



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

المسجد الحرام

[10/02/1435 – A – Āl Ṭālib]

١٠-٢-١٤٣٥-أ-آل طالب

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## **The Crime of Accusing Muslims of Unbelief Unjustly**

### **Khutbah Topic**

His Eminence Sheikh Saleh Ibn Mohammad Āl Talib –may Allah protect him– delivered this Friday’s *khutbah* titled ‘**The Crime of Accusing Muslims of Unbelief Unjustly**’ in which Sheikh Saleh talked about moderation brought about by our *shari’a* and our religion. He warned against extremism and exaggeration in religion, and presented some examples of reproach in the Qur’ān and *Sunnah* to the Prophet and his Companions; then he talked about the suffering of our Muslim brothers and sisters in Syria. Finally he concluded by giving advice to all Muslims and reminding them of the necessity to unite and avoid division and to adopt a unified stance so as to prevail over their lurking enemies who are waiting for the opportunity to do them harm. He urged them to see to the needs of our brothers and sisters in Syria who are going through horrible trials and underscored the necessity of supporting them in this respect.

### **Part one**

Praise be to Allah Who made His Religion our *shari’a* and made the Right Path clear to us. He made divine inspiration evidence and proof for approved actions and made our faith an epitome of moderation that may defeat anyone who tries to pursue a hard line in faith. I praise and thank my Lord (*May He be extolled*), and I ask for His guidance and forgiveness. He deserves all praise, thanks and glory. I bear witness that there is no deity worthy of worship except Allah alone with no associate, and I bear witness that Muhammad is His servant and Messenger; he ordered us to follow his path and tenets, and to sacrifice our children, wealth and souls for him and his religion –may Allah send His *Salat* (Graces, Honours, Mercy), Peace and Blessings upon him. Allah sent him to clear the darkness (people were living in before Islam) and so the Right Path became clear to us and divine proof unmistakable. May Allah also send His *Salat* upon his family, Companions and the *tabi’in* (the contemporaries of the Companions after the death of the Prophet [*May Allah’s Salat and Peace be upon him*]) and those who followed them in righteousness until the Day of Judgement.



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Now then,

I urge you to observe true *taqwā* (fear of disobeying Allah) and adhere to Islam's firm, reliable grip. *«And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.»* [Al-Baqarah: 281]. On that Day, only those who observed *taqwā* shall be saved: *«Paradise will be brought near to the Muttaqûn (pious - see V.2:2) not far off. (It will be said): "This is what you were promised, - (it is) for those oft-returning (to Allāh) in sincere repentance, and those who preserve their covenant with Allāh (by obeying Him in all what He has ordered, and worship none but Allāh Alone, i.e. follow Allāh's Religion, Islāmīc Monotheism). "Who feared the Most Beneficent (Allāh) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism), "Enter you therein in peace and security; this is a Day of eternal life!"»* [Qāf: 31-34]

Servants of Allah!

Our Prophet Muhammad (*May Allah's Salat and Peace be upon him*) brought us from his Lord (*to Whom belongs Might and Majesty*) a complete, flawless and moderate *shari'a* that encourages neither exaggeration nor negligence. It has been implemented by Allah's command, and perfected in accordance with His Wisdom. To show perfect loyalty to this *shari'a* and to show indefatigable preparedness to make it prevail, our Prophet (*May Allah's Salat and Peace be upon him*) took it upon himself to safeguard its tenets and protect its dictates against adversaries as well as friends, i.e. those who would exaggerate in observing it or those who shun it. For any deviance befalling it, regardless of the perpetrators, be they admirers or loathers; proponents or opponents may affect it and result in a serious schism in it.

Defending Allah's *shari'a* dictates that no compromise be made for the sake of anyone, be they relatives, compatriots, or even a generally righteous person because faith is dearer than all, and *sunnah* is more precious than loved ones. This is a divine law and the Prophet's teaching. Allah Almighty reproached Jonah when he left his village without permission. He threw him into the sea then into the whale's belly. Allah also reproached our Prophet Muhammad (*May Allah's Salat and Peace be upon him*) when he frowned and turned away when a blind man came to him. Then, when he



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المسجد الحرام

asked Allah to forgive a polytheist, Allah Almighty said, *«It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) even though they be of kin, ...»* [Al-Tawbah: 113] In another reproach, we read: *«May Allâh forgive you (O Muhammad SAW). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?»* [Al-Tawbah: 43] Reproach is well-known in the case of Badr prisoners of war.

There is also the case of a prophet-to-prophet reproach. Moses blamed his brother *Hārûn* (Aaron) for earnest concern about his Lord's Message that he grabbed his brother by the beard and the head.

Our Prophet Muhammad (*May Allah's Salat and Peace be upon him*) reproached his best friend Abu Bakr (*May Allah be pleased with him*) and told him, *“You have probably angered them!”* He was referring to Salman, Suhaib and Bilal. He also reprimanded Abu Dharr (*May Allah be pleased with him*) and said, *“Have you taunted him with his mother?”* Again, he blamed Usāmah Ibn Zaid for killing a man after he had uttered the *shahādah*<sup>1</sup> when he saw the flash of the sword. The Prophet said, *“How could you kill him after he had said ‘lā ilāha illa Allāh (There is no deity except Allah)?’ What are you going to do with ‘lā ilāha illa Allāh’ when it comes on Doomsday?”* *“He said it only to save his life, O Allah's Messenger!”* Usāmah replied. *“Have you looked into his heart?”* the Prophet asked. *“What are you going to do with ‘lā ilāha illa Allāh’ when it comes on Doomsday?”* The Prophet repeated the question to him so many times that Usāmah wished he had become a Muslim only that day.

The Prophet (*May Allah's Salat and Peace be upon him*) exonerated himself of the people that Khalid (*May Allah be pleased with him*) killed from (the tribe of) Bani Judhaimah as they were unable to say *“aslamna”* (We have become Muslims) and instead said *“ṣaba'nā”*<sup>2</sup> (We have renounced our religion). Many other examples could be cited in this respect.

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<sup>1</sup> The *shahādah* (الشهادة), in this context, is the uttering of “Ash-hadu an lā ilāha illa Allāh (wa ash-hadu anna Muhammad rasūlu Allāh)” (I bear witness that there is no deity except Allah [and that Muhammad is His Messenger]). He who utters it becomes a Muslim.

<sup>2</sup> *Ṣaba'a* (صبا) means to renounce one's religion. The Arab polytheists of the time of the Prophet (*May Allah's Salat and Peace be upon him*) used it to refer to conversion to Islam, because they looked at it from the point of view of renouncing their forefathers' religion.



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College of Languages and Translation

المسجد الحرام

O Muslims!

While citing the aforementioned examples, we notice some of those who are considered righteous –those who think that they are sacrificing their lives in the cause of Allah– commit worse sins than those committed by some dissolute villains. Their sins were much more harmful to Islam than those perpetrated by many sinners. Such sinners have received little advice and no denunciation.

Some righteous people have tried to justify their reticence in various ways. Some have argued that they did not want the enemy to gloat or the delinquent to rejoice. Others have opined that reticence has priority. They have forgotten that even prophets and the best of the Prophet's Companions had been reproached.

O servants of Allah!

Among the gravest evil acts perpetrated by some are the crime of unjustly accusing a Muslim of unbelief and the crime of shedding his blood. The latter is often the consequence of the former. Both are grave sins in Allah's sight on account of the great harm they both pose for the faith and the faithful. They prevent the dissemination of the message of Islam and the spread of its Call. In addition, they are sources of the corruption inflicted on the Muslim society.

Some people might avoid alcohol consumption, adultery, usury, and other major sins. However, Satan may deceive them into far worse sins such as unjustly accusing a Muslim of unbelief. The Prophet (May Allah's Salat and Peace be upon him) said, "**He who calls his brother [in Islam] 'O you Kafir (unbeliever)' then one of them is a Kafir.**" Alternatively, one might unlawfully shed someone else's blood. The Prophet (May Allah's Salat and Peace be upon him) said, "**The Mu'min (believer) will still be within the boundaries of his faith unless he unlawfully commits bloodshed.**" [Narrated by Bukhari]

He also said (as narrated by Al-Nasā'ī and Ibn Mājah), "**The destruction of the world is easier in the sight of Allah than the killing of a Muslim.**" In line with this, Allah Almighty says, **﴿And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him﴾** [Al-Nisā': 93]

Satan has despaired of those who cling to religious tenets and avoid major sins. If Satan tried to tempt one of them into unlawfully accepting a dirham, he would not certainly be tempted. Then, Satan lures him into accusing a Muslim of unbelief and then into killing him. Such a person becomes a burden on the faith, and a disaster to the *ummah*. His sin register will outweigh



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المسجد الحرام

that of a life-long delinquent. He is similar to the one who murdered Al-Husain<sup>3</sup> (may Allah be pleased with him) then asked whether killing a mosquito is tolerated, and those who kill Muslims and spare the pagans.

O Muslims!

When scholars' esteem wears thin in the youths' eyes, and their reverence is undermined by newspapers and columnists or by extremists and hardliners, the younger generation will be brought up on chaotic authority. Novices and dreamers alike will inevitably step in to assume religious authority; consequently, not only will they go astray, but they will also misguide others. The easy recourse to accusing others of unbelief is, more often than not, preceded by scholars being disparaged and attacked by the impudent, be they extremists or antagonists. However, they are on equal footing in sin and effect. In the past four decades, we have seen some of the faith-loving Muslim youths who are earnestly concerned about their *ummah* repeat their past mistakes and failures. Consequently, the *ummah* takes one step forward but many backward. Not a single asset is gained without several concurrent liabilities.

This often happens in times of disasters whose details are witnessed by kind-hearted youths who may succumb to emotion and be overwhelmed by zealotry to the stage that they may accuse scholars of negligence in presenting what is right and of shirking their capital duties. They witness the enemy rushing upon the *ummah* and the inefficacy of many Arab and Muslim governments. Thus, some of them may rebel; others may mobilise themselves to make jihad. Yet, some may lose confidence in their scholars. Their opinions may vary, and their inclination may be contradictory. All this may drive a wedge in the nation's entity that may ultimately turn detrimental.

Some sympathizers may turn a blind eye to this defect under the pretext that these youths are fulfilling a collective obligation<sup>4</sup> ignored by those more responsible for it. However, the danger among them and because of them grows, whereas good diminishes and contracts. Finally, they will realize that they have neither travelled long nor kept their rides. Quite the opposite, they might return home empty-handed leaving their enemy even stronger, and the crops of their endeavour reaped by others. (Not translated) In this case, everybody bears the consequences.

Today, Syria is a living example. When the enemies of Muslims and Arabs colluded against Syria, most of the Arab and Muslim governments failed to act or desisted from any action that might put an end to the Syrian catastrophe. Therefore, belligerent organizations and parties

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<sup>3</sup> He is one of the two grandsons of the Prophet (May Allah's Salat and Peace be upon him), the other being Al-Hasan.

<sup>4</sup> This is known in Arabic as (فرض كفاية). It is an obligation or a duty on the whole Muslim community. However, if it is undertaken by some members, it would suffice the rest. If none does it, then the whole community will have sinned. Note that *fard 'ain* (فرض عين), individual duty or obligation, which is opposed to *fard kifayah*, means a duty that has to be done by every Muslim, such as praying five times a day.



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A Joint Project



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

المسجد الحرام

multiplied and rushed to take part in the war. Many good-intentioned youths were also involved. However, intelligence agencies and the devils had some fingers in the dirty pie. It has been discovered that the on-going struggle is partly fought between some of these organizations which have become a fertile ground for *takfir* (accusing Muslims of unbelief) and liquidations. Nay, some of them are bent on hunting for zealous youths trying to recruit them to act against their own countries and even their protectors.

Some scholars have failed to explain the reality of the role played by those pursuing the *takfir* path and legalizing bloodshed in re-enacting past disasters the blood of which is still fresh and tears running.

We are certain that some of them only had good intentions, which emphasizes that this country and its scholars were right when they warned against going blindly to sites with unknown colours and with partisans harbouring mysterious agendas.

O you scholars!

Jihad is the apex of Islam. But the *mujahideen* are only fallible human beings. Criticizing what is wrong in jihad does not entail criticizing jihad itself, nor is it meant to dampen the spirit of jihad or deny its great effect on the life of the *ummah* and the glory of the faith. We have to make it absolutely clear; we must not mince matters; we are facing a very serious problem. It is the problem of defacing honest jihad and doing harm to true *mujahideen*, who are defending their *ummah* and their homeland.

As we denounce the aberration of the dissolute and the presumptuousness of Islam haters, we have to denounce counter aberration since it is much worse and more harmful to the nation. This will keep our path clear and straight. Calling to the Way of Allah should be carried out with kindness and compassion, without any resort to classification or calling for hostility. Try to win them over, for this is closer to righteousness.

We are told that when Ibn Abbas debated with the Kharijites<sup>5</sup>, four thousands of them returned to the fold. This does not normally happen with the depraved. The Caliph accepted their return and did not punish them for defecting to the other side. This is the way to deal with suspects, whose hands are not tarnished with unlawful blood, taking into account that their motives are mainly well-intentioned. One of the most important reasons for victory is rank purification. Allah described a group of people saying, **«Had they marched out with you, they would have added to you nothing except disorder, and they would**

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<sup>5</sup> The Arabic word for kharijites is (الخوارج). They were a fanatic group of Muslims who claimed that the fourth Righteous Caliph Ali Ibn Abi Tālib and Mu'āwiyah as well as others were all unbelievers and should be killed. They were responsible for the assassination of Ali (May Allah be pleased with him).



Translation of the Two Holy Mosques Khutbahs  
A Joint Project



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

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

المسجد الحرام

*have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers, etc.)*». [Al- Tawbah: 47]

We must distinguish the good from the bad, the *mujahid* from the saboteur, and the reformist from the corruptor, bearing in mind that he who defends his homeland against the enemy is right and is making jihad. Denunciation and censure are levelled against a group who got involved in that path and not against all.

O Muslim Youths!

Good intentions are hardly enough in securing a good end for Islam and Muslims. Yes, a Muslim may be excused and rewarded in certain cases. Allah may grant his servant the honour of jihad or martyrdom that he was looking forward to. However, this does not mean that he who has attained this has achieved victory for, or supported, Islam. Nay, some of them might go to war just to get killed not knowing that living and life in the cause of Allah are sometimes more beneficial for the *ummah* than a hasty death in the cause of Allah.

Despite the fact that *shahādah* (martyrdom) is the greatest goal of the jihadist, the ultimate goal of jihad is sublimating Allah's word in order to preclude *fitnah* (trial) for Muslims in their religion, wealth and honour, and that religion (i.e. worship) is (acknowledged to be) for Allah<sup>6</sup>.

This is emphasized by what Imam Ahmad had reported in his *Musnad*. He reported that Abu *Umāmah* (may Allah be pleased with him) asked the Prophet (May Allah's Salat and Peace be upon him) three times on separate occasions to supplicate Allah to grant him *shahādah* (martyrdom), and in each occasion the Prophet (May Allah's Salat and Peace be upon him) would answer, "**O Allah, keep them safe and grant them the spoils of victory!**"

*Shahādah* is a personal gain, whereas sacrificing life and wealth in the cause of Allah has long-lasting benefits. He who sincerely prays Allah for *Shahādah* will attain it even if he dies a normal death in his bed.

We emphasize this and approve of it at a time when the West and East are all smiles as they watch this war raging and dragging on and on; a war that has already devoured, and is still devouring, tender bodies and souls.

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<sup>6</sup> This expression is borrowed from the Holy Qurā'n, Surat Al-Baqarah, verse 193.



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

المسجد الحرام

We see the enemy rejoicing at seeing the best of Muslim youth lining up just to be killed; those enemies are trying their best to make sure that neither party wins in order that the wheel of death continues reaping lives.

This situation necessitates on Muslim states to do their best to bring this battle to an end since the oppressive party that can put an end to this tragedy does not care about its people's blood or its citizens' souls. The oppressor, in fact, is not one of them; neither is his religion theirs, nor his grief. He is using foreigners and strangers against his own people.

O Muslim youth who are anxious to secure a bright future for their *Ummah*!

When somebody calls in question the integrity of the religious scholars of your *Ummah*, the leaders of your country and seeks to fuel your anger at them, at your country and people, you should know that he has taken the battle to your country, that its fuel are your countrymen and the loser is your homeland. Be sure that our great religion will not reap any good out of this.

Never lose hope in your own people and kinsfolk, for either they have got an excuse that you have failed to understand or that they are in a negligence which can be treated but not through causing fighting or hatred. You have to learn a lesson from those who were implicated in such risky paths then felt remorse when it was too late.

Servants of Allah!

All the above could be said with respect to treating an injury in a healthy body or cleaning out a stain in a clean shiny cloth; otherwise good is abundant and our youth are generally fine and straight. Most of them are on good right guidance that pleases the hearts of Muslims and displeases the hearts of the hypocrites who never stop mixing good with evil and making unfair generalisations. They have found their luck with few religious individuals to vent their frustration on the religion itself and to market their deviations as being the real moderation. However, what happened and is still happening is predestined by Allah; it is a test from Him and a purification so that the believer will be distinguished from the hypocrite and the good person from the *fāsiq* (corrupt) one, and so that hearts express their true inner feelings. Eventually, those who perish [through disbelief] will perish upon evidence and those who live on [in faith] will live upon evidence<sup>7</sup>.

Allah's religion shall definitely prevail; it does not need us to give it victory, but we need it to promote it and raise it above everything and everyone.

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<sup>7</sup> This expression is borrowed from the Holy Qur'ān, surat Al-Anfāl, verse 42.





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

المسجد الحرام

O Allah! Show us the Truth as truth and guide us to follow it, and show us evil as evil and guide us to avoid it! O Allah! Guide us by Your will to the truth of which people hold contradictory views for You guide whomever You will to a straight path!

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 seek forgiveness from Almighty Allah for me and for you.

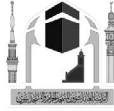
## Part Two

*﴿All the praises and thanks are to Allah, to whom belongs all that is in the heavens and all that is in the earth. He is all the praises and thanks in the Hereafter, and He is the All-wise the All-aware. (1). He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.﴾* [Saba': 1-2]. I praise my Lord (*May He be extolled*) and thank Him and ask for His forgiveness! I bear witness that there is no deity worthy of worship except Allah alone with no associate and that Muhammad is His Servant and Messenger! May Allah send His *Salat* (Graces, Honours, and Mercy), Peace and Blessing upon him, his family, his Companions, the *tabi'īn* (the contemporaries of the Companions of the Prophet [*May Allah's Salat and Peace be upon him*] after his death), and those who follow them in righteousness till the Day of Judgement! (Not translated)

O Muslims!

Seeking truth and justice is a natural disposition in man. During the pre-Islamic era and after the advent of Islam people used to hasten to charters, rules, and orders that would protect rights and establish justice. However, some people adopt falsehood as truth till they reach their goals though these go against justice.

What draws the attention nowadays is the fast pace of events and their turbulence, the speed of transformations and their disparity. These are transformations and changes in thought, principles, and policies and a withdrawal from charters, values, and treaties. You could see the positions (stands) of many states and individuals like the waves of a tumultuous sea, and you could see peoples and principles among them as a bird's nest being jerked around by these positions till it is torn out while nobody cares about it.



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

المسجد الحرام

Thus, who was a devil yesterday under the banner of religion has become today a dear friend with no heed paid to religion! Since religion is taken merely as a means to achieve (worldly) goals. There is no consideration either for those peoples whose lives have been torn apart, the bloodshed, the values and covenants for these do not really matter as they are merely means used to achieve certain goals and greed. This is indeed the reality of man when he distances himself from Allah's way.

Thanks are due to events, for they have revealed the ugly face of the materialistic civilization and the truth and reality of many organizations, parties, and policies as well. These events have shown that their celebration of human rights, defense of the truth, and advocating rights of the oppressed are only false slogans. Moreover these events showed men of values and principles who take the side of truth, righteousness, and justice even though they might be alone.

Muslims had joined world associations and international organizations, but what did they reap? Was their blood protected, and their rights kept? Or were these trodden by those who are powerful in such a shameless and disconcerting manner?!

The Muslim world nowadays is being hit strongly, and the executioners want to suffocate it and achieve their greed mercilessly. There is Palestine and our occupied Aqsa Mosque being sold and bought, its lands (with trees and plants) shovelled away, and its people displaced. Still, there is no just decision!!

Look at Syria! It is witnessing its plight with millions of homeless people and hundreds of thousands of dead and injured!!

The world is getting together to secure its selfish greed while turning a blind eye to a crystal clear oppression, and it is never keeping its covenants and treaties.

Against these events and changes, a Muslim needs certain clear landmarks and truths to stick to and a safe haven to sail into lest his boat sinks by tumultuous storms. There is no haven safer than resorting to Allah Almighty, asking for His forgiveness, supplicating Him and relying on Him. He is the best Lord and the best Supporter; therefore, hasten your escape to Allah.

Islam is a faith, legislation and deeply rooted principles a Muslim lives by and for and stands to defend. Indeed, our future is bound by being faithful and sincere to our religion. However, holding tight to truth and right requires strenuous responsibilities Muslims can withstand. They can exercise patience vis-à-vis the discouragements of those who betray, impede and oppose them: *﴿O you who believe! Take care of your ownelves (do righteous deeds and fear Allah much). If you (follow) the right guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid*



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A Joint Project



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

المسجد الحرام

*what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error.﴾ [Al-Mā'idah: 105]*

O Muslims!

A true Muslim does not get disheartened or perplexed; he does not get weak nor does he hesitate, for he trusts Allah (*May He be extolled*) and has complete faith in Him, *﴿And indeed We have written in AZ-Zabur [i.e. all the revealed Holy Books – the Taurat (Torah), the Injeel (Gospel), the Psalms, the Qur'an) after (We have already written in) Al-Lauh Al-Mahfuz (the Book that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).﴾* [Al-Anbiyā: 105]

People remained for some time unable to distinguish right from falsehood and attracted to slogans. However, Allah's *Sunnah* and wisdom remain unabated: *﴿Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Gha'ib (Unseen).﴾* [Āl-'Imrān: 179]

Calamities perhaps train people to be strong and patient. They can polish the very natures of people who have indulged in luxury and desires: *﴿...and it may be that you dislike a thing which is good for you.﴾* [Al-Baqarah: 216]

What we surely believe in is that Allah wants good for this *Ummah* and that its destiny is going to be better even though it may be affected by evil and harm and may have repeatedly suffered from calamities. How much we are in need to trust Allah, rely on Him and have complete faith in Him, while, at the same time, try our best to achieve victory.

O Muslims!

Some of the big signs (of preparing for victory) include: unity and cooperation, and abandoning disunity and disagreement. Unity is an urgent, great Islamic need, for the worst kind of disunity is that in religion.



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

المسجد الحرام

Also, you have to beware of false rumours and disquieting news, for they are a destructive axe to unity and agreement. How many a short-sighted word or an uncalculated behaviour became a fuel that could set one's own home on fire, lead to disorder, corruption, insecurity, instability, attack on persons and possessions in a state of total chaos and blindness.

O Muslims!

Muslim countries are targeted and the current situation features many means of destruction and dispersion. A Muslim is supposed to avoid what may promote wrath and enmity. He should beware of the lying media, avoid what fills his heart with wrath on his people and country. Allah Almighty has prohibited keeping company to whimsical, suspicious and corrupt people.

O servants of Allah!

In a final gesture about *Shām* narrated by Ibn Rajab –may Allah bless his soul– he said: "*Omar Ibn Al-Khattab –may Allah be pleased with him– used to write to the people of Shām at the start of winter advising them thus: winter has come and it is an enemy; therefore, be ready for it in terms of wool, shoes, and socks; make wool your clothes and covers, for cold is an enemy that is fast in coming (into the body) late in leaving it. Omar used to write to the people of Shām when it was conquered during his time; he was afraid that the companions (of the Prophet) there and others might be hurt by the cold they were not used to.*"

Omar Al-fārūq<sup>8</sup> sensed the enmity of cold to those who were in *Shām* at that time in spite of the security and welfare they were enjoying there. Today, however, security has departed from these homelands, houses have been destroyed, and homes are being replaced by rags and tents which do not protect against bitter cold or rain.

Wars, homelessness, cold, hunger, and siege have rushed madly on the people of *Shām*. Many have let them down and have not tried to save their lives and wipe off their tears. They did not successfully deter their enemy who is oppressing them.

At least, Muslims who are financially capable must do their duties towards the people of *Shām*, both refugees and residents, especially now that cold is bitter, rain is constant, and snow has covered them with its fatal quilt. Therefore, the least that Muslims can do in order to expiate their letting down of their brothers is to donate clothes and food to protect them against hunger and cold.

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<sup>8</sup> Al-Fārūq (الفروق) is a title given to Omar Ibn Al-Khaṭāb (May Allah be pleased with him). The word actually means someone who discriminates good from evil or right from wrong.



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All Muslims must give whatever they can so their brothers and sisters will be contented and in no need of the help of others, especially that death is roaming among their camps harvesting with its scythe the souls of children, the elderly, and women.

It is not an aspect of manhood or religion to check our children before they go to bed and find that we have made available for them heat and covers and that they are sleeping safely at home while the souls of the children of our brothers and sisters there are clattering. They are dying before their fathers' eyes. These fathers can do nothing except shed rattling tears to accompany this tragedy and seal up this sad chapter of the child's short life.

Stand in support of your brothers and sisters –may Allah help you and them– and give what can ward off calamity from you and them.

O Allah! Have mercy on our brothers and sisters, for You are Most Compassionate and All-Knowing of their conditions! O Allah! Have mercy on our brothers and sisters, for You are Most Compassionate and All-Knowing of their conditions!

O servants of Allah!

I advise you to send your *salat* and peace on the best and the purest of all mankind, Muhammad 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'rūf* (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 it the cause of their own destruction! O Lord of the worlds!

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!



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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, replace their fear with safety, 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 amongst 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! Spread security and prosperity over our homeland and all Muslim homelands! Protect us against the evil of evil-doers and the wickedness of the dissolute!

*«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.»* [Āl Imrān: 147]

O Allah! Forgive our sins, cover our flaws, make easy our affairs and make come true our wishes in what pleases You! O Allah! Forgive our sins, those of our parents, our grandparents, our wives and children, You are All-Hearing!

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



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that would rejuvenate the land, quench the people's thirst and reach the rural and the urban lands! O Allah! Make it 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!