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المسجد الحرام
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The Gravity of Moral Crimes

Khutbah Topic

His Eminence Sheikh Saleh Ibn Abdullah Ibn Humaid –may Allah protect him– delivered this Friday khutbah entitled “**The Gravity of Moral Crimes.**” He considered moral crimes and sinful acts, particularly sodomy and lesbianism, and the like, as afflictions befalling people nowadays. He emphasised the debasing dimension of such filthy deeds and outlined the causes leading to committing them. He uncompromisingly cautioned against the perils of such acts through citing remedies that are apt to prevent people from sinking into those squalors. He also pointed out that the absence of solicitude from the hearts of so many people has led to the emergence of such crimes.

Part One

Praise be to Allah! Praise be to Allah, Whose bounteous favours are interminable: *﴿The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty). To Him belong all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil. And if you (O Muhammad SAW) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden. Allâh! Lâ ilâhla illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.﴾* [Tâhâ: 5-8]

I do praise Him and thank Him (*May He be extolled*), for His blessings are countless and His generosity is inexhaustible. I bear witness that there is no deity worthy of worship except Allah, the One, without associate –to Whom we owe gratitude in the herein and the hereafter– and I bear witness that our Master and Prophet Muhammad is the Servant of Allah and His Messenger who is sent to the whole universe to promote compassion and guidance. May Allah send His *Salat* (Graces, Honours, Mercy), Peace and Blessing upon him –he whom trees greeted and pebbles in his hand (miraculously) glorified Allah– upon his family – the masters, kind-hearted and devout worshippers– his Companions, the select elite whose virtue is prominent, the *tābi’în* (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 and thus were guided.



Now then, O people, I enjoin you and myself to adhere to *taqwa* vis-à-vis Allah, so fear Him that He may have mercy on you: *«And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.»* [Al-Baqarah: 281]

In fact, Doomsday will be associated with feelings of remorse, the Resurrection will be full of deep sighs, and passage through the Path in the hereafter will be tainted with much stumbling. On that Day, perpetrators of injustice will plunge into dense darkness and creatures will be horror-stricken as soon as their good and bad deeds are made public. On that very day, “*whoever is removed away from the Fire and admitted to Paradise, he indeed is successful*” and will have won the highest ranks.¹ Thus, servants of Allah, do observe *taqwa* vis-à-vis Allah, for indeed advice lacks any merit before it is consolidated with action.

«... but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith). And indeed We should then have bestowed upon them a great reward from Ourselves. And indeed We should have guided them to a Straight Way. And whoso obeys Allâh and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq), the martyrs, and the righteous. And how excellent these companions are!» [Al-Nissâ’: 66-69]

O Muslims!

Allah is jealous and solicitous, and so is the believer. Allah’s solicitude manifests itself when the believer commits the sins prohibited by Him. This is why Allah has forbidden sins. I swear by Allah, my Lord and yours, that solicitude is the most sublime of moral traits characterising a free and dignified man as well as a free and dignified woman, let alone a pious Muslim who shows a sense of honour. There is in fact a big difference between the solicitous person, who has a strong sense of honour and chastity, and the pimp (or cuckold). In reality, the absence of this sense of honour related to one’s family reputation (known as jealousy or solicitude) and the waning of dignity are at the origin of social unhappiness and misery, the cause of corruption, and social disintegration of the entire community.

¹ This expression is borrowed from the Holy Qur’ân: *«... And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful ...»* [Al-Mu’minûn: 74]



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Yes indeed, servants of Allah! When society adopts a strict code of ethics canonising acceptable human conduct, shows a strong sense of attachment to its own honour and that of the entire nation (*ummah*), gives priority to divine satisfaction over personal whims and carnal desires, then all its activities will be characterised by moral rectitude and its reform ideals will have a pioneering status.

By preserving one's honour and personal reputation, one can attain a status of convictional purity reflecting human refinement. However, by smearing one's reputation through making concessions one will systematically fall into the ditch of extreme animalism. Thus, whoever is deprived of this sense of jealousy for the sake of personal honour will by the same token be deprived of the decency of life. Conversely, only dignified men and women can be commended for such a sense of jealousy bound to personal honour.

People nowadays have been afflicted by a hideous dehumanising deviation through stripping humanity of the Allah-endowed trait which is most sublime and visibly privileged over so many of His creatures. What is really appalling in this respect is the extent to which such aberrant behaviour is proclaimed openly and even adopted and advocated by certain organisations, laws, and legislations seeking to publically legitimise and proclaim what Allah and all religions have prohibited, and what all commonsensical minds and good-natured people have rejected. We beseech You, Allah, Almighty, to grant us safety and shelter from such conduct!

O servants of Allah! Do you know what we are talking about here? It is sodomy and lesbianism. It is the third sex, homosexuality. They are terms coated in labels and attributes which the bashful and introvert would refrain from mentioning and respectful people dare not utter, lest they offend the hearers. They are afflictions, ordeals, and abhorrent deeds which enslave people whose inner selves are inflicted by maladies; those who are contented with a life of debasement entangled in their own forbidden desires. In fact, these people have gone astray from the path of common sense and the direction of the right destination. It is basically a deviation which makes human nature as created by Allah drift into a totally different predisposition from which even animals –those instinct-driven creatures– would shun away.

The affected person will acquire a perverted nature, knowing that whenever nature is perverted, all the rest will follow suit: the heart, the deeds, and the sense of direction and guidance. As a result, his judgement will be perverted: he will deem evil as good and his overall conditions, his speech, and deeds will be equally evil.

Sodomy –may Allah protect us– leads to depression and pathological fixation, breeds repulsive feelings towards both homosexual partners, generates a gloomy psychological state, causes the ego to experience a state of estrangement, and marks its doer with special features recognisable by anyone equipped with a minimal sense of discernment. In this particular vein, Ibn Al-Qayyim –may Allah have mercy on his soul– added: *“It (i.e. sodomy) causes the state of both the ‘subject’ and the ‘object’ to radically deteriorate to the point that no rehabilitation is ever hoped for, except if Allah wills so through sincere repentance.”*



It annihilates timidity and self-respect, both of which are the essence of his life and his heart. Thus, whoever loses bashfulness and self-respect will deem evil things as good and good things as evil. He will therefore lose face and all sense of politeness, which will then cause corruption and deviation to tighten their grip on him –we seek Allah’s protection from Allah’s wrath and aversion.

O Muslims!

The sodomites of Prophet Lot’s community were the first in the world –according to divine preordainment– to be afflicted by this major sin. Allah (*May He be extolled*) reserved for them an unprecedented chastisement. He inflicted upon them multiple penalties, including devastation, quaking their buildings upside down, sinking their land, and pelting them with stones from heaven until He tormented them like He never did other human communities. This is due to the unbelievable degree of their corruption and the horrendous nature of their criminal deeds.

Al-Hāfidh Ibn Al-Qayyim –may Allah have mercy on his soul– says, “*As the blight of sodomy is one of the most injurious blights, its chastisement in the herein and the hereafter is most severe.*” Our Prophet Muhammad [*May Allah’s Salat and Peace be upon him*] cursed the perpetrator of such a sinful act. He said, “*May Allah curse all those who do like sodomites in Prophet Lot’s time! May Allah curse all those who do like sodomites in Prophet Lot’s time! May Allah curse all those who do like sodomites in Prophet Lot’s time!*” He said it three times, according to the reported versions of Imam Ahmed in his *Musnad*, Al-Nasāe in his *Sunan*, and Al-Hākim in his *Mustadrak*. Imam Ahmed said, “[This *hadith*] has an authentic chain of narration but they (Al-Nasāe and Al-Hākim) did not trace its authenticity. Again, Prophet Muhammad [*May Allah’s Salat and Peace be upon him*] says, “*When you find two people doing like Prophet Lot’s sodomites, kill both the ‘subject’ and the ‘object’.*” [Reported by Imam Ahmed who authenticated it; it was also reported by Abu Dawood, Al-Nasāe, and Ibn Mājah.] Al-Tirmithy reported the Prophet to have said: “*Cursed be he who does like Prophet Lot’s sodomites.*” [Narrated by Ibn Habbān et al and authenticated in accordance with Al-Bukhari’s way.]

Beloved brothers and sisters!

Listen carefully to this *hadith* by our Prophet Muhammad [*May Allah’s Salat and Peace be upon him*] narrated by Abdullah Ibn Omar –may Allah be pleased with both him and his father. He said, “*The Messenger of Allah –may Allah’s Salat and Peace be upon him– came to us and said, ‘O you Muhājireen (immigrants from Makkah to Madinah)! There are five traits –should you ever be afflicted by them –I seek Allah’s protection so that you would never experience that: whenever fornication spreads in a community and its perpetrators proclaim it openly and in public, the plague pandemic and other sorts of pandemics previously unknown to their ancestors will spread amongst them ...’*” (see the rest of the *hadith*)

Consider what the following international statistics show: “The average rate of *Acquired Immune Deficiency Syndrome* (AIDS) is found to be twenty times higher among the sodomite and lesbian population.” The same World Health Organisation pointed to the emergence of



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new diseases associated with these homosexuals (both sodomites and lesbians) in various areas of the world, and “the rate of infection among the sodomite and lesbian population has reached 68 %.”

Among the infections to which those homosexuals are exposed, there are: hepatitis, homosexual guts syndrome, cytomegalovirus, neurosis, psychological disorders, anxiety, dejection, and inferiority complex, which might lead to murder and suicide –may Allah protect us all!

As to our Prophet Muhammad’s [May Allah’s Salat and Peace be upon him] statement above “... ***and its perpetrators proclaim it openly and in public***”, it sounds quite frightening. It is a real source of fear and worry, indeed. Look at how certain organisations, laws, and legislations have adopted a strategy of overt proclamation of such deviant acts (we beseech You, Allah, to grant us safety and shelter from such a conduct!) in order to legitimise what Allah has prohibited, all religions have interdicted, and all commonsensical minds, good-natured and dignified people have rejected. In so doing, they are behaving in total contradistinction to the noble precepts of religion, refined morals, sublime virtues, and transcendent values.

Some religious scholars say, “*Overt performance and proclamation in public of sinful acts promote audacity to rupture kinship relations, disobey parents, gain unlawful money, commit injustices against people, squander property, neglect marital bonds, and overlook commitments vis-à-vis one’s children.*” So, does freedom mean overt proclamation, pride, and taking delight in perpetrating deviant, delinquent, and prohibited acts? We really seek Allah’s protection from such things!

What is regretful is that those international organisations, which are normally vested with the responsibility for overseeing health issues worldwide, have never thought of, or recommended, the interdiction of such crimes. On the contrary, they have been busy devising what they call “*safe ways to ensure the satisfaction of the needs of these sodomites and lesbians*”, without denying the fact that “*they have been unable to restrain the spread of HIV.*”

Is there a more serious relapse than the case of someone who claims to safeguard human rights but he simultaneously degrades humans to animal status or even lower? In fact, in instinctual life, male animals never have sexual intercourse with other males, and nor have females with other females. What kind of protection for homosexuals is meant here? Furthermore, what rights should be guaranteed for those who violate Allah’s interdictions, massacre chastity, and stab virtue? Such were the dark *Jāhiliyyah* era (pre-Islamic paganism) practices.

Brothers and sisters in faith!

Let it be known to you that turning away from Allah is among the causes leading to such morally soiled and sinful practices. Whoever has knowledge of Allah and enthusiastically worships Him will enjoy equilibrium in faith, an organised life, a happy satisfied soul, a straight natural disposition, and a righteous behaviour.



Another reason which explains inducement in error and delinquency is idleness. Ibn Aqeel –may Allah have mercy on his soul– says, “*These interdicted obscene acts are only committed by a frivolous idle person who is rarely involved in any activity related to worship, artefact, or trade.*” A wise man once said, “*It is a perfect match between a wrong choice and a vacuous soul.*” The worst form of idleness is the vacuity of one’s heart which becomes devoid of love for Allah in awe of His possible chastisement, delight in His proximity, and engagement in proper worship. As a rule, the ego abhors vacuity; thus, as long as its lifespan is not occupied by useful activities, it will be alternatively filled with harmful deeds.

Yet another reason of such delinquency is the aberrant mass media themselves. They are equipped with a very strong power of enticing people into sinking down an abyss of delinquency through its motion pictures, discourse clichés, reactions, stories, and televised series, which would weaken the sense of politeness, bashfulness, sobriety, chastity, jealousy for honour’s sake, and dignity. There are numerous delinquent writings and articles, base novels, biographies of delinquents and homosexuals, and what they call “their love adventures and obscene stories of adolescents.”

It is indispensable therefore to establish a rigorous censorship of such delinquent mass media and never be lenient towards what they are broadcasting and propagating and what they consider not harmful, such as licentious stories, base plays, libertine novels, and loathsome homosexuality. We beseech Allah to protect us from all such things!

A further cause of delinquency is the display of adornment and the exhibition of feminine charm which generates onlookers’ unrestrained fixation on interdicted sights. As a matter of fact, sight is the proxy of obscenity and an arrow in Satan’s bow.

Modesty and decency in dressing may solely be motivated by religious belief or moral rectitude. Such qualities are consistent with that sense of jealousy and ardent passion. Nudity and depravity, however, are consistent with lust. While jealousy is consonant with the veil, lust is amenable but to shamelessness and wanton display. Alas! Jealousy has rather been abandoned for pleasure and enjoyment. Giving up their jealousy, they (perverts) have yielded to the temptation of letting their wives, daughters and sisters walk in public, partly uncovered.

Among the causes of perversion is the misuse of communication tools, including telephones, networks and websites and the subsequent ensuing evil at the level of words and deeds. This would eventually lead to negative consequences and impropriety.

Now then, O servants of Allah!

Weakened passion and enthusiasm vis-à-vis one’s religion inevitably entails a weakened passion and disposition vis-à-vis one’s honour. They say, yet wrongly and disgracefully, that wearing the veil and showing modesty and moderation are acts that bring nothing to the soul but repression and deprivation! They have unveiled and sanctioned just about everything! However, that has only fuelled their madness and lust towards fulfilling their desires, though



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illegally. Hence they have rendered legitimate what Allah has ordained to be *haram* (illegal) and illegitimate what He has determined as *halal* (legal) to the extent that one could fancy them as saying to the people of chastity, modesty and dignity: **«Drive them out of your town, these are indeed men who want to be pure (from sins).»** [Al-A'rāf: 82]

I seek refuge with Allah from the accursed Satan: **«And (remember) Lout (Lot), when he said to his people: "You commit Al-Fahishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamin(mankind and jinns) (28). Verily, you do sodomy with men, and rob the wayfarer (travellers, etc.)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said: "Bring Allah's Torment upon us if you are one of the truthful (29)." He said: "My Lord! Give me victory over the people who are Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).»** [Al-Ankabūt: 28-30]

May Allah benefit me and you with the Great Qur'ān and the Guidance of Muhammad (May Allah's Salat and Peace be upon him). I say this, and I ask Allah to forgive my sins, yours, and those of all the Muslims, so ask Him for forgiveness, for He is Most Forgiving, Most Merciful!



Part Two

Praise be to Allah! Praise be to Allah, the only One to possess perfection and the most beautiful of qualities. It is He whose knowledge is so thoroughly extended to all creatures. I praise Him (*May He be extolled*) and thank Him for His bounties and blessings. I bear witness that there is no deity but Allah, alone, with no partner; a witness that, with His satisfaction, will hopefully earn me the highest position in Heaven. I also bear witness that our Master, Prophet Muhammad is the servant and Messenger of Allah, the owner of favour, honour, and generosity! May Allah send His *Salat* (Graces, Honours, Mercy), Peace and Blessing upon him, his virtuous and generous family and Companions, as well as on those who follow them righteously for as long as the earth and the heavens exist!

O Muslims!

The spreading of fornication is one of the major causes behind the vanishing of Allah's blessings and the advent of His scourge; it forcibly entails Allah's wrath, cunning and overlooking of those involved in it. Therefore, what good is expected and what protection against evil from someone who has been cursed by Allah?! What would it be like for him to live knowing that Allah loathes him, has abandoned him and will never look at him?!

O servants of Allah!

As for the safety and protection means against such abominable deeds they include, first and foremost, feeling integrity and truthfulness towards Allah (*May He be extolled*) and seeking His protection and assistance. Speaking of His Prophet, Yūsuf (Joseph, *peace be upon him*), Allah said: **﴿Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.﴾** [Yūsuf: 24]

Sheikh of Islam, Ibn Taymiyah –may Allah bless his soul– said: “*Once a man experiences the ecstasy of integrity (vis-à-vis Allah), he shall realize that nothing ever is as sweet, exciting, enjoyable and good.*” Suffice it for the (faithful) servant to observe faithfulness vis-à-vis his Lord, then He would rid him of what would cause him harm as a result of his inclinations towards such disgraceful deeds, his desire to follow them and those sponsoring them. This includes lowering the gaze as it bequeaths psychological comfort and reassurance. In this regard, Allah (*Sublime be He*) says: **﴿Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do.﴾** [Al-Nūr: 30]

Allah has thus made the acts of lowering the gaze and honoring one's sexuality among the most valid means towards chastening the soul as the latter requires the evanescence of all evils including bawdiness, injustice, polytheism, falsehood, etc. Some of the *Salaf* (predecessors from earlier generations, usually the first three) said: “*Whenever one lowers his*



gaze to avoid looking at what has been ordained as haram Allah will enlighten his heart in a way that is most ecstatic."

Lowering the gaze bequeaths three special sets of features: sweetness and ecstasy of belief, an enlightened and visionary mind, and vigor of the heart, its perseverance and bravery.

*Al Junaid*² –may Allah bless his soul– was once asked: “*What is it that would incite one to lower one’s gaze?*” He replied: “*Through knowing that Allah would be able to see you before you could look at that which you want to see.*”

Other protective measures –Allah willing– include:

- Keeping away from situations, environments and places susceptible of abominations; for what is out of sight is out of mind.
- Keeping oneself busy with what would be important and beneficial: whereas vacuity in time is likely to entail disastrous consequences, keeping oneself busy with good deeds would help bless one’s life and bear kindness and goodness. There is an endless number of good deeds one may set out to undertake including serving one’s family, bread winning, manufacturing goods, trading and keeping good company.
- Maintaining diligence in practicing all sorts of good deeds and acts of worship; Allah (Sublime be He) said: **﴿Verily, As-Salat (the prayer) prevents from Al-Fahsha’ (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.).﴾** [Al-Ankabūt: 45] With respect to Zakat, He Almighty said: **﴿Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it.﴾** [Al-Tawbah: 103]. Such deeds include particularly *Dhikr*³, supplication, seeking forgiveness from Allah and worshipping Him properly.

² Junayd (Junaid) of Baghdad was one of the most famous of the early Persian Muslim mystics, or Sufis. He was an important figure in the development of central Sufi doctrine. Junayd was often referred to as the "Sultan".

³ Dhikr (Remembrance of Allah): It is an Islamic devotional act, typically involving the recitation –mostly silently– of the Names of Allah, and of supplications taken from hadith texts and Qur’anic verses, according to Sunni Islam. Essentially, the practice of *Dhikr* is a form of prayer in which the Muslim will express his or her remembrance of Allah either within or overtly; this may come in the form of recitation or simply always remembering Allah in one’s heart. The word *Dhikr* is commonly translated as "remembrance" or "invocation".



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- Observing utter diligence in maintaining the spirit of family integration, solidarity, and care vis-à-vis the children (males and females); rearing them properly and protecting them from infested environments.

Servants of Allah,

Advocates of perversity and obscenity are working hard to introduce some changes with respect to the labeling of such filth and hideous abominations in order to impart on them an air of approbation and thus help attenuate their impact and trivialize their renunciation. It is therefore incumbent upon the *Ummah's Ulama* (religious scholars), thinkers and critics to have their say in this regard and help stimulate its vigour. Verily, our *Ummah* is in dire need for dedicated writers, sincere columnists and thinkers, high incentive, strong resolve, and enlightened words. We seek Allah's assistance in this endeavour, and it is on Him that we rely.

Dear brothers and sisters in faith,

It is only by way of adhering to the obligation of mentioning Allah's blessings that we in this country –the land of the Two Holy Mosques, the Kingdom of Saudi Arabia– gladly proclaim, to the joy of the many people travelling to it to perform pilgrimage, *Umrah* and visits (to the Prophet's Holy Mosque) and to the joy of all Muslims at large, the blessings Allah has bestowed on this land in terms of security, safety and faith. Praise be to Allah!

This blessed country is founded on the premises of Allah's *Sharia'* law; it is holding tight to the "strong rope of Allah" and is keen on upholding this great state towards raising the banner of *Al-Shara'* (Islamic *Sharia'* law) and national unity and solidarity. Indeed, Allah has endowed this land with such a fine leader –may Allah maintain his splendor and protect him– a leader who is in turn endowed with wisdom, farsightedness, sound judgment and reasoning with respect to both the present and the future. His ultimate goal is to serve Allah's religion and the interests of the *Ummah*, including the land and the people.

He (the Custodian of the Two Holy Mosques) –may Allah support his endeavours– has been keen on undertaking all that would help bolster stability in the country and assist it in making its way towards progress soberly and solemnly thanks to a set of lawful, systematic and constitutional measures whose legitimacy is owed to the undisputed tenets of the *Sharia'* law, and the goal of ensuring the best interest of the country and the *Ummah's* unity with fluency and coalescence.

Such an undertaking is corroborated by a loyal people, a kind ruling family and a constitutional allegiance commission. This would further consolidate and strengthen the government and enhance its effective and interactive powers thereby paving the ground for such a firm unity and unswerving foundation.

It is in light of these purposes, goals and procedures that the Deputy Crown Prince has been appointed –may Allah grant him assistance and success and decree through him goodness for the people and the country, for he is worthy of such trust and task!



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So, observe *taqwa* (fear of violating Allah's commandments) –may Allah bless you– and praise Allah and thank Him for his blessings, generosity and trust. Try to uphold such a rational leadership and peaceful and safe country that you have.

O Allah! Send Your *Salat* (Graces, Honours, Mercy), Peace and Blessing on Your servant and Messenger, our Master and Prophet, Muhammad (*May Allah's Salat and Peace be upon him*), the beloved and the Chosen One, on his virtuous and immaculate family, on his wives, mothers of the believers. O Allah! We seek Your satisfaction with the four Caliphs, Abu Bakr, Omar, Othman, and Ali, the Prophet's Companions, the *tabi'in* and those who followed them in righteousness until the Day of Judgment! O Allah! We seek Your Satisfaction with us as well, as You are Most Forgiving, Most Generous, and Most Beneficent!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims, and fail polytheism and polytheists! O Allah! Let down tyrants and infidels and all other enemies of Islam!

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

O Allah! Grant our *Imam* and Leader success of Your own! Honour him with Your obedience and make Your word the uppermost through him! Make him an asset to Islam and Muslims! Grant him sound health and wellness! Guide him, his deputy, his brothers and his aides to do what You love and please, and lead them to righteousness and piety!

O Allah! Help the Muslim leaders to abide by Your Book and to follow the *Sunnah* of Your Prophet, Mohammad (*May Allah's Salat and Peace be upon him*)! Unite them on the grounds of righteousness and truth, O Lord of the Worlds!

O Allah! Set right the conditions of Muslims, stop their bloodshed, give their leadership to the best among them, unite their word on the Truth, the right guidance, and the *Sunnah*! Grant them victory over Your enemy and theirs!

O Allah! Whoever intends to do any evil against us, our religion, our homeland, our *Ummah*, our security, our leaders, our *ulamā* (religious scholars), the righteous and benevolent among us, or our unity and accord, O Allah, make him preoccupied with himself! Let his plotting return against him, and make his destruction in his planning, O You, the Lord of the Worlds!

O Allah! Make 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 virtue is promoted and vice is prevented! Verily, You are the Omniscient!

O Allah! Grant victory to our brothers and sisters! O Allah! Grant victory to our brothers and sisters in Syria, Burma and Central Africa! O Allah! Grant them victory, bring an end to their suffering, grant them speedy relief, and draw them closer at heart! O Allah! Grant them



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an aid, a fighting power and a triumph of your own! O Allah! We beseech You to grant them great victory, relief, mercy and perseverance! O Allah! Grant them rectitude and success, strengthen their resolve and bring unity among them!

O Allah! Defeat the tyrants and oppressors and those who sympathize and side with them! O Allah! Disperse their gathering, scatter their crowds, and tear them apart! O Allah! Make their plotting to their own detriment!

O Allah! Destroy the usurpers and occupiers among the Jews for You are certainly able to do so! O Allah! Inflict Your wrath which is so inevitably destined to strike the people who are *Mujrimûn* (criminals, polytheists or sinners)! O Allah! We pray You to drive them off to their own detriment and seek refuge in You from their evils!

O Allah! We beseech You to bestow on us a good start and a good ending and all that is good from beginning to end, and inside out! O Allah! We beseech You to grant us the highest rank in Paradise!

O Allah! Make better our religion which is our bond, and make better our *Dunya* (life in this world) which is the source of our living, and make better our Hereafter to which we are returning, and make life for us an increase of all that is good, and death a relief from every evil! O Allah! Grant us a good ending in all of our affairs and save us from the humiliation of this worldly life and the punishment of the Hereafter!

O Allah! We invoke You to make the latter parts of our lives and deeds the best and the best of our days the day we meet You!

﴿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'râf: 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]

O Allah! We praise and thank You! I bear witness that there is no deity but You. I ask You to forgive me and I repent to You! O Allah! Send Your *Salat* (Graces, Honours, and Mercy) upon our Prophet, Muhammad, upon his family and Companions!