



Date: 25th of Muharram 1448 AH / Corresponding to July 10, 2026 CE

"AND HE WAS HONORABLE IN THE SIGHT OF Allah"

****First Part of the Khutbah****

Surely, all praise is due to Allah.

We praise Him, seek His help, and ask for His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

Whomever Allah guides, none can misguide; and whomever He misguides, none can guide.

I bear witness that there is no deity worthy of worship except Allah alone, without any partners, and I bear witness that Muhammad is His servant and Messenger.

"O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him]." [Al 'Imran: 102]*

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer." [An-Nisa: 1]*

To proceed: Verily, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad (peace and blessings of Allah be upon him).



The worst of affairs are newly-invented matters [in religion], every newly-invented matter is an innovation, every innovation is a misguidance, and every misguidance is in the Fire.

O Muslims: Indeed, among the traits inherent in mankind and the nature upon which creation was fashioned is the love of honor, status, and possessing a high standing in the hearts of people, as well as elevation and a good legacy among later generations.

However, the true status and recognized honor that a Muslim must be eager to pursue and strive to achieve is solely the status, honor, and elevation in the sight of Allah.

The Almighty said, praising Musa (peace be upon him): * "And he was honorable in the sight of Allah." [Al-Ahzab: 69]* meaning: a possessor of high standing, status, and acceptance with Allah.

Ibn 'Abbas (may Allah be pleased with them both) said: "He was highly favored by Allah; he would not ask Allah for anything except that He granted it to him."

Likewise was the Prophet of Allah, 'Isa (peace be upon him); the Almighty said: * "[And mention] when the angels said, 'O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah].'" [Al 'Imran: 45]*

This was also the state of the Prophet (peace and blessings of Allah be upon him); he possessed the highest elevation, honor, and status with Allah the Almighty, such that Allah is not mentioned except that the Prophet (peace and blessings of Allah be upon him) is mentioned with Him.

**The Almighty said: *"And We raised high for you your repute."
[Ash-Sharh: 4]***

O Muslims: Eagerness for status and high standing in the sight of Allah is a matter that the Messenger of Allah (peace and blessings of Allah be upon him) demonstrated among his companions, drew their attention to, and urged them to attain.

**On the authority of Anas (may Allah be pleased with him):
There was a man from the desert dwellers named Zahir, who used to bring gifts to the Prophet (peace and blessings of Allah be upon him), and the Prophet (peace and blessings of Allah be upon him) loved him.**

He was a man of unattractive appearance.

One day, the Prophet (peace and blessings of Allah be upon him) came to him while he was selling his merchandise, and embraced him from behind while Zahir could not see him.

The Prophet (peace and blessings of Allah be upon him) began to say: "Who will buy this slave?" Zahir said: "O Messenger of Allah, then by Allah, you will find me unsellable [worthless]."

The Prophet (peace and blessings of Allah be upon him) replied: "But in the sight of Allah, you are precious." [Narrated by Al-Tirmidhi in Al-Shama'il, and authenticated by Al-Albani].

There was also a man among the companions of the Messenger of Allah (peace and blessings of Allah be upon him) called Julaybib, who had an unattractive face.

The Messenger of Allah (peace and blessings of Allah be upon him) offered to arrange a marriage for him, so Julaybib said: "Then you will find me unsellable."

The Prophet replied: "But in the sight of Allah, you are not unsellable," and he married him to a woman from the Ansar. [Extracted by Abu Ya'la, and authenticated by Al-Albani].

That is the true status and high standing which a Muslim is legislated to strive for, and for which a servant is praised when competing to attain.

The Almighty said: *"So for this let the competitors compete." [Al-Mutaffifin: 26]*

Wuhaib ibn al-Ward (may Allah have mercy on him) said: "If you are able to ensure that no one precedes you to Allah, then do so."

O Muslims: Verily, among the greatest virtues of the possessor of status and high standing in the sight of Allah is that He, the Almighty, elevates his mention, raises his name, brings him close to Himself, and draws nearer to him.

In the hadith of Abu Hurayrah (may Allah be pleased with him), he said: The Prophet (peace and blessings of Allah be upon him) said: "Allah the Almighty says: 'I am as My servant expects Me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I remember him inwardly; and if he remembers Me in a gathering, I remember him in a gathering better than it. And if he draws near to Me by a hand-span, I draw near to him by a cubit; and if he draws near to Me by a cubit, I draw near to him by the length of two outstretched arms; and if he comes to Me walking, I come to him running.'" [Agreed upon].

The one who is honorable in the sight of Allah is loved by Allah, and He spreads his love among the inhabitants of the heavens and the earth, and he remains under His companionship, care, and support.

On the authority of Abu Hurayrah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "When Allah loves a servant, He calls Jibril and says: 'Indeed, Allah loves so-and-so, so love him.' So Jibril loves him. Then Jibril calls out in the heaven saying: 'Indeed, Allah loves so-and-so, so love him.' Then the inhabitants of the heaven love him, and acceptance is placed for him on the earth." [Agreed upon].

The one who has status with Allah reaches a degree where, if he were to take an oath by Allah regarding a matter, Allah would



fulfill his oath, out of honoring him, magnifying his affair, and elevating his status.

On the authority of Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said: "Many a person with disheveled hair, turned away from doors, if he were to swear an oath by Allah, He would fulfill it." [Narrated by Muslim].

May Allah bless you and me in the Grand Coran, and benefit you and me through the verses and the Wise Remembrance it contains.

I say what you hear, and I seek forgiveness from Allah for myself and for you from every sin, so seek His forgiveness; indeed, He is the All-Forgiving, the Most Merciful.

****Second Part of the Khutbah****

Praise be to Allah alone, and peace and blessings be upon the one after whom there is no prophet.

I bear witness that there is no deity worthy of worship except Allah alone, without any partners, and I bear witness that Muhammad is His servant and Messenger.

"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." [Al-Ahzab: 70-71]

To proceed: Indeed, among the greatest means by which a person attains status and high standing in the sight of Allah the Almighty is consistency in His remembrance and finding comfort in Him, moving the tongue and the heart with His greatness and grandeur, and constantly uttering His Names and Attributes.

Allah the Almighty said: *"So remember Me; I will remember you." [Al-Baqarah: 152]*

And He said in the Hadith Qudsi: "And I am with him when he remembers Me."

Among the causes for attaining this honor and status with Allah is striving to earn His pleasure by performing the obligatory duties, increasing voluntary good deeds, abandoning prohibitions, and keeping away from disliked matters.

On the authority of Abu Hurayrah (may Allah be pleased with him), he said: The Messenger of Allah (peace and blessings of Allah be upon him) said: "Indeed Allah said: 'Whosoever shows enmity to a wali (pious worshipper) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more beloved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to Me with voluntary deeds until I love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would



surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.'" [Narrated by Al-Bujari].

Among the paths to attaining status is seeking beneficial knowledge, acting upon it, spreading it, and being eager for it, so that the Muslim possesses an abundant share of knowing Allah the Almighty by knowing His Beautiful Names and Lofty Attributes, knowing what He loves and what He hates, and what brings one closer to Him or distances one from Him.

Allah the Almighty said: *"Allah will raise those who have believed among you and those who were given knowledge, by degrees." [Al-Mujadilah: 11]*

Furthermore, let it be known—O servants of Allah—that it is not legislated for a Muslim to perform Tawassul (seeking a means of near approach) in his supplication by the status or virtue of any of the prophets or the righteous.

It is not permissible to say: "O Allah, I ask You by the status of Muhammad," or "by the status of so-and-so."

This is because it is something the Companions (may Allah be pleased with them) did not do, neither during the lifetime of the Prophet (peace and blessings of Allah be upon him) nor after his death, and it is not known in any of the well-known supplications among them.

Rather, a Muslim performs Tawassul to Allah the Almighty in his supplication through what has been textually established in the Book and the Sunnah; thus, he seeks a means of approach to



Allah by His Beautiful Names, or by his own righteous deeds, and similar forms of legislated Tawassul.

O Allah, grant peace and blessings upon Your servant and Prophet Muhammad (peace and blessings of Allah be upon him), and be pleased with his Rightly-Guided Caliphs, his wives—the Mothers of the Believers—and all of his companions, and those who follow them in righteousness until the Day of Judgment.

O Allah, grant us security in our homelands, and perpetuate the blessing of safety and stability in our lands.

O Allah, guide our Amir and his Crown Prince to Your guidance, make their deeds strictly for Your pleasure, clothe them in the garment of health, well-being, and faith, and make this country secure, tranquil, and peaceful, as well as all other Muslim countries.

And our final supplication is that all praise is due to Allah, Lord of the worlds.