

A decorative frame in the style of Islamic calligraphy, featuring intricate gold and brown patterns. It includes a central archway (shamsa) and two vertical pillars (minarets) on either side, all rendered in a stylized, ornate manner.

# **THE POSITION OF THE FRIDAY KHUTBAH IN ISLAAM**

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**IN THE NAME OF ALLAH,  
THE MOST BENEFICENT, THE MOST MERCIFUL**

All praise is due unto Allah Ta'ala, Creator and Sovereign of all creation. Glory unto Allah Ta'ala Who has guided us through the labyrinthine ways of life and has established us on the Path of His Beloved Nabi's (Sallallahu alayhi wasallam) Sunnah.

All Praise is due unto Allah Ta'ala who brings to naught the snares and plots of those who desire to extinguish the NOOR of Allah. All praise is due to Him who shall perfect His NOOR even though the enemies of Truth detest it.

May the Peace and Blessings of Allah Ta'ala be upon our Nabi, Muhammad (Sallallahu alayhi wasallam), his descendants, his noble Companions and the noble Fuqahaa (Jurists) who were the final word and culmination of the highest of human intelligence.

**ANTI - SUNNAH MISCHIEF - MAKERS**

Every now and again there arise in the community persons with modernistic leanings endeavouring to introduce their opinions and fancies into the Shariah. They are bent on creating problems and controversies among Muslims. They have deviated from the Sunnah, hence they attempt to introduce their un-Islamic practices under Shar'i guise. One such example was the recent delivery of the Jumu'ah Khutbah in English by a certain misguided sheikh in one of the Masjids in the Transvaal.

He was asked to deliver the Khutbah. Little did the musallis suspect him to introduce his bid'ah. After he recited the Khutbah in English, the local Imaam repeated the Khutbah in Arabic. A controversy was the logical consequence.

To avoid such controversies, the Imaam or the mutawallis of Masaajid should not request just any tom, dick or harry to lead the Salaat or the Khutbah. It is essential to first ascertain the credentials of a visiting sheikh/maulana. His leanings and views have to be

ascertained before the Masjid platform is granted to him. If this is done, unnecessary controversies will be obviated. Further, a platform for baatil and bid'ah is provided by offering the Musallaa to every roving non-entity.

People who are out to scuttle the Sunnah or bring about changes in the fourteen hundred year practices of the Ummah should never be permitted to mount a platform in the Muslim community. These people who wish to diverge from the Sunnah are out to destroy the Deen. They gnaw at the foundations of the Deen by subtle tampering with the Ahkaam of the Shariah. The ultimate result of the misinterpretations of the modernists is kufr. The Ummah cannot tolerate the slightest deviation from the practices established by the Ijma' (Consensus) of the Ummah. It is indeed sad and ludicrous that non-entities in this belated age in such close proximity to Qiyaamah have deemed it appropriate to alter the practices of Islaam. Unwary Muslims, either because of their gullibility or ignorance, fall prey to the snares laid by these deviates. Deeni matter cannot be trifled with. Muslims should be more careful and beware of shayaateen masquerading as learned men of the Deen.

If there was a need for the Jumu'ah Khutbah to be delivered in the language understood by the people, the Sahaabah who were the first and greatest Muballigheen of Islaam would have adopted this measure unhesitatingly. There was a greater need for Tableegh of Islaam in the early days when Islaam had not yet reached the masses in the various lands. However, despite this need, the Sahaabah did not consider it Islaamic to introduce a non-Arabic Khutbah. The Khutbah was always retained in the Arabic language although there were non-Arab Sahaabah. It is abundantly clear from the evidence of the Shariah that it is not permissible to recite the Khutbah in any language other than Arabic.

## **THE KHUTBAH - AN ACT OF PURE IBAADAT**

Ibaadat (worship) in Islaam in its specific sense has a special form which has been imparted to the Ummah by Rasulullah (Sallallahu alayhi wasallam). While the Islaamic acts of Ibaadat have names with general or literal meanings, their forms are specific. Thus, Salaat, Saum, Hajj, etc. while having literal meanings, have specific forms which are not subject to logic nor to man's intellectual production. Islaamic acts of Ibaadat are not the product of man's mind. All acts of Ibaadat are by Divine Command and their specific forms were revealed to Rasulullah (Sallallahu alayhi wasallam) through the agency of Wahi.

The Jumu'ah Khutbah is one such act of Ibaadat which is not the result of man's endeavour. The Sahaabah did not formulate the Khutbah out of their minds. Its form and method were taught directly by Rasulullah (Sallallahu alayhi wasallam). The Jumu'ah Khutbah is thus an act of pure Ibaadat. It is, therefore, utterly fallacious to describe it as a mere lecture which could be subjected to man's whims and fancies. It is an act of Divine Ibaadat which has to be retained compulsorily in its original form. Its purity cannot be adulterated by human interpolation. If this process of modernistic and baatil interpolation has to be allowed, then in a short while all Shar'i acts of Ibaadat will become distorted beyond recognition. Bid'ah will destroy the original Sunnah forms of the Ibaadat. It is precisely for this reason that Rasulullah (Sallallahu alayhi wasallam) said that a votary of bid'ah is engaged in digging at the foundations of the Deen. Bid'ah displaces the Sunnah practices - the original Deen. Muslims should, therefore, jealously and zealously guard the originality of all Shar'i practices whether such practices are Fardh, Waajib, Sunnat or Mustahab. Our Deen does not tolerate interference or deviation from the Path laid down by Rasulullah (Sallallahu alayhi wasallam). Those who seek to introduce the English language into our acts of Ibaadat are in fact the enemies of the Deen, even though they may not be aware of it.

The Khutbah is a pure act of Zikr and Zikr has to be in the Arabic just as Tilaawat and Salaat and the Athaan have to be in the Arabic language. Tomorrow the modernists will argue that since the purpose of Athaan is to call people to the Masjid, it is better to recite it in English or the language which is understood by the people. Such arguments have no validity in Islaam. Such arguments cannot be entertained.

## **A DECEPTIVE ARGUMENT**

Those who advocate the Jumu'ah Khutbah to be in English or some other language, mislead people by their argument that the Shaafi Math-hab permits the Khutbah to be recited in a language other than Arabic. This argument is baseless and deceiving. While according to the Shaafi Math-hab the Khutbah will be valid if certain parts are recited in Arabic, it (the Shaafi Math-hab) does not advocate the recital of the Khutbah in English or in any other language besides Arabic. All Math-habs are unanimous that the Jumu'ah Khutbah has to be in the Arabic language. This has been the standing practice of the Ummah for the past fourteen hundred years, right from the time of the Sahaabah.

The question of validity should not be misconstrued. A practice may be valid, but not necessarily advocated or encouraged. According to the Hanafi Math-hab, if the Khateeb mounts the mimbar and says only 'Subhaanallaah', the Khutbah is valid. After having mentioned only 'Subhaanallaah', if the Khateeb dismounts and commences the Jumu'ah Salaat, the Jumu'ah is valid and discharged. However, such validity does not mean that the Hanafi Math-hab advocates the Khutbah to be confined to the mere utterance of 'Subhaanallaah'.

Similarly, Salaat will be valid if a person comes to Masjid dressed in only a cloth which covers him from navel to the knees. His entire body can be exposed, but his Salaat will be valid. However, it cannot be argued from such validity that the Hanafi Math-hab or any other Math-hab advocates or encourages the performance of Salaat in such

scanty dress. Thus, the validity of the Khutbah as long as certain parts are in Arabic, does not mean that it is permissible to recite the Khutbah or even part of the Khutbah in English or any other language. It is sinful to depart from the established practice of the Ummah. No authority of the Shariah advocates the Khutbah in English or any other language besides Arabic. People should, therefore, not be misled by the devious arguments presented by non-entities and the juhala.

It should not be difficult for Muslims to grasp that any practice or any introduction which brings about deviation from the path -- the established Straight Path -- which the Ummah has been following from the time of the illustrious Sahaabah, is mardood (rejected and accursed). Such deviation is shaitaani bid'ah which leads towards Jahannum in the words of Rasulullah (Sallallahu alayhi wasallam).

The latest tactic employed by the anti-Sunnah mob in its endeavour to achieve its motives is an attack on the sacred obligatory practice of the Jumu'ah Khutbah. Men suffering from oblique intellect coupled with ignorance of Islaamic Law and marred with pride and vanity are presently on the trot seeking to murder the Islaamic practice of the Jumu'ah Khutbah which Allah Ta'ala has declared Fardh (obligatory) in the following verse of the Holy Qur'aan,

***“O Believers, when you are called (i.e. by the Athaan) for Salaat on the Day of Jumu'ah, then hasten to the ZIKR (Salaat and Friday Khutbah) of Allah...”***

***(Surah Jumu'ah – Qur'aan)***

To achieve their motive they are subtly and cunningly advancing the argument that the Jumu'ah Khutbah is a mere “lecture”, hence it can be given in English or in the language which the people understand.

In this booklet of ours we shall, by the Grace of Allah, show:

1. The Jumu'ah Khutbah is NOT a mere “lecture” like they would like us to believe.
2. The absolute need for the retention of the Friday Khutbahs in Arabic the language of the Qur'aan.

Our discussion which follows in the ensuing pages will show that we have based our claims on the strength of the Qur'aan, the practice and teachings of Rasulullah (Sallallahu alayhi wasallam), his Sahaabah, the great Fuqahaa (Jurists of Islaam), the Auliyyaa of Allah and on the general practice prevalent among ALL Muslims the world over - in all lands - right from the very time of Rasulullah (Sallallahu alayhi wasallam) down the corridor of the past 14 centuries to our very time.

It must be clearly understood that the Sources of Islaamic Law are ONLY FOUR, viz.,

1. KITAABULLAAH (the Holy Qur'aan).
2. SUNNAH OF RASULULLAH (Sallallahu alayhi wasallam).
3. IJMA' (Consensus of opinion of the Sahaabah and the Jurists).
4. QIYAAS (The analogical reasoning of the Sahaabah and the Jurists).

The defective and false reasoning of our modern, tin-top "mujtahids" who cannot even recite Qur'aan properly is NO source of Islaamic Law. The knowledge of these modern "reformers", in most cases, is limited to a couple of English books written by authors of dubious personalities and characters and, of course, to a translation of the Qur'aan by Yusuf Ali. If they have a valid case we say to them: Present your case on the bases of the Four Proofs of Islaamic Law. We and all Muslims are not interested in your fancy-type of reasoning which is nothing but the unfortunate and illegitimate consequence of western influence and scepticism. About such people our Nabi (Sallallahu alayhi wasallam) said,

ضَلُّوا وَأَضَلُّوا      ادَّكَانَ يَدَايَ لِلَّهِ عَلَيْهِ سَلَامٌ

*"They are astray and lead others astray as well."*

For the protection of one's Imaan it is imperative to be on the watch with regard to the "preachings" of the anti-Sunnah mob. If wealth is

lost, nothing in reality is lost, but if one's Imaan is weakened or lost by answering and heeding the trumpeting's and appeals of those gone astray, everything is lost.

It is essential to understand that our Aa'maal (Deeds) are meant to gain the Pleasure of Allah Ta'ala. We do not practise and fulfil Allah Ta'ala's commands in order to gain some worldly benefits nor do we carry out the Sunnah in order to achieve some side benefits which the defective intelligence of man, and especially modern man, discerns. Our Ibaadat is solely for the Hereafter. Now, the Friday Khutbah which is in fact a very high form of ZIKRULLAAH is an Ibaadat of great merit, and it is the duty of every Muslim to fulfil his Ibaadat obligations in the forms prescribed by the Shariah so that he may be discharged of the obligations and gain the Pleasure of Allah. Thus, to gain the Pleasure of Allah it is essential to adhere to the Sunnah form - the form prescribed by the Shariah - of executing the Ibaadat or Zikr of the Friday Khutbah. And, the Sunnah method of performing the Friday Zikr (i.e. the Friday Khutbahs) like all other forms of Zikr, is in the Arabic language – the language of the Qur'aan. The modernist who is bereft of the Love for the Sunnah desires today that the Friday Khutbah be in English. This contagious disease of fancy and desire will spread and tomorrow he will desire that the Salaat be in English; Tilaawat of the Qur'aan be in English; the Athaan be in English. In short, the modernist is busy sowing the seeds of disruption and corruption which will bear the fruit of the elimination of the Holy Sunnah of our Nabi (Sallallahu alayhi wasallam). Precisely for this reason did our Nabi (Sallallahu alayhi wasallam) say,

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فُسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ

*"Whoever clings to my SUNNAH at such a time when my Ummah has become corrupted (i.e. when the rank and file of the Ummah shuns the Sunnah) will receive the reward of a hundred martyrs."*



In the following pages we have shown by the Grace of Allah the real status of the Jumu'ah Khutbahs. We have shown that the Friday Khutbahs are in fact a very high form of Zikr, an Ibaadat decreed compulsory (Fardh) by Allah Ta'ala on par with the Fardh Salaat.

## **THE JUMU'AH KHUTBAH IS ZIKR**

Basically, the Friday Khutbah is a form of ZIKRULLAAH, and it is absolutely necessary that the Ibaadat of Zikr be executed in the language of the Qur'aan. Allah Ta'ala states in the Qur'aan:

***"O BELIEVERS! WHEN YOU ARE CALLED TO SALAAT ON FRIDAY  
HASTEN TOWARDS THE ZIKR (i.e. FRIDAY SALAAT AND KHUTBAH) OF  
ALLAH..."***

***(Surah Jumu'ah - Qur'aan)***

The abovementioned verse was revealed to decree the Jumu'ah Salaat and Jumu'ah Khutbah compulsory - a Fardh Ibaadat, a Fardh Zikr which has to be fulfilled in the Sunnah manner. The term used by Allah Ta'ala in the above-quoted verse to describe the Friday Salaat and the Friday Khutbah is ZIKR. Because Allah Ta'ala, Himself has defined or described the Friday Khutbah as ZIKR, Imaam Abu Hanifah (rahmatullaah alayh) as well as the other Jurists maintain that the Friday Khutbah is a ZIKR, and they all substantiate their claim on the basis of the above-quoted Aayat of the Qur'aan. The opinion of Imaam Abu Hanifah (rahmatullaah alayh) is summed up in the following quotation,

فان اقتصر على ذكر الله جاز منه ان خيفة ..... (هنا)

***"If the Khateeb shortens (the Khutbah) to a brief Zikr  
(remembrance of Allah, e.g. uttering ALHAMDULILLAAH), it is  
permissible according to Imaam Abu Hanifah (rahmatullaah  
alayh)." (Hidaayah)***

The opinion of Imaam Abu Yusuf (rahmatullaah alayh) and Imaam Muhammad (rahmatullaah alayh) as well as other Jurists is contained in the following quotation,

وقال لا بد من ذكر طويل يسمى خطبة.... (رداية)

*"And, they (Imaam Abu Yusuf and Imaam Muhammad) state that (for the purpose of the Khutbah) a lengthy Zikr which could be described as a Khutbah is necessary."*

*(Hidaayah)*

The foregoing will indicate that Imaam Abu Hanifah and the other Jurists are agreed on this point: THAT THE FRIDAY KHUTBAH IS A ZIKR. The point of difference among the Jurists is the length of the Zikr. Imaam Abu Hanifah maintains that even a single Tahmeed (uttering ALHAMDULILLAAH) will suffice to secure the validity and discharge of the obligation of the Friday Zikr (i.e. the Friday Khutbah) although it must be remembered that Imaam Abu Hanifah does not advocate the shortening of the Friday Khutbah to a single Tahmeed since this would be contrary to the regular Sunnah. The other Jurists maintain that a single Tahmeed will not suffice, the discharge of the obligation requiring a *Zikre Taweel*, a lengthy Zikr.

Defining the meaning of *Zikre Taweel*, Allaamah Ibn Aabideen states,

في الغاية وهو مقدار ثلث آيات من القرآن وقبل مقدار التشهد..... (رد المختار)

*"It is reported in Inayah that a Zikr Taweel is the length of three verses (of the Qur'aan) according to Imaam Karkhi (rahmatullaah alayh). And, it has also been reported that it means the length of Tashah-hud."* (Rad-dul Mukhtaar)

Many similar proofs and quotations could be advanced from the Law Books of Islaam to prove the claim that the Jumu'ah Khutbah is basically and chiefly a ZIKR and not a mere "lecture".

## THE LITERAL MEANING AND DEFINITION OF THE TERM “KHUTBAH”

فَاَمَّا بِالضَّمِّ فَمِنْ الْقَوْلِ وَالْكَلَامِ ..... (مجمع البهار)

“The term, ‘Khutbah’ (خطبة) with a Dhammah (ُ) means ‘to talk’ ‘to converse’.”

(Majma-ul Bihaar)

Even if the literal meaning of the term is taken into consideration it will apply to the Arabic Khutbah or to even a single Tahmeed, since a single Tahmeed also means “to talk”, i.e. it is a form of expression by means of the tongue - and that is precisely what the literal meaning of the term conveys. However, the Law of Allah has fixed a special meaning for the Friday Khutbah. Says Shamsul A-immah Sarkhasi (rahmatullaah alayh):

دَلَالَةُ النِّصْوَصِ عَلَى الذِّكْرِ تَكُنُ اللَّهُ تَعَالَى فَاسْتَحُوا إِلَى ذِكْرِ اللَّهِ وَقَدْ بَيَّنَّا  
أَنَّ الذِّكْرَ بِهَا أَيْ بِالْخُطْبَةِ ثَبَتَ بِالنَّصِّ وَالذِّكْرُ يَحْصُلُ بِقَوْلِهِ الْحَمْدُ لِلَّهِ  
فَمَا زَادَ عَلَيْهِ شَرْطُ الْكَمَالِ لَمْ يَشْرُطِ الْجَوَازُ ..... (مبسوط)

“...and, the Qur’aanic Aayat establishes it (i.e. the Jumu’ah Khutbah) to be a Zikr, for Allah Ta’ala says, ‘Hasten to the Zikr of Allah.’ We have already explained that the definition of the Khutbah as Zikr is established by way of Nass (verse of the Qur’aan). Since it (the Khutbah) is a Zikr it (the Zikr - Friday Khutbah) will be discharged by the statement, ALHAMDULILLAAH. Whatever is recited more than ALHAMDULILLAAH is a condition for perfection (of the Zikr and not a condition for the validity of the Khutbah.)”  
(Mabsoot)

An English sermon or any sermon delivered in a non-'Arabic language could be termed a "Khutbah" from only the literal point of view which merely means "to talk". However, the SHAR'EE definition (i.e. the definition and meaning assigned to the Jumu'ah Khutbah by the Shariah) will not apply to an English sermon because the Shar'ee meaning is ZIKR. And, with regard to the Jumu'ah Khutbah we are concerned with the Shar'i meaning - the meaning given by the Qur'aan, by Rasulullah (Sallallahu alayhi wasallam), by the Sahaabah and by the Fuqahaa to the Friday Khutbah. The obligation of the Friday ZIKR (the Friday Khutbah) which is Fardh can thus be fulfilled and discharged in only Arabic, like the compulsory Ibaadat of Salaat can only be discharged in Arabic regardless of whether one understands Arabic or not.

## **THE SHAR'I MEANING OF THE JUMU'AH KHUTBAH**

According to the Shariah of Islaam the Friday Khutbah is not regarded as an ordinary "talk", "conversation" or "lecture". Allah Ta'ala refers to the Friday Khutbah as ZIKRULLAAH. The verse in question is:

***"O Believers, when you are called to Salaat on Friday, hasten towards the ZIKR (i.e. Khutbah) of Allah..."***

***(Surah Jumu'ah - Qur'aan)***

Let us now see what the authorities of Islaam have to say about this ZIKR mentioned in the aforementioned Aayat of the Qur'aan. Hadhrat Sa'eed Bin Musayyib (rahmatullaah alayh) states,

هو موعظة الإمام يعني الخطبة

***"It (i.e. the Zikr mentioned in the verse) is the sermon of the Imaam. i.e. the Khutbah."***

The author of Tafseerul Mazhari states,

والدليل ان يراد به الخطبة والصلوة جميعاً لصدق عليهما ما

*“The best meaning (of the term Zikr mentioned in this Aayat) is that it refers to both the (Jumu’ah) Salaat and Khutbah because the term can correctly be applied to both.”*

The author of Tafseerul Baidhaawi states:

والذكر الخطبة وقيام الصلاة

*“This Zikr is the Khutbah, and it has also been said that it refers to the Salaat.”*

الخطبة شرط للانعقاد الجمعي إجماعاً لقوله تعالى فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ  
..... (تفسير المنذرى)

*“The Khutbah is a condition for the validity of Juma' according to the unanimous opinion (Ijma') of the Ummat, because Allah Ta'ala states: 'Hasten towards the ZIKR (Khutbah) of Allah'”.*

*(Tafseerul Mazhari)*

ولان المنصوص عليه الذكر قال الله تعالى فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ  
..... (مبسوط)

*“The Qur'anic Aayat (NASS) establishes that it (the Khutbah) is a ZIKR, for Allah Ta'ala says: ‘And, hasten towards the ZIKR of Allah’.”*

*(Shamsul A-immah Sarkhasi-rahmatullaah alayh-Mabsoot)*

With regard to the meaning of the KHUTBAH, Allaamah Sayyid Murtaza Zubaidi (rahmatullaah alayh) states:

## اعني الذكر المسمى بالخطبة

“...the Zikr which is described as the Khutbah.”

لان الدليل وهو لفظ الذكر المأمور بالسعي

(تلج الورد في شرح القاموس)

“...the substantiation (for the view of Imaam Abu Hanifah) is the term, ZIKR (which appears in the Qur’aanic verse) for which hastening towards it has been commanded.”

(Tajul Uroos Fi Sharhil Qamoos)

والخطبة كونها شرطاً للصحة المحمّية ما اجمع عليه جمهور الامة وبستان

بان النبي صلى الله عليه وسلم ما صلّاها بدون الخطبة ذكره البيهقي

وذكر عن الزهري قال بلغنا انه لا جمعة الا بخطبة ولو لم تكن شرطاً لتكرّم لبيان الجواز  
ولو رقة ..... (محمدة الرمائية)

“The Khutbah being a SHART (compulsory pre-condition) for the validity of Jumu’ah (Salaat) is among the factors upon which the Ijma’ (Consensus) of the Ummah is registered ...for, verily, Nabi (Sallallahu alayhi wasallam) said, ‘Jumu’ah Salaat has not been performed without the Khutbah (Baihaqi)’. Imaam Zuhri (rahmatullaah alayh) says that it has reached us that Jumu’ah without Khutbah is not valid, and if the Khutbah was not a condition (for the validity of Jumu’ah) Rasulullah (Sallallahu alayhi

*wasallam) would have omitted it though even once in order to indicate that its omission is permissible."*

*(Umdatur-Riaayah)*

The foregoing discussion establishes beyond any doubt that the Sahaabah of our Nabi (Sallallahu alayhi wasallam) as well as the noble Fuqahaa of Islaam are unanimous in their opinion that the Jumu'ah Khutbah is a form of Zikr - a Fardh Zikr - and that the term Zikr mentioned in the verse of the Qur'aan decreeing Jumu'ah compulsory covers and applies to the Friday Khutbah. Now that it has been established that the Friday Khutbah is a compulsory Zikr - a compulsory Ibaadat like the Fardh Salaat, you will readily understand and appreciate the following verdict of the Shariah:

لا شك في ان الخطبة بغير العربية خذل سنت التوارث من النبي صلى الله عليه وسلم  
فليكون تركها قريبا ..... (عمدة الرعاية)

*"There is no doubt in the fact that the Khutbah in a language other than Arabic is contrary to the Sunnah transmitted from Nabi (Sallallahu alayhi wasallam) AND THE Sahaabah hence, it (non-Arabic Khutbah) is strictly forbidden."*

*(Umdatur-Riaayah)*

Now that it has been illustrated that the Friday Khutbah despite the fact that it contains some Naseehat (advice and admonition) is fundamentally a very great form of ZIKRULLAAH which has been ordained obligatory by Allah Ta'ala, it logically follows that the form and manner of this Ibaadat (the Friday Zikr or Khutbah) must have been demonstrated and explained by the Holy Messenger of Allah (Sallallahu alayhi wasallam) in the very same way in which he, (Sallallahu alayhi wasallam), explained and demonstrated the other forms of Zikr and Ibaadat such as Salaat, Haj, Fasting, etc. Rasulullah (Sallallahu alayhi wasallam) did in actual fact demonstrate and explain

the meaning and form which this Friday Zikr had to assume. It is for this very reason that Sahaabah and the Fuqahaa are unanimous in their opinion that the Khutbah is a Zikr and it has to be delivered in Arabic.

The argument tendered by the anti-Sunnah crowd is that the reason for the Khutbah being delivered in Arabic by the Sahaabah was the fact that they were Arabs. There is no substance in this flimsy and false line of reasoning. After the demise of Rasulullah (Sallallahu alayhi wasallam) thousands of Sahaabah migrated to various non-Arab lands and settled there. The Sahaabah were responsible for the conversion to Islaam of thousands upon thousands of non-Arabs. The Sahaabah lived and died in these non-Arab lands. They learnt the languages of the people of these lands, yet they never delivered the Friday Khutbah in any language other than Arabic. Furthermore, many among the Fuqahaa (Jurists of Islaam) were non-Arabs, yet none of them advocate the delivery of the Jumu'ah Khutbah in a non-Arabic language.

If the Friday Khutbah was a mere "lecture" there would have been no need for the stipulation of the many conditions and factors which are attached to the Khutbah.

للخطبة تشتمل على فرض وسنة

*"The Khutbah is comprised of Fardh and Sunnah factors."*

فالفرض شيان الوقت واثان ذكر الله تعالى ..... (بحر الرائي)  
واما سنتها خمسة عشر

*"The Fardh factors of the Khutbah are two, TIME and ZIKRULLAAH.*

*The Sunnah factors of the Khutbah are FIFTEEN."*

*(Bahrur Raa-iq)*



If it was a mere “lecture” to the public it would have been on par with the other Islaamic lectures given to the public. If it was a “lecture” the Jumu’ah Salaat would have been valid without it.

ومن شرائط الجمعة الخطبة لأن النبي عليه السلام ما صلاها بدون الخطبة في عمره..... (هرايم)

*“And among the conditions of Jumu’ah (Salaat) is the Khutbah, because Nabi (Sallallahu alayhi wasallam) throughout his life never performed Jumu’ah Salaat without it (the Khutbah).”*

*(Hidaayah)*

If it was a mere “lecture” it would have been permissible to deliver it at any time and not necessarily in the stipulated time, i.e. after Zawaal (Mid-day).

ومن شرائطها الوقت فتصح في وقت الظهر ولا تصح بعده لقول عليه السلام  
إذا مالت الشمس فصل بالناس الجمعة..... (هرايم)

*“And among the conditions of the Khutbah is TIME, hence it is valid in the time of Zuhr.” And, it is not valid after Zuhr time because of the statement of Rasulullah (Sallallahu alayhi wasallam) viz., ‘When the sun passes the meridian perform with the people Jumu’ah’.” (Hidaayah)*

If it was a mere “lecture” it could have been delivered on any day and not compulsorily only on Friday. Other lectures can be delivered on any day.

*“O Believers when you are called for Salaat on FRIDAY Hasten towards the Zikr (Khutbah) of Allah...” (Qur’aan)*

If it was a mere “lecture” the Shariah would not have stipulated that its delivery in the presence of one or two persons is not valid and not permissible.

فلو خطب وحده لم يجزه ..... (بهرارائى)

*If the Khutbah is addressed to one person, it will not be permissible.” (Bahrur Raa-iq)*

And according to Imaam Shaafi

ديشترط اساع اربعين كالمين ..... (منهاج الطالبين)

*“A condition for the validity of the Jumu’ah Khutbah is that it has to be addressed to forty persons.” (Minhaajut Taalibeen)*

If it was a mere “lecture”, it would not have been necessary to discharge it in two separate Khutbahs.

يخطبه بخطبتين ..... (هدايه)

*And, the Khateeb should deliver two Khutbahs.” (Hidaayah)*

If it was a mere “lecture” it would not have been necessary to stipulate an interval between the two Khutbahs and further add the stipulation of sitting between the two Khutbahs during this interval.

يخطب خطبتين يفصل بينهما بقعد به جري التوارث ..... (هدايه)

*“Two Khutbahs should be recited. The interval between the two Khutbahs should be with sitting (on the Mimbar). This is the Sunnah.” (Hidaayah)*

If it was a mere “lecture” there would not have been the stipulation that the interval between the two Khutbahs be the duration of three verses of the Qur’aan or the duration of one long Aayat.

.....قعدة اى خفيفة مقدار ثلث ايات ..... (مدة الرعاية)

“...sitting pause, i.e. the duration of three verses.” (Umdatur Riaayah)

If it was a mere “lecture”, it would not have been forbidden to speak, perform Salaat, recite Durood, etc. while the Khutbah is in progress.

واذا فزع (اى صعد المنبر) اللام حرم الصلوة والكلام حتى يتم خطبته ..... (شرح الوفايه)

“When the Imaam mounts the Mimbar, Salaat and talk are forbidden until he completes his Khutbah.” (Sharhul Wikaayah)

If it was a mere “lecture” there would not have been the need to give Athaan prior to the delivery of the Khutbah when the Imaam sits on the Mimbar.

واذا جلس على المنبر اذن ثانيا بين يديه ..... (هدايه)

“When the Imaam sits on the mimbar, a second Athaan is to be given in the presence of the mimbar.” (Hidaayah)

If it was a mere “lecture”, a single Tahmeed, Tasbeeh or Tahleel would not have sufficed.

فان اقتص على ذكر الله جاز عند اى خفيفة ..... (هدايه)

وكفت تحميدة او تهليلية او تسبيحة ..... (شرح الوفايه ..... عالم ليرى)

“A single Tahmeed, Tahleel or Tasbeeh will be sufficient (to render the Khutbah valid).” (Fataawa Alamgiri, Sharhul Wikaayah)

If it was a mere “lecture”, the Shariah would not have branded as fussaag and sinners those who do not attend Jumu’ah.

عن ابن مسعود رضي الله عنه ان النبي صلى الله عليه وسلم قال  
لقوم يخلفون عن الجمعة لقد هممت ان امر رجلا يصلي  
بالناس ثم احرق على رجال يخلفون عن الجمعة بيوتهم  
..... (مسلم)

“Ibn Mas’ood (radhiallahu anhu) narrates that Nabi (Sallallahu alayhi wasallam) said, “I intended to order someone to lead the people in Salaat while I burn down the homes of men who stay away from Jumu’ah.”

قال رسول الله صلى الله عليه وسلم من ترك ثلث جمع  
متواليات فقد نبذ الاسلام وراء ظهره  
..... (ابو يعلى)

“Whosoever neglects three consecutives Jumu’ah’s has verily thrown Islaam behind his back.” (Abu Yalaa)

If it was a mere “lecture” the Shariah would not have stipulated its permissibility in only cities and big towns, its performance in villages being forbidden.

لا تصح الجمعة الا في مزارع ..... (هيايه)  
“Jumu’ah is not valid, but in cities...” (Hidaayah)

ولا يجوز في القرى لقوله عليه السلام لا جمعة ولا تشرى ولا فطر  
ولا اضحى الا في مصر جامع ..... (هيايه)

“Jumu’ah is not permissible in villages because Rasulallah (Sallallahu alayhi wasallam) said, ‘There is no Jumu’ah, no Tashreek, no Eidul Fitr Salaat and no Eidul Adhaa Salaat, but in cities’.” (Hidaayah)

اتفقوا على انه لا يجوز الجمعة في الصحراء ..... (تفسير المنظر)

“They (the Jurists) have unanimously agreed that the performance of Jumu’ah in the veld is not permissible.” (Tafseerul Mazhari)

If it was a mere “lecture” it would not have been necessary to deliver the Khutbah in a state of Tahaarat (i.e. a state of being purified) from the greater impurity (Janaabat) and the lesser impurity (Hadth).

ويخطب قائماً على الطهارة ..... (هيايه)

“The Imaam should stand and deliver the Khutbah in a state of purity (Tahaarat).” (Hidaayah)

فان خطب محدثاً كره كونه خلف الستة ..... (عمدة الرعايه)

“And, if he delivers the Khutbah in a state of Hadth (i.e. in the state of requiring a Wudhu), it is forbidden because this is contrary to the Sunnah.”

(Umdatur Riaayah)

If it was a mere “lecture” there would not have been the compulsory need to repeat the Khutbah if it was delivered before mid-day.

فلو خطب قبله (اي قبل الوقت) اعادها ..... (عمدة الراية)

“And, if the Khutbah is delivered before mid-day, it shall be repeated.”

(Umdatur Riaayah)

If it was a mere “lecture” it would not have been essential to stand and give the Khutbah.

ويخطب قائماً ..... (هداية)

“And the Imaam should give the Khutbah standing.” (Hidaayah)

اما القيام فانه سنة عندنا وعند الشافعي<sup>٢</sup> رد تصح الخطبة قائماً  
وبه قال مالك<sup>٣</sup> في رواية وبه قال احمد<sup>٤</sup> ..... (عمدة الراية)

“According to us (Ahnaaf) standing (whilst delivering the Khutbah) is Sunnat, and according to Imaam Shaafi (rahmatullaah alayh) the Khuthah given whilst sitting is not valid. Imaam Maalik (rahmatullaah alayh) and Imaam Ahmad (rahmatullaah alayh) maintain likewise.” (Umdatur Riaayah)

If it was a mere “lecture” it would have been permissible to address it to an exclusive audience of females. However, to deliver the Jumu’ah Khutbah to an audience consisting of only females is not permissible.

خطب وحده او بحضرة النساء الصحيح انه لا يجوز

..... (مواهب الدراية)

*“If the Imaam addresses a single person (with the Khutbah) or delivers it in the presence of only women, the authoritative view is that it is not permissible.” (Mi’raajud Diraayah)*

In short, the differences between the Jumu’ah Khutbah and other “lectures” are so glaring that it leaves one dumbfounded when the Friday Khutbah is equated with an ordinary lecture. The importance and significance of the Friday Zikr (Khutbah) are thoroughly emphasised in the Law Books of the Shariah. The Shariah has outlined in detail the manner, form, conditions, restrictions - the Sunan and the Faraa-id - of the Jumu’ah Khutbah. The definition given to the Friday Khutbah by the Qur’aan, the Sahaabah and the Jurists is sufficient to dispel all confusion and doubt which may be lingering in the minds of sincere Muslims who have been misled by the un-Islamic propaganda of the modernist. An ordinary lecture does not consist of Sunnat and Fardh factors - nor is it conditioned with so many restrictions and stipulations as the Friday Khutbah. If it was a mere “lecture” it would not have been equated to TWO RAKAATS SALAAT.

المحظبة تقوم مقام ركعتين ولهذا لا تجوز الا بعد دخول الوقت  
..... (مبطل للخبر)

*“The Khutbah represents two Rakaats Salaat, hence its performance is permissible only upon entry of the time.”*

*(Imaam Sarkhasi - Mabsoot)*

It has now been conclusively proven, by the Grace of Allah, to the unprejudiced mind - to the sincere believer that the Friday Khutbah is not just a “lecture”. It is a compulsory Zikr decreed obligatory by Allah Ta’ala. Hence, the absolute need to maintain the recital of the Friday Khutbah in Arabic - the language of the Qur’aan. Those eager to give lectures must find some other time and occasion to give their lectures. Our lectures cannot be accorded preference over the Jumu’ah Khutbah. There are many times and venues to deliver our

lectures to the public. Why then attempt to despoil and batter the practices of Islaam? Why seek to establish an individual's lecture on an occasion decreed FARD by Allah Ta'ala for His Remembrance?

Another very important reason for maintaining the Friday Khutbah in its original form and manner is the fact the Jumu'ah Salaat and the Jumu'ah Khutbah are amongst the SHA-AAIR of Islaam.

*(Note - Sha-aair are the salient features or the most prominent or noticeable things or practices which glaringly distinguish Islaam from the religions of falsehood.)*

Like the Hajj, the Eidul-Adhaa sacrifice, the Athaan, etc. the Jumu'ah Khutbah is a salient feature of our Deen. Hence, the added need to maintain the Khutbah in the Arabic language - its original form. Similar is the need of the Athaan, etc., so that the proclamation of Islaam will ring in the ears of the Kuffaar - so that the Glory and the Majesty of Allah - Jalle Shaanahu - will dominate the attention of all observers - friend and foe alike. It is of the utmost importance to maintain the Sha-aair of our Deen in their original, unadulterated form so that the homogenous beauty - the simple uniform beauty of Islaam will manifest itself in all corners of the world, be it Africa, Asia, America or Europe. Wherever you may be you will feel happy and your heart will strike a responsive chord if you hear the Athaan - i.e. if you hear the Athaan in Arabic; if you listen to the Jumu'ah Khutbah, i.e. if it is delivered in Arabic. The Athaan in a non-Arabic language is no Athaan and so is the case of the Khutbah. A non-Arabic Khutbah is not the JUMU'AH ZIKR - the Friday Khutbah known to us. A khutbah given in English or any other non-Arabic language is devoid of the sanctity, the hallow and the reverence which the Arabic Friday Zikr commands.

Let all the denigrators of the Sunnah and the Arabic language know that Arabic is the language of Allah, it is the language of our Qur'aan. Our Nabi (Sallallahu alayhi wasallam) was an Arab and his language was Arabic. Arabic is the language of the people of Islaam. It is the very first language which was proclaimed into the ears of each and



every Muslim. When he is born the Arabic Athaan is proclaimed into his ears. And, Arabic is your departing language - when you are about to depart from this earthly life you will have to proclaim the Shahaadah of Islaam - you are going to utter the Kalimah in Arabic when you die, that is, if you are a Muslim. The prayer (Janaazah Salaat) over your dead body will be said in Arabic, and not English. The language in your grave will be Arabic. The language of the people of Jannat will be Arabic. Thus Arabic is our first and final language. The Friday Khutbah can therefore, never be altered and murdered to pamper and satiate the whimsical fancies of those gone astray.

We conclude this article by once again reminding Muslims of the VERDICT of ISLAAM on this matter,

لا شك في ان الخطبة بغير العربية خلاف السنة المتوارثة من النبي صلى الله عليه وسلم  
والصحابه فيكون مكرهاً قريعاً ..... (عمدة القاري)

*"There is no doubt whatsoever in the fact that the Khutbah given in a language other than Arabic is contrary to the Sunnah of our Nabi (Sallallahu alayhi wasallam) and the Sahaabah. Hence, it is strictly forbidden."*

*(Umdatur-Riaayah)*

الصحيح اشتراطه فان لم يكن فيهم من يحسن العربية خطب لغيرها ويجب  
عليهم التعلم والا عصوا ولا جمعه لهم  
..... (شرح الاحياء للسيد رفيع زبيدي)

*"The correct version is that the recital of the whole Khutbah (i.e. both Khutbahs) in Arabic is a SHART (compulsory condition for the validity of the Khutbah). Therefore, if among the people there is*

*none who can recite Arabic, the Khutbah shall then be given in non-Arabic, and it becomes WAAJIB (compulsory) for them to learn Arabic. If they do not, they become sinners and there is no Jumu'ah for them."*

(Note - According to Imaam Shaafi (rahmatullaah alayh) the recital of the Khutbah in Arabic is a SHART (condition) of the Khutbah, and according to Imaam Abu Hanifah (rahmatullaah alayh), although not a SHART, the recital of the Khutbah in non-'Arabic is MAKROOH TAHRIMI (strictly forbidden), the perpetrators being sinners. The differences therefore, among the Mazhabs on this point is only of a technical and academic nature. All Mazhabs are unanimous in their opinion that the Friday Khutbah MUST be in Arabic.)

(Sharhul Ihya-ul Uloom)

ویشتر کونہا عربیہ ..... (منہاج الطالبین للنوی)

*"The Khutbah being in Arabic is a condition (for the validity of the Khutbah)." (Minhaajut Taalibeen)*

ویشتر کونہا عربیتین ..... (متن النہج لشیخ الاسلام زکریا الانصاری)

*"And among the conditions (Shuroot for the validity of the Khutbahs) is both Khutbah in Arabic."*

*(Matan Minhaaj of Sheikhul Islaam Zakariyyaa Ansaari)*

MAY ALLAH TA'ALA ESTABLISH US ALL ON THE SUNNAH OF HIS BELOVED RASOOL, OUR NABI MUHAMMAD (Sallallahu alayhi wasallam)...AAMEEN

## **DIFFERENCES BETWEEN THE FRIDAY ZIKR (KHUTBAH) AND OTHER LECTURES**

<b>The Friday Khutbah</b>	<b>Other Lectures</b>
The Friday Khutbah is a condition for the validity of Jumu'ah Salaat. Without the Khutbah, Jumu'ah Salaat not valid.	Not conditional for any Salaat.
Permissible and valid only on Fridays.	Permissible on any day.
Permissible and valid only after Zawaal (after noon).	Permissible even before noon.
Its recital to only one or two persons not permissible according to the Hanafi Mazhab. At least three people excluding the Imaam have to be present. And, according to the Shaafi Mazhab at least 40 persons have to be present	No stipulation of any number of persons for its validity.
Performance of any Salaat, speaking, reciting Durood, etc., while the Khutbah is in progress NOT permissible.	Permissible during the progress of lectures.
Consists of two separate Khutbahs.	One lecture is a single lecture.
The two khutbas have to be separated by a short interval during which the Imaam has to sit on the mimbar.	No such practice necessary for any lecture.

*The position of the Friday Khutbah in Islam*

A single Tahmeed, Tasbeeh or Tahleel will suffice to discharge the obligation (i.e. Khutbah is valid although against the Sunnah, and as such not advocated) of the Khutbah.	A single Tahmeed, Tasbeeh or Tahleel is not a lecture.
Allah Ta'ala has decreed the Jumu'ah Khutbah Fardh.	No particular lecture Fardh.
Those who do not listen or attend the Friday Khutbah are Fussaaq (rebellious sinners).	Those who do not listen to any particular lecture are not sinners.
If the Friday Khutbah is delivered before Zawaal it will have to be repeated.	Not so in the case of other lectures.
Permissible only in big towns and cities. Not permissible in the little villages.	Permissible anywhere.
Not permissible to recite it after the Jumu'ah Salaat.	Permissible before or after Salaat.
Athaan has to be recited in the presence of the Imaam sitting on the mimbar just before the Khutbah.	This practice not necessary and not permissible for any lecture.
The Friday Khutbah is compulsorily followed by Salaat.	No Salaat has been ordained after (or even before) a lecture. Do not represent any Salaat.
The Friday Khutbah is representative of two rakaats Salaat.	Not the case with other lectures.
The Friday Khutbah is a practice, the form and manner upon which Ijma' (Consensus of Opinion) is registered.	No Ijma' on the form and manner of other lectures.

*The position of the Friday Khutbah in Islam*

Our Nabi (Sallallahu alayhi wasallam) had a mimbar erected for the purpose of the Jumu'ah Khutbah.	Mimbar not necessary for other lectures.
The Jumu'ah Khutbah is among the Shi-aar (Salient Features) of Islaam.	Not among the Shi-aar of Islaam.
It has to be recited by the Khateeb standing.	Permissible to deliver other lectures sitting. Standing not necessary.
The Friday Khutbah recited in the presence of only a female audience is not permissible.	Is permissible.
Consists of Fardh and Sunnat factors.	Do not consist of Fardh and Sunnat factors.
The Friday Khutbah is a ZIKR.	Not a Zikr.
THE FRIDAY KHUTBAH MUST BE RECITED IN Arabic.	Could be delivered in any language.