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## A RESEARCH STUDY OF THE CHARACTERISTICS OF PROPHET'S SERMONS IN ACCORDANCE WITH MODERN ERA

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### Abstract

*It has been a goal of this article to examine the peculiarities of the Prophet's sermons in light of the contemporary Era. The prophetic sermons are profound, valuable, and distinctive. His sermons are delivered in an original, reasoned, and audience-appropriate manner. Because of this, preachers must adhere to the Prophet's Sharia in order to deliver their sermons (peace be upon him). Therefore, it is important to emphasize the benefits of His discourses and make clear how they apply to the present. It is a qualitative approach-based analytical form of research. At the conclusion of this research report, the researchers' findings have been condensed. In this paper, both the narrative and analytical research approaches have been applied.*

**Key Words:** Sermons, Muslim Ummah, Mankind, Characteristics, Superiority, Humanity, Abilities.

### Research Background

Studying the biography of the Holy Prophet (PBUH) is both a part of our faith and a command of God. Allah Almighty has not only completed the religion of Islam through the Holy Prophet but also ended the chain of Prophethood. 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.”<sup>1</sup>*

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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, and 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 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.<sup>2</sup>

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-Kubra:

"الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ ذُرِّيَةِ إِبْرَاهِيمَ، وَزَرَعَ إِسْمَاعِيلَ، وَضِئِضِي مَعَدَّ، وَ عُنْصُرٍ مُضَرَ وَجَعَلَنَا حَصْنَةَ بَيْتِهِ، وَسَوَاسِ حَرَمِهِ، وَجَعَلَ لَنَا بَيْتًا مَخْجُوجًا وَحَرَمًا أَمِنًا، وَجَعَلَنَا الْحُكَّامَ عَلَى النَّاسِ، ثُمَّ إِنَّ ابْنَ أَخِي هَذَا مُحَمَّدًا ابْنَ عَبْدِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) لَا يُوزَنُ رَجُلٌ إِلَّا رَجَحَ بِهِ، وَإِنْ كَانَ فِي الْمَالِ قُلًّا، فَإِنَّ الْمَالَ ظِلُّ زَائِلٌ، وَأَمْرٌ حَائِلٌ، وَمُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مَنْ قَدْ عَرَفْتُمْ قَرَابَتَهُ وَقَدْ حَطَبَ حَدِيحَةَ بَنَاتِ حُوَيْلِدٍ، وَقَدْ بَدَّلَ لَهَا مِنَ الصِّدَاقِ مَا أَحْلَهُ وَعَاجَلَهُ اثْنَتَا عَشْرَةَ أَوْقِيَّةً ذَهَبًا وَنَشَاءَ وَهُوَ وَاللَّهُ بَعْدَ هَذَا لَهُ نَبَأٌ عَظِيمٌ وَخَطَرٌ جَلِيلٌ"<sup>3</sup>

*"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 Bint Khuwailid 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.”*

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 a heart-wrenching style, eloquence, smooth phrases, eloquent words, short and equivalent phrases, and proverbs. The speaker would address this by standing in 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.<sup>4</sup>

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 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, a 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.<sup>5</sup>

### **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, which 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

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shouted. "Razina Razina" 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:

*"The Prophet (ﷺ) then delivered a sermon before them, saying, "O, the assembly of Ansar! Didn't I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me." Whatever the Prophet (ﷺ) said, they (i.e. the Ansar) said, "Allah and his Apostle have more favours to do." The Prophet (ﷺ) said, "What stops you from answering the Messenger of Allah?" But whatever he said to them, they replied, "Allah and His Apostle have more favours to do." The Prophet (ﷺ) then said, "If you wish you could say: 'You came to us in such-and-such state (at Medina).' Wouldn't you be willing to see the people go away with sheep and camels while you go with the Prophet (ﷺ) to your homes? But for the migration, I would have been one of the Ansar, and if the people took their way through a valley or mountain pass, I would select the valley or mountain pass of the Ansar. The Ansar are Shiar (i.e. those clothes which are in direct contact with the body and worn inside the other garments), and the people are Dithar (i.e. those clothes which are not in direct contact with the body and are worn over other garments). No doubt, you will see other people favored over you, so you should be patient till you meet me at the Tank (of Kauthar) ".<sup>6</sup>*

It is narrated by Hazrat Arabad bin Saria that The Holy 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.<sup>7</sup> Besides, another narration is stated by Imam Ibn Qayyim. He said that the Prophet (peace and blessings of Allah be upon him) did not deliver a sermon unless he was blessed with praise. Additionally, 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).<sup>8</sup>

## **Speech Style**

It has been narrated by Hazrat Arbaz bin Saria that the Prophet (ﷺ) addressed us, which was so impressive and pleasant that the audience's eyes were filled with tears and their hearts were filled with tears.<sup>9</sup>

## **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 words.<sup>10</sup>

## **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 times."<sup>11</sup>

### Appropriate gestures and intervals

The Holy Prophet (peace and blessings of Allah be upon him) frequently used gestures and pauses in his speeches to explain clearly the relevance of the subject. For instance, *Ibn-e-Umer* R.A narrated that during a sermon, the Prophet (peace and blessings of Allah be upon him) said pointing to the east with his blessed hand:

"إِنَّ الْفِتْنَةَ هُنَا مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّيْطَانِ يَعْنِي الْمَشْرِقَ -"<sup>12</sup>

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

### Opportunity of Appropriateness

Therefore, *Imam Ibn-e-Qayyam* said mentioning the sermons of the Holy Prophet that he would address people according to their needs. He writes:

"وكان رسول الله ﷺ يخطب في كل وقت بناتقتضيه حاجة المخاطبين ومصلحتهم."<sup>13</sup>

"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."<sup>14</sup>

### Time constraint

He ﷺ used to deliver short sermons and speeches. It is narrated by *Hazrat Ammar* R.A that I heard the Messenger of Allah ﷺ addressing:

"إِنَّ طُولَ صَلَاةِ الرَّجُلِ، وَقَصْرَ خُطْبَتِهِ، مِثَّةٌ مِنْ فَهْمِهِ، فَأَطِيلُوا الصَّلَاةَ، وَأَقْصِرُوا الْخُطْبَةَ، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا."<sup>15</sup>

"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 crimes and correct them without naming anyone. This was a very wise style of his ﷺ. As he ﷺ used to say on such occasions:

"ما بال اقوام يقولون كذا وكذا"<sup>16</sup>

"What is the matter with this nation who say like this and like this?"

This way, there would have been no nomination and the wrongdoer would have been aware of his mistake and there would have been no evil and temptation.

## 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 بَالُ أَقْوَامٍ طَعَنُوا فِي عِلْمِي لَأَسْئَلُوَنِي عَنْ شَيْءٍ فِي مَا بَيْنَكُمْ وَبَيْنَ السَّاعَةِ إِلَّا نَبَأْتُكُمْ بِهِ"<sup>١٤</sup>

*"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."*

The Prophet (peace and blessings of Allah be upon him) said addressing to Hazrat Hudhafah:

"آتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ- قَالَ: أَحْسِبُهُ قَالَ فِي الْمَنَامِ،

فَقَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيْمَ يَخْتَصِمُ الْمَلَائَةُ الْأَعْلَى؟

قَالَ: قُلْتُ: لَا،

قَالَ: فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيْ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ تَدْيِي، أَوْ قَالَ: فِي نَحْرِي، فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَمَا فِي

الْأَرْضِ-"<sup>١٥</sup>

*"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 يَمْنَعُنِي وَإِنَّمَا أَنْزَلَ الْقُرْآنُ لِبَلْسَانِي لِسَانٍ عَرَبِيٍّ مُبِينٍ-"<sup>١٦</sup>

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

"أَنَا عَرَبُ الْعَرَبِ، وُلِدْتُ فِي قُرَيْشٍ، نَشَأْتُ فِي بَنِي سَعْدٍ فَإِنَّ يَتَاتِبُنِي اللَّحْنُ." ٢٠

*"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-mentioned instructions, it is obvious 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 was able to 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. It has been narrated by Hazrat Atiyah Bin Saad Al-Saadi that a delegation of our tribe Bani Jashm Bin Saad came to present in the court of the Holy Prophet and I was the youngest of them. The people of the delegation left me with their belongings and went to present in the court of the Prophet (peace and blessings of Allah be upon him) and presented few problems before him. Meanwhile, the Holy Prophet (peace and blessings of Allah be upon him) asked that if there is anyone else in your delegation, so he was told that a child is left behind to look after their belongings. The Prophet (peace and blessings of Allah be upon him) ordered to call him. Then I also presented before him and he spoke in the language of our tribe:

"مَا أَنْطَاكَ اللَّهُ فَلَا تَسْأَلِ النَّاسَ شَيْئًا، فَإِنَّ يَدَ الْعُلْيَا هِيَ الْمُنْطِيطَةُ، وَإِنَّ يَدَ السُّفْلَى هِيَ الْمُنْطَاةُ، وَإِنَّ اللَّهَ هُوَ الْمَسْئُورُ  
وَالْمُنْطِيطُ، فَكَلَّمْتَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلُغَتِنَا." ٢١

*"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):

*"The locals in Mecca informed me that you are a poet when I first arrived. We are terrified to meet someone who has magic in his words and avoid him because you are the leader of your people, who follow you. I happened to pass Baitullah at the same time as hearing such a lovely voice. I reasoned that the voice I had been*





*warned by might not have been there. Let's listen, I murmured in my heart. If the correct thing is done, we will accept it; if not, we will return. The Prophet (peace and blessings of Allah be upon him) spoke in really lovely ways when I first entered his service."*

"إِسْتَمَعْتُ لَهُ، فَلَمْ أَسْمَعْ كَلَامًا قَطُّ أَحْسَنَ مِنْ كَلَامٍ يَتَكَلَّمُ بِهِ، قَالَ قُلْتُ فِي نَفْسِي: يَا سُبْحَانَ اللَّهِ مَا سَمِعْتُ كَالْيَوْمِ لَفْظًا أَحْسَنُ مِنْهُ وَلَا أَجْمَلُ."<sup>٢٢</sup>

*"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.

### 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 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جُوفِ اللَّيْلِ عِنْدَ الْكَعْبَةِ وَأَنَا عَلَى عَرِيشِي."<sup>٢٣</sup>

*"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."<sup>٢٤</sup>*

### Expression of Speech

It was discovered that the Prophet (peace and blessings of Allah be upon him) used to speak with a vast vocabulary. The Arabic writer Jahiz writes about Jawama al-Kalam:

"الكلام الذي قلَّ عدد حُرُوفه وكثُرَ عدد معانيه."<sup>٢٥</sup>

*"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:

"بِعَنْتُ بِجَوَامِعِ الْكَلِمِ."<sup>٢٦</sup>

*"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.

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

"إِنَّ مِنَ الْبَيِّنَاتِ لَسِحْرًا"<sup>٢٤</sup>

*"Of course, some statements are magic."*

### Giving facial expressions during the speech

According to the scripture, the Prophet (peace and blessings of Allah be upon him) frequently used his blessed face to convey his feelings during speeches.

The Prophet (peace and blessings of Allah be upon him) would become animated while speaking, causing his eyes to turn red and his voice to growing louder and louder. What was the Prophet's state when he first spoke of Allah's majesty and power (peace and blessings of Allah be upon him)? 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:

"يَأْخُذُ الْجَبَّارُ سَمَاوَاتِهِ وَأَرْضِهِ بِيَدِهِ وَقَبْضَ يَدِهِ، فَجَعَلَ يَقْبِضُهَا وَيَسْطُطُهَا ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ، أَنَا الْمَلِكُ، أَيُّنَا الْجَبَّارُونَ؟ أَيُّنَا الْمُتَكَبِّرُونَ؟ قَالَ: وَيَتَمَائِلُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى آتَى لَأَقُولُ: أَسَاقِطُ هُوَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"<sup>٢٨</sup>

*"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 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَاطَبَ إِحْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّتْ غَضْبُهُ حَتَّى كَأَنَّهُ مُنْدِرٌ جَيْشِيٌّ يَقُولُ: صَبِّحَكُمْ مَسَاكُمُ وَيَقُولُ: بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ"<sup>٢٩</sup>

*"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 Judgment 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

When examining the Prophet's sermons, it is evident that the Prophet (peace and blessings of Allah be upon him) would alter the length of his lecture in accordance with the circumstances and the subject. A well-known author Jahz writes:

"حَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ: حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: أَيُّهَا النَّاسُ، إِنَّ لَكُمْ مَعَالِمَ فَانْتَهُوا إِلَى مَعَالِمِكُمْ، وَإِنَّ لَكُمْ نَهَائِيَةً فَانْتَهُوا إِلَيَّ نَهَائِيَتِكُمْ، إِنَّ الْمُؤْمِنَ بَيْنَ مَخَافَتَيْنِ: بَيْنَ عَاجِلٍ قَدَمْضَى لَا يَدْرِي مَا اللَّهُ صَانِعٌ بِهِ، وَبَيْنَ آجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللَّهُ قَاضٍ فِيهِ، فَلْيَأْخُذِ الْعَبْدُ مِنْ نَفْسِهِ لِنَفْسِهِ، وَمِنْ دُنْيَاهُ لِآخِرَتِهِ، وَمِنْ الشَّيْبَةِ قَبْلَ الْكِبَرِ، وَمِنْ الْحَيَاةِ قَبْلَ الْمَوْتِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا بَعْدَ الْمَوْتِ مِنْ مُسْتَعْتَبٍ، وَلَا بَعْدَ الدُّنْيَا مِنْ دَارٍ، إِلَّا الْجَنَّةُ أَوِ النَّارِ - ٣٠"

*"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 the 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 (peace and blessings of Allah be upon him) was that in these sermons he used to speak easily and no one had difficulty in understanding, but everyone could easily memorize his words. It is narrated by Hazrat Aisha Siddiqah (may Allah be pleased with her):

"مَا كَانَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْرُدُ سَرْدَكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلَامٍ يُبَيِّنُهُ، فَصَلَّ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ - ٣١"

*"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.

## 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:

"أَمِرْتُ / أَمِرْنَا أَنْ أَحَاطِبَ / نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عَقُولِهِمْ" ٣٣

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

"مَا أُعْطِيَ عَبْدٌ شَيْئاً شَرًّا مِنْ طَلَاقَةِ لِسَانِهِ" ٣٣

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

## The art of Oratory

The Holy Prophet (sws) 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 arts 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 اللَّهَ يُبْغِضُ الْبَلْبِيعَ مِنَ الرِّجَالِ الَّذِي يَتَحَلَّلُ بِلِسَانِهِ تَحَلُّلَ الْبَاقِرَةِ بِلِسَانِهَا" ٣٤

*"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. According to Abu Tha'labah, he described the same matter as follows in a different narration:

"إِنَّ أَحَبَّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي فِي الْآخِرَةِ مَحَاسِنُكُمْ أَخْلَاقًا وَإِنَّ أَبْغَضَكُمْ إِلَيَّ وَأَبْعَدَكُمْ مِنِّي فِي الْآخِرَةِ مَسَاوِيكُمْ

أَخْلَاقًا التَّرْتَارُ وَالْمُتَنَفِّهُونَ الْمُتَشَدِّقُونَ" ٣٥

*"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 talkative."*

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

"نَهَى الرَّسُولُ ﷺ وَبَقَوْلِهِ إِنِّي وَالنَّشَادِقُ" ٣٦

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

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 the last of the preachers.

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 tribe and are trained in Banu Sa'd and other tribes.<sup>37</sup>

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

*"And admonish thy nearest kinsmen"<sup>38</sup>*

He wished to gather the Quraysh and give a sermon following the revelation of the Qur'an, so he ascended the hill "Al-Safa" and screamed "Ya Sabahah!" first. All the people flocked around the Prophet (peace and blessings of Allah be upon him) in shock after hearing this. To them, he commanded, "Tell me!" Will you vouch for me if I say that an army intends to emerge from the base of this mountain? They all echoed the same sentiment, saying, "So far, we haven't heard anyone lying about you." He is nothing less than a warning to you in the face of a severe Penalty, the Prophet (peace and blessings of Allah be upon him) stated when he accepted this confession. he said:

*"He is no less than a warner to you, in face of a terrible Penalty."<sup>39</sup>*

### **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 (peace and blessings of Allah be upon him). That is, after the Quranic rhetoric, the rhetoric of the Prophet is in a high and unique position.
2. There are techniques in the word prophecy that take on the color of a multiplicity of meanings 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.<sup>40</sup>

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.<sup>41</sup>

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 (peace and blessings of Allah be upon him), if the people are guided by modern issues and the needs of the audience and society, then the sermons can be meaningful.<sup>42</sup>

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 الله صلى الله عليه وسلم يوماً بعد صلاة الغداة موعظة بليغة ذرفت منها العيون ووجلت منها القلوب، فقال رجل: إن هذه موعظة مودع-"<sup>43</sup>

*"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.

Today's preachers suffer greatly from a lack of education, which leads to many of their flaws. There is no code of behavior for the employment of preachers, and there is no mechanism in place to assess their knowledge. However, since no one was more knowledgeable than the Holy Prophet, knowledge was the main theme of his sermon. The Khatib must therefore possess a broad knowledge base, for which a consistent system is required.

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:

"أَمِرْتُ / أَمِرْنَا أَنْ أُخَاطَبَ / نُكَلِّمَ النَّاسَ عَلَى قَدْرِ عَقُولِهِمْ - ٢٣"

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

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

## Conclusion

From the debate above, it can be concluded that the Prophet served as a role model for Muslims through his teachings. Justice and kindness, faithfulness, piety, love, reliance on God, and forgiveness are all traits of His discourses. He made it a point to impart these ideals to his friends and set an example for them by living by them himself. As a result, it is our moral obligation as Muslims to uphold all his teachings in order to become steadfast Muslims and build a thriving society.

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