

The Virtue of Silence

Dignity and Wisdom

The First Khutbah

All praise is due to Allah. We praise Him, seek His help and His forgiveness. We seek refuge in Allah from the evils within ourselves and from our bad deeds. Whomever Allah guides, none can misguide; and whomever He leaves astray, no one can guide.

I bear witness that there is no deity worthy of worship except Allah, alone with no partner, and I bear witness that Muhammad is His servant and messenger. O Allah, send Your blessings, peace, and grace upon him, his family, his companions, and those who follow them in righteousness until the Day of Judgment.

To proceed: O servants of Allah I advise you, and myself to have taqwa of Allah, for He, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا﴾



"O you who have believed, fear Allah and speak words of appropriate justice^(١)."

O Believers Silence is a noble trait and sound practice. Allah has made it a mark of wisdom for those of sound intellect, a safeguard for those rich in knowledge, and a source of peace for those strong in faith.

Indeed, silence is the "crown of the wise", the hallmark of the intelligent, the habit of the strong, and the way of the prophets. The Prophet ﷺ himself was known for prolonged periods of silence^(٢). "كَانَ النَّبِيُّ ﷺ يُطِيلُ الصَّمْتَ."

He ﷺ considered silence, when appropriate, to be a sign of true faith. He said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ»

"Whoever believes in Allah and the Last Day, let him speak good or remain silent^(٣)."

Thus, silence is the distilled wisdom of scholars and sages.

Abu al-Darda (may Allah be pleased with him) said:

"تَعَلَّمُوا الصَّمْتَ كَمَا تَتَعَلَّمُونَ الْكَلَامَ"

“Learn silence just as you learn speech^(٤).”

Wahb ibn Munabbih said: “The wise have agreed that the essence of wisdom is silence”.

The intelligent believer is one who knows when to speak and when to remain silent.

Silence is praiseworthy when speech holds no greater benefit, no clear purpose, and no evident good, otherwise, silence may be blameworthy.

Allah the Exalted says: **﴿لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾**

“There is no good in much of their private conversation, except for those who advocate charity, or righteousness, or reconciliation between people^(٥).”

And when the Messenger of Allah ﷺ was asked about the doors to goodness, He mentioned several, then concluded by saying: **﴿وَخَيْرٌ مِنْ ذَلِكَ: الصَّمْتُ إِلَّا مِنْ خَيْرٍ﴾**

"And better than all of that is silence, except in matters of goodness^(٦).”

How often does a person regret what they have said, and how rarely do they regret their silence.

For silence is an adornment for the knowledgeable, and a cover for those who are not.

In moments of reflection, silence is an act of worship and spiritual closeness.

In fruitless debate, it is a sign of strength and steadfastness.

In the presence of elders, it shows dignity and reverence.

Before one's parents, it reflects honor and compassion.

During disputes between spouses, it is a shield against division and conflict.

And throughout all family relationships, it serves to preserve affection and love.

Pay attention to what Allah Almighty said about the Prophet

Yusuf: ﴿فَاسْرَهَا يُوْسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ﴾

“So, Joseph suppressed it within himself and did not reveal it to them^(٧) .”

He did not express the pain and blame he felt within, in order to preserve the bond of brotherhood, and that is the essence of wisdom.

Servants of Allah, The wise believer, when addressed with harm or evil, restrains himself and guards his tongue, acting upon the words of his Lord describing His successful believing servants: ﴿وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ﴾

“And those who turn away from idle talk^(٨).”

Silence is not a weakness or defeat; rather, it is dignity, virtue, a sign of strength, and an expression of reverence. It is a rejection of falsehood, a rising above lowly behavior, and an elevation beyond vain speech. It is a firm grasp of the noble character of the people of faith.

The Prophet ﷺ said: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَذِيءِ»

“The believer is not one who curses often, nor one who insults, nor one who is indecent, nor one who is foul-mouthed^(٩).”



A true believer is one who chooses his silence just as carefully as he chooses his words—guided by the principles of his religion, the values of his society, and the interests of his nation. He ensures that his speech, his writing, and his responses contribute to the honor of his homeland, and he refrains from anything that may harm its reputation.

Not every word deserves a response, nor does every situation require a reply.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾.

“O you who have believed, obey Allah and obey the Messenger and those in authority among you^(١٠).”

I say these words of mine, and I ask Allah for forgiveness for me and for you. So, seek His forgiveness, for indeed, He is the All-Forgiving, the Most Merciful.

The Second Khutbah

All praise is due to Allah, with the praise He truly deserves.
And may peace and blessings be upon his Messenger
Muhammad, the one after whom there is no prophet.

To proceed, O believers: Indeed, silence is the path to
salvation.

It was said: “O Messenger of Allah, what is the key to
salvation?” He replied: «أَمْسِكْ عَلَيْكَ لِسَانَكَ»

“Restrain your tongue^(١١).”

And through silence, one may attain the mercy of Allah, in
response to the supplication of the Messenger of Allah ﷺ,
who said: «رَحِمَ اللَّهُ عَبْدًا تَكَلَّمَ فَغَنِمَ، أَوْ سَكَتَ فَسَلِمَ»

“May Allah have mercy on a servant who speaks and
earns reward or remains silent and stays safe.^(١٢)”

Silence is the key to safety.

It fosters love and shuts the door to discord and turmoil.
How many times has silence extinguished the sparks of
conflict?

And how many times has a single word ignited the flames of strife?

So, when the waves of anger rise high, seek refuge on the shore of silence.

Discipline yourself to it, make it your practice in your family, your workplace, your transactions, and in your comings and goings.

The Messenger of Allah ﷺ said: **«إِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ»**

“If one of you becomes angry, let him remain silent^(١٣).”

For silence is often the most eloquent response you can give to the ignorant and the provocateurs.

As the saying goes:

إِذَا نَطَقَ السَّفِيهِ فَلَا تُجِبْهُ ** فَخَيْرٌ مِنْ إِجَابَتِهِ السُّكُوتُ

When a fool speaks, do not reply

for silence is the better reply.

Once, someone insulted Abu Bakr, but Abu Bakr remained silent (may Allah be pleased with him), and the Prophet ﷺ



was sitting there, when that person insulted him again and again, Abu Bakr responded to the insult, then, the Prophet ﷺ got up and left. Abu Bakr said:

"O Messenger of Allah, he insulted me while you were sitting, but when I replied, you stood up!" The Prophet ﷺ said: «إِنَّهُ كَانَ مَلَكٌ يَرُدُّ عَلَيْهِ، يَقُولُ: كَذَبْتَ، فَلَمَّا تَكَلَّمْتَ قَعَدَ الشَّيْطَانُ، فَكَرِهْتُ أَنْ أَجْلِسَ».

"An angel was responding on your behalf, saying: 'You are lying.' But when you replied, the devil came, so I disliked sitting in a gathering where the devil is present^(١٤)."

O Allah, make us among those who, when they speak, benefit; and when they are silent, are safe.

O our Lord, send Your blessings upon our master Muhammad, and upon his family and companions, and be pleased, O Allah, with Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī, and with all the noble companions. **O Allah**, make us true believers in You, devoted in worship to You, ever turning to You in repentance, and dutiful to our parents. Have mercy on



them as they raised us when we were small, O Most Merciful of the merciful.

O Allah, forgive everyone who has established an endowment (waqf) for Your sake, seeking Your pleasure and hoping for Your Paradise.

Accept their charity, replace what they have spent, and protect them in themselves, their families, their descendants, and their wealth. Bless their provision and their earnings, O Lord of the worlds. **O Allah**, preserve the United Arab Emirates in stability, progress, and prosperity. **O Allah**, perfect well-being upon us, and bless our provisions, our spouses, and our children.

O Allah, grant success to the President of the State, Sheikh Muhammad bin Zayed, his deputies, his brothers the rulers of the Emirates, and his trustworthy Crown Prince in all that You love and are pleased with.

O Allah, have mercy on Sheikh Zāyed, Sheikh Rāshid, and the founding leaders, admit them by Your grace into the



vastness of Your Paradise and include our nation's martyrs in Your mercy and forgiveness. **O Allah**, have mercy on the Muslim men and women, the believing men and women — the living among them and the dead.

Servants of Allah: Remember Allah, He will remember you. And thank Him for His blessings, He will increase you. And establish the prayer.

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- (١) Al-Ahزاب: ٧٠.
 - (٢) Al-Tabarani in Al-Kabeer: ١٩٩٩.
 - (٣) Agreed upon.
 - (٤) History of Damascus by Ibn Asakir: ٤٧/١٢٤.
 - (٥) An-Nisa: ١١٤.
 - (٦) Al-Mustadrak: ٤/٣١٩.
 - (٧) Yusuf: ٧٧.
 - (٨) Al-Mu'minun: ٣.
 - (٩) Al-Adab Al-Mufrad by Al-Bukhari: ٣٣٢, and Al-Tirmidhi: ٢٠٩٢.
 - (١٠) An-Nisa: ٥٩.
 - (١١) Al-Tabarani in Al-Kabeer: ٧٤١.
 - (١٢) Al-Bayhaqi in Shu'ab al-Iman: ٤٥٨٩.
 - (١٣) Al-Adab Al-Mufrad, p. ٢٤٥.
 - (١٤) *al-Ṭabarānī in al-Mu'jam al-Awsaṭ*.