

First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ. وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

أَمَّا بَعْدُ

فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ
وَكُلَّ بَدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ

All thanks and praise is due to Allaah Ta'ala, we seek His help and forgiveness. We seek refuge to Allaah from the evil within ourselves and from the consequences of our evil deeds. Whosoever Allaah guides will never be led astray, and whosoever Allaah leads astray will never find guidance. We bear witness that there is no God to be worshipped except Allaah, alone without any partners, and we bear witness that Muhammad ﷺ is His servant and His Messenger.

Dear brothers,

As a muslim, we might have asked ourselves why we become a Muslim. What reason is there for adhering to Islam? In other words, if we were living at the time of the Prophet sallallaahu'alaihi wa sallam and we heard him calling people to this religion, what would motivate us to believe his message and to believe what he brought of the Quran and Sunnah?

Most of us have our own personal answers. But actually the evidence for the validity of Islam and the truthfulness of the Prophethood of the Muhammad sallallaahu'alaihi wa sallam is so abundant and can hardly be enumerated. This evidence is sufficient to convince any wise and fair-minded person who is impartially and sincerely seeking the truth. So, here I just would like to sum up some of the proof as follows.

Proof no. 1 is related to the human nature. The call of Islam is in accordance with sound human nature, as is indicated by the words of Allah Subhanaahu wa Ta'ala:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not.” [ar-Room 30:30].

And the Prophet sallallaahu'alaihi wa sallam said:

مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بِهَيْمَةٍ
جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ

“There is no child who is not born in a state of fitrah, then his parents make him a Jew or a Christian or a Magian, just as animals bring forth animals with their limbs intact, do you see any deformed one among them?” [Narrated by al-Bukhaari (1358) and Muslim (2658)]

The words “animals bring forth animals with their limbs intact” mean: just as an animal is born with its limbs intact and free of defects; anything that happens to it of cuts to its ears and so on happens after it is born.

Similarly, every human is born with an inherent inclination towards Islam, and any deviation from Islam is undoubtedly a departure from sound human nature. Therefore we never find anything in the teachings of Islam that is contrary to sound human nature. Rather all of its teachings on beliefs and practical matters are in accordance with sound human nature. As for religions and ideologies other than Islam, they include things that are contrary to sound human nature. This is something that is quite clear and apparent to anyone who reflects and ponders.

Proof no. 2 is with regard to the rational evidence. There are many Islamic texts from the Quran and Sunnah that address reason and direct people to examine the rational proof and evidence, and call upon people of sound reasoning and mature thinking to examine the definitive evidence for the soundness of Islam.

Allah Ta'ala says:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

“(This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.” [Saad 38:29]

Al-Qaadi 'Iyaad said concerning the miraculous aspects of the Qur'an: In it you will see that there is an explanation of a set of divine laws; it mentions the way of proof based on reason, presents arguments against the misguided followers of different religions and sects, and argues against them on the basis of strong and clear proof, using very easy and concise language. Those who pretend to be clever tried to come up with proof and evidence like that, but they were not able to do so.

The texts of the revelation do not contain anything that is impossible according to rational thinking or that would be rejected by reason, and the texts never presented an argument that contradicts reason or contradicts any analogy based on rational thinking. Rather the proponents of falsehood never presented any analogy to support their falsehood but the Quran refuted it on the basis of truth and an argument that is based on clear reason.

Allah Subhaanaahu wa Ta'ala says:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

“And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof” [al-Furqaan 25:33].

Shaykh al-Islam said regarding this verse, Here Allah, may He be glorified, tells us that the disbelievers do not produce any rational argument to support their falsehood but He refutes it on the basis of truth, and presents arguments and evidence and examples that offer a better explanation thereof, are more convincing and give a clearer explanation of the truth than their argument and analogy.

Proof no. 3 is the prophethood of Muhammad sallallaahu'alaihi wa sallam. Allah Ta'ala supported Rasulallah sallallaahu'alaihi wa sallam with numerous miracles and tangible signs that pointed to the truthfulness of his Prophethood and the soundness of his message. Such miracles and signs were seen and witnessed by huge numbers of trusted people, and have been transmitted to us via trusted and authentic chains of narration. This gives rise to 100% certainty.

It should be noted that some of the miracles of Rasulallah sallallaahu'alaihi wa sallam have been disputed by critical thinkers who simply do not believe in miracles. For example, the fact that Rasulallah sallallaahu'alaihi wa sallam physically traveled only in one night from Masjidil Haram to Masjidil Aqsa and then ascended to the heavens to receive the commands of 5-times prayer, we know this as the event of Isra and Mi'raj, but some thinkers (even those who claim to be Muslims) said that with any kind of technology it's impossible and illogical for Rasulallah sallallaahu'alaihi wa sallam to do that.

However, if we do not believe what Rasulallah said, how can we perform prayer? Even frankly speaking, how can we become a Muslim without believing Rasulallah sallallaahu'alaihi wa sallam? The commands of 5-times prayer were revealed through Isra Mi'raj. The Quran as the words of Allah is also delivered through Rasulallah's teaching. Indeed, the correct logic that will be in accordance to human nature is to believe anything what Rasulallah sallallaahu'alaihi wa sallam said as a set of principles although it may seem illogical at first to our mind. Otherwise, we don't have the correct logic and even our iman becomes incorrect.

Proof no. 4 is about the qualities and attributes, which is related to the previous proof of the prophethood of Muhammad sallallaahu'alaihi wa sallam. His character and the noble attributes and the great manners with which he was blessed are signs of truthfulness of his prophethood. He has reached a level of human perfection in terms of good characteristics and attitudes that could only be attained by a Prophet who was sent from Allah. Even before becoming a prophet, Rasulallah sallallaahu'alaihi wa sallam was already admitted by his families, friends, and colleagues as a truthful person.

There is no praiseworthy characteristic but he promoted it, enjoined it, encouraged it and acted in accordance with it; and there is no blameworthy characteristic but he forbade it, warned against it and was the furthest removed of all people from it. His concern for good manners and attitudes reached such an extent that he gave as the reason for his mission the promotions of good attitudes and manners and striving against bad manners and attitudes. In the hadith from the Prophet (blessings and peace of Allah be upon him), it tells us that he said: *إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ*: "I have only been sent to perfect good manners and attitudes."
[Narrated by Ahmad (8739)]

So now up to here we already mentioned three proofs for the validity of Islam We will continue to discuss at least two more proofs in the second khutbah.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ الدُّنْيَا وَالْآخِرَةِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ

Proof no. 4 for the validity of Islam can be seen from the essence of the call of Islam. The basis of the call may be summed up as the aim to build sound beliefs on a sound textual and rational foundation. It is a call to believe in Allah and affirm His oneness in terms of His divinity and lordship. None is deserving of worship except one God, namely Allah, may He be glorified, for He is the Lord, Creator and Sovereign of this universe, Who controls it and disposes of its affairs; He governs it by His command, and is the One Who possesses the power to cause harm or bring benefit, and Who controls the provision of all creatures – and no one has any share of that with Him. Nothing is equal or like unto Him, so He, may He be glorified, is far above having any partners, rivals, peers or equals.

Allah Subhaanahu wa Ta'ala says in Surah Al Ikhlāas,

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَمَ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Say, "He is Allah, [who is] One, (1) Allah, the Eternal Refuge. (2) He neither begets nor is born, (3) Nor is there to Him any equivalent." (4)”

Allah also says in Surah Al-Kah verse 110,

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

“Say (O Muhammad (blessings and peace of Allah be upon him)): ‘I am only a man like you. It has been inspired to me that your Ilaah (God) is One Ilaah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’”

From these verses, we can understand that the call of the noble Prophet Muhammad sallallaahu'alaihi wa sallam is a call to destroy shirk of all kinds and to rid the two races of mankind and the jinn of everything that was worshipped on a basis of falsehood. So there is to be no worship of rocks, stars and graves, or of wealth, whims and desires, or the tyrannical rulers of the earth.

Rather it is a call that came to liberate humanity from the worship of other people and to bring them forth from the humiliation of idolatry and the oppression of tyrants, and to free them from the captivity of whims and desires.

This blessed call is regarded as a continuation and affirmation of the previous divinely revealed messages that called to belief in the oneness of Allah. Therefore Islam called people to believe in all the Messengers and Prophets, and to respect them and venerate them, and to believe in the Books that were revealed to them. A call such as this is undoubtedly true.

Finally, I want to mention one more proof of the validity of Islam, that is the presence of the Holy Quran, Kalaamullaah, the words of Allah, the greatest of miracles and signs, and the clearest of proof. It is the ultimate proof of Allah against His creation on the Day of Resurrection. It is miraculous from several angles, such as rhetorical, scientific, and legislative, and in the way in which it spoke of future events and unseen matters. In the Quran, Allah himself even challenges human being,

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ

“Let them then produce a recital like unto it (the Quran) if they are truthful.” [at-Toor 52:34]

This is a response to those who claimed that the Prophet sallallaahu'alaihi wa sallam was making up the Quran. Therefore Allah challenged them to produce something like it, if they were telling the truth in their claim, because the implication of these claims was that this was something within the capability of human beings. If that was true, then what was preventing them from producing something like it, when they were masters of eloquence and rhetoric?

Allah challenged the disbelievers to produce something like it, but they were unable to do that,

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

“Say: ‘If the mankind and the jinns were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.’” [al-Isra’ 17:88]

And He challenged them to produce ten soorahs like it, but they were unable to do that:

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“Or, they say, ‘He has forged it.’ Say, ‘Then bring ten chapters similarly forged and call for aid from whom you can besides Allah, if what you say is the truth.’” [Hood 11:13]

And Allah challenged them to produce a even just single soorah like Quran, but they were unable to do that:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُم مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

“And if you are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad (blessings and peace of Allah be upon him)), then produce a Soorah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.” [al-Baqarah 2:23].

With regard to the nature of the miracle with which the Quran challenged them, scholars said: The Qur’an as a whole, and parts of it, even the shortest soorah of it, is a miracle in terms of its composition and eloquence, and its speaking of the unseen, and its harmony with reason and its precise meanings. All these aspects may appear in one verse, or some of them may not be present, such as telling of the unseen. There is no harm in that and no flaw, because what is there is sufficient.

All the proofs mentioned in this khutba in general terms may be discussed in much more detail, but we do not have room to do so here. It is recommended for all of us to study more about Islam, to seek knowledge of the Quran and Sunnah, and to study the books of ‘aqeedah, so that we can be a good Muslim and worship our Lord with correct understanding. We should be grateful to Allah for we become Muslims and we understand the validity of Islam. May Allah make it easy for us to follow the teaching of Quran and Sunnah in our daily life.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. إِنَّكَ سَمِيعٌ قَرِيبٌ مُّجِيبُ
الدَّعَوَاتِ

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ
رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا
رَبَّنَا وَلَا تَحْمِلْنَا مَالًا طَاقَةً لَّنَا بِهِ. وَاغْفِرْ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا. أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ