

THE SOCIAL DIMENSIONS OF THE FRIDAY SERMONS (KHUTBAH) OF THE MESSENGER OF ALLAH "MUHAMMAD" (PBUH) (ANALYTICAL STUDY)

***Prof. Dr. Mahmoud Fares Al-Lahibi, **Abdullah Salman Sail Al-Salami**

**University of Baghdad-College of Education (Ibn Rushd)*

***College of the Great Imam University*

ABSTRACT:

We came to some things by this research, including:

- 1. In his sermon, the Prophet (Messenger of Allah) (PBUH) summarized the places that required brevity and where he lengthened in places that required prolongation.*
- 2. Where the purpose of the Prophet's sermon (PBUH) is preaching and remembrance, including the goodness of the individual and society in this Duniyah and the Hereafter, and urging obedience to God and His Messenger (PBUH) and not to disobey them.*
- 3. The sermon of the Prophet was comprehensive and when he mentioned everything useful to Muslims, especially in the social aspect, which is interested in the correctness of the Muslim correct correctness, represented by honesty and sincerity and dealing, and urge the cleanliness of the Muslim for his external and internal.*
- 4. The Holy Quran has a significant impact in the sermons of the Prophet and where he quotes topics and coordinates words and meanings.*

INTRODUCTION:

The rhetoric is the way of the apostles, prophets, leaders and reformers in carrying out their mission to which they have dedicated themselves and devoted their lives to them, and where it is considered a natural phenomenon to address humanitarian groups in the cases of peace and war, reconciliation and alliances.

The Prophet (PBUH) had relied on it to communicate his Islamic Dawah and to make it a prerequisite for the health of many acts of worship, such as Friday and Eid prayer. At the time of the emergence of some cosmic events such as the eclipse, he had already grasped the fundamentals of rhetoric and literature. , And mocked to serve the Islamic Dawah.

The sermon was imposed by God Almighty in Friday prayers to clarify Islam and its noble aims, and its social dimensions that belong to the Muslim individual, because speech is able to guide people with the light of faith and give them unlimited energies, and address many of the social problems that concern the Muslim individual.

The study included the social dimensions of the Friday sermons of the Prophet Muhammad, which consists of three researches. The first research dealt with the social and media aspects of the Prophet's sermons. The second research included the encouragement and intimidation in the Prophet's sermons. Cleanliness, and dealt with in the third research: the Prophet's sermon in urging the

charity, and his sermon in the prohibition of the cost, and his speech in the initiative to good deeds.

FIRST SEARCH: -

1 - The social and media aspect of the Friday sermons of the Prophet Muhammad:

Man was the center of religions aimed at happiness and maintenance of deviation, and must have a religion like Islam had the most share in his teachings and rulings and concern for man and society.

And through the social and media aspect of the Prophet's sermons, which is the definition of the people of the facts of the Islamic religion in terms of faith and obligations and Sunnah, worship and transactions through the media rhetoric by the media and has a broad and organized background in the subject of the sermon delivered by the Khatib as a religious sermon or otherwise, A public opinion that is aware of the religious facts and is aware and influenced by the beliefs, worship and transactions (1).

And to convey and explain the principles in a clear, consistent and objective manner that enlightens, educates, and informs people with important information, expressing the understanding of the masses, and taking into account the language and manner in which they are addressed.

The media reflects the spirit, principles and values of Islam and addresses all information, facts and news on all aspects of political, economic, legal, religious and moral life.

Since the Islamic discourse is the art of conveying the right to people in order to embrace and adhere to it and the art of revealing falsehood and refuting it in order to avoid it.

The sermon of the Messenger of Allah on Friday is one of the most important mass media, the largest Islamic media and the largest evidence that it is the largest Islamic media institution known to Muslims.

The Qur'an has its own way of presenting the facts and deciding the events. It has its own method of teaching, learning, guidance and guidance. The Quranic media have distinguished the miraculous statement and the diversity of performance and realism and its commitment to truthfulness and frank confrontation to pay attention to the behavior and comprehensiveness of

the various issues and to present the recognized scientific facts.

SECOND SEARCH:

Propagation and intimidation in the sermons of the Prophet

First - the Prophet's sermon on Friday ends the default on Friday even after the place and intimidation of non-presence:

It was narrated that Jabir ibn Abd Allah said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said on the Friday: "A man may attend him on Friday, : A man may be about three miles from the city does not attend Friday, and God prints on his heart)) (5). The Prophet (peace and blessings of Allaah be upon him) wanted to show the importance of the obligation to attend on Fridays because there is a legislative text that says: " O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew."

And as it is a feast of Muslims and the meeting of people and that this is a great day God Almighty by Islam and dedicated to Muslims and denied to engage in matters of the world and all reluctant to seek Friday as a holiday for them because Jibril (peace be upon him) said to the Messenger that Friday imposed by you Lord to be a holiday and your mother after you (7). And it is the best day on which the sun rises and the creation of Adam, peace be upon him and it entered Paradise and it fell to the ground and it is a time when God day more (8).

The meeting of people with each other is necessary to attach things to each other and this is why Omar bin al-Khattab (may Allah be pleased with him) heard a man say: Oh God, enrich me from the people said: O man see you ask God death said God mean the evil people, people do not dispense with each other As long as they are alive (9). And the meeting of people is a source of joy and tranquility and intended to meet people and cooperate on righteousness and piety and each one of his companion to know that knowledge and action, the slave alone does not know the knowledge of that and the ability to it, followed the wisdom of God Almighty to make the human kind stand together (10).

Second: The Prophet's sermon on Friday in the urge to wash and clean:

Abdullah bin Omar beaten God bless them said: I heard the Messenger of Allah ((on the pulpit preaching, which he says came from Friday to let him do ghusl)) (11).

In this honorable speech of the teacher of humanity emphasizes and teach people about cleanliness as a social and cultural phenomenon and the beauty of the human and called the Muslim Prophet to do ablution on every occasion they meet for general prayer and Friday and Eid and Waqf at Arafah, especially because Friday Muslim holidays every week, where Muslims meet in the most clean and clean (12). And because the Muslims were previously working in the hot summer in their orchards and farms and pray to the mosque to perform Friday prayers and smells unpleasant and this is not appropriate for the Muslim called the teacher teacher to wash on Friday and considered it a condition of the conditions of Friday and Sunnah (13) Emphasize the cleanliness of the fetus and that the cleanliness of the fetus and skin is necessary and healthy because the body performs its important functions properly by subtracting toxins from the body through sweating and balance in the body (14), and that God loves beauty generous generous and beauty here beauty means cleanliness and The end cleaner God, a metaphor for the event features keeping it above and arrogance in itself and all the lack of hygiene from other metaphor for faith and denied clearance polytheism and free caprices. Then the cleanliness of the heart for jealousy, hatred, envy and similarities, and cleanliness of the restaurant and clothes on the haraam and similar and then cleaner apparent clothing worship (15). And that God loves the slave to seek his qualities in which he was authorized, and that Islam is clean so that they cleanse any purity of the outward and the outward (16). And cleaning and washing in the original washing of the thing and wash the washing of water and clean the dirt and other water by it (17).

THIRD SEARCH:**Encouraging good deeds in the speeches of the Prophet****First - Friday sermon in which he urged Muslims to charity:**

It was narrated from Abu Sa'eed al-Khudri that he said: I saw the Prophet, and he was giving a sermon. A man came to the mosque in a delightful manner. He said: "I prayed. He said: No, he said:" Two rak'ahs. "He said: Then he urged people to give charity. The Prophet (peace and blessings of Allaah be upon him) said: "I said," No, he said: "Two rak'ahs." Then he urged people to give charity. (Look at this came Friday in a manner of pleasure and ordered people to charity and offered clothes, I gave him two dresses when it came Friday ordered people to charity came Vlaki one of his clothes)) (18). In this honorable speech, the Prophet wanted to show the importance of charity in Islam because it has an important role in raising the souls of all Muslims in order to encourage them to do good and raise it and urged to spend for the sake of God because it is a profitable business in which the capital does not grow to ten times only But to seven hundred, but multiplied by God many times (19) for saying: The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing. (20), As poverty is one of the most complex problems in the world, which is a crippling disease that undermines the economic order between societies and peoples, it came to the Islamic call for the successful treatment of this disease, which was confirmed by the Prophet in this sermon, inspired by the Prophet from the spirit of the Holy Quran. In order to eliminate and took all the reasons and closed all doors without damage. And that Islam is making charity and charity to the poor and the expiation for the sins of Almnagan and sins and feed the poor and needy is the expiation right if it breaks man (21).

Second: The Prophet's sermon on Friday in forbidding Muslims from the cost:

On the authority of al-Hakim ibn al-Khalef al-Kalafi (22) (may Allah be pleased with him) said, provided the Messenger of Allah, the seventh seven or ninth nine, he authorized us we entered into and we said, O Messenger of God Otinak to call for us fine, said: He called us fine and ordered us Vonzlna and ordered us with some passing and matter then without him said Vlbutna when the Messenger of Allah days we have seen Friday so the Messenger of God, leaning on the arc or disobeyed said: glorified God and praised him Khvavat the words of the

good things blessings and then said, O people, you will not do and will not Tticao everything that I commanded him, but paid and preached. (23). On the authority of al-Hakim ibn al-Khalef al-Kalafi (22) (may Allah be pleased with him) said: I gave the Prophet of Allah seven or nine or nine, so he said to us, so we entered and said, O Messenger of Allaah, you have come to call us well. He said: He called us well and ordered us to take us down. Then he said: "When the Prophet (peace and blessings of Allaah be upon him) said: Praise be to God and praised him the words of soft and good blessings Then he said, O people, that you will not do, and will not obey all that I have commanded you, but pay and preach. (23).

The Prophet (peace and blessings of Allaah be upon him) forbade allegiance and said:

The Almighty said: " We have not sent down the Qur'an unto you to cause you distress, but only as a Reminder to those who fear (Allah) (25). And Say: "No reward do I ask of you for this (Quran), nor am I a pretender.): (26).

The Prophet of Mercy wanted to show that the Islamic religion is a religion that is pleased with the Muslims and not a difficult religion, and he said ("If I ordered you to come from him as you can) (27).

This is evidence that a person who is unable to do all of the duties of the imam is able to do whatever he can from him, including prayer, and he is unable to do the obligatory prayer. He prays sitting down, but he is unable to do that. (28)

The prayer did not fall because of him, but the deeds were with intentions (29). Including zakaat al-fitr, if it is prescribed to take out some of the saa 'and it is obligatory for him to do so. As for someone who is able to fast some of the day without completing it, he does not have to do that without a dispute. And know that love work to God Edomh and said, and said: ((Take from work what you can not, God Almighty does not tire until you get bored)) (31).

Third: The Prophet's sermon on Friday in the initiative to good works:

It was narrated that Jaabir ibn 'Abd-Allaah (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: "O people, repent to Allaah before you die and do good deeds before you occupy the prayer that is between you and your Lord. , And know that God has assumed you Friday in this place on this day in this month of this year

to the Day of Resurrection, it left in my life or after me and has a just or unjust imams disregard or arrogance to them, God did not collect him and did not bless him in his command Except that there is no prayer for him, no zakaah on him, no Hajj, no fasting, and no righteousness for him until he repents Of a woman, a man who does not lead the Bedouin migrants and licentious leads a believer but Aiqarh Sultan is afraid Spegh and his whip (32).

The righteous deeds are the field of executing the commands of Allah Almighty and away from His intentions. God did not command us except for all good for us and for others, and He did not disobey us except for all evil for us and for others, and for each of us energies and possibilities of time, effort, health, thought, money and self. (33).

God said (No good is there in much of their private conversation except for those who enjoin charity or that which is right or conciliation between people And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward)(34). God said (Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf)(35).

In this honorable sermon of the Messenger of Allah, he said: "Hasten to good deeds" " (36).

It is the duty of the wise person, if he is able to destroy the earthly world, and learn about its demise, and turn it over to others, and that it does not intercede in the Hereafter except for the good deeds that can convey its efforts in performing the rights in its wealth and performing the duty in its causes. The world, generosity is loving and loving, as the scoundrel is guilty and hated, and there is no good in money except with good, as is good in logic, except with the informant. (37). The poet said:

Goodness is honored and Scoundrel abhorrent

Abomination

is not equal to God and good

And Poverty contains figures and richness let him

And People in the money livelihoods limited (38)

Because the man as long as alive is able to work if he died his work should the believer not to waste his days because the world is the farm of the Lord of the Worlds and the people where it sown and the death of his sickle

and the king of death was surrounded by the grave and his resurrection and his home and paradise and fire House of his enemies said Imam Shafei:

Verily to Allah belongs slaves with intellect — They divorced [left off] this dunyah and were afraid of fitnah

They looked into it [i.e this world] and upon realizing — That indeed it is not an abode for the living [i.e everyone will come to die]

So they perceived it as a stormy ocean [that would bring destruction] and they took — Their good deeds as ships therein [in order to survive] (39)

In these good deeds, your goods, which you carry in and care for your profit and the days directed and trust in the shadow and the book of God evidence and self - satisfaction about the passion and death and the resurrection of the land of the store, which comes out to God and owner of the story of Jesus son of Mary (peace be upon him) said: You shall live there without work, and you shall not serve in the Hereafter, and you shall not live therein without work (40).

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