

## **Solidarity and Caution against Dissension**

### **Khutbah Topic**

His eminence Sheikh Salih Ibn Hamid –may Allah protect him– delivered this Friday khutbah under the title “**Solidarity and Caution against Dissension**”. He talked about the importance of solidarity for the Muslim *ummah* on the true path and argued that, unlike dissension and discord which lead to all kinds of evil, solidarity brings all kinds of good for Muslims. He also showed that asking for rights and reform has its own religious precepts and procedures which everyone should abide by.

### **Part One**

Praise be to Allah! Praise be to Allah Who causes the day to break, the clouds to move, and the winds to blow! I praise and thank Him (ﷻ), and I bear witness that there is no deity worthy of worship except Him alone with no associate, a testimony of Truth, success, and salvation. I also bear witness that our Master and Prophet Muhammad (ﷺ), is the servant and Messenger of Allah; he clarified the signs of guidance and showed us the path of righteousness; may Allah’s peace and blessings be upon him, his family, wives, Companions and *tabi’in* (the contemporaries of the Companions of the Prophet [ﷺ] after his death) in righteousness as long as the day and night alternate in eternal succession.

O people!

I commend you and myself to observe the fear of Allah. Fear Allah – may Allah have mercy upon you! He who can meet his Lord with his hands unstained with Muslim blood, with no wealth unlawfully extorted from Muslims, clear of the sin of slandering them, and adhering to the Muslim congregation should do so.

Be informed that he who steers away from *haram*<sup>1</sup>, while capable of so doing, is the one who fears Allah; that he who prefers to work hard rather than contemplate false hopes is the one who is hopeful; that he who claims absolute confidence in his own strength ends up in humility; that he who admires his work beyond the bounds of modesty goes astray; but that he who relies on

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<sup>1</sup> Illegal deeds according to Islamic *Shari’a*.

his Lord and puts his confidence in Him shall never be humiliated or go astray. ﴿O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah. Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.﴾ [Fater: 5-6]

O Muslims!

Our Prophet (ﷺ), having spread *tawheed* (monotheism), founded the Muslim State in Al-Madinah Al-Munawwarah on the principle of fraternity. Considered brothers of *Al-Ansar* (helpers or supporters)<sup>2</sup>, *Al-Muhajirun* (the early Muslim immigrants from Makkah, who were forty-five in number) were strangers in *Al-Madinah* who had embraced the Faith (Islam) and found residence there. The Prophet (ﷺ) was very protective of, and keen on, this fraternity; he would act promptly to nib all signs of dispute in the bud.

Two young men had an argument while they were on a *ghazwah* (military expedition) with the Prophet (ﷺ). “I call upon you *Muhajirun!*” one said to the other. “I call upon you, *Ansar!*” the other retorted. The Prophet (ﷺ) was very quick to intervene and said, “**Proceeding with *Jahiliyah*<sup>3</sup> appellations while I am still among you? Leave it aside for it stinks.**” (Narrated by Bukhari). However, note that both words “*Al-Muhajirun* and *Al-Ansar*” are pleasant Islamic appellations.

When the children of Israel went astray and worshiped the calf, Moses, Allah’s prophet and *kalim*<sup>4</sup>, told his brother and aide Aaron –also a prophet– ﴿“O Aaron! What kept thee back, when thou sawest them going wrong, “From following me? Didst thou then disobey my order?”﴾ [Taha: 92-93]. Aaron answered gently and wisely, ﴿“O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou should say, ‘Thou has caused a division among the children of Israel, and thou didst not respect my word!’”﴾ [Taha: 94]

Being a prophet of Allah, Aaron is not to be accused of delinquency or of failure in achieving balances. By the same token, his brother Moses cannot be accused of condoning his so-called misdeeds. After all, it was Moses who implored his Lord, ﴿“And give me a Minister from

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<sup>2</sup> They were the tribes of *Aws* and *Khazraj*, the original inhabitants of *Al-Madinah* (formerly *Yathrib*), whose conversion to Islam effaced the age-long enmity between them and were given the honourific designation “*Al-Ansar*.”

<sup>3</sup> Pre-Islamic era, i.e. prior to the revelation of the Qur’ān to Prophet Muhammad (ﷺ).

<sup>4</sup> “*Kalim Allah*” (كَلِمَ اللّٰهِ) is an epithet of Prophet Moses (ﷺ) meaning the one who talked to Allah.

*my family, "Aaron, my brother; "Add to my strength through him, "And make him share my task﴾. [Taha: 29-32]. Allah Almighty replied: ﴿"Granted is thy prayer, O Moses!"﴾ [Taha: 36]*

Imam Al-Baghawi –may Allah have mercy on his soul– said, “Allah sent his prophets to preach faith, unity and concord and to avoid division and discord.”

O Muslim!

There’s nothing more detrimental to the Muslim *ummah* and the stability of the State than division, disunity and difference of opinion. Solidarity begets all that is good; dissension begets all that is evil.

Part of religious perfection, sound judgment and perception is not to give in to the wishes of those who seek to undermine the nation’s unity in retaliation against oppression or violation of rights. He whose rights have been partially violated in times of solidarity may find all of his rights violated in times of dissension –may Allah forbid. In this case, he will lose all sense of security for himself, his family, honor, and possessions.

Our brothers in neighboring countries –may Allah protect them and grant them strength to overcome their plight– have fallen victim to division. Having lost stability and unity, they left their homeland, and became homeless refugees. They have left their homes, possessions, crops and businesses. They have abandoned all that is precious and fled, seeking security and stability. Now they are living as refugees in chill penury.

With homelessness, fear and division, homes, palaces, wealth, and manors become worthless. Had those people been secure and safe, would they have left their homes? As soon as stability was lost in their country, chaos took over, and in chaotic situations solidarity falls prey to fragmentation, allies become enemies, sects take to the trenches, and the result is utter failure for everybody where disability plagues all.

Dear brothers!

Chaos is a favourable atmosphere for coalitions to rise and violations to thrive. Indeed, such are the hoes of destruction. It is a fact that the power of destruction is much stronger and quicker than that of construction.

In chaotic and unstable situations control subsides, wise policies retreat, and vigilant opinions get distorted. Contradiction gets the upper hand, turbulence prevails and alienation triumphs. Disorderly crowds constitute the fast lane to chaos. We seek refuge in Allah (ﷻ) against ordeals that cause the wise to be in a dilemma. In times of ordeals, one might think that his faith would protect him and his mind would guide him. However, ordeals –together with this age’s sweeping

technology, its overpowering means and turbulent tweets– one would feel that his heart becomes quick in absorption, and before one can know it, one finds oneself scorched by the blaze, sucked into it, and burned by its flames. We seek refuge in Allah from all overt and covert ordeals.

Didn't you understand our Prophet's (ﷺ) warning against the temptation of the antichrist? He described him for us clearly and in full detail, leaving no room for mistake, yet we all seek refuge in Allah in our prayers against the antichrist. The Prophet (ﷺ) said, "***If he appears while I am still among you, I will be his opponent; otherwise, each one will be his opponent.***" There is no strength or power except in Allah.

O Muslims!

When trials and plights set in, the best remedy is to adhere to the community of Muslims and to observe obedience. Our Prophet (ﷺ) told Huthaifa (رضي الله عنه) "***Adhere to the community of Muslims and their Imam.***" He who seeks the ease and comfort of paradise should stay with the community of Muslims. Obedience and adherence to the community of Muslims are not to be interpreted as acts of ostentatious courtesy, sycophancy, weakness, flattery or solace, but –by Allah– they should be for the sake of preserving the faith, the *ummah*, stability and security, and family and lives. The Prophet (ﷺ) said, "***He who suffers an injustice from his ruler must observe patience. If one dies having abandoned the community of Muslims even for a span of a hand, he will die as in Jahiliyah***" (A hadith that is agreed upon).

Brothers and sisters in Islam!

In the kingdom of Saudi Arabia, we enjoy the bliss of the two holy mosques where faith prevails, and the laws of Allah are enforced. Allah (ﷻ) bestowed upon us countless graces both overt and covert: health, security, food, clothes, medicine and education. You can walk while others have been killed and can walk no more; you enjoy good night sleep while others spend sleepless nights on account of fear. You enjoy absolute security and sound health while others are suffering the pain and fear of homelessness.

Ours is a stable country, people flock to it from the four corners of the world offering so many sacrifices just to be here and enjoy security and the benefits of good living.

How come that the oblivious think of what they lack and forget what they have? The prestige of the state, the regime, and the law is a must.

The state's stability and the *ummah's* security cannot be achieved except through the preservation of prestige. This is necessary to protect faith and life in this world, souls and possessions, the economy and construction, health and education and all areas and services.

The state's protection and the *ummah's* unity must be taken into account in any move, thought, opinion, or claim. Those who are concerned about the *ummah's* unity, interests and stability had better shun away from current arguments and tumults. Much disagreement arises

when moderation is shunned. Critics presume that, as long as they are right, they are entitled to say and do whatever they like, any time and anyhow. This is a fatal error.

Huge fires are ignited by just a spark. Simple disputes may be nourished by whims and inflated by extremism, let alone those who advocate toughness on the offender and protectionism vis-à-vis religion. The young must not put their elders in the wrong openly.

Dear brothers and sisters!

Leaders among scholars, the virtuous, and the educated are called upon to set examples for their disciples and followers in protecting the unity of the *Ummah* and prestige of the state as well as in compromising some of their personal rights for greater and more sublime goals.

The government, the media and the people share the responsibility to cooperate and follow the path of true believers towards maintaining divine guidance, abiding by the law and upholding justice, mercy, beneficence and judiciousness.

Let it be known –may Allah protect you– that the responsibility of the advisor is to provide honest exhortation and sound advice, whereas the decision-maker has the means to change exhortation into action.

Despite their spirit of integrity and sincerity, scholars, intellectuals, and advisors may hold different opinions. Therefore, the decision-maker should listen to them all and take into account what they have to offer, before he takes the decision that he deems to be in the best interest of the people, protective of the state and in service of the *ummah*.

The advisor, intellectual, and decision-maker are all fallible. If they were of sound faith and good intentions, Allah (ﷻ) would grant them wisdom, guide them to righteousness and duly reward them for their erroneous and righteous deeds alike.

Truthfulness, advice, and unrelenting efforts are everyone's responsibility. Rightness, however, is guided to by Allah (ﷻ), for He alone guides whomever He wishes to a straight path.

I seek refuge in Allah from Satan the outcast: *﴿O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered. And fear tumult or oppression, which affect not in particular (only) those of you who do wrong: and know that Allah is strict in punishment. Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and*

*kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.* ﴿ [Al-Anfal: 24-26]

May Allah (ﷻ) benefit me and you with the great Qur'ān and with the guidance of Prophet Mohammed (ﷺ). I say this and ask Allah's forgiveness for you and me and for all the Muslims. So ask His forgiveness; He is the All-Forgiving, the All-Merciful.

## **Part Two**

Praise be to Allah for all his favors and bounties! I bear witness that there is no deity worth of worship except Allah alone with no associates, Allah the One and only One, the Most Powerful, the Most Honourable, and that our Master and Prophet Mohammad (ﷺ) is the servant and Messenger of Allah (ﷻ), who has the highest morals and the straightest way; may Allah send his *Salat* (Graces, Honours, and Mercy) and Peace upon him, his family, Companions and followers till the Day of Judgement.

The right of speech is guaranteed for all people and so are the rights to demand annihilation of evil and corruption, the lifting of injustices and protection of people's rights. All this is rightfully guaranteed under the legitimacy of the laws in a way that protects the people and the state's security, prestige and unity; it precludes any meddling from intruders, plotters and outsiders.

The state has to protect people's rights and sanctities including their lives, possessions, honor, and dignity in total transparency, compassion, justice and judiciousness. Noble or humble, employer or employee, they are equally accountable before the law. No one is above criticism, punishment or accountability. Just rulings should be handed down in accordance with the law and the pure *Shari'ah*. Justice is the corner stone of security.

Yet, despite the strong unity of our country and its holy sites; despite the prevalence of security and the good living conditions for the citizens, the expatriates and the visitors alike, we find cohorts selling themselves to the enemy, trying to undermine security and disturb peace. Making themselves cheap tools in the hands of the enemy, such a group will adopt the most malevolent means, plotting against their own country and their fellow compatriots. How cheap the sanctities, the homeland, the compatriots and tribe are to those outcasts! How dare they think of working for a lurking enemy and spying on their homeland, family and community!

How can any good citizen, no matter how embittered, malcontent and disgruntled he is, imagine himself reaching out to the enemy who seeks to destroy his country!

This is the ultimate lesson that enhances the vigilance of the sincere and motivates them to join ranks in protection of their highest interest, faith, family, country and sanctities from all enemies and collaborators.

Yet the policy and administration of this country remain as vigilant, alert, efficient and firm as ever, maintaining its quiet and sagacious course. We thank Allah, for that. And praise Him!

I therefore urge you to fear Allah –may He have mercy on you– and hold fast, all together, to the rope which Allah (stretches out for you). I call upon you to give sound advice to each other and to be loyal to your homeland, your faith and your leaders.

Now, I advise you to send your *salat* and peace on the Mercy and Blessing Allah bestowed on you, your Prophet Muhammad (ﷺ), the Messenger of Allah, as Your Lord commanded you to do in His wise Book where He so truthfully says, **﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad ﷺ), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on him (Muhammad ﷺ), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum.﴾** [Al-Ahzab: 56]

O Allah! Send Your *Salat* (Graces, Honours, Mercy), Peace and Blessing on Your servant and Messenger, our Master and Prophet, Muhammad (ﷺ), the beloved and the chosen one, on his virtuous and immaculate family and on his wives, mothers of the believers! O Allah! We beseech You to be pleased with the four Caliphs: Abu Bakr, Omar, Othman, and Ali; the Prophet’s Companions and *tabi’in* (the contemporaries of the Companions of the Prophet [ﷺ] after his death) and those who followed them in righteousness until the Day of Judgment! O Allah! We beseech You to be pleased with us as well, as You are Most Forgiving, Most Generous, and Most Beneficent!

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 destroy *shirk* (polytheism) and *mushrikin* (polytheists)! O Allah! Send humiliation upon tyrants and infidels and all other enemies of Islam!

O Allah! Grant us security in our homelands, and set right our *Imams* and Leaders! O Allah! Entrust our government to those who fear You and seek Your satisfaction, O Lord of the Worlds!

O Allah! Grant our *Imam* and Leader a success of Your own! Honor him with Your obedience and make Your word the uppermost through him! Make him an asset to Islam and Muslims! Grant him sound health and well-being! Prolong his life and make it full of obedience

to You! Guide him, his deputy, his brothers and his aides to do what You love and please, and lead them to righteousness and piety!

O Allah! Help the Muslim leaders to abide by Your Book and to follow the *Sunnah* of Your Prophet, Mohammad (ﷺ)! Make them a blessing on Your faithful, and unite them on righteousness and truth, O Lord of the Worlds!

O Allah! Make for this ummah (the nation of Islam) a matter (an affair) of rationality (guidance) where the people of piety are honored and those of sins are guided, and where virtue is promoted and vice is prevented! Verily, You are the Omnipotent!

O Allah! Save our brothers in Syria! O Allah! O Allah! Unite them on Truth! Spare their blood! Heal their patients! Bless the souls of their dead, and shelter their homeless! O Allah! Unite them and set right their affairs! O Allah! Turn their concerns and distress into relief, and their inflictions into wellness! O Allah! Help them defeat their enemy and Yours!

O Allah! Do punish the tyrants in Syria for they have laid waste the land, oppressed the people and harmed them! O Allah! They has gone too far in destruction and killing! O Allah! Do punish him as You are more than a match to them, O You, the Strong, the Invulnerable! Disperse them and turn the tides against them!

O Allah! Do punish the usurpers and occupiers among the Jews, for You are capable of so doing! O Allah! Give them a taste of Your sturdiness that is so inevitably destined to strike the offenders. O Allah! We pray You to drive them off to their own detriment, and we seek refuge in You from their evils! ﴿*Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.*﴾ [Al-Araf: 32]. ﴿*Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!*﴾ [Al-Baqara: 201]

Our Lord! May Your name be exalted! You are free from what they attribute unto You! May peace be upon all the Messengers, and praise be to Allah, the Lord of the Worlds!