



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

[03/11/1435– A – Al-Shuraim]

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Warning against Blaming Others

Khutbah Topic

His Eminence Sheikh Saud Al-Shuraim –may Allah protect him– delivered this Friday khutbah titled “**Warning against Blaming Others**”. He spoke about the phenomenon of laying the blame on one another among the Muslim community. He cited evidence from the Holy Qur’ān, the Prophet’s Sunnah, and the tradition of earlier Muslim generations dispraising this habit and cautioning Muslims against adopting it. The Sheikh explained the difference between laying the blame on others and the act of blaming. He also explained how it is in contradistinction with the notions of advising others and reconciling between them.

Part One

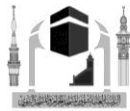
Praise is due to Allah! We praise Him, seek His assistance, ask for His forgiveness, and repent unto Him. We take refuge in Him from our own vices and evil deeds. He whom Allah guides (to the right path) will never be misguided (by anybody else); he whom Allah leads astray will find none to guide him.

I bear witness that there is no deity (worthy of worship) except Allah alone with no associate, and I bear witness that Muhammad is the Servant and Messenger of Allah.

[O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.][Āl-Imrān: 102]

[O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.][Al-Nisā’: 1]

[O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.][He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh



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and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).][Al-Aḥzāb: 70-71]

Now then!

O you people!

It is clear for every sensible person who studied our current conditions thoroughly that the successive calamities and dismal afflictions which have befallen our Islamic *Ummah* today while its wise members were in advertent. He realizes that the frequency of such disastrous events is not something abnormal, nor is their advent an exceptional kind of incidents and calamities which do not come in succession without prior notice or causes that ignite them, thus leading to their outbreak amongst us or in the vicinity.

In fact, regardless of the type and magnitude of such events, all of us are not exempt from responsibility. We, directly or indirectly, are all implicated in their occurrence. This is because the Creator, sublime be He, says:

[And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.][Al-Shūrā: 30]

A conscious and successful nation is that which seriously takes such happenings into account, examining their causes and seeking remedies for them. At the same time, it protects itself against a dangerous and incurable disease which makes things worse and therefore aggravates the calamitous situation. Most societies suffer from such a disease whenever they encounter successive dismal calamities and afflictions, as it has strongly resisted treatment: it is namely “the disease of blaming one another”.

Yes, indeed. It is blaming one another which does not subdue tribulations but instead makes them worse. It is blaming one another which emerges after every instance of failure, loss, or ordeal. It is used to compensate for failure and escape the acknowledgement of faults, the feeling of remorse and the determination not to repeat such faults in the future.

Yes, indeed. It is blaming one another which aborts all such endeavours, whereas Prophet Muhammad (May Allah's *Salāt* and Peace be upon him) did prescribe for us what could prevent this disease from reaching alarming proportions when he said, “***All Adam's offspring (all humans) err. Yet, the best amongst those who err are the ones who seek repentance.***” [Reported by Imam Ahmed and Al-Tirmithi]

In another *hadith*, he (May Allah's *Salāt* and Peace be upon him) also said, “***I swear by Him in Whose Hand lies my soul that if you were not to sin, Allah would then eradicate***



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you and create other people who sin but soon seek His forgiveness and so, He forgives their sins.” [Reported by Imam Muslim]

Blaming one another, O servants of Allah, is a negative form of criticism. In reality, it is neither positive, gentle chiding nor appreciated reprimand. It is rather some sort of selfishness and egoism, as each individual will lay all the blame on the other, although both parties are at fault. It is essentially self-conceit, escaping responsibility, and laxity in doing reform. This is reminiscent of the Arabic proverb saying, “*She has accused me of being affected by a disease she herself is incubating, and then she slipped away.*”

Blaming one another, O servants of Allah, is closer to dispute than it is to advice and reconciliation, because disasters normally lead to the joint search for some remedy whereas mutual reproach aborts any solution in its embryonic stage. It reflects one of the aspects of a society's failure to deal with the calamities and catastrophes befalling it. It often consists in finding fault with someone else while the accuser himself is also responsible for such fault.

For this very reason, blaming one another is not commended in the Book of Allah (the Holy Qur'ān). In fact, blaming one another is not similar to the usual act of blaming. While blame is directed by the party offering advice to someone found at fault, blaming one another takes place when both parties at fault lay the blame on each other. Here lies the reason why both parties remain blind to correction.

The greatest victory for the enemies wishing the *umma* every misfortune is when they notice their adversaries in a wretched condition blindly blaming one another, thus demolishing the bonds of unity within their same society. Their malicious joy rises with the *umma*'s vociferous mutual blame to the degree of ecstasy.

This is why wise people in all communities must distance themselves from this disgraceful attitude which blinds consciousness and blocks perception. In certain cases, blaming one another may miss the target and, as the saying goes, it might gouge the eye of the shot game without killing it. Thus, blaming one another may widen the gap between people to the point of accusing others of betrayal as regards religion, honesty, and moral integrity. This situation will deteriorate until it reaches the point of non-return where it would be impossible to achieve unity, mutual affection, compassion, and a sense of shared responsibility inside the very same Muslim society.

On the unity of Islamic *Ummah*, Prophet Muhammad (May Allah's *Salāt* and Peace be upon him) said, “***Facing their adversaries, they act as one hand.***” [Reported by Abu Dawood, Al-Tirmithi, and Ibn Mājah]

O servants of Allah!



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Disparaging the fact of blaming one another should never mean the renunciation of exchanging advice and rectifying faults, guided by a spirit of dedication to the servitude of Allah, to leniency, clemency, and shared devotion to the cause of the True Religion:

[And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitân* (Satan) verily, sows disagreements among them. Surely, *Shaitân* (Satan) is to man a plain enemy.][Al-Isrâ': 53]

Once we become aware of this –O servants of Allah– we will then realize how responsible we ought to be amidst such numerous trials and tempestuous turmoil that are wrecking our *ummah* like raining pebbles would or even worse.

Hence, blaming one another becomes but an act of further aggravating the situation, avoiding admission of one's mistakes, giving too much attention to trivialities while overlooking matters that are indeed worthy of attention, just as one would focus attention on the less serious dimple leaving aside the much more precarious tumour.

In fact, it is an obligation on every one of us to look into the adversities befalling our *ummah* and try to find out the nature of their causes: whether it is moral, religious, cultural, educational or a mixture of all of this?! Then, we may proceed to find the proper cure based on the diagnosis of such an ailment, otherwise blame will take over and will thus render futile any effective therapy and cause to wither away our sense of responsibility as a whole. In such case, the outcome will certainly be nothing but wretchedness.

May Allah bless the soul of Mālik Ibn Dīnār¹ who was sitting exhorting a group of people around him who were so moved by his words that they started to cry! Then he turned around to look for his *mus'haf* (the Qur'ān), but he did not find it. He then said: "*All of you are crying, so who stole the mus'haf?!*"

O servants of Allah! Such is the condition of those blaming one another, for by so doing all sense of responsibility is lost and there can be no confession as to one's mistakes and, consequently, the situation gets out of control. Allah –to Whom belongs Might and Majesty– says:

[When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things.][Āl-Imrān: 165]

May Allah bless you and me by the Glorious *Qur'ān* and make its verses and wise sayings beneficial to you and me! This is what I have said. If it is correct, it is so thanks to

¹He died in 748 CE. He is the first follower of Prophet Muhammad (May Allah's *Salat* and Peace be upon him) to go to India in order to propagate Islam in the Indian Subcontinent.



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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 Muslims, so ask Him for forgiveness and repent unto Him, for He is Most Forgiving, Most Merciful!

Part Two



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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 let you know that those great tasks and common interests for the Muslim *ummah* should not be hampered by blame because great endeavors may only be endured by great souls. The Prophet (May Allah's *Salat* and Peace be upon him) instructed Mu'adh bin Jabal and Abu Mūsā Al-Ash'ari (May Allah be pleased with them) when he sent them over to Yemen on a mission to carry out the call for Allah; he said to them: “***Work in collaboration and don't be divided***”. [Narrated by Bukhari and Muslim]

O servants of Allah! There is no consonance or accord in blaming one another; it is pure dispute and quarrel with nothing good therein. That is why, O servants of Allah, this phenomenon of exchanging blame was never a feature of our ancestors as it is motivated by egoism, stubbornness and indifference. It was never able to find its way to their hearts which were teeming with purity and humility. It was part of their nature to feel dissatisfied with what they did, no matter how hard they tried to make it perfect. It was also part of their nature to give priority to public rather than private interests.

Their ultimate goal was to please Allah and keep away from whatever might bring about His wrath. As a result, they had a good life and all their matters were ever due to be set right; whenever they faced a problem they would find their way out of it as easily as pulling out a hair from dough. Nobody claimed they were angels or infallible! Certainly, they could be right or wrong. However, they would repent to Allah whenever they were at fault and, similarly, they would praise Him whenever they were right.

Unfortunately, we have deviated from the path they had long followed, and our current situation is but a validation of what Ibn Mas'ūd (May Allah Almighty be pleased with him) said in this regard: “*There will come a time when exchanging blame among people becomes the best they can do.*” [Narrated by Abu Dawood]

Such was their situation –O servants of Allah– so what shall we do as to ours?!

(The Sheikh quotes two lines of poetry paraphrased as follows):

*When adversity suddenly strikes people
Then the best cure for them is to seek arbitration
Through the words of our Lord and the Sunnah of Ahmad²
However, exchanging blame is the worst cure of wrongdoers.*

² Another name of Prophet Muhammad (May Allah's *Salat* and Peace be upon him)



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Ask Allah –May He have mercy on you– to send His *Salat* (Graces, Honours and Mercy) and Peace on the best creature of Allah and the purest of mankind, Muhammad Ibn Abdullah, who is given *al-Hawdh*³ and is vested with intercession, for Allah sent His *Salat* and Peace on him and then ordered His angels, that are praising His sanctity, to do likewise and called out to you, O believers, to ask Him to send His *Salat* and Peace on him. Allah the Almighty (Y) says:

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

The Prophet (May Allah's Peace and *Salat* be upon him) said: “**Whoever sends one Salat on me Allah will send ten such Salats on him.**”

O Allah! Send Your *Salat* (Graces, Honours, and Mercy) and Peace on Your Servant and Messenger Muhammad who has the brightest face and the most glorious forehead. O Allah! Be pleased with his four Caliphs, Abu Bakr, Omar, Othman and Ali, on all of his Companions and the *tabi'in* (the contemporaries of the Companions of the Prophet [May Allah'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 and Most Compassionate of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Fail polytheism and polytheists (who associate partners with You)! O Allah! Grant victory to Your Religion, Your Sacred Book, Your Prophet's *Sunnah*, and Your true servants!

O Allah! Bring an end to the suffering of Muslims! Rescue those in distress, and help those indebted pay back their debts! Cure those of us and those of the Muslims who are ill, O You, the Most Merciful and Most Compassionate!

O Allah! Make preoccupied with their own evil and turn their plots and their cunning against them those who wish to harm Islam and Muslims! O You, the All-Hearing of our supplication!

O Allah! Grant our souls piety, and purify them, You are the best Who Purifies them, You are their Guardian and Master!

³This is the Arabic word for the water basin given by Allah (the Great and Almighty) to the Prophet (May Allah's *Salat* and Peace be upon him) in the Hereafter, from which he will give the believers to drink and they will never feel thirsty again.



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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, observe Your *taqwa* and seek Your satisfaction, O Lord of the Worlds!

O Allah! Guide our leader to do and say whatever you please and accept, O You the Ever-Living, the Eternal Guardian! O Allah! Make righteous his retinue, O You, the Lord of Majesty and Bounty!

[... 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 servants of Allah!

So, remember Allah and He shall remember you, and be grateful to Him for His blessings and He shall give you more of them. [... and the remembering (praising) of (you by) Allâh (in front of the angels) is greater indeed [than your remembering (praising) of Allâh in prayers. And Allâh knows what you do.] [Al-‘Ankabūt: 45]