



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

[05/01/1435 –A– Āl Tālib]

المسجد الحرام  
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## **Thankfulness Yields Lasting Graces**

### **Khutbah Topic**

His Eminence Sheikh Saleh Ibn Muhammad Āl Tālib delivered this Friday's khutbah entitled "**Thankfulness Yields Lasting Graces**" in which he talked about the innumerable graces that Allah bountifully bestowed upon His servants. He pointed out that people should constantly thank Allah (ﷻ) in acknowledgement of the blessings He has bestowed on them and the afflictions He has spared them. The Sheikh equally pointed out that the ungrateful person who disavows graces is the one who erroneously deploys such graces in ways that displease Allah (ﷻ).

### **Part One**

Praise be to Allah! O Lord! All praise is due to You, for You created us, bestowed upon us the means of subsistence, guided us, imparted knowledge to us, salvaged us, and lifted afflictions befalling us. Praise is due to You for all Your Graces! Praise be to You for Islam! Praise be to You for the Qur'an! Praise be to You for the bounties of kinship, property, and sound health! You have restrained our enemy, bestowed abundant resources upon us, reinforced our security, unified our split ranks, granted us stability and steadfastness, and given us whatever we asked for!

Therefore, we owe You profuse gratitude for all that! Praise is due to You for every single grace You have bestowed on us lately or currently, in private or in public—be it general or special—benefiting those who are alive or dead, present or absent. Praise be to You until You are pleased! Praise be to You once You are pleased! Praise be to You after You are pleased! Lord, we are not counting our praises to You (for You really deserve more than we can count)!

O Allah! We beseech You to enable us to thank You for Your graces and to duly worship You! We seek refuge in You from the disappearance of Your graces and the sudden change of Your favour on our health and stability! We seek refuge in You from substituting Your graces for disbelief, from denying them after having enjoyed them, and from forgetting them and not praising You for them!

I bear witness that there is no deity worthy of worship save Allah alone without associate, and I equally bear witness that Muhammad (ﷺ) is Allah's Servant and Messenger. May Allah send His *Salat* (Grace, Honours, Mercy), Peace and Blessing upon him, his family, his



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Companions, the *tabi'in* (the contemporaries of the Companions of the Prophet [ﷺ] after his death), and all those who have righteously followed them till the Day of Judgement!

Now, then, O people!

I recommend you to listen to Allah's counsel addressed to bygone nations as well as to this present one: *«...And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him...»* [Al-Nissâ': 131]. He who is alert will be safe, but he who he is not vigilant will regret it: *«O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?»* [Fâtir: 3]

O Muslims!

Imams Bukhari and Muslim narrated on the authority of Abdullah Ibn Abbas (may Allah be pleased with both him and his father) that Prophet Muhammad (ﷺ) once came to Madinah and found the Jews fasting the 'Āshūrā' Day, so he asked them, ***“What is this day that you are fasting?”*** They answered, *“This is a glorious day on which Allah saved Moses and his people and caused Pharaoh and his people to drown. Thus, Moses observed fasting in commemoration of that day. Likewise, we observe fasting on Āshūrā Day.”* Prophet Muhammad (ﷺ) said, ***“We are more entitled to claim closeness to Moses than you are.”*** Therefore, Prophet Muhammad (ﷺ) observed fasting during Āshūrā' Day and ordered his followers to do so. Prophet Muhammad (ﷺ) added, ***“If I remain alive for next year, I will also fast the ninth day*** (i.e. in addition to the 10<sup>th</sup> day of Muharram).”

On the authority of Abu Qatādah, Prophet Muhammad (ﷺ) is reported to have said, ***“By fasting the Āshūrā Day, I trust Allah to expiate the sins of the previous year.”*** [Narrated by Imam Muslim]

O servants of Allah!

Prophet Muhammad (ﷺ) thanked Allah for a favour bestowed upon another prophet some centuries ago. What is more, he confirmed such attitude as part of his teachings to his *Ummah*. Thus, he explained to them the great recompense attendant upon thankfulness, as it is half of religion, and Allah loves those who are thankful and has promised them bountiful reward. In fact, Allah (ﷻ) is the Thankful, the All-Knowing, the All-Thanking, and the



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Clement. *﴿...and Allâh will give reward to those who are grateful...﴾* [Āl Imrān: 144]; *﴿... And We shall reward the grateful.﴾* [Āl Imrān:145]

Allah has commanded His servants to be thankful, proscribed the antithesis of thankfulness, commended thankful people for such character, attributed the trait of thankfulness to the closest creatures to Him, promised thankful people the best reward, and made thankfulness a reason for receiving further favours and a safeguard of His graces. Allah has also made of thankfulness the ultimate purpose of creation and ordainment. Thus, Allah (ﷻ) said: *﴿And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).﴾* [Al-Nahl: 78], and encapsulated worship in (the precept of) thankfulness when he said: *﴿... and be grateful to Allâh, if it is indeed He Whom you worship.﴾* [Al-Baqarah: 172]

Allah commended His true servants and select prophets for being thankful. Thus, about Noah, He said: *﴿... he was a grateful slave﴾* [Al-Isrâ': 3], and about Ibrahim Al-Khaleel (ﷺ), He said: *﴿Verily, Ibrâhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanifa (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).﴾* (120); *﴿(He was) thankful for His (Allâh's) Graces. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity).﴾* [Al-Nahl: 120-121]. Allah also cited His two prophets—Dawood and Suleiman—assaying: *﴿"All the praises and thanks be to Allâh, Who has preferred us above many of His believing slaves!"﴾* [Al-Naml: 15]

Allah mentioned Suleiman (ﷺ) as saying (in a prayer): *﴿"My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."﴾* [Al-Naml: 19]. Therefore, thankfulness is associated with good deeds when Suleiman realised his objective of having the throne of the



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Queen of Sheba brought forth and placed in front of him: *﴿... he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful.﴾*[Al-Naml: 40]

Here is what Allah's prophet, Yusuf (عليه السلام), said when he became the governor of Egypt and benefited from the favour of power as well as reunion with his parents and kinsfolk: *﴿"My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, etc.) in this world and in the Hereafter, cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.﴾*[Yusuf: 101]. Thus, he thanked his Lord, attributed favours to Him, and asked Allah for good deeds and decent ending to his lifetime.

As to Prophet Muhammad (ﷺ) –the Seal of Prophets and the Imam (Leader) of the thankful– he used to perform night prayer until his heels cracked. When Aisha (his wife) asked him about that, he answered, *“Should I not be a thankfulservant?”* [Narrated by Imam Muslim and Imam Bukhari]

O Muslims!

Thankfulness consists in praising the Benefactorforthebestowed reward. In this regard, the Muslim will never be considered as thankful to Allah for His abundant bounties until he shows gratitude to his Lord by his heart, tongue, and limbs. He should believedeep insidehimself that the favours he is blessed with are exclusively from Allah as a sign of His munificence and benefaction. This should be echoed in his verbal praise when his tongue eulogises Allah (ﷻ) as is shown by Allah's verse: *﴿And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).﴾*[Adh-Dhuḥā: 11]

The essence of being thankful for the bestowed graces is to use suchgracestowinthe Benefactor's satisfaction, for whoever exploits Allah's graces to disobeyHim will have denied such gracesand willhave received the due punishment of the Benefactor.

Thankfulness is, therefore,not just verbal praising. It is also an action which shows gratitude. Allah (ﷻ) did say, *﴿"Work you, O family of Dâwud (David), with*



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*thanks!" But few of My slaves are grateful.﴾[Saba': 13]. Allah (ﷻ) –the best of all speakers– also said: ﴿O you who believe (in the Oneness of Allâh - Islâmîc Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.﴾[Al-Baqarah: 172]. He (ﷻ) equally said: ﴿Therefore remember Me (by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ﴾[Al- Baqarah: 152]*

Thus, when Allah bestowed on (the tribe of) Quraish the two graces to which every creature aspires, He said: ﴿So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah).﴾(3) ﴿(He) Who has fed them against hunger, and has made them safe from fear.﴾(4)[Quraish: 3-4]. In fact, Allah provided them with enough food and granted them security. In the verse ﴿So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah).﴾[Quraish: 3] there is an invitation to show thankfulness to Allah so that His graces will last.

O servants of Allah!

Thankfulness is one of the reasons which guarantee that Allah is pleased with His servant: ﴿And if you are grateful (by being believers), He is pleased therewith for you.﴾[Al-Zumar: 7]. Thankfulness is also a security from torment: ﴿Why should Allâh punish you if you have thanked (Him) and have believed in Him﴾[Al-Nisâ': 147].

Qatādah –may Allah have mercy on him– said, “Allah –may He be greatly praised– torments not a thankful person or a believer.” Thankfulness also leads to abundance. Allah (ﷻ) said: ﴿And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings), ...﴾[Ibrâhîm: 7]

Al-Hassan Al-Basri said, “Allah does bestow His graces upon people for as long as He wishes, but if He is not thanked in return, He transforms them into torment.” This is why thankfulness used to be referred to as the ‘preserver’, for it preserves existing graces, and the ‘attractor’, as it attracts missing graces. The position of thankfulness being what it is, the job of



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*Iblīs (Satan) has always been to deter people and keep them away from being thankful. He said (talking to Allah ﷻ): **“Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.”**(16) **“Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”**(17) [Al-‘A rāf: 16-17]*

In fact, how rare thankful people are! Allah (ﷻ) said: **“...Truly, Allāh is full of Bounty to mankind, but most men thank not.”** [Al-Baqarah: 243]. This explains why among the prophets’ supplications there is this one: **“...“My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, ...”** [Al-Naml: 19]

Prophet Muhammad (ﷺ) used to supplicate Allah as follows: **“My Lord! Help me praise You for your graces. My Lord, make me constantly thankful to You! I beseech You!”** He also advised Mūādh Ibn Jabal (رضي الله عنه) while firmly grasping his hand, **“O Mūādh! I swear by Allah I feel affection for you!”** Then the Prophet said, **“I advise you Mūādh: Never cease to repeat these words immediately after each prayer. You say, ‘O Allah! Help me remember You, thank You, and worship You properly.’”** [Narrated by Abu Dawood via an authentic chain of narrators]

O servants of Allah!

Allah has generously offered us bounties and bestowed upon us graces and favours munificently: **“And He gave you of all that you asked for, and if you count the Blessings of Allāh, never will you be able to count them.”** [Ibrāhīm: 34]. Thus, graces are maintained only when the Benefactor is shown thankfulness, for Allah (ﷻ) gave promises and at the same time made threats when He said: **“And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allāh), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.”** [Ibrāhīm: 7]

Ingratitude and denial of graces –in addition to using them as a springboard for disobedience, arrogance, and rebellion against Allah’s commands and proscriptions– cause the vanishing of



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blessings, the retraction of graces, their substitution with afflictions, the infliction of collective predicaments and punishments: *﴿And Allâh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad SAW) which they (its people) used to do.﴾* [Al-Nahl: 112]

Notice how in the verse above Allah said: *﴿denied the Favours of Allâh (with ungratefulness)﴾* rather than simply “denied Allah”, for the denial of favours is the cause of hunger, fear, affliction, turmoil, lack of security, and economic instability. Again, among other forms of denying favours include squandering wealth, extravagance, tyranny, and arrogance which cause Allah’s wrath and abhorrence, and lead to His fury and punishment: *﴿Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).﴾* (6) *﴿Because he considers himself self-sufficient.﴾* [Al-Alaq: 6-7]

Therefore, do not be among those who have traded the graces of Allah with infidelity and have thus wrought loss and calamity upon their people. Allah has set an example to this effect; He (ﷻ) said: *﴿Indeed there was for Saba' (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) "Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord (15). But they turned away (from the obedience of Allah), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees (16). Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).﴾* [Saba': 15 – 17]. Still on the fate of such people, Allah (ﷻ) has gone as far as saying: *﴿so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).﴾* [Saba': 19]



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Look at those who have suddenly been struck by calamities so their grace has turned into scourge, their security into fear and their affluence into destitution and hunger: *﴿That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves.﴾* [Al-Anfāl: 53]

Many a nation were safe and secure and enjoying the diverse pleasures of life with their livelihoods abundantly flowing into their hands from all directions; never had their hearts experienced fear or their souls hunger. In the blink of an eye, their lives were turned around and suddenly found themselves such wretched souls with all the grace and well-being taken away from them and punishment on their doorstep.

How many a tale time has recounted of states and nations, individuals and communities who have wrought on themselves (divine) retribution and have therefore been uprooted and eradicated from the face of the earth, as no weaponry or power would have been able to reverse the outcome of their ultimate fate.

Every human being should know that there is no escape from our Lord's indignation except through making recourse to His Path. Verily, He is the Strong, the Subduer, the Honorable, the All-Powerful, the Almighty.

Allah sets His own days and ways when dealing with His creatures. This becomes evident when we try to reflect on the lot of the bygone peoples of Ād and Thamūd, the Pharaohs –notwithstanding their severity– those (mighty) people who tilled the earth, sculptured the mountains (to make houses out of them), possessed all forms of power and made provisions against calamities? When these people overlooked Allah, He sent down His affliction on them and wiped them out from existence leaving nothing of them save traits and signs. They were reduced to nothing but tales to be recounted and lessons to be learnt from their history. In this regard, Allah (ﷻ) says: *﴿So We punished each (of them) for his sins, of them were some on whom We sent Hasibān (a violent wind with shower of stones) [as the people of Lout (Lot)], and of them were some who were overtaken by As-Saiḥah [torment - awful cry, etc. (as Thamud or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qarun (Korah)], and of them were some whom We drowned [as the people of Nuh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allah Who wronged them, but they wronged themselves.﴾* [Al-Ankabūt: 40]

May Allah bless you and me by the Glorious *Qur'ān* and benefit us with the *Sunnah* of the Master of all Messengers! I say this and I seek forgiveness from Almighty Allah for me and for you.





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## Part Two

Praise be to Allah, Who has given in abundance, bestowed from His bounty profusely, and made recovery from His own afflictions! He bestowed His blessings on us; those we can see and those we can't. Much praise be to Him, just in the same way He bestows on us! I bear witness that there is no deity worthy of worship except Him with no associate, and that Muhammad is His Servant and Messenger! May Allah send His *Salat* (Graces, Honours, and Mercy) and Peace upon him, his family, his Companions and the *tabi'īn* (the contemporaries of the Companions of the Prophet ﷺ after his death).

Now then, O Muslims!

Working to safeguard those blessings we experience both in public and private –including homeland security, unity and affluence– calls for some *Sharia*(religious) considerations that may never be substituted with worldly ones. Rather, such considerations constitute the foundation in this respect.

Two decades ago, you witnessed a world super power fall apart and collapse; its once national territory was fragmented into small states and its weapons turned into a commodity to be bought and sold. Its vast territories as well as its massive army and military might were no assets that could halt the process of disintegration. The latest and swift developments over the last few years reflect but a similar trend.

By contrast, there is the Arabian Peninsula which was on the margin of civilization and history altogether. As the light of Islam sprang from it and began to shine on it, it became such a pivotal part of the world with treasures and goods flowing into it. Then, it underwent a setback for a while and lost impact until Allah brought about the Call of Reform (by Imam Muhammad Ibn Abdul Wahāb) in it in line with the prophetic approach three centuries ago. Once again, the Arabian Peninsula recovered its glamour and purity. Allah brought out for it and its people the treasures of the earth and bestowed on it from His bounty in ways it would never reckon. It developed into a nation to be revered throughout the world and to be feared by those who would pay no heed to it some decades back.

This would have never been achieved for this part of the world if it weren't for the support and benevolence of Allah Almighty and for its own will to make His Holy Book and the *Sunnah* of His Prophet (ﷺ) the foundation of its state. It shall endure for as long as it remains steadfast on that path. It shall persist so long as it takes good care of the foundation upon which it was erected.

Endurance requires awareness of such a fact and perseverance on such a principle: *﴿And whoever changes Allah's Favour after it had come to him, [e.g. renounces*



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*the Religion of Allah (Islam) and accepts Kufr (disbelief),] then surely, Allah is Severe in punishment.﴾[Al-Baqarah: 211]*

Those hostile attempts emanating from without and reverberating within through some of those caught in their spell –those who are trying to shake this country off its path of righteousness– are indeed attempts at severing the country from its sources of power and empowerment with which Allah has endowed it; at cutting off the heavenly bliss of livelihood and security that has been extended to it. It should be noted in this regard that a change in faith inevitably brings about a change in condition.

We have been repeatedly warned through Allah's ways and laws of dealing with nations across time and through His righteous words thus: *﴿And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do.﴾[An-Nahl: 112]*

The change in faith whose consequences are to be feared is one that consists in either one of the two extremes: excess and negligence. Radicalism, 'takfeer' (charging fellow Muslims with unbelief), disregarding the sanctity of blood and stirring chaos are misdemeanors targeting primarily the integrity and stability of religion rather than people's security and lives.

Apostasy, the dissemination of adultery, the irreverence of Allah's sanctities and the manifest acts of disobedience are geared to bring down religion and push people away from it. Verily, they are forms of ingratitude vis-à-vis Allah's graces.

Excessiveness and negligence, on the one hand, and lechery and extravagance, on the other, make up the two repulsive sides of debauchery that neither of which necessitates resistance and prevention more urgently than the other. Both of them are comparable to a pair of scissors that would clamp up on the connection between heaven and earth until it is severed.

Why would people want to trade the graces of Allah with unbelief and thus bring about loss and calamity to their people? *﴿Have they not seen that We have made (Makkah) a secure sanctuary, and that men are being snatched away from all around them?﴾ [Al-Ankabūt: 67]*



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Have they not seen that Allah has blessed us with security, communal life, goodness and virtue? Or are those wicked souls not willing to settle down before they ignite the flame of chaos, disorder, discord and perversity setting the stage for the propagation of vice and consequently the revelation of Allah's indignation and retribution?

It is indeed an obligation on the part of the rational people among us to prevent the foolish from wrongdoing, for when calamities strike, everybody is affected. Every Muslim is entitled to defend his right in helping maintain security and virtue.

As long as counsel is mutually undertaken and prudence is a common practice among people they will remain safe from Allah's scourge and the vanishing of His blessings. Allah says: **﴿And your Lord would never destroy the towns wrongfully, while their people were right-doers.﴾** [Hūd: 117]

Therefore, you are called upon to be appreciative of Allah's graces and never to take anything as substitute for them; otherwise Allah shall turn your life around. You are equally called upon to stand firm in the face of those preaching blasphemy.

May Allah protect our homeland and those of all Muslims!

O Allah! We seek refuge in You against the vanishing of Your graces, the change in the good health you granted us, the suddenness of Your vengeance, and all kinds of Your wrath!

This being said, I advise you to send your *salat* and peace on the best and the purest of all mankind, Mohammad Ibn Abdullah, Al Hashimi, Al Qurashi.

O Allah! Send Your *Salat* (Graces, Honours, Mercy), Peace and Blessing on Your servant and Messenger, Muhammad, on his good and pure family, on his sincere and audacious Companions, and on those who followed them in righteousness until the Day of Judgement!

O Allah! Grant glory to Islam and victory to Muslims and fail tyrants, infidels and corruptors!

O Allah! Foreordain for this nation (the nation of Islam) a matter (an affair) of rationality (guidance) where the people of piety are honoured and those of sins are guided, and where *al-ma'roof* (promotion of good deeds) is promoted and *al-munkar* (promulgation of evil deeds) is prevented! O Lord of the worlds!

O Allah! Make preoccupied with their own evil those who wish to harm Islam and Muslims! O Allah! Make preoccupied with their own evil those who wish to harm Islam and Muslims! Turn their plots and their cunning against them and make that the cause of their own destruction! O Lord of the worlds!



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O Allah! Grant victory to the *Mujahideen* in Your cause in Palestine and wherever they may be, O Lord of the worlds! O Allah! Lift the siege around them, improve their conditions, and suppress their enemy!

O Allah! Liberate Al-Aqsā Mosque from the oppressors' injustice and the occupiers' aggression!

O Allah! Have mercy on our brothers and sisters in Syria! O Allah! Lift their distress and grant them speedy relief! O Allah! Have mercy on them, for they are defenceless! O Allah! Mend their breakage and take charge of their case!

O You, the Most Merciful, the Most Compassionate! Spare their blood, safeguard their tranquillity, protect their honour, bring them close together, feed their hungry, grant them boldness, strength and victory against their oppressors!

O Allah! Set right their conditions, unite them around righteousness, and protect them against the evil-doers among them!

O Allah! Defeat the tyrants and oppressors and those who side with them! O Allah! Defeat the tyrants and oppressors and those who side with them! O Allah! Grant victory to Your Religion, Your Holy Book, Your Prophet's *Sunnah*, and Your true servants!

O Allah! Guide our leader to do whatever you love and accept! O Allah! Guide him to piety and righteousness! O Allah! Grant him, his Crown Prince, his brothers and assistants success to do what is good for the people and the country!

O Allah! Grant success to all the leaders of Muslims in order to govern by Your *Sharia* and follow *the Sunnah* of Your Prophet (ﷺ)! O Allah! Make them a Mercy on Your true servants!

O Allah! Make safe and prosperous our country and those of all Muslims around the world! Protect us against the evil of wrongdoers, the maliciousness of the lecherous and the evil of those plotting to carry it out by day or night!

﴿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! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folks.﴾[Al Imrān: 147]

O Allah! Forgive our sins, cover our flaws, make easy our affairs and make come true our wishes in what pleases You!



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

O Allah! Forgive our sins, those of our parents, our grandparents, our wives and children,  
You are All-Hearing!

O Allah! We implore You not to hold us accountable for our sins or for the deeds of the  
malevolent among us!

We ask Allah for forgiveness! We ask Allah for forgiveness! We ask Allah for  
forgiveness! Allah is the only deity, the Living, the Subsisting, and we repent to Him!

O Allah! You are Allah, and there is no deity worthy of worship but You! You are the  
Self-Sufficient while we (humans) are destitute! Do send down rain on us and save us from  
despair! O Allah! Send rain down on us! O Allah! Send rain down on us! O Allah! Send rain  
down on us! Bestow upon us expedient rain, a blissful, flowing, widespread, useful and  
harmless rain, one that would rejuvenate the land, quench the people's thirst and reach the  
rural and the urban lands!

O Allah! Send down upon us rain of mercy! O Allah! Send down upon us rain of mercy!  
O Allah! Send down upon us rain of mercy, not rain of torment, disaster, destruction, or  
flooding!

O Allah! Accept our prayers, for You are indeed the All-Hearing, the All-Knowing! And  
forgive us! You are indeed Most Forgiving, Most Merciful!

Glorified be Your Lord, the Lord of Honour and Power! You are free from what they  
attribute unto You! May peace be upon all the Messengers! And all praise be to Allah, the  
Lord of the worlds!