

The Conditions Of Performing Friday Prayer (Part II)



The fourth condition is to say the khutba ^[1] within the time of the early afternoon prayer. After the khutba, the person who said the khutba may appoint one of those who listened to the khutba to conduct the salat on his behalf. He who has not listened to the khutba cannot conduct the salat.

Our scholars have said that saying the khutba is like saying "Allahu akbar" when beginning the salat, which implies that both must be said only in Arabic. There are also savants who have said that it can be said in Persian or that it is permissible to say it in any language, but then it is tahrimi makruh ^[2] according to those savants. It is makruh ^[3] for the khatib (preacher) to say things other than amr-i ma'ruf ^[4] in the khutba, even in Arabic.

The khatib first says the "A'udhu" silently, then says the "hamd-u-thena," the kalima-i shahadat, and the salat-u-salam loudly. Afterwards he preaches, that is, sermonizes about things that bring rewards and torment, and then says an ayat ^[5]. He sits down and stands up again. After saying the second khutba, he prays for the Muslims instead of preaching. It is necessary (mustahab) ^[6] for him to mention the names of the four Khalifas ^[7] (Hadrat Abu Bakr ^[8], Hadrat 'Umar, Hadrat 'Uthman, Hadrat Ali). It is not permissible to mention the name of the Sultan or those of the state authorities. It is haram ^[9] to praise them with attributes they do not actually have. It has been said by savants that it is permissible to say prayers for them so that they will be just, benevolent, and victorious over their enemies, but when praying nothing must be said that might cause disbelief or haram. It is haram to insert a worldly speech into the khutba. The khutba must not be turned into a speech, a conference.

[Our Prophet(sallallahu alaihi wasallam) declared: "There will come such a time that monkey-natured, human-figured people will climb the minbar ^[10] and teach you what is against the religion and their irreligiousness in the name of the religion."] Khatibs, preachers, must be careful not to be among those people who are described in this hadith ^[11] and not to serve as means for irreligiousness. Muslims must not listen to the khutbas and preachings of such people. It is written on the two hundred and eighty-first page of the explanatory book of Nur-al-izah, Tahtawi: "It is sunnat ^[12] to say a short khutba, and it is makruh to say a long one."

GLOSSARY

[1] khutba: the preaching delivered at mosque; the homily delivered at the pulpit by the imam at Jum'a and 'Iyd prayers (at the prayers of Friday and of Islamic festivals), which must be read in Arabic all over the world (sinful if read in another language).

[2] makruh-tahrîma: The omission of a wâjib (obligatory performance), and it is close to harâm (prohibited). It is a venial sin to do an act which has been declared to be makrûh tahrîmî.

[3] makruh: (act, thing) improper, disliked and abstained by the Prophet ('alaihi 's-salam); makruh tahrîma: prohibited with much stress.

[4] amru bi 'l-ma'ruf wa 'n-nahyu 'ani 'l-munkar: duty to teach Allah's commands and to prevent or to disapprove other's committing His prohibitions.

[5] ayat: A verse of al-Qur'an al-karim; al-ayat al-karima.

[6] mustahab: (act, thing) deserving thawab if done but no sin if omitted, nor disbelief if disliked.

[7] khalifa: (p. khulafa') caliph; Khulafa' ar-Rashidin, the Prophet's immediate four caliphs.

[8] Hadrat: title of respect used before the names of great people like and Islamic scholars.

[9] haram: an action, word or thought prohibited by Allahu ta'ala.

[10] minbar: the high pulpit in a mosque climbed with stairs, where the Khutba is read.

[11] hadith (sharif): i) a saying of the Prophet ('alaihi 's-salam).; al-Hadith ash-sharif: all the hadiths as a whole; ii) 'ilm al-hadith; iii) Books of the hadith ash-sharif. iv) Al-hadith al-qudsi, as-sahih, al-hasan: kinds of hadiths (for which, see Endless Bliss, II).

[12] sunnat: i) act, thing that was, though not commanded by Allahu ta'ala, done and liked by the Prophet ('alaihi 's-salam) as an 'ibada (there is thawab if done, but no sin if omitted, yet it causes sin if continually omitted and disbelief if disliked; the Sunna; i) (with fard) all the sunnas as a whole; ii) (with the Book or Qur'an al-karim) the Hadith ash-sharif; iii) (alone) fiqh, Islam.