



جڙبان آءاماء اسلام سءانءور
JABATAN AGAMA ISLAM SELANGOR

...



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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.**

On this honorable day, I will expound on a *khutbah* titled...

A close-up photograph of a person's mouth, showing their teeth and lips. The tongue is extended and appears to be made of dark, cracked rock or lava, with bright orange and yellow flames erupting from its tip. The background is dark with some glowing particles.

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

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.”

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 *radhiyAllahu*
'anh:

“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:

“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)

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:

***“Take what is given
freely, enjoin what
is good, and turn
away from the
ignorant.”***

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.**

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*.

***“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)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

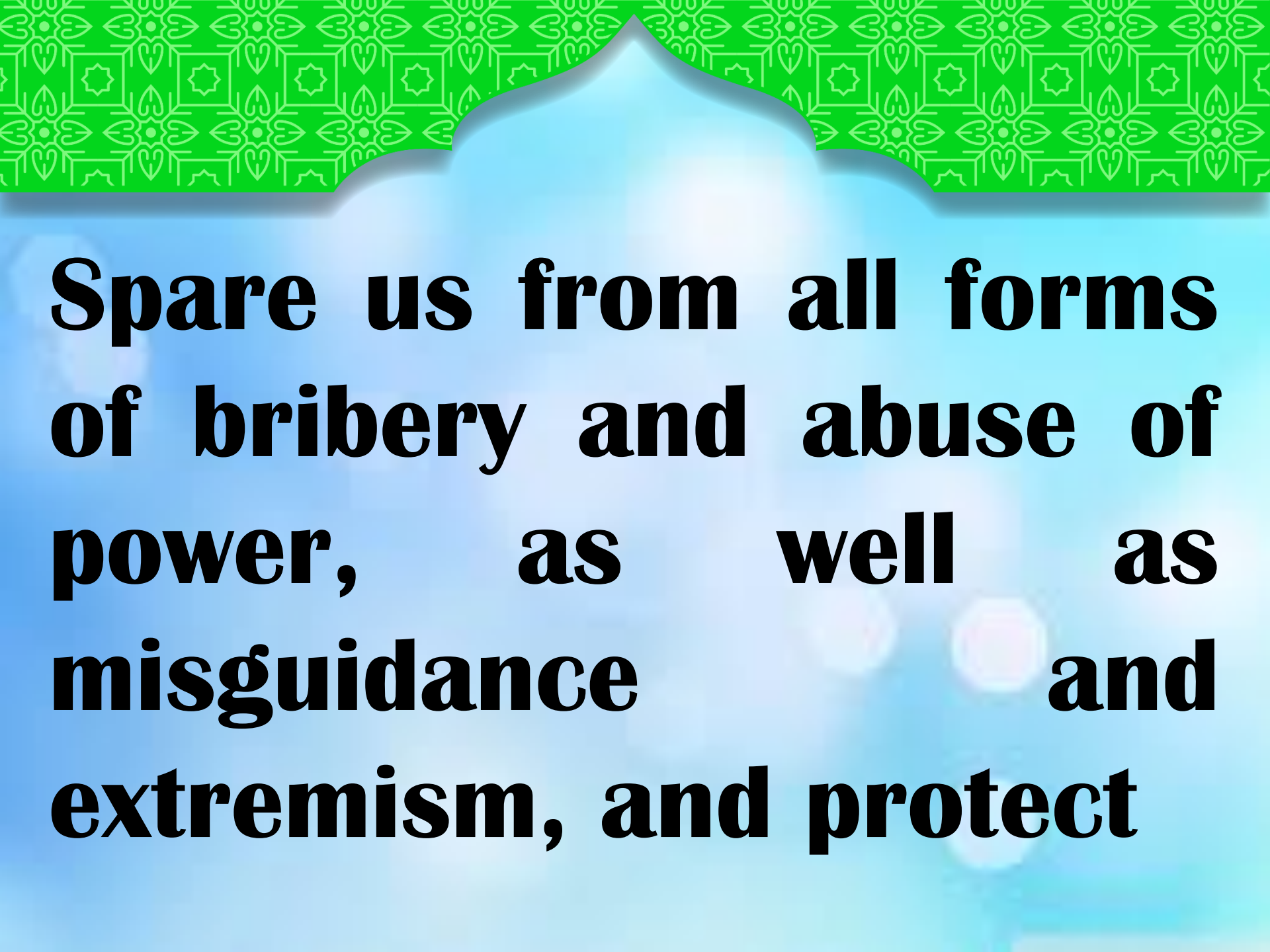
Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**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.**



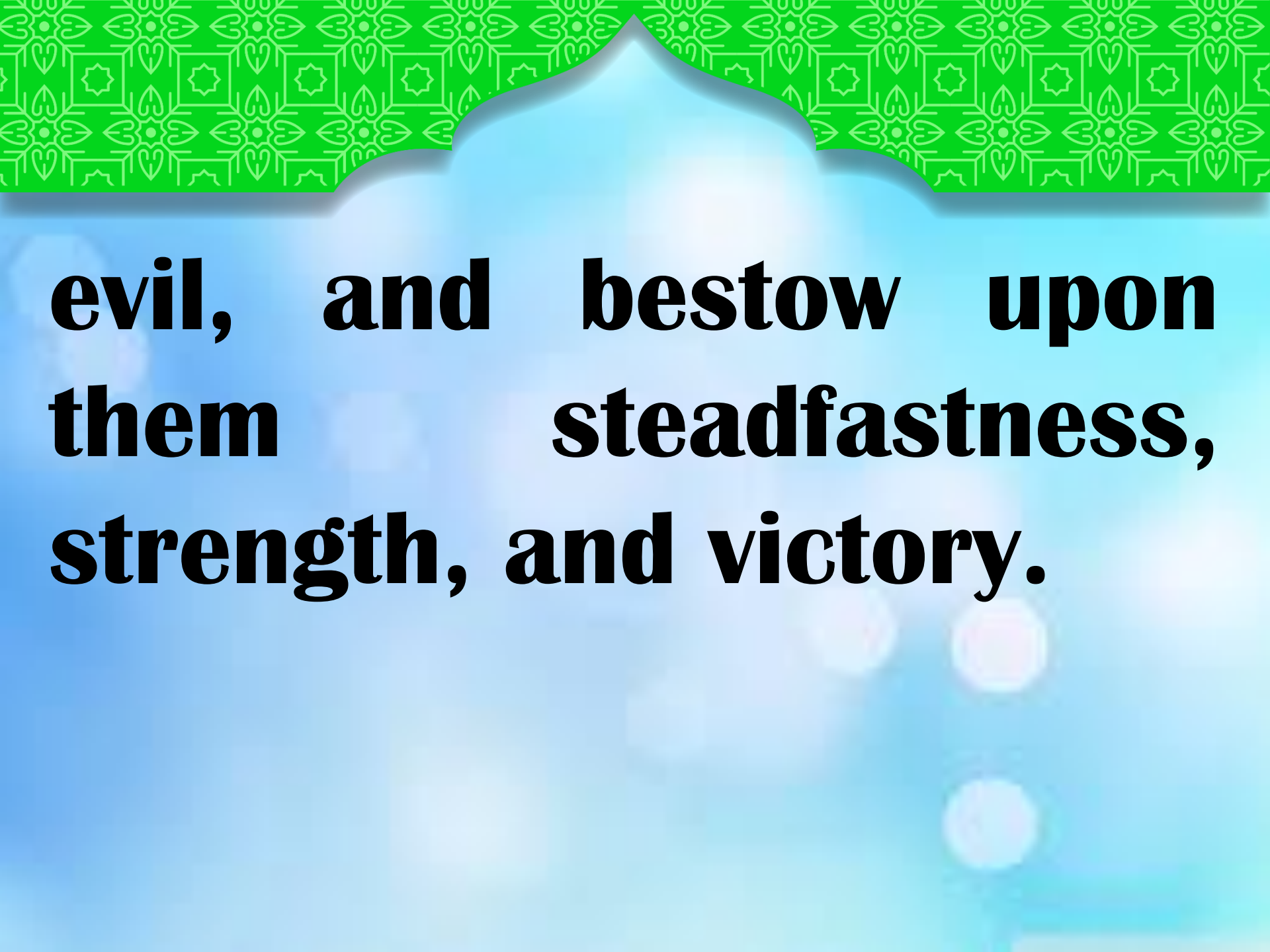
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**