



To Him ascends righteous speech

The First Khutbah

All praises are due to Allah who has created man and taught him speech. And I bear witness, with every facet of my being, that there is nothing worthy of absolute love and adoration, except Allah, the Uniquely One, having no competing second in that One-ness. And I bear witness that our Leader and Master, our Prophet, Muhammad (peace and blessings be upon his name), is the perfect example of servanthood unto Allah, and is His sent Messenger unto the entirety of the created universe.

To Continue: I advise you, dutiful servants of Allah, and myself, to adhere to a heartfelt consciousness (Taqwa) of Allah. For He, the Most Gloriously Transcendent, states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا
قَوْلًا سَدِيدًا * يُصْلِحْ 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.

[Qur'an: ٣٣:٧٠-٧١]

O Muslims: Allah, glorified be He, says:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

To Him ascends righteous speech, and righteous work raises it [i.e. the speech] [Qur'an: ١٧:٣٦]

In this noble verse Allah singles out the role of virtuous speech as being that which ascends to Him, indicating the lofty rank and station of such speech and the great reward it begets.

So what is virtuous speech? And what are its types?

Indeed virtuous speech consists of words that are pleasing to Allah, words that enter happiness and joy into the hearts of those who hear them. As the Messenger of Allah (peace and blessing be upon him)

stated: إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنَّ

تَبْلُغُ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ

"Indeed one of you utters speech pleasing to Allah, not realizing that you have attained what you have attained. Whereas Allah decrees His pleasure for this person as recompense for it [the speech] until the day he meets Him." [al-Tirmidhi]

Indeed it could be just one kindly word uttered by the tongue (lisan) that allows for a person to attain the pleasure of al-Rahman. For no-one utters righteous speech except the Angels hasten to inscribe it, raising it

to their Lord. As the Prophet (peace and blessing be upon him) said:

إِنِّمَّا تَذْكُرُونَ مِنْ جَلَالِ اللَّهِ: التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ؛
يَنْعَطِفْنَ حَوْلَ الْعَرْشِ، لَهْنٌ دَوِيٌّ كَدَوِيٍّ النَّحْلِ، تُذَكِّرُ بِصَاحِبِهَا،
أَمَا يُحِبُّ أَحَدُكُمْ أَنْ يَكُونَ لَهُ مَنْ يُذَكِّرُ بِهِ؟

What you mention of glory of Allah, of Tabsih (Subhan-Allah), Tahlil (La ilaha il Allah) and Tahmid (Al-Hamdu lillah), revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allah)? [Sunan Ibn Majah]

Indeed the remembrance of Allah is from righteous speech, so whoever is proficient in the remembrance of Allah, is remembered by Allah in the highest of assembly, as the Prophet (peace and blessing be upon him) said:

يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي، وَأَنَا مَعَهُ
حِينَ يَذْكُرُنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي
فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُ

Allah (the Exalted and Glorious) states: I am in the opinion of My slave, and I am with him whensoever he remembers Me. And if he remembers Me in an assembly I remember him in an assembly better than his. [Muslim]

And if Allah remembers a person, this entails the person will be of those who succeed. Allah says about the people of Paradise:

وَهَدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُّوا إِلَى صِرَاطِ الْحَمِيدِ

And they had been guided (in this life) to the righteous of speech; they had been guided to the path of the Praiseworthy. [Qur'an: ٢٤:٢٢]

In other words Allah granted to them the ability to be guided in this life to use their words in a way that was righteous and accordingly, they were guided thereby to Paradise.

O People of Righteous speech:

Indeed there is for righteous speech a tremendous effect, for it opens the door unto goodness and encourages us unto righteousness. It also urges people to the best they can achieve amongst people, for when the Prophet (peace and blessing be upon him) called people to give charity: مَنْ دَعَا إِلَى هُدًى؛ كَانَ لَهُ مِنَ الْأَجْرِ

مِثْلُ أُجُورِ مَنْ تَبِعَهُ، لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا

He who called (people) to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it,

without their sins being diminished in any respect.
[Muslim: ٢٦٧٤]

Righteous speech thanks people for whatever they do of good, motivating them to further themselves in the expending of good. The Messenger of Allah (peace and blessing be upon him) states: **مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ**

لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا؛ فَقَدْ أَبْلَغَ فِي الثَّنَاءِ

"Whoever when some good was done to him, says: 'May Allah reward you in goodness' has done the most that he can of praise." [al-Tirmidhi]

A goodly word is that which brings about peace to anger, guiding the self. So when a person became angry in front of the Prophet (peace and blessing be upon him), until such point as that person's face became red, the Prophet (peace and blessing be upon him) said: **إِنِّي لِأَعْلَمُ كَلِمَةً، لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ**

قَالَ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I know a speech, the saying of which will cause him to relax if this man says it. If he were to say, "I seek refuge with Allah from Satan, the outcast."

[Sahih al-Bukhari]

Righteous speech is always closer to contentment and acceptance, its effect in the self is more profound and eloquent. It is for this reason that Allah ordered Prophet Musa and Harun (peace and blessing be upon

them both) to speak to the Pharaoh with gentle speech, wherein He says: **فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى**

And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]"[Qur'an: ٢٠: ٤٤]

In other words the command was to speak to Pharaoh with words that are soft, easy to take in, more prone to being listened to. Allah gives a metaphorical example for the power of righteous speech as being analogous to the sowing and cultivating of fruit, in the manner through which it promotes and nurtures affinity in hearts. Thereby establishing love in the soul, and a heart-based interconnection and cohesion in wider society. So such fruit benefits its consumers in this life and the next, as Allah says: **أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا**

كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ * تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded. [Qur'an: ١٤: ٢٤-٢٥]

In other words the effects of righteous speech are if firmly established in the world, whereas its rewards are written in the heavens. In this regard, righteous speech has tremendous effect in the sowing of love, respect and mutual concern, strengthening bonds between friends, neighbors and relatives. For Allah says:

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward. [Qur'an: ٤:١١٤]

And what is more beautiful than the effect of kind and compassionate words in the hearts and minds of the needy, destitute and poor. As Allah says:

وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا

and speak to them words of appropriate kindness. [Qur'an: ٤:٨]

Hence the Qur'an particularly enjoins upon us to speak to the outwardly more needy members of our society with words that are soft, gentle and compassionate. As

Elsewhere Allah says: **فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا**

then speak to them a gentle word. [Qur'an: ١٧:٢٨]

A gentle word could just be a kind, beautiful utterance or even a supplication for them. The thing is, these simple words carry the weight and reward of charity itself, as the Prophet (peace and blessings be upon him)

said: **الكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ**

And (saying) a good word is also charity (Sadaqa)
[Bukhari]

It is even possible that sometimes a kind word can have even more reward than giving someone money or charity of the material kind, for Allah says: **قَوْلٌ مَعْرُوفٌ**

وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ غَنِيٌّ حَلِيمٌ

Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. [Qur'an: ٢:٢٦٣]

So O Allah bless us with the purest of speech and the best of deeds and may He assist us all in the way of piety and obedience. Piety towards Your trustworthy Messenger, Muhammad (peace and blessings be upon him), the ability to be dutiful towards those You have commanded us to be dutiful towards, in accordance with Your words: **O you who have believed, obey Allah and obey the Messenger and those in authority among you.** [Qur'an: ٤:٥٩]

May Allah bless me and bless you with the Noble Qur'an and with the Way (Sunnah) of His Noble

Prophet (peace and blessings be upon him). I say this, and I seek forgiveness for me and for you, so seek His forgiveness, for He is the All-Forgiving and the All-Merciful.

The Second Khutbah

All praises are for Allah, Lord of all the Worlds. And I bear witness, with every facet of my being, that there is nothing worthy of absolute love and adoration, except Allah, the Uniquely One, having no competing second in that One-ness. And I bear witness that our Leader and Master, our Prophet, Muhammad (peace and blessings be upon his name), is the perfect example of dutiful servanthood towards Allah, and is His sent Messenger unto the entirety of the created universe. O Allah: We ask you to bestow Your peace, blessings and grace upon him; his family; all of his companions; and whomsoever follows and seeks to emulate him in the best of ways till the Last Day. I advise you, O servants of Allah, and myself, with Taqwa of Allah (glorified be He).

O Muslims: Indeed what we utter is a huge responsibility for which we will be held accountable, as

Allah says: مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

No word does a person utter except that with him is an observer prepared [to record it]. [Qur'an: ٥٠:١٨]

This verse is an indicator that each of us has two angels who record every word that we utter with our tongues, or that we may write with our fingers whether it be

through magazines, newspapers or any other means (such as emails, messages on the phone, etc.). All of this is recorded, as a poet said:

**And steer far away from words that bring pain;
if you wish your lot on the Last Day be of gain.**

So let us resolve and choose to use the best of words, the best of speech, at all times. Let us pay special attention to our words in our intimate gatherings, in our homes, where we may have a tendency to let our guard down. This is because our children learn from us and take on the patterns of their elders, so let us honor them, by bringing the best of character to our lives. Such that we can enable and raise a generation on the highest standards of character, let not our children hear from us, except that which is good, beautiful words. Let us teach them to never respond to people except in the best of ways, such that they be of those Allah has

praised when He says: **وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ**

And when they hear vain talk, they turn away therefrom [Qur'an: ٢٨:٥٥]

May we infuse and reflect in ourselves and in all we come in contact with, the mercy and compassion (the Rahmah) of Allah. May we attain the best of what is in this life and the best of the next, as the Prophet (peace and blessings be upon him) said:

رَحِمَ اللَّهُ عَبْدًا تَكَلَّمَ فَعَنِمَ، أَوْ سَكَتَ فَسَلِمَ

Allah's mercy be on a slave who when he speaks attains reward and when he is silent he is protected.

[al-Bayhaqi]

And with this, let us send our peace and blessings upon the one we have been commanded to send our peace and blessings upon, as Allah says: **Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.** [Qur'an: ٣٣:٥٦]. So, O Allah, bestow Your peace, blessings and grace upon our Master, our Prophet and upon his family and all of his companions. And may Allah be pleased with the Righteous Caliphs: Abu Bakr, Umar, Uthman, Ali; and the noble companions of the Prophet, the Sahaba, may Allah be pleased with all of them. O Allah, we ask You for soundness in our faith, and trust in good character, and a true success that will be followed by eternal bliss. O Allah, we ask You for Your mercy, for true prosperity, for Your redemptive forgiveness and Your pleasure. O Allah, make us from those who are obedient, respectful, those who venerate their parents, honoring their mothers and their fathers, embodying excellent character towards their families and wider societies.

O Allah, grant success to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan and guide him to all that is good. O Allah, we seek Your favour in granting him continued good health and care. O Allah,

we also ask You to grant success to the Vice-President, the Crown Prince and his Brothers, their Highnesses, the Rulers of the Emirates.

O Allah, we ask You to forgive all of the Muslims, both the men and women, the living and dead. O Allah, bestow your mercy on the late Sheikh Zayed, Sheikh Maktoum and the other late UAE Sheikhs who have passed on to the mercy of their Lord. O Lord, grant them from your abundant mercy and bless them with Your kindness and satisfaction. O Allah, we ask you to admit them into Paradise, being given bounties therein without being taken to account. O Lord, forgive and show mercy on our parents, relatives and whosoever may have a right upon us.

O Allah, we ask You, from your loving kindness, for the immensity of your forgiveness, for the reward of all righteousness, for the safety and protection from all sin. O Allah, we ask you for the ultimate success in attaining Paradise, and the ultimate respite in being saved from the Fire. O Allah, do not allow us to sin except that You forgive us, nor to have any worry except that you relieve us therein, nor for any debt to come upon us except that You see it compensated, nor for there to be any sick amongst us except that You see them healed. Let there be no dead, except that You have covered them in Your mercy, and let there be no pressing need, amongst any of us, except that You see it met and fulfilled. O most Noble of the Noble, You

are capable over all things, and You are the most generous in responding to those who call upon You.

We ask You, O Allah, the Lord of all domains, to continue blessing the UAE with stability, welfare, increase in its bounties, knowledge, civilization, happiness, beauty and tolerance. O Allah, please continue blessing it with safety and security. O Allah, have mercy on the honorable martyrs of our nation and gather them with the ones upon whom Allah has bestowed favour of the Prophets. O Allah, make the dwelling of the martyrs, their families, parents and relatives with the righteous. Indeed, You are ever-responsive to those who call upon You. O Allah, grant to the people of Yemen that which is good, and unite them upon that which is True and Sacred, and provide for them all manners of prosperity, O most Noble of the Noble.

O Allah, spread peace and security amongst all the Muslim nations, and the entirety of the world. O our Lord, we ask You for the best of this World, the best of the Hereafter, that You will protect us from the punishment of the Fire, and that You enter us into Your paradise with the righteous. Indeed You are the Most Generous and Most Forgiving.

O Servants of Allah: Remember Allah, the Majestic, and He will remember you. Thank Him for His blessings and He will increase you therein. And establish the prayer.

So stand up for prayer.