



المسجد الحرام - أ- الخياط - ٦-٣٠- ١٤٣٤

Interconnection between Tongue, Heart, and Limbs

Khutbah Topic:

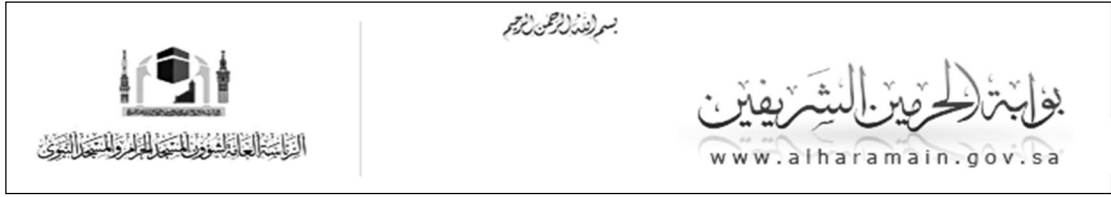
His Eminence Sheikh Osama Bin Abdullah Khayyat –may Allah protect him– delivered this week’s Friday Khutbah titled “Interconnection between Tongue, Heart, and Limbs” in which he spoke about a person’s tongue, heart, and deeds by referring to some verses quoted from the Holy Qur’ān *﴿And of mankind there is he whose speech may please you ...﴾* [Al-Baqāra: 204]. He warned the believers against such a conduct and depicted in detail the major personality traits characterising these violators of Allah’s commands.

Part One

Praise be to Allah Who perfected the Religion for us, completed his favours upon us and privileged us by sending us the Master of the Messengers. I praise Him (ﷺ) for we eternally owe Him gratitude. I bear witness that there is no deity worthy of worship save Allah, the unquestionably self-evident Sovereign and the All-True; I bear witness that our Master and Prophet Muhammad (ﷺ) is Allah’s Servant and Messenger sent as mercy to the entire universe. O Allah! Bestow Your *Salat* (Graces, Honours, and Mercy) upon Your Servant and Messenger Muhammad (ﷺ), and be pleased with his family, all his Companions, the *tabi’in* (the contemporaries of the Companions of the Prophet –ﷺ– after his death), and on all those who righteously followed them till the Day of Judgement.

Servants of Allah! Fear Allah and remember that you are going to meet Him and stand before Him: *﴿The Day when man shall remember what he strove for.﴾* [Al-Naziāt: 35]

O Muslims! While there are amongst people those who sacrifice their own lives to win Allah’s satisfaction (thus proving that they are pure-hearted, sincere in speech,

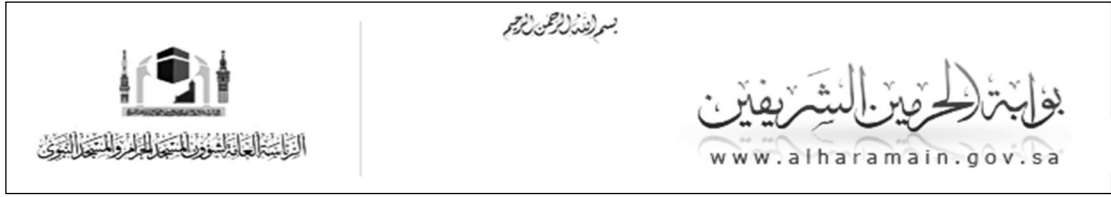


devout in action, committed to the pursuit of good deeds, and good-intentioned in all their activities). Conversely, there are others who seek to impress their interlocutors by using eloquent discourse which delights them and appeals to their senses,— especially when they unfailingly resort to swearing by Allah that they are being sincere in their speech, claiming that their inner feelings correspond to their outer verbal expression. Nonetheless, their deeds fail to conform to their speech, disproving their claim.

This category of people exists in all nations and in every epoch of history. Their extremely negative impact on, and imminent threat to, society is proportionate to the degree of rhetorical expertise in a given community. Thus, if they succeed in fascinating individuals or small groups with their spellbinding rhetoric in a given era, they will manage to deceive the entire nation with their rhetorical manoeuvres in subsequent eras.

In this particular respect, the Holy Quran unequivocally and extensively exposed the (deceitful) nature of these people. Through portraying their distinctive traits, it stressed the idea that pure verbal declarations of intention remain pointless, unreliable, and groundless if not reinforced by actions. Allah (ﷻ) says: *«And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents)» (204) «And when he turns away (from you "O Muhammad "صلى الله عليه وسلم"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief)» (205) «(And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!.)» (206) [Al-Baqara: 204-206]*

Servants of Allah! The first sign which betrays the hideous nature of these people and proves their insincerity –voiced in their sugar-coated lies and artificial rhetoric– resides in their aggressive obstinacy, persistence in quarrelsome argument, and



conflict with anybody who sympathises with them. These people, as some scholars pointed out, “*are only experts in worldly talk aimed at fascinating and deceiving the audience, claiming that their hearts are in concord with Allah and that they are guileless.*”

Allah (ﷻ) has unequivocally described them when portraying the salient features of their conduct. Not only do they refrain from performing prayer (five times a day), abstain from paying *zakât* (i.e. mandatory alms-giving), consume alcoholic beverages, rush to obscenity and all types of immorality, and exploit illegal money, but also consider themselves more pious and virtuous than the believers who devoutly observe *taqwa*. They claim that despite their amiable façade, the inner souls of such devout people are corrupt by erroneous beliefs.

However, the laws of Allah’s governing His universe and His right guidance revealed in His Book have demonstrated that the sincerity of faith and the pure-heartedness of loyal worshippers are at the roots of good deeds and sincere, useful speech.

The second sign is that these people are actively and resolutely involved in wrongdoing through committing highway robberies, terrifying travellers, terrorising Muslims or waging wars against them, inducing conflicts and stirring dormant disputes, fomenting mutual antagonism, hatred, and hostility, severing whatever bond Allah commanded to be firmly established, shedding blood remorselessly, plundering and slandering.

All such evil deeds forebode the lift of abundant favours from the earth, the dissipation of farming and cattle resources, and the annihilation of the fundamentals of life. This is why Allah does not approve of all such acts. He abhors all evildoers however eloquent their speech might be, for the evil nature of their deeds testifies to the malevolence of their hearts and the fallacy of their pretensions.

O servants of Allah! Another feature proving the corrupt nature of these people is their resistance to truth and repugnance towards advice. Whenever they are advised to remember Allah and fear His punishment, they feel astounded and therefore overreact furiously. They suddenly fall prey to Satan’s enticement to persist in wrongdoing and to maintain their ill-founded position, which prevents them from regaining their state of rationality.



That is the very essence of arrogance which Prophet Muhammad (ﷺ), the Messenger of right guidance, iteratively explained and warned against in his Hadîth reported by Imam Muslim in his *Sahîh Book* –the wording is his– and by Abu Dawud and Al-Tirmidhi in their *Sunan Books* on the authority of Abdullah Ibn Mass’ud (رضي الله عنه) who reported that the Messenger of Allah (ﷺ) had said, “***No one whose heart contains an ounce of arrogance will enter Paradise.***” A man then remarked, “*Everybody would like to wear good-looking clothes and attractive shoes.*” Prophet Muhammad (ﷺ) replied, “***Allah is the epitome of beauty and therefore likes beauty; arrogance is rejection of truth and disdain of people.***”

Thus, the arrogant person combines two evils: his systematic pursuit of sin as well as his superiority complex over whoever advises him to reform and mend his ways in an attempt to help him regain moral rectitude and to save him from an otherwise fatal destiny. His arrogance may induce him into committing further evils. Some scholars say, “*Every corrupter is inclined to consider as repulsive whoever advises him to be righteous and encourages him to fear Allah, for he considers the adviser’s act a kind of slanderous vilification deliberately addressed against his person in public so that people would concentrate on the evils which he strives to hide with his spellbinding rhetoric and fascinating eloquence.*”

The corruptors’ hatred of righteousness and its advocates may be so vicious that they would find them so unbearable and feel so resentful of them. They would go as far as trying to harm them even when they are not subjugated to their adjuration; they consider their consistent appeals to uphold good and forbid evil a good-enough endeavor to lay bare their ill intentions and practices and to set off their vile deceptions. Therefore, not only do corruptors detest advocates of goodness and hate even the mention of their names, but also seek to expose their mistakes and pitfalls in order to demean them and damage their reputation. However, they would resort to fabrications, distortions and misinterpretations where verity and truth fail them.

No wonder then that Allah has threatened such people with serious retribution, severe and everlasting pain in Hellfire on the Day of Judgment.



Fear Allah –O servants of Allah– and beware of charming words that are not endorsed by good deeds, or claims, slogans, approaches and perspectives that are not substantiated by truthful and conclusive evidence.

May Allah benefit you and me with the guidance of His Book and the *Sunnah* of His Prophet (ﷺ)! This is said, I ask Allah, the Almighty, the Exalted to forgive my sins, yours and those of all Muslims; He is truly Oft-Forgiving!

Part Two

All praise be to Allah! We praise Him, seek His assistance and guidance, and ask for His forgiveness. We seek refuge in Him from the evils of our own souls and from our wicked deeds. Whomever Allah guides may never be misguided and whomever He misguides may never be guided. I bear witness that there is no deity worthy of worship but Allah, Who has no partners. I also bear witness that our Prophet, Muhammad (ﷺ) is His Servant and Messenger. May Allah's peace and blessings be upon him, his family, and Companions!

Servants of Allah!

The words of Allah (ﷻ) depicting this very class of individuals who can lay the charm addressing other people bear evidence that appearances no matter how affable they may be would neither be blessed nor accepted by Allah (ﷻ) until their possessors engage good deeds and intentions. Verily, Allah (ﷻ) does not look at the appearances and words of His servants, but rather at their intentions and deeds. In a *Hadith* narrated by Abu Hurairah (رضي الله عنه) on the authority of Muslim (May Allah bless his soul), the Messenger of Allah (ﷺ) said, "***Allah does not look at your bodily features, nor at your material wealth but He looks at your hearts and deeds.***"



The words of Allah and His Messenger are intended to urge us to judge people by their deeds and reputations and to warn us against deceptive rhetoric that is void of any substance (in terms of validating deeds).

Ask Allah to send His *Salat* (Graces, Honours and Mercy) and Peace on the Seal of the Messengers, the *Imam* of the Pious, and the Mercy upon the Worlds for you were commanded to do so in Allah's Clear Book (the Qur'ān): **﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât[1] on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum.﴾** [AlAhzab: 56]

O Allah! Send Your *Salat* (Graces, Honours and Mercy) and Peace on Your servant and Messenger, Muhammad. O Allah! Be pleased with his Four Caliphs: Abu Bakr, Omar, Othman and Ali, with all his family, his Companions, the *tabi'in*, and those who follow them righteously until the Day of Resurrection! O Allah! We implore You to be pleased with us all, along with them, by Your Pardon, Generosity and Bounty, O You, the Most Generous and Bounteous of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! And protect the unity of Your Religion! Destroy the enemies of Your religion and all despots and corrupters! Unite



the hearts of Muslims and unify them, guide their leaders and unite their word on the Truth, O You, Lord of *al-'ālamîn* (the Worlds)!

O Allah! Grant victory to Your religion, Your Book, the *Sunnah* of Your Prophet Muhammad (ﷺ) and Your truthful believing servants!

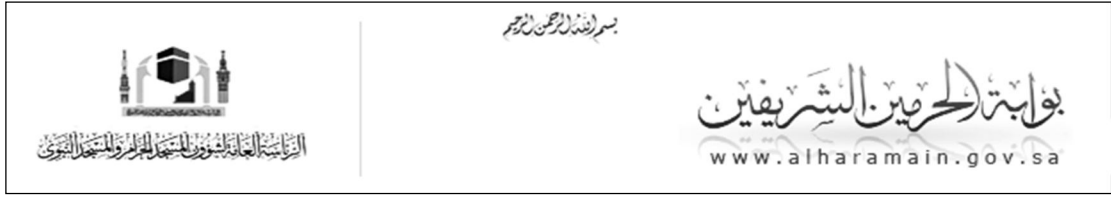
O Allah! Grant us security in our homelands, make good our leaders and those responsible for our affairs, support with truth our Imam and leader, provide him with righteous retinue and guide him to do whatever you love and accept! O You, All-Hearing of our prayers! O Allah! Guide him, his Crown Prince and his brothers to do what is good for Islam, for the country and for the people! O You to Whom people shall return in the Day of Resurrection!

O Allah! Make good all our last deeds (just before we die)! Save us from the disgrace of this Worldly life and the punishment of the Hereafter!

O Allah! Make better our religion which is our bond, and make better our *Dunya* (life in this world) which is the source of our living, and make better our Hereafter to which we are returning, and make life an increase of everything good, and death a relief from every evil!

O Allah! We seek refuge in You against the disappearance of Your blessing, the change in the good health you granted us, the suddenness of Your vengeance, and all kinds of Your wrath!

O Allah! We ask You to guide us to do good deeds, forsake reprehensible actions and love the needy! O Allah! We ask You to forgive us and have mercy upon us! O Allah! If You want to send an affliction on a nation, please make us die before your affliction was sent!



O Allah! Cure those of us who are sick! O Allah! Bless the souls of those of us who are dead! O Allah! Fulfill our hopes in accordance with Your pleasure and make our last deeds good ones!

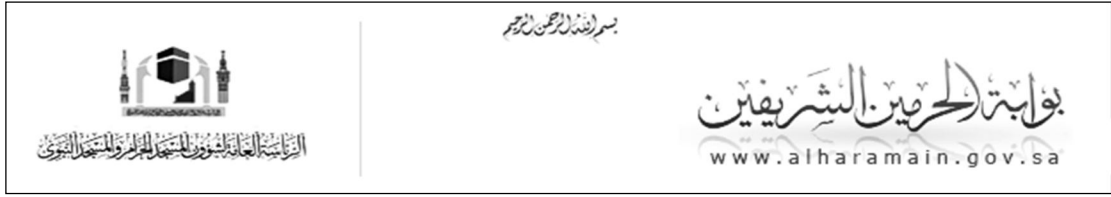
O Allah! Protect the Muslims in all of their countries, unite them at heart, and protect them against the evil of *fitnahs*¹! O Allah! Protect us and all Muslims from the evil of *fitnahs*, those of them which are apparent and those which are concealed, O Lord of *al-'ālamîn* (the Worlds)!

﴿Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.﴾ [Āl 'Imrân: 8]

﴿Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.﴾ [Al-A'raf: 23]

O Allah! Grant victory to the *Mujahideen* in Your Cause wherever they may be! O Allah! Grant victory to Muslims in Syria, Palestine and Burma! O Allah! Grant them victory and protect them against Your enemies and theirs! O Allah! Cure those who are sick among them and accept their dead as martyrs, O You, Lord of *al-'ālamîn* (the Worlds)! ﴿Our Lord! Give us in this world that which is good and

¹ **Fitnahs** (فتن), plural of **fitnah** (فتنة), is an Arabic word with connotations of sedition, affliction, trial, secession, upheaval, and chaos. It is widely used in Arabic daily language as an adjective which refers to "causing problems between people" or attempting to create a chaotic situation that tests one's faith. The exact translation of this word is often ambiguous for non-Arabic speakers. The word **fitnah** also has several similarities with the idea of **tribulation** in Christian belief.



in the Hereafter that which is good, and save us from the torment of the Fire! ﴿ [Al-Baqarah: 201]

And may Allah have His peace and blessings on His Servant and Messenger, our Prophet Muhammad and on his family and all his Companions, and praise be to Allah, the Lord of *al-'ālamîn!*