



First khutbah

My brothers and sisters from the greatest acts of worship that a person can ever do, or acts of worship that are in the heart and from them is showing compassion and care for your brother Muslim.

My brothers and sisters Allah **سُبْحَانَهُ وَتَعَالَى** describes the chest of the Companions in surah al Hashar, but especially when the fitnah befell them my brothers and sisters in the seerah. So during the Battle of Al Ahzab, the entire population of Al Medina, some 2,000, 3,000 people were gripped by starvation and Medina was under siege. So they came complaining to the Prophet صلى الله عليه وآله وسلم that they had to tie rocks against their stomachs to stop the pain of hunger, so the Prophet صلى الله عليه وآله وسلم lifts his garment and he reveals two stones, not one. He had compassion towards the plight of others صلى الله عليه وآله وسلم and this act of worship which begins in the heart and can be seen on the tongue and on the limbs are from the greatest acts of worship.

My brothers and sisters it's very important for us to understand that all acts of worship must be done sincerely for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**. Allah **سُبْحَانَهُ وَتَعَالَى** describes those who give in sadaqah sincerely for Him:

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۗ ۱۷

“And then being among those who believed and advised one another to patience and advised one another to compassion” al-Balad (The City, This Countryside) 90:17

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ١٨

“Those are the companions of the right” al-Balad (The City, This Countryside) 90:18

Sincerity my brothers and sisters in showing compassion is from the greatest acts of worship that you can do as a Muslim. It will be accepted with Allah **سُبْحَانَهُ وَتَعَالَى**. You will have the ability to increase in acts of worship. You will increase in your compassion and your sabr and you will be given your Book in the right hand.

My brothers and sisters, ask yourself a question - how many people are worshipping Allah **سُبْحَانَهُ وَتَعَالَى** today in reaction to what is happening in Palestine? Or is the fitna making the person ponder on himself and his own connection with Allah **سُبْحَانَهُ وَتَعَالَى** and that's what increases him in his eman? Ibn Qayyim **رحمه الله** says:

“Being kind and compassionate towards others is from the greatest ways that you can expand your chest”. Meaning, that you become compassionate and you become merciful and that you increase in good manners towards Allah **سُبْحَانَهُ وَتَعَالَى** and then the creation but none of this will benefit that person except if he does it wholeheartedly for Allah **سُبْحَانَهُ وَتَعَالَى** showing concern towards others for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**. So he says **رحمه الله**:

ويخرج المال من قلبه قبل أن يخرجه من يده، أما من أخرج المال من يده، لكنه في قرارة قلبه، فلن ينتفع بهذا البذل .



“He gives it away in his heart for the sake of Allah **وَتَعَالَىٰ سُبْحَانَهُ** before he hands it over in an act of compassion towards those people who need his aid. As for the one who gives wealth, not really thinking about it, reactionary, just gives it because he feels he needs to do so, but his action in the heart has not moved, there’s no act of worship, such a person will not benefit from such a donation”.

And we have acts of examples from the time of the Salaf and we have acts of examples from the time of the Salaf, Ibn Abbas **رضي الله عنهم** he said on about sincerity:

لَأَنْ أُغُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ شَهْرًا، أَحَبُّ إِلَيَّ مِنْ حَجَّةٍ بَعْدَ حَجَّةٍ،

“For me to support a Muslim family for a month or for a week or whatever little Allah **وَتَعَالَىٰ سُبْحَانَهُ** wills, it is better for me to do this sincerely for the sake of Allah **وَتَعَالَىٰ سُبْحَانَهُ** supporting people, showing compassion towards them, bringing relief without asking anything else in return, without showing off, without boasting, without putting it on social media, this is more beloved to me even more so than was I to perform Hajj after Hajj”.

My brothers and sisters, this isn't an isolated statement. It wasn't as if the Salaf didn't experience what we have experienced. They experienced wars. They experienced civil wars. They experienced massacres. They experienced earthquakes and even plagues. Death and oppression was normal occurrences during the time of the Salaf, yet they are our role models. Hasan al Basri **رحمه الله** he said:

وَاللَّهِ لَقَدْ أَدْرَكْتُ أَقْوَامًا، كَانَ أَحَدُهُمْ يُخَلِّفُ أَخَاهُ فِي أَهْلِهِ أُرْبَعِينَ عَامًا

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“By Allah I swear, I have met a group of people, I have met a group of people who used to support another family. He used to support his brother, he used to support families which were not his for a period of 40 years. Nobody knew about it. He didn't ask for anything in return. Widows and orphans were supported by the best of people who had this act of worship in their hearts. The poor and the needy were covered and supported by the pious within their community in this example for a period of 40 years without asking for anything in return”.

My brothers and sisters, we have recently seen an increase of fundraisers, of dinners, people sitting around having three course meals, laughing, joking, listening to entertainment. Events and even innovated acts of worship, congregational acts of worship which was not practised by the Prophet صلى الله عليه وآله وسلم or the Salaf. Congregational qiyam. Congregational fasting, “Let's all fast on one day together”, the question my brothers and sisters how much of this is actually done for Allah سُبْحَانَهُ وَتَعَالَى. Or how much of it is actually reactionary? Or how much of it is actually done, which is the worst scenario, where a person gives in order to receive? How much of it is innovated? How much of it is beloved to Allah سُبْحَانَهُ وَتَعَالَى actually?

My brothers and sisters our religion teaches us that worshiping in Allah سُبْحَانَهُ وَتَعَالَى in private. Our religion teaches us that worshiping Allah سُبْحَانَهُ وَتَعَالَى in private. Supplicating to Him in privacy. Hiding your sincerity and your good deeds is from the very essence of ubudiyyah and servitude to Allah سُبْحَانَهُ وَتَعَالَى. He told us صلى الله عليه وسلم that, “The upper hand is better than the hand which is underneath it”. He told us صلى الله عليه وسلم that, “There was a place reserved underneath the Arsh of Ar Rahman on the Day of Judgement when there is no shade except for His سُبْحَانَهُ وَتَعَالَى for a person who spent with his right and even his left hand didn't know about it”.

Goodness my brothers and sisters is not found in innovation. Goodness is not found in you broadcasting your deeds whilst forgetting to do good deeds in private. Goodness is not found in you demanding in something in return. Allah سُبْحَانَهُ وَتَعَالَى has made a condition for change for yourself and for the the Muslim

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Ummah that it begins in your heart and if your hearts are clean, individually, then the whole nation will become clean, collectively. Allah سُبْحَانَهُ وَتَعَالَى tells us in the Qur'an:

أَللَّهُ ۚ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ ۗ

"Indeed, Allah will not change the condition of a people until they change what is in themselves" ar-Ra'd (The Thunder) 13:11

Second Khutbah

My brothers and sisters there were people who reacted to fitnah at the time of the Prophet صلى الله عليه وآله . War and famine and poverty, but there were a group of people that used to react while living amongst the Messenger of Allah صلى الله عليه وآله وسلم . Fitna occurred at the time of the Messenger of Allah صلى الله عليه وآله وسلم . War and famine and poverty, but there were a group of people that used to react while living amongst the Messenger of Allah صلى الله عليه وآله وسلم and the best of this nation, but Allah سبحانه وتعالى explains to us that these people who used to react, nothing was accepted from them. And in actual fact they used to worship, they used to give in sadaqah, but nothing was achieved. Allah سبحانه وتعالى tells us about the munafiqoon:

وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ؕ

“...and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling” at-Taubah (Repentance) 9:54

They do not worship Allah سبحانه وتعالى . They do not come to the Masjid. They do not stand. They do not make dua. They do not make dhikr except that they are lazy. They are negligent. Their hearts are not sincere and they don't spend except that they don't really want to spend. Or that they will get something in return, their spending and their sadaqah is conditional. One of the Ulema of tafsir Abu Hayan رحمه الله , he says about this ayah:

فايقاعها عندهم لا يرجون به ثواباً ، وإن كانوا أفسد حالاً في سائر أعمال البر

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“These actions that they had inside of themselves they didn't want the reward of Allah **سُبْحَانَهُ وَتَعَالَى** so what they were doing with their limbs was not rewarded with Allah **سُبْحَانَهُ وَتَعَالَى**. It didn't benefit anyone in the slightest”, look what he says next, “Because they were not sincere in their dua, in their salah, in their sadaqah, the rest of their actions were far more corrupt”.

Where is the salvation going to come if we as individuals and as a Ummah are like this?

My brothers and sisters, this is a huge test for the Muslim Ummah, but it is also now winter and it is a chance for us to mix goodness with goodness. Increase in acts of worship to Allah **سُبْحَانَهُ وَتَعَالَى** by showing compassion, but also there are new acts of worship because it's winter. Or even more emphasised acts of worship because now it is winter where you can possibly benefit from if you are sincere to Allah **سُبْحَانَهُ وَتَعَالَى**. Ibn Masood رضي الله عنه used to say about winter:

مَرْحَبًا بِالشَّتَاءِ، تَنْزِلُ فِيهِ الرَّحْمَةُ، أَمَّا لَيْلُهُ، فَطَوِيلٌ لِلْقَانِمِ، وَأَمَّا نَهَارُهُ، فَفَقِيرٌ لِلصَّائِمِ

“Welcome to winter, because in winter there is a mercy that befalls the Muslim Ummah. As for its night, it is long for the person who wants to stand in private, worshipping Allah **سُبْحَانَهُ وَتَعَالَى** sincerely for Him. As for his days, then the days are short for the person who wants to fast, doing it with ease. Fasting, an act of privacy of ubudiyiyah with you and Allah **سُبْحَانَهُ وَتَعَالَى**”

There's so much that we can do now my brothers and sisters, showing compassion, but not forgetting sincerity in acts of worship in privacy. Not forgetting in following the Sunnah and not falling into innovation. Dhikr, dua, recitation of the Qur'an, all of this is now very easy in these winter months.



Remaining in the Masjid carries a great deal of reward between one salah and another salah is maybe 1 hour or two hours. You can establish Qiyamul Layl as early as 6pm or 7pm or as late as 6am or maybe even later after that. Rewards are easy and this is a time for you to purify yourself. Sadaqah is even more emphasised, as-siyam. Hadith narrated by an-Nasai on the authority of Abu Hurayrah رضي الله عنه and it has been made saheeh by al Albani رحمه الله, that the Prophet صلى الله عليه وآله وسلم said:

أَلَا أُخْبِرُكُمْ بِمَا يَذُوبُ وَحَرَ الصَّدْرِ؟

“Shall I not tell you of an action that if you do this the wahr of your chests will be removed?”

The Ulema have explained wahr refers to anything which is negative, so he's asking here صلى الله عليه وآله وسلم, “Shall I tell you of one good deed if you were to do this, treachery will be removed from your hearts. The effects of the Shaitaan will be removed from your hearts. Anxiety from Shaitaan and panic will be removed from your heart. Jealousy and enmity, resentment and anger”. The term wahr is comprehensive for anything which is negative. “Should I tell you of something which will remove the wahr from your from your hearts? From your chest?” He said صلى الله عليه وآله وسلم:

أَلَا أُخْبِرُكُمْ بِمَا يَذُوبُ وَحَرَ الصَّدْرِ؟ صَوْمٌ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ

“Fasting three days every single month you can individually purify your hearts and if we were to do this collectively following the Sunnah of the Messenger of Allah صلى الله عليه وآله وسلم as Allah سُبْحَانَهُ وَتَعَالَى has promised, our situation will get better.

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My brothers and sisters the Muslim is someone who is sincere and he is Just. He has the best of manners and he shows compassion and he wants this to spread throughout his creation, Allah **سُبْحَانَهُ وَتَعَالَى** creation because they are sincere, but because they are sincere, they are doing it to please Allah **سُبْحَانَهُ وَتَعَالَى** and they are not doing it reactionary. They're doing this to attain a place in the akhirah and if Allah **سُبْحَانَهُ وَتَعَالَى** makes their affairs easy in the dunya, then this is a reward before the next reward. But if nothing changes or even if the fitnah gets worse, this person remains steadfast, because he is sincere and Allah **سُبْحَانَهُ وَتَعَالَى** will reserve for this person the loftiest rewards for him in the akhirah.

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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.