



[22/08/1435 – A – Al-Shureim]

٢٢-٠٨-١٤٣٥-أ- الشريم

Warning against Aggressing Muslims

Khutbah Topic

His Eminence Sheikh Saud Al-Shureim –may Allah protect him– delivered this Friday Khutbah entitled “**Warning against Aggressing Muslims**” in which he spoke about how Almighty Allah honoured Adam’s children (i.e. mankind). He stressed that among the biggest duties and rights between Muslims is to refrain from committing acts of aggression against one another, their personal properties or reputations. To substantiate his argument, the Sheikh cited evidence from the Holy Qur’ān and the Noble *Sunnah*.

Part One

Praise is due to Allah, the Great, the Sublime, the All-Powerful, the Sovereign, and the Glorious:

﴿He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night...﴾
[Al-Zumar: 5]

﴿...He has created everything, and has measured it exactly according to its due measurements﴾ [Al-Furqān: 2]

I bear witness that there is no deity worthy of worship except Allah alone with no associate. He owns sovereignty, power, and perfection. I equally bear witness that Muhammad is Allah’s Servant and Messenger. He is known for his perfect traits, affection and compassion for the believers, kind-heartedness, and truthfulness in speech. May Allah send His *Salat* (Graces, Honours, and Mercy), Peace and Blessing upon him, his wives (mothers of the believers), family, Companions, and all those who follow in their footsteps until the Day of Judgement.

Now then!

I advise you –O people– as well as myself to observe *taqwa* (fear of disobeying Allah), for it is the provisions of the believer in his journey to Allah, in his pursuit of intimate companionship amidst the wilderness, and in his immunity against the perils of dire



afflictions and sable nights. Whoever opts for *taqwa* as a lantern illuminating his path and adopts it, in secret and in public, as a code of conduct will never be disappointed:

﴿...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness, etc.). So fear Me, O men of understanding!﴾ [Al-Baqarah: 197]

O people!

Allah indeed honoured Man, created him in the most perfect shape, and privileged him greatly over many of His other creatures. He has furnished him with divine light that distinguishes him from among his peers if he believes in his Lord and beneficently submits to Him. Thus, by embracing the Islamic faith, Man will acquire more dignity and honour and will accordingly be entitled to a set of rights from his brothers and sisters in faith, and will equally be accountable for a set of duties towards them.

One of the most important duties the Muslim individual has vis-à-vis his Muslim brother (or sister) is to avoid committing any acts of aggression against him and to abide by Allah's command as to how to deal with him. As a matter of fact, every Muslim has the right to preserve his Five Essentials¹ of life in Islam: '*Deen*' (religion), '*Nafs*' (life), '*Māl*' (property), '*Aql*' (intellect), '*Irdh*' (honour), and (the sixth) '*Nasab*' (lineage). This is based on the *hadith* of the Truthful and Credible (Prophet Muhammad –may Allah's *Salat* and Peace be upon him): "***The entirety of a Muslim's (following essentials of life) are forbidden for another Muslim: his blood (i.e. killing him), property, and honour.***" [Reported by Imam Muslim]

Therefore, you should not trespass on the property of your Muslim brother through theft, acquisition by force, or unlawful exploitation without his express consent; nor should you offend him through defamation or vilification of his honour. In addition, you must not engage in hostile action detrimental to his reason by imposing on him a mode of thinking that causes him to deviate from Allah's commands or by inciting him to take to alcohol and to drugs and narcotics, while these would impair his intellect which Allah has honoured him with. You should not aggress the sanctity of his blood (i.e. kill him), except in cases ordained by Allah; neither should you falsely attribute children to him or falsely trace him back to other than his own parentage.

Therefore, any act of violation of any of the Muslims' rights– whether as individuals or groups– is considered an act of aggression which Allah has interdicted in the following words:

¹ The Five Essentials of life in Islam (الضرورات الخمس) are also called (الكليات الخمس) by some Muslim scholars. For some others, they are six, adding (النسب, lineage) to them.



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

﴿...but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (V.9:36)].﴾ [Al-Baqarah: 190]

Therefore, O servants of Allah, any form of violation of Muslims' rights –whether minor or major– is indeed considered a sinful act of aggression and a violation of Allah's ordinances. Both the aggressor and those who assist him, regardless of their number –be they few or numerous– are held accountable before Allah Who says:

﴿...Help you one another in *AlBirr* and *AtTaqwa* (virtue, righteousness and piety); but do not help one another in sin and transgression...﴾ [Al-Mā'idah: 2]

Prophet Muhammad (May Allah's *Salat* and Peace be upon him) did warn whoever assists those who commit aggression against the intellect when he said: "***Allah cursed wine, its drinker, its server, its seller, its buyer, its brewer, the one ordering its brewing, its carrier, its recipient, and the beneficiary of its price.***" [Reported by Abu Dawood and Al-Hākim]

Aggression, O servants of Allah, is a base characteristic motivated by rancour and disdain of Allah's rights as well as His servants'. It is a scorching fire which scalds both individuals and groups and which is kindled by contempt, depreciation of others' rights, and lack of fear of Allah's chastisement. In this respect, Prophet Muhammad (May Allah's *Salat* and Peace be upon him) said: "***Suffice it for an individual to be taxed with malevolence to despise his Muslim brother.***" [Reported by Imam Muslim]

If the warning above just pertains to contempt, which is already a symptom of moral baseness, how will it be like when aggression is committed against property, life, intellect, honour and lineage?

﴿And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.﴾ [Al-Nissā': 30]

Aggression, O servants of Allah, means demolition of solidarity, an axe deployed for the destruction of the lofty edifice of security and comfortable living. Aggression is total evil, malevolence and destruction both lexically and semantically. It means destruction rather than construction, injustice rather than justice, disunity rather than unity, along with egotism where the aggressor considers only his own interests even if they are made at the detriment of other people's lives. Thus, he would kill to survive, steal to enjoy a comfortable life, do injustice to feel happy at the expense of those killed, stolen, or transgressed. Some of the aggressors may seek justification in popular maxims such as: "Eat or be eaten" or "Be a wolf or else wolves would devour you."



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

Translation of the Two Holy Mosques Khutbahs
A Joint Project



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

Servants of Allah! With aggression fear spreads and security disappears. Aggression triggers wars, claims innocent lives, devastates production, and annihilates the human species. Aggression, servants of Allah, represents the law of the jungle where the strong eat the weak and where wild predators devour defenceless animals.

Since Allah has honoured the children of Adam, He prohibited that they drag themselves low to the rank of beasts which have neither intellect nor can they make fair judgement. Had Man kept his wits about him and was not inadvertent of the Greatness of his Creator and that He is All-Powerful and Avenger, he would not have insulted people, usurped their property, or fought them. Nevertheless, the absence of such an intrinsic drive will not exempt aggressors from divine wrath and chastisement reserved for wrongdoers who transgress Allah's limits and the limits of others.

Since Islam has prohibited aggression, it has also prohibited all means leading to or encouraging it, be they minor or major, such as fanaticism, sectarianism, denigration, provocation, disturbance, and sowing dissension. All such means are likely to kindle the fire of conflicts and devastating wars.

(The Sheikh reads a line of poetry paraphrased as follows):

*Fire is kindled by dried sticks,
While wars started as words.*

Wars are often triggered by fanaticism and excessive pride but they end in total disaster and destruction. Imam Bukhari reported in his *Sahih Book* that our *salaf* (i.e. early pious generations of Muslims) invoke the following poetic verses by Imru' al-Qais² whenever an affliction befell them:

(Again, the Sheikh cites three lines of poetry paraphrased as follows):

*War first starts in the guise of a female in prime age,
Ornamented, and dating every ignorant fellow!
But as soon as it breaks out and its flame is kindled,
It is reduced to a crone separated from her spouse,
Extremely ugly, whose complexion is defaced by age,
And odour is repulsive, quite unfit for kissing.*

Therefore, Allah commanded us to carry out justice and righteousness and forbade injustice and aggression so that people may be able to lead a decent life filled with accord and brotherhood and feel their obligations vis-à-vis one another.

² He is one of the well-known pre-Islamic Arab poets.



Any time the *Ummah* lapsed into negligence Satan would jump in to incite discord, stoke the fire of aggression, oppression, hatred, bloodshed, and corruption on earth, and to divide its members into factions that would assault and curse one another.

It is for this reason that the Sheikh of Islam, Ibn Taymiyyah –may Allah have mercy on his soul– said: *"A believer is one who would carry out justice and kindness whenever possible, and in case of defeat, he would endure and sacrifice in anticipation of Allah's reward."*

Still in this context, and with reference to such believers, Ka'b Ibn Zuhair once said in the presence of the Prophet (May Allah's *Salat* and Peace be upon him):

*They are neither too joyful when triumphant,
Nor are they sorrowful when defeated.*

An Arab was once asked about the reaction of the Prophet (May Allah's *Salat* and Peace be upon him) in such circumstances, and he said: *"I saw him carry the day, but he would not show arrogance. I also saw him in defeat and he would not get vexed over it."*

In fact some of the infidels among the Quraishis were called *Atṭulaqā'* (the free) because the Prophet (May Allah's *Salat* and Peace be upon him) said to them, while at the peak of his victory and still remembering how they drove him out of his homeland (Makkah), ***"Depart; you are free to go."***

﴿Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful (128). But if they turn away, say (O Muhammad): "Allah is sufficient for me. *La ilaha illa Huwa* (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne.﴾ [Al-Taubah: 128-129]

May Allah bless you and me by the Glorious *Qur'ān* and make its verses and wise words beneficial to you and me! This is what I have said. If it is correct, it is so thanks to Allah, but if it is wrong, it is my own fault and Satan's. 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!



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

Part Two

Praise be to Allah for His blessings, and thanks are due to Him for His guidance and bounty!

Now then,

Observe *taqwa*, O servants of Allah, and beware of committing aggression and offense in any form or shape, for it never yields but grudge and hatred, which are amenable to violence, revenge and injustice. These are –by Allah – nothing but layers of darkness, one on top of the other, that may never be removed except through submission to Allah and to His will, rule and limits, as well as through observing the sanctity of others' rights.

The Prophet (May Allah's *Salat* and Peace be upon him) said: "***Allah, the Most High has revealed to me that you (people) should be humble so that no one transgresses another, or boasts to the other.***" [Related by Imam Muslim]

Let it be known –may Allah protect you– that aggression is a serious matter and that taking it lightly is such an outspread and grave evil which could be equated with heinous sins that would entail cursing or *hadd*³ in the Herein as well as divine punishment in the Hereafter.

Therefore, it is the *Ummah*'s duty to take utmost interest in its reality starting with the Muslim in his early childhood by raising him properly in order to clear all forms of aggressiveness with which some children are afflicted, through his youth and the community in which he lives, and finally by seeing to it that good ethics, justice, fairness and equality are upheld at the higher level of government and state. The ultimate goal in this respect is to put aggression and abuse behind us once and for all in all the walks of our lives even in our rapport with our Lord, which should be free from aggression. To this effect, Allah –May He be extolled– said:

﴿Invoke your Lord with humility and in secret. He likes not the aggressors.﴾ [Al-A'rāf: 55]

Indeed, supplicating Allah excessively, loudly, and with affectation in rhyming are all considered acts of aggression that Allah has forbidden us to do.

³ Fixed Qur'ānic punishments for specific crimes



Even in one's rapport with the Islamic distinguished months including *Al-Ash-hur Al-hurum* (the sacred months) as well as the holy month of *Ramadhan*. Allah has clearly established the sanctity and holiness of such months thus:

﴿So wrong not yourselves therein.⁴﴾ [Al-Taubah: 36]

In fact, prior to Islam, the wise among Arabs used to sanctify such months and call any wars taking place during them the “ungodly wars”.

Setting out to undermine the prestige of the holy month of *Ramadan* –O servants of Allah– is also considered an act of abuse and aggression. This may be carried out through the broadcasting via various media outlets of materials that run contrary to the sanctity of such blessed month including scenes of disgrace that would propagate evil among people in the month of the Qur'an and closeness to Allah, and turn the month of fasting, charity, praying, supplication and Qur'an recitation into a month of long sleepless nights, watching TV serials, frivolous deeds, and falsehood in words and action. The Prophet (May Allah's *Salat* and Peace be upon him) said: **“Whoever does not give up forged speech and evil actions and does not abandon foolishness, Allah is not in need of his leaving food and drink (i.e. Allah will not accept his fasting).”** [Related by Imam Bukhari]

The month of fasting has been made but for observing *taqwa* and, therefore, all that runs contrary to such an objective is considered an act of abuse, offense and aggression against a month wherein one night⁵ is better than a thousand months. In this context Allah says:

﴿Verily, Allah enjoins *Al-Adl* (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah* (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids *Al-Fahsha'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.﴾ [Al-Nahl: 90]

⁴ In reference to the *hurum* months

⁵ Night of *Al-Qadr* (Decree) on which worshipping Allah is better than worshipping Him a thousand months (i.e. 83 years and 4 months).



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

This is said, send (O you Muslims) –may Allah have mercy on you– your *salat* upon Muhammad Ibn Abdullah (May Allah’s *Salat* and Peace be upon him), the best of Allah’s creatures, the most honest human being, and the sole possessor of the blessed basin and the only interceder in the Hereafter. For Allah ordered you –O believers– after beginning by Himself and then His angels, who are praising His sanctity, saying:

﴿O you who believe! Send your *Salât*^[1] on (ask Allâh to bless) him (Muhammad), and (you should) greet (salute) him with the Islâmîc way of greeting (salutation i.e. *As-Salâmu 'Alaikum*.﴾ [Al-Aḥzâb: 56]

O Allah! Send Your *Salat* (Graces, Honours and Mercy), Peace and Blessing upon Your Servant and Messenger, Muhammad, who has the brightest face and the most radiant forehead! O Allah! Be pleased with his four Caliphs, Abu Bakr, Omar, Othman and Ali, all of his Companions, on the *tabi'in* (contemporaries of the Companions of the Prophet [May Alla’s Salat and Peace be upon him] after his death) and those who righteously followed them till the Day of Judgement! O Allah! Be also pleased with us all, along with them, by Your Pardon and Generosity, O You, the Most Merciful, the Most Compassionate!

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 (who associate partners with You)! O Allah! Grant glory to Your religion, Your Book and the *Sunnah* of Your Prophet, and Your believing servants!

O Allah! Relieve the distressed among Muslims, alleviate their anguish, pay off the debts of those indebted, and cure our patients and theirs, with Your Mercy, O You, Most Merciful!

O Allah! Grant us safety in our homelands, and set right our *Imams* and Guardians! O Allah! Make our leadership from among those who fear You, observe *taqwa* and seek Your satisfaction, O Lord of the Worlds!

O Allah! Guide our leader to say and do whatever You love and please, O You, the Living, the Everlasting! O Allah! Set right his retinue, O You, the Lord of Majesty and Honour!

O Allah! Help us reach *Ramadan*! O Allah! Help us reach *Ramadan*! O Allah! Help us reach *Ramadan* and make it a blessed month and an opportunity for us towards saving ourselves from Hellfire! O You, Lord of the Worlds, the Lord of Majesty and Honour!

O Allah! We beseech You to make the seasons of blessings an asset and a prize for us and the times of bounty and divine inspiration our path and ladder to Your Mercy!



**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

O Allah! Grant victory to our fellow Muslims, who are defenceless in their religion, wherever they may be! O Allah! Make them triumph over Your enemies and theirs, sooner rather than later! O You, Lord of the Worlds, the Lord of Majesty and Honour!

﴿... 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]

Glorified be our Lord, the Lord of Honour and Power! You are free from what they wrongly attribute unto You! May peace be upon all the Messengers! And the last of our supplications is “praise be to Allah, the Lord of the Worlds!