gratitude” al-Insan (Man) 76:9

Therefore my brothers, sadaqah is connected to our intentions and if you intend something in return, then this sadaqah is tainted, meaning your not even accepted. There are the innovations that have been introduced my brothers, collective acts of worship, collective days of fasting, collective days of qiyaam, all of this is not found in the sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

In actual fact some of the scholars have said, “This is what the Christians used to introduce when they were tested in some of the tests that we find that they were tested in history”. We have an example from imam Malik رَحِمَهُ اللهُ. A man once came up to him and said, “O imam Malik, what would be the ruling if I recite surah qul hu allah hu ahad a number of times, perhaps for the purpose of protection, perhaps for the purpose of attaining some kind of barakah. What is the ruling of me reciting qul hu allah hu ahad a number of times?”, he said in his response رَحِمَهُ اللهُ:

هذا من محدثات الأمور التي أحدثوها

“This is an innovation that the people have created, this is an innovation that the people have created”, this is because my brothers, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was tested, he too was attacked. His Ummah was too, his Ummah too was attacked whilst he was alive صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but he responded with a clean heart and he made every situation into an act of worship to Allah سُبْحَانَهُ وَتَعَالَى and he followed what was legislated.

Ibn Taymiyyah رَحِمَهُ اللهُ says:

أن القلوب تستعذبها ، وتستغني بها عن كثير من السنن، حتى تجد كثيرًا من العامة يحافظ عليها ما لا يحافظ على الصلوات الخمس.

He says رَحِمَهُ اللهُ, “You will find people introducing new acts into the religion, but the thing is, they get attracted to these actions. As a result, they end up then leaving many acts practices from the Sunnah, to the point that you will find so many common Muslims, so many normal people, you will find them following these innovations, these placebos that they think will be the cure for their solution, the cure for the solution for the Ummah, whilst leaving off what is legislated such as the five daily prayers.”

Khutbah: Emotions

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My brothers, all success depends on the quality of your heart and these things that you are being tested with can make you closer to Allah **سُبْحَانَهُ وَتَعَالَى**, they should return you back to Allah **سُبْحَانَهُ وَتَعَالَى**, but on your tongue and on your limbs, there has to be a conformance in following of the Messenger **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the religion that he has left us to follow.

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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.