



The General Presidency for the Affairs of
the Grand Holy Mosque and the Prophet's Holy Mosque

Translation of the Two Holy Mosques Khutbahs
A Joint Project



Al-Imam Muhammad Ibn Saud Islamic University
College of Languages and Translation

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Warning against Harming Muslims

Khutbah Topic

His Eminence Sheikh Dr. Osamah Ibn Abdullah Khayyāt –may Allah protect him–delivered this Friday khutbah titled “**Warning against Harming Muslims**” in which he spoke about the merits of Islamic brotherhood and the need for maintaining it. He equally warned against harming or prejudicing Muslims, supporting his cautionary statement with evidence from the Holy Qur’ān and the Noble *Sunnah*.

Part One

Praise be to Allah, the Lord of Worlds! Ultimate success is the reward of the pious while harsh punishment awaits the sinners. I bear witness that there is no deity worthy of worship except Allah, alone with no associate. He is the Lord of all the Messengers and the Ever-Vigilant Commander Who sustains the whole existence; and I bear witness that our Prophet, Muhammad, (ﷺ) is His Servant and Messenger. He is the Seal of Prophets, the Imam (leader) of the pious and the guide of the *Ghurr* and *Muhajjaleen*¹. O Allah, send Your *Salat* (Graces, Honours, Mercy) and Peace upon Your Servant and Messenger Muhammad, all his family and Companions, the *tabi’in* (the contemporaries of the Companions of the Prophet [ﷺ] after his death), and all those who follow them in righteousness till Judgement Day.

O servants of Allah! Observe *taqwa* (fear of acting against Allah’s commands) and beware whatever may cause His wrath. Let it be known to you that there is neither refuge nor escape from Allah except by returning unto Him. So, return unto Allah, trust Him and rely on Him.

O Muslims! Following in the footsteps of the *salāf* (early exemplary generations of Muslims, especially the Companions) and select elite of this *Ummah* is the best option, the ideal approach, and the most forthright path which leads to optimal divine satisfaction, to Paradise where one will enjoy Allah’s unremitting beneficence and eternal grace, and in the vicinity of Allah’s devout worshippers and the select few of His servants.

Our Lord (ﷻ) did advise His Select Messenger, Prophet Muhammad (ﷺ), to adopt the conduct of his predecessors among Allah’s prophets and messengers and take them as exemplary models, for Allah did bestow on them divine guidance and unequivocal signs of

¹An Arabic expression borrowed from the *hadith* (أُوتِي الْعَرَبَ الْمُحَجِّلون) i.e. those practicing Muslims whose hands, faces and feet are white because of frequent *wudhū* (ablution).



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revelation. This is clear in Allah's –may His Name be glorified–Qur'ānic verse: **﴿They are those whom Allāh had guided. So follow their guidance.﴾**[Al-An'ām: 90]

Among their most venerable qualities, one can list: total commitment to taking the path of righteousness, abstaining from offending others and reining in offensive drives, and distancing themselves from committing any sort of harmful acts against the believers, men and women. Their source of motivation was the highly refined ethics and the sublime moral standards which Allah, their Supreme Lord (ﷻ) imparted to them when He educated them. He taught them that the principal bond to be established among Muslims is religious brotherhood. Thus, Allah says, **﴿The believers are nothing else than brothers (in Islāmic religion).﴾**[Al-Hujurāt: 10]

Brotherhood means mutual sympathy, friendliness, affection, solidarity, and acquittal of duties vis-à-vis others. This conforms to the *Hadith* reported by Imam Muslim and Imam Bukhari in their *Sahīh* Books on the authority of Abdullah Ibn Omar (may Allah be pleased with both of them) who narrated that Prophet Muhammad (ﷺ) said: **“The Muslim is brother to his fellow Muslim; he shall neither wrong him nor let him down. Whoever facilitates the business of his Muslim brother will benefit from Allah's assistance with his own business; whoever alleviates the affliction of a Muslim believer will benefit from the alleviation of an affliction on Resurrection Day; and whoever abstains from divulging the privacy of a Muslim will be spared exposure by Allah on Resurrection Day.”**

Brotherhood also means abstaining from harming others. The true Muslim is the one whose faith is so perfect that people are safe from his/her offence, both physical and verbal. This is confirmed in the “*Jāmi' As-Sahīh*” (a collection of *hadiths*) by Imam Bukhari—bless his soul—with its authentic chain of narrators on the authority of Abdullah Ibn Amr Ibn Al'Ās (may Allah be pleased with both of them) that Prophet Muhammad's (ﷺ) said, **“A Muslim is someone from whose offence people are safe: both his hand and his tongue; and a muhājir² is the one who departs from what Allah proscribed.”**

If harm, be it physical or verbal, manifests itself in endless forms, its worst and most offensive form is when it is both physical and verbal. An instance of that is when someone uses his tongue to defame Muslims by concocting lies and tainting their reputation, but in addition to that he uses his hand (physical form of harming) to write down in words, articles, speeches, letters, and twitter to further harm people through propagating such offending misinformation, which would inevitably aggravate the offence along with its drastic repercussions.

This explains why there are such serious threats and strong warnings to anyone who harms a believer. Such warnings are meant to appal the wrongdoer and thus deter him from

²A *muhājir* (مهاجر) was the title given to any emigrant fleeing from Makkah to Madinah and escaping persecution because of his/her conversion from *shirk* (polytheism) to Islam.



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offending others, if he can get this message of deterrence. This is affirmed in the *Hadith* reported by Imam Ahmed in his *Musnad* (a collection of *hadiths*), by Abu Dawood in his *Sunan* (a collection of *hadiths*), and by Al-Ĥākīm in his *Al-Mus'tadrak* (a collection of *hadiths*) with an authentic chain of narrators on the authority of Abdullah Ibn Omar (may Allah be pleased with both of them) that Prophet Muhammad (ﷺ) said: “**And whoever says something (bad or defamatory) about a believer that is not in him will be imprisoned in the quagmire of vice until he retracts what he has said, etc.**” (cf. the rest of the *Hadith*).

Servants of Allah! “**The quagmire of vice**” is the liquid flowing from the dissolved bodies of the Hellfire residents. “**Retracts**” in the *Hadith* above implies “repents sincerely” to Allah (ﷻ) and seeks pardon from his Muslim brother (the offended believer).

In addition to reaching individuals, harm can also reach groups, which, for instance, can be targets for insult, defamation, mockery, fault-finding, detection of pitfalls, exposing their weaknesses, rejoicing at their defects, and taking pride on publicising their faults, as if it were a valuable prey or abig booty.

Through trickery and malice, what is tiny can be magnified and what is big can be belittled without any valid proof, clear evidence, or persuasive argument which stands sincere verification and cross-checking through which the pleasure of Allah and a safe destiny in the Hereafter are aspired to. An echo of this is in Allah's Holy Book in a statement made by prophet Shu'aib (ﷺ): ﴿... I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allāh, in Him I trust and unto Him I repent.﴾ [Hūd: 88]

O servants of Allah!

One of the most critical motives behind harming people is vehement animosity. This is why the best of all mankind (Prophet Muhammad) [ﷺ] voiced serious warnings against the perpetrator of such a vicious act and the bearer of such an abhorrent trait of personality. He (ﷺ) said, “**The most resented man by Allah is the vehemently hostile disputer.**”

The real strong warning against quarrelling for a false cause while knowing that comes from the *Hadith* reported by Imam Ahmed in his *Al-Musnad* and by Abu Dawood in his *Sunan* with an authentic chain of narrators on the authority of Abdullah Ibn Omar (may Allah be pleased with both of them) that Prophet Muhammad (ﷺ) said: “**Whoever is engaged in an unfair dispute and is aware of his behaviour shall be eternally inflicted by Allah's wrath until he retracts thereof.**”

Therefore, it behoves any victim of aggression to avoid retaliation, as an act of obedience to Allah (ﷻ) and also as a precaution against committing errors which do not befit the status of a believer or would even downgrade him morally. A true believer never chooses the option of defamation and affront because this runs contrary to his high moral standards and instinctively virtuous nature. This is affirmed in the *Hadith* reported by Imam Ahmed in His *Al-Musnad* and by Al-Ĥākīm in his *Al-Mus'tadrak* with an authentic chain of narrators on



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the authority of Abdullah Ibn Abbas (may Allah be pleased with both of them) that Prophet Muhammad (ﷺ) said: ***The believer is neither a defamer, an insulter, a curser, an utterer of obscenity, nor an offender.***

One of the models *salāf* believers reportedly said, “*There is no better way to punish someone who disobeyed Allah by offending you than to obey Allah through treating him properly.*” That is to say, insistence on observing Allah’s *taqwa* and obedience when dealing with such a person will be the strongest motivation for him to restrain his instincts, ward off his aggression, and parry his wrongdoing.

Therefore, blessed be those who neither seek to meet abuse with abuse nor to ward off injustice with injustice. Those are indeed worthy of their Lord’s grace, care, companionship, and support. Allah (I) says in this respect: ***Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to Allah [those who disobey Allah but obey Shaitan (Satan)].*** ﴿[Al-Hajj: 38]

Fear Allah –O servants of Allah– and work towards pursuing the path of those righteous people whom the Merciful (Allah) has chosen to be the elite from among His servants. You may achieve this through your will to rise above the potential of inflicting harm regardless of its shape or form, to exercise prudence vis-à-vis any temptation towards that end or any attempt at voicing any slogans or claims that would result in undermining social peace, brotherly ties and righteous and acceptable norms. Such are slogans and claims that would nurture *fitnah* (temptation), dissent, discord and dispute and make them an asset in the hands of trouble makers, the spiteful and the envious and a delight for the enemy of Muslims and those seeking to harm them.

We are at a time in which all must exercise vigilance regarding what is being plotted, devised and planned; what is being intended, targeted and desired (by the enemies of Islam). This era with all its upheavals prompts a visionary approach to the evolvment of events as a measure to ward off perils and evils.

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



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Part Two

Praise be to Allah! We thank Him, seek His assistance, and repent to Him. We also have recourse to Him against the evil in ourselves and the wickedness of our deeds. Whoever Allah chooses to guide to the right path may never be misguided and whoever He causes to go astray shall find no guide to help him. I bear witness that there is no deity but Allah Who has no partner and that Muhammad (ﷺ) is Allah's Servant and Messenger. O Allah! Send Your *Salat* (Graces, Honours, Mercy) and Peace on Your Servant and Messenger Muhammad, on his family, his Companions and those who followed him in righteousness!

Now then, O servants of Allah!

On the authority of Abu Hurairah and Abu Shuraih –may Allah be pleased with both of them– it was reported in the two *Sahih*s that the Prophet (ﷺ) said: ***“He who believes in Allah and the Last Day, let him either speak good or remain silent.”***

This *Hadith* contains reference to the norms of social peace and the essence of happy and rational life which some of the *Ulamā* (religious scholars) pointed out thus: *“When one speaks one must say good things and must train one's tongue to speak handsomely; expressing oneself in a good manner is a high moral for which Allah has held accountable all people regardless of their religion.”*

The Holy Qur'ān pointed out that speaking good is part of the covenant Allah had taken from the children of Israel during the time of Moses (ﷺ): ***“And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakin (the poor), and speak good to people, and perform As-Salat (Iqamat-as-Salat), and give Zakat.”*** [Al-Baqarah: 83]

Good and virtuous talk is acceptable for all whether they are friends or enemies, and it pays off well too. With respect to friends such talk would help sustain their love and friendship and safeguard them against the machination of Satan: ***“And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows disagreement among them. Surely, Shaitan (Satan) is to man a plain enemy.”*** [Al-Isrā': 53]

As for enemies, good words would help mitigate their hostility, defeat their severity or at least contain the escalation and propagation of their evil: ***“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah***



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ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he were a close friend.﴾[Fussilat: 34]

Regarding getting people accustomed to saying good things notwithstanding the circumstances, the Messenger of Allah (ﷺ) says: **“Nothing is heavier on the believer's Scale on the Day of Judgement than good character. For indeed Allah, Most High, is angered by the shameless obscene person.”** [Narrated by Al-Tirmidhi in his *Jame'* (collection of *Hadiths*) with an authentic chain of narrators]

Rather, Allah considers withholding charity while keeping up kind talk is better than giving it (charity) accompanied with indecency in manners and words: **﴿Kind words and forgiving of faults are better than Sadaqah (charity) followed by harm. And Allah is Rich (Free of all wants) and He is Most-Forbearing.﴾**[Al-Baqarah: 263]

Good talk is a quality that belongs with the qualifications of virtue which, in its turn, would lead to achieving Allah's satisfaction and everlasting heavenly bliss.

Therefore, fear Allah –O servants of Allah– and always remember that Allah (ﷻ) commanded you to send your *salat* and peace on the best of mankind. He, the Exalted, the Almighty, said: **﴿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.﴾**[Al-Ahzâb: 56]

O Allah! Send Your *Salat*(Graces, Honours, 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, Companions, wives, the mothers of the believers, the *tabi'in*, and those who righteously followed them till the Day of Judgment! O Allah! Be pleased with us all, along with them, by Your Pardon and Generosity, O You, the Most Merciful, Most Compassionate 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 Your Religion! Destroy the enemies of Your religion and all the despots, the corruptors, the spiteful, the envious and those who seek to harm Muslims! O You, Lord of *al-'alamîn* (the worlds)!



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

O Allah! Grant us security in our homelands, set right our leaders and those responsible for our affairs, support with truth our Imam and leader, provide him with a 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 and Muslims, for the country and for the people! O You, to Whom people shall return in the Day of Resurrection!

O Allah! Grant us a good ending in all of our affairs and save us from the humiliation of the 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 for us an increase of all that is good, and death a relief from every evil!

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 strikes!

O Allah! We seek refuge in You against the vanishing 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! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn* (the Worlds)! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn*! O Allah! We leave Your enemies and ours to You (to deal with them) and seek refuge in You from their evils! O Allah! We leave Your enemies and ours to You (to deal with them) and seek refuge in You from their evils! O Allah! We leave Your enemies and ours to You (to deal with them) and seek refuge in You from their evils!

﴿... Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!﴾ [Al-Baqarah: 201]

﴿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'rāf: 23]

O Allah! Cure those of us who are sick, have mercy on our dead, help us fulfill our hopes in accordance with what you please, and make our last deeds good ones.



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O Allah! Make it an accepted hajj into the grace of the Lord, a forgiven sin, an approved effort, and a return home that is praised, safe and blessed, O Lord of *al-'ālamîn*!

«(They say): "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' Imrān: 8]

May Allah send His *Salat* (Graces, Honours, Mercy) and Peace on His Servant and Messenger, our Prophet, Muhammad, on his family and all of his Companions, and all praise be to Allah, the Lord of the Worlds!