

Khutba – 12/04/2013

## The battle between truth and falsehood- the special qualities of the Prophet

The battle between truth and falsehood, between Iman and Kufr is an old battle which started since Allah (*subhanahu wa ta'ala*) created human beings and sent His messengers to them. This battle will continue until the end of the time.

In this time of ours, Islam stands alone fighting this battle against the forces of falsehood. These include Zionism, the Crusades, secularism, atheism and the rest of the false religions and ideologies. Islam is standing on its own in this fight because there is no other religion or ideology that is capable and has the will to confront Kufr, atheism, materialism, corruption and permissiveness. It is no wonder that war is waged against Islam for its stance.

This war takes different shapes. One of its forms is the attack and abuse against the Prophet of Islam, Muhammad (*salla Allahu alaihi wasallam*) under the false pretexts such as freedom of expression.

This attack causes much hurt for Muslims. It angers them and prompts strong reactions by them. Of course, Muslims have the right to be angry and to protest against the abuse. However, it is important that Muslims should not go in their protest beyond what is right and what is correct - regardless of the mistake by the guilty party.

These protests get out of hand most of time. In many countries they are led by people who lacked the proper knowledge or even the practice of Islam. These protests led to the killings of many innocent people both Muslims and non-Muslims and to the destruction of property.

The key question is what should be the attitude of a Muslim towards this form of war against Islam, What should his role be?

I would like to start the answer by saying that this war against the Prophet (*salla Allahu alaihi wasallam*) will not stop. Allah (*subhanahu wa ta'ala*) has told us that part of his *Sunnah* in the creation is that every prophet shall have enemies from among the criminals, resisting the prophet's call and fighting against it. He says (*subhanahu wa ta'ala*) "Thus have We made for every prophet an enemy from among the sinners: but enough is your Lord to guide and to help."

This had happened with all the prophets and also with our prophet Muhammad (*salla Allahu alaihi wasallam*) during his lifetime. Since the religion of Muhammad (*salla Allahu alaihi wasallam*) is the final and will last as long day and night last, it is no wonder that the enmity towards the prophet (*salla Allahu alaihi wasallam*) will also extend in time.

Secondly: I would like to say that this war against the Prophet and against Islam is not all evil. It could be one of the means by which Allah (*subhanahu wa ta'ala*) disseminates His *Deen*. These attacks arouse the curiosity of many people who had no knowledge about Islam or the Prophet, and so they start reading about Islam and about the Prophet— and among them are sensible people who can distinguish between what is truth and what is falsehood.

As for the role of a Muslim, the first step is to know the special qualities of Rasulullah (*salla Allahu alaihi wasallam*) which Allah (*subhanahu wa ta'ala*) has favoured him with. Muslims should always remember these qualities, educate their younger generations about them and tell them to all people Muslims and non-Muslims alike.

Perhaps it is suitable to mention in the remaining time some of these special qualities; however, before that I would like to draw your attention to something important which compliments these qualities of the Prophet (*salla Allah alaihi wasallam*). It is the good moral qualities of *Rasulullah* (*salla Allah alaihi wasallam*) We should disseminate them and tell people about them until it is made clear for everyone that Muhammad (*salla Allah alaihi wasallam*) is the best and the greatest of all the children of Adam.

Allah (*subhanahu wa ta'ala*) has bestowed His prophet (*salla Allah alaihi wasallam*) with special qualities by which He had distinguished him from all other all prophets. This is in addition to him having the same noble qualities which characterised previous prophets. Some of these special qualities were bestowed upon him this life of the world and some has been kept for him for the *Aakhira*. I will start by mentioning his special qualities in this life.

1) The first quality is that Allah (*salla Allah alaihi wasallam*) had taken the covenant of the all prophets and messenger if Muhammad is sent that they will believe him and assist him. Allah (*subhanahu wa ta'ala*) says: "Behold! Allah took the covenant of the Prophets saying: "I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do you believe him and render him help." Allah said: "Do you agree, and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness and I am with you among the witnesses."

It has been reported from Ali and Ibn Abbas (may Allah be pleased with them) in the interpretation of this *ayah* that: Allah had not sent any of the prophets but he took the covenant from him that if Muhammad is sent while he is alive, he will believe him and help him. He commanded him to take the covenant of his nation that if Muhammad is sent during their lifetime that they will believe him and help him.

One of the proofs that all the prophets and their followers are required to believe him was that once the Prophet (*salla Allahu alaihi wasallam*) saw Umar ibn Al-Khattab (may Allah be pleased with him) holding some pages from the Tawrat in his had. The prophet became angry and said: 'By the One in Whose hand my soul is! If Musa (*salla Allah alaihi wasallam*) is alive he would have no option but to follow me.'

Also one of the strongest proofs is that all the messengers and their followers are required to believe in Muhammad (*salla Allah alaihi wasallam*) is that when 'Isa (*alaihis-Salam*) descends at the end of time, he does not come with his Shari'ah, because his Shari'ah had been abrogated. He does not bring a new Shari'ah, but he follows the Shari'ah of Muhammad (*salla Allah alaihi wasallam*). He bears witness that Muhammad is the Messenger of Allah, prays, fasts and performs pilgrimage and Umrah as we do.

The fact that all the followers of previous prophets and all people in general are required to believe in the message of Muhammad (*salla Allah alaihi wasallam*) lays a heavy responsibility upon u Muslims. We could be liable for blame if we fail to carry out this responsibility and perhaps bear the sins of these people. This is for everyone who comes across non-Muslim or who is living among them to reflect and see if he/she has done what he he/she should be doing or not.

2) His message is a universal one. Before him, a messenger would be sent to his nation only, but he (*salla Allah alaihi wasallam*) was sent to all people; human beings and jinns.

3) His great miracle which is the Qur'an is an everlasting miracle which will remain viable until the end of time. On the other hand the miracles of all the prophets before him ended with their time.

4) Allah undertook to preserve the revelation which he had sent to him and which include both the Qur'an and *Sunnah*. Allah (*subhanahu wa ta'ala*) had not undertaken to protect the previous messages before the Qur'an but rather left the responsibility of preserving them to their followers. The reason is that these revelations were only sent to a specific people for a specific time. As for the message of the Seal of the Prophets (*salla Allah alaihi wasallam*) since it is universal and final Allah Himself undertook to protect it. He says (*subhanahu wa ta'ala*): "We have, without doubt, sent down the Reminder (Qur'an) and We will assuredly guard it (from corruption)."

The *dhikr* or reminder includes both the Qur'an and *Sunnah*. As for the *Sunnah*, Allah (*subhanahu wa ta'ala*) has endowed some honest and trustworthy men with the knowledge to distinguish the sound from the weak *Hadith*. No *Hadith* which is attributed to the Prophet (*salla Allah alaihi wasallam*) in any age and place but these men have clarified its status. Since everything has been made clear it is not permissible for anyone to narrate a *Hadith* which is fabricated or very weak, unless he wants to explain its status. If any does so, then perhaps he could fall within the criteria which the Prophet (*salla Allah alaihi wasallam*) warned against when he said: "Whoever intentionally lied about me (attributed some saying to me which I didn't say) then let him reserve his seat in the Hell-fire."