

# MINBAR

*Count the*

K h a t e e b   T r a i n i n g   W o r k s h o p



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Abu Sulaymaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*All Praise is due to Allah and may Peace and Blessings be upon the Messenger  
of Allah, his Companions, and Followers until the Last Day*

*As for what proceeds:*

Shaikh Ibn Baadees (d. 1359 H.)—may Allah have mercy upon him—wrote:

*“Most of the Khateeb of the Friday prayers today in our country (i.e. Algeria) delivery a complicated sermon to the people, which is excessively rhyming, long, and about the remnants of the past. They do not consider anything about the current affairs and the ailments of the listeners. It is delivered either like a melodious tune, or as long inaudible murmur. Then many of them end the Khutbah with weak or fabricated Ahaadith.*

*This is the innovated condition of a symbol from the greatest symbols of Islam, which has unfortunately led to the closing of a great door of good for the people which Islam had opened, and it has done away with the practice of admonition and giving guidance which is a great pillar from the pillars of Islam. **So beware, O believer, to be like them if you ever stand up to be a Khateeb in front of the people . . .**”*

[*ad-Durr al-Ghaaliah fi Adaab ad-Da’wah wad-Daa’iah* (pg. 40)]



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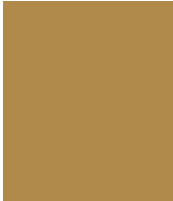
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# 01


# Introduction

## Segment Overview:

- ❖ The Importance of the Khutbah
- ❖ The reason for the decline of the quality of Khutbahs
- ❖ The increase of Khateeb at the end of times
- ❖ The Amaanah of the Khateeb
- ❖ The conditions of a Khateeb
- ❖ When does a person know they are ready to give a Khutbah?

# Introduction

- ❖ The word *khutbah* (خُطْبَة) in Arabic means sermon and the word *Khateeb* is simply the one giving it
- ❖ The art of giving a sermon is called (الخطابة) which translates to *Oratory/Persuasive speaking*. It is defined as: **“the science in which the strategies of communicating speech are learnt, as well as the strategies for transmitting ideas to the minds and senses of the listeners in a special, and specific manner”** [*Tuhfatul-Khateeb* (pg. 8) of Shaikh Faysal al-Haashidi]



Sermons are of many times, such as political sermons, military sermons, religious sermons etc. The focus of this presentation is the Friday Sermon, which is an integral part of our Religion.

Allah says:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا  
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

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 [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]



# The Importance of the Khutbah

- ❖ The word khutbah occupies a special place in the Islamic Legislation and is a sign from the signs of the Religion
- ❖ Its importance is clear from its function, which is:
  - To praise Allah and thank Him for His bounties
  - To educate the Muslims their Religion
  - To advise the Muslims about their situation
  - To profess the merits of Islam and give da'wah to others

For more on the importance of the Khutbah, see this article from Shaikh Abdul-Muhsin al-'Abbad (may Allah preserve him ) [<https://al-abbaad.com/articles/29-1431-06-23> ]

# The Decline of the Quality of Khutbahs



As mentioned in the opening slide, the quality of khutbahs have been slowly declining until our present state



What is the cause for this decline? Shaikh Muhammad Jamal ud-deen al-Qaasimi (d. 1332 H.)—may Allah have mercy upon him—wrote about the cause of this decline saying: **“The Khutbah before used to be in the hands of the Rightly Guided Caliphs and great leaders. It was a position of prudence. The Khateeb use to give the Khutbah standing, except for the sermon for marriage, and he used to hold a stick in his hand or a staff or the likes. When the *Marwaniyyah* state came and took over the authority, al-Waleed bin Abdul-Malik bin Marwaan began giving the Khutbah sitting as a way to elevate himself but it debased the great position of the Khutbah . .**

**. . . From here, sermons faded and declined until the last excellent Khateeb from the Leaders of Islam was al-Ma'mun bin Haroon ar-Rasheed from the Abbasid Caliphs. The Kings then left off giving the Khutbahs and it was entrusted to other than them like other affairs. So the Khutbah then became lowly after being lofty and degraded after it was honourable. It was entrusted to people who did not give it its due estimation and did not acknowledge its purpose due to their pure ignorance . . . "** [*Islaah ul-Masaajid min al-Bida' wal-'Awaad'id* (pg. 68) with the Takhreej of Imam al-Albani]

# The Increase of Khateeb's at the End of Times

- ✧ This decline in the quality of Khutbahs in general is coupled with the increase in Khateeb's and orators.
- ✧ The Prophet (ﷺ) prophesied the increase of Khateeb's at the end of times.

Abdullah bin Sa'd al-Ansaari (may Allah be pleased with him) said: the Prophet (ﷺ) said: **"You are living at a time when there are many men of understanding and few orators. There are few who ask and many who give. In it there is more action than diversion. After you there will come a time when there are few men of understanding and many orators. There will be many who ask and few who give. Actions will be lead by desires. Know that right guidance at the end of time is better than some actions"** [Graded *authentic* by Imam al-Albani in *as-Saheeha* (no. 3189) and others]

- ✧ The Scholars explain that the meaning of the narration is that there will be more Khateebis because those who are not qualified will speak as opposed to the Salaf (the Pious Predecessors) who were cautious. So the future Khateebis speak a lot on any topic, but their talks lack knowledge and wisdom.
- ✧ The encouragement is to have qualified Khateebis to fulfill the task of teaching and nurturing the community. Hence the goal of this workshop
- ✧ The laity look to the Khateebis as their religious authority whether or not you know it. Imam Ibn al-Jawzi (d. 596 H.)—may Allah have mercy upon him—said: “**The Scholar according to the laity is the one who mounts the minbar**” [*al-Qussaas wal-Madhkureen* (pg. 89). See also: *Tatheer ul-Khawwaas min Akaatheeb al-Qussaas* (pg. 278) of Imam as-Suyuti]

# The Amaanah of the Khateeb

- ❖ The position of being a Khateeb is one of responsibility. As mentioned earlier, people look towards the Khateeb as a religious figure
- ❖ Also, the Khateeb has an Amaanah to preach the truth and also act upon it otherwise he will be under great danger. Anas bin Malik (may Allah be pleased with him) narrated that the Prophet (ﷺ) said: **"I was taken on the night of ascension to a people whose lips were being cut by pliers made of fire. So I said: Who are those people, O Jibreel? He said: 'The Khateeb of your nation. Those who say that which they do not do and recite the Book of Allah and do not act upon it."** [Saheeh at-Targheeb (no. 2327). See: *al-Mughni* (3/180)]



This Hadith is supported by the verse in the Qur'an:

كِبْرًا مَّقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Most hateful it is with Allah that you say that which you do not do [61:3]

# Learning how to Give Khutbahs



The focus of this workshop is to learn how to give a Khutbah and its etiquette, but is it allowed to learn public speaking and the likes?

There comes a Hadith from Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said: **“Whoever learns excellence of speech in order to captivate men's hearts or people's hearts, Allah will not accept any obligatory or voluntary act of worship from him on the Day of Resurrection”** [Reported by Abu Dawood (no. 5006)].

How do we respond to this Hadith?



1. First, this Hadith is graded weak by Imam al-Albani [See: *Da'if Abu Dawood* (no. 5006)].
2. Second, the Scholars have explained that the intent behind the Hadith is one who learns public speaking and oratory not to spread the truth, but to get the people's attention and and earn a wage



Shaikh Salih Aal-Shaikh (may Allah preserve him) said: **“The meaning of these Ahaadith is the one who learns how to speak well, learns logic and oratory, and how to deliver knowledge, not for the intent of spreading truth nor to teach the people how to worship the Lord of the Worlds. Rather his intention is to grab the attention of the people, and for them to be impressed by him. Also, to gain status for himself and earn wealth through it. So this is from the worst of intentions and purposes and we seek refuge in Allah [from that]”** [*Sharh Usul ul-Imaan* (pg. 568)]



For those reasons, the Scholars permitted learning how to give a Khutbah and to train for it in order to benefit the people.

◉ Shaikh Abdul-Muhsin al-'Abbad (may Allah preserve him) was asked:

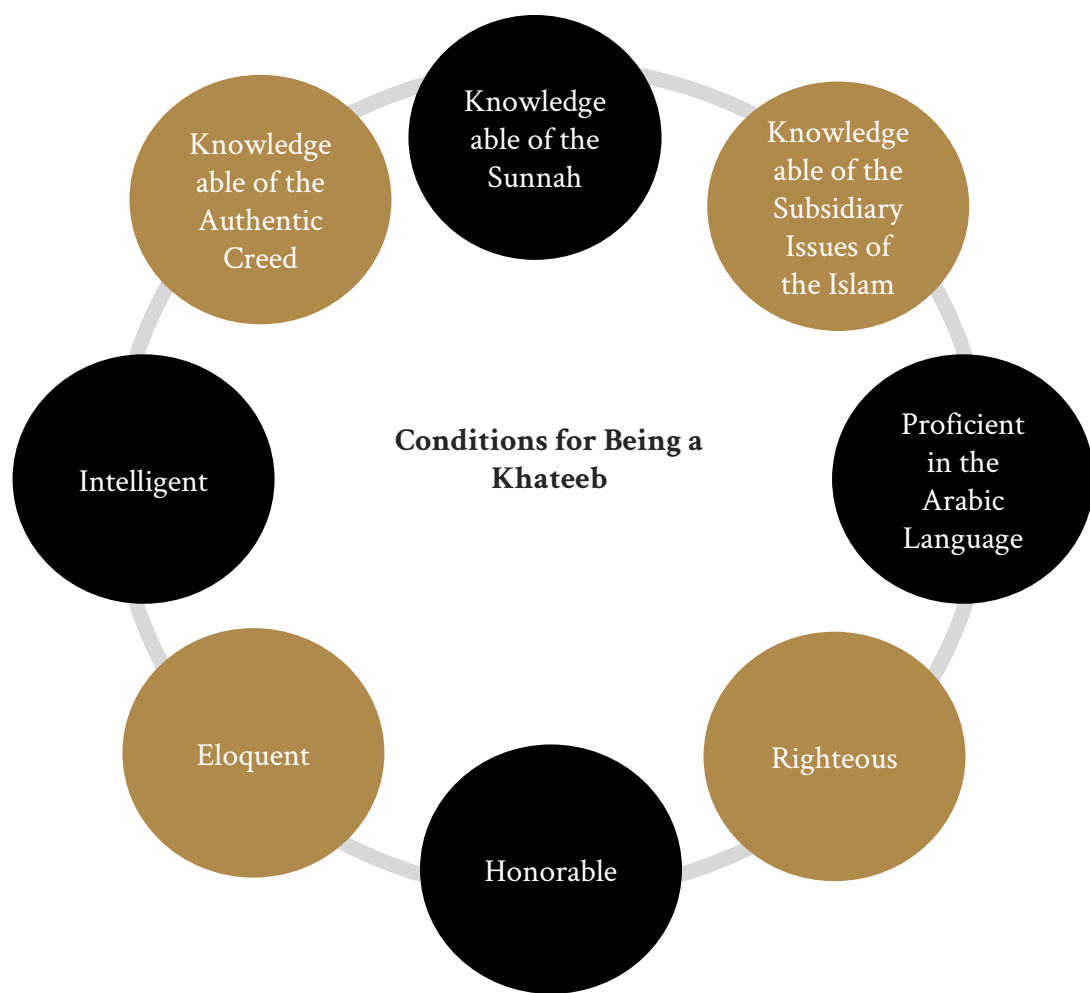
**Question:** What is the ruling on learning how to delivery a Khutbah and participating in a competition for it?

**Answer:** "There is no harm for a person to learn or familiarize himself with public speaking (oratory) and give sermons sometimes in order to practice and become accustomed to it. There is no harm in it because knowledge is learned through studying. Knowledge does not come to a person all at once, rather it comes gradually. If he learns how to give a Khutbah and gives sermons in some Masaajid in order to practice and become accustomed to it, then there is no harm in that. A person learning how to give a Khutbah and training to do so is not from unnecessary burden in eloquence, speech, and going in depth in relation to that" [*Sharh Sunan Abi Dawood* (no. 569)]

# Are You Khutbah-Ready?



Now you are probably thinking, am I ready to shoulder this responsibility and mount the minbar? Bearing in mind the immense importance of the Khutbah, the Scholars have listed some conditions that a Khateeb should meet before rising to the occasion.



Abu Umaamah al-Baahili (may Allah be pleased with him) narrated: "**We once attended a gathering hosted by Abdul-'Alaa bin Hilaal. When we finished eating the food, I said: 'I stand in this position here in front of you, but I am not a *Khateeb* nor do I want to give a *Khutbah*. However, I heard that whenever the Prophet (ﷺ) finished a meal, he would say: "All praise is due to Allah, praise which is abundant, pure, and full of blessings, which is indispensable and to which one cannot be indifferent)."** [Musnad Ahmad (no. 22256) and graded *Saheeh* by Shu'aib al-Arna'oot].

Something similar was reported from Ali bin Abi Talib (may Allah be pleased with him).

- ❖ When should you volunteer to do the Khutbah?
- ❖ If the community is in need of Khateeb and you feel you have the ability to fulfill the responsibility, then it is good to step up.

Shaikh Salih al-Fawzaan—may Allah preserve him—was asked:

**Question:** If I am requested to give the Friday Khutbah, is it better for me to leave it off?

**Answer:** “This is according to the need. **If they need you and you are prepared, then it is necessary that you accept it.** You accept to be a khateeb in order to fulfill the need of the Muslims and establish the obligation. It is in accordance to the need and [your] preparedness. As for if they are not in need of you, then do not be concern with anything of this [affair]” [*Sharh Bulugh al-Maram-Kitab Salah* (no. 29)]

# 02

# Preparation

## Segment Overview:

- ✧ Getting Ready for a Khutbah
- ✧ Choosing a Topic
- ✧ A Description of the Prophet's Khutbah
- ✧ Steps in Writing a Khutbah Script
- ✧ How to Prepare a Script
- ✧ Important Resources for Khutbah Research
- ✧ On Repeating the Same Khutbah
- ✧ Helpful Tips to Further Prepare Yourself



# Getting Ready for a Khutbah

- ✧ It is important for a Khateeb to prepare themselves for a Khutbah by choosing a good topic, researching into it, writing a script, and rehearsing
- ✧ A Khutbah that is prepared makes big difference in terms of its effect on the audience
- ✧ The Salaf used to prepare for their khutbahs and speeches.

Umar bin al-Khattab (may Allah be pleased with him) said: "**When the speaker had finished, I intended to speak as I had prepared a speech which I liked and which I wanted to deliver in the presence of Abu Bakr . . .**" [al-Bukhari no. 6830]

Hafidh Ibn Hajar (d. 852 H.)—may Allah have mercy upon him—said in commentary: "**That is: I have prepared it and perfected it**" [*Fath ul-Baari* (7/26)]



Hishaam bin ‘Ammar (d. 245 H.)—may Allah have mercy upon him—used to be the Khateeb of Damascus and was very eloquent. He said: “**I did not repeat the same Khutbah for twenty years!**” [*Siyaar ‘Alaam an-Nubalaa* (11/429-430)]

# Choosing a Topic

- ✧ It is important for a Khateeb to choose a topic that is both appropriate for the audience and the occasion.
- ✧ The Khateeb should choose a topic that the audience can easily understand and that will not lead to confusion/misunderstanding

Ali bin Abi Talib (may Allah be pleased with him) said: “**Narrate to the people that which they know, do you want them to deny Allah and His Messenger?** [ al-Bukhari (no. 127)]

The Scholars use this narration as a basis not to discuss complicated or confusing topics because the laity may misunderstand it and fall into fitnah [See: *al-Majmoo'* (4/400) of Imam an-Nawawi]

**Imam al-'Izz bin Abdus-Salaam (d. 660 H.)—may Allah have mercy upon him—said: “It is not necessary for the Khateeb to mention in the Khutbah except what agrees with its purpose from praise, supplication, encouragement, and discouragement by mentioning promises and threats, and everything that encourages obedience or warns against disobedience. So like this, [it should include] recitation of the Quran. The Prophet (ﷺ) used to recite surah Qaaf in the Khutbah many times because it included the remembrance of Allah, praise for Him, the mention of Allah knowing the whispers of the soul, the Angels recording a person's obedience and disobedience, the mention of the pains of death, the Day of Judgement and its horrors, the witnessing of the creation to their actions, the mention of the Paradise and the Hell-fire...**

**. . . the resurrection and coming out of the graves, and the admonishment to pray the prayers. So whoever goes beyond this purpose has fallen into innovation. It is not necessary to mention in it the Caliphs, kings, rulers because this position [the Khutbah] is specific for Allah, his Messenger (ﷺ), for what will encourage His obedience and rebuke His disobedience. Allah says: “And the mosques are for Allah (Alone), so invoke not anyone along with Allah” [72:18]. If an event occurs to the Muslims, then there is no harm in speaking about what relates to this event in terms of what the Legislation encourages regarding it and what is recommended . . . For the purpose [of the khutbah] is to benefit the audience by encouragement and discouragement.” [Fataawa al-'Izz bin Abdus-Salaam (pg. 77-78)]**

Shaikh Salih al-Fawzaan (may Allah preserve him) said: **“Focus your Khutbah on the texts of the Quran and the Sunnah which are suitable for the situation. Include in it the admonishment to fear Allah and to adhere to fair preaching. Remedy the sicknesses of your society with methods that are clear and summarized. Increase in it the recitation of the Mighty Quran which is the light for the hearts and light for the vision. The purpose is not to have two khutbahs only, rather the purpose for both khutbahs to influence society as Shaikhul-Islam Ibn Taymiyyah (may Allah have mercy upon him) said: “It does not suffice that the Khutbah is a dispraise for the worldly life and mention of death because it is necessary the Khutbah have a specific topic”** [*Mulakhas ul-Fiqhi* (1/261-262)]

# **A Description of the Prophet's Khutbah**

Imam Ibn al-Qayyim (d. 751 H.)—may Allah have mercy upon him—said: “**The khutbah of the Prophet reinforced the fundamental articles of faith, like belief in Allah, the Exalted, His angels, His books, His messengers, and the meeting with Him. He would mention the paradise and the hellfire and what Allah, the Exalted, has promised to His devoted servants and the people who obey Him and what Allah has promised to His enemies and the miscreant. While listening to his khutbah, the hearts would be filled with belief in Allah, His oneness, and His majesty. His khutbahs were not like speeches of those who speak only of matters of concern of common folk, lamenting earthly life and frightening people of the approaching death. Such speeches cannot inspire faith in Allah or strengthen belief in His oneness or move people by allusion . . .**

to His mighty works in history, nor can they kindle in hearts intense love for Allah, making the listeners look forward eagerly to the time they will meet Him! The people who hear such speeches gain no benefit at all, except that they will die and that their wealth will be distributed and their bodies will be turned to dust. Woe to such poets, what sort of faith is fostered by such sermons, and what sort of tawhid do they teach or knowledge disseminate? If we study the khutbahs of the Prophet (ﷺ) and his companions, we find them imbued with perspicuous guidance, tawhid, attributes of Allah, explaining the basic articles of the faith, inviting people to Allah, and drawing their attention to His providential care that makes Him so beloved to His slaves. His khutbahs referred to Allah's dealings with others in the past so as to warn his listeners against His wrath and exhort them to remember Him, thank Him and win His pleasure and love . . .



**... Those who heard these khutbahs were inspired with the love of Allah and they looked forward eagerly to meeting their Lord. As time went by, the example of the Prophet was forgotten and other things prevailed. The main purpose of the khutbah was forgotten. The eloquent and nice words that moved the hearts became rare in speeches. The main thrust of the khutbah was neglected. The hearts were no longer touched and the basic purpose of the khutbah was lost" [As cited in *Fiqh us-Sunnah*. See: *Zaad al-Ma'aad* (1/423)]**



**He also wrote: "He used to teach his Companions the foundations of Islam and its Legislation in his Khutbahs. He ordered them and prohibited them in his Khutbah if a command or prohibition was apparent to him" [ *Zaad al-Ma'aad* (1/428)]**

# Steps in Writing a Khutbah Script

- ❖ Once the Khateeb has chosen his topic, he should proceed to writing a script
- ❖ Writing a script helps you keep your Khutbah organized, which is recommended. Imam an-Nawawi (d. 606 H.)—may Allah have mercy upon him—said: “**It is recommended that the Khutbah be eloquent, fluent, organized, and clear . . .**” [*al-Majmoo’* (4/400)]
- ❖ A Khutbah script is designed to be memorized before mounting the minbar. Delivering the Khutbah from memory has a stronger effect on the audience
- ❖ In the case someone is not able to memorize their points, they are allowed to hold some notes during the Khutbah and refer to them [See: *al-Furoo’* (2/117) of Ibn Muflih and others]

# How to Prepare a Script

01

Gather the Ayaat from the Quran on the topic.

Gather the Ahaadith on the topic.

02

03

Read the Tafseer of the chosen verses

Read the explanations of the chosen Ahaadith from the Scholars

04

05

Gather narrations from Salaf (Pious Predecessors) related to the topic.

Refer to the general books/literature authored on the topic

06

07

Gather authentic and relevant stories on the topic. However, make sure not to be excessive in this regards

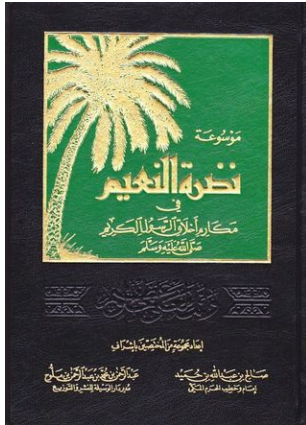
If the speech is a lecture and not a Khutbah, then collect the relevant poetry verses on the topic. The Prophet (ﷺ) said: "**Indeed there is wisdom in (some) poetry**" [al-Bukhari no. 6145]

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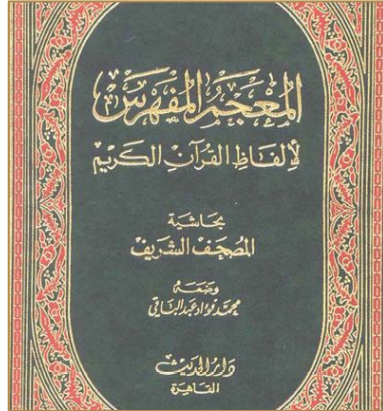
# Important Resources for Khutbah Research

## Arabic

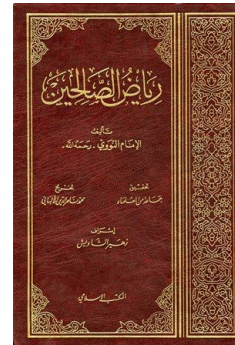
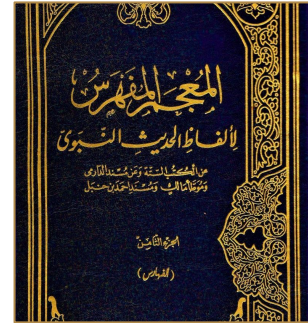
### General Topics



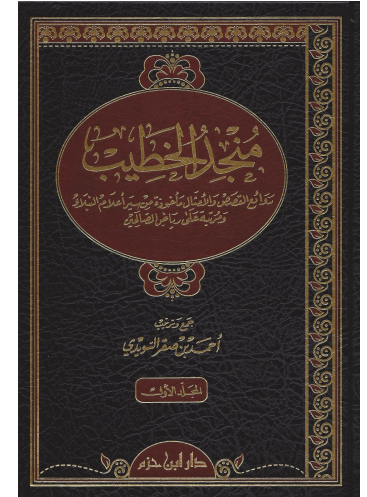
### Quran



### Hadith



### Narrations of the Salaf

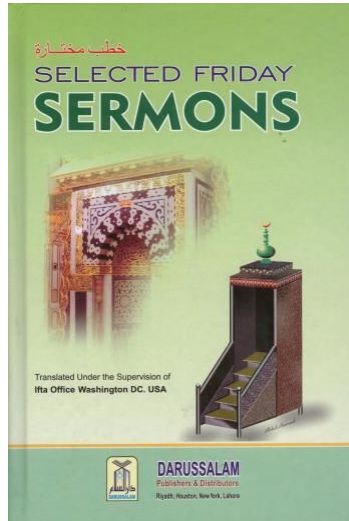


[*ad-Durus al-Mustadaabah fi Ta'leem al-Khataabah* (pg. 6-7)]

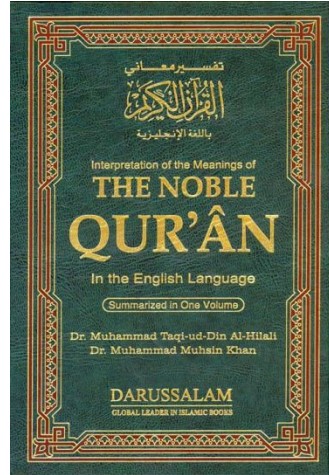
# Important Resources for Khutbah Research

## English

### General Topics

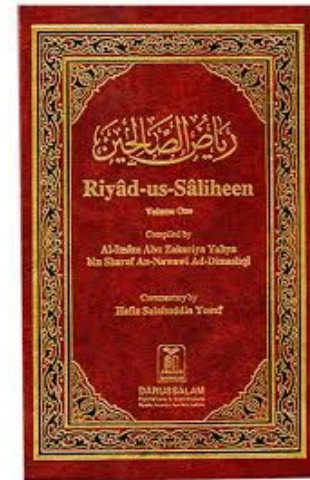


### Quran



Also [Quran.com](http://Quran.com)

### Hadith



Also [Sunnah.com](http://Sunnah.com)

# On Repeating the Same Khutbah

- ✧ The Scholars discuss that it is permissible to repeat a Khutbah topic or certain points in more than one Khutbah

The proof for this is the Hadith of Umm Hisham bin Harithah bin An-Nu'man (may Allah be pleased with her) narrated: **"I only learned "Surah Qaf. By the Glorious Quran" from the tongue of the Messenger of Allah (ﷺ), who used to recite it every Friday from the Minbar, when he addresses the people."** [Muslim (no. 873). See: *Ahkaam ul-Jumu'ah wa Bida'iha* of Shaikh Yahya al-Hajuri (pg. 318)]

- ✧ However, it is preferred to have a new topic every week and also make effort to mention material and benefits which the people do not often get to hear. The Khutbah is a prime opportunity to teach the Ummah and remind them



The Permanent Committee for Scholarly Research and Ifta' said: **"The best thing is for the Khateeb to mention new [topics] for the Khutbahs in accordance to what is easy for him because of what it involves of increasing in knowledge, suspense/excitement, strengthening the effect on the audience, and distancing them from boredom and tiredness"** [*Fatawaa Lajnah ad-Daa'ima* (8/238)]



# Referencing Your Sources in the Khutbah

- ❖ Many Khateeb quote Ahaadith or stories in the Khutbah without mentioning their reference
- ❖ The Scholars of Islam cautioned against this practice and encourage the Khateeb to cite his sources, especially the authenticity of the Ahaadith

Imam Ibn Hajar al-Haythami (807 H.)—may Allah have mercy upon him—was asked about a Khateeb who mounts the minbar every Jumu’ah, narrates many Ahaadith, and he does not clarify its sources, nor its narrators. So what is obligatory upon him? He answered saying: **“This is the situation of most Khateeb. For verily they give the Khutbah with Ahaadith they memorized, without knowing whether those Ahaadith have an origin or not . . .**

**... it is upon the Khateeb to clarify his sources of his narrations. If it is an authentic source, then there is no objection to him. Otherwise he is objected to, rather it is allowed for the ruler—may Allah strengthen the deen by him and suppress the stubborn one by his justice—to remove him from the position of Khutbahs as a rebuke for his audacity to assume this Prophetic position without right”** [*al-Qawaa'id ul-Hadeeth* of al-Qaasimi (pg. 39) as cited in *Tuhfatul-Khateeb* (pg. 34)]

# Helpful Tips to Further Prepare Yourself



**Listen to other Khateeb:** listen to other Khateeb who are eloquent and experienced in order to get an understanding as to how to give a good Khutbah [*ad-Durus al-Mustadaabah fi Ta'leem al-Khataabah* (pg. 6-7) by Shaikh Saabir al-Lahjee]



**Read and Recite Out Loud:** Scholars advise reading the works of the eloquent writers out loud on a regular basis. This will help you improve your articulation and voice.

## Interesting Story:

Abu Hilal al-'Askari (d. 395 H.)—may Allah have mercy upon him—wrote: **“It was narrated to me from one of the Shaikhs that they said: ‘I saw some in one of the villages a young man who was eloquent and excellent in speaking. So I asked him how he was so eloquent despite the inarticulateness of his people. He said: I used to read every day fifty pages from the books of al-Jahiz, and raise my voice when reading. Some time did not pass except I became as you see me now”** [*al-Hathu ‘ala Talib il-'Ilm wal-Ijtihad fi Jami'hi* (pg. 72)]



**Practice, practice, practice:** do your best to practice your Khutbah material well before Friday. By rehearsing a lot, you will build confidence and feel more in control. The more Khutbahs you do, the better your Khutbahs get.

al-Jahiz (d. 250 H.)—may Allah have mercy upon him—said: **“I advise you not leave off practicing eloquence and public speaking (oratory) if you think that you have a natural talent for it”** [*Tuhfatul-Khateeb* (pg. 11) of Shaikh Faysal al-Haashidi]

Shaikh Salih bin Humayd, one of the Khateeb of Masjid ul-Haram in Makkah, (may Allah preserve him), said: **“Public speaking and giving a Khutbah is a skill which does not come in one go. Rather, it is acquired through hardship, practice, and pursuit”** [*Manhaj fi 'Idaad Khutbah al-Jumu'ah* (pg. 26)]

# Dealing with Stage Fright

- ✧ Almost every Khateeb is nervous before a Khutbah whether they be Imams or novices
- ✧ However, new Khateeb find it especially difficult to speak in front of people
- ✧ Tips to help overcome stage fright:
  - Make sure to practice thoroughly
  - Focus on your topic and not on how you are feeling or what people might be thinking
  - Avoid looking at anything or anyone in the crowd which might make your mind blank out
  - Avoid coming late as it will lead you to panic and possibility forget your material

## Interesting Story

Shaikh Muqbil bin Haadi al-Wadi'ee (d. 1421 H.)—may Allah have mercy upon him—said: “**A khateeb ascended the minbar. When he began to speak, he did not know what he was saying. So he looked down towards the Minbar and saw a bald man. So he descended the minbar and struck the man on his head saying: ‘This baldness of yours made me forget my material’!** [at-*Taaaj al-Mukallal* (pg. 242) of Shaikh Hussain al-Hateeby. Also see: *Bahjatul-Majaalis* (pg. 10) of Hafidh Ibn Abdul-Barr]

❖ Every Khateeb’s fear, and sometimes reality, is getting stuck during the Khutbah. Just know it happens to everyone

✧ In fact, Ibn ul-Qutaybah (d.276 H.) and Ibn Abdul-Barr (d.463 H.)—may Allah have mercy upon both of them—mention enter chapters of Imams of the past getting stuck in Khutbahs [See: *Uyun al-Akhbaar* (2/642) and *Bahjatul-Majaalis* (pg. 10)]

Hafidh Ibn Abdul-Barr (may Allah have mercy upon him) mentioned that Rowh bin Haatim (d. 174 H.)—may Allah have mercy upon him—ascended the minbar and when he saw the people looking at him giving him their attention he said: **“Lower your heads and close your eyes. For verily, the beginning of every endeavour is difficult. However, when Allah makes it easy and opens the lock, it becomes easy”** [*Bahjatul-Majaalis* (pg. 10)]



# 03

## Mounting the Minbar

### Segment Overview

- ◈ What are the Conditions of the Khutbah
- ◈ Does the Khutbah have to be in Arabic?
- ◈ Format of the Khutbah
- ◈ The Prophetic Delivery: Etiquette of the Khutbah
- ◈ Leaning on a Staff in the Khutbah?
- ◈ Mounting the Minbar: Step-by-Step Guide to the Khutbah
- ◈ Khutbah al-Haajjah (Speech of the Need)

# The Conditions of the Khutbah



The Scholars differed on the conditions of the Khutbah with some having as many as five and others as few as one. Below is a summary of their opinions:

|    |                     |  |
|----|---------------------|--|
| 01 | The Hanafi Mathhab  | <ol style="list-style-type: none"><li>1. The remembrance of Allah<br/>Any address which can be called a Khutbah (sermon)<br/>[See: <i>Hashiyah Ibn 'Abideen</i> (3/19) and <i>Fatawaa at-Tartaarkhaaniyyah</i> (2/63)]</li></ol>   |
| 02 | The Maliki Mathhab  | <ol style="list-style-type: none"><li>1. Any address which can be called a Khutbah (sermon) according to the Arab and begins with the Praise of Allah<br/>[See: <i>Bidataul-Mujtahid</i> (1/116) and <i>al-Istidhkaar</i> (5/127)]</li></ol>                             |
| 03 | The Shafiee Mathhab | <ol style="list-style-type: none"><li>1. Praise of Allah</li><li>2. Reciting something of the Qur'an</li><li>3. Sending salutations on the Prophet (ﷺ)</li><li>4. Admonishment to fear Allah</li><li>5. Supplication [See: <i>Minhaaj at-Talibeen</i> (1/271)]</li></ol> |
| 04 | The Hanbali Mathhab | <ol style="list-style-type: none"><li>1. Praise of Allah</li><li>2. Reciting something of the Qur'an</li><li>3. Sending salutations on the Prophet (ﷺ)</li><li>4. Admonishment to fear Allah [See: <i>al-Mughni</i> (3/173)]</li></ol>                                   |



With that being said, the most correct view is that what qualifies as Khutbah is what the Messenger of Allah (ﷺ) did. To stipulate a condition which he did not stipulate nor do is incorrect

Imam ash-Shawkaani (d. 1250 H.)—may Allah have mercy upon him—said: **“The conclusion is that the essence of the Khutbah is an admonishment from the Qur’an or other than it”** [*Sayl ul-Jarar* (pg. 183)]

'Allamah Siddeeq Hasan Khan (d. 1307 H.)—may Allah have mercy upon him—said: **"Then know that the Legislation of the Khutbah is what the Prophet (ﷺ) used to usually do from exhorting people and prohibiting. This is the reality of the essence of the Khutbah which it was legislated for. As for stipulating the praise of Allah, or sending salutations upon the Messenger of Allah, or reciting something from the Qur'an, then all of it is outside the greatest purpose of the legislation of the Khutbah ...**

**... If a Khateeb does this, then he has done the legislated affair. Otherwise if he precedes it with praise of Allah and His Messenger (ﷺ), or recite in his admonishment something of the Quran, then it is more complete and better" [Ta'leeqaat ar-Radiyyah 'ala Rawdatun-Nadiyyah (1/368-369)]**

Shaikh Ahmad ash-Shakir (d. 1377 H.)—may Allah have mercy upon him—said in commentary to that:  
**"This is very good. It is the rational reason for the legislation of the two Khutbahs on Friday"**

# Does the Khutbah have to be in Arabic?



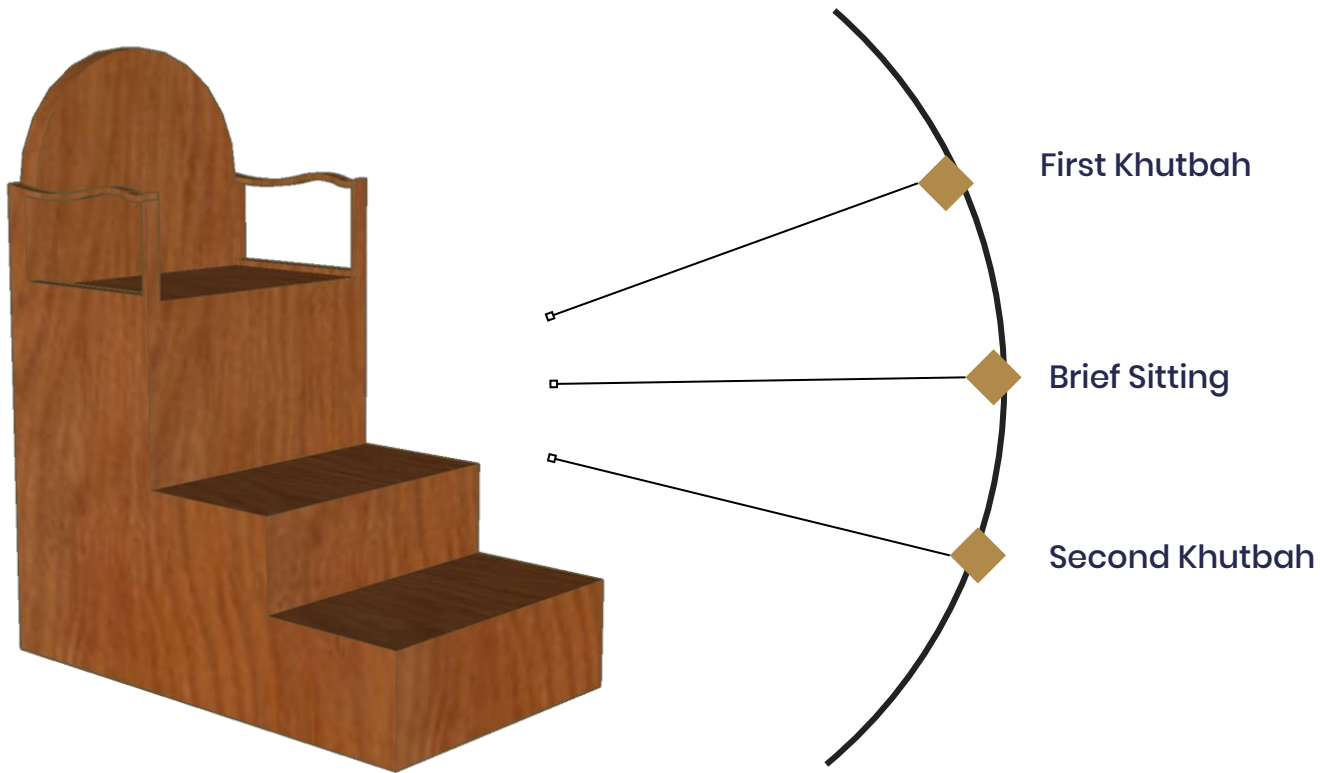
The Scholars differed on whether or not the Khutbah needs to be in Arabic. Below is a summary of their opinions and proofs:

| Scholars who Stipulated that the Khutbah be in Arabic   | Scholars who did not stipulate the Khutbah be in Arabic  |
|---|--|
| <ul style="list-style-type: none"><li>The Malikis [<i>Sharh al-Kabeer</i> of ad-Dirdeer (1/378)], the Shafi'ees [<i>al-Majmoo'</i> (4/521-522)], the Hanabilah [<i>Kashaaf ul-Qinaa'</i> (2/34)], Abu Yusuf and Muhammad bin Hassan ash-Shaybaani [<i>Hashiyah Ibn 'Abideen</i> (2/147)], and others</li></ul> <p><b>Their proof:</b></p> <ul style="list-style-type: none"><li>The Prophet (ﷺ) said: <b>“Pray as you have seen me praying”</b> [Agreed upon]</li><li>We know that the Prophet (ﷺ) only gave his Khutbah in Arabic</li><li>It is stipulated to remember Allah in the Khutbah and remembrances of Allah are done in Arabic</li></ul> | <ul style="list-style-type: none"><li>The Hanafis [<i>Hashiyah Ibn 'Abideen</i> (2/147)], The Islamic Fiqh Academy [Verdict no. 21 (5/5)], Ibn ul-'Uthaymeen [<i>Majmoo' Fatawaa wa Rasaail</i> (16/113)], Permanent Committee of Saudi Arabia [<i>Fatawaa</i> (8/254)], and others</li></ul> <p><b>Their proof:</b></p> <ul style="list-style-type: none"><li>Allah says: <b>“And We sent not a Messenger except with the language of his people”</b> [14:4]</li><li>The Prophet (ﷺ) spoke Arabic in the Khutbah because that was his language and the language of his people</li><li>The intent of the Khutbah is to admonish and it can occur in any language as mentioned by Imam an-Nawawi [<i>al-Majmoo</i> (4/522)]</li></ul> |



**In sum, the most correct opinion is that the khutbah should be in the language the people understand**

# Format of the Khutbah



# The Prophetic Delivery: Etiquette of the Khutbah



**Voice:** From the etiquette of the Khutbah, is that the Khateeb raise his voice:

Jabir bin Abdullah said: **“When Allah's Messenger (ﷺ) delivered the sermon, his eyes became red, his voice rose, and his anger increased so that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too" [Muslim (no. 867)]**

Imam an-Nawawi (d. 606 H.)—may Allah have mercy upon him—said: **"It is recommended to dignify the affair of the Khutbah, raise the voice in it, and be eloquent in speech" [Sharh Saheeh Muslim (6/155)]**

To get an understanding of the extent of raising the voice, Nu'man bin Basheer (may Allah be pleased with him) gave a Khutbah saying: **“I heard the Prophet (ﷺ) give a Khutbah saying: 'I warn you from the Hellfire, I warn you from the Hellfire' until if a man was at the marketplace he would hear him from my position here (in the masjid). Until his scarf fell from his shoulders till his feet" [Reported by Ahmad and others. Graded Saheeh by Imam al-Albani in Saheeh at-Targheeb (no. 3659)]**

- ❖ Raising the voice in the Khutbah does not mean shouting on the top of your lungs. The Scholars explain it should be to a level which does not harm the delivery of the Khutbah and/or the voice of the Khateeb
- ❖ Along with raising his voice, it is also good for the Khateeb to alternate the pitch of his voice in order to make his speech more interesting
- ❖ Put emphasis on the right words when quoting the Qur'an and Sunnah to make their effect greater on the listener

Shaikh Saabir al-Lahjee, a masterful admonisher and Khateeb from Yemen, (may Allah preserve him) wrote:

**“If the Khateeb is speaking about brotherhood among the believers and he recites the verse:**

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Verily the believers are brothers [49:11]

**Then he stresses the word (إخوة). If he is trying to prove that brotherhood is from the fruits of Imaan, then he stresses the word (المؤمنون)** [ad-Durus al-Mustadaabah fi Ta'leem al-Khataabah (pg. 10)]



❖ **Length:** From the Sunnah is for the Khateeb to make the Khutbah short

Abu Wa'il reported: "**Ammar delivered to us the sermon. It was short and eloquent. When he (Ammar) descended (from the pulpit) we said to him: O Abul-Yaqdhaan, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (ﷺ) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for in eloquence there is magic**" [Muslim (no. 869)]

The Prophet's Khutbah was described by his Companions as being "**a few words**" [Saheeh Sunan Abi Dawood (no. 1107)]

❖ The wisdom of keeping the Khutbah short is (1) so that the listeners will retain the benefit and (2) so that they will not get bored [See: *Sharh al-Mumti'* (5/65)]

❖ What is the intended meaning behind short? Then, it is as Shaikh Ibn ul-'Uthaymeen (d. 1421 H.)—may Allah have mercy upon him—said: "**A Khutbah being long or short is a relative matter**" [See: *Sharh al-Mumti'* (5/65)]

However, the Khutbah should not be excessively long nor excessively short [*al-Ikhtiyaraat* (pg. 120)]. The Prophetic guidance is between both



For example, the Permanent Committee for Scholarly Research and Ifta' was asked about a Khateeb who gives the same Khutbah every week and it does not last more than 8 minutes! They replied by mentioning that it is not a condition for a new topic to be given every week for the Khutbah nor that the it be long [*Fatawaa Lajnah ad-Daa'ima* (8/238)]

The best thing is to observe the need of the community and their general practice. Nowadays 30 mins is considered standard practice in the Western world due to people's schedule of work/school

### **Interesting Story: An Excessively Long Khutbah**

Imam Ibn Hazm (d. 456 H.)—may Allah have mercy upon him—said: **“I witnessed Ibn Ma'daan in the Jami' of Cordoba prolong the Khutbah until it was relayed to me by some of the people that he urinated upon himself! He was stuck in the *Maqsurah* ( the enclosure or wooden screen near the mihrab)”** [*al-Muhallah* (5/60)]



**Clarity:** from the etiquette of the Khutbah is to speak in a clear and simple manner. The Sunnah is to speak slowly and in an understandable manner

‘Aisha (may Allah be pleased with her) said: “**Allah's Messenger (ﷺ) did not speak so quickly as you talk**” [Muslim (no. 2493)]

Aisha, Ummul Mu'minin (may Allah be pleased with her) said: “**The Messenger of Allah (ﷺ) spoke in a distinct manner so that anyone who listened to him could understand it**” [Saheeh Sunan Abi Dawood (no. 4839)]



Avoid any complicated and ambiguous language. Layfolk will misunderstand what is intended. For those reason, it is reported that Anas (may Allah be pleased with him) said: "**A man gave a speech in the presence of 'Umar and said a lot. 'Umar said: 'Too many words in orations comes from the skills of shaytan'**" [Saheeh Adab al-Mufrad (no. 876)]



**Benefit:** Shaikh Salih Al-Shaikh (may Allah preserve him) said: "So like this you find speech has an impact on the souls today, why? Because it is as they say: 'any speech which comes from one who is given success and is sincere, it will enter the heart by Allah's permission'. As for if it comes from riyaa and showing off, then it will be enjoyable but wont go beyond the ears. People will enjoy an excellent, beautiful, and wondrous speech, Ma Shaa Allah, however will it affect the life of people? Will it enter the hearts? It will not enter the hearts nor affect them [if it is insincere]" [*Waqfaat ma' Kalimaat Ibn Mas'ud* (pg. 10)]



**Repeating Words:** an effective way to give a Khutbah is repeat words in order that people understand.

Mihjan bin al-Adra' (may Allah be pleased with him) narrated that the Prophet (ﷺ) gave a Khutbah to the people. He said: "**The Day of *al-Khalaas* and what is the day of *al-Khalaas*? The Day of *al-Khalaas* and what is the day of *al-Khalaas*? The Day of *al-Khalaas* and what is the day of *al-Khalaas*? It was said: What is the day of *al-Khalaas*? He said: Dajjal will come and ascend mount Uhud ...**" [Saheeh Musnad (no. 1111)]

The general practice of the Prophet (ﷺ) was to repeat his words to help people understand him. Anas bin Malik (may Allah be pleased with him) that: "**the Messenger of Allah (ﷺ) would repeat a statement three times so that it could be understood**" [Saheeh at-Tirmidhi (no. 3640)]

❖ **Hand Movements:** moving the hands in a speech is an effective way to teach and explain

al-Jahiz said: “**Hand movements and the use of words are both two partners. How excellent a support it is and how excellent a translator it is for speech**” [*Tuhfatul-Khateeb* (pg. 64) of Shaikh Faysal al-Haashidi]

❖ With that being said, the Sunnah for the Khateeb in Jumu’ah is not to raise his hands nor have a lot of hand movements. Rather, the Sunnah is only to raise the forefinger finger when remembering Allah and supplicating. Umara bin Ruwaiba said he saw Bishr bin Marwan on the pulpit raising his hands and said: “**May Allah disfigure these hands! I have seen Allah's Messenger (ﷺ) gesture no more than this with his hands, and he pointed with his forefinger**” [Saheeh Muslim (no. 873)]

Imam an-Nawawi (d. 606 H.)—may Allah have mercy upon him—said: “**In this Hadith is proof that the Sunnah is not to raise the hands in the Khutbah**” [*Sharh Saheeh Muslim* (6/162)]. Many Scholars deemed raising the hands in the Khutbah to be an innovation [See: *al-Ikhtiyaaraat* by Shaikh ul-Islam Ibn Taymiyyah (pg. 121), *at-’Itibaa’* of as-Suyuti (pg. 247), and others]

- ❖ Imam Ibn al-Qayyim (d. 751 H.) wrote: **“And he would point with his forefinger whenever he mentioned Allah and when he supplicated to Him”** [*Mukhtasar Zaad ul-Ma’aad* (pg. 71)]
- ❖ Thus, the Khateeb should avoid moving and raising his hands in the Khutbah which many people do. If he wishes to explain something, then he should point with his forefinger [See: *Mirqaah al-Mafaateeh* (3/230) and *‘Awn al-Ma’bood* (3/319)]
- ❖ **Where should someone keep their hands during the Khutbah?** When not pointing with the finger, the Scholars advise that if the Khateeb is leaning on a stick that they keep their hands on that. If they are giving a Khutbah without a staff/stick, then the Khateeb keeps his hands to his sides naturally or places his right hand over his left [See: *al-Umm* (1/177) by Imam ash-Shafi’ee, *al-Majmoo’* (3/179), *al-Mughni* (3/179) etc.]

### **Benefit:**

Shaikh Ibn ul-’Uthaymeen (d. 1421 H.)—may Allah have mercy upon him—said: **“As for the Khutbah of Jumu’ah, then most of what is done in it are acts of worship . . . so it is not Legislated in it except for what the Prophet (ﷺ) did”** [*Sharh ul-Mumti’* (5/85)]

# Leaning on a Staff in the Khutbah?



Many Scholars argue that holding a staff during the Khutbah is Sunnah. They use as evidence the Hadith: al-Hakam bin Hazn al-Kulafi (may Allah be pleased with him) who said: "**We stayed there for several days and offered the Friday prayer along with the Messenger of Allah (ﷺ). He stood leaning on a staff or a bow. He praised Allah and exalted Him in light, pure and blessed words. Then he said: O people, you have no power to obey or you cannot obey what you are ordered. But be straight and give good tidings**" [Saheeh Sunan Abi Dawood (no. 1096)]

However, what seems correct is that the Prophet (ﷺ) used to do this before the minbar was made as argued by Imam Ibn al-Qayyim [*Zaad al-Ma'aad* (1/166)]. Shaikh al-Albani (d. 1420 H.)—may Allah have mercy upon him—agreed saying: "**It was not reported that the Prophet (ﷺ) leaned on the stick or bow when he was on the minbar. Thus, it is not correct to object to Ibn al-Qayyim in his statement that it is not preserved from the Prophet (ﷺ) that he leaned on a sword or bow or the likes after he took the minbar. Rather what is apparent from these Ahaadith is that leaning on a bow is done when giving a sermon while standing on the ground. And Allah Knows Best**" [*Silsilah Ahaadith ad-Da'eefah* (2/381). Also see: *Fatawaa Lajnah ad-Daa'imah* (7/110) English Translation]



Figure A. Staff



**Body-movements:** the Khateeb should avoid moving his body right and left during the Khutbah. Rather, he should remain standing straight facing the people. This was mentioned by many Scholars and they warned that excessive moving right and left is actually an innovation! [See: *al-Baa'ath 'ala Inkaar al-Hawaadith* (264-265) of Abu Shamah, *al-Itibaa'* (247-248) of as-Suyuti, *al-Umm* (1/230) of Imam ash-Shafi'ee, *Zaad ul-Ma'aad* (2/430) of Ibn ul-Qayyim, *Rawadtul-Talibeen* (2/32) of Imam an-Nawawi, *Islaah al-Masaajid* of (pg. 48) al-Qaasimi and others]

The reasoning behind this is that it is from the practice of the Sahaabah to face the Khateeb: 'Adi bin Thabit narrated that his father said: **"When the Prophet (ﷺ) stood on the pulpit, his Companions would turn to face him"** [Saheeh Ibn Majah (no.939)]

Therefore, the Khateeb does not need to move towards one side and another. In fact, some Scholars argue that it is more just that the Khateeb face forward because moving towards one direction leads to neglecting the other [*al-Mughni* (3/174)]



# Mounting the Minbar: Step-by-Step Guide to the Khutbah

1. Wake wudu and wear your best clothing. Appear in a presentable and Islamic manner [See: Muslim (no. 2081), *al-Majmoo'* (4/368), *al-Mughni* (3/229)]
2. Walk into the Masjid or Mussallah when it is time for the Khutbah and not before that. The Sunnah is to arrive just at the time of the Khutbah [See: *al-Majmoo'* (5/16), *Sharh ul-Mumti'* (5/16), and others]
3. Mount the Minbar. If there is no minbar, then it is preferred to stand on something elevated [al-Bukhari (no. 917) and Muslim (no. 544), see: *Sharh al-Mumti'* (5/60-61)]
4. Face the audience and give them Salam (greetings) [See: *as-Saheeha* (no. 2076), *al-Majmoo'* (4/527), and *al-Mughni* (2/219)]
5. Sit down on the minbar or the likes while the Mu'adhin makes the call to prayer [See: al-Bukhari (no. 912) and *Fath ul-Baari* (5/460)]

6. Repeat after the Mu'adhin while he is making the adhan [al-Bukhari (no. 914). See: *Fath ul-Baari* (2/297) and *Nayl ul-Awtar* (2/55)]
7. When the mu'adhin is done, stand up and face the people [al-Bukhari (no. 917) and Muslim (no. 544), see: *Sharh al-Mumti'* (5/60-61)]
8. Open your Khutbah with the *Khutbatul-Haajjah* (the Sermon of the need) [*Saheeh Sunan Abi Dawood* no. 2118, *Saheeh an-Nasaai* (no. 1403). See: *Khutbatul-Haajah* by Shaikh al-Albani] as it has been reported in the authentic Sunnah. Or begin with any praise and exaltation of Allah, the Exalted [Muslim (no. 868)]. The *Khutbatul-Haajah* should be given precedence because it makes a speech beneficial [See: *at-Tayseer bi Sharh Jami' as-Sagheer* (3/28) and *as-Saheeha* (no. 169)]

**Note:** Many Khateeb add various additions to the *Khutbatul-Haajjah* which are not found in the original narration. The Scholars have cautioned from this and advised sticking to the Sunnah [See: *Majmoo' Fatawaa wa Rasaail* (16/91) of Shaikh Ibn ul-'Uthaymeen]

# Khutbah al-Haajjah (Speech of the Need)

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا  
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، 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.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُونُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾

[آل عمران: ١٠٢].

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَدِوْهُ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ  
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا ﴿١﴾﴾ [النساء: ١].

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ  
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

[الأحزاب: ٧٠-٧١].

أَمَا بَعْدُ :

فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرَّ الْأُمُورِ  
مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Verily all praise is for Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls [and from our bad deeds]. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no Deity worthy of worship except Allah, [alone and without any partner] and I bear witness that Muhammad is His slave and Messenger.

**O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.** [Aal 'Imraan 3:102],

**O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you.** [al-Nisaa' 4:1],

**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 His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).** [al-Ahzaab 33:70-71]

The truest of words is the Book of Allah and the best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire

9. After the Khutbatul-Haajah, address the audience saying: “O People” (أَيُّهَا النَّاسُ) [See: *Ahkaam ul-Jummah wa bida’iha* (pg. 335) of Shaikh Yahya al-Hajuri]
10. Deliver the first Khutbah according to the etiquette mentioned earlier in this work
11. Upon completion of the first Khutbah, sit down [al-Bukhari (no. 928) and Muslim (no. 861)]. If there is no minbar, then you can sit on the ground or a chair or the likes

**Note:**

Many Khateebis end the first Khutbah saying: “**I say this speech of mine and I seek forgiveness for me and you**”. This wording actually appears in a Hadith reported by Ibn ‘Umar (may Allah be pleased with him) in *Saheeh Ibn Hibban* (9/137). The Scholars differed on this Hadith. Shaikh Muqbil bin Haadi al-Wadi’ee (d. 1421 H.) [[https://muqbel.net/fatwa.php?fatwa\\_id=4711](https://muqbel.net/fatwa.php?fatwa_id=4711)] and Shaikh Yahya al-Hajuri [*Ahkaam ul-Jummah wa bida’iha* (pg. 336-339)] weakened the Hadith. Shaikh al-Albani (d. 1420 H.) authenticated the Hadith and he mentions: “**The origin for the statement of the Khateebis ‘I say this speech of mine and I seek forgiveness for me and you’**” [*as-Saheeha* (no. 2803)] and Shaikh Shu’ayb al-Arna’oot [*Takhreej Saheeh Ibn Hibban* (no. 3828)] graded it authentic. With that, some Scholars allow it and others do not. However, those Scholars who say it is allowed to say this mention that it should not be said all the time [See: <https://darussaafi.com/?p=1058>]

12. Sit quietly between the two Khutbahs [Saheeh Sunan Abi Dawood (no. 1092)]
13. Stand up for the second Khutbah and begin with the praise of Allah and send salutations upon the Messenger of Allah (ﷺ)
14. Deliver the second khutbah according to the etiquette of the Khutbah mentioned earlier in this work
15. If you wish to supplicate to Allah, raise your finger and make supplication [Saheeh Muslim (no. 873)]

**Note:** When making dua, ensure that you make dua in plural form to encompass all the congregants. To do otherwise is to cheat the congregants [See: *Majmoo' al-Fatawaa* (23-116-118) of Shaikh ul-Islaam Ibn Taymiyyah]

16. Finish the khutbah by reciting the *Kaffaraatul-Majaalis* (Expiation for the Sittings) [Musnad Imam Ahmad (6/77)  
See: *Ahkaam ul-Jummah wa bida'iha* (pg. 337)] or with the praise of Allah
17. Descend from the minbar or the elevated place towards the prayer place in preparation to lead the Jumu'ah prayer
18. Lead two rak'ah prayer, out loud, reading *Surah al-'Alaa* in the first rak'ah and *Surah al-Ghashiyah* in the second [Muslim (no. 878)], or *Surah Jumu'ah* in the first rak'ah and *Surah al-Munafiqoon* in the second rak'ah [Muslim (no. 877)], or whatever is easy for you

## Note:

Some Khateeb finish the Khutbah with specific wordings or phrases or by reciting the following verse: “**Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded**” [16:90]. All of this is an innovation which has no proof for it from the Sunnah [See: *al-Madkhal* Ibn ul-Haaj (2/271), *as-Sunnan wal-Mubtadi'aat* (pg. 57), and *al-Ajwibah an-Naafi'ah* of Imam al-Albani (pg. 73)].

As for ending by saying (وأقم الصلاة) “Make the Iqamah for the Salah”, then Shaikh Ibn ul’-Uthaymeen criticized its usage by arguing that there is no proof for it [See: <https://darussaafi.com/?p=969>]

# 04

## Miscellaneous Issues

### Segment Overview

- ◊ Dealing with Mistakes and Criticism
- ◊ Miscellaneous Issues and Questions

# Dealing with Mistakes and Criticism

- ❖ One the most important things that a Khateeb needs to understand is that they will make mistakes. Mistakes are part of the process of being a seasoned Khateeb
- ❖ Even the greatest Khateeb makes mistakes. It is all about learning from them and not taking it to heart. Mistakes can be of different types:

## Making a mistake in Quoting a Verse or Hadith

- ❖ It is narrated that in the year 306 H. the Eid ul-Fitr was prayed in Egypt for the first time. The Khateeb was a man named Ali bin Abi Shaykha (or Shaykhee) who read his sermon from a book. From his mistakes that day was that he recited: **“O you who have believed, fear Allah as He should be feared and do not die except as *polytheists*”!**The poets later said about him:

*He stood on Eid as a Khateeb for us  
And encouraged the people towards disbelief*

[See: *al-Ansaab* of as-Sam'aani (3/490), *Tareekh ul-Khulafaa* of Imam as-Suyuti (pg. 276) and *Husn ul-Muhaadarah* (2/217)]



## Making grammatical errors in Qur'an or Hadith



Sometimes a Khateeb makes a grammatical error in a verse of Qur'an or a Hadith. This happens to even the best of us.

Imam an-Nasaai (d. 303 H.)—may Allah have mercy upon him—said: "**The Muhadditheen are not criticized for *Lahn* (mistakes in the pronunciation of the Hadith). For Ismaa'eel bin Abi Khalid used to make mistakes in the pronunciation [of Hadith], also Sufyan, Malik bin Anas, and other than them from the Scholars of Hadith"**

[Reported by Khateeb al-Baghdaadi in *al-Kifaayah* (1/55) with a *Saheeh* chain]

Abdul Malik bin Abdul Hameed bin Maymoon bin Mahraan said: "**I asked Ahmad bin Hanbal (may Allah have mercy upon him) about *Lahn* in the Hadith. He said: "There is no harm in that"** [Reported by Khateeb in *al-Kifaayah* (1/556) with a *Saheeh* chain]

And Khalf bin Hishaam (may Allah have mercy upon him) said that: **“Imam al-Kisaai (the famous Arabic grammarian) recited the following verse on the minbar: ‘I have more wealth than you’ [18:34] with a Fatha ( - ) instead of with a Damma ( - ’). The people asked him what the reason for that was, so I stood against them and they calmed him down. al-Kisaai then said to me: O Khalf, who is safe from *Lahn* (Arabic grammatical errors)?” [Siyar 'Alaam an-Nubala (9/134)]**



Often the Khateeb receives feedback from the audience about his Khutbah



Always be open to listening to the feedback given to you, whether it is positive or negative, as it will help you improve your Khutbah next time

# Miscellaneous Issues and Questions



The following is a chart of common issues and questions that pertain to the Friday Khutbah

| Question  | Answer  | Reference   |
|---|---|---|
| Is it allowed for the Khateeb to laugh, smile, and make jokes in the Khutbah?         | It is allowed for the Khateeb to smile in the Khutbah. However, it is not appropriate for him to make jokes in the Khutbah  | See: <i>Fath ul-Baari</i> (3/198), <i>Ahkaam ul-Jumu'ah</i> (pg. 457)                                       |
| Is it allowed for the Khateeb to drink water during the Khutbah or eat?               | It is allowed for the Khateeb to drink something or eat in the Khutbah. However, it is disliked due to it distracting him from the importance of the Khutbah. He should only do so if he needs. | See: <i>al-Majmoo'</i> (3/357), <i>Tarh at-Tathreeb</i> (3/158)   |
| Is it allowed for the Khateeb to use the Torah and Injeel as evidence in the Khutbah? | The Khateeb should avoid that and cite only the Islamic sources   | See: <i>Adaab ash-Shar'iyyah</i> (2/100)  |
| Is it allowed for the Khateeb to take a wage for his Khutbah?                         | The Khateeb is allowed to take a wage for his Khutbah. However, he should avoid asking for one and stipulating it   | See: <i>Fatawaa Lajnah ad-Daa'imah</i> (8/237) <i>Sharh Sunan Abi Dawood</i> (no. 740) of Shaikh al-'Abbaad |

| Question   | Answer  | Reference   |
|--|---|---|
| <p>Is the following Khutbah format correct: the Khateeb gives a bayaan in English or Urdu, then when he finishes the adhan is called, then he gives two Arabic Khutbahs followed by the Salah?</p> | <p>This format has not been reported from the Prophet nor his companions. The Scholars have advised against it</p>  | <p>See: <a href="https://darussaafi.com/?p=1058">https://darussaafi.com/?p=1058</a></p>   |
| <p>If a Khateeb thinks he is showing off by doing the Khutbah, should he stop performing it?</p>   | <p>No, he should continue giving the Khutbah and work on improving his intention.</p>   | <p>See: <i>Fatawaa Lajnah ad-Daa'imah</i> (1/364) English Translation</p>   |
| <p>Is a must for the congregants to see the Khateeb during Jumu'ah in order for it to be valid? Or is hearing the Khateeb sufficient?</p>  | <p>It is not a condition to see the Khateeb for Jumu'ah according to the strongest opinion and hearing his voice is sufficient for the Jumu'ah to be valid</p>  | <p>See: <i>Mowsoo'ah al-Fiqhiyyah</i> (16/40), <i>al-Majmoo'</i> (4/201), <i>Fath ul-Baari</i> (5/151) of Hafidh Ibn Rajab, <i>Fatawaa Lajnah ad-Daa'imah</i> (6/258) English Translation</p> |
| <p>If the Khateeb has a different mathhab than a congregant, can the congregant pray the Friday prayer behind him?</p>   | <p>Yes, differences in mathhab or opinion does not render the Khutbah of the Khateeb invalid. Rather, the Majority of the Salaf and the Imams permitted praying behind an Imam who holds a different juristic view than the congregant.</p> | <p>See: <i>Majmoo' al-Fatawaa</i> (23/373) of Shaikh ul-Islam Ibn Taymiyyah</p>   |

| Question   | Answer  | Reference   |
|--|---|---|
| <p>If the microphone cuts during Friday the prayer, what do the sisters do?</p>                            | <p>If they prayed an entire ra'kah with the Imam before it cuts, then they finish the remaining rak'ah themselves individually. However, if the mic cut before they even finished one rak'ah then they pray the dhuhr prayer.</p>   | <p>See: <i>Fatawaa Lajnah ad-Daa'imah</i> (6/341) English Translation</p> |
| <p>If there is an emergency during the Khutbah, what should the Khateeb do?</p>                            | <p>He should instruct some of the congregants to attend to the emergency, such as attending to a sick person or calling emergency personnel. When the situation is in control, then the Khateeb should continue giving his Khutbah. There is no harm in both the Khateeb and the congregant to speak in such situations</p> | <p>See: <i>Fatawaa Lajnah ad-Daa'imah</i> (7/136) English Translation</p> |
| <p>Is it allowed to give a Khutab on the biographies of the Companions and the great figures of Islam?</p> | <p>The Khutbah should focus on admonishing people through the Qur'an and Sunnah. It should not be restricted to relaying the biographies of the earlier generations</p>   | <p>See: <i>Fatawaa Lajnah ad-Daa'imah</i> (7/112) English Translation</p> |
| <p>If the Khateeb is reciting a verse of the Qur'an, should they begin by seeking refuge with Allah?</p>   | <p>This is a common mistake from many Khateebes that they begin by saying "Allah says after I seek refuge in Allah from Satan the accursed". The Khateeb should simply recite the verse without saying the above.</p>   | <p>See: <i>Haashiyah Ibn 'Abideen</i> (2/30)</p>                          |

| Question   | Answer  | Reference   |
|--|---|---|
| Is it allowed for the Khateeb to encourage the people to give charity?                   | Yes, it is allowed for the Khateeb to encourage to the people to give charity and donate to good causes. However, the Khutbah should not become a fundraiser as that is against its purpose                                 | See: <i>Ahkaam ul-Jumu'ah wa Bida'iha</i> (pg. 296)                                     |
| How should the Khateeb give the Khutbah if all the congregants are deaf?                 | He should give the Khutbah in sign language and the Jumu'ah prayer is valid   | See: <i>al-Insaaf</i> (5/227) of al-Mardaawi and <i>al-Furoo'</i> (2/117) of Ibn Muflih |
| What is the ruling on a Khateeb giving the Khutbah using the Khutbahs written by others? | There is no harm in this as long as the Khateeb is taking from those who are reliable and trustworthy   | See: <i>Majmoo' Fataawa</i> of Shaikh Bin Baz (12/419)                                  |
| What should be done if the Khateeb faints during the Khutbah?                            | The Scholars differed. If he fainted for a short while and regains his senses then he can continue his Khutbah. If he obviously does not recover, then he should be attended to and someone else takes his place            | See: <i>al-Majmoo'</i> (4/351) and <i>Fatawaa at-Taataar Khaniyyah al-Hanafi</i> (2/60) |
| What should the Khateeb do if he breaks his wudu during the Khutbah?                     | He should continue his Khutbah and perform wudu afterwards quickly or he can descend from the minbar, make wudu, and pick up from where he left off. Although the former is easier as long as he does not take a long time. | See: <i>al-Mughni</i> (2/16)  |

*We end with the Praise of Allah*

*And may Peace and Blessings be upon our Prophet Muhammad, his  
Companions, and Followers until the Last Day*