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***“MINDFUL WHEN SPEAKING, AND
GUARD THE TONGUE”***

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“MINDFUL WHEN SPEAKING, AND GUARD THE TONGUE”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا.¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.
قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I humbly implore all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning all of His prohibitions. May we all be bestowed with happiness and success in this world and the Hereafter.

¹ al-Israa' 17:53

² Aal 'Imraan 3:102.

On this honorable day, I will expound on a *khutbah* titled “**MINDFUL WHEN SPEAKING, AND GUARD THE TONGUE.**”

Dear blessed Friday congregation,

The tongue is a tremendous *amaanah* (trust) bestowed by Allah *Subhaanahu Wa Ta’aala* upon every individual. This is because through the tongue, truth can be upheld, knowledge can be disseminated, and good can be conveyed to mankind. The tongue that is properly guarded will be the reason for the blessings and mercy of Allah *Subhaanahu Wa Ta’aala* to be bestowed. While the tongue that is unrestrained can cause one to plunge into sinning and causing fitnah and strife within society.

Islam heavily emphasizes upon *adab* (etiquette) when speaking, for each words uttered will be held accountable in front of Allah *Subhaanahu Wa Ta’aala*. Hence, Allah *Subhaanahu Wa Ta’aala* commanded Rasulullah ﷺ to guide the believers to always choose words that are good, true, and wise in every conversation. This is because words that are vile, harsh, and uncontrolled can provide opportunity for *shaytaan* to cause discord, hatred, and enmity among humans.

Allah *Subhaanahu Wa Ta’aala* mentions in verse 53 of Soorah al-Israa’ that was recited at the beginning of the *khutbah*:

“And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed, Satan is ever, to mankind, a clear enemy.”

Dear blessed audience,

Verily, fitnah originating from the tongue is very dangerous. No one will escape from the danger of fitnah except those that guard their tongue, whether by uttering good words or opting to remain silent. In this regard, Rasulullah ﷺ has narrated on the authority of Abu Hurayrah *radiyAllaahu 'anh*:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"And whoever believes in Allah and the Last Day, should speak what is good or keep silent."

(al-Bukhaari and Muslim)

Imaam an-Nawawi *Rahimahullaah* mentioned the words of Imaam ash-Shaafi'i in his book *al-Adhkaar* by stating:

"When one intends to speak, let him think before he does so. If there is an overriding benefit, let him speak; but if in doubt, let him desist from speaking until the benefit is clear."

Those who are complete in their *imaan* (faith) will be very careful in his or her utterances, and responsible upon every word uttered. This includes promises made, which are *waajib* (obligatory) to be fulfilled and cannot be broken, for breaking promises is one of the characteristics of a *munaafiq* (hypocrite).

In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, the Prophet ﷺ said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ ، إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا
أُتْمِنَ خَانَ.

"The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays."

(al-Bukhaari and Muslim)

Beloved Friday congregants,

The *adab* when speaking requires us to not get involved in arguments and debates that do not bring benefits, even though we are upon the truth. This is because excessive debates will only give rise to hostility that is never-ending. Therefore, when a party objects or presents criticism with sound evidence and true facts, then it behooves us to accept that truth with an open heart, for the truth is more deserving to be accepted and adhered to.

However, if the objection raised is clearly upon *baatil* (falsehood), then it is best not to entertain it, so as to avoid unbeneficial debates. This is because such debates stem from one's own ignorance or confusion. Therefore, Allah *Subhaanahu Wa Ta'aala* teaches us to not entertain the ignorant who insist upon their ignorance, as He *Subhaanahu Wa Ta'aala* mentions in verse 199 of Soorah al-A'raaf:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ.

"Take what is given freely, enjoin what is good, and turn away from the ignorant."

Dear respected Muslims,

The scholars have described various types of diseases related to the tongue such as lying, slandering, backbiting, and hurling words that hurt others. However, today all wickedness that would spread through the tongue can be disseminated in the blink of an eye through the smart phone and social media. Everything typed out by the fingers can be read by thousands, furthermore, they will remain to spread even though the originator is no longer alive.

This matter reminds us upon what Allah *Subhaanahu Wa Ta'aala* mentions in verse 65 of Soorah Ya-Seen:

"That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn."

This verse provides a thorough reflection for us all. Every writing, comment, sharing, and posting made by our hands will become witness in front of Allah *Subhaanahu Wa Ta'aala*. The hands utilized to type out slander, spreading false news, insulting, degrading, and humiliating others will not be able to hide from the judgment of Allah *Subhaanahu Wa Ta'aala*.

Therefore, before we hit that "share", "send", or "publish" button, ask ourselves first: Is this information true? Will it bring about benefit? Will Allah *Subhaanahu Wa Ta'aala* be pleased with this action? If the answer alludes to uncertainty, then to remain silent and not disseminate would be the safest choice for our religion and dignity.

Dear honorable guests of Allah,

To end the *khutbah* today, let us derive several lessons as guidelines in our lives:

1. The Muslim *ummah* is expected to be able to prove having belief unto Allah *Subhaanahu Wa Ta'aala* and the Last Day by always remaining vigilant in speech and avoid from uttering words that can lead to sinning and fitnah.
2. The Muslim *ummah* must guard its tongue by only uttering truthful and beneficial matters and avoid from speaking without knowledge and certainty.
3. The Muslim *ummah* must realize that every word and action will be held accountable in front of Allah *Subhaanahu Wa Ta'aala*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا. يُصْلَحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا
عَظِيمًا.

"O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment."

(Soorah al-Ahzaab 33:70-71)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ

وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ
بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

³ al-Ahzaab 33:56.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحُ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُوْر، تَغْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, as formulated by Imaam Abu Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi, practicing upon the Shaafi'i *Madhhab* (juristic school of thought) while accepting the other three *madhaahib*, practicing *tasawwuf* upon the way of Imaam Junayd al-Baghdaadi and Imaam al-Ghazaali. Spare us from all forms of bribery and abuse of power,

as well as misguidance and extremism, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.