



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

Sheikh Dr. Ali al-Huthifi 21-1-1436 (14-11-2014G)

The Sanctity of Human Life

His Eminence Sheikh Ali ibnAbdur-Rahmanal-Huthifi, may Allah preserve him, delivered the Friday *khutbah* entitled, “The Sanctity of Human Life”, in which he talked about the heinous crime of taking human life, stressing that it is one of the biggest of the major sins in Islam. He cited some warnings against committing this crime from Allah’s Book and in the *Sunnah* of His Messenger, peace and blessings be upon him. He also shed light on some important issues in this regard and addressed sound advice to the youth to seek the guidance of their scholars in every minor and major matter.

Part One

Praise be to Allah. Praise be to Allah, holy be His names and attributes, and exalted be His glory, might, and greatness. Praise be to Allah, Whose words are perfect and complete. I praise my Lord and thank Him for His innumerable favours, and I bear witness that there is no god but Allah alone, Who has no partners. The evidence of His Oneness shines everywhere and His signs are greatly magnificent. I also bear witness that our prophet and master, Muhammad, is His servant and messenger, whose miracles followed in succession and whose manners and qualities were pure and noble. O Allah! Bestow Your prayers, peace, and blessings upon Your servant and messenger Muhammad and upon his family and all his Companions.

Now then,

Fear Allah as He should be feared, and grasp the trustworthy handhold of Islam. For whoever fears Allah will be protected from all evils and causes of destruction, and whoever follows his evil desires and whims, disobeys His Lord, and disbelieves in Him will suffer misery and will be cast in the lowest depths of Hellfire.

Servants of Allah!

Know that Allah has decreed acts of obedience to Him and assigned them various degrees in position and virtue. He has also forbidden unlawful deeds and sins that doom one to Hellfire, showed us their evils, harms, and detrimental effects, and assigned them various degrees of heinousness. The greatest, gravest, and most dreadful of all sins is to associate partners with Allah, Exalted be He, in worship, to supplicate them, ask them for help, rely on them, ask them for good, and pray to them to ward off evil. This is undoubtedly the greatest sin that Allah only forgives through sincere repentance.



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Next to associating partners with Allah comes the crime of killing the soul that Allah has forbidden to be killed except for a just cause. The crime of unjustly taking someone's life brings about shame and loss and leads to eternal damnation in Hellfire. Allah, Exalted be He, says:

(And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.) (An-Nisa': 93)

Abdullah ibn Mas'ud, may Allah be pleased with him, said, "I once said, 'O Messenger of Allah! Which sin is the biggest in Allah's sight?' He replied, 'To set up rivals to Allah though He alone created you.' I further asked, 'What is next?' He said, 'To kill your child for fear that he may share your food with you.' I further asked, 'What is next?' He said, 'To commit adultery with your neighbour's wife'" (Reported by al-Bukhari and Muslim). In this *hadith*, the Prophet, peace and blessings be upon him, mentioned the most abominable type of each sin. This is evidenced by the Qur'anic verse in which Allah, Exalted be He, says:

(And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; Except those who repent and believe (in Islamic Monotheism), and do righteous deeds ...) (Al-Furqan: 68-70)

Anas ibn Malik, may Allah be pleased with him, narrated that the Prophet, peace and blessings be upon him, said, "The biggest of the major sins are to associate partners with Allah, to be undutiful to one's parents, to take the life that Allah has forbidden to be killed, and to make a false statement" (Reported by al-Bukhari and Muslim).

Killing is transgression against humanity and a great wrong done to both the killer and the victim. It causes great mischief in the land and results in the spread of horror and fear, destruction of civilisation, loss in this life, and painful torment for both the killer and the community. It also deprives the relatives of the deceased of numerous rights that have been safeguarded for them as well for others, and destroys all means of safety and prosperity. It is a source of constantly intensifying regret for the murderer in this life and in the hereafter, with which no tranquillity is experienced and no worldly comfort can be enjoyed. Bad indeed is this crime, and wretched is the one who commits it!



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Killing destroys crops and cattle, causes the removal of blessings from the earth, and incurs divine punishment. It causes one to lose his religion, his life in this world, and his happiness in the hereafter. Abdullah ibn Umar, may Allah be pleased with him and his father, narrated that the Messenger of Allah, peace and blessings be upon him, said, "A believer will continue to guard his faith [and thus hope for Allah's mercy] as long as he does not shed blood unjustly" (Reported by al-Bukhari).

Abdullah ibn Amr ibn al-'As, may Allah be pleased with him and his father, narrated that the Prophet, peace and blessings be upon him, said, "Shedding the blood of a Muslim is far more outrageous in the sight of Allah than the destruction of the whole world" (An authenticated *hadith*, reported by At-Tirmidhi). Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said, "If all the dwellers of the heavens and the earth took part in shedding the blood of a believer, then Allah would cast them all in Hellfire" (An authenticated *hadith*, reported by At-Tirmidhi).

Due to the sanctity of human life, shedding blood will be the first matter to be judged by Allah on the Day of Judgement. Abdullah ibn Mas'ud, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said, "The first thing to be judged between people on the Day of Resurrection will be the spilling of blood" (Reported by al-Bukhari and Muslim).

Because of the gravity of this crime, Islam has forbidden using a weapon by way of joking and pointing it at someone whose life is protected in Islam. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said, "None of you should point out towards his Muslim brother with a weapon, for he does not know, Satan may tempt him to hit him and thus he would fall into a pit of Hellfire" (Reported by al-Bukhari and Muslim). Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said, "He who points at his (Muslim) brother with a weapon is cursed by the angels even if the other person should be his real brother" (Reported by Muslim and at-Tirmidhi).

Even taking one's own life is strictly forbidden by Allah and His Messenger, and the person who kills himself will be thrown into Hellfire even if he is a Muslim, whether he kills himself by using a metal object, taking poison, wearing an explosive belt, driving a car bomb, or using an explosive device or a bomb. Allah, Exalted be He, says:

(... And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allah.) (An-Nisa': 29-30)



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Abu Hurairah, may Allah be pleased with him, narrated that the Prophet, peace and blessings be upon him, said:

“Whoever purposely throws himself from a mountain and kills himself will be in Hellfire, falling down into it and abiding therein perpetually forever; whoever drinks poison and kills himself with it will be carrying his poison in his hand and drinking it in Hellfire wherein he will abide eternally forever; and whoever kills himself with an iron weapon will be carrying that weapon in his hand and stabbing his abdomen with it in Hellfire wherein he will abide eternally forever.” (Reported by al-Bukhari and Muslim)

If this severe, painful torment will be inflicted on those who kill themselves, the torment for those who kill others must indeed be far greater and more painful. This is because a man's soul is not his own, but belongs to Allah, Exalted be He, and one should act towards others in accordance with the law that Allah, Might and Majesty be to Him, revealed.

Every human being has the right to secure life. Allah has granted man this life so that he could maintain the earth, develop it, and do good deeds on it. Secure life is even the right of cattle and indeed all animals. Animals should not be killed except for man's benefit and it is forbidden to kill them for no reason. Abdullah ibn Umar, may Allah be pleased with him and his father, narrated that he passed by some boys aiming their weapons at a hen, so he chided and dispersed them, and said, “Allah's Messenger, peace and blessings be upon him, forbade taking animals as a target.” Amr ibn ash-Sharid, may Allah be pleased with him, narrated that he heard Allah's Messenger, peace and blessings be upon him, say, “If anyone kills a bird in jest, it will beseech Allah on the Day of Resurrection saying: O Lord! So-and-so killed me in jest, and not for any benefit” (Reported by Ahmad and an-Nasa'i). This is because a bird has the right to life.

The Lord, Might and Majesty be to Him, is the Able, Just Judge. He does not wrong even the weight of a small ant, and He does not like oppression and transgression. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said, “All creatures will settle scores with one another, even the hornless sheep with the horned one, and even one ant with another” (An authenticated *hadith*, reported by Ahmad). Are there any teachings that are more civilised, more merciful, fairer, and wiser than the teachings of Islam?

The taking of protected life is forbidden and strongly warned against by Allah and His Messenger, and severe punishment awaits those who commit this crime. Protected lives include the lives of Muslims and of the non-Muslims who live under Muslim rule (*dhimmis*), whose country Muslims have a peace deal with (*mu'ahad*), and who are



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granted security in a Muslim land (*musta'man*). In today's terms, protected lives include the lives of non-Muslims who are citizens of a Muslim country, who hold a residence permit issued by the Muslim ruler or his deputy, who go to a Muslim country with a passport, or who go to a Muslim country seeking to earn their living or to fulfil a certain need.

Rulings that govern dealing with non-Muslims are the responsibility of the ruler and his deputies and are not by any means the responsibility of individual subjects. Abdullah ibn Amr, may Allah be pleased with him and his father, said, "The Messenger of Allah, peace and blessings be upon him, said, 'Whoever kills a person from among *ahladh-dhimmah* (the non-Muslims living under Muslim rule) will not smell the scent of Paradise, and its scent may be detected from the distance of a forty-year travel'" (An authenticated *hadith*, reported by Ahmad and an-Nasa'i). On the other hand, any Muslim who lives in a non-Muslim country, travels to a non-Muslim country with a passport, or goes there without a passport to earn a living or to fulfil a certain need, is not allowed according to Islamic law to shed the blood of any of this country's citizens, steal their money or rob them of any of their possessions, destroy any of their properties, stage terrorist attacks in their public gatherings, or violate their sanctity or honour. Doing this is clearly an act of treachery, betrayal, and a grave sin that Allah has forbidden. Allah, Exalted be He, says:

(... Certainly Allah likes not the treacherous.) (Al-Anfal: 58)

As for *jihad* (fighting in the cause of Allah), it has its strict, explicit rulings and conditions that are merciful, fair, and blessed, and that cannot be changed or altered. Only the Muslim ruler is entitled to declare *jihad*, for he is the one in charge of the interests of the *ummah*, the one concerned with this issue, and the one who has better knowledge of the circumstances and can weigh up matters more carefully. Killing may take place between two conflicting foes or between two parties or groups of Muslims. It may also occur in times of tumult and turmoil, when people get confused and cannot tell right from wrong.

Killing often happens in states of loose security and unrest, when forbidden acts become widespread, evil desires and whims reign supreme, and *shari'ah* (Islamic law) is not enacted – when people cannot resist worldly temptations and lack religious restraint. Allah, Exalted be He, says:

(Say: "He has power to send torment on you from above you or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayat* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.) (Al-An'am: 65)



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Sins are the main cause of each adversity, affliction, and punishment.

The human life whose taking is forbidden should remain protected and preserved and innocent blood should not be shed, whatever the arguments that may be provided to the contrary. Allah, Exalted be He, says:

(Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. ...) (Al-Ma'idah: 32)

The divine law prescribed for those who preceded us is also applicable to us so long as it has not been abrogated.

If any Muslim commits an offence, a sin, or an injustice, Islam should not to be held responsible for his wrongdoings or associated with his crime or oppression. Islam should be dissociated from such offences, crimes, and injustices. Only Muslim scholars can put religious texts in their proper context and give them the right interpretation.

Some Muslim countries have been afflicted by a state of tumult, discord, and dissension in which innocent blood has been spilled, wealth has been looted, properties have been destroyed, homes have been demolished, honour has been violated, fear and hunger have spread, and inhabitants have been displaced. Such atrocities no one can bear.

The wise people in such countries who are able to mend matters there must reconcile all disputing parties, safeguard the interest of their countries, spare people's blood, and protect their property. They must show mercy to the weak among them, particularly the widows, the children, and the elderly. They must seek support from Allah, then from anyone from outside their countries who is capable of putting an end to the trials to which their countries have been subjected.

If the events go out of the control of those who have the ability to make reconciliation, then every Muslim should be responsible for himself and should abstain from harming other Muslims by his words or his deeds. Every Muslim, man or woman, should turn in repentance to Allah, Exalted be He, and should continuously implore Him to lift all the punishments inflicted upon his or her country and all that has caused them. Our Lord is Merciful, He loves those who implore Him and often repent to Him, and He is Able to do all things.

What we hear and witness today is among the signs of the Last Hour. Abu Hurairah, may Allah be pleased with him, narrated that the Messenger of Allah, peace and blessings be upon him, said, "The Hour shall not come until sacred knowledge is taken away (due to the death of learned men), earthquakes become frequent,



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time passes quickly, afflictions appear, and killing increases”(Reported by al-Bukhari).

Abu Bakrah, may Allah be pleased with him, narrated that the Prophet, peace and blessings be upon him, said, “When two Muslims meet with drawn swords, both the slayer and slain will be in Hellfire.” Abu Bakrah then said, “O Messenger of Allah! That is for the slayer. But why the slain?” He said, “Because he meant to kill the other one”(Reported by al-Bukhari and Muslim).

If anyone rebels against the Imam (i.e. the ruler) of our country and departs from the main body of the Muslims, those in authority should punish him and protect the society from his evils, so as to realise security and stability and put an end to his seditious deeds. Security men are in the service of their religion and their country. They will be rewarded for the fulfilment of their duty, and they need to be appreciated for that. May Allah protect them!

We warn young people against following those who call to sedition, for they can only cause harm to Muslims if they have a large number of followers. If you feel confused about anything, do consult religious scholars who will guide you to the right course. Muslims must always seek to set things right in accordance with the dictates of Islamic law, so as to prevent evil from achieving its goals and so as to leave no chance for any transgressor who longs only for this worldly life. Allah, Exalted be He, says:

(Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.” And for those whose faces will become white, they will be in Allah’s Mercy (Paradise), therein they shall dwell forever.) (Al ‘Imran: 104-107)

May Allah bless you and me with the Great Qur’an and make us benefit from its verses and wise words and benefit from the guidance and right sayings of the Imam of all



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Messengers. I have said what you have heard and I ask forgiveness of Allah for myself, for you, and for all Muslims for any sin we have committed. Ask Allah for forgiveness. He is the Oft-Forgiving, the Most Merciful.



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Part Two

Praise be to Allah, Who grants power and honour to those who obey Him and fear Him, and Who subjects those who disobey Him and break His commands to humiliation and disgrace. I bear witness that there is no god but Allah alone, Who has no partners, and I bear witness that our prophet and master, Muhammad, is His servant and messenger, who was chosen and favoured by his Lord. O Allah! Bestow Your prayers, peace, and blessings upon Your servant and messenger Muhammad and upon his family, his Companions, and all those who follow him.

Now then,

Fear Allah as He should be feared and do not die except as Muslims.

Servants of Allah!

All happiness and all success lie in the Muslim's ability to fulfil the requirements of *tawhid* (Islamic monotheism – belief in the Oneness of Allah), by worshipping Allah alone without associating any partners with Him, and abstaining from shedding the blood of Muslims, seizing their property, or encroaching on their honour. That is indeed the Muslim for whom the best reward has preceded from Allah.

The real irreparable damage occurs when a Muslim is tested in his faith but cannot stand the test, with the result that his faith diminishes or withers away altogether. Man may, without feeling it, suffer from spiritual death if he is only concerned about success in his worldly life and is oblivious of the afterlife. Tests and trials have the most detrimental effect on man in this world and in the hereafter. Allah, Exalted be He, says:

(And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.) (Al-Anfal: 25)

That is to say, “avoid its causes that lead to inflicting punishment upon you.”

Abdullah ibn Amr, may Allah be pleased with him and his father, narrated that the Prophet, peace and blessings be upon him, once interlaced his fingers and said, “What should you do, O Abdullah, when only the worst people are left in this world, who break their promises, breach their covenants, and then differ and become like this?”, pointing to his interlaced fingers. Abdullah said, “What should I do then, O Messenger of Allah!” He said, “Do what you know is good, avoid what you know is evil, concern yourself with your close people, and turn away from those people and the common folks who follow them.”



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Servants of Allah!

(Allah sends His *Salat* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad (peace and blessings be upon him)) and also His angels (ask Allah to bless and forgive him). O you who believe! Send your *Salat* on (ask Allah to bless) him (Muhammad (peace and blessings be upon him)), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e. *As Salamu 'Alaikum*.) (Al-Ahzab: 56)

The Prophet, peace and blessings be upon him, said, "If a person asks Allah to send blessings upon me once, Allah will send blessings upon him ten times over." Therefore, ask Allah to bestow His peace and blessings on the master of those who preceded us and those who are yet to come, and the Imam of Messengers.

O Allah! Bestow Your peace upon Muhammad and his family, as You bestowed Your peace upon Ibrahim and his family; You are All-Praiseworthy, All-Glorious. O Allah! Bestow Your blessings upon Muhammad and his family, as You bestowed Your blessings upon Ibrahim and his family; You are All-Praiseworthy, All-Glorious. O Allah! Bestow Your bountiful peace and blessings upon Muhammad and his family.

O Allah! Be pleased with all the Companions. O Allah! Be pleased with the Rightly-Guided Caliphs and Imams, Abu Bakr, Umar, Uthman, and Ali, along with all Your Prophet's Companions, with the *Tabi'un* (contemporaries of the Companions who followed them after the Prophet's death), and with those who follow them in righteousness until the Day of Judgement. O Allah! Be pleased with us together with them, by Your grace, munificence, and mercy, O Most Merciful of all the merciful!

O Allah! Grant power and glory to Islam and Muslims. O Allah! Grant power and glory to Islam and Muslims. O Allah! Grant power and glory to Islam and Muslims and subdue disbelief and the disbelievers, O Lord of the Worlds!

O Allah! Make all our affairs end in goodness and save us from disgrace in this world and from torment in the hereafter.

O Allah! Protect our religion. O Allah! Protect our religion. O Allah! Protect our religion and grant us safety in our life in this world, O Lord of the Worlds! O Allah! Protect our religion, grant us safety in our life in this world, and bless our property, by Your mercy, O Most Merciful of all the merciful!

O Allah! We ask You, O Owner of Majesty and Honour, to protect us and our offspring from Satan, his offspring, his devils, and his soldiers, O Lord of the Worlds! O Allah! Protect us and our offspring from the devils of men and jinns, O Lord of the



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Worlds! You are the One Who protects from every evil! You are Powerful over all things! O Allah! Protect Muslims and their offspring from Satan, his devils, and his offspring, O Lord of the Worlds!

O Allah! Take revenge on sorcerers and magicians! O Allah! Take revenge on sorcerers and magicians! O Allah! Do not let them have any power over us! O Allah! Do not let them have any power over us! O Allah! Foil their schemes! O Allah! Foil their schemes and let their plotting turn against them, O Lord of the Worlds! O Allah! Do not let them have any power over us! O Allah! Do not let them have any power over us! O Lord of the Worlds! You are Powerful over all things!

O Allah! Forgive the sins of our dead and the sins of all dead Muslims! O Allah! Forgive the sins of our dead and the sins of all dead Muslims!

O Allah! Send down rain upon us, O Lord of the Worlds! O Allah! We are creatures of Yours and we cannot dispense with Your mercy! O Allah! We are creatures of Yours and we cannot dispense with Your mercy. O Allah! Send down rain upon us! O Allah! Send down rain upon us! O Allah! Let it be harmless rain, without destruction or flooding, by Your mercy, O Most Merciful of all the merciful! You are our Lord and the Lord of all things!

O Allah! We ask you for Paradise and every word or deed that brings us closer to it, and seek refuge in You from Hellfire and every word or deed that brings us closer to it.

O Allah! Protect us and protect all Muslims from deluding trials. O Allah! Bring our hearts together and reconcile us. O Allah! Bring our hearts together and reconcile us. O Allah! Bring Muslims' hearts together and gather them around the word of truth, O Lord of the Worlds! By Your mercy, O Most Merciful of all the merciful!

O Allah! Protect us and protect all Muslims from deluding trials, by Your mercy, O Most Merciful of all the merciful!

O Allah! Grant us safety in our homelands and make good our rulers. O Allah! Guide the Custodian of the Two Holy Mosques to what You love and accept and to that which is good and beneficial to Islam and Muslims. O Allah! Help him to do all that is good, by Your mercy, O Most Merciful of all the merciful! O Allah! Guide his two Deputies to what You love and accept and to all that is good, O Lord of the Worlds! You are Powerful over all things!

O Allah! We ask You for the ways to good, the outcomes of good, the manifest good, and the hidden good, and we ask You for all good. O Allah! We seek refuge in You from all evil, O Lord of the Worlds!



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O Allah! We seek refuge in You from the withdrawal of Your favours, the suddenness of Your punishment, the passing of the health and well-being You have given us, and all that which displeases You, O Owner of Majesty and Honour!

(... Our Lord! Give us that which is good in this world and that which is good in the Hereafter, and save us from the torment of Hellfire!) (Al-Baqarah: 201)

O Allah! Protect us from the evil within ourselves and from our wrong deeds. O Allah! Protect us from the evil of all evil-doers, O Most Merciful of all the merciful!

(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 (peace and blessings be upon him) 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): 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), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.) And fulfil the Covenant of Allah (*Bai'ah*: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them – and indeed you have appointed Allah your surety. Verily! Allah knows what you do.) (An-Nahl: 90-91)

Remember Allah, the Most Great, the Sublime, and He will remember you. Thank Him for His favours and He will give you more. Verily, remembrance of Allah is greater than all, and Allah knows what you do.