

COME INTO COMMON TERMS BETWEEN US AND YOU

Friday Sermon Presented by

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Today, we are living at the time of a great occasion. It is the anniversary of the Nativity of our master, Jesus Christ (PBUH). It is one of the miracles of the Exalted Allah in which His Greatness and Ability were manifested. It is a miracle that proves the Oneness of the Exalted Allah, and that there is no god but He.

The Nativity is the occasion of the birth of the Prophet who gave good tidings of the coming of our Master, Muhammad (PBUH). It is he who foretold that a prophet called Ahmad would come after him.

It is the memory of the Nativity of the prophet who will be the Ruler in the Last Time, the Ruler who will govern by the Law of Muhammad (PBUH) announcing his subordination to our Master (PBUH) the Messenger of Allah.

It is the Nativity of the Prophet who will come in the Last Time to kill the frauds who stand by the false Messiah, those who adopt Zionism more than the Zionists themselves, and support Judaism more than the Jews themselves. The soldiers of the false Christ, as we are told by our beloved, Al Mustafa (PBUH), are the Jews.

It is the Nativity of a Messenger who is a Servant of the Exalted Allah. He came to announce the Oneness of the Exalted Allah and call mankind to this Oneness. Christ (PBUH) is more appropriate for us than the Christians because we are the Ummah that believes in the Oneness of Allah. Consequently, we have closer connection and ties with the Nativity of Christ than anybody else in the world. Christ is a monotheist and so are we. Christ is kneeling and prostrating in prayer and submissiveness to the Exalted Allah and so are we.

Christ was an ideal of the unique good manners, and we are Ummah whose Prophet was sent to complete good manners.

It is an occasion for the Muslims to embrace the opportunity of a realistic debate void of lying, hypocrisy or compliments. It is a debate in which there are standing by truth and a calling to Allah. For the Exalted Allah, Who sent

the Torah followed by the Bible, is the same One Who also sent to all mankind the Holy Qur'an which embraces both Books.

Certainly, some of the epithets of the Holy Qur'an is Torah and Bible.

Why?

Because the Qur'an was revealed to say to the people of the Bible: "I am the Bible", and to say to the people of Torah: "I am the Torah". It is a Qur'an to be read by all people. It is a Bible to be read by whoever wants to be related to the Bible, and a Torah to whoever wants to be related to the Torah.

This is the mission which agrees with the truth revealed by our Master, Muhammad (PBUH) that emanated from the Land of Certainty. It is a mission to which the Messenger of Allah (PBUH) called the Christian Maquqas, the Christian Najashi, the Christian Caesar, and the Jews of Kheibar and Medina to follow.

It is a mission that does not coerce a Christian or a Jew into embracing Islam nor does it antagonize him. It is rather a mission that reforms the wrong concepts and says to all people: The mission of Muhammad (PBUH) is the concluding mission, and the Holy Qur'an is its Book.

In fact, this mission is a rescue to a Christianity that is faltering.

What remains of Christianity in the world?

Do you think that the rate is about 10% in Europe?

There are countries in which the rate of religiousness does not reach 2 or 3%.

Thus most of the inhabitants of such countries turn into non-religiousness and atheism. They turn into worshipping lust and self-interest. They really need a savior.

Even though, if we look at what remains of the religious layers in these societies, we find that there is much contradiction in their doctrine. You find a trinity that is in contradiction in presentation with itself because it is a concept that does not agree on one common point. You cannot find one notion that agrees with another in the same concept of trinity.

Consequently, out of love, and out of the responsibility that the Exalted Allah entrusted us with, we do call, in the first place the children of the Islamic Ummah who lag behind and do not adhere to their Islam, we also call all people, atheists or those who belong to the other heavenly Books, to be converted into Islam.

On this occasion, I'd like to choose one text, out of many, from the Holy Book that deals with this issue. It is in Surat Al Imran in which the Exalted Allah Who is the Lord of Christ, Moses and Muhammad (PBUTH) said:

"Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary"

The 'word' here refers to Christ (PBUH). This process is called a 'word' because it is so obvious that with it causes become concealed. For the Exalted Allah creates the objects with a mere word: **"Verily His command when He intends a thing, is only that He says to it: "Be", and it is"** (Yasin, v.82). But He, Exalted He is, conceals the 'word' by the law of the causes. As in the case of Christ, the Exalted Allah does not conceal the word "Be" by the law of causes through which He created Christ (PBUH). So He created him with no father and called him a 'word' because He revealed His word in this miracle.

"held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous . She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: when He hath decreed a Plan, He but saith to it, 'Be', and it is! And Allah will teach him the book and wisdom, the law and the gospel"

Teaching Christ (PBUH) Torah and the Gospel is quite clear, but what does the statement **" the book and wisdom"** mean?

If you read to the Book of Allah, won't you find that when Ibrahim (PBUH) placed Ismail and his mother, Hajar, in that valley where there was no planting, he supplicated the Exalted Allah saying:

"Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom" (Al Baqarah, v. 129).

The Messenger referred to in this verse is Muhammad (PBUH) who teaches the Book and wisdom, and it is the Exalted Allah who taught Christ (PBUH) the Book and wisdom because Christ will be the representative of Muhammad (PBUH) in teaching the Book and wisdom in the Last Time. After being taught the Torah and Gospel, Christ (PBUH) addressed the Jews and taught his Apostles, but he will come back to the earth when he is the most learnt and most knowledgeable jurist to lead this Ummah as was told by the honest and trustful, our master Muhammad (PBUH).

Then the Exalted Allah moved from the general into the particular:

"And (appoint him) a messenger to the Children of Israel, (with this message): I have come to you, with a sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave".

The command is Allah's, and the Lord is Allah, while the Messenger who reveals the miracle is Christ son of Mary.

"and I heal those born blind", i.e., he heals the people who were born blind.

"and the lepers", which had no treatment.

"and I bring the dead back to life, by Allah's leave". If my Lord gives me leave to reveal the miracle by His leave, I do that because I am His servant.

"and I declare to you what ye eat, and what ye store in your houses". My Lord made me be acquainted with the invisible that is perceived by you, and invisible to me. I can tell you about it though it is in your houses and invisible to me. **"Surely therein is a Sign for you if ye did believe"**.

"I have come to you, to attest the law which was before me. And to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me. It is Allah who is my Lord and your Lord".

I am like you, a servant to Allah. I do not ascribe myself to other than mankind. I am a servant of Allah, and you are servants of Allah, but I am your guide who leads you to Allah. I am not a god, but a messenger and prophet of the Exalted Allah.

"It is Allah who is my Lord and your Lord, then worship Him" and do not worship me.

"This is a way that is straight", so whoever follows this way, he is righteous.

Today, Christianity live in a state of misgiving. I say that from a reality that is inductive and exploratory. I am not speaking unjustly, and my relationships with the Christians is far better than those who flatter them at the expense of their religion. I always say to them what I say to you. My disagreement with them on the religious level does not prevent me from

being benevolent to them and treat them with great respect and good manners. But I say that because we are ordered to convey the mission.

From the exploratory and inductive point of view, I can say that we are living in a state of certainty, whereas Christians are living in a state of misgiving accompanied by fanaticism.

Thus Christianity suffers from two things:

1-Misgiving:

When we have a debate with a Christian, he comes to a halt after little time to say, "we should believe in such a thing without thinking, for we cannot believe and think simultaneously. If we think through the mind we get away from our religious belief, for our belief does not agree with the logic of the mind".

Thus, what is the solution?

They say, "In order to preserve our belief we should close the channels of the mind".

2-Fanaticism:

At one stage of our history, Fanaticism became a vogue which one was proud of because, as it was believed, it indicated great courage and closeness to Allah. Read the history of Al Andalus as an example. The Christians used to enter into the court and curse our Prophet (PBUH) before the Muslim judge. In the beginning, such a case necessitated that such a person should be sentenced to death. But after that, certain procedures were taken to prevent such persons from entering the court and committing such a sin so that Muslims would not be accused of killing the Christians in that country. This is a reality.

On the other hand, we do not believe that closeness to the Exalted Allah is attained by cursing anybody. On the contrary, the Exalted Allah commanded us to treat the others with benevolence: **"Those who restrain anger, and pardon (all) men; for Allah loves those who do good"** (Al Imran, v. 134).

The atrocities that happened in Serbia, Bosnia and Yugoslavia were instigated by fanaticism.

Fanaticism is surrendering to the self and its whims and disabling of the role of the mind. By explaining this idea, I'd like to talk about our Islamic concept of wishing for the others what we wish for ourselves. We like the others to get goodness as we do for ourselves. But no doubt, we do not like the evil of the others to occur to us.

"When Jesus found unbelief on their part ", i.e., when they turned away from that mission, "he said: who will be my helpers to (the work of) Allah? said the disciples: we are Allah's helpers: we believe in Allah, and do thou bear witness that we are Muslims. Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness". The Exalted Allah called the followers of our Master, Muhammad (PBUH) 'witnesses', because, in another verse, He said: **"Thus have We made of you an Ummah justly balanced, that ye might be witnesses over the nations"** (Al Baqarah, v.143). Thus, it is we who are called witnesses by the Exalted Allah because we testify to the veracity of the Apostles when their nations belie them.

The Disciples of Christ (PBUH) supplicate the Exalted Allah to be resurrected with the followers of our Master, Muhammad (PBUH).

"And (the Unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.

"Behold Allah said: O Jesus I will take thee and raise thee to myself".

'Take you to me' here means make him sleep, for the Exalted Allah made him sleep out of mercy because He was going to raise him to heaven: **" It is Allah that takes the souls (of men) at death; and those that die not (he takes) during their sleep"** (Al Zumur. V. 42).

This issue reminds us of the ranks of the Messengers (PBUTH). The Exalted Allah raised Muhammad (PBUH) in the Ascension to the Seven Heavens while he was fully awake. On the other hand, the Exalted Allah raised our Master, Jesus (PBUH) while he was asleep, but the Exalted Allah will repeat him back to the earth while he is awake. Jesus Christ (PBUH) will come back to the earth as a follower of the Message of Muhammad (PBUH). He will be ready to rule the Muslims according to the law of Islam, so he will not descend in his sleep. He will rather be awake to carry out his new task.

"and clear thee (of the falsehoods) of those who blaspheme".

The Exalted Allah will put a barrier between Christ (PBUH) and those who turn away from the straightway. Thus Christ will be on one side while those who do not follow the straightway **"It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight"**, will be on the opposite side. The Exalted Allah will clear Christ (PBUH) from whoever does not follow the right method even if they ascribe themselves to him, for Christ is cleared from this subordination. The accepted affiliation by the Exalted Allah is that of monotheism, but any other method is unaccepted by Him.

"I will make those who follow thee superior to those who reject Faith, to the day of resurrection", i.e., those who followed you before you were raised, and the other who will follow you after you descend to the earth.

"then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute. As to those who reject Faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help. As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong . This is what we rehearse unto thee of the Signs and the message of wisdom". The address here is directed to our Master, Muhammad (PBUH).

"The similitude of Jesus before Allah is as that of Adam", i.e., the creation of Jesus is like that of Adam, for both have no fathers.

"he created him from dust, then said to him: Be: and he was". Both Adam and Jesus have no human fathers, so the similitude is from one side.

"The truth (comes) from Allah alone; so be not of those who doubt". In conclusion, this is the truth revealed by the Exalted Allah. So after knowing this truth, you should not seek another false one, for the truth of Allah is a radiant sign that includes its own proof with it.

"If any one disputes in this matter with thee" i.e., if anyone argues about this truth and wants to make you turn away from the straightway, **"now after (full) knowledge hath come to thee"** after the obvious truth is revealed to you, **"say: come let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah on those who lie"**. This is called the verse of supplication that curse may be on the wrong group.

If you stand by your fanaticism, 'supplication that curse may be on the wrong group' will be the arbitrator.

'Supplication that curse be on the wrong group', as we are taught by the Exalted Allah and His Prophet (PBUH), should be after calling to the straightway. It was a process in which the Messenger of Allah went out of his house accompanied by his family. He said to the Christians of Najran: **"let us go out into the desert. There, we will sit in submissiveness before the Exalted Allah with all our kin and children and supplicate the Exalted Allah to inflict torture on the liars"**. The Christians of Najran were afraid of this kind of supplication. Consequently, they ran away. There was a long argument between the two parties. If the claim of the Christians had

been dependent on certainly they would not have felt afraid. At that time, the Christians of Najran were the best people who were well acquainted with the Christian concepts, but they ran away from supplication of putting the curse on the wrong side. They only said: "Let us persist in our religion, and you retain yours.

"This is the true account: there is no god except Allah he is indeed the exalted in power, the wise.

-But if they turn back, Allah hath full knowledge of those who do mischief.

-Say: O People of the Book come to common terms as between us and you: that we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, lords and patrons other than Allah. If then they turn back, say ye: bear witness that we (at last) are Muslims (bowing to Allah's will)" (Al Imran, 45-64).

The Prophet (PBUH) used to dispatch this type of supplication in his letters to the Christian kings. He sent it to Al Najashi, Al Muqawqas, and Heraclius, the king of the Romans, but he did not send it to Khosrau who was a Magian.

Read the letters of the Prophet (PBUH) to see how he (PBUH) used to address each one according to what most suited him.

This is a cognitive address. We talk about and convey the Qur'anic language because the Exalted Allah commands us to do so.

We also call to monotheism because the Exalted Allah commands us to do so.

When we tell the world that the accepted Messenger in the Last Time is the one who is sent to all people all over the world -- Muhammad (PBUH) alone -- we do so because the Exalted Allah commands us to do so.

This does not mean that we constitute a community, nor do we mean to put a barrier of enmity or hatred between us and the others.

Definitely not. For we treat all people with good manners.

This is a cognitive address that says to the others: "Embrace Islam and you will be accepted by the Exalted Allah. As for the secular laws, they are within the limits of marriage kinship and commercial or political partnership.

Read our political legislation to find that our Islamic Fiqh (jurisprudence) does not prohibit the Christian or the Jew from participation in running the Islamic country.

Read our Fiqh to find that our religion is more spacious than you can imagine with its tolerance and its high standard of human principles.

We are living together on this earthly planet, and we have to live in symbiosis, but on the Day of Judgment, the Exalted Allah will be the Arbitrator.

If you are non-Muslims, we call you to Islam not because there is enmity between us and you, but because we pity you and have mercy on you. We call the Exalted Allah to guide you and wish you all the good...

When the Awliya' (the devotees) met the Christian scholars -- as I read in their biographies -- they used to supplicate the Exalted Allah to make them enter Paradise. Some asked them: "How do you implore the Exalted Allah to do so while you well know that their religion is abrogated, and you know that the Exalted Allah does not accept any other religion but Islam?"

The Wali said: "Yes, I know that the Exalted Allah accepts only the religion of Islam, but I invoke the Exalted Allah to make them enter Paradise so that they embrace Islam to enter Paradise. This intention of mine is implicit though I do not say it openly". Thus he used to say to Christians: "I implore the Exalted Allah to make you enter Paradise".

The people of love said:

Our religion is love and cordiality

We have no opposite in the world

We forgive the others for the sake of tomorrow (the Hereafter)

As the father does with his child.

This is our method and this is our ethics. Our duty of making the others be acquainted with our religion obliges us to avail ourselves of the opportunity of the occasion of the Nativity of Christ, the Messenger of the Exalted Allah (PBUH), to be proselytizers for our religion so that we achieve the Exalted Allah's instructions.

We denounce the announcement of the head of Christianity in the Vatican when he described our religion as bloody. We also denounce the excuses they presented that this was mere quotation.

However, our aim is to direct people to the truth, and make them know that our mission is not a call restricted to the Arabs or Non-Arabs. It is rather a call to all mankind to be directed to the Exalted Allah.

While watching one of the space channels on the occasion of the Nativity of Christ, a question laid by one of the senior priests in Lebanon drew my attention when he said: "Why don't you build a church in Mecca?"

We do accept this approach if it were presented as an issue for debate, but we say: "The last copy of the temple is the mosque".

Allowing the Christians or the Jews to enter Mecca is a controversial matter. The Imam Abu Hanifa said: "The Christian or Jew can enter Mecca". But why do you want a church in it?"

If you want to worship the Exalted Allah, you can do that in the mosque, in reading the Holy Qur'an, in following the footsteps of Muhammad (PBUH), but if you want to persist in your belief, then it is your own affair.

We do not destroy a church, but we believe that such a propounding indicates fanaticism, and a desire to multiply falsehood.

If you worship the Exalted Allah, you should know that it is He, Exalted He is, Who sent the Torah, the Bible and the Qur'an, and it is He Who said that the Holy Qur'an includes all Heavenly Books. So if you want to read the Book of Allah, read the Holy Qur'an, for it is certainly the Book of Allah.

In conclusion, we are in need for such presentation at the present time, for the opposite side begins to go to the extreme and begins to talk in a way that does not agree with the method of truth.

Do not say that truth is multi-sided.

Definitely not. For the evidence of truth is quite clear.

We accept evidences and debate, and accept whatever is balanced, but on condition that you do not close the mind and make it stop at a certain barrier. We accept debate on condition that you do not say: "put out the lamp of your mind".

Allahum..., guide us to You favorably, and make us from those who listen to wisdom and follow the best of it.

I say my words and ask Allah's forgiveness.