

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

Thank you for your inquiry regarding the Friday sermon (Jumua khutba) and your concern about the correctness of the format of the khutba followed at AMDA.

The reply to your query and concern is as follows:

Jumua khutba is composed of two consecutive khutbas, interrupted with a small pause in between. Both khutbas start with the praise of Allah (SWT) and with the greetings to the Prophet Muhammad (SAW). There is no one form or the other for starting the introduction to the two khutbas, as long as the khateeb includes the praise of Allah and the greetings to the Prophet (SAW).

The jurists (*fuqaha*) are unanimously agreed that it is better for the khutba to be in Arabic, but they differ as to whether that is essential. There are three points of view:

1. It is essential for it to be in Arabic for the one who is able to do that, even if the listeners do not know Arabic. This is the view of the Maaliki and it is the well-known view of the Hanbalis. See: *al-Fawaakih al-Diwaani* (1/306) and *Kashshaaf al-Qinaa'* (2/34).
2. It is essential for it to be in Arabic for the one who is able to do that, unless none of the listeners know Arabic, in which case he should give the khutba in their language. This is the correct view according to the Shaafa'is, and it is the view of some of the Hanbalis. See: *al-Majmoo'* by al-Nawawi (4/522).
3. It is recommended (mustahab) for the khutba to be in Arabic but it is not essential, and the khateeb may deliver the khutba in his language instead of Arabic. This is the view of Abu Hanifah and some of the Shaafa'is, see: *Radd al-Muhtaar* (1/543) and *al-Mawsoo'ah al-Fiqhiyyah* (19/180).

The third view is favored by a number of our contemporary scholars, because there is no clear evidence to say that the khutba must be in Arabic, and because the purpose of the khutba is to exhort, benefit and teach which can only be done by using the language of the people present.

According to the official decision of the Fiqh Council of the Muslim World League, "The better opinion is that delivering Khutbat ul-Jumu'ah in Arabic is not a condition for its validity. The best thing is to deliver the introduction, and the Qur'anic verses in Arabic. This is so that non-Arabs will get used to hearing Arabic and so it will make it is easy to learn (since it is the language of our holy scripture). Then the khateeb follows that with an admonishment in the language of the audience."

According to the standing committee for issuing fatwas (Islamic religious rulings) in Saudi Arabia, "There is no hadith which indicates that delivering the khutba in Arabic is a condition for its validity. Indeed the Prophet (SAW) used to speak Arabic in the khutba and at all other times simply because that was his language and the language of his people..."

As for your observation of the Friday prayers in AMDA on September 06, 2013, the khateeb began his khutba with what is called Khutba al-Haajah. It is reported that the Prophet (SAW) used to begin the Friday Prayer with Khutba al-Haajah. Here is the text.

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ
يُضِلِّهِ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praises are due to Allah. We praise Him, we seek His help and we ask for His forgiveness. We seek refuge in Allah from the evil in our souls and from our sinful deeds. Whoever Allah guides, no one can misguide. And whoever Allah leaves astray, no one can guide. I bear witness that there is no one worthy of worship except Allah. He is One, having no partner. And I bear witness that Muhammad (SAW) is His servant and messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

"O you who believe, be conscious of Allah as is His due, and do not die except as Muslims" (Aal Imran, 3:102).

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

"O people, be conscious of your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship: God is always watching over you" (An-Nisa', 4:1).

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

“O you who believe, be conscious of Allah, and speak the right words. He will put your actions right for you and forgive you your wrong deeds. Whoever obeys Allah and His Messenger has certainly achieved a great success” (AL-Ahzab, 33:70-71).

The khateeb began his second khutba with the following invocation.

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين وعلى
آله وأصحابه أجمعين.

All praises are due to Allah, the Lord of the worlds. Blessings and salutations upon the leader of the messengers, his family, and all his companions.

As mentioned before, it is essential to include the praise of Allah and the greetings to the Prophet (SAW) in the introductory parts of the two khutbas. The formats of the introductory speeches may be different from one khateeb to another.

Hopefully, what has been mentioned above has answered your query and addressed your concern.

Best Regards,

Dr. Munawar Haque