



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

[13/05/1435 – A – Khayyāt]

المسجد الحرام
١٣-٠٥-١٤٣٥-أ - خياط

The Wisdom behind Tribulation

Khutbah Topic

His Eminence Sheikh Osamah Ibn Abdullah Khayyāt –May Allah protect him– delivered this Friday khutbah entitled: “**The Wisdom behind Tribulation.**” He mentioned the great benefits derivable from divine tribulation and cited the factors facilitating perseverance when confronted with it.

Part One

Praise be to Allah! He ordained that tribulation be an eternal law to put to test His servants, the believers. I praise Him (*May He be glorified*); indeed, praise is due to Him everlastingly. I bear witness that there is no deity worthy of worship except Allah, the One with no associate; He is the Sovereign, the Quintessence of Truth; and I bear witness that Muhammad [*May Allah's Salat and Peace be upon him*] is Allah's Servant and Messenger. He is the noblest of His creatures; the Imam of all divine messengers and the commendable model for the persevering Muslims. O Allah, send your *Salat* (Graces, Honours, Mercy) and Peace upon Your Servant and Messenger Muhammad, his family and Companions, those virtuous and rightly guided Imams, the *tabi'in* (the contemporaries of the Companions of the Prophet [*May Allah's Salat and Peace be upon him*] after his death), and all those who righteously follow in their footsteps till Doomsday.

Now then,

O servants of Allah! Hold fast to *taqwa* (fear of disobeying divine commands). Seek the means of approach to Him,¹ feel His omniscient presence, return to Him in repentance, rely on His support whenever you are engaged in action, and bear in mind that you shall appear before His Supreme Being on the Day of Judgement: *That Day shall a man flee from his brother. And from his mother and his father. And from his wife*

¹ The Sheikh's statement is inspired from the Holy Qur'an: *«O you who believe! Do your duty to Allāh and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.»* [Al-Māedah: 35]



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and his children. Everyman, that Day, will have enough to make him careless of others.﴾ [‘Abasa: 34-37]

O Muslims!

When afflictions befall people, ordeals strike them hard, and adversities encircle them tightly, some of them experience a sense of disillusionment and get so much astounded that they grow oblivious of most of the truth of which they were once cognizant. Therefore, they fall prey to perplexity. In addition, scepticism prevails, truth is relinquished, suspicion is fostered, groundless judgements are made, unfair verdicts are delivered, and people forget that Allah’s unfailing law of trial through predicaments will continue to affect the lives of His creatures.

This divine law has been explicitly and unequivocally mentioned in the Holy Qur’ān, without the least mystification. Our Lord (Glory be to Him) said: *﴿Alif Lām Mîm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).﴾* [Al-‘Ankabūt: 1-3]

Allah (Glory and Majesty Be to Him) also said: *﴿You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh, but if you persevere patiently, and become Al-Muttaqûn (the pious - see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].﴾* [Āl-Imrān: 186]

Allah (May His Name Be glorified) equally said: *﴿And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirin (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall*



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return." They are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.)
[Al-Baqarah: 155-157]

O servants of Allah! It is then a general divine rule from which Allah has not exempted even His prophets and messengers notwithstanding their venerable status, lofty rank, revered record, and Allah's high esteem for them. In fact, Allah commanded that they should endure tribulation more than anybody else. This is affirmed in the *hadith* reported via an authentic chain of narration by Imam Ahmed in his *Musnad*, as well as Al-Tirmithi, Al-Nassâe, and Ibn Mâjah in their books titled *Sunan* on the authority of Saad Ibn Abi Waqqâs [May Allah be pleased with him] who once said to Prophet Muhammad [May Allah's Salat and Peace be upon him]: "*I said, 'O Messenger of Allah, who is the most harshly stricken by ordeals?' He said, 'The most harshly stricken by tribulation are prophets; then come the rest of mankind, depending on their degree of piety. A man is subjected to tribulation in proportion to his adherence to religion; if he holds fast to his religion, then stricter tribulation will befall him; if, on the other hand, his religious faith is tainted by frailty, his trial through tribulation will be in proportion to his faith. Indeed, by the time tribulation is lifted, the person tested will have resumed his normal life cleared of any single sin.'*"

In this respect, Prophet Muhammad [May Allah's Salat and Peace be upon him] did experience the harshest forms of *tribulation*. Suffice it to know what he suffered from the harmful acts of his own people when they disbelieved him, mocked him, prevented people from embracing his religion, urged him to emigrate from his native place, waged war on him, incited people to oppose him and his divine message, conquered his hijra residence (that is Madinah) where his family and Companions lived. They even tried to assassinate him, eradicate his budding religion and uproot its very existence, mobilised his enemies among the Jews and the munâfiqueen (hypocrites among the Muslim community then) against him in Madinah, conspired with their allies against him, plotted schemes against him, breached their covenants with him, formed coalitions with the polytheists to fight him, and premeditated to kill him.

Thus, just like the prophets before him who were put to test through tribulation, Prophet Muhammad [May Allah's Salat and Peace be upon him] had shown, in such times, perseverance, patience and an authentic sense of jihad in the cause of Allah until divine triumph was bestowed upon him. That is to say, until people massively converted to Islam, Allah perfected His religion and completed His bounties proffered to His creatures, and the radiance of divine guidance and genuine faith filled hearts with joy.

Eventually, Prophet Muhammad [May Allah's Salat and Peace be upon him] departed this life to join his Lord in total satisfaction and unrivalled contentment, leaving behind two things for his *Ummah*. As long as they hold fast to them, they will never go astray: the Book of Allah and the Prophet's *Sunnah* [May Allah's Salat and Peace be upon him].



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O servants of Allah!

Following the Holy Qur'ān and the *Sunnah* in times of tribulation and showing patience when facing predicaments testifies to the unshakable certitude that Allah (*May He be extolled*) has only preordained His creatures to face tribulation for innumerable and unlimited magnificent reasons and grand aims.

One of the greatest reasons behind perseverance in times of tribulation is, says Ibn Al-Qayyim, may Allah bless his soul, *“that Allah gauges the patience of His servant to ascertain whether or not he deserves to be one of His loyal worshippers and is therefore counted as member of His party. Thus, if he perseveres in the face of adversities and proves to be patient in tribulation, then Allah will select him as His devout servant, bestow on him a status of honour, assign to him the attributes of veneration, decorate him with the bounty of reward, grant him the favour of acceptance, seal his lifespan with divine satisfaction, and mobilise His loyal worshippers as well as His Party to serve and support him.”*

Conversely, if the person fails to withstand hardships and therefore reverts back to disbelief,² he will be dismissed and literally excluded. He will also be denied divine satisfaction, doomed to divine wrath, encumbered with the double burden of tribulation, and defeated by the armies of misery. In the beginning, this person does not experience any sense of weakness and defeat; but he soon realises that the originally single adversity has multiplied in his own case.

What actually makes the difference between these two ranks –that of perseverance and that of wrath– is perseverance for some time, trying to encourage oneself during such time. As a rule, the adversity will eventually fade away in both cases: perseverance and wrath. Nevertheless, in the first case, it loosens its grip thanks to Allah's numerous blessings and bounties and, in the second case, because of deprivation and abandonment. That is Allah's ordainment; He is the All-Mighty and the All-Knowing. This is because Allah's favours are only bestowed upon those whom He wills; for Allah is the Owner of infinite Bounty.

² The Sheikh's expression is literally drawn from two separate verses of the Holy Qur'ān (without direct citation): See the underlined sections of the verses below: *﴿And among mankind is he who worships Allāh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islām). He loses both this world and the Hereafter. That is the evident loss.﴾* [Al-Hajj: 11]. *﴿And (remember) when Shaitān (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allāh for Allāh is Severe in punishment."﴾* [Al-Anfāl: 48]



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As stated in the hadith reported by Al-Tirmithi and Ibn Mājah in their books entitled *Sunan* (via a good chain of narration), Anas Ibn Malik [May Allah be pleased with him] said, “*Prophet Muhammad [May Allah’s Salat and Peace be upon him] said, ‘The magnitude of recompense goes hand in hand with the magnitude of tribulation; once Allah loves a community, He puts them to test through tribulation. He who accepts it (with perseverance) will get Allah’s satisfaction, and he who does not will get wrath.’*” Thus, servants of Allah, it should be no surprise that the reward of patience is the best recompense one can ever obtain. This is affirmed in the *Sahih books* of Imam Muslim and Imam Bukhari who reported that Abu Saïd Al-Khudri [May Allah be pleased with him] narrated that Prophet Muhammad [May Allah’s Salat and Peace be upon him] said, “*No one can be offered a better and more abundant bounty than patience.*”

Servants of Allah! Notice that one of the most significant wisdoms behind tribulation is the fulfilment of total servitude to Allah, since Allah (Glorified be He) initiates His servant to adapt to sorrow as well as joy, blessing as well as tribulation in order to exact servitude from him in all circumstances. In fact, the true servant is the one who constantly experiences the state of servitude regardless of fluctuating affairs.

By contrast, the slave of bounty and joy whose faith is vulnerable and who always worships Allah reluctantly, sceptically, and anxiously –that is, if he gains favours, he is content therewith, and if tribulation befalls him, he reverts to disbelief³– will never be the servant of Allah (May He be extolled) whom He selected and honoured from among His creatures to be His true servant, promising him a happy ending in the herein and the hereafter.

Also, part of the wisdom behind tribulation is that it serves as precursor for earning the servant such a high and honourable status in the eyes of his Lord; a status he would not be able to reach on his own. As stated in a hadith narrated by Abu Hurairah [May Allah be pleased with him], the Messenger of Allah (May Allah’s Salat and Peace be upon him) said: “*One is graciously awarded lofty status by Allah; a status one would never be able to reach on one’s own. Then, one is trialled time and time again with what one would hate until one reaches such status.*” [Reported by Abu Ya’la in his *Musnad* and by Ibn Habbān in his *Sahih* via an authentic chain of narration]

Therefore, it is only ironic that tribulation be part of the goodness Allah has willed and ordained for His servant albeit it does not look as such. As stated in a *hadith* narrated by Abu Hurairah [May Allah be pleased with him], the Messenger of Allah (May Allah’s Salat and Peace be upon him) said: “*He for whom Allah has willed goodness shall be made to suffer from afflictions*”; that is he shall undergo calamities and tribulation. [Reported by Bukhari in his *Sahih*]

³ Again, the Sheikh’s expression is literally drawn from two separate verses of the Holy Qur’ān (without direct citation): See the underlined sections of the verses below: *‘And among mankind is he who worships Allāh as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islām). He loses both this world and the Hereafter. That is the evident loss.’* [Al-Hajj: 11].



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O brothers and sisters in faith! Tribulation thus represents the purifier of the heart, the touchstone of belief, the utmost token of integrity, an attestation of acquiescence and evidence of submission to Allah, the Lord of the Worlds. Indeed, it may be likened to a wholesome medication being administered to a patient by a physician so merciful, so sincere, and so knowing of what would best work out for him. Therefore, it is only cogent that a rational patient would seek to observe patience and endurance taking the medication in order to overcome his affliction and morbidity rather than throw it up with indignation and dissatisfaction.

Glad tidings! Glad tidings, indeed, to those who have been subjected to tribulation from among fellow Muslims in Palestine, Syria, Burma, Central Africa and elsewhere in the world; those who have been ousted from their homes, have had their possessions confiscated, their sanctities violated and no prospects of safe refuge! Ultimately, the divine outcome shall be – Allah willing– a blessing with triumph and empowerment in the Herein as well as a higher level of paradise in the Hereafter: *﴿it may be that you dislike a thing and Allah brings through it a great deal of good.﴾* [Al-Nisā': 19]

May Allah benefit you and me with His Book's guidance and the *Sunnah* of His Prophet (May Allah's Salat and Peace be upon him)! I say this, and I ask Allah, the Almighty, the Glorious, to forgive my sins, yours and those of all Muslims; He is truly Oft-Forgiving, 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 (May Allah's Salat and Peace be upon him) is Allah's Servant and Messenger. O Allah! Send Your *Salat* (Graces, Honours, Mercy) and Peace on Your Servant and Messenger, Muhammad!

Now then, O servants of Allah!

There are preconditions that would help one ensure and maintain self-composure and steadiness whenever tribulation and scourge strike. The most significant of these preconditions include the following:

- The unswerving trust in Allah Almighty, utter reliance on Him, firm obedience and devoutness to Him as well as true repentance and resolve to abstain from all forms of sinning. In this regard, the Commander of the Faithful, Ali Ibn Abi Ṭālib [May Allah be pleased with him] put it thus, “*each striking adversity is but a divine retribution for a certain act of sinning and, conversely, the lifting thereof is but an entailment of one of repentance.*”
- The reflection on the situation of those who had or have endured tribulation from among the Prophets, Messengers, and the truthful servants of Allah as a means of seeking solace and self-comforting and following the example of their patience and devoutness (to Allah Almighty) which they took as the basis for their character and the impetus for their face-off with tribulation whenever it befell them.
- The feeling of trust vis-à-vis fellow Muslims, notably the scholars and leaders, by approaching their words and deeds with heed and reverence, in addition to making recourse to those among them who are well-versed in religious matters for clarification and information.
- Exercising caution against self-conceit and observing sobriety in judgment and restraint in interpreting situations not to be driven by one's passions or influenced by the so-called analytical appraisals that come in diverse forms and from a multitude of sources. Most likely, such appraisals are motivated by personal interests, ambitions and desires and are thus prone to dishonesty, lying, faults and injustice.
- Avoiding gossip, a habit Allah hates for His servants to follow. This is pointed out in the *hadith* narrated by the two Sheikhs (Bukhari and Muslim) in their respective *Sahihs* as reported by Al-Mughīrah Ibn Shu'bah (a Companion [May Allah be pleased with him]) who stated that the Messenger of Allah (May Allah's Salat and Peace be upon him) said: “*Allah the Almighty has made it prohibited for you to be disrespectful (showing undutiful behaviour) to your mothers, to bury your daughters alive, to refuse others (their dues), and to demand things from others*”



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(which are not worth demanding), and He hates that you engage in gossip, asking many questions and wasting wealth.” This also includes talking about everything one hears as is mentioned in the *hadith* narrated by Muslim in his *Sahih* in which Abu Hurairah [May Allah be pleased with him] reported that the Prophet (May Allah's Salat and Peace be upon him) had said: *“It is enough falsehood for a man to relate everything he hears.”*

Therefore, if it is incumbent upon every Muslim to adopt such a rationalistic approach at all times, then following it during times of affliction and tribulation becomes a much more pressing and greater obligation.

Fear Allah, O servants of Allah, and you should beseech Him to protect you against all forms of scourge; you should also thank Him in weal and woe.

O Muslims! Do send your *salat* and peace on the Seal of the Prophets and Messengers as you have been ordered to do so by the Lord of the Heavens and Earth (May He be extolled) thus: *﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu ‘Alaikum).﴾* [Al-Aḥzāb: 56]

O Allah! Send your *Salat* (Graces, Honours, and Mercy) and Peace on your servant and Messenger Muhammad, and be pleased with his four successive caliphs: Abu Bakr, Omar, Othman, Ali, and all his family, Companions, *tābi‘īn* (the contemporaries of the Prophet's Companions) and those who followed them righteously till the Day of Judgment, and us through your forgiveness, generosity, and benevolence, O You the Most Generous!

O Allah! Glorify (empower) Islam and Muslims, O Allah! Glorify Islam and Muslims, O Allah! Glorify Islam and Muslims, and protect your religion, destroy its enemies and all tyrants and corrupters! O Allah! Bring into harmony the hearts of Muslims, unite their forces, make righteous their leaders, and unite their word on the truth, O Lord of *Alamin*!

O Allah! Grant victory to your religion (Islam), your Book (The Qur'ān), and the *Sunnah* of your Prophet Muhammad (May Allah's Salat and Peace be upon him), and give victory to your servant believers and the truthful *Mujahideen* (those who fight in the path of Allah)!

O Allah! Make us safe and secure in our countries, make righteous our imams and leaders, support with the truth our imam and leader, and make available for him a righteous retinue, guide him to do what you love and accept, O you who hear our supplication! O Allah! Guide him, his Crown Prince and his brothers to do what is good for Islam and Muslims and to what will lead to the benefit of the people and the country, O You, to whom we shall return on the Day of Judgment!



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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 an increase of everything 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 was sent!

O Allah, our Lord! Grant our selves their *taqwa* (fear of disobeying Allah), purify them for You are the best Who does so; You are their owner and Lord!

O Allah! Protect us against Your enemies and ours in any way that pleases You! O Allah! Protect us against Your enemies and ours in any way that pleases You! O Allah! Protect us against Your enemies and ours in any way that pleases You! 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! Grant victory to Muslims wherever they may be! O Allah! Protect them and stop their bloodshed! O Allah! Stop the bloodshed of Muslims in Palestine, Syria, Burma, Central Africa, Iraq, and everywhere in the world. O Allah! Stop their bloodshed and reconcile their differences; grant them victory against Your enemy and theirs, O Lord of the Worlds!

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

﴿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]. ﴿... 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]

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