

Friday 18th February 2011

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ 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 الله .

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 الله to whom there is no partner and I testify that Muhammad ﷺ is his servant and messenger

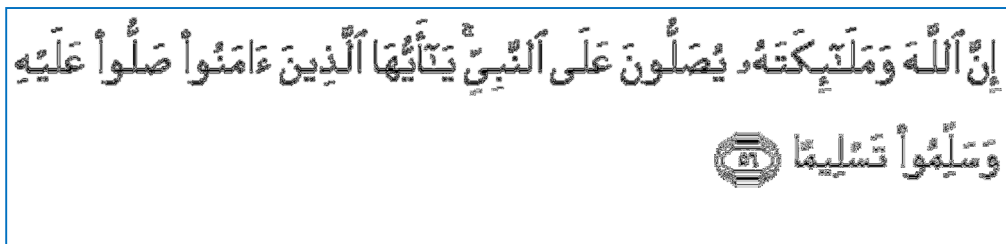
قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى
نَفْسِهِ الرَّحْمَةَ لِيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

“Say, unto who belongs what is in the heavens and earth? Say: Unto Allah; He has ordained mercy on Himself. He will indeed gather you to the day of judgment in which there is no doubt” (Al-An’am, 6:12)



Dear brothers and sisters, ASA. I think most of you have been aware that earlier this week, it was the 12th of Rabi'ul-Awaal, which is the birth date of the Prophet(SAAWS). I have also read from the seerah that the Prophet(SAAWS) died on the 12th of Rabi'ul-Awaal.

Allah(SWT) tells us in the holy Quran, Surat Al-Ahzab, ayah 56:



“Allah and His angels are praying for the Prophet: O you who believe, pray for him, and salute him with all respect” (Al-Ahzab, 33:56)

In Tafseer Ibn Kathir, it is written that in sahih Bukhari, Abu Al-Aliya said; the prayer of Allah(SWT) for the prophet is praise from Allah in the presence of the angels in the higher heavens (Al-Mala'ul A'laa). The prayer of the angels for the prophet is “Dua” and glorification for him. Another interpretation by Souffian Ath-Thouri is that the prayer of the Lord is mercy for the prophet from Allah and the prayer of the angels is asking forgiveness for him.

This is an ayah of great comfort to us when we witness what people who have no knowledge or understanding of the seerah say of the Prophet(SAAWS). The ayah firstly reminds us of the status of the Prophet(SAAWS) in the higher heavens, and secondly to command us to pray for him and to salute him with all the respect that is due to him down on earth.

In a recent lecture, the scholar explained that the prayers of Allah include all the blessings that Allah has bestowed upon the Prophet(SAAWS), and that our prayers on the Prophet(SAAWS) is us extracting and gaining from these blessings. This is confirmed in a hadeeth by Imam Ahmad and by An-Nissa'i where the Prophet(SAAWS) came to his companions smiling and gave them the glad tidings that whoever prays for the Prophet(SAAWS), Allah(SWT) will pray for him tenfold. In that, the scholars tell us that the prayers of Allah(SWT) for us is mercy and forgiveness for us.

In response to that some asked does Allah(SWT) pray for us, and is there proof of that. This is what we read in the Holy Quran ayahs 156 and 157 in Surat Al-Baqara:

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Those who when afflicted by a calamity say: To Allah we belong and unto Him we shall return” (Al-Baqara, 2:156)

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

“They are those on whom (descends) prayers and mercy from their lord and indeed they are the ones who are guided” (Al-Baqara, 2:157)

This ayah tells us that the word “salat” can be used in this context. The use of the Arabic word “salat” can therefore allow different interpretations. The “Salat” of Allah on the Prophet is praise and blessings on him, while the “salat” of Allah on the believers is blessings and mercy on them, and our “salat” on the Prophet is to praise him.

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

“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” (At-Tawba, 9:128)

Brothers and sisters, the seerah of our Prophet(SAAWS) shows us the unequivocal love the Prophet(SAAWS) had for the companions and the love they had for him. We have no doubt that they were of strong Iman and that they had the best of examples to be guided by. However, the love that existed between them elevated this group of people to a level that has never existed and can never exist again. This is why the Prophet(SAAWS) said that the best of periods is mine (Khairul quruni qarni). This is how in a space of a few years, the Arabs became world leaders and how in the same period Islam spread from one corner of this earth to the other, and how we still have Islam today.

Brothers and sisters, the love of the Prophet(SAAWS) should form an essential part of our Iman. Indeed, our Iman is not complete without this love and scholars say that the love of the Prophet(SAAWS) is a “Fard”, an obligation. But they also say that this obligation cannot be adequately achieved without the Muslims taking the effort in reading and understanding the seerah. We cannot just love him without understanding what he is about and applying his example in our everyday life.

I have recently heard again the story when sUmar^(RAA) was walking with the Prophet(SAAWS), grasping his hand and telling him “I love you more than everything else”. The Prophet(SAAWS) tested his words and asked him, “more than your wealth?” sUmar^(RAA) replied, yes. “More than your family?” He replied, yes. “More than you children?” He

replied, yes. Then it came to the ultimate test. The Prophet(SAAWS) asked him, “more than yourself?” sUmar^(RAA) thought for a while and then said “No”.

In his honest and straight forward manner he said “no”. The Prophet(SAAWS) replied, “you are not ready yet”. The Prophet(SAAWS) was saying to Umar^(RAA), and to all of us that our Iman is not ready yet and is not complete until we love him more than we love ourselves. sUmar^(RAA) goes away, thinks about the matter and comes back to the Prophet(SAAWS) and declares that after consideration, he does love him more than he loves himself. The Prophet(SAAWS) then replied, “Now Umar”, by that he meant, now your Iman is complete.

It was Umar’s son, Abdul-Llah bin Umar^(RAA) who asked his father, how come you changed your mind. What convinced you to love the Prophet(SAAWS) more than yourself. Again, in his honest way he said; I asked myself, who do I need more in this life, myself or the Prophet(SAAWS). I was in total ignorance until he gave me guidance. In this life, my need of the Prophet(SAAWS) is more important to me than my need of myself. He is better for me than I was for myself. Then I asked, O Umar, on the Day of Judgment, who is more important to you, yourself or the Prophet(SAAWS), and I know that I have nothing to help me on that day except the Prophet(SAAWS). I now therefore know that in this life and in the hereafter, the Prophet(SAAWS) is more important for me than myself, and for that, I love him more than I love myself. That was the straight forward logic of sUmar^(RAA).

Brothers and sisters, we need the Prophet(SAAWS) for ourselves, for our families and for our friends more than we need ourselves. We need him for this dunia and we need him for the hereafter just as much as sUmar^(RAA) recognized this need.

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“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” (At-Tawba, 9:128)

Brothers and sisters, the love of the Prophet(SAAWS) is an obligation on every Muslim male and female. To fulfill this obligation, we must gain knowledge of the seerah. By understanding the seerah, it is then that we truly gain the love of the Prophet(SAAWS). It is therefore not surprising when we come across those who are abusive of the Prophet(SAAWS) we quickly realize that their abuse is based on ignorance, most likely driven by hatred towards Muslims and therefore Islam.

When a non-Muslim looks at the seerah of the Prophet(SAAWS) without prejudice or bias, that person cannot but admire this amazing personality. A book by Michael Hart entitled; the 100 “A ranking of the most influential persons in history” revised and updated for the nineties, puts the Prophet(SAAWS) as number one on that list. In compiling the ranking, the author laid down the rules by which he made his judgment. Having looked at many influential personalities across the history of mankind, he could not ignore the influence of sMuhammad(SAAWS).

This ranking is not out of love or faith but was out of unbiased judgment of facts. We know from the ranking that Michael Hart admired and respected the personality of the Prophet(SAAWS), but we may never know if he was moved by his research to love him. Probably, to move that extra step and to love the Prophet(SAAWS) requires a leap of faith.

We know brothers and sisters that to gain Iman, the love of the message needs to enter our hearts, and to gain Iman the love of the messenger needs to enter our hearts.

“Say, (O Muhammad, to mankind): If you love Allah, then follow me (Muhammad); Allah will love you and forgive you your sins. For Allah is Forgiving, Merciful” (Al-Imran, 3:31)

Do we the Muslims love and respect our Prophet more than we love ourselves.

أقول قولي هذا وأستغفر الله لي و لكم

2nd Khutbah:

الحمد لله ثم الحمد لله . الحمد لله نستعينه ونستغفره ، ونعوذ بالله من شرور
أنفسنا وسيئات أعمالنا . أما بعد :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا

“Allah and His angels are praying for the Prophet: O you who believe, pray for him, and salute him with all respect” (Al-Ahzab, 33:56)

Scholars keep reminding us that for us to love the Prophet(SAAWS) we must keep studying his beautiful seerah. In our electronic era, we all have access to videos, CDs, DVDs, Islamic channels and so on as well as the usual books. We need to make a habit, weekly if not daily, of reading, listening or watching something of the seerah. For today, these are just a few examples that will hopefully get you to make a habit of it.

In the seerah, we hear of the Arabian man who came to meet the Prophet(SAAWS). As he entered the gathering, he looked around and said; who amongst you is Muhammad. The scholars commented that this Arabian could not distinguish the Prophet(SAAWS) from the

rest of the sahabah. The Prophet(SAAWS) did not have a special robe or a special cap or a special seat that made him distinguishable. Indeed there was nothing artificial that gave him a special feature. This was the humble nature of sMuhammad(SAAWS).

In another incident we learn that the sahabah were dividing the chores between themselves when they were about to prepare a meal. One said I will slaughter the sheep, one said I will skin it and the other said I will cook it. The Prophet(SAAWS), who was the leader of the Ummah said I will collect the wood. The sahabah said to the messenger of Allah, we can do this work for you. He replied; I know you can, but Allah(SWT) does not like to see His servant being distinguished from his fellows. Who, in their true sense of mind, will not admire the humility of the Prophet(SAAWS).

In another incident, there was a lady that took the duty of cleaning the masjid from dirt and rubbish. This lady died without the knowledge of the Prophet(SAAWS) and the sahabah thought that her death was not an important event to be raised to their “supreme” leader. But the Prophet(SAAWS) recognized her absence. The leader of the Ummah recognizes that a cleaner is absent. He asked about her and was told that she died. He replied; why did you not tell me. He went to her grave and made an exceptional janaza prayer just for her.

On one of the expeditions, there were around 1000 from the sahabah and no more than 300 mounts. The Prophet(SAAWS) gave the order “as the leader” that every three people should share one mount taking turns. He shared his mount with sAli(RAA) and Abu Lubaba. Again we see the leader of the Ummah equating himself with the ordinary soldier. When it was his turn to mount down, the other two pleaded with him to take their turn. He replied; you are not stronger than me on walking and I am in no less need than you for the reward “Ajr”.

The humility of the Prophet(SAAWS) and his care, love and devotion for his companions irrespective of their age, their status and their color made his companions excel in their love for him. If the prophet(SAAWS) heard a baby cry during prayers, he would shorten the prayers out of mercy to the mother. When Makka was captured, Abu Sufyan said to the Prophet(SAAWS); you have excelled in your wisdom, your patience, your mercy and your kinship ties. The Prophet(SAAWS) was at the head of an army 10,000 strong. The people of Makka were at his mercy after twenty years of enmity, torture and abuse. He asked them; what do you think I will be doing with you. They replied; a generous brother, and the son of a generous brother. This is when he made his famous declaration: Go, for you are free “Izhabou Fa’antum At-toulaka”.

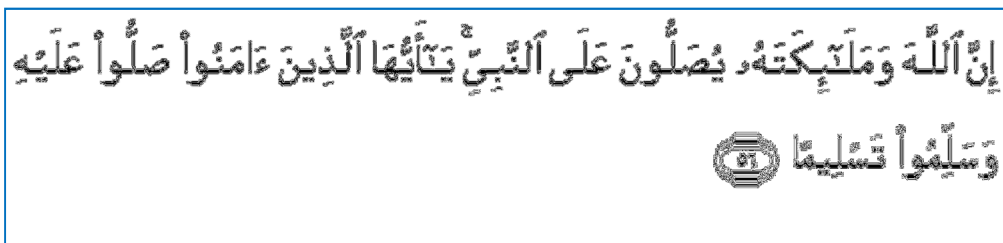
In addition to such occasions, we also witness the prophet(SAAWS) taking a scientific stance on the occasion of the eclipse of the sun. This took place very close to the death of his son Ibrahim. The sahabah, in their deep love for him, assumed that the sun eclipsed for his death. The Prophet(SAAWS) took a stand and stated: the sun and the moon are two signs (ayat) of Allah(SWT) the creator, it is not fitting for them to eclipse for the death of any of Allah’s creation nor for their life.

One of the sahabah was captured as he was emigrating to Madina. During his capture, he pleaded with the people of Qureish to release him and took an oath with them that should they do so, he will not fight against them. When he later met the Prophet(SAAWS) he told him what has happened. The Prophet(SAAWS) was very happy for him. Later on, in one of the battles, this sahabi joined the army and completely forgot about the oath he took. The Prophet(SAAWS) reminded him of his oath and ordered him to go back and not to fight.

You see brothers and sisters, these are just a few of the pearls of the seerah which extended over 23 years of the revelation as a prophet and was preceded by 40 years of Muhammad(SAAWS) as a man. This is why the sahabah loved him and this is why they demonstrated their love by spreading the message of Islam, and by them adhering to this message.

The last example for today is to demonstrate the impact this had on the sahabah. sIbn Roowaha was sent by the Prophet(SAAWS) to Khaibar to estimate the harvest of dates for the year. The people of Khaibar tried to bribe him with the jewelry of their women so as he would reduce the value of the harvest. He said to them: I have come to you from the most beloved person to me and you know what you mean to me, and despite that and despite your attempt to bribe me, I will treat you justly. The Jews of Khaibar said; by this the earth and the heavens have been established (meaning by the unyielding justice), and by this you have been able to defeat us.

This brothers and sisters is the impact that the love of the Prophet(SAAWS) should have on us. Many Muslims claim the love of the Prophet(SAAWS) and we hear Muslims claim; O my beloved Prophet of Allah. O Prophet of Allah I love you more than myself, yet when these people are tested, we quickly realize that their actions do not reflect this love. Brothers and sisters, the love of the Prophet is an obligation on all Muslims. To help us nourish this love, we need to gain knowledge of the seerah. For this love to benefit us and the world around us, we need to put this love into action.



“Allah and His angels are praying for the Prophet: O you who believe, pray for him, and salute him with all respect” (Al-Ahzab, 33:56)