



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

## **Contagious Diseases**

### **Khutbah Topic**

His Eminence Sheikh Dr. Saleh Ibn Abdullah Ibn Humaid –May Allah protect him– delivered this Friday khutbah entitled “**Contagious Diseases**” in which he spoke about contagious diseases and how Islam shows considerable concern for the safety of people affected by them. He elaborated on this argument by citing texts from the Noble *Sunnah* which clearly describe the means and ways to be used for protecting both the patient and those who contact him/her. He also cited the most pertinent directives given by Prophet Muhammad (May Allah’s *Salāt* and Peace be upon him) in this respect.

### **Part One**

Praise be to Allah, the Lord of Lords, the Originator of all causation, the Most-Generous in reward and recompense! I truly praise Him (Glory Be to Him) and show Him gratitude, for He incessantly bestows His blessings upon us. He is the Ever-Generous and the Ever-Donor! I bear witness that there is no deity except Allah, alone with no associate. There is no divinity save Him! It is to Allah that I entrust myself and then return in repentance! I equally bear witness that our Master and Prophet, Muhammad, is the Servant and Messenger of Allah, selected from among the noblest descent. May Allah send His *Salāt* (Graces, Honours, and Mercy), Peace and Blessing upon him, his benevolent and virtuous family (the unsurpassed kinsfolk ever), his Companions (the illustrious exemplars in faith and the most virtuous companions ever), his *tabi’in* (the contemporaries of the Companions of the Prophet [May Allah’s *Salāt* and Peace be upon him] after his death), and all those who piously follow in their footsteps till the Day of Return to Allah (Doomsday)!

O people, I exhort you –as well as myself– to adhere to *taqwavis-à-vis* Allah (the fear of violating divine commands). Do observe *taqwa* –may Allah have mercy on you all! Now, why are eyes so placid that they shed no tears despite divine warnings? Why are minds inert despite iterated preaching? Is it because they feel secure of afflictions or because they have just consigned their minor and major sins to oblivion? It seems as if they were not the addressees concerned with such cautionary signs and eventually accountable to Allah for their deeds!

So, do try harder and make further strenuous efforts –may Allah have mercy on you! Proceed to action and keep confident of Allah’s recompense. Shed tears (in awe of Allah) before death is due and your lifetime irrevocably expires. Be on your guard before afflictions befall you. Follow the path of guidance –may Allah have mercy on you! Beware of the



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

twisted tracks of carelessness and demise! Inspire your hearts with *taqwa*, for the hereafter is better (than the herein) and more everlasting!

﴿And every person will come forth along with an (angel) to drive (him), and an (angel) to bear witness.(It will be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"﴾[Qāf: 21-22]

O Muslims! Islam has guaranteed for humans the inviolability of their creed, life, reason, progeny, and property. It has secured the right of the individual to embrace his faith and perform respective acts of worship. It has equally assured him sound health and safety from risks jeopardising it. Besides, from the Islamic perspective, all human beings are equal in terms of human integrity, rights, and responsibilities. No merit is permissible except on the grounds of *taqwa*. Therefore, man can never succeed and achieve moral rectitude without strictly adhering to the religion of Allah and showing solidarity and readiness to cooperate with the rest of mankind to improve life conditions on earth, pursue its development, and protect its inhabitants:

﴿O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he (SAW) calls you to that which will give you life...﴾[Al-Anfāl: 24]

Thus, one of the most eloquent statements which concretise the idea of joint responsibility for preserving the viability of mankind throughout history and maintaining the notion of *jamā'a* (Muslim Congregation) in terms of its constituency and adherence to the religion of Allah is the following gracious parable given by Prophet Muhammad (May Allah's *salāt* and Peace be upon him): "***The case of someone who strictly observes the bounds of divine interdiction and he who violates them is similar to the parable of the people who bet on which part to occupy on a sailing ship. Consequently, one group gained access to its upper deck and another one occupied its lower one. Those occupying the lower deck had to go up each time they needed water supply. So, they said to themselves, 'why don't we just drill a hole in our part of the ship and try at the same time not to harm those above us?' If occupants of the higher deck let them carry out their scheme, all passengers onboard would perish. Conversely, if they prevented them from doing so, all passengers would be saved.***" [Reported by Imam Bukhari in his *Sahīh* from the *hadīth* narrated by Al-Noaman Ibn Basheer—may Allah be pleased with him]

In this regard, O Muslims, scholars have addressed all issues pertaining to human conditions, including daily needs: nutrition, medicine, health care, and safety, both in normal and emergency situations. Their main sources are religious texts, rationales behind religious rules, and religion's higher-order objectives underlying its jurisdictional rules.



Sheikh Dr. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

Servants of Allah! One of the greatest forms and most efficient instruments of mutual assistance is that noble feeling which manifests itself in a deep sense of solidarity vis-à-vis those who have been subject to afflictions befalling their health and kinfolk. It is a process of mutual assistance whereby all social categories, including both the healthy and the ill, enjoy peace of mind, composure, and delight in leading a pleasant and decent life.

Servants of Allah! Such a process of mutual assistance and solidarity manifests itself in a variety of positions to be taken and a set of best guidelines concerning how to cope with certain diseases, especially the contagious ones. May Allah protect us all and heal our ailments as well as those of all Muslims!

Generally speaking, contagion is a confirmed fact. However, its effect totally depends on irreversible divine preordainment and dictates. There is ample real-life evidence that contagion affects some people but not others. Thus, contagion will take place if Allah wills so, but will be otherwise thwarted if Allah decrees otherwise. Therefore, only some of those in close contact with the patient might be infected whereas the rest might remain immune to it, although both parties share the same spatial environment.

In fact, the ingestion of contagious elements does not necessarily lead to contagion. This is why we find the following *hadīth* of Prophet Muhammad (May Allah's *Salāt* and Peace be upon him): "***Neither contagion nor badomen! Neither beast<sup>1</sup> nor Safar<sup>2</sup>! However, run away from the person infected by leprosy (do not contact at all) just like you run away from a lion.***" [A *hadīth* reported by Imam Bukhari and completed in terms of its chain of narration by Abu Naeem and Ibn Khuzaimah]

This means that contact with an infected person is just one of the causes of contagion; it might or might not lead to contagion per se. In fact, it is Allah, the Lord of Lords (the Supreme Being whose power is sublime and uncontested) that is at the origin of all causation; there is no deity except Him. In His verse on magic, He said (Glory Be to Him):

(...but they could not thus harm anyone except by Allāh's Leave...) [Al-Baqarah: 102]<sup>3</sup>

<sup>1</sup> A *Jahiliyyah* (pre-Islamic) belief that a beast will emerge from the corpse of the buried person whose death was caused by murder, shouting "A drink! A drink! A drink!" until the murderer is retaliated against.

<sup>2</sup> The *Jahiliyyah* people used to consider the advent of the lunar month *Safar* as a bad omen. Other interpretations of the term *Safar* are also available in the literature explaining this *hadīth*.

<sup>3</sup> The complete verse: (They followed what the *Shayâtin* (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the *Shayâtin* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

The believer, then, has a firm conviction that it is Allah Who is the Protector, the Disposer, and the Governor. It is Allah Who has created the very principle of causation and decreed that causes can lead to the origination of given outcomes. In harmony with this belief, the Muslim normally takes action to gain benefits and deter evil, literally bearing in mind the belief that Allah Almighty is the Lord of Lords and the Originator of all causes. He allows causes to take effect by His leave and prevents them to do so also by His leave. He is the Absolute Owner and the Governor (Glory Be to Him).

The believer can alter his fate (i.e. Allah's decreed affliction) by submitting to Allah's fate and divine decree; for disease, medication, treatment, and cure are all preordained by Allah and decreed by His leave and mercy. In fact, our religion has reconciled between entrusting oneself to Allah (*tawakkul*) and taking action to resolve problems. In fact, medication chases out disease –with Allah's leave– in the same way food chases out hunger, water discards thirst, as well as heat and cold which are chased away by their converse states.

Scholars of Islam have even argued that the essence of *tawheed* (Islamic monotheism) will remain deficient until we proceed to action, which Allah has eternally set as a prerequisite for the fulfilment of consequential objectives, themselves preordained by divine decree. Conversely, the cancellation or negligence of human initiative stigmatises the authenticity of *tawakkul*. Therefore, one should never turn one's helplessness into *tawakkulas* a pretext, nor should one transform one's *tawakkul* into helplessness.

O Muslims!

Those infected by contagious diseases should take the necessary steps to protect their own health and that of their offspring. First, they must choose a spouse whose potential children are free from disease. To be able to do that, they should consult medical experts who will advise them to follow the appropriate course of action. Second, they should also be aware of the need for pre-marital medical tests as an efficient safety precaution. It is worth pointing out that the authorities are entitled to take coercive measures. Following scholars' opinions, the authorities are entrusted with enough power to act on behalf of public interest.

Engaged couples must inform each other in advance of any chronic disease they suffer from so that they could take the necessary safety precautions for themselves and for their future offspring, Allah willing, and prevent the transmission of contagion to the spouse

---

which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. ﴿[Al-Baqarah: 102]



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

and children after marriage. Scholars of Islam have also pointed out that the fiancé and his family on the one hand, and the fiancée and her family, on the other, are entitled to terminate the marriage contract should the would-be spouse prove to be chronically ill.

Among the good practices and efficient precautionary measures, Allah willing, are vaccination and immunisation against infection. Other curative and preventive procedures include cleanliness and hygiene. Our religion insists on cleanliness and has considered it as an integral part of faith, or even half of religious faith:

﴿...Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.)﴾[Al-Baqarah: 222]

In our faith, we Muslims, cleanliness includes personal hygiene, clean clothes, and a sanitary environment. Thus, the Muslim is expected to be good-looking and elegant in appearance; his dwelling-place and all the other facilities he uses should also reflect a graceful taste, quite far from stigmatising impurity or repulsive appearance.

In Islam, the strong Muslim is preferred to the weakling, although both are endowed with virtue. A strong Muslim would fully assume the burden of daily life responsibilities. As a daily routine of hygiene practices, Muslims are required to wash their hands before going to bed at night, when they get up in the morning, and before and after eating (All this is reported by Imam Muslim in his *Sahîh* Book). As people might be too lazy to take a bath, Prophet Muhammad (May Allah's *Salât* and Peace be upon him) advised them by saying, "**A Muslim must wash his body (take a bath) once a week: he washes his hair and body.**" [Reported by Imam Bukhari in his *Sahîh* Book]

Among the teachings of Prophet Muhammad (May Allah's *Salât* and Peace be upon him) in this respect, we find the following code of conduct: keeping houses, courtyards, and roads/streets clean; removing dirt and obstacles from the street is seen as a form of charity; forbidding urination in stagnant water, pollution of water sources, and defiling public areas where people rest in the shade, sightsee in parks, sit to relax, and where public facilities are located. Defiling such areas with urination or defecation, among other pollutants, is equally banned. On the other hand, Muslims are advised to remove all types of harm which are likely to spoil people's comfort and well-being. Other forms of personal hygiene include placing one's hand, tissue, or any other equivalent device, on one's mouth and nose while sneezing and coughing, etc. Muslims are also instructed not to exhale into the food dish (plate, bowl, etc.) and to avoid using the utensils and personal belongings of an infected person.

O Muslims!





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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

One form of reconciliation between the idea of taking action to reach certain effects and the notion of entrusting oneself to Allah with unshakable certitude (*tawakkul*) is visible in what is known today as restrictive isolation of infected cases in “quarantine”. It consists in isolating infected people from healthy individuals, which is in harmony with the Prophet’s teachings (May Allah’s *Salāt* and Peace be upon him): **“Let no infected person come in contact with a healthy one.”** [Reported by Imam Bukhari]

In the *Sahihs* (books) and *Sunan* (books) there is mention of the Prophet’s hadith: **“This plague is a divine punishment or a remaining torment which was used against peoples before you. So when it breaks out in a land while you are there, then do not leave it. And when it breaks out in a land while you are not there, then do not enter it.”** “Plague” here means any catching disease that spreads rapidly among people.

Dear brothers and sisters!

In this regard, Muslim scholars have determined that those infected with such a disease should not attend public meetings or gatherings, including Friday and congregational prayers and should refrain from travelling to perform Hajj, *Umrah*, or visits<sup>4</sup> as they may cause serious harm to others. Religious scholars have confirmed that the harm caused by pestilence is **“far more serious than the one incurred by the smell of garlic, onion, and leek.”**

However, those infected with contagious diseases –May Allah grant them recovery– must rest assured that (Allah willing) they would be fully entitled to the reward deserved for such righteous deeds as Friday and congregational prayers, Hajj, *Umrah*, etc. since Allah Almighty knows of their sincerity and good intentions; that they were just unable to perform those Islamic duties due to their health conditions and that such hindrance would be considered as a measure to be implemented for their own good or that of their brothers in faith. To this effect, the Prophet (May Allah’s *Salat* and Peace be upon him) said: **“When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home.”** [Narrated by Bukhari]

With respect to those unable to carry out Jihad, the Prophet (May Allah’s *Salat* and Peace be upon him) said: **“In Al-Madinah there are indeed men who, every time you crossed a valley or travelled a road, they shared with you the reward. They were kept behind by (legitimate) excuses.”**

Indeed, Allah’s religion is one of ease and convenience, and His Grace is immense to the extent that the sick are rewarded for their patience and their satisfaction and compliance with Allah’s decree. In addition, Allah Almighty has made it so that the patients’ ensuing pains and sufferings are counted towards the atonement of their sins.

<sup>4</sup> This means visiting the Prophet’s Mosque and Tomb in Al-Madinah Al-Munawarah.



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

Brothers and sisters in faith!

Worthy of our attention is the obligation of taking special care of those patients, particularly children –May Allah Grant them speedy recovery! Then, the care and attention in terms of ensuring for them proper guardianship and nutrition should be commensurate with the severity of such ailments.

It is equally important to see to it that the dignity of those infected is well-safeguarded. Therefore, under no circumstances should they fall victim to verbal abuse or any form of assault including insinuation, jesting, gloating over their infection, derision or humiliation, not to mention slandering them in their honour. In such a case, repressive measures ought to be taken against the offender, and these may include enforcement of the “slandering” penalty.

Now then–May Allah Protect you!

It is our duty as Muslims to praise Allah Almighty for having bestowed on us the graces of soundness and well-being, and to exhibit willingness to provide assistance for those who need it, because protecting one’s dignity is an issue that is not open for compromise. In this regard, the Prophet (May Allah’s *Salat* and Peace be upon him) said: “... ***and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His servant as long as he helps his (Muslim) brother.***” [Related by Muslim]

I seek refuge in Allah from the accursed Satan:

﴿No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfuz*), before We bring it into existence. Verily, that is easy for Allah(22) In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters.﴾[Al-Ḥadīd: 22-23]

May Allah Almighty benefit me and you with the Great Qur'an and the Guidance of Muhammad (May Allah’s *Salat* and Peace be upon him)! I say this, and I ask Allah to forgive me, you, and all the Muslims for our sins, so ask Him for forgiveness, for He is the Forgiving, the 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

Sheikh Dr. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

---

## Part Two

Praise be to Allah! Praise be to Allah, the Omnipotent, the Unique Commander! I praise Him for his graces and acknowledge His blessings. I truly and indisputably bear witness that there is no deity but Allah, with no associate. I also bear witness that our Master and Prophet, Muhammad, is His Servant and Messenger. May the best and purest of Allah's profuse *Salat*, Peace, and Blessing be upon him, his family and Companions, and May He Almighty reward them, along with the *tabi'in*, and those who followed them in righteousness with the best and the loftiest of positions!





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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

Now then, O Muslims!

Religious scholars have warned that in the case of a widespread epidemic, Muslims should supplicate Allah, invoke Him and beseech His forgiveness. Supplication for the purpose of lifting epidemics was a measure taken by the Prophet (May Allah's *Salat* and Peace be upon him) when he invoked Allah Almighty to end the striking plague in Al-Madinah upon emigrating to it.

It was related that pandemics are insinuated by Satan, and that whenever the servant (of Allah) mentioned Allah amply, Satan would have no choice but to flee. Indeed, there is no better way of getting rid of calamities and afflictions than by making recourse to Allah Almighty, establishing strong connection with Him, mentioning Him and repenting to Him. Allah Almighty says:

﴿And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimun* (criminals, disbelievers in the Oneness of Allah).﴾[Hūd: 52]

﴿And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves needy and deserving, physically and with his wealth, and even with good words).﴾[Hūd: 3]

The need for a firmly-founded rapport with Almighty Allah always remains our best in this regard, particularly when we realize that the cause of epidemics and their pervasion are referred to laxity on our part in dealing with immoral conduct, excessive indulging in illegal pleasure, uncontrolled wild passion, fornication, shamelessness, homosexuality, and adultery. Global statistics in this respect are dreadful and alarming as they point to an imminent destruction and perdition. In light of this, it is important to confirm that those who intentionally seek to spread contagious diseases are judged to be corruptive and thus deserve deterrent punishment.

O Muslims! May Allah have mercy on you! Fear Allah, ask Him for forgiveness, and turn in repentance to Him. **Do recommend one another to truth and to patience**<sup>5</sup>; order

<sup>5</sup> This is an indirect quotation from the Holy Qur'ān, Surat Al-Asr, verse number 3.



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

one another to perform good deeds and to abstain from all sinning; and ﴿obey Allah and His Messenger (Muhammad), if you are believers.﴾[Al-Anfāl: 1]

Ask Allah to send His *Salat* (Graces, Honours and Mercy) and Peace upon the Given Mercy and the Offered Blessing, your Prophet Muhammad, the Messenger of Allah. Your Lord has ordered you in His Holy Book saying –and He is Honest in whatever He says:

﴿O you who believe! Send your Salât (Graces, Honours, Blessings, Mercy) 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) and Peace upon Your Servant and Messenger, our beloved and Your Chosen Prophet, his kind virtuous family (good and pure household), his wives: the mothers of the believers. O Allah! Be pleased with the Four Caliphs –Abu Bakr, Omar, Othman and Ali–, on all the Companions, the *tabi`în* and those who righteously follow them till the Day of Judgement! O Allah! Be also pleased with us all, along with them, by Your Pardon, Generosity and Bounty, O You, the Most Generous and Bounteous of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! Humiliate polytheism and polytheists (who associate partners with You)! And fail the tyrants, pagans and all the enemies of the Muslims and Islam!

O Allah! Grant us security in our homelands! O Allah! Grant us security in our homelands! Make good our leaders and those responsible for our affairs, and make our leadership from among those who are fearful of You, who guard *taqwa*, and seek your satisfaction, O, You, Lord of *al-'ālamîn* (the worlds)!

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)! Make them a blessing on Your faithful, and unite them on the grounds of righteousness and truth, O Lord of the Worlds!

O Allah! Whoever intends to carry out evil deeds against us, our religion, our homeland, our *Ummah*, our security, our unity, our leaders, our *ulema* (religious scholars), the people of virtue, goodness and piety among us, keep him, O Allah, busy with himself! Let his plotting be to his own detriment, and make his destruction in his planning, O, You, Lord of *al-'ālamîn*!



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

O Allah, the Protector of believers! O Allah, the Protector of believers, the Supporter of the defenceless, the Reliever of those in need, the Ultimate Hope, the Refuge of the weak! O Allah! We have brothers and sisters in faith who are defenceless and oppressed in Palestine, Syria, Burma, and Central Africa. They have been struck by adversity and distress and their situation has turned critical. They have been oppressed, displaced, besieged and killed. The innocent among them have lost their lives, their wives have been widowed, their children orphaned, and their homes and facilities destroyed.

O Allah, the Giver of victory to the helpless! O You, the Saviour of the believers! Do make their victory through You! Take charge of their affairs, rid them off their distress and adversity, grant them speedy relief, draw them closer at heart, unite their word around truth, guidance and the *Sunnah* of Your Prophet (May Allah's *Salat* and Peace be upon him)! Grant them provision, a fighting power and a triumph of Your own! O Allah! We beseech You to grant them resounding victory, relief, blessing, and perseverance!

O Allah! Defeat the tyrants and oppressors! 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! 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 leave to You those who have chosen to follow the path of terrorism! O Allah! We leave to You those who have chosen to follow the path of terrorism, those who have set out to massacre Muslims, disperse their unity, wreak havoc in their homelands, open up gates of evil on them, and enable their enemies against them! O Allah! We pray You to drive them off to their own detriment and seek refuge in You from their evils! O Allah! Make their plotting to their own detriment!

﴿They said: "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'raf: 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]



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. Saleh Ibn Humaid

13/2/1436

(5/12/2014G)

---

Glorified be Your Lord, the Lord of Honour and Power! You are free from what they attribute unto You! May peace be upon the Messengers! All praise be to Allah, the Lord of the Worlds!