



Dated: 11 Muharram 1448 AH – Corresponding to June 26, 2026

The Danger of Corruption upon Societies and Individuals

Indeed, all praise is due to Allah. We praise Him, seek His help, and seek His forgiveness. We seek refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. Whomever Allah guides, none can misguide; and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, without partner, and I bear witness that Muhammad ﷺ is His servant and Messenger.

“O you who believe, fear Allah as He should be feared, and do not die except as Muslims.” (Āl ‘Imrān: 102)

“O mankind, fear your Lord, who created you from a single soul and created from it its mate, and from them spread many men and women. Fear Allah through whom you ask one another, and honor the ties of kinship. Indeed, Allah is ever Watchful over you.” (An-Nisā’: 1)

“O you who believe, fear Allah and speak words of appropriate justice. He will rectify your deeds for you and forgive your sins. And whoever obeys Allah and His Messenger has certainly attained a great success.” (Al-Aḥzāb: 70–71)

To proceed: Indeed, the truest speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ. The worst of matters are those newly introduced into the religion. Every innovation is misguidance, every misguidance leads astray, and every misguidance is in the Fire.

O Muslims:

Allah sent His Prophet Muhammad ﷺ at a time when the messages of previous messengers had long ceased and the divine scriptures had become neglected, to a nation immersed in profound ignorance and blind misguidance, unable to distinguish truth from falsehood or recognize righteousness from evil.

Allah the Exalted says:

“It is He who has sent among the unlettered people a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, although before that they were in clear error.” (Al-Jumu‘ah: 2)

Through him, Allah guided people from misguidance and granted them insight after blindness. By following his call, souls were purified, and hearts were rectified through the religion of Islam.

Among the most important noble principles and great teachings of Islam, which the mission of the Prophet ﷺ came to affirm and emphasize while warning against their violation, is the prohibition of oppression and corruption and the obligation of combating them.

Allah the Exalted says:

“And do not cause corruption upon the earth after its reformation.” (Al-A‘rāf: 56)

And He says:

“And when he turns away, he strives throughout the land to cause corruption therein and destroy crops and offspring. And Allah does not love corruption.” (Al-Baqarah: 205)

Mujāhid May Allah have mercy on him said:

“When a person spreads corruption on earth, Allah withholds the rain, causing crops and livestock to perish.”

Servants of Allah:

Allah, Glorified and Exalted, has warned against spreading corruption on earth and condemned it in all its forms and manifestations: corruption of souls, lineage, wealth, intellect, and religion.

He has classified it among the gravest sins and made those who engage in it deserving of His curse and His severe punishment.

Allah the Exalted says:

“And those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption upon the earth—for them is the curse, and for them is the evil abode.” (Ar-Ra’d: 25)

Indeed, among the most dangerous forms of corruption and the most harmful to both societies and individuals is the corruption of people’s beliefs and the confusion introduced into their religion through the spread of innovations and the promotion of immorality and wickedness.

Allah the Exalted says:

“And when it is said to them, ‘Do not cause corruption on the earth,’ they say, ‘We are only reformers.’” (Al-Baqarah: 11)

Mujāhid May Allah have mercy on him said:

“When they commit disobedience to Allah and are told not to do such things, they respond, ‘We are rightly guided reformers.’”

O Muslims:

Among the greatest trials and the most harmful calamities is financial corruption, whose evil consequences and destructive effects the Islamic legislation has strongly warned against.

Allah the Exalted says:

“And know that your wealth and your children are but a trial, and that with Allah is a tremendous reward.” (Al-Anfāl: 28)

Ka‘b ibn ‘Iyād ر May Allah have mercy on him narrated that he heard the Messenger of Allah ﷺ say:

“Indeed, every nation has a trial, and the trial of my nation is wealth.”

(Narrated by At-Tirmidhī, who graded it ḥasan ṣaḥīḥ.)

Among the manifestations of financial corruption is the spread of bribery.

Whenever bribery becomes widespread within a society, it corrupts the consciences of its people and extinguishes the light of trust among them.

For this reason, Islamic law contains severe warnings and stern threats against those who engage in bribery.

Allah the Exalted, while describing certain characteristics of the Jews, says:

“Listeners to falsehood, devourers of unlawful gain.” (Al-Mā'idah: 42)

Al-Ḥasan Al-Baṣrī and Qatādah May Allah have mercy on them explained the term suḥt (unlawful gain) as:

“It refers to bribery.”

‘Abdullah ibn ‘Amr May Allah have mercy on him narrated:

“The Messenger of Allah ﷺ cursed the briber and the one who accepts the bribe.”



(Narrated by Abū Dāwūd and At-Tirmidhī, who graded it ḥasan ṣaḥīḥ.)

A curse means being expelled and distanced from the mercy of Allah.

What profit can a person seek, and what gain can he hope for, if he earns the curse of Allah and is driven away from the mercy of the Most Merciful of those who show mercy?

Bribery, O servants of Allah, takes many forms and appearances through which Satan deceives some people of weak faith and little knowledge.

They give it different names in order to make unlawful wealth appear lawful.

Among these forms are gifts given to employees and workers.

Abū Ḥumayd As-Sā'idī May Allah have mercy on him narrated that the Messenger of Allah ﷺ appointed a man from Banū Asad, known as Ibn Al-Lutbiyyah, to collect charity.

When he returned, he said:

“This is for you, and this was given to me as a gift.”

The Prophet ﷺ then stood upon the pulpit, praised Allah, and glorified Him, then said:

“What is the matter with an official whom we appoint, and he comes saying: ‘This is for you and this was gifted to me’? Why did he not remain in the house of his father and mother and see whether gifts would be given to him or not?

By the One in whose Hand is my soul, no one takes anything from such wealth except that he will come carrying it upon his neck on the Day of Resurrection.”

(Agreed upon by Al-Bukhārī and Muslim.)

Servants of Allah:

Among the manifestations of financial corruption is acquiring wealth through fraud, embezzlement, and similar unlawful means.

Allah the Exalted says:

“And do not consume one another’s wealth unjustly.” (Al-Baqarah: 188)

Al-Qurtubī May Allah have mercy on him said in his Tafsīr:

“Whoever takes another person’s wealth without a permission sanctioned by Islamic law has consumed it unjustly.”

Allah, the Mighty and Majestic, has threatened those who consume unlawful wealth with the severest punishment. He even revealed an entire sūrah concerning them that will continue to be recited until the Day of Resurrection.

Allah the Exalted says:

“Woe to those who give less than due.

Those who, when they take a measure from people, take in full.

But when they give by measure or weight to them, they cause loss.

Do they not think that they will be resurrected.

For a tremendous Day.

The Day when mankind will stand before the Lord of the worlds.”
(Al-Muṭaffifīn: 1–6)

Khawlah bint Qays Al-Anṣāriyyah May Allah have mercy on her narrated that she heard the Prophet Muhammad ﷺ say:

“Indeed, there are people who unlawfully deal with the wealth entrusted by Allah; for them will be the Fire on the Day of Resurrection.”

(Narrated by Al-Bukhārī.)

O Believers:

The spread of corruption is not merely a financial or administrative deviation.

Rather, it is a destructive disease which, when it afflicts a nation, signals its ruin and hastens its downfall.

No civilization has risen to greatness and then collapsed and vanished except that corruption and oppression were among the primary causes of its destruction.

Allah the Exalted says:

“Corruption has appeared throughout the land and sea because of what the hands of people have earned, so He may let them taste part of the consequence of what they have done, that perhaps they will return.” (Ar-Rūm: 41)

O Allah, suffice us with what You have made lawful instead of what You have made unlawful, and enrich us through Your bounty so that we need none besides You.

May Allah bless me and you through the Magnificent Qur'an, and benefit me and you with its verses and wise reminders.

I say these words of mine and seek forgiveness from Allah for myself and for you, so seek His forgiveness.

Indeed, He is the Most Forgiving, the Most Merciful.

The Second Khutbah

All praise is due to Allah, Lord of the worlds.

I bear witness that there is no deity worthy of worship except Allah alone, without partner, and I bear witness that Muhammad ﷺ is His servant and Messenger.

May Allah send His peace and blessings upon him, his family, and all of his Companions.

To proceed:

I advise myself and all of you to fear Allah the Exalted, for whoever fears Allah, He protects him, safeguards him, and grants him refuge.

O Muslims:

The Muslim Ummah did not attain its distinguished status among nations through large numbers or military strength.

Rather, it attained that honor through obedience to its Lord and by fulfilling its responsibility of enjoining what is right, forbidding what is wrong, and believing in Allah.

Allah the Exalted says:

“You are the best nation produced for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah.” (Āl ‘Imrān: 110)

Forbidding evil is not a voluntary act or an optional choice that we perform whenever we wish.

Rather, it is an obligation upon everyone and a safeguard that protects the ship of society from sinking.

If the corrupt and foolish were to damage that ship while the righteous and wise remained silent, all would perish together.

But if they restrain them and prevent their wrongdoing, all will be saved together.

Therefore, whoever among you witnesses an evil act or a manifestation of corruption must first verify the matter with knowledge and certainty, and must not be carried away by assumptions and suspicions.

Thereafter, he should hasten to condemn and rectify it through the legislated means, acting upon the saying of the Prophet Muhammad ﷺ:

“Whoever among you sees an evil, let him change it with his hand. If he is unable, then with his tongue. If he is unable, then with his heart, and that is the weakest level of faith.”

(Narrated by Muslim from Abū Sa‘īd Al-Khudrī May Allah have mercy on him)

Brothers in Islam:

Remaining silent regarding those who spread corruption and failing to restrain them is a cause for collective punishment and for the descent of the anger and curse of Allah upon a people.

Allah the Exalted says:

“Those who disbelieved among the Children of Israel were cursed by the tongue of Dāwūd and ‘Īsā, son of Maryam. That was because they disobeyed and used to transgress.

They did not forbid one another from the wrongdoing they committed. How evil was what they used to do.” (Al-Mā'idah: 78–79)

Cooperation in combating corruption, protecting the values of society, and strengthening integrity is both a religious obligation and a national responsibility that rests upon all of us.

We must feel this responsibility, stand united in fighting corruption, and restrain those who spread it, remembering the command of the Prophet Muhammad ﷺ:

“Support your brother, whether he is an oppressor or oppressed.”

A man said:

“O Messenger of Allah, I understand supporting him if he is oppressed, but how do I support him if he is an oppressor?”

He replied:

“By preventing him from oppression, for that is supporting him.”

(Narrated by Al-Bukhārī from Anas ibn Mālīk رضي الله عنه.)

Abū Bakr Aṣ-Ṣiddīq May Allah have mercy on him said:

“O people, you recite this verse:

‘O you who believe, concern yourselves with your own souls. Those who go astray cannot harm you when you are rightly guided.’ (Al-Mā’idah: 105)

Yet I heard the Messenger of Allah ﷺ say:

‘When people see an oppressor and do not restrain him, Allah is likely to encompass them all with His punishment.’”

(Narrated by At-Tirmidhī, who declared it authentic.)

In another narration, the Prophet ﷺ said:

“By the One in whose Hand is my soul, you must surely enjoin what is right and forbid what is wrong, or else Allah will soon send a punishment upon you from Himself. Then you will supplicate to Him, but your supplication will not be answered.”

O Allah, send Your peace and blessings upon Your servant and Prophet Muhammad ﷺ.

O Allah, be pleased with all of his Companions, and with us alongside them through Your mercy, O Most Merciful of those who show mercy.

O Allah, help us to remember You, thank You, and worship You in the best manner.

O Allah, be for us and not against us.

Grant us victory and do not grant victory over us.

Guide us and make guidance easy for us.

O Allah, protect Kuwait and its people from every evil and harm.

Make this land secure, peaceful, and prosperous, as well as all the lands of the Muslims.

O Allah, grant success to our Amir and his Crown Prince in that which You love and are pleased with, and guide them to righteousness and piety.

And our final supplication is that all praise is due to Allah, Lord of the worlds.