The Importance of Muslim Unity

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First Khutbah

Praise is exclusively due to Allah! We praise Him, ask His pardon, and return unto Him in repentance. O Allah, it is to You that we address our praise voiced through our expressions of gratitude and glorification which befit Your Majestic Existence!

(The Sheikh cites two lines of poetry):

Praise is sent to you in succession,
Incessantly and devotedly offered to the Lord of the Worlds.
Gratitude is unremittingly extended to You infinitely,
Regardless of occasion or time.

I bear witness that there is no deity worthy of worship save Allah alone without associate, a testimony whereby we seek to attain lucidity in identifying truth and holding fast to it. I equally bear witness that our Master and Prophet Muhammad ﷺ is Allah’s Servant and Messenger, who has been sent as grace and peace to the whole universe fragranced with his Message which spreads love and harmony. O Allah, send Your Salat and Blessing onto him, onto his family who valiantly pioneered the pursuit of truth, his blessed Companions who persevered despite fits of prevailing misguidance, the tabi’in, and all those who have righteously followed their footsteps, seeking to be granted by Allah, the Compassionate, high status and blissful residence in Paradise. May Allah’s bountiful Salat and Grace be unceasingly bestowed on them all till Doomsday!

To start with, O servants of Allah, observe taqwa (fear of disobeying Allah’s commands). Indeed, taqwa has numerous and magnificent traits and merits. First, it is pivotal to expiating sins and faults. Second, it epitomizes the individual’s moral rectitude in both the herein and the hereafter. Third, it is coterminous with the nation’s glory which has competed with the heaven’s lustrous stars in brilliance: “… and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.” [Surah at Talaq: 5]

(The Sheikh again cites two lines of poetry):

Cling to taqwa and fear Allah in public and in private alike,
And proceed to cleanse your tainted heart from sins and impurities;
Heed warnings! Our eternal residence will be either in paradise for observing taqwa,
Or else in hellfire for whoever repudiates taqwa in defiance of Allah.

O Muslims! It is commonplace knowledge to wise and equitable people, together with well-established civilizations, that our superb Islamic Sharia has enlightened their once murky
features with the radiance of Islamic justice. As a result, it eradicated their previous injustices and wrongs, neutralized their mutual hostility, refined their sensitivity, and implanted its Islamic benevolence and good ethics in human souls. Subsequently, our outstanding Islamic Sharia guided humanity through an ocean of tormented existence so as to finally reach the safe haven of peaceful and adorable coexistence and a bright future full of ideal hopes.

Eventually, it has currently cast anchor in a harbour whose waves are so tempestuous that a series of devastating predicaments have gained momentum and opposed conflicting sects, factions, and ideologies. The latter have deviated from the Straight Path. Unfortunately, they have induced people into flagrant error and have been in turn imbued with the hideous fountain of lethal oppression.

This group of people claim that they are engaged in a constructive process of reform. This is definitely misleading. In fact, they have shed too much blood, scattered mutilated bodies, demolished colossal buildings, and distorted the encompassing values of religion.

Brothers and sisters in faith! Those painful disasters which have targeted the very essence of Islam through disrupting its texture are but an inevitable result of these people’s reductionist view of Islam. They have reduced the majestic truths of Islam, its sublime significance, and its values - which are the manifestation of ultimate justice, wisdom, and rationality - into sheer pseudo-labels, newly-coined deceptive concepts, and illusory imported titles and slogans which seek shelter in the stronghold of intellectual extremism and scientific aberration, thus departing from moderation and poised judgement which they virtually disposed of and cast behind their backs.

The obvious outcome has been armed terrorism, exclusion of the other, unimaginable calamities, over-stringent and hesitant reception of otherwise multifaceted and tolerant truth, and exclusive reliance on a single prescribed school of thought which must be strictly embraced. These are simply alien terrorist ideas. Their poisoned quivers -as it were- have been zealously charged with the arrows of separation and the rifts of disruption. They have also spoiled the unity of the Ummah by means of fatal and incisive spearheads, immersing its territory in the quagmire of corrupt speech and wicked conspiracies: "And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers." Verily! They are the ones who make mischief, but they perceive not." [Surah al Baqarah: 11-12]

(The Sheikh recites two lines of poetry):

What have we reaped from the imbecility of a gang,
Who wore the outfit of religion while stabbing it to death?
Thiers are acts of frivolity whose poison is injected into the soil,
Quite remote from the path of right guidance, stumbling and full of woe!

O Muslim Ummah! Enthusiastic believers really feel surprised by such people who -like their peers everywhere- are ideology-driven and pretentious fellows enslaved by erroneous interpretations, since they distort the words of Allah, being misled by certain fanatical drives, partisan whims, and agenda-bound interests characterized by dependency. Therefore, they tend to focus on particulars where generalization is required, or misinterpret them.
When they voice certain interpretations and get involved in forms of activism, their manipulation of otherwise straightforward texts in our unblemished Sharia is often expressed under the guise of religion. It is characterized by an extremely audacious approach to text interpretation motivated by the intention of advocates of intellectual terrorism to legitimize bloodshed, murder innocent people, terrorize safe populations, violate the sanctity of human life, demolish property, and ruin acquired benefits in total negligence of the horror attendant upon homicide targeting the lives of believers: "And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.” [Surah an Nissa’: 93]. In an authentic hadith reported by Imam Bukhari (Rahimahullah) the Prophet ﷺ was quoted to have said: “He who kills a mu‘āhid (a non-Muslim signatory of a non-aggression or peace treaty) with the Muslim community will never sense the smell of Paradise.”

It goes without saying that Allah’s religion is innocent of such practices which are arrogant audacity, undue presumption, and false allegations against religion. Haven’t such vacuous advocacies been previously identified with arrogance, violence, terrorism, barbarism, injustice, and corruption? Haven’t they occasioned the most serious damage to both country and people? Haven’t they perpetrated grave blunders and unforgivable acts after keeping up the masquerade of virtue and kindness? They did all that without showing the least sign of observing taqwa in their discourse and action or being aware of the implications and repercussions of their deeds. Thus, they remain indifferent to people’s predicaments -whether numerous or a few- and pay no attention to the Ummah’s disasters -whether serious or trivial. Moreover, they ignore crises -whether frequent or intermittent- and turn their back to the suffering of weeping eyes.

(The Sheikh quotes two lines of poetry):

> Of incidents we have witnessed so many,
> We have grown heartbroken with the horrors thereof;
> They have betrayed loss, skepticism, frivolity, and affliction,
> Added to aberration and miserable mentality.

Brothers and sisters in faith! These small groups pretend to be reformers, but they turned to be sheer liars. They have duped naive people and underestimated their intelligence, misleading themselves as well as others. They pretend that they abide by the rules of our noble religion and avoid its proscriptions. Their wicked and immoral actions as well as their adorned but corrupted speech constantly echo their inner selves and betray their hidden intentions, because they have used religion as a springboard and a pretext for realizing their mundane goals, concretising their indescribably ravenous caprices, and inducing people into error and loss: "And those who do wrong will come to know by what overturning they will be overturned.” [Surah ash-Shu’arā’: 227]

(The Sheikh further cites two lines of poetry):

You, who have disengaged yourselves from the ideal creed,
Disintegrating into loss and deception, what on earth will be your excuse?
You have thus turned into a universal calamitous curse,
And navigated the unfathomable oceans of terrorism worldwide!

O Muslims, followers of the Master of mankind, servants of Allah everywhere! Vicious terrorism has tormented numerous people around the world. It is nourished by support from the powers of evil, envy, extremism, and criminality; that is to say, all the enemies of compassion, humaneness, and noble peace principles, whether they are individuals or groups in many countries.

The most horrible and preoccupying form of such terrorism has been recently recorded in the savage massacre perpetrated by the oppressors in Syria against our brothers and sisters in East Ghuta, located in the cherished Shaam region. Chemical weapons were used, along with internationally banned poison gas (equally interdicted by religion). The missile attack, reinforced by air raids, caused heinous disaster and a catastrophic crime against humanity. Reported casualty tolls have reached more than one thousand and four hundred victims, and more than six thousand were wounded, a terrible crime with no parallel in modern human history!

It is terrorism in its most barbaric manifestation and with its most hideous methods. O Lord! Send your mercy on us! O Lord! Send your mercy on our brothers and sisters! O Lord! Make the ending secure for them! They have shown no mercy for the elderly lying prostrate, babies in cradles, mothers bereaved of their children, widowers, orphans, and grieved innocents.

We call upon the Islamic and international conscience to take serious and prompt action to deter this tyrant regime and take appropriate decisions to dissuade it from perpetrating further oppressive and terrorist actions against our innocent brothers and sisters there (in Syria). In this respect, the government and the people of the Kingdom of Saudi Arabia have taken the initiative to denounce such a massacre – an attitude that deserves our gratitude as well as Allah’s recompense. In so doing, the Kingdom is motivated by its firm belief, fixed principles, and historic stands in such issues. It has equally called on international agencies and organizations to assume their responsibility in this respect.

Hence – O servants of Allah – this imposes on us the obligation to join efforts and keep all sorts of promises and covenants to eradicate the legion of turmoil, tyranny, and chaos. Such enterprise aims at eliminating the ailment caused by those who harbour injustice and terrorism, at remedying for the evildoing they may have perpetrated, and at forcing out all types of felony they may have committed. The main objective is to help the Muslim World, in particular, and the whole human community, in general, to resume their peaceful life undisturbed, safe, happy, and secure in their homeland, enjoying peaceful co-existence, reciprocated solidarity, mutual cooperation, and durable justice.

Muslims are now expected to take the initiative to protect the creed of Allah, the True Sovereign and the All-Knowing, and preserve the real meaning of right guidance and religious commitment. This is only feasible when uncompromising advocates of truth take firm positions on its proper reinforcement equipped with the wonderful aesthetics of Islam, starting from reforming oneself and one’s family. A spirit of consensus and mutual compromise has to reign over. Such agreement on a common objective is the main guarantee for the accomplishment of a glorious future where the community occupies a lofty position.

At the same time, Muslims should call on the international community not to walk out on this issue and not to let political interests overpower its moral values. They should also
realize the importance of Islamic as well as humanitarian cooperation and coordination in order to face up to those Fitans[1] that are emerging in some countries and societies.

O believers! The entire world indeed acknowledges the efforts of our leaders -may Allah protect them and grant them assistance of His own- and commend their vigilance and perseverance in defeating violence and terrorism and laying to rest all fitans and their advocates. Part of such efforts include their honorable striving in this regard and their generous support for the International Centre for the Fight against Terrorism whose purpose is to eradicate terrorism, oppression and tyranny in order to ensure world security and safety, compassion and coalescence among people.

These efforts are but a manifestation of our leaders’ commitment to carry out their great religious obligations vis-à-vis our Ummah and humanity at large. In this, they show no discrimination in colour or race, but face the challenges, fitans, and tragedies afflicting the Ummah, shelve away foreign thought and address the causes leading to the distortion of the noble values, laws and principles of Islam. Our faith calls for tolerance and peaceful coexistence in a world of truth, justice and peace. Such efforts also include: the determination to face up with firmness to the advocates of fitans, misguidance and intellectual perversity who seek to denigrate Islam, the drawing of inspiration from the bright Islamic culture which has been the most important tributary for human civilization and creativity, and the calling on the Ummah leaders, scholars and thinkers to find common ground on which to set up a road map towards saving the Ummah from fitans, addressing its problems and stopping the bloodshed of its people. This may be achieved through the extirpation of those causes leading to conflict in some of its parts, such as hateful partisan and sectarian intolerance which resulted in a great deal of fitans, much antagonism and warring.

“And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn.” [Surah al An’ām: 153]

May Allah protect our Muslim Ummah everywhere from the plotting of enemies who are lying in wait for it to stumble! May Allah keep it strong and steadfast, glorious, leading and prevalent in truth; my Lord is All-Hearing, All-Responding!

This is what we wish and hope for, and it is by our Lord we are inspired to say truthful words and carry out straightforward deeds. Having said this, I ask Almighty Allah to forgive me, you and all Muslims for all our wrongdoings; so ask Him for forgiveness and repentance; indeed my Lord is Most Forgiving, Most Merciful!

**Second Khutbah**

Praise be to Allah Alone! May His Peace and Salat and Blessing be upon the Seal of all messengers, his family and Companions!

Now then, fear Allah -O servants of Allah- and avoid evil words and deluding fitans. Whenever in crisis, ask Allah to grant you support in whatever you say and do and you shall ever attain the highest peak of glory.

O Ummah of Islam! One of the gloomiest fitans that has just struck a country so dear to all of us, and that has brought much sadness to the heart and caused us to suffer anguish and sleeplessness is what is currently going on in the honoured land of Kinanah (Egypt, land of the Kinanah tribe), home of Al Azhar Mosque and land of glory. Such tumultuous fitans and
successive bloody incidents have shaken the country’s tranquility and stability; they led to conflict and dispersion among its people that have long been unified, and opened the door for knavery by those plotting against it and for cupidity by those envious of it and lying in wait for it. The ultimate purpose behind all of this is to create division and break up the once impervious unity.

Now, at this critical juncture, all Egyptians must come together with bright and promising hope around their one nation and with integrity and confidence. They must work hard together and ask Allah to bless their endeavors. They must seek foresight, prudence, judiciousness and wisdom in order to put an end to chaos, fitnah and bloodshed and to observe the sanctity of mosques, places of worship, innocent lives, property and facilities.

To all men of honour in Egypt and no one else! To all men of wisdom in Egypt and no one else! Hurry up, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor)[2], in order to contain this blind fitnah and stubborn affliction.

Think about the balance of security and the situation thereof and put out the spark of chaos and fitnah. Observe the country’s best interest, the necessity to stop bloodshed; observe as well self-control, rational thinking and wisdom in your words and actions. Beware of the plotting of intruders and the aberrant that are lying in wait for you to destroy your unity and stability.

Muslim and historic Egypt is -Allah willing- capable of achieving safety and peace, agreement and harmony and shall stand impervious in the face of conflict, separation, chaos and discord.

(Again, the Sheikh cites two lines of poetry):

Hold on to your morals and

  Ask Allah to safeguard your generations.

  Use reflection and foresight and call for the truth with a wisdom

That would light the way for you and make you see clearly.

Brothers and sisters in faith! Here is the jewel of all homelands, the Qiblah[4] for all Muslims and the sanctuary of all their issues, the land of the Two Holy Mosques -may Allah safeguard it- proceeding as usual in its striving to uphold Muslim issues in order to provide support for our beloved Egypt in its current and tough crisis with the view to helping restore for it its former of compassion, reverence and stability in such a prestigious, wise and honorable manner under one banner: The security, pride, stability, dignity and unity of Egypt.

This was made clear through the noble and caring words of the Custodian of the Two Holy Mosques -may Allah grant him success of His own! Such words were indeed a torch to light the way for its users, an historic position delineating truth for those entitled to it and an effective balm curing the wounds, comforting victims of afflictions and renewing hope, optimism and joy.

May Allah bestow on him the best of rewards He has ever bestowed on His good servants and those honest and faithful leaders!

(The Sheikh includes another two lines of poetry):
Here is a call for kindness in the guise of wisdom

Here is leniency and the path of virtue and purity.

Here is the harvest of the righteous path blossoming

And the path of wisdom and knowledge is ever bright

This being said, I advise you -may Allah have mercy on you- to send your salat and peace on the chosen Prophet ﷺ, the Messenger of Allah as Allah commanded you to do so when He so wisely said: “Allāh sends His Salāt on the Prophet, and also His angels. O you who believe! Send your Salāt on (ask Allāh to bless) him, and greet him with the Islāmic way of greeting.” [Surah al Ahzab: 56] The Prophet ﷺ said: “Whoever prays for blessings upon me once, Allah, in return, blesses him with the likes of ten such blessings.”

(The Sheikh quotes two further lines of poetry):

May Allah send His Salat on you for as long as there is a chanter

Singing in the darkness and a dove in the spacious desert!

May Allah make His everlasting paradise a dwelling for you and

Your good family where you will all be received by the angels!

O Allah! Send Your Salat and Peace on the Master of all mankind ever and the Mercy sent unto the Worlds! O Allah! We seek Your satisfaction with the righteously guided Imams and Caliphs, Abu Bakr, Umar, Uthman, and Ali, with the rest of the Prophet’s Companions and tabiīn and those who followed them in righteousness, and with us all, along with them, by Your mercy and Your pardon, O You, the Most Bounteous of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant support to Islam and Muslims, and fail polytheism and polytheists! O Allah! Let down tyrants and infidels and all other enemies of Islam! O Lord of the Worlds!

O Allah! Grant us security in our homelands! O Allah! Grant us security in our homelands! Grant us long-lasting safety and stability in our homeland! Make righteous our imams and leaders! Support with the truth our leader! O Allah! Guide him to do whatever You love and accept! Lead him to virtue and righteousness! Make available for him a righteous retinue that will show him what is good and help him do it! O Allah! Guide his crown prince and his brothers to do what is good for Islam and Muslims and grant them the best rewards for their efforts in supporting Muslims and their issues, O Lord of the Worlds!

O Allah! Guide all Muslim leaders to rule by Your Sharia and to follow the Sunnah of Your Prophet ﷺ! O Allah! Make them a mercy on Your believing servants!

O Allah, our Creator and our Lord! Honored he is who seeks Your neighborliness! Glorified be Your praise, and sanctified be Your Names! There is no deity but You! O Allah! You, Whose soldiers are invincible, Whose promises are never broken! We beseech You to grant victory to our Muslim brothers everywhere!

O Allah! We leave their enemies and the Sham dictator and his assistants to You, for they are certainly no match to You!
O Allah! The Revealer of The Book, the Runner of the clouds, and the Defeater of Al Ahzāb (the Confederates)! Defeat the oppressors and shake the ground from underneath them, O Lord of the Worlds!

O Allah! Be with our defenseless brothers and sisters in Sham! O Allah! They are weak, so grant them strength! O Allah! They are weak, so grant them strength! They are hungry, so feed them! They are barefoot, so carry them! They are oppressed, so grant them support! O You, the Supporter of the defenseless!

O Allah! Bless the souls of their dead, cure the sick and the wounded among them, O Lord of the Worlds! O Allah! Stop their bloodshed, by Your Generosity and Strength, O You, the Strong, the Invulnerable!

O Allah! Safeguard Muslim Egypt, the land of Kinanah! O Allah! Preserve its security and unite its people on the grounds of righteousness and truth! O Lord of the Worlds!

O Allah! Reinstall its security, stability and prosperity, O You, Lord of Majesty and Generosity, the Almighty, the Benefactor!

O Allah! Be with our fellow Muslims in Palestine, Arakan, Iraq, and everywhere, O You, Lord of the Worlds!

"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!" [Surah al-Baqarah: 201] "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." [Surah al-A’raf: 23]

O servants of Allah! "Verily, Allâh enjoins Al-‘Adl and Al-Ihsân, and giving (help) to kith and kin, and forbids Al-Fahshâ’, and Al-Munkar, and Al-Baghy. He admonishes you, that you may take heed." [Surah al Nahl: 90]

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

Translated by Al-Imam Muhammad Ibn Saud Islamic University.

[1] Fitan (فَتَنَ) : the Arabic plural of fitnah (فِتْنَة) meaning here ‘sedition, riot, discord, dissension, civil strife, etc.)

[2] The phrase (يَا أَيُّهَا الَّذِينَ فَتَنَاءِ) is borrowed from Surat At-Taubah, verse 41.

[3] The Qiblah (قِبْلَة), "direction"), is the direction that should be faced when a Muslim prays during salat. It is fixed as the direction of the Ka’bah in Makkah. Most mosques contain a wall niche, known as mihrāb, that indicates the Qiblah.