
Rabi' al-Awwal Khutbah Talking Points

Sep 5, 2025

Theme: Bold, strategic leadership

Purpose: Equip Imams and Masajid with flexible content and resources to deliver powerful sermons remembering the holistic legacy of the Prophet ﷺ as a prophet of mercy and justice.

[Sample Khutbah below:](#)

Key Themes and Objectives:

1. Challenge selective remembrance of the Prophet ﷺ that neglects his leadership and political acumen.
2. Educate the congregation about his role as a lawgiver, military commander, and social reformer through specific sīrah examples (e.g., Constitution of Madinah, Badr, Ḥudaybiyyah, Tabūk).
3. Reinforce the relevance of the Prophet's leadership model to today's sociopolitical challenges.
4. Encourage the community to engage with the Prophet's full legacy—not just through love and poetry, but through study, action, and institutional vision.
5. Revive prophetic aspiration in the hearts of Muslims: to be not just good individuals, but responsible leaders, thinkers, and reformers.

Quranic References

- لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

“Indeed, in the Messenger of Allah you have an excellent example for whoever hopes in Allah and the Last Day and remembers Allah often.” (Sūrat al-Aḥzāb 33:21)

- يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٧٣)

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (Al-Tawbah: 73)

- فَإِمَّا تَثْقَفْنَهُمْ فِي الْحَرْبِ فَفَرِّدْ بِهِم مِّنْ خَلْقُهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ (٥٧)

If you find them at war [with you], make a fearsome example of them for those who follow them, so that they might take it to heart;

- وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ (٧٣)

And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

- وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ ۖ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (٤٦)

And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

- وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَمِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (٦٠)

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

- فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَتَرَكُمُ أَعْمَالُكُمْ (٣٥)

So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds.

Hadith

- "The Messenger of Allah, peace and blessings be upon him, never struck anything with his hand, neither a woman nor a servant, unless he was fighting in the way of Allah" (Sahih Muslim)
- "I have been sent before the Hour with the sword until Allah is worshiped alone, with no partner. My sustenance was placed beneath the shadow of my spear..." (Musnad Ahmad (no. 4869), classed ḥasan by Ibn Hajar and others)
- "The Prophet ﷺ would order the rows to be straight in battle, just as he would in prayer." (Abū Dāwūd (661), al-Nasā'ī)

Practical Examples

Prophetic Examples:

- Wells of Badr: The Prophet set up camp in such a way as to deprive the enemy access to the wells of Badr, cutting them off from a key resource and weakening them before the battle
- Pursuing the Quraysh after Uhud: The Prophet shrewdly decided to rally his battered troops and pursue the Quraysh after the setback at Uhud to make the Quraysh think that the Muslims had called for reinforcements. The bluff worked and the Quraysh completed their retreat to Makkah instead of turning back to resume their attack against the Muslims.
- Decision to make Umrah and the Bay'at ul-Ridwan: By attempting to make Umrah during a state of active war the Prophet forced the Quraysh into a difficult situation in which they could neither slaughter the Muslims right then and there nor allow them access to the Ka'bah without serious damage to their credibility as custodians of the Haram. This leverage was then used to negotiate the Treaty of Hudaibiyyah, paving the way for the triumph of Islam and the conquest of Makkah.

Historical Examples:

- Struggle against Apartheid in South Africa
- Struggle for Civil Rights in the US

Recommended Dua (with translations):

- اللهم أرنا الحق حقًا وارزقنا اتباعه، وأرنا الباطل باطلًا وارزقنا اجتنابه *(O Allah, show us truth clearly and grant us the strength to follow it. Show us falsehood clearly and grant us the strength to avoid it.)*
- اللهم استخدمنا ولا تستبدلنا، وثبتنا على دينك ووقفنا لنصرة المظلومين *(O Allah, use us and do not replace us. Keep us steadfast on Your Deen, and allow us to support the oppressed.)*
- اللهم كن مع إخواننا في فلسطين، وانصر عبادك المرابطين، وتقبل شهداءهم واشف جرحاهم، وأعنا على القيام بحقوقهم علينا يا رب العالمين *(O Allah, be with our brothers and sisters in Palestine. Support Your brave servants, accept their martyrs, heal their wounded, and help us fulfill their rights.)*
- اللهم اغفر لنا تقصيرنا في حقك وحق أمتنا، ولا تؤاخذنا بضعفنا يا أرحم الراحمين *(O Allah, forgive us for our shortcomings towards You and towards our Ummah. Do not hold us accountable for our weaknesses, O Most Merciful.)*

Sample Khutbah

Khutbah: “Reclaiming the Full Legacy of the Prophet ﷺ in Rabi‘ al-Awwal”

First Khutbah

Alḥamdulillāh. We praise Allah, who sent us a Messenger not only to soften our hearts, but to shape our world. We bear witness that there is no god but Allah, and that Muḥammad ﷺ is His final Prophet and Messenger.

Dear brothers and sisters,

We are now in the blessed month of Rabi‘ al-Awwal, the month in which Allah brought the light of guidance into this world through the birth of Rasūlullāh ﷺ. Across the globe, millions of Muslims will mark this occasion with praise and poetry, with singing and sweets, with reminders of his mercy, gentleness, and character. And all of that is beautiful—because the Prophet ﷺ was indeed “a mercy to all of creation” (Qur’an 21:107).

But today I want to ask: have we reduced the Prophet ﷺ to only one part of his legacy? Have we domesticated his mission into something only sentimental, stripped of its strength and strategy?

Yes, he was gentle. Yes, he was loving. Yes, he cried for us in the night. But the Prophet ﷺ was also a political visionary, a brilliant leader, a man who changed the world. He led armies, negotiated treaties, governed a diverse society, and implemented justice—all while embodying the highest moral character.

Allah Himself commands us:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

“Indeed, in the Messenger of Allah you have an excellent example for whoever hopes in Allah and the Last Day and remembers Allah often.” (Sūrat al-Aḥzāb 33:21)

This *uswah ḥasanah*—this beautiful example—is not limited to how he prayed or smiled. It includes how he led.

Let us remember that the Prophet ﷺ faced brutal hostility in Makkah, yet he showed remarkable patience. But when the moment came in Madinah, he formed an agreement binding Muslims, Jews, and others into a shared civil order. He trained his companions in both spiritual discipline and military readiness. He sent letters to emperors and kings—not simply for

diplomacy, but for da‘wah, and to announce that the Islamic worldview was not meant to remain buried under oppression.

In the Battle of Badr, he organized the troops by rows, prepared intelligence, and prayed all night with trust in Allah. Before the Treaty of Hudaibiyyah, he showed political foresight by accepting difficult terms that ultimately led to Islam’s triumph. At the conquest of Makkah, he displayed unprecedented mercy despite having power. And at Tabūk, he demonstrated long-term strategy—marching to confront the Byzantines even when victory seemed uncertain.

Why does this matter today?

Because we live in a time when our Prophet ﷺ is remembered only as soft, not strong. As kind, but not commanding. We are told to love him—but not to follow his model for leadership, justice, and transformation. Yet this is the very man of whom Aisha said:

"The Messenger of Allah, peace and blessings be upon him, never struck anything with his hand, neither a woman nor a servant, unless he was fighting in the way of Allah" (Sahih Muslim)

This statement perfectly demonstrates the balance embodied by the Prophet ﷺ, who was gentle when the situation called for it, but bold and fierce when needed.

Recall that Allah Himself commanded the Prophet ﷺ :

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ (٧٣)

O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. (Al-Tawbah: 73)

And Allah commanded the Prophet:

فَإِمَّا تَنْفِقْنَهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَنْكَرُونَ (٥٧)

If you find them at war [with you], make a fearsome example of them for those who follow them, so that they might take it to heart;

This is not a call to wanton violence like the enemies of Islam would hope. Rather, it is a recognition that evil must be thwarted from a position of power and capability.

The Prophet ﷺ heeded Allah’s call over and over, leading from the front lines of the battlefield, rallying his troops when others lost heart, and charting the strategic course that outmaneuvered and outwitted the Quraysh, replacing their tribalistic rule with a society based on justice and meritocracy.



If we hope to similarly transform society today we must model the fearless leadership of our Prophet, ﷺ .

Aqulu qawli hādhā wa astaghfirullāh li walakum. Fa-staghfirūhu, innahu huwa al-Ghafūr al-Raḥīm.

Second Khutbah

Dear brothers and sisters,

We must raise our children not only to love the Prophet's ﷺ tears, but also to study his tactics. Not only to admire his prayer, but also to understand his power. The world does not need a nostalgic memory of the Prophet—it needs his living example, his shamā'il and his sirah as a blueprint for life.

When we look at the state of society today, we recognize the dire need for deep, lasting transformation and change. We are still plagued by racism, exploitation, and the general triumph of evil. We as Muslims must be the instruments Allah uses to transform our society, just as He transformed the societies of Makkah and Madinah through the Prophet ﷺ and the first generation of Muslims.

Brothers and sisters, let this Rabi' al-Awwal be a time when we reclaim the full legacy of Muḥammad ﷺ—Prophet and general, teacher, and ruler, spiritual guide and social reformer.

May Allah allow us to love him deeply, follow him sincerely, and represent him proudly in our words and deeds.
