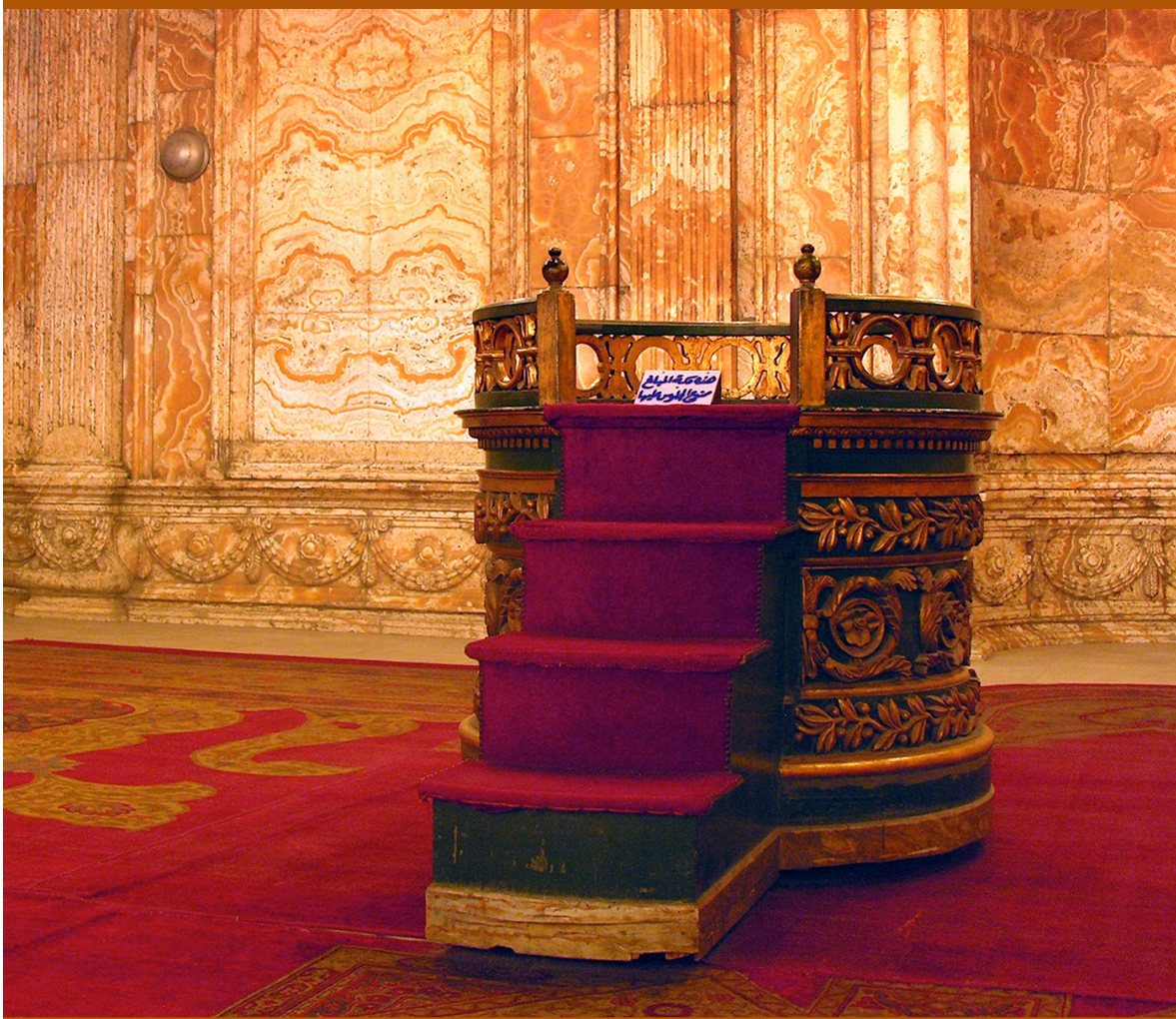


Selected Friday SERMONS

By: Darussalam Research Centre



DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Selected Friday Sermons

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In the Name of Allah, the Most Gracious, and the Most Merciful

"And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e., of their) is on their faces (foreheads) from the traces of prostration. This their description in the Taurat. But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e., Paradise)." (48:29)

In addition, there is another Verse:

"And He has united their (i.e., believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is All-Mighty, All- Wise." (8:63)

Publishers Note

All praises and thanks are due to Allah, the Lord of all that exists. May the peace and blessings of Allah be upon Muhammad, the Messenger of Allah, and his Family and Companions and all who follow them in righteousness until the Day of Judgement. Allah says in the Noble Qur'an:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

*"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu 'ah prayer), come to the remembrance of Allah [Jum'u 'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing). That is better for you if you did but know!"
(63:9)*

The Friday prayer is one of the outstanding symbols of Islam that distinguishes it from other religions. Allah has blessed the Muslims by granting us this day as a day of congregational worship. One of the most important aspects of the worship performed on Jumu 'ah day is the deliverance of the Friday sermon (Khutbah). The book that is before you is being presented as a tool to assist in carrying out this most important act of worship.

This book is a translation of the Arabic work entitled Al-Khutab Al- Mukhtarah. Its translation has been completed under the supervision of Khalid bin Ibrahim Al-Suyalm, Ifta Office in Washington, D.C. By the grace of Allah, Maktaba Darussalam was given the task of editing, revising and printing this magnificent work. A great care has been taken to render this book into a clear and lucid style of English, while at the same time maintaining the ideas of the original sermons. In sha'Allah, the reader will find this book easy to read and clear in its message.

The sermons contained in this work have been compiled from sermons given by various prominent figures of Islam. They have been arranged with the sermons of the Prophet (Peace and Blessings of Allah be upon him) himself appearing first, followed by selected sermons of the rightly guided Caliphs and other great men of our pious predecessors. The sermons of some well-known scholars of our times have been included as well.

As many Imams of mosques in the English-speaking world may find it difficult and somewhat time consuming to prepare good sermons every Friday for their congregations, these sermons have been gathered to assist them in this matter. The sermons have been arranged to cover a wide variety of topics, beginning with the importance of Tawhid (Islamic Monotheism), the guidance of Islam concerning the various acts of worship and Islamic principles of character and conduct. The sermons are quite educational and may also be used for personal Islamic study and enlightenment.

Each individual may differ in his style of delivering a Friday sermon, so we are not necessarily suggesting that a person must read these sermons word for word from the minbar (lecture stand). However, the one who is preparing his sermon may at least draw very important ideas, statements and evidences from those contained in this book. Obviously, one may find the need to make additions or deletions to the sermons in this book based upon the circumstances and needs of his particular community. The use of this book should enhance the presentation of the Imam's Friday sermon and not impede it.

We hope to Allah that this work is acceptable to Him and beneficial to all those who use and read it. We ask Allah to make this work a guidance and means of helping the Islamic work in the West. And our final invocation is that all praises are due to Allah, the Lord of all that exists.

Abdul-Malik Mujahid

Preface

Al-Khutbah

Al-Khutbah pertains to speaking to an audience for the purpose of convincing them and winning their approval. Therefore, the Khutbah must contain words; otherwise, it will only be writing (Kitabah). Further, convincing the audience pertains to the speaker explaining his opinion to them and using evidence to support his views, so that the audience embrace and agree with them.

Value of the Khutbah

The Khutbah is one of the great symbols of Islam and an act of worship legislated, ordained and practiced by the Messenger of Allah (Peace and Blessings of Allah be upon him) and the Rightly Guided Caliphs after him. Ever since, the Muslim Ummah has kept this tradition seeking to raise Allah's remembrance high, honoring His Symbols and Limits, calling to His Path and warning against defying His Commandments.

Role of the Khutbah in Islam

In the beginning of Islam, the Khutbah flourished, especially since the Messenger's speeches were the best school: delivering the great Message of Islam to the far corners of the earth. Furthermore, among the best speakers of that time were Abu Bakr As-Siddiq, 'UmarAl-Faruq and Ali bin Abi Talib (May Allah be pleased with them). Then came the Muslim commanders who brought destruction to the Cesars and kings of Persia.

During the time of the Rightly Guided Caliphs, the profession of Khitabah (speaking) reached its due level of significance and was not restricted to the Friday sermon, but also whenever necessity arose. The Friday sermon played an important role in that. It usually helped calm down disturbances, avert division, restored calmness and diverted wars which people were ready and willing to wage.

The Friday sermon was especially important to the Imam (leaders) of the Muslims in general, prompting the Caliphs to deliver speeches themselves rather than entrust their aides or officials to deliver it. This was the practiced tradition for a long time afterwards, until the Caliphs gave up the practice of giving the Friday speech gradually after the death of Caliph AL-Ma'mun, the son of Caliph Harun Ar-Rashid. He was the last Caliph with a good standard of Khutbah, as demonstrated by the fact that the Friday sermons, he used to deliver collected in various literature books. Afterwards, the Caliphs used to appoint others to deliver the Friday sermon. Ever since, the significance of the Friday sermon decreased, so much so, that the Friday sermon no longer resurrected faith in the hearts of those listening to it. The Friday sermons no longer solidified Tauhid, or conveyed good knowledge to the believers, or reminded them of Allah's Days, nor elevated love for Allah, nor intensified eagerness to meeting Him by performing Jihad and martyred in His Cause. Hence, the audience who listened to the Friday sermon would often depart the way they entered the mosque (regarding the qualities we mentioned) and indeed, we are all for Allah and to Him shall be our return.

Therefore, the Muslims who are entrusted with the job of giving the Khutbah, with its significance as the means to direct and teach Muslims the eternal revelation from Allah, should be qualified for this duty by having knowledge of the pillars of the religion, as well as adhering to commandments and legislation. Otherwise, his speech to the congregation will be of no benefit to him and will not reach more than their ears. Hence, the Khatib should be determined that none of those who are listening to his Friday sermon should depart it without gaining some type of benefit. Rather, each one of them should have benefited and

left with his heart full of love for Allah, dedication to obeying Him, calling to Him and performing Jihad in His Cause. Also each person should feel fear of Allah and fright 'from committing disobedience of Him.

No one attending the Friday sermon in the mosque should depart without gaining benefits from the Khatib that will enlighten his path with regards to matters of the Hereafter and this life. The Khatib should also recite some of the Qur'an to heal the hearts with it. Surely, the Qur'an is sufficient as a guide, death is sufficient as an advisor and the Messenger of Allah (Peace and Blessings of Allah be upon him) is sufficient as the Warner and Bringer of glad tidings.

The Imam of prayer and Khatib (speaker) should be aware that Allah, the Exalted and Most Honored, has warned against heedlessness regarding remembering Him and has sternly threatened those who do so, when He said:

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ۖ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ
السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ﴾

"And whosoever turns away blindly from the remembrance of the Most Gracious (Allah) (i.e., this Qur'an and worship of Allah), We appoint for him a Shaitan (Satan/devil) to be a Qarin (a companion) to him. And verily, they (Satans/devils) hinder them from the path (of Allah), but they think that they are guided aright!" (43:36,37)

Allah has ordained obligations and orders that remind the forgetful and alert the heedless. For instance, Allah has legislated the five daily compulsory prayers that help those who perform them to remember, thank and appreciate Him. These prayers help His servants to perform His obedience in an excellent manner and avoid forgetting His remembrance, either by night or day. Allah has ordained establishing the Jumu 'ah (Friday prayer) on the inhabitants of villages and cities so that they rush collectively to remember Allah and, consequently, earn His generous rewards and mercy through obeying Him. They seek a certain hour in the Jumu 'ah day in which Allah does not reject the supplication to Him. They gather to listen to advice, righteousness enjoined and evil forbidden. They gather to get to know each other and cooperate in helping the weak, alerting the lazy, and making the heedless aware. This demonstrates to disbelievers the strength of the Faithful Believers and their enormous multitudes; so that the disbelievers feel weak and overpowered.

Virtue of the Day of Jumu 'all (Friday)

Islam takes special care of the importance of the Day of Jumu 'ah. For instance, Allah the Exalted said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

"O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu 'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing). That is better for you if you did but know!" (62:9)

Moreover, Allah has admonished those who busy themselves from attending the Khutbah and prefer business transaction instead.

﴿ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّزُقِينَ ﴾

"And when they see some merchandise or some amusement [beating of Tambur (drum)] they disperse headlong to it, and leave you (Muhammad) standing [while delivering Khutbah- tul-Jumu 'ah (religious talk)]. Say: 'That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers.'" (62: 11)

Ever since Allah ordained the Jumu 'ah Prayer, the Messenger of Allah (Peace and Blessings of Allah be upon him) took special care in preserving it, reminding Muslims often of its significance and warning against taking its obligation lightly.

The day of Jumu 'ah is the best day of the week, for Imam Ahmad, Muslim and At-Tirmidhi narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said:

«خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ.»

"Friday is the best day the sun has risen on. In it Allah has created Adam, entered him into Paradise .and driven him out of it."

Also on Friday:

«سَاعَةٌ مِّنْ دَعَا اللَّهُ فِيهَا اسْتُجِيبَ لَهُ»

"There is an hour during which Allah accepts the invocation of those who invoke him." (Sahih Al-Bukhdri, Chapter on Jumu 'ah, and Sahih Muslim, Hadith No. 852)

Furthermore, Anas (May Allah be pleased with him) narrated:

أَتَى جِبْرِيلُ بِمِرْآةٍ بَيضاءَ فِيهَا وَكْتَةٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا هَذِهِ؟» قَالَ جِبْرِيلُ: هَذِهِ الْجُمُعَةُ فَضَلَّتْ بِهَا أَنْتَ وَأُمَّتُكَ؛ فَالْتَأَسُ لَكُمْ فِيهَا تَبَعٌ: الْيَهُودُ وَالنَّصَارَى، وَلَكُمْ فِيهَا خَيْرٌ، وَفِيهَا سَاعَةٌ لَا يُوَافِقُهَا مُؤْمِنٌ يَدْعُو اللَّهَ تَعَالَى إِلَّا اسْتُجِيبَ لَهُ، وَهُوَ عِنْدَنَا يَوْمٌ مَزِيدٌ. قَالَ النَّبِيُّ ﷺ: «يَا جِبْرِيلُ مَا يَوْمُ الْمَزِيدِ؟» قَالَ: إِنَّ رَبَّكَ اتَّخَذَ فِي الْفِرْدَوْسِ وَادِيًا أَفِيحَ فِيهِ كُتُبٌ مِثْلُكَ، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ أَنْزَلَ اللَّهُ مَا شَاءَ مِنْ مَلَائِكَتِهِ، وَحَوَّلَهُ مَنَابِرُ مِنْ نُورٍ عَلَيْهَا مَقَاعِدُ النَّبِيِّينَ، وَخُفَّتْ تِلْكَ الْمَنَابِرُ بِمَنَابِرٍ مِنْ ذَهَبٍ مُكَلَّلَةٍ بِالْيَاقُوتِ وَالزَّبَرْجَدِ، عَلَيْهَا الشُّهَدَاءُ وَالصَّادِقُونَ، فَجَلَسُوا مِنْ وَرَائِهِمْ عَلَى تِلْكَ الْكُتُبِ. فَيَقُولُ اللَّهُ لَهُمْ: أَنَا رَبُّكُمْ قَدْ صَدَقْتُكُمْ وَعَدِي، فَاسْأَلُونِي أُعْطِيَكُمْ. فَيَقُولُونَ: رَبَّنَا نَسْأَلُكَ رِضْوَانَكَ. فَيَقُولُ: قَدْ رَضِيتُ عَنْكُمْ وَلَكُمْ عَلَيَّ مَا تَمَنَيْتُمْ، وَلَدَيَّ مَزِيدٌ. فَهُمْ يَخْسِبُونَ يَوْمَ الْجُمُعَةِ؛ لِمَا يُعْطِيهِمْ فِيهِ رَبُّهُمْ مِنَ الْخَيْرِ.

" (Angel) Jibril brought a white mirror that had a mark on it to the Prophet - the Messenger of Allah (Peace and Blessings of Allah be upon him) asked, 'What is this?' Jibril said, 'This the Jumu 'ah, you and your Ummah were favored with. People of the Jews and Christians follow you (their holidays come after Friday), and in it you will earn all that is good. On Friday there is an hour during which Allah will accept the supplication of every slave who invokes Him. It is also called, Yaumul-Mazid, among us (angels). The Prophet asked, 'O Jibril! What is Yaumul-Mazid (literally, the Day of More)?' Jibril replied, 'Allah has chosen a vast valley (in Paradise) that has a hill made of musk. When it is Friday, Allah sends down whomever he wants of His angels. Around these angels there are platforms made of light that carry the seats of the prophets (Peace be upon them). Around these platforms there are other platforms made of gold and beautified by Yaqut and Zabardjad (precious stones), where the Siddiqun (truthful ones) and the martyrs sit behind the prophets on that hill. Allah declares, 'I am your Lord, I have fulfilled My promise to you. Therefore, ask Me and I will grant you.' They say, 'O our Lord! We ask for Your Pleasure.' Allah says, 'I have granted you My Pleasure, and you will have whatever you wish. I also have Mazid (more, including gazing at His Face). They Anticipate the coming of Friday in eagerness for what their Lord grants them during it of all that is good and righteous.' (Collected by Imam Ash-Shafi'! in his book Al-Musnad, p. 70, and by At- Tabariini using a reliable chain of narrators)

Yaumul-Jumu ah (Friday) has many other virtues that cannot be duly recorded here, such as if a believer dies during its day or night, he or she will be saved from the torment in the grave and its trial. (When angels Munkar and Nakir ask every dead person about the lord, the prophet and the religion he or she followed) Imam Ahmad and At-Tirmidhi narrated that Abdullah bin Amr (May Allah be pleased with him) said that the Prophet said:

«مَا مِنْ مُسْلِمٍ يَمُوتُ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةِ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ»

"Allah saves every Muslim who dies on Friday or during its night (In the Islamic Calendar, the night precedes the day) from the Fitnah (trial) of the grave."

Hence, it is befitting that every Muslim should preserve all that pertains to Jumu 'ah and fulfill its obligations and recommended acts.

Among the acts that Muslims were commanded on Friday are:

1. Reciting the Qur'an, Dhikr (remembering Allah), Dud' (supplication) and invoking Allah to bestow His mercy and blessings on the Messenger 'as the Sunnah indicates the legislation of this.
2. Muslims should take a Ghusl (bath), use Siwak (an eastern tree) branch to clean the teeth and wear perfume and the best and cleanest clothes they have before departing for the Jumu 'ah Prayer.
3. It is recommended that one should clip his nails for Jumu'ah.
4. It is recommended to recite Surah (chapters) As-Sajdah (32) and Al-Insan (76) during the Dawn prayer of Friday after reciting the Al-Fatihah (1).
5. It is also recommended to go as early as possible to the mosque for Jumu'ah. (Ahmad, AL-Bukhari, Muslim, An-Nasai 'i and Ibn Majah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said:

«الْمُهَجِّرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً، ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي بَقَرَةً، وَالَّذِي يَلِيهِ كَالْمُهْدِي كَبْشًا» حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ.

"The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively."

The earliest hours of the Jumu'ah start at early dawn or sunrise according to other scholars. It appears that the correct opinion is that it starts at sunrise, since the hour that precedes it is the time to take a bath and prepare for Jumu 'ah. Further, some scholars said that the earliest time for Jumu 'ah is when the day begins at Ad-Duha time (when the sun has risen some distance in the sky) just before midday. They also say that it ends at high noon when the speaker mounts the platform (to deliver the Khutbah))

6. Walking to the mosque for Jumu'ah is recommended, as well as being as close to the Khatib as possible. One is required to listen to the Khutbah and refrain from being busied by anything else.
7. Sitting in Al-Ihtibd' position during Jumu 'ah is disliked. This sitting on the hind end with the knees bent and held together at the stomach by one's hands or whatever he is wearing. This position might lead to one falling asleep while the Imam is giving the Khutbah.
8. It is recommended for those who feel sleepy to change places in the mosque.
9. Those attending the Jumu 'ah should not step over others (in attempts to draw near the front). This forbidden according to some of the scholars and disliked according to others. This last view is due to the numerous Ahadith reported that prohibit this act.
10. It is not proper for Muslims to attend the Jumu 'ah wearing filthy clothes or having a bad odor coming from them. (Imam Ahmad, AL-Bukhari, Muslim, Abu Dawud and An-Nasai'i narrated that Abu Sa'id AL-Khudri (May Allah be pleased with him) said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said:

«الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ، وَالسَّوَاكُ وَيَمَسُّ مِنَ الطَّيِّبِ مَا يَتَذَكَّرُ
عَلَيْهِ وَلَوْ مِنْ طِيبِ أَهْلِهِ».

"Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty, and using Siwak and wearing perfume as much as he is able, even from his family's perfume."

11. It is not proper for the Muslim to attend the prayer after eating food that causes a bad odor, such as garlic, onions, radishes, and so forth.

12. One should not come between two people sitting next to each other, unless there is sufficient space between them that they did not fill.

13. It is recommended for those who attend the Jumu 'ah to pray as much as they can before the Khutbah, until the Imam mounts the Min bar.

Nafi' (May Allah be pleased with him) narrated, "Ibn 'Umar (May Allah be pleased with them) used to go early to the mosque on Jumu 'ah day and pray lengthy Rak 'at (voluntary prayers). When the Imam would finish with the Jumu 'ah prayer, Ibn 'Umar would go back home and pray two Rak 'ah voluntary prayer, saying, 'This what the Messenger of Allah (Peace and Blessings of Allah be upon him) used to do.'

14. When the Jumu 'ah is called for, (i.e., the Adhnd is called) the Muslim is not allowed to busy himself with anything other than heading towards the mosque to attend prayer. Therefore, selling and buying while headed towards the mosque for Jumu 'ah (after the Adhnd is called) is prohibited, according to the scholars of Islam.

As for the conditions of the Jumu 'ah prayer itself, they are many. The most important of them is the Khutbah. For this reason we have dedicated this book to this matter by explaining its rulings, mannerism and recommended acts during it, in addition to chosen sermons that we have collected herein.

Some sermons of the Prophet and his Companions

Introduction of the Prophet's Sermons

Narrated Abdullah bin Mas'ud, (May Allah be pleased with him) that the Messenger of Allah (Peace and Blessings of Allah be upon him) taught us Khuthatui-Hajjah:

«إِنَّ الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» .

"All thanks and praises are due to Allah, Whom we thank, seek for help and invoke for forgiveness. We seek refuge with Allah from the evils within ourselves. He whom Allah guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allah and that Muhammad is His slave and Messenger."

He would then recite three Anit (Verses of the Qur'an):

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

"O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankfull to Him, and remember Him always.) and die not except in a state of Islam [as Muslims (with complete submission to Allah)] ." (3: 102)

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا﴾

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from him (Adam) He created his wife [Hawwa (Eve)]." (4: 1)

And:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

"O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and I-{is Messenger (Peace and Blessings of Allah be upon him), he has indeed achieved a great achievement! (i.e., he will be saved from the Hell-fire.and will be admitted to Paradise)." (33:70,71)

Afterwards, he would mention whatever he wanted to speak about. (An-Nasai'i, vol. 6, p. 89, Ibn Majah, vol. 1, p. 609 and p. 661, Ahmad, vol. 1, p. 350 and Ad-Darimi. who collected these words for the Hadith, vol. 2. p. 143)

The first Sermon of the Prophet (Peace and Blessings of Allah be upon him)

given in Makkah when he called his people to Islam

The Prophet started the speech by praising Allah and thanking Him then said:

"Verily, Ar-Raid (one whom his people send to search for water and grass) does not lie to his people. By Allah! Even if I lied to all people, I would never lie to you, and if I deceived all people, I would never deceive you. By Allah, other than Whom there is no deity worthy of worship, I am Allah's Messenger (Peace and Blessings of Allah be upon him) to you in particular and to all people in general. By Allah! You will die just as easy as you sleep, and you will be resurrected just as easy you wake up from sleep. You will be recompensed on account of what you do, earning good for good and evil for evil. Verily, it is either Paradise for eternity or the Fire for eternity." (Al-Kami, vol. 2, p. 27 and As-Sirah AL-Halabiyyah. vol. I. p. 272)

This speech from the Prophet (Peace and Blessings of Allah be upon him) included announcing his Prophethood and calling his people to Islam, after Allah the Exalted and Most Honored, revealed these Ayat:

﴿ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴾

"And say (O Muhammad (Peace and Blessings of Allah be upon him)): 'I am indeed a plain warner. (15:89)

﴿ فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾

"Therefore proclaim openly (Allah's Message - Islamic Monotheism) that which you are commanded, and turn away from AL-Mushrikzln (polytheists, idolaters, and disbelievers)." (15:94)

And:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ وَخَفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

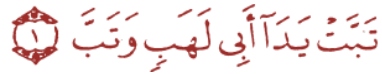
"And warn your tribe (O Muhammad (Peace and Blessings of Allah be upon him)) of near kindred. And be kind and humble to the believers who follow you." (26:214,215)

This when the Prophet (Peace and Blessings of Allah be upon him) mounted the Safa Mount (in Makkah) and declared with the loudest voice, Wa-sabahah, which is a cry the Arabs used to herald when an imminent danger is about to encompass their people or tribe. He started heralding next, "O Bani Fihri! O Bani 'Adi! O Bani Ka'b!" mentioning the sub-tribes of Quraish by name. When they gathered. he said to them:

"What if I told you that there are horsemen in the valley about to attack you, would you believe me?" The said, "Yes, we only experienced truth from you." The Prophet (Peace and Blessings of Allah be upon him) said, "Then I am a Warner for you of the coming of a severe Torment."

Abu Lahab (the Prophet's uncle) said:

"Perish you O Muhammad! Is this why you gathered us here?" Then the Divine Inspiration came:



"Perish the hands of Abu Lahab! And perish he!" (AL-Bukhdri, vol. 6, p. 94 Muslim, vol. I, p. 194) (Ill: I)

Prophet's sermon in which he reminded people of Allah, the Exalted; and called to loving Him and loving each other for His Sake

Ibn Ishaq said:

"The Messenger of Allah (Peace and Blessings of Allah be upon him) gave another speech in which he said, 'All thanks are due to Allah, I thank Him and seek His Aid. We seek refuge with Allah from the evils within ourselves and the burden of our evil deeds. He whom Allah guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allah, Alone without partners. Verily, the best speech is the Book of Allah the Exalted. He in whose heart the Qur'an is made beautiful and on its account entered Islam after being a disbeliever, who chose the Qur'an above the speech of all people, has indeed attained success. The Qur'an is the best and most eloquent speech there is. Love those who love Allah, and love Allah from the bottom of your hearts.'" (Al-Bidayah Wan-Nihayah, val. 3, p. 214 and Al-Baqillani in Al-I'jaz, p)

The Prophet (Peace and Blessings of Allah be upon him) meant here that Allah's love should encompass all parts of the heart, for in this case, one's actions will start from his heart in sincerity with Allah:

"Do not get bored with Allah's Speech or remembering Him, nor allow your hearts to grow hard towards it. Worship Allah, associate none with Him in worship and fear Him as He should be feared. Let your tongues say the truth for Allah's Sake and love each other on guidance of Allah's love. Verily, Allah becomes angry if His Covenant is broken. May Allah's peace, blessings and mercy be upon you." (Ibn Hisham collected this sermon in his book on the Seerah of the Prophet (Peace and Blessings of Allah be upon him) vol. 1, p. 501 and Ibn Kathir)

A Speech that the Prophet (Peace and Blessings of Allah be upon him) delivered at Mina

The Prophet (Peace and Blessings of Allah be upon him) delivered a speech in AL-Khaif in Mina, an area near Makkah, as follows:

"May Allah give radiance to a slave who heard my speech, memorized it and delivered it to whoever did not hear it. Verily, there might be one who delivers information, even though he does not fully understand it himself. There might be one who delivers information to one who understands it better than he does. Three qualities will not cause the Muslim to be cheated on their account: performing deeds in sincerity with Allah, giving sincere advice to Muslim Leaders and adhering by their Jama'ah. (The Jama'ah is the Companions and all those who follow the way they understood and implemented the religion. It also means the community of the believers, or the Muslim State) verily, the invocation of the leaders encompasses all those behind them."

In another narration, the Prophet (Peace and Blessings of Allah be upon him) said:

"Verily, their (the Jama 'ah) invocation is behind him the leader." (This part of the speech was collected by Ahmad, Ibn Majah and Al-Hakim from Jubair Ibn Mut'im (May Allah be pleased with him) Also Abu Dawud and Ibn Majah collected it from Zaid bin Thabit (May Allah be pleased with them) according to,

Al-Fath Al-Kabir, vol. 3, p. 262,263)

In another narration (I'jaz Al-Qur'dn, by Al-Baqillani p. 133) the Prophet (Peace and Blessings of Allah be upon him) said:

"He whose dedication is to matters of the Hereafter, then Allah will gather his strength for him and make his wealth in his heart. Hence, this life will rush to him with submission. As for he whose concern is this life, then Allah will dissolve his strength and make his poverty apparent between his eyes. He will only collect from this life what has been written for him."

The Prophet's speech about enjoining good and forbidding evil

Ibn 'Umar (May Allah be pleased with them) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said:

"O people! Enjoin righteousness and forbid evil before a time comes when you invoke Allah, but He will not accept your invocation, and you will seek His forgiveness, but He will not forgive you. Verily, enjoining righteousness does not shorten life. Verily, when the Jewish rabbis and Christian monks abandoned enjoining righteousness and forbidding evil, Allah cursed them by the words of their Prophets and surrounded them with affliction." (Certainly, this sermon from the Prophet (Peace and Blessings of Allah be upon him) is so comprehensive, yet eloquent, that the Khatib could use it as the basis for an entire Khutbah about the necessity of enjoining righteousness and forbidding evil. If the Khatib does so, his speech will surely be among the most eloquent and perfect sermons. This Hadith was collected by At-Tabarani in Al- A usat, refer to Majma' Al-Zawaid, vol. 7, p. 266)

The Prophet (Peace and Blessings of Allah be upon him) discourages liking this Life

The Prophet (Peace and Blessings of Allah be upon him) once gave a sermon in which he said after thanking Allah and praising Him:

"O people! This life is the dwelling of crookedness not straightness, and the residence of sadness rather than happiness. Those who acquire knowledge in its true reality will not feel joy in times of ease, nor grieve in times of hardship. Verily, Allah the Exalted has created this life as a test and the Hereafter as the dwelling of recompense. He made the test of this life a reason behind earning the reward of the Hereafter and the reward in the Hereafter as compensation for the test in this life. He takes so that He gives and tests so that He recompenses. The life of this world vanishes rapidly and changes suddenly. Therefore, beware of its sweetness so as to avoid the bitterness of its depriving, and beware of its delights so as to avoid the pains they lead to. Do not excessively build a life that Allah has decided is bound to destruction, and do not recline to (or like) it. Verily, Allah has ordained on you that you should avoid its danger. Otherwise, you will expose yourselves to His Anger and justifiably earn His Punishment."

The Prophet's Khutbah on the virtue of seeking religious knowledge

Mu'adh ibn Jabal (May Allah be pleased with him) said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said:

"Learn Al-Ilm (knowledge), for learning it is a type of Khashyah (Fear) of Allah, seeking it is an act of worship, studying it is a type of Tasbih (glorification of Allah), searching for it is a Jihad, teaching it to those who do not know it is a charity and delivering it to those worthy of it is an act of drawing closer (to

Allah). Knowledge is the reference guide to the allowed and the disallowed, a light on the path for the people of Paradise, the companion during loneliness, the friend during estrangement, the converser during seclusion, the guide in times of ease and times of difficulty, a weapon to use against the enemies and the quality that is valued by friends. Allah elevates some people by knowledge to the rank of leaders in righteousness who are followed, their actions imitated and their opinions referred to. The angels long to attend their gatherings (of learning knowledge) and shade them with their wings. Everything wet or dry, the fish in the sea and its creatures, beasts of prey and cattle that live on land invoke Allah to forgive them (people of knowledge). Verily, This because is the life of the hearts against ignorance and the lamps of the eyes against darkness. With knowledge the slave reaches the ranks of the righteous and the elevated grades in this life and the hereafter. Thinking about knowledge is equivalent to Siyam (Fasting), and studying it is equivalent to Qiyam (praying at night voluntarily). With knowledge, ties of kinship are kept and the allowed and prohibited become distinguished. It is the Imam (Leader) of all actions and all actions follow its lead. Only the happy ones are endowed with knowledge while the miserable ones are deprived of it." (Ibn Abdul Barr in his book, Jami'u Bayani AL- 'Ilm, from Musa bin Muhammad bin 'Ata Al-Qurashi, vol. I, p. 66)

The Prophet's Khutbah during Hajjatul-Wada'

During Hajjatul-Wada' (Farewell Hajj) on the tenth year of Hijrah, the Prophet (Peace and Blessings of Allah be upon him) delivered a speech to pilgrims:

..All thanks are due to Allah, Whom we thank, seek for help, invoke for forgiveness and repent to. We seek refuge with Allah from the evils within ourselves and from the burden of our evil deeds. He whom Allah guides will never be misled and he whom He misguides will never find one to guide him. I bear witness that there is no deity worthy of worship except Allah Alone, Who is without partners, and that Muhammad is His slave and Messenger. O slaves of Allah! I recommend you to have fear from Allah and encourage you to obey Him, starting my speech with that which is better. O people! Hear from me and I will explain to you, for I do not know if I will meet you after this year of yours and this gathering of yours (at 'Arafah).

"O people! Verily, your blood and property are sacred to one another (i.e., Muslims) until you meet your Lord, like the sanctity of this day of yours, in this month of yours and in this city of yours. Verily, you will meet your Lord and He will ask you about your actions, and I have indeed conveyed. Therefore, anyone among you who was entrusted let him give the trust back to those who entrusted them (upon request). Verily, every transaction of Riba (usury) is annulled, but you will have only your capital. You will neither commit injustice, nor will you be wronged. Allah has decided that there should be no more Riba, and the Riba of AL-Abbas bin Abdul Muttalib (the Prophet's uncle) is also annulled. Verily, all blood feuds from the time of Jahiliyyah (the pre-Islamic era of ignorance and polytheism) are annulled. I start with annulling the blood feud of the son of Rabiah bin Al-Harith bin Abdul Muttalib, who was nursed in the area of the tribe of Bani Laith, and whom the tribe of Huthail killed. It is the first blood feud from the time of Jahiliyyah that I annul. Verily, the virtues prized during the Jahiliyyah all annulled, except As-Sidanah (maintaining the Ka'bah) and As- Siqayah (providing the pilgrims with water). Verily, intentional murder warrants the Law of Equality (execution, unless relatives of the victim accept blood money and forgive), while semi- intentional murder is that which results from being killed by a staff, or a rock and warrants a Diyyah (blood money) of a hundred camels. He who raises this amount will be among the people of Jahiliyyah. O people! Satan has given up hope that he will ever be worshipped in this land of yours, so he is content that he is obeyed in whatever remains other than that, especially the evil acts that you belittle. Therefore, beware of his danger to your religion. O people:

﴿ إِنَّمَا السَّيِّئَةُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَ عَامًا وَيُحْكِرُونَ
عَامًا لِّيُؤْطِغُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحْلُوا مَا حَرَّمَ اللَّهُ ﴾

"The postponing is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful." (9:37)

Verily, the division of time has turned to its original form, which was current when Allah created the Heavens and the Earth. The year to Allah are of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa'dah, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudhar which comes between Jumadi-Ath- Thaniyah and Shaban.

"O people! You have rights on your wives and they have rights on you. You have the rights that they do not allow someone you dislike to step on your mat (i.e., in your home) and that they do not commit ill-conduct. If they do, then Allah has allowed you to refuse to share their beds, and beat them lightly (if it is useful). But, if they refrain and return to obedience, then they have the right on you to be spent on and clothed, according to what is reasonable. Treat women kindly, for they are your helpers and do not own any benefit for themselves. You took them (as wives) by Allah's Covenant and allowed to enjoy them sexually by Allah's Word. Therefore, fear Allah regards to women and treat them kindly.

"O people! Comprehend my words, for I have indeed conveyed (the Message). I have left with you two things, and if you hold to them, you will never fall into misguidance, for they are plain and clear: the Book of Allah (the Qur'an) and the Sunnah of His Prophet (Peace and Blessings of Allah be upon him).

"O people! Hear my statement and comprehend it: know that every Muslim is the brother of the Muslim and that all Muslims are brethren. No Muslim is allowed from his brother's property except what he gives away with a good heart, so do not wrong each other. I ask you by Allah, have I conveyed?" They said, "Yes, by Allah!" the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "O Allah, be the Witness. Do not revert to disbelief (become infidels) after me by striking the necks (cutting the throats) of one another (killing each other).

"O people! Your Lord is One and your father is one, for all of you are from Adam and Adam was created from dust. Verily, the most honorable of you with Allah is that (believer) who has At-Taquw (piety). Verily, an Arab has no virtue above a non - Arab except by the Taquw. Have I conveyed?" They said, "Yes." He said, "It is incumbent upon those who are present to convey this information to those who are absent.

"O people! Allah has appointed a designated share for each rightful inheritor, so there is no will for a rightful inheritor. None should give away more than a third of his will. The child belongs to the bed (where he was born), and for the adulterer is the stone (i.e., deprivation). Verily, he who claims a father other than his own father, or takes possession of a dependent other than his own, then on him will be the curse of Allah, the angels, and all of mankind, and Allah will not accept from him any prayer or fast. May Allah's peace and blessings be unto you."

A Sermon by Abu Bakr As-Siddiq (May Allah be pleased with him) on Sincerity and drawing Lessons

Abu Bakr As-Siddiq (May Allah be pleased with him) gave a speech once and started it with praising Allah and thanking Him, then said: