

Characteristics of Holy Prophet Muhammad's (PBUH) Sermons in Accordance with Modern Era

Umar Bilal Sajid

PhD Scholar, Dept. of Islamic Studies, The Islamia University of Bahawalpur:

umarbilalsajid@iub.edu.pk

Dr. Abdul Ghaffar

Chairman-Fiqh & Shariah, Dept. of Islamic Studies, The Islamia University of Bahawalpur:

abdul.ghaffar@iub.edu.pk

ABSTRACT

The era in which we are living is a period of scientific and practical decline. Both scientific and practical defects are among the basic problems of the Muslim Ummah. There is a class whose main responsibility is to reform and train the people and to confirm them to the Sunnah. For which it is necessary for them to adapt their sermons according to the Sharia'a of the Prophet (peace be upon him). Therefore, there is a need to highlight the merits of your sermons and to clarify their modern significance. The current has been drawn to highlight the virtues of the sermons of the Prophet (peace and blessings of Allah be upon him) and their contemporary spirituality. It was an analytical type of research based on qualitative approach. Data is gathered from books, articles and online sources. In his sermon, the Messenger said all mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor does a black have any superiority over a white except by piety and good action. The characteristics of his sermon include justice and kindness, faithfulness, prayerfulness, love, dependence on God and forgiveness. These characteristics made Muhammad a role model for Muslims. He always tried to instill these values in his companions through his teachings and by being an example because he possessed them. The researchers' conclusion was also summed up at the end of the study.

Key Words: Sermons, Holy Prophet Muhammad (PBUH), Islam, Qur'an, Hadith, Teachings of Islam

Research Background

Studying the biography of the Holy Prophet (PBUH) is both a part of our faith and a command of God. May Allah be pleased with you. Allah Almighty has not only completed the religion of Islam through the Holy Prophet, but also ended the chain of Prophethood and guidance on your

holy caste, along with the end of Prophethood and also completed the Sira of humanity. The idea of a better, higher and better and good and beautiful role model is also impossible and impossible.

During the long period of his prophethood, where he has eradicated corruption and oppression from the world through jihad, he has addressed the people at every opportunity to eradicate social evils and reform the people in a very easy and effective manner. Correcting them, therefore, the main reason for the success and spirituality of your preaching was your eloquence and excellent eloquence. This was the reason why the Companions used to drag strangers and Bedouins to his Majlis. In the tradition of Bayhaqi:

"Patience for the poor in the region and the problem even if the companions are not attracted to them."¹

He used to tolerate barbarism in talking and asking questions of strangers, even the Companions used to draw people to his service.

That is why people could not live without being influenced by his style of speech. He addressed them according to the circumstances of the audience, their needs, their intellectual and intellectual abilities.

Introduction

The Bedouin tribes of Arabia, who were generally Umayyads and did not abide by any rules and laws, nor were they subject to any organized government, nor did they come together under one king, so they were compelled to use pens. Use the language. If we study carefully the age of ignorance, then the art of oratory was very important and because of this the orator had a high position because oratory is a high kind of discourse. This was the condition of this Arab society. Just as there was a poet of each tribe, there was also a khateeb of each tribe. Here are some of the physical reasons given by the well-known Egyptian writer Sheikh Ahmed Al-Alexandri for his rhetoric in his Jahiliyyah:

- The Arabs, being generally illiterate, were compelled to use language, which is the instrument of speech, instead of pen and ink.
- Since they were divided into permanent tribes, small families and warrior groups, it was very easy for each of their groups

¹ Al-Bayhaqi, Ahmad Bin Al-Hussein, Shaab Al-Iman, Dar Al-Kutub Al-Alamiya, Beirut, 1410 AH, Hadith No. 1430

and groups to gather in one place and listen to the Khatib.

- These people did not have organized means of communication and also did not manage mail etc. so they were in dire need of a messenger who was distinguished and eloquent, eloquent and could present strong arguments.²

In view of this social significance of the Khatib, the pride, congratulations and condolences of a Khatib and welcoming sermons for an extraordinary personality would be taken care of. And on the occasion of the marriage of Hazrat Khadija Al-Kabra:

"الحمد لاله الذي جذل"

peace be upon him) brought Yuzhnorujul unless rjh b°, Van ear chateau per treasury, von treasury Zillur extinguished, oamra barrier, umhmd (peace be upon him) from tall arftmqrabt° stand speeches kdyj° Texture Khuwaylid, stand changed l°a from alsdaq Ma ajl°

وَعَاجِلُ عَشْرَةِ أَوْقِيَّةٍ ذَهَبًا وَنَشَاءَ وَهُوَ وَاسْتَبْعَدَ هَذَا لَفُنْبَاءٍ عَظِيمٍ وَخَطَرَ جَلِيلٍ"

All praise is due to Allah Who created us from the descendants of Abraham (peace be upon him), from the cultivation of Ishmael (peace be upon him) and from the offspring of the womb from the source of treasures and harmful Appointed the administrator, gave us a house where Hajj is performed and gave us a sanctuary where peace prevails and appointed us ruler of the people. Praise be to my nephew whose name is Muhammad bin Abdullah He will be compared with the greatest man in the world. If he is not rich, then what is his wealth? You know very well that he has sought the relationship of Khadija BintKhuwailid and has fixed the gold at twelve and a half ounces (approximately 340 grams)and by God, in the future, his glory will be very high and his value and status will be very glorious "³

Although the queen of oratory is natural in some people, due to the social significance of oratory, some Arabs would train their children in this art or its accessories at an early age and try to create a queen of high oratory. In his speeches, Khatib used heart-wrenching style, eloquence,

² Sheikh Ahmad Al-Iskandari, Al-Wasit Fil-Adab Al-Arabi wa Ta Rekhah, translated by Prof. Abdul Qayyum, Punjab Ida Wizari Board for Books, Department of Education, Lahore, 1957, page 51

³ Muhammad Karam Shah, Pir, Zia-ul-Nabi, Maktaba Zia-ul-Quran, Lahore, 1420 AH, Volume 2, Page 136

smooth phrases, eloquent words, short and equivalent phrases and proverbs. The speaker would address by standing on a high place or riding a camel. During the speech he would wave his hand and explain the meaning with appropriate gestures, holding a stick or spear in his hand or wielding a sword and pointing at them was also common among them. Moreover, the poet should be handsome and handsome as well as loud, eloquent, bold and fearless.⁴

There are many other things that are essential to the effectiveness of any conversation, where it needs to be based on accurate information. For example, opportunism, mirage, perception of the mental level of the audience, uniformity in knowledge and action, sincerity, corrective thinking, benevolence, eloquence and eloquence as required, beautiful style of expression, avoidance of undue length, facilitation, Softness and hardness of tone as required, proper grasp on social ups and downs and inconsistencies, combination of encouragement and persuasion etc. Therefore, all these features were found together in his speeches.

In the following pages we will study these virtues of the sermons of the Prophet and their contemporary meaning.

Sermons of the Holy Prophet

At the time when the Holy Prophet (SAW) came to this world, oratory and poetry had a very important place among the Arabs. According to the requirements of that time, Allah Almighty bestowed on him a great miracle in the form of Holy Quran and on this basis, he was also endowed with the attributes of eloquence and eloquence. Due to his eloquence and eloquence, his art of oratory was also excellent.

There was no fixed or fixed style of sermons of the Holy Prophet. You would preach while standing on the ground or leaning against a tree, or leaning on a bow on the battlefield, or sitting on the pulpit. You usually have a staff in your hand when you give a sermon. Sometimes, if you had a bow in your hand, you would lean on it and deliver the sermon. Muhammad Khalil al-Khatib wrote a book entitled "Khutb al-Mustafa" in which his 558 sermons have been collected.⁵

⁴ Al-Iskandari, Ahmad Anani Mustafa, Al-Wasit Fil-Adab Al-Arabi, Place of publication: Egypt Publisher, Ma'arif Press, 1925, p. 54

⁵ Ahmad Khalil Al-Khatib, Sermon of Mustafa (peace and blessings of Allah be upon him), Dar al-Itisam, Unknown location and evil, published in 1954

Characteristics of Prophet's Sermons

His Holy Essence encompassed all aspects of life at the same time. On the one hand, he was a preacher of religion, then he was also a conqueror, if he was an Amir al-Jaish, then he was also a judge, that is why his sermons were also different. He was very enthusiastic and provocative in his sermons. All the sermons of the Prophet (peace and blessings of Allah be upon him) were delivered on the occasion of the palace and this is also the requirement of rhetoric. The Holy Prophet gathered all the Ansar and delivered such a sermon that the whole assembly shouted. "RazinaRazina" The same Ansar who was crying a few moments ago, cried so much that his beard became wet. Here are some excerpts from the sermon:

"O you who believe! Do you believe that Allah is the best of you? If you are different, then Allah is the best, and Allah is the best."

"O group of Ansar! Did I not find you astray? So, God guided you because of me. You were different, God united you because of me. You were needy. God because of me. We have enriched you. Would you not like people to take camels and goats and take the Prophet to your own house? They are taking." Hazrat Arabad bin Saria narrates: وَعَظَنَا رَسُولُ اللَّهِ

The Prophet (peace and blessings of Allah be upon him) addressed us, the effect of which was that his eyes were wide open and his heart was tender.⁶

Imam Ibn Qayyim says:

The Prophet (peace and blessings of Allah be upon him) did not deliver a sermon unless he was blessed with praise.

The Holy Prophet (PBUH) used to start each of his sermons with praise and glorification and in it he used to recite three testimonies and mention his name Muhammad (PBUH).⁷

After Hamdo Sana and Shahadatin, he used to say "Ama Baad".

Style of Speech

When the Holy Prophet (PBUH) used to deliver the sermon, his eyes would turn red and his voice would become louder.

⁶ Abu Dawud, Sulaiman bin Ashas, Al-Sunan, Hadith No. 7064.

⁷ Ibn Qayyim, Abu Abdullah Muhammad bin Abi Bakr al-Dimashqi, Zad al-Ma'ad in the guidance of the best of servants. Beirut, Lebanon: Founders of the Message, Al-Manar Islamic Library, Kuwait, 1998a, Part: 1, p.: 189

To lean on Stick

Hazrat Hukam Bin Hazan Al-Kafi narrates that we attended the service of the Holy Prophet (SAW) and I was the seventh or ninth person in this delegation. (Al-Mukhtasar) He stood up (holding it in his hand) and recited the praises of Allah Almighty and preached in very short, concise, pure and blessed words⁸.

Pointing with the index finger

At the end of the Farewell Sermon, when he commanded to hold fast to the Qur'an and Sunnah, he raised his index finger towards the sky and said:

He said,

"O Allah, bear witness, O Allah, bear witness. You have repeated this word three times⁹".

Appropriate gestures and intervals

Blessed was the Prophet (peace and blessings of Allah be upon him) who used gestures and pauses to explain the relevance of the subject. For example, when the Prophet (peace and blessings of Allah be upon him) said: Ibn 'Umar narrates: "During a sermon, he pointed to the east with his blessed hand and said: إِنَّ الْفِتْنَةَ هَهُنَا مِنْ حَيْثُ يَطْلُعُ قُرْنُ الشَّيْطَانِ يَغْنَى الْمَشْرِقِ"

"The tribulation will come from where the horn of Satan comes from, that is, from the East."¹⁰

Opportunity of Appropriateness

Therefore, the sermons of Afsah Al-Arab Sayyid Al-Anbiya ﷺ which are the standard for eloquence and eloquence. Referring to them, Imam Ibn al-Qayyim said:

"وكان رسول ﷺ يخطب في كل وقت ينأقضىه حاجة المخاطبين ومصلحتهم" (11)

The Prophet (peace and blessings of Allah be upon him) always used to deliver sermons keeping in view the needs and interests of the listeners.¹²

⁸ Abu Dawud, Sulaiman bin Ashas, Al-Sunan, vol. 1, p. 240

⁹ Muslim bin Hajjaj Al-Jami 'Al-Sahih, Kitab Al-Hajj, Bab Al-Hujjat Al-Nabi 2, Hadith Number: 2950

¹⁰ Ahmad ibn Hanbal, Al-Musnad, Hadith No. 6249, Volume 2, Page 140

¹¹ Ibn al-Qayyim, Muhammad bin Abu Bakar, Zad al-Ma'ad, vol. 1, p189.

¹² Ibn al-Qayyim, Muhammad bin Abu Bakar, Zad al-Ma'ad, vol. 1, p. 189

Time constraint

He ﷺ used to deliver short sermons and short speeches. It is narrated from Hazrat Ammar that I heard the Messenger of Allah ﷺ saying:

إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقَصَرَ خُطْبَتِهِ، مَثَنَةٌ مِنْ فَقْهِهِ، فَأَطِيلُوا الصَّلَاةَ، وَأَقْصِرُوا الْخُطْبَةَ، وَإِنَّ مِنَ اللَّبَيَانِ سِحْرًا.¹³

"Prolonging the prayer and shortening the sermon is a sign of the wisdom of the preacher. You should prolong the prayer and shorten the sermon.

Avoid Direct Criticism

He ﷺ used to point out and correct the crimes without any nominee. He ﷺ had a very wise style. As He ﷺ used to say on such occasions: He ﷺ would have been aware of his mistake and would have been in trouble.

Be knowledgeable

In the sermon of the Holy Prophet (SAW) this beauty was of the degree of perfection. Expansion builds confidence in the speaker. The commentary on verse 179 of Surah Al-Imran in Tafseer Khazan about his perfection of knowledge has narrated this narration: Upon learning of this, he went to the pulpit and after praising Allah said:

"مَا لَ أَقَوَامُ طَعَنُوا فِي عِلْمِي لَا تَسْأَلُونِي عَنْ شَيْءٍ فَيَمْلِكُنِيكُمْ وَيَبِينُ السَّاعَةَ الْإِنْبَاءُكُمْ بِهِ."¹⁴

What has happened to people that they taunt to my knowledge? Therefore, if you ask me about any news from that time till the Day of Judgment, I will inform you about it. On hearing this, 'Abdullah ibn Hudhafah al-Sahmi stood up and asked, "Who is my father?" The Prophet (peace and blessings of Allah be upon him) said: O Hudhafah:

"أَنْ نَبِيَّ اللَّيْلَةِ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ. قَالَ: أَحْسِبُهُ قَالَ فِي الْمَاءِ بِقَالَ: مُحَمَّدُهُ لَنْدَرِي فَيَمَحُصِمُ الْمَاءُ الْأَعْلَى؟ قَالَ: قُلْتُ: لَا، قَالَ: فَنُوضِعَ يَدَيْنِي كَيْفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ تَدْيِي، أَوْ قَالَ: فِي نَحْرِي بِفَعْلَيْتُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ."¹⁵

¹³ Muslim bin Hajjaj, Al-Jami 'Al-Sahih, Hadith No. 869.

¹⁴ Khazin, Imam Allaiddin Ali bin Muhammad Ibrahim, Tafsir Lubab Al-Tawil Fi Ma'alim Al-Tanzeel Al-Ma'ruf by Tafsir Khazin, Dar Al-Ma'rifah, Beirut, (S.N.) Volume 1, Page 308

¹⁵ Al-Tirmidhi, Muhammad Bin Isa, Ja Ma Al-TarrMadhi, Dar Al-Salam, Riyadh, 1999, Chapters on Tafseer of the Qur'an, Chapter from Surah Sa, Hadith No. 3233.

Tonight your Lord has come in a very beautiful form and I think I am in a dream, Allah says (interpretation of the meaning): Do you know in what matters the angels who are close to you quarrel? I replied, "No." Then Allah placed His hand between my shoulders until I found it cool, Or say: Put it on my chest, then I knew what was in the heavens and the earth.

Similarly, it is important for every preacher to have as much information as possible on the subject on which he is to deliver a sermon.

Eloquence and Expressiveness

It was a great characteristic of the Prophet (peace and blessings of Allah be upon him) to use eloquence and rhetoric in his speech. Once Hazrat Abu Bakr Siddiq asked the Holy Prophet (SAW) that he did not see anyone more eloquent and eloquent than him, to which Prophet replied:

وَمَا يَنْعُنِي وَ إِنَّمَا أُنْزِلَ الْقُرْآنُ بِلِسَانِي لِسَانٍ عَرَبِيٍّ مُبِينٍ¹⁶

"What can be forbidden in my eloquence? The Qur'an Al-Hakim was revealed in my language which is in Arabic."

أَ أَعْرَبُ الْعَرَبَ، وَلِدْتُ فِي قُرَيْشٍ، نَشَأْتُ فِي بَنِي سَعْدٍ فَأَتَيْتَنِي الْحَجُّ⁽¹⁷⁾.

"I am the most eloquent in Arabia because I was born in Quraysh and raised in Bani Sa'd, So where did the tone come from in my speech, that is, where did the flaws in my eloquence come from? "

From the above instructions it is clear that the beauty of his speech and the fact that there was no defect in it was due to his excellent language and high training.

Command over multiple languages

The original language of the Holy Prophet was Arabic But still he could speak in the languages of many tribes. This was the characteristic of the Prophet (peace and blessings of Allah be upon him) and the beauty of his oratory. Hazrat Atiyah Bin Saad Al-Saadi narrates that a delegation of our tribe Bani Jashm Bin Saad came to the service of the Holy Prophet and I was the youngest of them. The people of the delegation left me with their belongings and came to the service of the Prophet (peace and blessings of Allah be upon him) and offered some of their needs in his service. Meanwhile, the Prophet (peace and blessings of Allah be upon him) asked, "Is there anyone else in your delegation?" So he said yes or the Messenger of Allah (PBUH)! There is a child we have left with our belongings. The

¹⁶ Ayaz Malki Qazi, Al-Shifa Fi Tarif Haqooq Al-Mustafa, Farooqi Kitab Khana, Multan (TN), Volume 1, Page 47.

¹⁷ Al-Tibrani, Imam Abu Al-Qasim Sulaiman Bin Ahmad, Al-Mujamul-Kabeer, Dar Al-Ahya Al-Tarath Al-Arabi, Beirut, 2009, Volume 6, Page 32

Prophet (peace and blessings of Allah be upon him) ordered that he also be called. Then I also came to your service and you said in the language of our tribe:

مَا أَنْطَاكَ ۖ فَلَا تَسْأَلِ النَّاسَ شَيْئًا، فَإِنَّ الْيَدَ الْعُلْيَا هِيَ الْمُنْطِئَةُ، وَإِنَّ الْيَدَ السُّفْلَى هِيَ الْمُنْطَاةُ،
وَإِنَّ ۖ هُوَ الْمَسْئُوزُ وَالْمُنْطِيُّ، فَكَلَّمَنِي رَسُولُ ۖ صَلَّى ۖ عَلَيْهِ وَسَلَّمَ بِلُغَتِنَا.⁽¹⁸⁾

If Allah had made you self-sufficient, you would not have asked for anything from the people, for the upper hand is the bestower. And the lower hand is the donor. The Prophet (peace and blessings of Allah be upon him) spoke to us in our dictionary.

Sweet language

The Prophet (peace and blessings of Allah be upon him) did not use Tarnam in his speeches. Because of the sweetness of the word, the listener would listen intently during the hearing and listen to your speech attentively.

Allama Ibn 'Abd al-Barr writes that the conversion of Tufayl ibn' Amr al-Dusi to Islam was also the result of the words of the Prophet (peace and blessings of Allah be upon him):

"When I came to Mecca, the people here told me that you are a poet. You are the leader of your people who is obeyed, we are afraid to meet the person who has magic in his words and stay away from him. Coincidentally, I passed by Baitullah and heard such a beautiful voice. I thought it might not be the voice of the person who warned me. I said in my heart, "Let's listen, if the right thing is done, we will accept it, otherwise we will come back." When I came to the service of the Prophet (peace and blessings of Allah be upon him), his words were very beautiful."

"إِسْمَعْتُ لَهُ مَقْلَمٌ أَسْمَعُ كَلَامًا قَطُّ أَحْسَنَ مِنْ كَلَامِ يَتَكَلَّمُ بِهِ، قَالَ قُلْتُ فِي نَفْسِي: ۖ سُبْحَانَ مَا
سَمِعْتُ كُلَّ يَوْمٍ لَفْظًا أَحْسَنُ مِنْهُ وَلَا أَجْمَلُ" (19)

"I heard a word like this which I had never heard before and I said to myself: Praise be to Allah, such beautiful and beautiful words had never resounded in my ears."

The sweet voice of the Prophet (peace and blessings of Allah be upon him) was such that the great infidels of Makkah, such as Abu Jahl and Akhnas ibn Sharik, used to listen to his words secretly.

¹⁸ Al-Tibarani, Sulaiman bin Ahmad, Al-Mujamul-Kabeer, Hadith No. 442), Volume 17, Page 121

¹⁹ Ibn Abd ul-Bar, abu Amar Yusuf, Al-Isti'aab fi Ma'arif Ala Sahab, Maktaba al-Asariah, Beirut, 2010, Volume 2, Page 19

To be loud

The characteristic of the Prophet (peace and blessings of Allah be upon him) was that whenever he addressed the Prophet (peace and blessings of Allah be upon him) his voice would reach all those present, no matter how many they were.

Hazrat Syeda Umm Hani narrates:

"كُنَّا نَسْمَعُ قِرَاءَةَ رَسُولٍ صَلَّى عَلَيْهِ وَسَلَّمَ فِي جَوْفِ اللَّيْلِ عِنْدَ الْكَعْبَةِ وَأَعْلَى عَرِيشِي" (20)

"We used to listen to the recitation of the Prophet (peace and blessings of Allah be upon him) in the middle of the night near the Ka'bah in Makkah while we were on our roof."

Ibn Sa'd (d. 230 AH) wrote about the loud voice of the Prophet (peace and blessings of Allah be upon him):

"The voice of the Prophet (peace and blessings of Allah be upon him) reached where no one else's voice could reach."²¹

Expression of Speech

When the Prophet (peace and blessings of Allah be upon him) used to deliver a speech, it was found that the word was comprehensive in his speech.

The Arabic writer Jahiz writes about Jawama al-Kalam:

"الْكَلَامُ الَّذِي قَلَّ عَدَدُ حُرُوفِهِ وَكَثُرَ عَدَدُ مَعَانِيهِ" (22)

"A word that has fewer letters and more meanings is called a composite word."

The Prophet (peace and blessings of Allah be upon him) said about comprehensive words:

"بُعِثْتُ بِجَوَامِعِ الْكَلِمِ" (23)

"Allah Almighty has given me comprehensive words."

Allah Almighty endowed the Prophet (peace be upon him) with such a capacity for comprehensive words that not only his words were comprehensive but also his style beautified the comprehensive words of the Arabs.

²⁰ Al-Bayhaqi Abu Bakr Ahmad Bin Al-Hussein, Dala'il Al-Nabwa, Al-Maktab Al-Thariyat, Sangla Hill, (S.N.), Volume 6, Page 257

²¹ Ibn 'Abd ul-Barr, Abu Amar Yusuf, Al-Tabqatul-Kubra, Volume 2, Page 185.

²² Al-Jahiz, Abu Uthman, Al-Bayaanwa Al-Tabyeen, (Chapter on the Name of the Sermon), Dar Al-Kitab Al-Alamiya, Beirut, Volume 2, 2009, Page 10.

²³ Al-Bukhari, Muhammad ibn Asma'il Imam, Al-Ja'a al-Sahih, Dar al-Salam, Riyadh, 1999, Kitab al-I'tisam with Laktabwa Sunnah, Hadith number: 7273.

On one occasion, the Prophet (peace and blessings of Allah be upon him) said:

"Of course some statements are magic."²⁴ إِنَّ مِنَ اللَّبَيَانِ لَسِحْرًا

Giving facial expressions during speech

During his speech, the Prophet (peace and blessings of Allah be upon him) used to express his impressions with his blessed face according to the text.

During the speech, when the Prophet (peace and blessings of Allah be upon him) became enthusiastic, his eyes would turn red, his voice would become louder and louder. Once the Prophet (peace and blessings of Allah be upon him) mentioned the awesomeness and power of Allah, what was his condition at that time? It is narrated on the authority of Imam Ahmad from Abdullah bin Umar that he recited verse 67 of Surah Az-Zumar on the pulpit and then said:

"خُذُ الْجَبَّارُ سَمَاوَاتِهِ وَأَرْضِهِ بِيَدِهِ وَقَبْضَ يَدِهِ، فَجَعَلَ يَقْبِضُهَا وَيَسْطُهَا ثُمَّ يَقُولُ: أَلَا الْجَبَّارُ، أَلَا
الْمَلِكُ، أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمَكْبُورُونَ؟ قَالَ: وَبَيِّنَايِلَ رَسُولُ صَلَّى عَلَيْهِ وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ
حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي لَأَقُولُ: أَسَاقِطُ هُوَ بِرَسُولِ صَلَّى
عَلَيْهِ وَسَلَّمَ؟"⁽²⁵⁾

"Allah Almighty will take the heavens and the earth in His hand. The Prophet (peace and blessings of Allah be upon him) moved his hands back and forth and said, 'I am the Almighty, I am the King, where are the oppressors? Where are the arrogant people? While the Prophet (peace and blessings of Allah be upon him) was leaning to the right and to the left, I looked at the pulpit as if something was moving down and I said, 'Do not let him fall down.'"

There is a narration of Imam Muslim in which Hazrat Jabir bin Abdullah states:

"كَانَ رَسُولُ صَلَّى عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ إِحْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّتْ غَضْبُهُ
حَتَّى كَأَنَّهُ مُنْدِرٌ خَيْشِيئُفُولٌ: صَبَّحَكُمْ مَسَاكُمُ وَيَقُولُ: بُعِثْتُ أَلَا وَالسَّاعَةَ كَهَلَيْنِ"²⁶

⁻²⁴ Al-Tirmidhi, Muhammad ibn Isa Imam, Jami 'al-Tirmidhi, chapters on innocence and prayer, Hadith No: 2028.

⁻²⁵ Ibn-E-Majah, Muhammad bin Yazeed, Sunan, Chapters of Al-Zuhd, Chapter of Remembrance of Baath, Hadith Number: 4275.

⁻²⁶ Muslim bin Hajjaj, Al-Jami 'Al-Sahih, Dar Al-Salam, Riyadh, 1999, Kitab Al-Jum'ah, Chapter on Reduction of Prayer and Sermon, Hadith Number: 2005.

"When the Prophet (peace and blessings of Allah be upon him) delivered the sermon, his eyes would turn red, his voice would be loud and his enthusiasm would be high, and it would be as if he were frightening the army. One who attacks in the morning and in the evening and he says: I and the day of judgement have been sent together like these fingers. In addition to facial expressions, he would also gesture with his hands during the sermon where necessary."

Content Shortening or lengthening the sermon

Looking at the sermons of the Prophet (peace and blessings of Allah be upon him) it is clear that the Prophet (peace and blessings of Allah be upon him) would shorten or lengthen his sermon according to the need of the place and the subject.

A well-known author Jahz writes:

"خَطَبَ رَسُولُ صَلَّى عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ: حَمْدٌ وَأَثْنٌ عَلَيْهِ ثُمَّ قَالَ نَلَيْتُهَا النَّاسُ، إِنَّ لَكُمْ مَعَالِمَ فَلَنْتَهُوا إِلَى مَعَالِمِكُمْ، وَإِنَّ لَكُمْ نَهَائِيَةً فَانْتَهُوا إِلَى نَهَائِيَتِكُمْ، إِنَّ الْمُؤْمِنَ بَيْنَ مَخْلَفَتَيْنِ: بَيْنَ عَاجِلٍ قَدْ مَضَى لَا يَدْرِي مَا صَانِعٌ بِهِ، وَبَيْنَ آجِلٍ قَدْ بَقِيَ لَا يَدْرِي مَا قَاضٍ فِيهِ، فَلْيَأْ خُذِ الْعَبْدُ مِنْ نَفْسِهِ لِنَفْسِهِ، وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ، وَمِنْ الشَّيْبَةِ قَبْلَ الْكِبَرِ، وَمِنْ الْحَيَاةِ قَبْلَ الْمَوْتِ، فَقَالَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ، وَلَا بَعْدَ الدُّنْيَا مِنْ دَارٍ، إِلَّا الْجَنَّةُ أَوْ النَّارُ"²⁷

"The Prophet (peace and blessings of Allah be upon him) delivered a sermon consisting of ten words. The Prophet (peace and blessings of Allah be upon him) first praised Allah and then said: O people! Come on. There are extremes for you. Go to your extremes. Surely the believing servant is between two fears. One of them is coming soon and he does not know what Allah is going to do with him. There is only one death that remains, he does not know what Allah is going to decide. Therefore, the servant should take from his own caste for his own caste and make a share of this world for the Hereafter. Make a part of your youth for old age and your life for your hereafter. By this caste! In whose possession is my soul, after death there is no opportunity to seek pleasure and after this world there is no home except heaven or hell. I have said this and I seek forgiveness from Allah Almighty for myself and for all of you."

Easy Way of Speech

One of the features of the sermons of the Holy Prophet (sws) was that in these sermons he used to speak easily and no one had difficulty in understanding, but he could easily memorize his words.

²⁷ Albyanwa Tabyeen, vol. 1, p. 205.

Hazrat Aisha Siddiqah (may Allah be pleased with her) narrates
"مَا كَانَ رَسُولٌ صَلَّى عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ مَيِّسَةٍ،
فَصَلَ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ"²⁸

"The Prophet (peace and blessings of Allah be upon him) was not as quick and quick-witted as the people, but the clear subject matter was different from the others which would have been well thought out by those sitting next to him."

When the Prophet (peace and blessings of Allah be upon him) delivered his sermon, he would repeat his words three times so that the listeners would understand better. Anyone who listened to the Prophet's speech could remember it, and even his words could be counted.

Statement of modern issues

If we take a closer look at the sermons of the Holy Prophet (sws), it becomes clear that the types of topics in his sermons are not found in any other sermon in the world. The beauty of it is that it is a characteristic of you to follow the commandments in the sermon first. If we look at the Farewell Sermon, it becomes clear that every sentence of this sermon is a subject sermon and more than fifty topics are mentioned in this sermon. Also those who were concerned with the problems of this era and society. His subjects are completely different from the formal and traditional subjects of the pre-Islamic era.

Talking according to people's knowledge and ability

The Prophet (peace and blessings of Allah be upon him) was the most learned of all human beings in the world. The beauty of the Prophet's speech was that he never said anything beyond the comprehension of the audience. In this regard, a narration has been narrated from Hazrat Abdullah bin Abbas in which the Prophet (peace and blessings of Allah be upon him) said:

"أَمَرْتُ / أَمَرَ أَنْ أَخَاطِبَ / نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ"²⁹

"I have been ordered to address the people according to their intellect."

The beauty of the Prophet's (peace and blessings of Allah be upon him) speech was that he never used vulgar speech, obscenity, slander or

²⁸ Al-Tirmidhi, Muhammad bin Isa, Jami 'al-Tirmidhi, Hadith Number: 3639

²⁹ Al-Dilami Abu Shuja Shiruyah bin Shahrardar, Al-Firdaus with Thor Al-Khattab, Dar Al-Kitab Al-Alamiya, Beirut, 2000 vol. 1, p. 399.

abuse in his sermons, except in general. In this regard, the Prophet (peace and blessings of Allah be upon him) said:

"مَا أُعْطِيَ عَبْدٌ شَيْئًا شَرًّا مِنْ طَلَاقَةِ لِسَانِهِ"³⁰

"Man has not been given anything worse than the rapidity of language."

The art of Oratory

The Holy Prophet (saws) was not only a great orator of the world, but he also pointed out some of the shortcomings in the sermons of his time and corrected them. For example, one of the art of preaching in the pre-Islamic era was that he would speak with his throat slit and during the speech he would open his mouth and hang his lips with great exaggeration. Mentioning these abominations, the Prophet (peace and blessings of Allah be upon him) said:

"إِنَّ يُعْصُ الْبَلِيعَ مِنَ الرَّجَالِ الَّذِي يَتَحَلَّلُ بِلسَانِهِ تَحُلُّ الْبَاقِرَةَ بِلسَانِهَا"³¹

"Indeed, Allah is hostile to people who talk too much and move their tongues like a cow (in eating grass)."

That is to say, without thinking, whatever comes to mind is sold.

In another narration narrated from Abu Tha'labah, he described the same subject as follows:

"إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبُكُمْ مِنِّي فِي الْآخِرَةِ مَخَاسِنُكُمْ أَحْلَاقًا وَإِنْ أَبْغَضْتُكُمْ إِلَيَّ وَابْعَدْتُكُمْ مِنِّي فِي

الْآخِرَةِ مَسَاوِيكُمْ أَحْلَاقًا الثَّرَرُ زُؤْلَمَتَفِيهِمْ قَوْنُ الْمَتَشَدِّقُونَ"³²

"In my opinion, the most beloved of you and the closest in the Hereafter will be the people of good character and the ones I dislike the most and the most distant in the Hereafter are the ones who will be immoral, talkative, talkative and talkatively.

The Prophet (peace and blessings of Allah be upon him) said: This tradition is also narrated by:

"نَهَى الرَّسُولُ وَيَقُولُهُ إِسَاءَى وَالتَّشَادُقُ"³³

The Prophet (peace and blessings of Allah be upon him) forbade open speech.

³⁰ Al-Ajlawani Shaykh Ismail ibn Muhammad, Kashf al-Khafawa Mazil al-Albas, Maktab al-Ilm al-Hadith, Damascus, 2001, vol. 1, p: 226.

³¹ Al-Qurtubi, Muhammad ibn Ahmad al-Imam, Tafseer al-Jami 'li Ahkam al-Quran, Dar Al-Ahya Al-Tiras Al-Arabi, Beirut, 1966, vol. 12, p. 281.

³² Abu Dawud, Al-Sunan, Kitab al-Adab, Chapter: In Tashqadq in Al-Kalam, Hadith No. 5005.

³³ Ahmad ibn Hanbal Imam, Musnad, Hadith number: 17884, 17895, vol. 4, p: 193.

Allah Almighty sent the Prophet (peace and blessings of Allah be upon him) to this world as the end of the office of Prophethood and similarly made him the end of all other attributes and thus he is also considered as the last of the preachers. Allama Qazi Ayaz Maliki (d. 544 AH) has described the perfections of the Prophet's speech in beautiful words as follows:

"وَأَمَّا فَصَاحَةُ اللِّسَانِ وَبَلَاغَةُ الْقَوْلِ فَقَدْ كَانَ صَلَّيْ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ لِمَحَلِّ الْأَفْضَلِ
وَالْمَوْضِعِ الَّذِي لَا يُجْهَلُ سَلَاسَةً طَبْعٍ وَبِرَاعَةٍ مَنَزَعٍ وَإِيجَازٍ مَقْطَعٍ وَ نَصَاعَةٍ لَفْظٍ وَجَزَالَةِ قَوْلٍ وَصِحَّةَ مَعَانٍ
وَقِلَّةَ تَكْلُفٍ أُوتِيَ جَوَامِعَ الْكَلِمِ وَخُصَّ بِبَدَائِعِ الْحِكْمِ وَعَلِمَ السِّنَّةَ الْعَرَبِ فَكَانَ يُخَاطِبُ كُلَّ أُمَّةٍ مِنْهَا بِلِسَا
نِهَا وَيُخَاوِرُهَا بِلُغَتِنَا وَيُبَارِيهَا فِي مَنَزَعِ بَلَاغَتِهَا حَتَّى كَانَ كَثِيرٌ مِنْ أَصْحَابِهِ يَسْتَأْذِنُونَهُ فِي غَيْرِ مَوْطِنٍ عَنْ
شَرْحِ كَلَامِهِ وَتَفْسِيرِ قَوْلِهِ مَنْ مَلَّ حَلِيَّتُهُ وَسِيرُهُ عِلِمَ ذَلِكَ وَتَحَقَّقَهُ وَلَيْسَ كَلَامُهُ مَعَ قُرَيْشٍ وَالْأَنْصَارِ وَأَ
هْلِ الْحِجَازِ وَتَجَدَّدَ كَلَامُهُ مَعَ ذِي الْمِشَارِ الْهَمْدَانِي وَ طِهْفَةُ النُّهْدِيِّ وَقَطَنَ بَنُ حَارِثَةَ الْعَلَبَسِيِّ وَالْأَشْعَثِ
بَنِ قَيْسٍ وَوَأَثَلِ بْنِ حُجْرٍ الْكِنْدِيِّ وَ غَيْرِهِمْ مِنْ أَقْبَالِ خَضِرٍ مَوْتٍ وَمَلُوكِ الْيَمَنِ"³⁴

The Prophet (peace and blessings of Allah be upon him) held such a high position in eloquence and eloquence. There was every quality of smooth nature, perfect eloquence, eloquence, choice of suitable words, eloquence, scarcity and soundness of meaning. Then the Prophet (peace and blessings of Allah be upon him) was also given Jawaam al-Kalam. Allah had taught him all the languages of Arabic and he used the idioms and everyday life of every nation. Even some of the Companions would have had to find out the meaning of this word and would have asked for an explanation of your esteemed instructions. It is narrated that the words of the Prophet (peace and blessings of Allah be upon him) would have been of a different nature when he would have spoken to Dhi Al-Mushtaar Hamdani, Tahafat al-Nahda, Qatan ibn Haritha, Ash'ath ibn Qais and Wa'il ibn Hajar al-Kandi. He was one of the great people of Hadramaut and Yemen."

This poem of Allama Ahmad Raza Khan Bareilvi (d. 1921) about the idol of the Prophet (peace be upon him) is very beautiful and comprehensive:

³⁴ Majid al-Din Ibn al-Athir, Al-Nihaya, Ismaili Foundation, Qom, Iran, 1394, vol. 2, p. 453

تیرے آگے یوں ہیں دبے لپے فضاء عرب کے بڑے بڑے
کوئی جانے منہ میں زبان نہیں، نہیں بلکہ جسم میں جاں نہیں³⁵

Regarding the reasons for these virtues of the Prophet's error, the Prophet (peace be upon him) pointed out four synthetic elements, two of which are Wahhabi and two are acquired.

Wahhabi means the natural comprehensiveness of the Prophet (peace be upon him) and the teaching of the Qur'an by Allah Almighty and 'acquisition' means that you belong to the Quraysh tribe³⁶ and are trained in Banu Sa'd and other tribes.

The first speech of the Prophet (peace be upon him) as a messenger

"And admonish thy nearest kinsmen" After the revelation of the Qur'an, he wanted to gather all the Quraysh and deliver a sermon, So Safa climbed the hill and first of all shouted "YaSabahah!" Upon hearing this, all the people were shocked and gathered around the Prophet (peace and blessings of Allah be upon him). He said to them: "Tell me!" If I tell you that an army wants to come out from the foot of this mountain, will you confirm me? They all replied: So far as we have not experienced any kind of lying about you. When the Prophet (peace and blessings of Allah be upon him) took this confession, he said: **"He is no less than a warner to you, in face of a terrible Penalty."**

The triumphant speech of the Holy Prophet

On the occasion of the conquest of Makkah, the Prophet (peace be upon him) delivered a sermon from the position of the Divine Khilafah, which was addressed not to the people of Makkah but to the whole world. Here are some phrases:

"لا إله إلا وحده لا شريك له صدق وعده ونصر عبده، هزم الأحزاب وحده- الاكل ماثرة
او دم او مال يدعى فهو تحت قدمي تين إلا سيدانة البيت و سقاية الحجاج معشر قريش! إن قد
اذهب عنكم نخوة الجاهلية و تعظيمها لا، الناس من آدم و آدم من تراب"

"There is no god but one God, there is no partner to Him, He fulfilled His promise, He helped His servant and broke all aspects alone.

³⁵ Qazi Ayaz, Al-Shifa, Volume 1, Chapter 2, Chapter 5, Page 44

³⁶ Ahmad Raza Khan Bareilvi Allama, Hadaiq Bakhsh, Farid Book Stall, Lahore, (TN), Volume 1, Page 38.

Yes! All the proud, all the vengeance and all the bloodshed of the ancients Are underfoot. The only exceptions are the construction of the Ka'bah and the delivery of water to the pilgrims. O people of Quraysh! Now God has removed the pride of ignorance and the choice of proportion. All people are descendants of Adam (peace be upon him) and Adam (peace be upon him) is made of clay.

The distinctions of the Prophet's speech in modern times

1. After the Book of Allah, there was no orator in the history of Arabic eloquence and eloquence who could match the eloquence and eloquence of the Holy Prophet (sws). That is, after the Qur'anic rhetoric, the rhetoric of the Prophet is a high and unique position.
2. There are techniques in the word prophecy that take on the color of multiplicity of meaning along with the word scarcity. It is as if the river is closed in a jar. There are a few words in which the vast sea of rhetoric seems to be beating.
3. The third distinction is sincerity. That is, there is no ambiguity. There is such maturity and clarity in the word and meaning that the listener does not face any difficulty.
4. The fourth distinction is purpose and moderation. That is, there is a balance between the word and the meaning. Economics is literally interpreted.
5. The fifth distinction was that there was no thirst or desire left in the hearts of those who listened to the words of the Prophet (peace be upon him). Words and meanings satisfy him.

The modern meaning of the sermons of the Prophet (peace be upon him)

The words and deeds of the Prophet (peace and blessings of Allah be upon him) are a model for humanity until the Day of Resurrection. His duty was to reform the Ummah. The Prophet (peace and blessings of Allah be upon him) performed it well and perfectly and created a society that was

the standard of goodwill and was a metaphor for brotherhood, unity and self-sacrifice.

Even today, if the preachers who perform the duty of reforming individuals and society want to create effectiveness and meaning in their words and If you want to create a righteous society through purposeful discourse, then you have to adopt the characteristics of your sermons in your speeches and sermons.

In the present day, if we look at the sermons of the preachers, there are inequalities and defects in various aspects.

Therefore, the Prophet (peace and blessings of Allah be upon him) was blessed with the habit of never pointing out the faults of any individual or group and talking about them, but in the present case, the opposite is true. In sermons, the professional aspect prevails instead of corrective Ness, which inevitably results in disorder and chaos instead of corrective Ness.

In each of his sermons, the Prophet (peace and blessings of Allah be upon him) used to address the contemporary issues of the addressees and their social needs, whereas nowadays this is rarely seen, but sermons are given in the light of historical events and specific sermons are given on a monthly basis, so in the light of the sermons of the Prophet (sws), if the people are guided by modern issues and the needs of the audience and society, then the sermons can be meaningful.

Flame expression is also considered an essential part of today's discourse, The more flamboyant one is, the greater the orator. While the Prophet's (peace and blessings of Allah be upon him) speech was marked by sincerity rather than eloquence, the pain and thought of the ummah was prominent. Hazrat Arabad Bin Saria (may Allah be pleased with him) said:

وعظنا رسول صلى عليه وسلم يوما بعد صلاة الغداة موعظة بليغة ذرفت منها العيون

³⁷ ووجلّت منها القلوب، فقال رجل: إن هذه موعظة مودع-

"The Prophet (peace and blessings of Allah be upon him) gave us an effective piece of advice one day after the Fajar prayer, which made people's eyes water and their hearts tremble. One person said: What do those who are done do?"

It was as if the thought, sincerity and influence in his speech were so great that the hearts of the listeners became waxy and tears flowed from their eyes.

³⁷ Al-Tirmidhi, Muhammad bin Isa, Jami 'al-Tirmidhi, Hadith No. 2676

Lack of knowledge is a great tragedy of today's preachers, so superficial information or rhetorical speeches give rise to numerous defects, there is no code of conduct for the appointment of preachers nor is there any system to test their knowledge. While the prominent aspect in the sermon of the Holy Prophet was knowledge because no one was second to him in knowledge. Therefore, it is necessary for the Khatib to have a wide knowledge, for which there should be a regular system.

The essential feature of the Prophet's speech was that he never said anything beyond the comprehension of the audience. As it is narrated from Hazrat Abdullah bin Abbas that the Prophet (peace and blessings of Allah be upon him) said:

"أَمَرْتُ / أَمَرَ أَنْ أَخَاطِبَ / نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ"³⁸

"I have been commanded to speak to the people according to their intellect."

However, in this age of decline of knowledge and wisdom, most of the preachers prefer to speak according to their mental level rather than according to the mental and intellectual level of the audience.

Even today, in the light of the sermons of the Prophet, there is a need to take humanity to the ascension of progress by giving it awareness on an individual, collective and global level.

The sermons of the Prophet are preserved in the books of Hadith and Sira. He delivered these sermons on the humanity of that time, thanks to which:

"They were not the ones who became the guides of others on the path."

Listening to and observing contemporary discourse, it would be clear that there are many flaws in most of today's sermons, including lack of knowledge, bad language, abusive language, open speech, and limited topics.

Left reason: In our society today, the Khatib does not get the place that the Khatib had in the Arab society.

Conclusion

From the above debate, it can be encapsulated that the Prophet's sermons made him a role model for Muslims. The characteristics of his sermons include justice and kindness, faithfulness, prayerfulness, love, dependence on God and forgiveness. He always tried to instill these values

³⁸ Al-Dilami Abu Shuja Shiruyah bin Shahrardar, Al-Firdaus Bamathoor Al-Khattab, Dar Al-Kitab Al-Alamiya, Beirut, 2000, vol. 1, p: 399.

in his companions through his teachings and by being an example because he possessed them. So being a Muslim, it becomes our moral duty to follow all his teachings to make ourselves staunch Muslim and establish a prosperous society.