

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ ، وَ نَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ
لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Praise be to **اللَّهِ** .

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness within ourselves and from our own bad deeds. Whom-so-ever God guides to the truth no one can lead astray, and whom-so-ever He leaves misguided, no one has the power to guide.

I testify that there is no God but **اللَّهِ** to whom there is no partner and I testify that Muhammad **ﷺ** is his servant and messenger

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Certainly you have in the Messenger of Allah an excellent example for the one whose hope is with Allah and the final day and remembers Allah much” (S33, A21)



Dear brothers and sisters, ASA.

Some of you may recognize that we are now in the Hijri month of Rabi-ul-Awal. Earlier this week, on the Monday, it was the 12th day of Rabi-ul-Awal, and for most, I am sure that you will recognize this as the birth date of the Prophet^(SAAWS). The Prophet^(SAAWS) was born in the calendar year of 571 AD. His father was Abdullah bin Abdul-Muttaleb, and his mother was Amenah Bint Wahab. We know from the history of the Seerah that Abdullah died before the birth of the Prophet^(SAAWS) and it was his grandfather that named him “Muhammad” and he looked after him in his first years of life. There were many extra-ordinary events in the early part of the life of the Prophet^(SAAWS), but the purpose of a khutbah celebrating his birth should not be a simple recount of events.

In a week like this, it is not enough for us to remind ourselves to celebrate the birth of Prophet^(SAAWS) but it is an opportunity to remind ourselves of his beautiful “Seerah” and to emphasize again the most important concept that the Prophet^(SAAWS) came to re-establish: the concept of the oneness of Allah. This is best exemplified by Surat Al-Ikhlass:



قُلْ هُوَ اللَّهُ أَحَدٌ ①
اللَّهُ الصَّمَدُ ②
لَمْ يَلِدْ وَلَمْ يُولَدْ ③
وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ ④

“Say: He is Allah, the One. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none comparable unto Him” (S112, A1-4)

That is the essence of the doctrine of Islam. It is first and foremost a doctrine of the oneness of Allah, the doctrine of: La-Allah-Illa-Llah.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

“He is Allah besides Whom there is no other god; the Knower of what is unseen and what is evident. He is Most Gracious, Most Merciful” (S59, A22)

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

“He is Allah, besides Whom there is no other god; the Majestic, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Exalted in Might, the Supreme, the Possessor of all greatness: Glory be to Allah from all that they ascribe as partners unto Him” (S59, A23)

This is the doctrine that we the Muslims ascribe to. I will mention briefly at the end of the Khutbah an interesting encounter we had at our centre last Saturday when we invited a “Unitarian” minister to talk to us about their understanding of the “One God”.

As Muslims, we have accepted this doctrine in principle as we do not associate with Allah anyone else in worship. However, the message of Islam links our understanding of the oneness of Allah to our behaviour and conduct. If we fail to do so, we have not grasped the essence of the message of Islam.

The Prophet^(SAAWS) said, the “Deen” is conduct, and he also said the “Deen” is interaction. As we celebrate the birth of our Prophet^(SAAWS) we therefore need to put some effort into reading and understanding his beautiful Seerah. In this day and age of technology, we really have no excuse not to educate ourselves in the Seerah of the Prophet^(SAAWS). Even if some of us do not have time to read, we should all be able to get hold of CDs and DVDs about the Seerah. We can be listening to it on our way to work, and we can watch it whenever time allows. It is very important for us and for our children to dedicate the time to sit, listen and understand the Seerah. There is so much to learn from the example of our Prophet^(SAAWS). Allah has made it very clear to us as to why we need to learn of the example of the Prophet^(SAAWS).

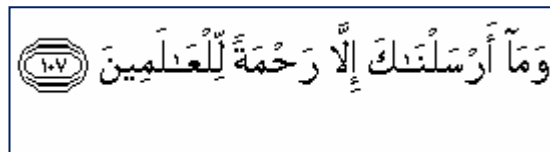
لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Certainly you have in the Messenger of Allah an excellent example for the one whose hope is with Allah and the final day and remembers Allah much” (S33, A21)

Even though the message of the Oneness of Allah in Islam is clear, Allah(SWT) reminds us in the Holy Quran that for those whose hope lies with Allah, their best example lies with the Prophet^(SAAWS).

To me, there is a clear message in this Ayah. Allah(SWT) has sent down the ultimate message to people through Islam. The Holy Quran is the last book. The doctrine of the oneness of Allah is affirmed. But, the message of Islam is not complete without those that will enact the message. The message of Islam is not a hypothetical message, but it is a practical message. We need to practice Islam. To practice Islam, we need an example, and there is no better example than the Prophet^(SAAWS).

Once we accept this concept, we start to realize the great gift that Allah(SWT) has bestowed upon us; the gift of the Prophet^(SAAWS).

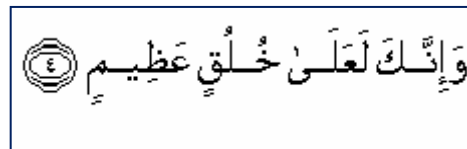


“And We have not sent you but as a mercy to all people” (S21, A107)

It is very revealing to note that when Allah(SWT) declared in the Holy Quran that the message of Islam has been perfected:

“This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion” (S5, A3)

By then the Holy Quran has been revealed, the rites and rituals of Islam have been established and the Prophet^(SAAWS) died not too long after that. The life of the Prophet^(SAAWS) was an integral part of the message of Islam. This is why Allah(SWT) testified in the Holy Quran:



“And you are of an exalted standard of character” (S68, A4)

Aisha(RAA) said that the conduct of the Prophet^(SAAWS) was the Quran. It is therefore no surprise to us when Allah(SWT) testifies that the Prophet^(SAAWS) was of an exalted standard of character.

The following are just a few examples:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

“Take to forgiveness and enjoin what is acceptable and turn away from the ignorant”
(S7, A199)

وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ

“And bear patiently with what you have to endure” (S31, A17)

فَأَصْفَحْ الصَّفْحَ الْجَمِيلَ ﴿٨٥﴾

“And so forgive with a gracious forgiveness” (S15, A85)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ ۗ

“Those who spend in prosperity and in adversity; those who restrain their anger, and are forgiving towards all people” (S3, A134)

These are only a few examples and when one considers that the conduct of the Prophet^(SAAWS) was the Quran, only then do we start to realize the magnitude of the statement:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

“And you are of an exalted standard of character” (S68, A4)

You know brothers and sisters, it would be very interesting for us to contemplate whenever you come across an Ayah that defines the conduct that Allah expects from the true believers. You can be certain, that this conduct was exemplified by the Prophet^(SAAWS).

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلكم

2nd Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ. الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا. أَمَا بَعْدُ:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

“Allah and His angels are praying on the Prophet: O you who believe, pray on him, and salute him with all respect” (S33, A56)

The birth of the Prophet^(SAAWS) was a tremendous gift from Allah(SWT). His compassion and his love for us is simply amazing:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ
بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

“Now has come unto you a Messenger from amongst yourselves: it grieves him that you should be in distress, full of concern for you, and to the believers he is most kind and merciful” (S9, A128)

We need to teach our children the love of our Prophet^(SAAWS). We need to bring to them the Seerah of his life and let them realize what an amazing person the Prophet^(SAAWS) was. As parents, one of the best ways to teach our children would be to follow in his path.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٣١﴾

“Say, if you do love Allah then follow me: Allah will love you and forgive you your trespasses. For Allah is Most Forgiving, Most Merciful” (S3, A31)

To finish off, I would like to tell you briefly about our interesting encounter we had in our centre last Saturday when we invited the “Unitarian” minister in Altrincham to talk to us about their understanding of the “One God”. In view of the restraint of time, I will simply tell you that the Unitarians have argued for centuries that they disagree with the concept of “Trinity” and that they testify that there is only the “One” god. Many of them have been persecuted by other Christians for taking this stance. We will ISA discuss this further at the next study circle.