

The Friday Prayer

Prescribed Procedure for Delivering the Sermon

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The *Khatib* (preacher), after attaining necessary purity, should take his place on the pulpit facing the audience and the *Mu'azzin* should pronounce the *Azan* facing him. As soon as the *Azan* is over, the *Khatib* should stand up on the pulpit and after reciting *Ta'awwuz* inaudibly, should start delivering the Sermon in a loud voice.

First of all, he should glorify Allah Almighty, then bear witness to His Unity and Prophethood of the Holy Prophet Muhammad, and then instruct the audience in religion briefly in a dignified and spirited manner.¹ After this he should sit down and observe a short pause.² Then he should stand up again for the second sermon, in which he should glorify Allah and bear witness again, recite a few verses of the Qur'an and invoke Allah's blessings for the Holy Prophet and pray for his Companions, especially for the rightly-guided Caliphs, Hadrat Hamzah and Hadrat 'Abbas, and last of all for the Muslim people of the world, and then bring the sermon to completion. Immediately after that he should stand up for the prayer.

Sermons of the Holy Prophet

Some portions of the Sermons delivered by the Holy Prophet have been preserved in the Hadith Collections. A perusal of these will show that they were beautifully worded, comprehensive, brief, effective and forceful in style. Below we give a specimen along with its translation for the benefit of preachers :

A Comprehensive Sermon of *Tabuk* Campaign

After glorifying Allah the Holy Prophet said:

أَمَّا بَعْدُ
(١) فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ
(٢) وَأَوْثَقَ السُّعْرَى كَلِمَةُ التَّقْوَى

- (٣) وَخَيْرُ الْمَلِكِ مَلِكٌ إِتَّقَى اللَّهَ وَخَيْرُ الْمَنَسَةِ مَحْمَلَةُ الْكَلْبِ
(٤) وَأَشْرَفُ الْحَدِيثِ ذِكْرُ اللَّهِ
(٥) وَأَحْسَنُ الْقَصَصِ مَذَى الْقُرْآنِ (٦) وَخَيْرُ الْأُمُورِ مَوَازِينُهَا
(٧) وَشَرُّ الْأُمُورِ مَحَدَثَانِهَا (٨) وَأَحْسَنُ الْهَدْيِ مَدَى الْأَنْبِيَاءِ
(٩) وَأَشْرَفُ الْمَوْتِ قَتْلُ الشَّهِيدِ
(١٠) وَأَحْسَنُ الْعَمَلِ مَا نَفَعَ (١١) وَخَيْرُ الْهَدْيِ مَا اتَّبَعَ
(١٢) وَشَرُّ الْعَمَلِ عَمَى الْقَلْبِ
(١٣) وَالرَّيْدُ الْعَلِيُّ خَيْرٌ مِنَ الْيَدِ السُّفْلَى
(١٤) وَمَا قَلَّ وَكَثُرَ خَيْرٌ مِمَّا كَثُرَ وَالْهَيِ
(١٥) شَرُّ الْمَعْدَرَةِ حِينَ يَخْضِرُ الْمَوْتُ
(١٦) وَشَرُّ التَّنَادِمَةِ يَوْمَ الْقِيَامَةِ
(١٧) وَمَنْ النَّاسُ مِنْ لَا يَأْتِي الْجُمُعَةَ إِلَّا دُرًّا
(١٨) وَمَنْ لَا يَذْكُرُ اللَّهَ إِلَّا هَجْرًا
(١٩) وَمَنْ أَحْطَمَ الْخَطَايَا لِسَانَ الْكُذُوبِ
(٢٠) وَخَيْرُ الْغَنِيِّ حَتَّى النَّفْسِ (٢١) وَخَيْرُ الزَّادِ التَّقْوَى

- (٢٢) وَمَنْ الْحِكْمَةُ مَخَافَةُ اللَّهِ عَزَّ وَجَلَّ
(٢٣) وَخَيْرُ مَا وَقُرَى الْقُلُوبِ الْيَقِينُ (٢٤) وَالْأَرْثَابُ مِنَ الْكُفْرِ
(٢٥) وَالنِّيَاحَةُ مِنَ عَمَلِ الْجَاهِلِيَّةِ (٢٦) وَالْعَاقِبُ مِنَ حَرِّ جَهَنَّمَ
(٢٧) وَالسُّكْرَانِيُّ مِنَ النَّارِ (٢٨) وَالشَّعْرُ مِنَ ابْلِيسَ
(٢٩) وَالنَّخْمُ جَمَاعُ الْأَتَمِّ (٣٠) وَشَرُّ الْمَأْكَلِ مَا مَلَأَ مَالِ الْبَيْتِ
(٣١) وَالْمَسْجِدُ مَنْ وَهَّظَ بَغْيَهُ (٣٢) وَالْبَيْتُ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ
(٣٣) وَإِنَّمَا يَصْبِرُ أَحَدُكُمْ إِلَى مَوْضِعٍ أَرْبَعَةَ أَزْوَاجٍ
(٣٤) وَالْأَمْرُ إِلَى الْآخِرَةِ (٣٥) وَالْمَلَأُ الْعَمَلُ خَوَاتِمُهُ
(٣٦) وَشَرُّ الرُّؤْيَا رُؤْيَا الْكُذِبِ (٣٧) وَكُلُّ مَا هَوَاتُ قَرِيبٌ
(٣٨) وَمَسَابِقُ الْمُؤْمِنِ فُسُوقٌ (٣٩) وَقَسَاتِلُهُ كُفْرٌ
(٤٠) وَأَكْلُ لَحْمِهِ مِنْ مَعْصِيَةِ اللَّهِ (٤١) وَحَرَمَةُ مَالِهِ كَحَرَمَةِ دَمِهِ
(٤٢) وَمَنْ يَسْأَلْ عَلَى اللَّهِ يَكْذِبُهُ (٤٣) وَمَنْ يَفْقِرْ يَفْقِرْ لَهُ
(٤٤) وَمَنْ يَعْثُ يَعْثُ اللَّهُ عَنْهُ (٤٥) وَمَنْ يَكْظُمِ الْغَيْظَ يَأْجُرْهُ اللَّهُ
(٤٦) وَمَنْ يَصْرِ عَلَى الرِّبَا يَعْوِضْهُ اللَّهُ
(٤٧) وَمَنْ يَبْغِ السَّمْعَةَ يَسْمِعَهُ اللَّهُ (٤٨) وَمَنْ يَصْبِرْ يَضْعِفِ اللَّهُ لَهُ

(٤٩) وَمَنْ يَعْصِ اللَّهَ يَعْزِبْهُ اللَّهُ

After this he prayed for Allah's forgiveness thrice and brought the Sermon to conclusion.

Translation:

1. The most truthful of discourses is the Book of Allah.
2. The most trustworthy word is *Taqva* (fear of God).
3. The best of the communities is the Community of Prophet Abraham (Allah's peace be upon him).
4. The best way of life is the *Sunnah* of Prophet Muhammad (Allah's peace be upon him).
6. Remembrance of Allah is the most glorious of all things.
6. The best of all narrations is the Qur'an.
7. The best acts are those requiring the highest degree of will and determination.
8. The worst acts are those based on innovation.
9. The best way of life is the one adopted by the Prophets of Allah.
10. The most glorious death is the death of the martyr.
11. The most wretched blindness consists in going astray after finding the Right Way.
12. The best of acts is the one that yields benefit.
13. The best guidance is that which the people may be able to follow.
14. The worst blindness is the blindness of the heart.
15. The upper hand is better than the lower one.
16. The less which can meet one's needs is better than the more which can cause neglectfulness.
17. The worst excuse is that which is offered at the point of death.
18. The worst remorse is the remorse of the Day of Judgment.
19. Some people come for the Friday Prayer but their hearts are held up behind.
20. And they are able to remember Allah but little.
21. The sin of the lying tongue is the gravest of all sins.
22. Real richness is the richness of the heart.
23. The best provision is the provision of *Taqva* (fear of God).
24. The best of all wisdom and knowledge is the fear of Allah Almighty.
25. Faith is the best thing to be cultivated and entrenched in the heart.
26. Doubt and vacillation are an index of unbelief.
27. Wailing over the dead is a practice of ignorance.
28. Stealing and embezzlement are the provision for Hell.
29. Getting drunk is to burn in the fire.
30. (Nonsense) versification is satanic.
31. Drinking is the source of all evil.
32. The worst that one can eat is the property of the orphan.
33. Fortunate is he who learns from the mistakes of others.
34. Wretched is he who is wretched by birth.
35. And each one of you is to be buried deep under the soil.
36. And the deeds of each one will be judged in the Hereafter.
37. An act is judged by its fruit.
38. The worst dream is the false dream.
39. That which is approaching is very near.
40. Abusing a believer is sinful.
41. And fighting a believer is a sign of disbelief.
42. Backbiting a believer is disobedience of Allah.
43. A believer's property is as unlawful for the other person as his blood.
44. The one who is indifferent to Allah is ignored by Allah.

45. Allah keeps the secrets of him who keeps the secrets of others.
46. The one who forgives others is forgiven by Allah.
47. He who suppresses his anger is rewarded by Allah.
48. He who endures a loss with patience is rewarded by Allah.
49. The habitual fault-finder is disgraced by Allah.
50. Allah multiplies the rewards of him who adopts the attitude of patience.
51. And the one who adopts the attitude of disobedience is chastised by Allah.

Notes

1. According to a tradition in *Sahih Muslim*, when the Holy Prophet gave the sermon his voice would rise and his eyes would become red with the intensity of feeling, and it appeared as if he was warning his audience against the enemy who was about to attack them.
2. For long as one may recite *Subhan-Allah* thrice