

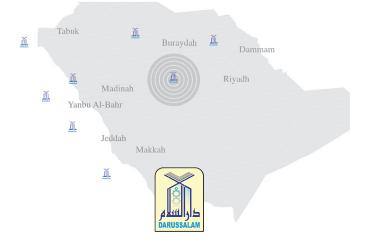






SHEIKH ABDUL RAHMAN IBN ABDUL AZIZ AS-SUDAIS





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### Sheikh Abdul Rahman Ibn Abdul Aziz as-Sudais

Imam of al-Masjid al-Haraam, Makkah al-Mukarramah



Translated by Nasiruddin al-Khattab

> Edited by Huda al-Khattab



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بسرابارجاني

In the Name of Allah, the Most Gracious, the Most Merciful





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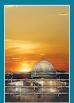


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## Publisher's Note

our age, men of distinction who enjoy love and respect across the Muslim world are rare indeed. The author of this book, His Eminence Dr. Abdul Rahman bin Abdul Aziz As-Sudais is one of those fortunate and renowned personalities who hold a high and outstanding position in the Muslim world. Without exaggeration, we can say that there are millions of Muslims in the world who have offered prayers under his leadership, attended his Jumu'ah sermons, enjoyed Taraweeh Prayer with him and, on the occasion of Khatm-al-Qur'aan, made weeping supplications before Allah.

When Sheikh Abdul Rahman As-Sudais, who is also addressed by the kunyah Abu Abdul Aziz, recites the Holy Qur'aan in his mellifluous voice, the listeners are caught in rapt attention. The Sheikh and his listeners are both enraptured by the sublimity of the Holy Qur'aan; he is moved to tears himself and the praying masses weep as well.

All Glory is for Allah! The recitation of the Holy Qur'aan has a unique effect. No matter how many times the Holy Qur'aan is recited or heard, a new taste is experienced each time. The recitation of the Holy Qur'aan in the voice of Sheikh Abdul Rahman As-Sudais is extremely popular across the world. His voice echoes in every city and every township. When one visits the Holy Mosque of Makkah, one feels great solace in listening to the invigorating voice of Sheikh Abdul Rahman As-Sudais, which enlivens the soul.



His Eminence Dr. Abdul Rahman As-Sudais was born in Bukayriyah, in Qassim Province of Saudi Arabia, in 1962 C.E. He memorized the Holy Qur'aan at the age of twelve during his education in the Qur'aanic circles of Jam'iyat Tahfeeth Al-Qur'aan Al-Karim, in Al-Riyadh. In those days, His Eminence Abdul Rahman Al-Faryan was the head of this institution.

Sh. Abdul Rahman As-Sudais was very intelligent and precocious from his early childhood. He was blessed with a sharp memory. His parents paid special attention to the upbringing and education of their promising son. Many famous religious scholars and Qurra' (reciters of the Holy Qur'aan) worked hard to tutor him, the foremost among whom were Sh. Qari Muhammad Abdul Majid Zakir and Sh. Ali Hassan. He received his early education at Madrasah Muthanna bin Harithah, Al-Riyadh. Thereafter, he attended Al-Ma'had al-Ilmi, Al-Riyadh, where he received education in basic Islamic disciplines. During those days, great men of knowledge taught at the Ma'had. Sh. Abdullah Al-Muneef and Sh. Abdullah bin Abdul Rahman Tuwaijari were among his prominent teachers. Al-Ma'had al-Ilmi is an institute from where springs of the knowledge of the Book and the Sunnah shoot up. Sh. Abdul Rahman as-Sudais received his completion certificate from this institute, as a prominent student, with illustrious evaluation, in 1979 C.E. Thereafter, he got admission to the College of Shari'ah, where personalities like Sh. Abdul Aziz bin Abdullah Al ash-Sheikh, Grand Mufti of Saudi Arabia, and Sh. Dr. Abdullah bin Jibrin were among his teachers. He passed out from the College of Shari'ah in 1983 C.E.

Many study circles have been established in major mosques of Al-Riyadh. When Sh. Abdul Rahman As-Sudais

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was a student, the study circle of Sh. Allamah Abdul Aziz bin Baz was well known in Deerah Mosque. Students from every corner of Al-Riyadh came there to learn Tafseer, Hadith and Fiqh and enlighten their hearts. Sh. Abdul Rahman As-Sudais acquired a rich share from these assemblies of knowledge. The great teachers from whom he benefitted, included Allamah Abdul Razzaq Afifi, Dr. Salih Al-Fawzan, Sh. Abdul Rahman Al-Barak and Sh. Abdul Aziz Al-Rajihi.

The contribution of teachers is very significant in building the character of a scholarly person. For most readers living outside Saudi Arabia, the above-mentioned teachers would probably be unknown but to the people who reside in Saudi Arabia and take a keen interest in religious learning, these personalities are well known and have a great status in scholarly ranks.

Thus, the knowledge of Sh. Abdul Rahman As-Sudais was nurtured and raised to maturity. Oratory became his second nature and eloquent words and phrases were constantly on his lips. He began to give the Jumu'ah Sermon in major mosques of Al-Riyadh. Thereafter, he was appointed "Khateeb" at a famous mosque of Al-Riyadh named after his teacher Sh. Abdul Rahman Afifi. Along with this, he started teaching at the College of Shari'ah. However, in addition to these honours, a higher position and greater award was to follow.

Sh. Abdul Rahman As-Sudais was appointed Imam and Khateeb of the Holy Mosque of Makkah, in 1984 C.E., and to this day, remains at this prestigious post. During his tenure, every year, he has the privilege of leading the Taraweeh prayers in the month of Ramadan. He recited the Holy Qur'aan in Haram Sharif (the Holy Mosque) along with other Imams many times, especially with His Eminence

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Saud al-Shuraym. Allah alone knows how many people have converted to Islam after hearing his rousing and evocative voice. Many people have memorized the Holy Qur'aan by means of his cassettes.

He started his "imamat" (i.e., leadership in prayer) with the Asr prayer of Sha'ban 22, 1404 AH. After three weeks, in Ramadan 15, 1404 AH, he delivered his first Jumu'ah sermon, in the Holy Mosque in Makkah. Along with the "imamat" and "Khitabat" (i.e. oratory) of the Holy Mosque he continued teaching. He was awarded his Master's degree in Islamic Jurisprudence in 1408 AH, from Imam Saud University, Al-Riyadh. After this he began teaching students of the Law College at Jami'ah Umm al-Qura. During his academic tenure, he wrote his Ph.D thesis and in 1996 C.E. he received his Ph.D degree in Islamic Jurisprudence, from Umm al-Qura University, with distinction.

Dr. Abdul Rahman As-Sudais is one of those personalities selected for the propagation of Islam. Another honour was bestowed upon him when he was appointed as a teacher in the courtyard of the Holy Mosque to teach visitors after the Maghrib Prayer. He lectured on the topics of Faith, Jurisprudence, Tafseer and Hadith and gave satisfactory answers to the people's questions. He is a compassionate father of four sons, leading a very busy and fulfilled life.

Famous people from across the world, whether rulers or the ruled, political leaders or social workers, men of learning or religious scholars, all cordially wish to shake hands with this grand personality.

In 2005 C.E. an organisation in Dubai chose him as the Islamic personality of the year, where he was declared the most distinguished person with respect to Islam and the

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Holy Qur'aan and presented an award. Sh. As-Sudais is as modest as he is distinguished, which is a sign of great men that they deem it better to bow down with the burden of Allah's benevolences, despite fame, honour and glory spreading far and wide.

This writer is fortunate that His Eminence knows Darussalam and me personally. One day his secretary Abdul Aziz Ansari phoned me and said that Sh. Abdul Rahman As-Sudais was conveying Salaam to me and expressing the wish that Darussalam should publish the translation of his book (کوکبة الخطب النيفة), which is an abridged form of the collection of his Sermons delivered in the Holy Mosque, in various languages.

The extent of the hard work that Sh. Abdul Rahman As-Sudais invests in preparation of the Jumu'ah Sermons can be guessed from the following incident. A famous scholar of Kuwait, Dr. Muhammad Al-Audi narrates: "Once when Sh. Abdul Rahman came to visit Kuwait I had a meeting with him. I saw in his personality an excellent example of modesty, wisdom, knowledge and practice. In the meantime, he gifted me a copy of his book ( كوكية الكوكية ) and said: 'When I prepare my sermon for the Holy Mosque, I do so considering it a great mission. I stop meeting people one or two days before Jumu'ah so that I may do justice to the topic, paying full attention and with complete concentration, and collect the most authentic information about it because I know that this is the place where the Prophet of Allah had stood to address all the Muslims of the world."

Dr. Muhammad Al-Audi says, "There is a lesson and invaluable advice in Sh. Abdul Rahman As-Sudais' words for those speakers who have no clue about the topic of the Jumu'ah sermon and its preparation, till ten a.m on Friday morning."

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Dear readers, it is certainly an honour for me and for Darussalam that we published his Khutbat-e-Haram in Urdu, and now we are producing the same in English. I have listened to many of his speeches and sermons myself, and his faith-boosting sermons are a valuable medium of attaining salvation both in this world and the Hereafter. His approach is very firm and he has full command over the tenets and principles of various religions and creeds. He can quote thousands of Arabic couplets with ease, and his voice is so beautiful and clear that even non-Arabs easily understand his Arabic sermons. I happened to attend the Night Prayer and Khatm al-Qur'aan Du'a many times under (قيام الليل) his leadership. It is indeed a divine gift that even hours of recitation and supplication do not cause his voice to waver. His resounding and enlivening voice retains the same splendour of its early years, despite the passage of time.

This auspicious book has been translated into English by Nasiruddin al-Khattab May Allah Almighty bestow His countless bounties upon all the brothers who took part in the preparation of this book at every stage.



Servant of the Holy Qur'aan & Sunnah Abdul Malik Mujahid Managing Director Darussalam, Al-Riyadh. Saudi Arabia











All praise is due to Allah Alone, Who affirmed His Book and explained His narration well. I praise Him Alone and offer my thanks only to Him. I repent only before Him and seek His forgiveness. Only He has gifted the faculty of speech to the tongue.

May Allah shower His blessings and peace on the Holy Prophet (\*) who adorned the pulpit and accomplished oratory in its rightful manner, on his noble Companions, who showed the most refined example of call and oratory, and on all the people destined to come up to the Day of Judgment, who follow in their footsteps.

In Islam, oratory is a sublime profession and the Shari'ah has given it a special importance. Islam has attached to it a very lofty position because the art of oratory carries a specific importance in calling to the religion and Islamic preaching. Our Holy Prophet Muhammad (ﷺ) was the Imam of orators and the best example for them. Allah gifted him the art of comprehensive speech, such that he conveyed all-inclusive meanings with the minimum words.

Allah gave him superiority over the Arabs and non-Arabs in eloquence and rhetoric. He once said, "Certainly some statements have a magical effect."

A poet has rightly said:

"He had a magical effect in his conversation.

If he conversed long, none felt boredom.









If he spoke a little,

the listener longed in exclamation that he might utter more."

This golden chain of oratory, likewise, continued being transferred to our predecessors, from one to another, so that we have received traces of it. Today, with the help of modern means like the internet, ideas can travel quickly over long distances as if we were residing in the same locality, so the responsibilities of orators have increased manifold.

Muslims attend this weekly divine congregation voluntarily and zealously, so a Khateeb (i.e. orator) should prepare his speech properly according to the topic and arrange his ideas in the best possible manner. He should talk in a pleasing way and suggest solutions to the problems of the Muslim Ummah. He should find a balm that heals wounds so that this weekly congregation becomes beneficial. This means that a Khateeb is like a physician who diagnoses social ailments, pinpoints their causes and wisely suggests the right cure. For correct diagnosis and cure, he should bear in mind the best example of the Holy Prophet (36) because only the Prophet's model provides a moderate and balanced way of life. A Khateeb should utter such words in his sermon that join the people's hearts and unify spirits, so that such rifts do not emerge among them that shatter the very framework of society.

Certainly, the wise Khateeb is the one who comprehends his status and responsibilities and respects the feelings of the audience, because oratory would be beneficial only when you meet its demands. Your oratory should have depth and authority. Introduction of the sermon, explanation of basic points of the topic and proficiency of











necessary elements. If every Khateeb were to bear in mind the blessed example of the Holy Prophet (\*\*) and acquire the required proficiency by emulating him, our oratory would meet the demands of the present age. If Khateebs had acted this way, perhaps their position would have been far better than the present one because the pulpit has a special, influential status in the realm of the Islamic call and preaching. Presently, in spite of the abundant resources of mass media and communications, the Jumu'ah sermon has its own prominence and importance because it is a religious duty. The Jumu'ah sermon has a distinct honour such that during its delivery, any useless talk, unnecessary gesture, even quieting one's adjacent companion is prohibited. No other sermon or stage carries such distinction.

Dear readers, it was a blessed moment of happiness for me, when some time ago, the first collection of my Jumu'ah sermons ( السفر الأول As-Safar ul-Awwal ), which had been delivered in the Holy Mosque of Makkah, appeared with the title of كوكبة الخطب المنيفة من منبر الكعبة الشريفة (Kawkabah al-Khutub al-Muneefah min Minbar al-Ka'bah al-Shareefah). It was produced in a beautiful and meaningful format for the readers who were keen to study it. This collection contains my sermons spanning a quarter of a century. These sermons were delivered mainly from the pulpit of the Holy Mosque of Makkah. I thank Allah (the Great and the Almighty) for this success, because without His special Grace this work would have been impossible. It is a matter of satisfaction for me that the honourable readers have expressed their approval of this collection and admired it very much. All praise and thanks belong to Allah Alone!

This book was well received, especially in academic circles and by those who work in the field of call and preaching. By

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and by those who work in the field of call and preaching. By the Grace of Allah, it also gained wide circulation. A large number of Imams and Khateebs benefited from it, through mosques and Islamic centers spread within and outside this country, across the Muslim world. May Allah bestow upon them sincerity in this practice. The approval of the readers encouraged me to contemplate printing and publishing its second part, if Allah wills!

One of the opinions forwarded by the honourable readers and patrons was that this collection should be published in abridged form so that it might be beneficial for the Muslim masses. It was suggested that parts of this collection, which consists of 50 sermons and 12 chapters, be assembled in the form of 19 sermons. One or two sermons of every chapter should be included in it, which meets the purpose of the book and its distribution should also be feasible so that people may find it easy to study in the current age of preoccupation and engagements. I was pleased with this proposal from my friends and well-wishers, so I consented to it and named this short collection is being published in English with the title of Khutbat Haram. I hope that this name will fully embody the qualities of this collection.

I present this collection to the readers and pray that Allah (the Great and the Almighty) grants it public approval and acceptance like the original book, or even greater. On this occasion, I am thankful to all the friends who cooperated in any form, starting from its preparation to its distribution. May Allah give them all a goodly reward! May He make this endeavour of mine useful in the fields of knowledge, Islamic call and preaching and make it a means for enhancing courage and awakening an urge for action. I







hope the readers will remember me in their supplications and inform me of their suggestions and recommendations. I do not claim any achievement in it. In short, I have tried my best to present it with all its apparent and intrinsic beauties. Grace is only from Allah! I trust only Him and refer only to Him.

A poet says:

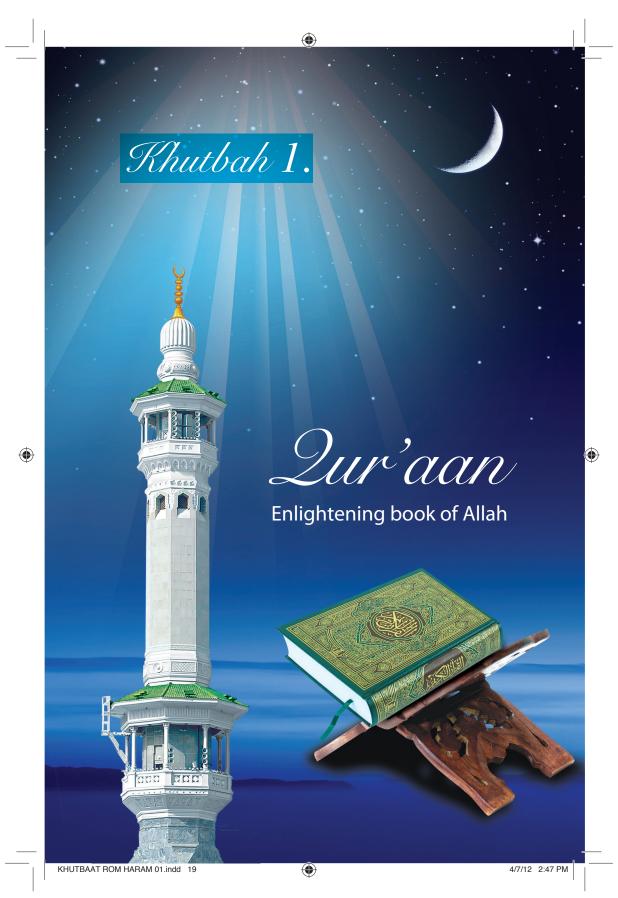
O reader! If it carries some accordance in words and meanings, do not reject it but honour it with your approval. If you see some fault, ignore it because Allah Alone is Flawless, High and Sublime.

May Allah bestow upon us the wealth of beneficial knowledge and righteous actions, grant us success and welfare of both the worlds, and shower His blessings and forgiveness on our parents, honourable teachers, relatives and all our friends.

The Author, Al-Makkah al-Mukarramah 25/Zul-Qa'dah 1426 H



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«اَلْحَمْدُ لِللهِ ﴿ اللَّهِ مَعَلَى اللَّهُ عَلَى عَبْدِهِ وَلِيكُونَ لِلْعَلَمِينَ الْفُرْآنَ عَلَى الْفُرْآنَ عَلَى الْفُرْآنَ عَلَى الْفُرْآنَ ﴿ وَلِيكَنَا لِلْمُسْلِمِينَ ﴾ وَأَشْهَدُ أَنُ لِيكِنَا لِكُلِّ شَيْءٍ وَهُدَى وَرَحْمَةً وَكُثْمَى لِلْمُسْلِمِينَ ﴾ وَأَشْهَدُ أَنُ لِكُلِّ شَيْءٍ وَهُدَى وَرَحْمَةً لَلْمُوْمِنِينَ، وَشِفَاءً لِّمَا فِي صُدُورِ لِللّهِ إِلّا اللّهُ وَحُدَةً لا شَرِيكَ لَهُ، أَنْزَلَ كِتَابَةُ هِدَايَةً للْعَالَمِينَ، وَ رَحْمَةً لِلمُومِنِينَ، وَشِفَاءً لِمَا فِي صُدُورِ النّاسِ أَجْمَعِينَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ النّذِي كَانَ خُلُقُهُ الْقُرْآنَ، يُحِلُّ حَلَالَةً وَ يُحَرِّمُ حَرَامَةً، وَيَعْمَلُ كَانَ خُلُقُهُ الْقُرْآنَ، يُحِلُّ حَلَالَةً وَ يُحَرِّمُ حَرَامَةً، وَيَعْمَلُ عِمْحُوا بِمُحْكَمِهِ، وَ يُومِنُ بِمُتَشَابِهِهِ، صَلّى اللّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْمِهِ، وَ يُومِنُ بِمُتَشَابِهِه، صَلّى اللّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْمِه، وَ يُؤمِنُ بِمُتَشَابِهِه، صَلّى اللّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْمِه، وَ يُؤمِنُ بِمُتَشَابِهِه، صَلّى اللّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْمِه، وَ يُؤمِنُ بِمُتَشَابِهِه، وَاقْتَفُوا أَثْرَهُ، وَتَمَسَّكُوا وَصَاحْبِهِ اللّذِينَ سَارُوا عَلَى نَهْجِه، وَاقْتَفُوا أَثْرَهُ، وَتَمَسَّكُوا وَلَادُوا، وَمَنْ تَبِعَ هَدْيَهُمْ، وَلَوْ سَادُوا، وَمَلَكُوا وَقَادُوا، وَمَنْ تَبِعَ هَدْيَهُمْ، وَلَوْ مَالدّينِ، وَسَلّمَ تَسْلِيمًا كَثِيرًا».