

Holding the Staff during the Khutbah

Q: Salaah-684: Is it permissible to hold the staff (called Asaa) during the Jumu'ah and Eid Khutbahs? Behisti Gohar states that this is 'not reported'. Please clarify.

Answer: It has been proven that Rasulullaah SAW. leaned on a staff or a bow while delivering the Khutbah. This is quoted in Abu Dawood (Vol.1 Pg.156) and is also stated as Madaarijun Nubuwwah (Vol.1 Pg.393).

Safrus Sa'aadah mentions that before the pulpit was built, Rasulullaah SAW. leaned on a staff or a bow when he delivered the Khutbah. However, it has not been clearly proven that he did so after the pulpit was made. It is probably for this reason that some Ulema are of the opinion that it is Makrooh to use the staff. However, the correct opinion is that it is not Makrooh.

Zaadul Ma'aad states that Rasulullaah SAW. held the staff when he was on the pulpit. Shaami (Vol. 1 Pg.772).states that it is Sunnah to hold the staff, just as it is Sunnah to stand when delivering the Khutbah. The same is state din Madkhal (pg. 267).

When Hadhrat Moulana Ashraf Ali Thanwi RAH. was asked about the text in Behisti Gohar, he stated that the ruling cited is not the accepted ruling. and that the ruling stated in Muheet (saying that the practice is Sunnah), is the preferred one. The practice is Sunnah (as stated in Shaami), but Sunnah Ghayr Mu'akkadah. It will be Makrooh to regard the practice as being Sunnah Mu'akkadah.

The gist of it all is that it is Sunnah and preferable to hold the staff during the Khutbah. This is substantiated by the Ahadeeth and the practice has not been forsaken. However, it has not been established that Rasulullaah SAW. always carried out this practice. For this reason, it is best to sometimes deliver the Khutbah without the staff so that people do not regard it to be necessary. It is also improper to rebuke anyone for not using the staff. Of course, if a Khateeb is so weak that he cannot stand without the support of the staff, it will not be Makrooh for him to use it always. And Allaah knows best what is most correct.

Fatawa Rahimiyyah vol.2