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271

Selected Friday Sermons

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SELECTED FRIDAY SERMONS

Delivered
By
the Imams of the Holy Mosque of
Makkah

Translated and Revised by
Al-Jumuah Staff

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All praises are due to Allah, Lord of the worlds, and may peace and blessings be upon our Prophet Muhammad and upon his family and companions.

“Truly, the religion in the sight of Allah is Islam” (Qura'an 3:19). This has been revealed by Allah Subhanahu wa ta'ala to the Prophet Muhammad (peace be upon him) for all mankind. The Qura'an is a revelation that is both moderate in its views and just in its laws.

Sadly, the world today has become a breeding ground for terrorism and extremist thoughts. No person is safe, nor is any place secure in the midst of such confused and dangerous ideologies. The worst are those who have taken religion as a cover for criminal activity and those that accuse Islamic Shariah (legislation) of injustice. Both are wrong, and the resulting blow to Islam is partly a result of ignorance on the part of some of its followers and partly a consequence of misinformation from those that oppose it.

The truth about Islam is not hidden, and any accusation against the Kingdom of Saudi Arabia is an accusation against the laws of Islam upon which its legislation is based. The aggressive and unjust actions of some have only helped to worsen the situation and have further tarnished the image of this country and the religion of Islam; a deviated group has wrongly committed

criminal acts in the name of Jihad and under the cover of Islam, and now others must pay the price and repair the damage.

The Ministry of Islamic Endowments, Dawah and Guidance, in participation with the National Coalition Campaign Against Terrorism, has issued a group of selection informative books, leaflets and cassettes. The Ministry is sincere in its efforts to impart correct knowledge and guidance about Islam and to highlight Islam's noble qualities, especially its call for moderation and adherence to justice. This book, our dear brothers and sisters, includes a selected Friday sermons delivered by the A'emmah (imams/leaders) of the Holy Mosque, who have dealt with these difficult issues in a proper manner.

May Allah protect this country, which is home to the two Holy Mosques, and may He protect all Muslims and their homelands from terror and injustice, honor His religion, raise His word and pray for His guidance and His acceptance of our deeds. Amin.

Under Secretariat for Publications and Research

In defense of the Land of the Two Holy Mosques

The First Khutbah:

O people, I advise you and myself to fear Allah and to be watchful and not to transgress the limits of Allah. Know that you will surely meet Him, so stop being heedless for you are still in this world where you have time and respite. Today you can work without accountability, but tomorrow you will be held accountable for all that you have done, and you will receive either reward or punishment for your deeds. May Allah have mercy on a slave who prepares himself to meet Allah; whoever loves to meet Allah, Allah would love to meet him.

O Muslims, man has ambitions and high aspiration; his ambitions push him to achieve the best, and he strives with his high aspiration to perfect himself. Allah has made man, through his natural disposition, desirous of happiness and contentment. In the past, man has tried his best to attain this goal, while depending on personal experience and intellectual philosophy, and through trial and error, but all these failed on different levels. The reason for failure is clear: man is weak and his intellectual capacity is limited. If man wants to succeed, he must return to Allah, the Exalted, and seek His help, and to revelation revealed through the Prophets of Allah and then preserved in the Books of Allah.

If intellect is enhanced and tied with revelation, and if experience is tied with guidance, a person's life would become balanced. Allah says: (Verily, We sent Our Messengers with manifest signs and sent down with them the Book and Balance that people may act with justice) [Al-Hadeed 25].

And He says: (He said, 'Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whosoever will follow My guidance, he will not go astray, nor will he come to grief. But whosoever will turn away from My reminder, his will be a straitened life, and on the Day of Resurrection, We shall raise him up blind') [Taha 123-124].

Islam is the Deen of Allah with which the Messengers were sent and the Scriptures revealed. Allah says: (Surely, the true Deen with Allah is Islam) [Aal-e-Imraan 19].

The last Prophet is Muhammad, *salla Allah Alyhe wa sallam*, and the last Scripture is the Qur'an, which is preserved from all alterations and distortions; Allah says: (And, truly it is a mighty Book. Falsehood cannot approach it either from before or from behind it. It is a revelation from the Wise, the Praiseworthy) [Fus'silat 41-42].

Allah has chosen the Deen of Islam for all mankind, and it is appropriate for every time and place. Allah says:

(And whoever seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers) [Aal-e-Imraan 85].

Islam is the Deen that will last till the end of time, and it is the Deen of perfection. Allah says: (This day have I perfected your Deen for you and completed My favor upon you and have chosen for you Islam as your Deen) [Al-Ma'idah 3].

The Testimony of Faith is: 'There is no god worthy of being worshipped but Allah and Muhammad, salla Allah Alyhe wa sallam, is His Messenger.'

Tawheed is the first issue addressed in the Deen of Allah. One of the greatest issues of Tawheed is to associate no partners with Allah. Allah says: (Say, 'Shall I seek a lord other than Allah, while He is the Lord of all things?') [Al-An'aam 164].

Another issue is to take no protectors besides Allah. Allah says: (Say, 'Shall I take any protector other than Allah?') [Al-An'aam 14].

Nor do we use in issues of dispute anything other than the Book of Allah. Allah says: (Shall I seek for judge other than Allah? When it is He Who sent down to you the Book, clearly explained?) [Al-An'aam 114].

Muhammad, salla Allah Alyhe wa sallam, is the Prophet sent by Allah; he is infallible in matters he relates to us from Allah. We must believe in and adhere to all that he has informed us about. Allah says: (And it does not befit

a believing man or a believing woman, when Allah and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them) [Al-Ahzaab 36].

The remaining Pillars of *Iman* and other Islamic duties are included in this, such as the supererogatory acts of worship, prayers and fasting, Zakat and Hajj, and what relates to them from upholding good manners, economics, and safeguarding human rights, and execution of Islamic castigations, and to base every aspect of life on the Shari'ah of Allah. Allah says: (Say, 'My Prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds. He has no partner') [Al-An'aam 162-163].

Islam is built on these standards, and with them the *Ummah* of Islam has become strong, and with them the different generations have lived. There is no nation except that it has witnessed times of stability and strength, as well as times of instability and weakness. Allah sends a revivalist to revive the Deen. People who seek to rectify the wrongs of society come forth, as do the revivalists, to direct the *Ummah* back to its original path. They would rectify what Allah wills, in their areas and abroad, within themselves and their students and followers and those who come after them.

One of the most well known revivalists who affected the masses is Sheik Islam Muhammad bin Abdul-Wah'haab,

may Allah have mercy on him. He was an Imam; Allah gave him insight in Deen and proper methodology in Da'wah, and great understanding of the Shari'ah, even though the Sheik mainly focused on matters pertaining to *Aqeedah* (creed) because his society had strayed from the proper *Aqeedah*.

The most distinguishing factor in his Da'wah was that Imam Muhammad bin Saud supported the Da'wah politically. Imam Muhammad bin Saud did not support the Da'wah to gain supporters, or to gain political or materialistic gain; rather these two Imams, Muhammad bin Abdul-Wah'haab and Muhammad bin Saud, may Allah have mercy on them, formed a pact that had a lasting effect, and the Deen of Allah was held supreme.

The Kingdom rules by the Shari'ah of Allah, and works to propagate correct knowledge, and calls people to the path of Allah, ordering good and forbidding evil. It also executes the castigations mentioned in the Book of Allah and holds public welfare as its highest interest.

The Kingdom understands its responsibility and has completed its duties in this regard; it is united, and the *Ummah* has gathered around it. A sense of safety and security has spread in its lands, and the brotherhood of Islam is apparent. Religious rituals are practiced openly. Islam is the symbol of the Kingdom, and the Shari'ah is the Legal System by which it is run. It has carried out its responsibilities in Da'wah in a most appropriate manner

and has strived to benefit from every beneficial and technological advancement. Its people observe the Shari'ah laws and the pillars of Islam; the religious are held in high-esteem and are respected, whereas the disobedient in view of Shari'ah are not held as such.

The Salafi methodology is the basis and core upon which this society is built, and with this methodology, this country has been ruled throughout its history. With it, the Kingdom has been able to interact with its present generation and has taken giant steps towards a strong and bright future, and the Kingdom has not rejected its heritage.

The Kingdom has fulfilled the task of defending Islam and clarifying its proper methodology, as well as serving the Muslims, protecting their rights and lending them support. It also has supported and upheld good relations with other Muslim countries and their people and has supported Da'wah to the path of Allah, both within the country and abroad, financially and otherwise. It has also cooperated with other countries of the world in order to uphold the justice system and that which is in the best interest of mankind.

These two powers, the power of Da'wah and the political power, have been able to revive Islam and accurately control the course of life according to the Shari'ah of Allah. With this precision, the value of the Kingdom has become clear as a society and country. O Muslims, these

facts are well-known and clear; no one is claiming that the Kingdom is perfect and that its rulers are infallible, for indeed all people make mistakes.

This is the land from which the Message of Islam emerged, the land of revelation. Every person will know that the voices that have emerged from the Kingdom, by the will of Allah, would protect the *Ummah* from every danger. Due to this, the Kingdom's determination does not waiver no matter how much pressure is laid against it due to outside factors or trials.

O Muslims, Indeed, the strength is in the truth, and in knowing the ultimate goal, and in preserving your Islamic identity. This is what has led the mass media of foreign countries to attack the Kingdom, Islam and Muslims. The reason for this is their ignorance of the Deen of Islam, their enmity against the Muslims, and the Zionists' control over most means of media; and this advertently has led people to hold hatred and enmity against the Kingdom, Islam and Muslims.

When a Muslim refuses to melt away and lose his identity, and is raised according to Islam, and abides by its laws, and stands firm in the face of temptation, he is blamed as being 'backwards' and a terrorist or one who supports terrorism.

Indeed, this is a very prejudiced media campaign that provokes racial hatred. It is a biased hate campaign far from the slogans of upholding truth and justice. This is a

biased and prejudiced media, which comes from one source, in order to support its ambitions; it looks down and belittles other nations' achievements and does not respect their cultural background. This media, in fact, misleads its society into holding biased views. It does not allow its people to think freely. I call upon the intellectual people to stay away from these methods of riling up the general masses. Talk wisely and do not acquire new enemies. Do not let the racial hatred and contention spread, for it would transform into a beast, which would destabilize the country. Do not allow any call of this nature to surface, for it would lead to political instability and racial contention.

This matter needs no further clarification, but it needs a firm rule, an intellectual mind and sincere counseling. With firm rule, nations would come to life and would safely pass through trials, strife and times of hardship. Allah says: (To Allah belongs the command before and after that) [Ar-Room 4]. And He says: (And sufficient is your Lord as a Guide and a Helper) [Al-Furqan 31].

I seek refuge with Allah from the cursed Shaitan. Allah says: (And We have revealed to you bidding you to judge between them by that which Allah has revealed and not to follow their vain desires, and to be on your guard against them, lest they turn you far away from a part of what Allah has revealed to you. But if they turn away, then know that Allah intends to smite them for some of

their sins. And indeed a large number of men are disobedient. Do they then seek the judgment of (the Days of) Ignorance? And who is better than Allah as a Judge for people who have firm faith) [Al-Maidah 49-50].

May Allah make us benefit from the Qur'an and from the guidance of Muhammad, *salla Allah Alyhe wa sallam*. I say this statement, and seek forgiveness from Allah for myself, for you and for all Muslims from every sin, so seek His forgiveness; indeed, He is Oft-Forgiving and Most Merciful.

Second Khutbah

All praise is due to Allah Who has given us everything; I praise Him; far removed is He from every imperfection, and I repent to Him and seek His forgiveness, and He is the one to Whom we return to unveil all hardships. I bear witness that there is no true god worthy of being worshipped except Allah alone. He has no partner; He is the First and the Last, and I bear witness that Muhammad, son of Abdullah, is our Prophet, *salla Allah Alyhe wa sallam*, who has great honor; may Allah render him safe from every derogatory thing, and may Allah render safe his household and family members and all those who follow in his path and methodology.

Islam is a source of strength, and it is the true Deen; man is compelled by his natural disposition to know the truth and is able to distinguish it, as he is, by his natural

disposition, able to accept that truth and to choose it. It is a known fact that Islam in this day and age is the most widespread religion in all parts of the world. Islam has spread in countries that have witnessed major technological advances, even though the Muslims' means and capacity to spread Islam are not adequate, comparatively speaking.

The Kingdom, may Allah protect it from every evil, is an Islamic stronghold and a sign that the Deen of Allah is upheld and made supreme. Islam is the identity of the country, not an occupation it upholds for a certain time; rather, Islam is its spirit and end goal, which it aims to attain and fulfill. Heedlessness to this point or an inappropriate manner towards it, or inability to protect it is, in fact, a factor that would lead to its downfall. Whatever foreign media portrays about Islam, its people and its lands stems from this clear identity. Those who trade in human blood and seek to benefit from calamities that befall mankind would not stay away from capitalizing on an opportunity such as this. They would give misleading advice, spread lies and false information, and give fabricated political analysis.

The intellectual and the wise understand that using wisdom and rationally acceptable arguments requires no explanation; rather, it requires a person to make firm decisions. It also requires the formation of a strong will from every nation that is based on humbleness not

arrogance, cooperation not tyranny, equality not racism, and upholding responsibility towards the countries of the world and their people, not otherwise.

People are fulfilling their dreams and pursuing their goals, but where are the firm-footed and the intelligent? The hearts and chests are filled with worldly desires, anger and the will to lash out in revenge; and in their lives there are dangers; none can withstand all that except if their methodology is clear, and they are watchful over themselves.

You have a great opportunity, for a great season is approaching, in which the *Iman* becomes apparent, and the people bear patiently and abstain from certain things they hold dear; this season is the month of fasting, the month of patience, pride and honor. This is the month of victory and success; so what is the condition of the people during the month of Ramadhan? Some cannot bear to fast a few days and find it very hard to abstain from those things they hold dear; how can these people confront the enemies? A person who has been defeated on the smaller field is not worthy of attaining victory in the greater battle. They do not understand the Deen or the meaning behind fasting. So fear Allah, and prepare yourselves to receive this month; we ask Allah to make us among those who witness this month and to make us among those who fast and pray during its nights out of

belief and while seeking His reward; indeed He answers all Du'aa.

Delivered by Sheikh Saleh bin Humaid

In the holly Mosque

on 24/8/1425H

Summary of the Khutbah:

1. Adherence to the Deen of Allah causes happiness and stability.
2. Islam is the only Deen that guarantees happiness in this life and in the hereafter.
3. Allah always sends a revivalist to revive His Deen.
4. The call of Sheik Islam Muhammad bin Abdul-Wah'haab and the beginning of the Saudi Government.
5. The prejudiced media campaign that provokes hatred towards Saudi Arabia.
6. A call to the intellectual and the wise to be just.

Knowledge, Dawah and Jihad

First Khutbah

I advise you and myself to fear Allah, the Exalted, so fear Allah, may Allah have mercy on you, and be wise and watchful lest you become heedless. Death has been written and decreed on all the creation and they will be held accountable for what they do. You bid farewell to the dead, and bury them in their graves, and inherit their estates; it is as though you will live forever. Take heed, and ponder that which occurs around you. Indeed after pride one would become humbled, and after life there is death, and after this life you will enter the realm of the Hereafter. Everything you do, you will be held accountable for, and every thing is recorded in an accurate record. You would be rewarded for every good deed you do, and punished for every sin that you commit. So prepare yourselves for death, and take heed before it is too late. Allah says: (Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous deeds in their present life and after their death? Worst is the Judgment that they make) [al-Jathiyah 21]

O Muslims, Islam is the last of Divine Messages; it is for mankind at large, for the East and the West, for male and female, weak and strong, rich and poor, the knowledgeable and ignorant, the healthy and sick. That

is why Islam is so easily understood and easy to apply. It addresses all men, and burdens no one. The Deen of Islam is a *Rukhsah* (permit) after an *Azeemah* (command) and ease without harshness or hardships.

Seeking ease in all aspects is an aim of the Shari'ah (Islamic Jurisprudential Law), and a description by which the Shari'ah can be described with, in all its aspects, whether in relation to creedal beliefs, manners and etiquettes and transactions. Allah, through His infinite wisdom and generosity has not charged the Ummah with hardships, and the Deen has been revealed to ease people's lives.

The Shari'ah of Allah calls people to worship Allah alone and not to ascribe partners to Him and seeks to bring ease upon those who abide by its commands, so all praise is due to Allah.

Allah says: (Allah intends for you ease, and He does not want to make things difficult for you) [Al-Baqarah 185] And He says: (Allah wishes to lighten the burden for you; and man was created weak) [Nisaa 28] And He says: (And there are among them unlettered people, who know not the Book, but they trust upon false desires and they but guess) [Hajj 78]

The Islamic Shari'ah disposes in man leniency, and directs him away from extremism and hardship, and to seek repentance from Allah, the Exalted. Allah says:

(Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship ease)
[Talaq 7]

O slaves of Allah, ease in relations to acts of worship, means that these acts would not tire a person, nor exhaust him. On the other hand, hardships would tire a person and exhaust his body. In the authentic Hadeeth, the Prophet, *salla Allah alyhe wa sallam*, said: 'Indeed this *Deen* is the *Deen* of ease, so deal each other with leniency.'

Mihjan b. al-Adra', may Allah be pleased with him, said that the Messenger of Allah, *salla Allah alyhe wa sallam*, said: 'The best portion of your *Deen* is that which you are most moderate in, The best portion of your *Deen* is that which you are most moderate in. The best portion of your *Deen* is that which you are most moderate in.' He repeated this statement three times. In another narration, he said: 'You are indeed a nation whom Allah wanted ease for.' (Ahmed)

O Muslims, this is a short clarification of some aspects of ease in the *Deen* of Allah. This is quite clear in the Book of Allah, and in the personality of the Prophet, *salla Allah alyhe wa sallam*, as it is apparent in the *Deen* in general.

As for the Book of Allah, Allah has revealed it and made its recitation easy, and its meanings easy to understand. Allah says: (And we have indeed made the Qur'an easy

to understand and remember) [Qamar 17], and He says (So, We have made this easy in your own tongue, only that you may give glad tidings to the *Mut'taqoon* (pious) and warn with it the pious, and warn with it the quarrelsome people). [Maryam 97] The book of Allah is easy to memorize, and easily understood, and softens the hearts, and is beautiful to listen to. One does not get bored from listening to its verses recited, even though in it there are some details which only the scholars understand.

As for Muhammad, *salla Allah alyhe wa sallam*, Allah sent him as a mercy to mankind; he was kind and merciful to the believers, and keen to fulfill what was in their best interests. He did not charge them with any hardships. The Prophet, *salla Allah alyhe wa sallam*, said: 'Indeed Allah has not sent me to make things difficult, but he sent me to teach the people and make things easy for them.' (Muslim Bukhari) The Prophet, *salla Allah alyhe wa sallam*, said about himself: 'As for me, I fast and break my fast, and I sleep, and I eat meat and marry women; so whoever does not want part of my Sunnah he is not from me.' A'ishah, may Allah be pleased with her, said: 'The Messenger of Allah, *salla Allah alyhe wa sallam*, loved things which were easy for people.'

As for the *Deen* in general and creedal beliefs, is very easy to understand their rulings. Belief in Allah, His beautiful names and attributes, believing in Angels and

the Scriptures and Prophets, and belief in the Last Day and in predestination is also easy. The proofs of these issues are very clear and apparent, if a person looks around him and ponders about Allah's creation; the heavens, earth and all other creatures, and the ruins of ancient cities, he would clearly understand.

The method followed by the Prophet's Companions, may Allah be pleased with them, is sufficient and those who came after them, the Pious Predecessors; they never burdened themselves nor asked too many questions nor differed. Abdullah b. Masood, may Allah be pleased with him, said: 'Beware and do not burden yourselves, and you should adhere to the old path.' i.e. the path upon which the Prophet, *salla Allah alyhe wa sallam*, adhered to, which is the path far from burdens, which was filled with ease.

As for the Shari'ah rulings; the Shari'ah has most certainly taken into consideration the conditions of the slaves; i.e. from sickness and health, whether they are traveling or not, and dire needs and situations. The most important act of worship after the *Tawheed* (oneness) of Allah is the obligatory *Salah*. Its times have been tied with the sunrise, the shade, and the sunset. The *Qiblah* is between the East and West. In matters of purification; if the water reaches two *Qul'lah* (i.e. a measure of weight) it would not become impure. If using water is detrimental to health, then using pure dust becomes a must. A

Muslim prays standing upright, but if he cannot then he prays sitting, and if he cannot then he prays on his side. Allah says: (Allah does not burden a person beyond his scope) [Al-Baqarah 286]. A person may also join two prayers, such as Dhuhur and Asr, or Maghrib and Isha, when a dire need arises. A traveler may shorten four unit prayers to two units. A woman was mentioned to the Prophet, *salla Allah alyhe wa sallam*, who used to excel in performing supererogatory prayers, and he said: 'you should do that which you can handle, for indeed Allah would never be bored.'

Whoever leads people in prayer should shorten the prayer, for there are weak, old and sick people behind him. Fasting is an obligation upon the healthy resident, whereas the traveler and sick are not obligated to fast. Allah says (The month of Ramadhan in which the Qur'an was revealed, is a guidance for mankind and clear proofs for the guidance and the criterion. So whoever of you sights (the moon of) the month of Ramadhan he must observe the fast of that month and whoever is ill and on a journey he should make it up with other days. Allah intends for you ease, and He does not want to make things difficult for you) [Al-Baqarah 185]

Hajj is not required except from a person who can afford it financially and physically; likewise Zakat and Jihad are obligatory upon him who can afford it. The Hajj is performed in the days of Hajj, likewise the sacrificial

animal is to be sacrificed in its set time, and people break their fasts together in a set time. Women have a set of laws which suit them, and take their conditions into consideration. An insane would not be held accountable for what he does, likewise a person who is asleep or a young child, would not be held accountable for what they do. The Ummah would not be punished for their mistakes nor that which they are forced to do. The original state in all things is that they are lawful and pure. Hardships legalize certain matters in order to make ease apparent. Allah says: (O you who believe! Eat of the lawful things that We have provided you, and be grateful to Allah, if it is indeed He Whom you worship) [Al-Baqarah 172]

If a person sins, it would only be written as one sin or Allah would forgive him; and the good deed would be rewarded with ten rewards, and Allah would increase thereafter for whomever he wishes.

The goal behind acts of worship is that the person would become an upright Muslim, who is far from deviation, and do what you can from the good deeds. Being an upright Muslim is easily achieved. But if he goes into the extremes he would lose the beauty of worship. Allah has charged us with acts of worship which the self would accept easily, and the chests would be opened to accept the truth, such as the two Eid, Jum'ah and beautifying oneself by wearing clothes and reciting the Qur'an in a

beautiful manner, and beautifying one's voice for Adhan. Allah says: (O Children of Adam! Take your adornment while praying and eat and drink but waste not by extravagance, certainly He likes not those who waste by extravagance) [Al-A'raaf 31-32]

O Muslims, it is a rightful duty upon the people of Islam to seek the moderate paths, without that thing being a sinful act. You should raise your children in an appropriate and moderate manner, and you should educate and give Da'wah in a like manner. Allah says: (Musa said to him (Khidr): 'May I follow you so that you teach me something of that knowledge which you have been taught by Allah?) [Kahf 66] and He says: (He (khidr) said: 'Did I not tell you, that you would not be able to have patience with me?) [Kahf 72]

Educate people in stages, and do not make it hard for them; and greet and give glad-tidings and do not cause people to flee away from you, for indeed the moderateness and kindness is not put into something until it would beautify it, and would not be taken out of something, except that it would cause it to be a strenuous hardship.

Abdullah b. Masood, may Allah be pleased with him, said: 'Every person who made it easy for others and showed moderateness has been prohibited from entering the Fire.'

The students of knowledge, may Allah grant them success, should not impose hardships upon the people who seek answers to their questions, and they should take into consideration the condition of people in front of them.

Sufyan ath-Thori, may Allah have mercy on him, said: 'If you are confronted with two matters, then think that the easier of the two is more beloved to Allah.'

Imam ash-Shabi, may Allah have mercy on him, said: 'If you are confused about two issues, the easier of the two is more beloved to Allah. Allah says: (Allah intends for you ease, and He does not want to make things difficult for you.) [Baqarah 185]

Whoever delivers the Friday Sermon, and gives lessons, should advise people in a good, moderate and appropriate manner, and to make people think well of Allah. When the Bedouin urinated in the Masjid, the Prophet, *salla Allah alyhe wa sallam*, said: 'Do not stop him from doing whatever he is doing, for indeed you have been sent to make things easy.' You should show mercy when giving Da'wah, and use clear proofs, and sincerely give advice.

O Muslims, the Shari'ah of Allah is a Shari'ah of ease, and moderateness.

It is a duty upon the rulers and members of the Royal Family, fathers, mothers, husbands, and every person

who is responsible over others to treat those under him kindly and not punish those under him except if the one he wants to punish deserves to be punished. Rather, he should forgive and overlook their mistakes. (And let not those of virtue among you and wealth swear not to give aid to the relatives and the needy and the emigrants for the cause of Allah and let them pardon and overlook. Would you not like that Allah forgives you? And Allah is Forgiving and Merciful) [Nur 22]

He should also repay others in the best manner. Do not order anyone with impossible things. (So by the mercy of Allah you were lenient with them and if you had been rude in speech and harsh in heart they would have disbanded from you. So pardon them and ask forgiveness from them and consult them in the matter, and when you have decided then depend on Allah. Indeed Allah loves those who depend on him) [Aali Imran 159] Allah also says: (Allah does not charge a soul except [with that within] its capacity. It will have the consequence of what good it has gained, and it will bear the consequences of what evil it has earned. O *Rubb*, do not impose blame upon us if we have forgotten or erred. O *Rubb*, and lay not upon us a burden like that which you laid upon those before us. O *Rubb*, do not overburden us with that which we have no ability to bear. And pardon us; and have mercy upon us, you are our Protector, so give us victory over the disbelieving

people) [Baqarah 286]

May Allah benefit both you and us with the Qur'an and guidance of Muhammad, *salla Allah alyhe wa sallam*. I say this statement and ask forgiveness from Allah for me and you and for all Muslims from every sin, so seek His forgiveness. Indeed, He is all-Forgiving and Merciful.

Second Khutbah:

All praise is due to Allah (Allah has not made for a man two hearts inside his body) [Ahzaab 4] I am grateful to Him, far removed is He from every imperfection; He suffices me, and is the best Guardian. I bear witness that there is no true god worthy of being worshipped except Allah alone and that Muhammad, *salla Allah alyhe wa sallam*, is the Messenger of Allah. Allah sent the Prophet, with ease in all matters, *salla Allah alyhe wa sallam*, and render him safe from every derogatory thing, as well as his household, followers, and all those who followed in piety until the Day of Resurrection.

Less knowledge in the *Deen* of Allah, inappropriate knowledge of the aims of Shari'ah causes a person to fall into extremism and fanaticism. A person may go to extremes due to his whims and desires as well. The Prophet, *salla Allah alyhe wa sallam*, said: 'No one becomes extreme in the *Deen*, except that he would be incapable of continuing in that path; so approach the

Deen in an appropriate manner.' Ibn al-Munay'yir, may Allah have mercy on him, said: 'This Hadeeth contains a sign of the Prophet-hood of Muhammad, *salla Allah alyhe wa sallam*. We have witnessed many who have gone to extremes in matters of *Deen*, and have not been able to continue in that path. The Hadeeth does not mean that a person should abstain from perfecting himself in matters of *Deen* and acts of worship, for this is a praiseworthy thing to do; rather what is meant in the Hadeeth, is that a person should not go to extremes which would lead one to sameness and boredom, and should not practice a supererogatory action and leave aside more important acts of worship.

A sign of less Fiqh in the *Deen*, is when people go to extremes in practicing and observing supererogatory acts of worship, and at the same time do not abstain from sinning, such as backbiting, spreading rumors, and the like.

O Muslims one should not understand that, Islam calls people to be irresponsible, and to cast aside their duties in any aspect. Nor does this mean that a person should be lenient in raising his children from an Islamic perspective, and to leave them to choose whatever creed they want. Nor does Islam concur what some intellectuals do when they state that Islam is a *Deen* that accepts all creeds to the enemies of Islam! They then support their statements with a few branches of the

Shari'ah...and then they turn to be the harshest of people against the pious and upright Muslims. They may even use this call as a tool to squash the Da'wah, and to wipe out the truth, in order to suit 'the needs' –in their point of view- of the present day.

So fear Allah, may Allah have mercy on you, and do not make things hard upon yourselves and others, for indeed you have been sent to make things easy upon others, and may Allah send His *Salat* (Graces, Honors, Blessings, Mercy) on the Prophet, and render him safe from every derogatory thing, for indeed Allah has ordered you with that. Allah says: (Indeed Allah sends His *Salat* (Graces, Honors, Blessings, Mercy) on the Prophet and the angels (ask Allah to bless and forgive him).

O you who believe ask Allah to bless him, and render him safe from every derogatory thing) [Ahzab 56]

O Allah bestow Your *Salat* on the Prophet, and render him and his household safe from every derogatory thing.

Delivered by Sheikh Saleh bin Humaid

In the Holly Mosque

on 20/7/1423H

Summary of Khutbah

1. Islam is the Final Divine Message.
2. Islam is the Deen of ease.

3. The concept of ease and hardship.
4. Verses which touch on the issue of ease in the Qur'an
5. Traditions which touch on the issue of ease.
6. Concept of ease is apparent in Islamic creedal beliefs.
7. Concept of ease is apparent in the Shari'ah rulings.
8. The end-goal of worship.
9. A person should try his best to be lenient in all matters.
10. Concept of ease is apparent in transactions.
11. Causes and reasons for extremism.
12. Some misconceptions on the issue of ease.

Denouncing the Horrible Explosions

First Khutbah

Indeed the greatest advice one can offer are the words of Allah, so fear Allah, may Allah have mercy on you. Indeed piety would safeguard a person from *Fitan* (trials and strife) and safeguard a person from all evil, and life would be splendid. With piety would one be safeguarded in this life and secure in the Hereafter. Allah says: (And if the people of the towns had the Taqwa (piety) certainly we should have opened for them blessings from the heavens and the earth, but they belied (the Messengers). So we took them with punishment for what they used to earn). [A'raaf 96]

O Muslims, the aim and goal of the intellectual is not to achieve materialistic gain or a worldly affair, which would finally cease to exist. Rather, their aim is greater than that. Countries try to achieve this aim as well, as do the countries and governments. Whole civilizations are built upon it, and with it all schemes would be foiled; this aim and goal is to establish security within society.

O Muslims, no two will differ that the issue of security and safety and stability and happiness is the goal and aim that human societies race to achieve. World organizations aim to achieve this as well. It is the basis of humanity, and civil advancements. Even the birds in their nests, and animals in their dens, search for this aim

as well. The frightened person cannot enjoy anything around him, nor can he participate in building up society if he does not feel safe and secure.

O brothers in Islam, security is the opposite of fear. Security is to safeguard the slaves and the country from all that destabilizes it. Allah, the Exalted, says: (And what can make you know what is the Striking Calamity? It is the day when people will be like moths, dispersed) [Al-Qari'ah 3-4] Ibraheem, may Allah be pleased with him, said: (And mention when Ibraheem said, 'My *Rubb* (Allah), make this a secure city and provide its people with fruits – whoever of them believes in Allah and the Last Day.) [Baqarah 126] The grace of security is far greater than the search for sustenance, so ponder about this, may Allah protect you.

If condition of security is destabilized within a country, *Fitnah* (riots) would become widespread within that country, we seek refuge with Allah from this.

O brothers in *faith*, security in its general definition includes matters pertaining to *Deen* and worldly affairs. A poet said:

What is the Deen, except the establishment of acts of worship and to safeguard and secure the situation within the Ummah.

Security and *Iman* (faith) are two related issues. Allah says: (They who believe and do not mix their belief with injustice, those will have security, and they are rightly guided) [An'aam 82]

Any action or call to destabilize the security situation within a country is considered a grave sin, and an injustice. Allah says: (And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's mercy is even near unto the good-doers) [A'raaf 56] He also says: (To this world and the Hereafter. And they ask you about orphans. Say, 'Improvement for them is best. And if you mix your affairs with theirs – they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty) [Baqarah 220] He also says: (And when they had thrown, Moses, said, 'What you have brought is only magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters.) [Younus 81] He also says: (And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.) [Baqarah 204-206]

The above is confirmed, as we witness today that *Fitnah* is widespread, and innocent people are being killed, and people impute *Kufr* (disbelief) to one another, and bombings and massive destructions occur.

O *Ummah* of Islam, O *Ummah* of security and faith, every religious and pious person has been saddened by the

cowardly criminal actions which took place in Riyadh, the city of grandeur, and the capital of this Islamic country...the country in which the two Holy Mosques are situated. May Allah protect it from every evil. No intellectual person doubts that what happened is indeed a criminal act which Islam neither endorses nor approves of. No matter how one looks at it, this action is a criminal, terrorist act which is unacceptable, and intolerable. Any action which strikes fear in the hearts of the innocent is an action rejected by the Shari'ah (Islamic Jurisprudential Law).

This rule is general and applicable to all times and places; by right this includes the land of the two Sacred Mosques, the point of revelation, Message of Islam, stronghold of *Iman* (belief), and *Qiblah* of Muslims, and the place to which their hearts are directed to from all over the world! And what if those who are targeted are innocent Muslims, who live in this country? Indeed, this action is a sorrowful one; a person cannot express how horrible this action is. How many innocent Muslims were killed? And how many innocent Muslims have been terrified? And how much wealth has been destroyed? Those criminals did not spare the lives of children or even old men and women. They do not abide by any religious or moral code. They do not care to adhere to Shari'ah. How strange is this! Are their hearts made of stone or have they lost their intellects? Where will those

criminals flee when Allah has said: (But whoever kills a believer intentionally – his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment) [Nisaa 93]

Have they not heard the texts that contain threats or strike fear in the hearts of people, concerning those who do these criminal acts? They even prohibit scaring a Muslim by pointing a weapon towards him! Haven't they heard of the words of the Prophet, *salla Allah alyhe wa sallam*: 'Indeed your blood, wealth and families are inviolable.' The Prophet, *salla Allah alyhe wa sallam*, said: 'The first thing Allah would requite between the slaves are matters pertaining to blood.' (I.e. homicides and killings).

The Prophet, *salla Allah alyhe wa sallam*, said: 'A man would be in liberty as long as he does not commit a homicide.' He also said: 'The destruction of the world is lighter with Allah than killing a Muslim.' (Tirmidhi and Nasa'ee)

What will these people do with the Testimony of Faith on the Day of Resurrection? In the authentic Hadeeth, which is related by Usamah, may Allah be pleased with him, the Prophet, *salla Allah alyhe wa sallam*, said: 'Did you kill him after he said 'there is no true god worthy of being worshipped except Allah?' The Prophet, *salla Allah alyhe wa sallam*, was angry and his face reddened, and

he said to Usamah, may Allah be pleased with him: 'Did you kill him after he said: 'There is no true god worthy of being worshipped except Allah?' He said: 'O Messenger of Allah, he only said it to save himself! The Prophet, *salla Allah alyhe wa sallam*, said: 'Did you open his heart? What will you do O Usamah with the Testimony of Faith on the Day of Resurrection?'

Allahu Akbar! The Companions and Pious Predecessors understood the sacredness of a Muslim, and the ruling concerning spilling his blood. The Companions also knew the ruling of killing oneself. The Prophet, *salla Allah alyhe wa sallam*, said: 'Whoever kills himself with an iron rod, that rod would be in his hand, and he would continuously stab himself with it, in the Hell-Fire, dwelling therein eternally.' Usamah, may Allah be pleased with him, said: 'I wished that I was not Muslim on that day.' (Bukhari and Muslim)

We raise our complaints to Allah, the Exalted, from these evil people, who have little knowledge, and have arrogantly refused to obey the rulers and the scholars. Furthermore, it is with great sorrow that these people are from this country, who have raised their weapons against us, and have caused *Fitnah* to spread within the country. They have breached the security and safety this country used to enjoy. They plant bombs in cars, trailers...how sorrowful it is to see that these people grew up in this country, ate from its foods and goods and then they turn

around and spread corruption in its lands! Their twisted and corrupted ideology and methodology is known to all. Ibn Kathir, may Allah have mercy on him, said: 'These people are the strangest, far removed is Allah from every imperfection, who fashioned the creation to what He wants.'

Woe to them, do they not understand? Do they not heed and repent? After all they have done...is there any space left for their interpretations and reasons for what they have done? Nay, there is no room for these in the least!

These people first came forth with a claim that confused some that they only sought to kill non-Muslims. This is unlawful in Muslim country, because they are considered as *Mu'aahid* and *Musta'min* (i.e. those who have entered the country legally with a treaty). How can they support their claim today when those targeted are innocent Muslims?

These people have now targeted a very beloved group of people in this country; they are the police officers and men who secure the country. O police officers, may Allah grant you great rewards for defending and serving your *Aqeedah* and country, and protecting and safeguarding the sacred Mosques. We call upon every Muslim to help these men do their jobs.

Every individual in society should try his best to protect this country, and report any person who supports these actions or is doing them, in order to protect society.

Keeping quiet and turning a blind eye to current events, is no longer useful, we have to speak up and attack this dangerous movement.

We send our regards and ask Allah to grant success to the rulers of this country, we also send our regards to the police officers who have been killed. We ask Allah to have mercy on those who have passed away, and may they be among the martyrs, and may Allah grant them the high ranks in Jannah, and may Allah quickly cure their sick and wounded. And may Allah protect His slaves and the country from every evil. May Allah protect the security of our country, and the *Iman* of its people. These criminal acts will only increase the *Iman* of its people, by the will of Allah, and may this country stand firm in the face of its enemies.

Islam is the *Deen* of mercy, compassion, and sincerity. *Jihad* has been portrayed in a wrong and incorrect manner. Jihad is the highest rank in Islam. These people have served the enemies of Islam in the best possible manner. How much has the *Deen*, scholars, and the Da'wah and people of Da'wah, and philanthropic work, been harmed by these people's idiotic actions.

I call upon the *Ummah*, to support the government which supports Shari'ah and to not give the enemies any opportunity whatsoever.

I call upon the *Ummah* to support the *Deen* of Allah, and to support the scholars, and to support those who uphold

the good and forbid evil.

I call upon the youth to not be fooled by the crafty methods used by the deviated groups, and to stick to the scholars of the *Ummah* under these conditions. People should adhere to the moderate path, and should warn from every Bid'ah (innovation). We should try our best to secure this country in every form and aspect from all deviations, and misguidance.

This is where the role of the house, family, Masjid, school, and media comes in.

I shall meet Allah with this and I do not care, even if they attack me with tongues of steel.

So do not forsake the actions of the Prophet, to satisfy your friend or enemy.

I address those who are satisfied with following their whims and desires, to wake up before it is too late. The thing we fear most, is that these people will not heed the advice until it is too late! Allah says (and you will remember what I now say to you and I entrust my affair to Allah, Indeed He is all-seeing over His slaves) [Ghafir 44]

May Allah protect our country, and the Muslim's countries from every evil, and from every plot and scheme, we ask Allah to protect us!

May Allah make us among those who adhere to the Qur'an and Sunnah. We ask Allah to make us amongst those who adhere to the guidance of the Prophet, *salla*

Allah alyhe wa sallam. I say these words, and seek the forgiveness of Allah and for all Muslims, from every sin; indeed He is oft-forgiving and most merciful.

Second Khutbah

All praise is due to Allah, whose reward we hope for, and fear His punishment. May Allah send His Salat (Graces, Honors, Blessings, Mercy) on the Prophet, and render him and his household safe from every derogatory thing,

O slaves of Allah...fear Allah (And fear a day in which you will return to Allah, then every soul will be compensated for what it earned, and they will not be wronged) [Baqarah 281] Adhere to the general Assembly of Muslims, and whoever deviates from their path would end up in the Fire.

O beloved brothers, for the sake of Allah, a thing which increases our hopes in these painful times is that Allah, the Exalted, has decreed that He would safeguard and protect the Lands of the Two Holy Mosques until the establishment of the Final Hour. Security is a grace which Allah graced this country with from the goodness of the supplication of Prophet Ibraheem, salla Allah alyhe wa sallam, when he called on Allah to safeguard this country. Our government also tries its best to secure and safeguard these Holy Lands, as does every individual within this country. Whoever, wishes other than that, he

indeed wishes for the impossible.

O *Ummah* of Islam, the land of the two holy Mosques is protected and safeguarded from terrorism of the terrorists. To understand the painful times the *Ummah* is going through, we should look at the problems of our brothers and sisters in Palestine, who suffer from the Zionists who terrorize their lives and assassinate the leaders of the Palestinian government. We should try our best to safeguard our brothers and sisters there, and protect our sacred mosque there. The Zionists terrorize them, and they have broken all treaties and norms of society. Until when will we only hear whispers and quiet voices that denounce what is happening there?

Brothers, for the sake of Allah, another example of where our brothers are in pain, and suffering is Iraq; the land with a rich Islamic history. Our brothers and sisters are suffering in Fallujah, yet they stand firm and fight bravely to protect their lands. The enemies' actions against them have surpassed all humanitarian standards. The people in the world at large have denounced what is happening there from killings, and wrongful occupation. We should give sincere counseling to our brothers there; to bear patiently, and to unify their stance and position, and let everyone rejoice and hope for the victory of Allah. History bears witness that terrorism is short lived, and that victory comes with patience, and with every hardship comes ease. In this, there is a glad-tiding to the

people of Islam, Ibn Masood, may Allah be pleased with him, said: 'Were hardships in a room, ease would have sought it out.' Ibn Ab'bas, may Allah be pleased with him, said: 'No hardship would defeat two eases.'

Today, in this time of hardship, we are in dire need of something which would lift our spirits positively.

In order for the *Ummah* to leave and exit from its present state, people should repent, and return to Allah, and supplicate Him sincerely, and think positively of Allah. Allah says: (Within three to nine years. To Allah belongs the command before and after, and that day will the believers rejoice. In the victory of Allah, He gives victory to whom He wills, and He is the exalted in mercy and might) [Rum 4-6]

And may Allah send His Salat (Graces, Honors, Blessings, Mercy) on the Prophet, and render him safe from every derogatory thing, for indeed Allah has ordered you with that. Allah says: (Indeed Allah sends His Salat (Graces, Honors, Blessings, Mercy) on the Prophet and the angels (ask Allah to bless and forgive him). O you who believe ask Allah to bless him, and render him safe from every derogatory thing) [Ahzab 56]
O Allah send Your Salat on the Prophet, and render him and his household safe from every derogatory thing.

*Delivered by Sheikh Abdul Rahman AsSudais
In the Holly Mosque*

On 4/3/1425H.

Summary of Friday Khutbah:

1. The happiness and stability of a society is determined by its adherence to the *Deen* of Allah.
2. Islam is the *Deen* with which one would attain happiness in both this world and in the Hereafter.
3. Allah sends revivalists who revive the *Deen*.
4. The Da'wah of Sheik Muhammad b. Abdul-Wah'haab and the founding of the Kingdom of Saudi Arabia.
5. Unfair and unjust media campaigns plotted against the Kingdom.
6. A call to upholding the good judgment and being reasonable.

How to Safeguard Oneself from Westernization and Destruction

First Khutbah

O slaves of Allah, I advise you and myself with the fear of Allah, the Exalted, for this is the path of the rightly guided and is the best provision by which one would attain success and the pleasure of Allah. So prepare yourselves for the Final Day, utilize your days in the best possible manner, excel in doing good deeds, and beware of the path of those who are lost and are evil, and you will enter Jannah by the will of Allah.

O Muslims, with the changing current events, factors and numerous studies, an individual will realize that people have not talked about the Shari'ah perspective regarding these current events, nor have they touched upon the jurisprudential laws or studied the situation in depth from a historical perspective. Due to this, people have been lead astray and have written misleading information, and many Muslims have fallen into confusion. This ensures the importance of having a unified source to which the *Ummah* returns regarding all issues to fulfill its goals, to hold proper creedal beliefs and methodology, and taking care of the aims of Shari'ah. Allah says: (And when there comes to them something about public security or fear, they spread it

around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who can draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.) [An-Nisaa 83]

O Muslims, everyone knows the difficulties that the *Ummah* faces. The *Ummah* now faces a 'New World Order,' and it does not know its status within it. The enemies have threatened to destroy Masjid al-Aqsa, and in Iraq security and safety and basic human rights are lost. The Zionists are terrorizing the people of Palestine in order to accomplish and execute their schemes and plans to establish the state of Greater Israel. They also plan to build a wall by which they can racially and ethnically divide the people of Palestine. The enmity that the enemies of Islam hold against the *Ummah* has become apparent.

The Arabian Peninsula is also targeted. Some of our youth have been deceived and used by terrorists to achieve their goals.

Others live far from true Islamic values that (to them) represent a cultural shock and defeat; and yet they have courage to disagree with the Shari'ah. This attitude stems from their ignorance of the Shari'ah and its historical message, and from their acceptance of the ideology of others in a submissive manner. This is followed by their

efforts to cause the *Ummah* to lose its identity and to attack its methodology. They act as though they have been appointed as lawyers over these issues, when in fact they only cause corruption. They use these acts to achieve their goals and to deviate people from the *Aqeedah* (creed) and to destroy the fabric of society. This movement is not a new matter. The offspring of Abdullah b. Ubai are to be found in every era, and they try their best to corrupt the *Ummah*. Allah says: (And if We willed, We could show them to you, and you would know them by their marks; but you will surely know them by the tone of their speech. And Allah knows your deeds) [Muhammad 30].

O *Ummah* of Islam, one of the scariest things to witness is the coming stage of events, since this stage will witness a war on the religious aspects and Shari'ah fundamentals. The true image and call of those corrupt people has become apparent. We also fear that those who are extreme would be used to strike at the *Ummah* and to upset its progress, and to pressurize the *Ummah*, and to take control of the strategic centers in the *Ummah*. They portray the corruption, explosions and similar actions as *Jihad* and martyrdom. Allah says: (And when it is said to them, 'do not cause corruption on the earth,' they say, 'we are only peacemakers'. Unquestionably it is they who are the corrupters but they perceive not.) [Al-Baqarah 11-12]

Therefore, it is imperative to clarify the aims and goals of these deviated individuals through study and research, which would unveil and clarify their dubious points for future generations. This would also serve as a safety measure that would protect the ideology of the general assembly of Muslims. This can be achieved by cooperation between the media, centers of education, research departments, Shari'ah department, and by security to stop open enmity and extremism in all its forms, aimed at our country in regards to creedal beliefs, security issues, ideology and economy. Sources that support terrorism should be wiped out, regardless of their type. This is not just a duty of the media, nor does it need to be presented in a research format; rather, it is a primary issue that should be dealt with to protect the *Ummah*. Allah says: (And thus We detail the verses that the way of the criminals will become evident) [Al-An'aam 55]

Brothers in Iman, the question which now poses itself is this: 'How do we pass the negative points included in this stage and return to fruitful efforts to build and strengthen the *Ummah*? Are we not the best of nations brought forth from mankind? Are we not the nation who would testify over the nations? We belong to an *Ummah* that does not know failure, nor does it fall into despair!

The moment we fall behind, we quickly rush to take the lead once again.

Once a person understands this point and believes firmly that the believers will emerge victorious, and does not despair and is moderate, he would be able to leave this stage. With this the *Ummah* would become united in this age, and the *Ummah* would be able to utilize the skills of its youth in the best manner.

No one would be pleased to see the *Ummah* disunited, while not being gathered under a common banner, and to see it falter in times of *Fitnah* and strife! How can this be the condition of a nation whom Allah has ordered with unity; what prevents us from being united? We indeed want to pass this stage and move on to a positive stage based on Shari'ah, which does not ask for the impossible nor ignore the present situation, while seeking to fix the present condition in light of the aims of Shari'ah.

Indeed a unified source is one that takes into consideration general laws, maxims and rules even if secondary and less important issues differ, and takes into consideration the general issues and matters even if certain aspects under them differ, and takes into consideration the general fundamentals and results even if the methods vary.

This is the correct course of action that would rid us of individualism, theories and verdicts. It would also rid us

of those who have little knowledge and talk in Shari'ah regarding *Halal* (allowed) and *Haram* (disallowed) while possessing no knowledge thereof in the least. The *Ummah* would not be protected or gathered under a common banner unless it has a unified source to which it returns in all matters regarding rules, verdicts and scholars.

I call upon every concerned Muslim, and every slave who worships Allah alone, and leaders of Islamic communities, and callers and pious youth: let us all work collectively to establish the base upon which we will build ourselves, and let us place the cornerstones to support the *Deen* of Allah. Let us also adhere to the Shari'ah of Allah and know that there is no strength or change from a condition to another unless Allah wills it, and He is sufficient for us and is the best Guardian. We will not realize our purpose except through His guidance, and we would not be able to reach our goals unless He grants us success to do so. It is a duty upon the *Ummah* at large to be truthful in applying the *Deen* of Allah and creedal beliefs, and to be concerned about the status of safety in the country.

We are all required to seek the truth and to convey our *Aqeedah* (creedal beliefs) and to protect our country from political and materialistic gains, and to cleanse our aims and tongues in order to record and write only beneficial things.

We should also deal in a truthful manner with the rulers, then the subjects, then with the *Ummah* of Islam in general and finally with other societies, and we should look at the different aspects of our Shari'ah. Allah says: (And he (the man) from Egypt who bought him said to his wife, 'make his residence comfortable'. Perhaps he will benefit us or we will adopt him a son. And thus we established Yusuf in the land that we might teach him the interpretation of events, and Allah has full power and control over His affairs, but most of the people do not know) [Yusuf 21]

Allah says: (He said, 'O my people, have you considered if I am upon clear evidence from my *Rabb* and He has provided me with a good provision from Him, and I do not intend to differ from you in that which I have forbidden you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah; in Him I trust and unto Him I repent. [Hud 88]

I ask Allah to bless us with the Qur'an, to make us benefit from the guidance and knowledge therein and to make us of those who adhere to the *Sunnah* of the Prophet, *salla Allah Alyhe wa sallam*. I say this statement, and seek the forgiveness of Allah, for me and for the Muslims, so seek forgiveness from Him; indeed He is Oft-Forgiving and Most Merciful.

Second Khutbah

All praise is due to Allah, from whom we seek reward, and we fear His punishment. I praise Him, and I bear witness that there is no god worthy of worship except Allah alone; He has no partner, and I bear witness that Muhammad, *salla Allah Alyhe wa sallam*, is the Prophet and slave of Allah, may Allah render him safe from every derogatory thing.

Fear Allah, O slaves of Allah. (And fear a Day when you will be returned to Allah and every soul will be compensated for what it earned, and they will not be wronged) [Al-Baqarah 281]

Know that the most truthful speech is the Book of Allah, and the best of guidance is the guidance of Muhammad, *salla Allah Alyhe wa sallam*, and the most evil of matters are the innovated ones, and every innovation is a means of misguidance, and you should adhere to the general assembly of Muslims for Allah supports them; and whoever deviates from them would enter the fire.

O brothers for the sake of Allah, the *Fitnah* (strife) that has clouded our country -- may Allah protect it -- has passed over, and the symbols of *Fitnah* have fallen, by the will of Allah, like leaves falling from a tree. We should be grateful to our Lord; far removed is He from every imperfection. We should seek knowledge of textual proofs and should stand firmly and review our deeds

and ourselves, for the believer should not be stung twice from the same hole.

How much the *Ummah* is in need of proper Shari'ah policies, in the light of the understanding of the Companions and Pious Predecessors! Not in accordance to one's feelings and the like. Extra stress should be laid on gaining benefit from complete textual proofs as the Pious Predecessors did.

I address those who have adopted the *Takfeeri* (i.e. those who impute *Kufr* to others) and Western methodology and ideas. They should review their deeds and selves from a Shari'ah perspective and should relate to their scholars. This is better for them than to be held captive to a confined idea or opinion. They should know that reviewing themselves and taking account of what they have done is a praiseworthy Sunnah, which has been put into practice by the scholars and people of knowledge since the beginning of history. And what of those who are below them? Should we not take heed and take a lesson from those before us, who chose the path of violence? They faced many hardships, and finally they failed and announced their sorrow for the wrongs they had done!

We address, from this international pulpit, all people who hold a neutral stance or sympathize with this deviated group to report any crime they commit in our *Deen*, or towards the *Ummah*, or towards the country.

Therefore, reviewing one's stance and opinion is a prime duty, and by Allah, if a Muslim reviews himself, it is better for him than to meet Allah tomorrow with a record stating he killed an inviolable person!

The rulers of this country have given a grand opportunity to those rebellious to leave their actions and return to Allah. This in itself is a great merit and virtue on part of the rulers of this country. Some submitted and gave up in this period of grace, whereas others adamantly refused and stubbornly adhered to their misguidance; in the latter case, the person would indeed harm himself, his family and his society. He would later feel remorse, when remorse would not be of any benefit. Allah says: (Due to arrogance in the land and plotting of evil, but the evil plot encompasses only him who makes it. Then can they expect anything else but the way of dealing of the peoples of old? So, no change will you find in Allah's dealing and no turning off will you find in the way of Allah's dealing) [Fatir 43]

We hope that our youth and children, who are our pride, would know the future steps they have to take and would avoid the sources of corruption, no matter who spreads them. We hope that the land of the two Harams, may Allah protect it, would be safeguarded. Ameen.

After this, exalt the mention of the Prophet Muhammad, salla Allah Alyhe wa sallam, and render him safe from every derogatory thing. Allah says: [Allah sends His

blessings on the Prophet and also His angels (ask Allah to bless and forgive him). O you who believe! Ask (Allah) for blessings on him and greet (salute) him with the Islamic way of greeting] [Al-Ahzab 56].

O Allah bestow Your Salat (Graces, blessings, honor, and Mercy) upon the Prophet and render him and his household safe from every derogatory thing.

*Delivered by Sheikh Abdul Rahman AsSudais
In the Holly Mosque on 6/6/1425H*

Summary of the Khutbah:

1. The importance of the jurisprudential laws to the *Ummah*.
2. The instant changes of our time.
3. The importance of having a unified source to the *Ummah*.
4. The upcoming war.
5. How to safeguard oneself from trials.
6. The need to refute the claims of the wrongdoers.
7. The need of our *Ummah* to knowledge of policy.
8. A call to the supports of Westernization and Destruction.

The Concept of Security

First Khutbah

O Muslims, fear Allah, and know that the best of speech are the words of Allah, and the best of guidance is the guidance of Muhammad, *salla Allah Alyhe wa sallam*; and the most evil of matters are the innovated ones, and every innovation is a misguidance, and every misguidance will lead to Hell-Fire. Stay close to the general assembly of Muslims, for indeed, Allah supports the general assembly of Muslims, and whoever deviates from the path would have certainly deviated into the Fire.

O people, whoever studies history would not doubt in the slightest that every nation has one common ideal, and that is the attainment of security and safety. With it a person would enjoy food and drink, and would be able to seek a livelihood during the day, and sleep well during the night.

O slaves of Allah, safety and security would be lost in an Islamic society if the steps necessary to secure them are not taken. The irresponsible actions of a few would negatively affect the security of the whole society, and these actions are not acceptable, no matter what these people do to gain approval. These actions would in fact bring about their own destruction before the destruction of others.

Whenever people work to destabilize the security situation within a country, they would in fact be casting aside the fundamentals of basic stability and would harm future generations. The enemies of Islam would also use these actions to pressurize Islamic countries and execute their proposed plans in these regions.

Indeed, an atmosphere of trust, security, safety and submission to the Shari'ah of Allah is the atmosphere in which the *Deen* of Allah would be revived. For this reason, Islam has paid extra attention to matters of security. The Prophet, *salla Allah Alyhe wa sallam*, said: 'If one of you passes through our Masajid or our market places, and he has his spear with him, let him sheathe it.' Or he said: 'Let him cover its end, so that no Muslim would be harmed by it' (Bukhari). Also in Bukhari and Muslim, the Prophet, *salla Allah Alyhe wa sallam*, said: 'Whoever carries a weapon against us, is not from us'. He also said: 'Swearing at a Muslim is considered a sinful act, and killing him is an act of *Kufr*'.

O Muslims, we should understand the concept of security in the larger picture, and it should not be misunderstood in any manner, nor should it be understood in a lesser form, such that it only includes protecting society from theft, homicide and the like. Security has a larger meaning and concept by which it is understood; that is: Islamic society should work to establish concrete creedal beliefs and should abstain from

all that which taints it. This is the first security issue that should be addressed, and with it, a sense of *Deen* in a person would be established and heightened. It would keep one away from *Shirk* and disbelief in Islam. Allah says: (And say, "Ours is the *Deen* of Allah, and Who is better than Allah in ordaining *Deen*? And we are worshippers of Him) [Al-Baqarah 138] and He says: (So is it other than the *Deen* of Allah they desire, while to him have submitted all those within the heavens and earth willingly or by compulsion, and to Him they will return) [Aal-e-Imran 83].

Indeed, security in the larger picture cannot be ascertained except by establishing the above-mentioned issues. Allah says: (Allah has promised those who have believed among you, and done righteous deeds that He will surely grant them succession to authority upon the earth just as he granted it to those before them, and that He will surely establish for them therein their *Deen* which He has preferred for them, and that He will surely substitute for them after their fear, security [for] they worshipped Me, not ascribing anything with Me, but whoever disbelieves after that, then those are definitely disobedient) [An-Noor 55].

O slaves of Allah, security issues should be resolved within levels of power within Muslim society. There is something called the concept of securing sources of food and the concept of preventive medical measures, as well

as other issues, such as taking care of unemployment and taking care of the young and raising them in a good manner. Family relations should be taken into consideration as well. We should also not forget to take into consideration security of ideology and free thought; steps should be taken to protect this important factor from all dubious points, desires and whims. This cannot be secured without taking into consideration two important points, the first: educational ideological upbringing. The second: securing educational media programs. The *Ummah* should not be heedless about these two points, for safeguarding the intellect is just as important as safeguarding and protecting lives and wealth. As we witness the theft of wealth, there are those who work strenuously to mislead and cast into doubt the minds of the masses. Education should be secured and protected amongst Muslims, so that they would not lose their identity. A capable board should be assigned the job of protecting and securing education, and calling for the application of what is learnt.

As for the perspective of an ideological approach to media, it too is important and is a vital issue; with it the concerned and firm nations are recognized from those that are not. It is imperative upon every eloquent person to convey and talk about the conditions of Muslims in light of real events; they should not be affected by events, harsh responses, or Satanic deviations. Allah says: (He

sends down water (rain) from the sky, and the valleys flow according to their capacity, and the torrent carries the rising foam. From that [ore] which they heat in the fire, desiring adornments and utensils, is foam like it. Thus, Allah presents the example of truth and falsehood. As for the foam, it vanishes [being cast off] but as for that which benefits people, it remains on the earth. Thus, does Allah present examples) [Ar-Ra'd 17].

The first steps to resolving the situation of the *Ummah* include addressing these issues and finding their actual causes. Ignoring these steps or assigning the issues false causes would make matters more difficult and spread evil even further. The sound intellectual person would certainly look down on a doctor who states that the cause of plague is drinking water or breathing air!

Addressing the actual causes and resolving them may lengthen the final resolution. It has to be prepared by specialized people, such as scholars and their like. Allah says: (Cursed be the liars. Who are under a cover of heedlessness) [Adh-Dhaariyat 10-11]. Qatadah gave the exegesis of this ayat saying: '*Khar'raason* are the people of doubts.'

Allowing one to talk about anything, write anything and to give verdicts concerning new issues would certainly cause problems and implant hatred in the hearts. The *Ummah* would not be concerned with resolving the problem but would fall into further differences. Do not

ask thereafter about the problems that will befall the *Ummah* from its own people; they would try to resolve the issues without understanding. For example, if a person steals something in the Masjid, they would openly call for the Masjid to be shut down or demolished to stop theft. If a woman who is wearing Hijab is caught cheating, they would call to have the Hijab banned to stop cheating. In fact, they did not cut the thief's hand, nor did they prevent cheating. Rather, they called for the Masajid to be demolished and for the Hijab to be removed and banned. Such actions are truly amazing and would cause and create opposite responses. O slaves of Allah, Islam hates and does not agree with senseless talk, which can cause harm. How much worst then is a well-established and known harm? Allah says: (O you who believe! When you converse privately, do not converse about sin and aggression and disobedience to the Messenger, but converse about righteousness and piety and fear Allah to whom you will be gathered) [Al-Mujaadalah 9].

Islam does not deem it appropriate for people to talk and write whatever they wish. This reality is often misunderstood. It is quite sorrowful to see that the concept of free speech and dialogue is misunderstood by many, who believe that what they do has no effect on society.

Indeed, securing media within societies should be subject to lengthy studies, and a link should be drawn between it and the Shari'ah, and the social background of the society. The responses and actions should also be studied.

O Muslims, it is imperative upon us all to realize the reality of the security situation from a broad perspective, and we should not talk about issues that are suitable only for scholars. Allah says: (And do not pursue that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those you will be questioned by Allah) [Al-Israa 36].

I ask Allah to benefit me and you from the verses of the Qur'an; I conclude with what I have said, and I seek the forgiveness of Allah, and He is Oft-Forgiving.

Second Khutbah

All praise is due to Allah, and may Allah send His Salat (Graces, Honors, Blessings, Mercy) on the Prophet and render him safe from every derogatory thing.

O Muslims, fear Allah, and know that there are certain issues and fundamentals that are agreed upon, and Muslim nations should understand them.

O slaves of Allah, among these fundamentals is the *Aqeedah* (creed) of the Muslim, which is based on obeying Allah, submitting to His commands and forsaking *shirk*. No other belief can lead to success. Allah says: (Inclining

only to Allah, not associating anything with Him. And he who associates with Allah, it is as though he had fallen from the sky and was snatched by the birds or the wind had thrown him to a far-off place) [Al-Hajj 31].

Another fundamental is that the Shari'ah of Islam is appropriate for all times, ages and places. Everything submits to it, while it is not subjected to anyone's opinions. The Muslims during these centuries witnessed and lived through many victories and losses, and they were patient. Their Shari'ah is everlasting and would not change.

Another fundamental is that the *Ummah* (nation) of Islam, regardless of the advancements it experiences in military, technology, industry, or otherwise is still in dire need of its scholars, who would gather the hearts of the men of the *Ummah* and give *Da'wah* (calling to the path of Allah). Had it not been for them, the people of earth would have been long corrupted. They are indeed similar to the pegs which stabilize the earth. They are the *Ummah's* weapons, which are used to confront those who carry incorrect beliefs, thoughts, ideologies, and methodologies. Scholars and students of knowledge would not be able to complete this task if they are disturbed and belittled in their societies.

Another fundamental is that no good can be brought or an evil waived unless this preventive action is done in accordance with the Qur'an and the Sunnah. Allah says:

(And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the *Deen* any difficulty. It is the *Deen* of your father Ibraheem. He named you Muslims before and in this revelation that the Messenger may be a witness over you and that you may be witnesses over the people. So establish prayer, give Zakat, and hold fast to Allah. He is your protector; what an excellent Protector, and what an excellent Helper!) [Al-Hajj 78].

After this, exalt the mention of the Prophet Muhammad and ask Allah to render him safe from every derogatory thing. Allah says: [Allah sends His blessings on the Prophet and also His angels (ask Allah to bless and forgive him). O you who believe! Ask (Allah) for blessings on him, and greet (salute) him with the Islamic way of greeting. (Al-Ahzab 56].

O Allah send Your Salat (Graces, Honors, Blessings, Mercy) on the Prophet, and render him and his household safe from every derogatory thing.

Delivered by Sheikh Saud AsShuraim

In the Holly Mosque

on 6/4/1424H

Trials and Strife of Instability of Security

First Khutbah

O people, our situation today is very disturbing; the Fitnah (trials) is widespread and has filled our hearts with sorrow. Indeed, this Fitnah would cast the stable-minded, forbearing intellectual into chaos. Allah loves the characteristic of forbearance, for the forbearing person would be patient when people swear at him, and if people beat him, he would forgive them. People would witness others in times of Fitan in a chaotic state. These Fitan in any case are, in fact, a test and trial by which Allah tests His slaves. Allah says: (In order that Allah may distinguish the wicked from the good and put the wicked one on another, heap them together and cast them into Hell. Those! It is they who are the losers.) [Al-Anfaal 37]. And in the two Saheeh, the Prophet, *salla Allah Alyhe wa sallam*, said: 'There will come to pass trials and Fitan; the person who is sitting would be better than the one who is standing, and the one who is standing is better than the one who is walking, and the one who is walking therein is better than the one who is running, and whoever enters the Fitnah, he would fall therein.'

O Muslims, security is breached within Muslim society and Muslims' blood has become cheap. The Muslim has

pointed weapons in the face of his fellow Muslim and fought one other. And this is something which we did not witness during stable times; what changed the situation in this manner? How is today different from yesterday? How can we safely leave this Fitnah? These questions can be answered by dealing with them with a spirit and wish to resolve them for the following reasons:

1. Security breaches result in numerous cases of homicide and killing innocent people; this is indeed a sign from the signs of the Hereafter. The Prophet, *salla Allah Alyhe wa sallam*, said: 'Time will draw short and people would cease to do many good deeds, and they would become miserly, and killing would become widespread.'

2. O slaves of Allah, the stability of the Muslim society in which the person enjoys food and drink, and sleeps comfortably during night, and seeks his livelihood during the day cannot be established unless the society is secure and safe in all aspects. Therefore, security is a very important issue; no one rejects this except a careless, unmindful person. If the country is destabilized regarding security issues, the unmindful and careless person would not be the only one affected; rather, everyone would be harmed. A complete and safe society is one in which three aspects are implemented. They are: military protection, stable food supply and medical security. These three aspects can only be established under an Islamic society, which puts into application the

Shari'ah rulings. It has been authentically reported that the Prophet, *salla Allah Alyhe wa sallam*, said: 'Whoever is safe and secure and healthy, and has his provisions for his day, it would be as though he has been given the whole Dunya (world).'

3. The bombings that have targeted the innocent in the past are totally unacceptable in light of *Deen* or sound intellect. They are rejected by all. Rejoicing over such events is a treacherous act; the textual proofs in the Shari'ah clearly state that it is unlawful for a person to kill an innocent person. Allah says: (The believers are nothing else than brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy) [Al-Hujuraat 10] and 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-Nisaa 93] and He says: (And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice to Allah, it was accepted from only one but not from the other. The latter said to the former: 'I will surely kill you' The former said: 'Verily, Allah accepts only from those who are al-Mutaqqun [pious]) [Al-Ma'idah 27].

In Saheeh Bukhari, the Prophet, *salla Allah Alyhe wa sallam*, said: 'If one of you passes by our Masajid or

market places with a spear, let him sheathe it. Or he said: let him hold it, so as not to harm any Muslims.'

It is also narrated in the two Saheeh, that the Prophet, *salla Allah Alyhe wa sallam*, said: 'Whoever points a weapon against another Muslim, he is not from us.' He also said: 'Swearing at a Muslim is a sinful act, and killing him is an act of Kufr (disbelief).'

Imam Ahmed, narrated in his Musnad on the authority of al-Hasan al-Basri, may Allah have mercy on him, that he said that Ali b. Abi Talib, may Allah be pleased with him, asked Muhammad b. Maslamah to attend his sitting, so he was brought, and it was said: 'Why did you lag behind in this matter?' i.e. to fight the opponents of Ali, may Allah be pleased with him. He said: 'Your nephew (i.e. the Prophet, *salla Allah Alyhe wa sallam*) gave me a sword and said: 'Fight with it, as long as you fight enemies, and if people fight and kill one another, go to a rock and break it, and stay in your house, until you die...' Ali, may Allah be pleased with him, said: 'Leave him alone.'

It has been related that Ibn Abdul-Barr, may Allah have mercy on him, narrated that some of the Pious Predecessors said: 'Three people who should be honored are: the scholars, brothers, and the rulers. Whoever belittles the scholars would lose his *Deen*, and whoever belittles his brothers, he would lose his good traits, and whoever belittles the ruler, he would certainly lose in this

world, and the intellectual being does not belittle any of them.'

4. We must examine the Fitnah and problems that have befallen the *Ummah*, so that we can find the causes that lead to this fitnah, and find also a proper way to handle it. We should not blame the innocent for these problems, so it is not lawful to claim that these problems have arisen due to adherence to the *Deen*, or application of Shari'ah rulings, or to certain scholars or Du'aat. If a person steals in a Masjid, this would not be an appropriate reason to demolish it! Furthermore, misunderstanding Shari'ah or the *Deen* in general does not mean that they should be isolated from worldly affairs. If a thief disguises himself in a woman's Hijab, this does not mean that the Hijab should be banned!

These people who confuse fact with fiction whenever the chance arises should fear Allah! They claim that adhering to the *Deen* is the cause of all these trials and Fitan that have befallen the *Ummah*. The enemies of Islam use this confusion to their advantage, to pressurize Islamic countries and to occupy them with the least of losses.

O slaves of Allah, the internal strife -within the *Ummah*- is more dangerous to the *Ummah* than being faced with an outside enemy. Those who oppose the *Deen* in general, are referred to in a Hadeeth related by Imam Ahmed on the authority of Abdullah b. Amr, may Allah be pleased with them, that the Prophet, salla Allah Alyhe

wa sallam, said: 'A man entertained a guest from the children of Israel, and he had in his house a dog; the dog said, I will not bark at the guest in my house; but its puppy barked. It was said: what is the meaning of this example? He said: It was revealed to one of them, that this is an example of a nation that will come after you, wherein the foolish would overcome the intelligent.'

We have to correct the ideology of people and not divide them further. Ali, may Allah be pleased with him, was killed with worse than this, and no one blamed the *Deen* and its people for what had happened. Rather, the blame was placed on the deserving people, who were the Khawarij, who rebelled against Ali, may Allah be pleased with him, and killed him thinking that killing him was one of the greatest deeds that would bring them nearer to Allah; may Allah give them what they deserve.

One of the Khawarij poets -Abdurrahmann b. Muljim- described the killer of Ali, may Allah be pleased with him, as the best of the *Ummah* in ranks. Imran b. Hit'taana said:

What a great blow (i.e. strike of a sword) from a pious man, with which he only wanted to achieve the pleasure of Allah and high ranks.

Whenever I make his mention, I believe him to have the highest of ranks with Allah.

A man from Ahlus-Sunnah responded to him saying:

Rather, a blow from a wretched which dragged him into Hell, and he will meet his Lord while He is angered with him.

When I make his mention, I curse him, and also curse Imran b. Hit'taana.

The actions of the Khawarij did not cause the Companions, may Allah be pleased with them, to waiver or stall in relation to their adherence to the *Deen* of Allah. Allah says: (O you who believe, take care of your own selves. If you follow the guidance no harm can come to you from those who are in error. The return of you all is to Allah, then He will inform you of all that you used to do) [Ma'idah 105].

May Allah grace both us and all of you in the Qur'an, and benefit me and you from its great verses. I have said what I have said, and if it is correct, it is from Allah. And if it is incorrect then it is from me and from the Shaitan. I seek the forgiveness of Allah, for indeed He is the oft-forgiving.

Second Khutbah

I praise Allah, alone, may Allah send His Salat (Graces, Honors, Blessings, and Mercy) on the Prophet, *salla Allah Alyhe wa sallam*, and render him safe from every derogatory thing.

O believers, fear Allah and know that there is a fifth aspect which is just as important as the previous four, and that is to ponder and think about our present state of affairs, and to review our deeds and selves, and to correct our intentions, for no trial or Fitnah would befall the *Ummah* without a sin, and the *Ummah* would not be relieved from it unless it makes sincere repentance to Allah. Allah says: (And certainly We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad-tidings to the patient) [Al-Baqarah 155] And He says: (And Allah presents an example, a city that was safe and secure, its provision coming to it from every direction, but it denied the favors of Allah, so Allah made it taste the envelopment of hunger and fear for what they (its people) had been doing) [An-Nahl 112] And He says: (And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with utter destruction) [Al-Isra 16].

Indeed the sins and weak adherence to the Shari'ah of Allah is surely a reason the security situation would decline within a country. Allah would not change the state of the *Ummah* to another state unless it returns to Allah. Allah says: (For him are successive angels before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah

intends for a people ill, there is no repelling it. And there is not for them besides Him any patron) [Ar-Ra'd 11].

Baihaqi and Ibn Majah narrated from the Hadeeth of Ibn Umar, may Allah be pleased with him: 'I was the tenth among the ten *Muhajireen* who were with the Messenger of Allah, *salla Allah Alyhe wa sallam*, and he said: 'O *Muhaajireen*, there are five traits that I seek refuge with Allah from, and that you witness them; fornication would not be apparent among a people, but they would be afflicted with diseases which were not known among previous generations. And a people would not cheat people in goods sold by weight but they would be hit with famine and unjust rulers. And a people would not prevent Zakat, but they would be prevented rain, and had it not been for the animals, they would not receive a drop of water. A people would not be faithful to their pledges but Allah would cause an outside enemy to gain the upper-hand over them, and they would take some of that which they have. And if their scholars do not apply what is in the Book of Allah, Allah would cause them to differ amongst themselves.' Indeed Allah has informed us with the truth: (What! 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'. And Allah has power over all things) [Aal-e-Imraan 165].

After this, exalt the mention of the Prophet, *salla Allah Alyhe wa sallam*, and ask Allah to render him and his household safe and secure from every derogatory thing, for indeed Allah has ordered you to do such. Allah says: [Allah sends His blessings on the Prophet and also His angels (ask Allah to bless and forgive him). O you who believe! Ask (Allah) for blessings on him, and greet (salute) him with the Islamic way of greeting] [Al-Ahzab 56].

O Allah send Your Salat (Graces, Honors, Blessings, Mercy) on the Prophet, *salla Allah Alyhe wa sallam*, and render him and his household and the Prophet Ibraheem and his household secure from every derogatory thing; indeed You answer all.

*Delivered by Sheikh Saud AsShuraim
In the Holly Mosque*

on 11/5/1425H

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خُطْبٌ مُخْتَارٌ

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١٤٢٧ هـ

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