

More Clarity on the Issue (abridged)

Q: Salaah-171: Here in Baruch we have a conflict arising after Molvi Lakhnawi was asked about the Khutbah. Here follow his reply. Is it correct or not?

He says, "According to Imaam Abu Haneefah RAH. it is permissible to add Urdu or any other language in between the Arabic Khutbah If you look at Nurul Idhaa, you will see that according to Imaam Abu Haneefah RAH. it is necessary for the Khutbah to be in the language of the audience because the Khutbah is like a lecture. Although this is Makrooh, it is nevertheless permissible. Because it is necessary in these days to inform people about the necessary injunctions of Deen, the Khutbah should be in Urdu."

Answer: The meaning of this ruling stated by Imaam Abu Haneefah RAH. is that if a person has to deliver the Khutbah in a language other than Arabic, the precondition for the Jumu'ah salaah will be fulfilled and the salaah will be valid. It will however be Makrooh because a Sunnah has been forsaken. To state that Imaam Abu Haneefah RAH. has instructed that the Khutbah be delivered in a non-Arabic language is a gross misrepresentation of the truth. This may be more clearly understood by the following examples:

1. It is Sunnah to deliver the Khutbah in a state of purity. However, if a person delivers the Khutbah without wudhu and even when in need of a bath, the precondition for the Khutbah will nevertheless be fulfilled, but the act is Makrooh Tahreemi (next to Haraam).
2. It is Sunnah to face the people when delivering the Khutbah. However, if a person delivers the Khutbah while facing his back to the people, the precondition for the Khutbah will nevertheless be fulfilled, but the act is Makrooh Tahreemi (next to Haraam).
3. It is Sunnah stand when delivering the Khutbah. However, if a person delivers the Khutbah sitting, the precondition for the Khutbah will nevertheless be fulfilled, but the act is Makrooh Tahreemi (next to Haraam)
4. The minimum duration of the Khutbah is the duration of Tashahhud. Now if a person only says "Subhaanallaah" as the Khutbah and then sits down, the precondition for the Khutbah will nevertheless be fulfilled according to Imaara Abu Haneefah RAH. However, the act is Makrooh.
5. It is Sunnah to dress fully when performing salaah. However, if a person performs salaah covering his body only from the navel to the knees, the precondition for the salaah will nevertheless be fulfilled, but because the act conflicts with the Sunnah, it is Makroohr Tahreemi (next to Haraam).

The gist of it all is that a law has been stated. Although the preconditions are fulfilled in the above instances and the obligation of the salaah will be fulfilled, it does not at all mean that Imaam Abu Haneefan RAH. has instructed that an Imaam sits in the state of impurity with his back faced to the crowd when delivering the Khutbah. This will be slander and an insult to Imaam Abu Haneefah RAH.

## ABSTAINING FROM ACTS OF BID'AH WHEN DELIVERING THE KHUTBAH

Majaalisul Abraar Pg.125 states that although perpetrating Bid'ah in acts of worship is not as serious as perpetrating them in beliefs, they are still sinful and will still lead one astray, especially when they contradict a Sunnah Mu'akkadah act. Hadhrat Mujaddid Alf Thaani RAH. says that regarding a Makrooh act to be good is a very serious sin.

The temperament of the Sahabah RADI. and our pious predecessors was that they could never tolerate anything that conflicted with the Sunnah, even though the act appeared to be trivial. When Hadhrat Umaarah bin Ruwaybah RADI. saw Bishr bin Marwaan raise his hands in du'aa as he delivered a sermon, he made du'aa that Allaah destroy' Bishr's hands because he never saw Rasulullaah SAW. raise his hands in that manner during the sermon.

Hadhrat Ka'b bin Ujrah RADI. once entered the Masjid when Abdur Rahmaan bin Ummul Flakam was sitting and delivering the Khutbah. "Look at that wretch!" Hadhrat Ka'b RADI. remarked, "He is sitting while delivering the Khutbah when Allaah says, "When they see trade or futilit (the caravan and its welcoming procession), they hurry to it and leave you (O Rssulullaah SAW.) standing (where you are in process of delivering the Friday Khutbah).

Tafseer Azeezi states that the person who undermines the Sunnah will be Deprived of the Faraa'idh. This means that his complacence in carrying out acts of Sunnah will lead him to gradually leave out the Faraa'idh.

Hadhrat Mujaddid Alf Thaani RAH. says that truly following Rasulullaah SAW. Means to carry out the Sunnah, to oppose acts of Bid'ah and even if an act of Bid'ah appears brighter than dawn, it is merely a deception of sight Because acts of Bid'ah are devoid of light and are not a cure for any illness.

A sign of true love for Rasulullaah SAW. is to do everything the way he did it or to at least not do anything contrary to it. Someone who opposes the Sunnah practices of Rasulullaah SAW. can never have any love for him and are rather his enemies. Hadhrat Abdullaah bin Mas'ood RADI. reports from Rasulullaah SAW. "Every Nabi that Allaah sent before me had companions who did not follow his ways and did not obey him. They did not do what he told them and rather carried out acts that were not commanded in their Shari'ah. The person who fights them with his hands is a true Mu'min, the person who fights them with his tongue q a true Mu'min and even the person who fights them with his heart is a true Mu'min. There is however not a mustard seed worth of Imaan in the person who comes after these three groups.

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