

Praising the Khulafaa Raashideen during the Khutbah

Q: Salaah-163: I read in an Urdu leaflet that praising the Khulafaa Raashideen in the second Khutbah is a Bid'ah, a baseless practice and not permissible. It states that the practice is sinful and needs to be forsaken.

Answer: Praising the Khulafaa Raashideen in the second Khutbah is not a Bid'ah, not a baseless practice and perfectly permissible. It was practiced during the best of eras and was a practice of our pious predecessors. Proof for it being Mustahab is the fact that Hadhrat Abu Moosa Ash'ari RADI. praised the Khulafaa Raashideen in his Khutbah in the presence of the Sahabah RADI. and also made du'aa for them.

The authentic books of Fiqh have stated that doing so is close to the Sunnah and really a hallmark of Deen, particularly of the Ahlus Sunnah wal Jamaa'ah. Together with mention of the Khulafaa Raashideen, it is also Mustahab to praise the two uncles of Rasulullaah SAW. namely Hadhrat Abbaas RADI. and Hadhrat Hamza RADI.

Rasaa'ilul Arkaan (pg.116) states, "It is apt that the Imaam makes du'aa for the Muslims, starting with praise and du'aa for the Khulafaa Raashideen because mention of the pious attracts Allaah's mercy and the du'aa is then most likely to be accepted. He should also make du'aa for blessings for the Muslims. This practice has been in vogue from the time of Taabi'een, is Mustahab and has not met with any opposition since. It is close to the Sunnah, consensus has been practically reached on the issue and like the Adhaan, it is a hallmark of Islaam. It must therefore not be forsaken.

Fataawaa Aalamgeeri (Vol.1 Pg.147) and other books also state that mention of the Khulafaa Raashideen and Rasulullaah SAW.'s two uncles is Mustahab and a practice of the pious predecessors.

Hadhrat Mujaddid Alf Thaani RAH. says that although making mention of the Khulafaa Raashideen is not from amongst the preconditions of the Khutbah, it is from amongst the hallmarks of the Ahlus Sunnah wal Jamaa'ah. He adds that apart from one whose heart is diseased and whose soul is corrupted, no other person will forsake the practice. Those who do so even without any malice towards the Khulafaa Raashideen will be just like those with malice because what reply will they offer to the Hadith that makes it clear that the one who imitates a nation is from amongst them and another Hadith warning people to stay far away from anything that could implicate them in a wrong. Why can such a person not be labelled as one of the Rawaafidh when he behaves like them? Furthermore, when there is something to imply that they are part of the Rawaafidh, it is then only sensible to behave in a manner that eradicates the implication. And Allaah knows best what is most correct.

Fatawa Rahimiyyah vol.2