

## FRIDAY KHUTBA OF TOKYO CAMII

January 7<sup>th</sup>, 2011

### APPROACH OF THE PROPHET (S.A.W.) TO THE INNOVATIONS

#### Dear Mumins!

Innovation, progress, development and dynamism are factors, which bring happiness to people. The message of the Prophet (s.a.w.) has been a tremendous innovation from the religious, social, economical, moral and cultural aspects above all in the era when He (s.a.w.) was sent. So, the whole term of His Prophethood is full of innovations. However, He did not abolish *ma'rûf*, namely good practices that are appropriate for the mind and disposition of the man and not contrary to the revelation, while He was applying these innovations. Likewise His target was not to invert all values of the society regardless of their worth, on the contrary it was to amend defects in every field.

#### Dear Brothers and Sisters!

There are so many examples, which show that the Prophet (s.a.w.) was open to innovations. Let us give some examples. Masjid an-Nabawi was being illuminated at the times of `ishâ and fajr prayers by burning of branch and leaf of the date. A Friday night, Tamîm ad-Dârî (r.a.) illuminated Masjid by lighting oil lamps. The Prophet (s.a.w.) asked who had done this, when He came to Masjid. When He learned that Tamîm ad-Dârî (r.a.) had made, He said to him: *"You enlightened Islam and embellished masjid of Islam. May Allah enlighten you in both the world and the hereafter too."* This event affected the Prophet (s.a.w.) so that He changed name of the servant of Tamîm ad-Dârî, who hung the oil lamps into *Sirâj* (Oil Lamp).

One of the proofs, which show that the Prophet (s.a.w.) was open to the innovations is that He accepted technique of a foreign nation in battlefield. It has been narrated in the sources that He (s.a.w.) approved the defense technique of Iranians to defend the city at the Khandaq Battle and a trench was dug around the city upon the proposal of Salman al-Farisî (r.a.). Again at the siege of Tâif, on the proposal of Salman al-Farisî

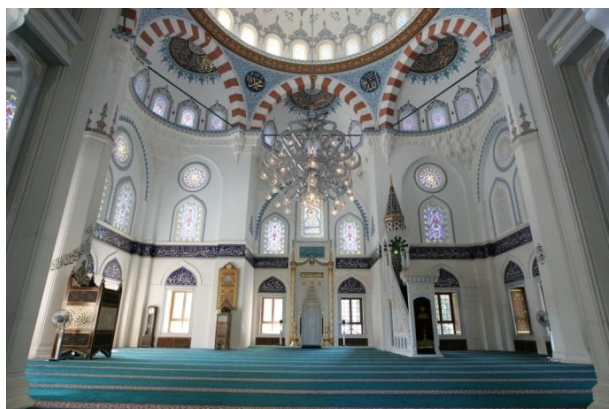
(r.a.) who informed that catapult was used in Iran, He (s.a.w.) decided to use the catapult and had him produce catapult. All of these examples indicate that the Prophet (s.a.w.) appropriated the innovations which the human mind invented and encouraged to improve them more as well.

#### Esteemed Mumins!

As personality of the Prophet (s.a.w.) was the best example during His period, it is also the best model for the life of the Muslim communities at the periods after Him. Meaning of the verse related to this matter is as the following: ***"Indeed in the Messenger of Allah you have a good example to follow for him who hopes for Allah and the Last Day, and remembers Allah much."***<sup>1</sup>

It is obvious that the verse has not decreed that Muslims should take meals which He ate, things which He used, clothes which He wore according to condition

of the era and geography that He lived, briefly formal aspects of His life as model. Otherwise it would be very difficult, even impossible that the Prophet (s.a.w.) should be taken as a model. If it was assumed so, today, camel to ride, date to eat, Yemeni clothes to wear would be needed. Likewise Rasulullah (s.a.w.) continued, after becoming a prophet, to eat what He had used to eat before His prophethood, and continued to wear what He had used to wear before His prophethood. There is no any record about that He changed His style of wearing after becoming a prophet. Therefore things that must be taken as models and must be performed by Muslims are His straightness, justice, tolerance, reliability, lenity, diligence, being content with little, mercy and compassion, generosity and the importance that He attached on the human, love, respect and peace.



<sup>1</sup> Al-Ahzab, 33/21.