



The Purpose of the Jumu'ah Khutbah

The Messenger of Allaah -sallAllaahu 'alayhi wa sallam- was given the 'Jawama' al-Kalim' (comprehensive speech), and fountains of wisdom would spring from between his noble lips -sallAllaahu 'alayhi wa sallam. Therefore, if he -sallAllaahu 'alayhi wa sallam- addressed the people, he would speak with a few words; if a person counted them, then he would be able to do so, because the aim of the Khutbah is teaching, reminding, admonishing without making it burdensome or making it boring.

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Compiled & Translated By Abbas Abu Yahya



1 – Objective of the *Khutbah*

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) -
Rahimahullaah- said:

'On the day of *Jumu'ah* there is a *Khutbah* (sermon) the objective of which is to glorify Allaah and regard Him as Magnificent, and testify to singling out Allaah Alone as the Creator, and testify that His Messenger -*sallAllaahu alayhi wa sallam*- brought the message.

Also to remind the worshippers about the Messenger's days. To warn the people from Allaah's torment and His punishment, and advise them with that which will bring them closer to Allaah and to His Paradise.

Likewise prohibiting them from that which will bring them close to His Anger and His Fire. Therefore, this is the purpose / intent of the *Khutbah* and gathering for it.'

[Taken from: 'Zad al-Ma'ad' by Ibn Qayyim vol. 1/p. 398 point 22]

2 – Description of the *Khutbah* and what is taught in it.

Shaykh al-Muhaddith Muhammad Nasir-Deen Al-Albaani (d.1420A.H) -*Rahimahullaah*-
said:

'Know that the type of *Khutbah* which is legislated is that which the Messenger -*sallAllaahu alayhi wa sallam*- regularly used to be upon, which was persuading (with good rewards) the people, dissuading (warning) them - this in reality is the soul of the *Khutbah* for which it was legislated.'

He continues:

'Admonition in the *Khutbah* of *Jumu'ah* is what should be the context of the talk. Therefore, if the *Khateeb* (the one delivering the *Khutbah*) does this, then he has performed a legislated action, except that if he precedes it with praising and glorifying Allaah, and sending *Salat* upon His Messenger, or to proceed in his admonition, the catastrophies mentioned in the Qur'aan, then this would be better and more complete.'

'So briefly, the soul of the *Khutbah* is giving a good admonition from the Qur'aan or other than it. The Messenger of Allaah -*sallAllaahu alayhi wa sallam*- used to praise Allaah -Ta'ala- in his *Khutbah* and send *Salat* upon Allaah's Messenger -*sallAllaahu alayhi wa sallam* and by saying the two testifications and [Sometimes] reading a complete *Soorah* with the intent and purpose of admonitioning with the Qur'aan. He would present -where ever possible- what the Qur'aan reprimands, and that admonitioning is not specifically by reciting a complete *Soorah* in the *Khutbah*.'

The Prophet -*sallAllaahu alayhi wa sallam*- used to teach his Companions in the *Khutbah* the principles of Islaam and its *Sharia*' and gave them orders and prohibitions in

his *Khutbah* when he came across an order or prohibition. Like when he ordered the person entering into the *Masjid* while the Prophet was delivering the *Khutbah* and he ordered him to pray two *Rak'aat*. The Prophet reminded the people with the pillars of the *Shari'a* and with Paradise, Hell-fire, the Day of Judgement, ordered them to have *Taqwa* of Allaah and warned them against the anger of Allaah. The Prophet –*sallAllaahu alayhi wa sallam*– would encourage the people in those things which obligate His Pleasure, and he would recite the *Ayaat* of the Qur'aan, so in the hadeeth of (Saheeh) Muslim:

'The Messenger of Allaah –*sallAllaahu alayhi wa sallam*– used to deliver two *Khutbahs* and sit between them, he would also recite the Qur'aan, remind the people and warn them.'

[Taken from: 'al-Ajwiba an-Nafiah 'an 'Asseelah lajna Masjid aj-Jamia' summarised from p.94 -99]

3 – Shortening of the *Khutbah* & Lengthening of the prayer

Shaykh al-Muhaddith Muhammad Nasir-Deen Al-Albaani (d.1420A.H) -*Rahimahullaah*- said:

'From 'Amaar bin Yassir who said: I heard the Messenger of Allaah –*sallAllaahu 'alayhi wa sallam*– saying:

'Indeed a person who lengthens the prayer and shortens the *Khutbah* is a sign of a man's *Fiqh*.' [Collected by Imam Muslim]

Meaning that a person's *Fiqh* (understanding) is known by this. Everything that indicates to an issue is a sign for it.

Indeed the shortening of the *Khutbah* is a sign of understanding. This is because a *Faqeeh* (scholar of *Fiqh* - jurisprudence) is someone who researches the reality of the meaning of the texts [the Book & the Sunnah], and comprehensive wording, whereby he has the ability to express using eloquent and beneficial statements.

This is why the complete wording of this hadeeth is:

'Lengthen the prayer, and shorten the *Khutbah*, and indeed there is magic in speech.'

The meaning of a long prayer is: where the one who prays does not come under the prohibited length of the prayer [meaning: extremely extending the prayer].

The Messenger –*sallAllaahu 'alayhi wa sallam*– used to pray the *Jumu'ah* prayer reciting Soorah al-Jumu'ah and Soorah al-Munafiqoon, and likewise as is collected by Muslim from Ibn 'Abbas and an-Num'aan bin Basheer -*RadhiAllaahu 'anhumaa* :

'The Messenger –*sallAllaahu 'alayhi wa sallam*– used to recite in the two *Eid* prayers and in the *Jumu'ah* prayer, Soorah al-A'la and al-Ghashiyah. [Collected by Muslim and Abu Dawood]

This was long in relation to his *Khutbah*, and not so long that it entered into the length which is prohibited.

From Umm Hisham bint Haritha bin an-Nu'maan who said:

'I did not take «Qaf, By the Glorious Qur'aan» *Soorah Qaf*, except from the mouth of the Messenger of Allaah -*sallAllaahu 'alayhi wa sallam*; he would recite it every Friday upon the *Mimbar* when he would address the people.' [Collected by Muslim]

In this narration is an evidence for the permissibility for reading a *Soorah* or a part of it in the *Khutbah* every Friday. The Prophet -*sallAllaahu 'alayhi wa sallam*- chose to be continuous upon this *Soorah* since he -*sallAllaahu 'alayhi wa sallam*- was the best in giving admonition and in reminding. Also, in this is an evidence of frequently giving admonition in the *Khutbah*.'

[Taken from Ajwibaa an-Nafi Albaani p. 57]

4 – Length of the *Jumu'ah Khutbah*

'The Prophet -*sallAllaahu 'alayhi wa sallam*- used to shorten the *Khutbah* and lengthen the prayer:

The Messenger of Allaah -*sallAllaahu 'alayhi wa sallam*- was given the '*Jawama' al-Kalim*' (comprehensive speech), and fountains of wisdom would spring from between his noble lips -*sallAllaahu 'alayhi wa sallam*. Therefore, if he -*sallAllaahu 'alayhi wa sallam*- addressed the people, he would speak with a few words; if a person counted them, then he would be able to do so, because the aim of the *Khutbah* is teaching, reminding, admonishing without making it burdensome or making it boring.

This is why the advice of the Messenger of Allaah -*sallAllaahu 'alayhi wa sallam*- to his Companions was to shorten speeches, and at the head of that was the *Khutbah* of *Jumu'ah*.

The Prophet -*sallAllaahu 'alayhi wa sallam*- explained that the shortening of the *Khutbah* indicates to the good understanding [*Fiqh*] of a person.

From 'Ammar bin Yassir -Radhi Allaahu 'anhu- who said: I heard the Messenger of Allaah -*sallAllaahu 'alayhi wa sallam*- saying:

'Indeed a person who lengthens the prayer and shortens the *Khutbah* is a sign of a man's *Fiqh*.' [Collected in Saheeh Muslim]

From 'Abdullah bin Mas'ood who said:

'Indeed shortening the *Khutbah* and lengthening the prayer is a sign of a man's *Fiqh*.'

[Collected by Ibn Abee Shaybah, Saheeh. Taken From: 'Ma Saha min 'Athar Sahabah Fee Fiqh' p.486 Vol.1]

This is why the Messenger -*sallAllaahu alayhi wa sallam*- commanded to shorten the *Khutbah* and said:

'Lengthen the prayer and shorten the *Khutbah*.' [Collected in Saheeh Muslim]

From 'Ammar bin Yassir -Radhi Allaahu 'anhu- who said: the Messenger of Allaah -*sallAllaahu 'alayhi wa sallam*- ordered us to shorten the *Khutbah*.' [Collected by Abu Dawood - *Hasan*]

This was the instruction from him -*sallAllaahu 'alayhi wa sallam*- and his guidance upon which he followed and continued upon.

From Jabir bin Samarah who said: The Messenger of Allaah -*sallAllaahu 'alayhi wa sallam*- would not lengthen the admonition on Friday, rather it would be a few words.' [Collected by Abu Dawood - *Hasan lighayrihi*]

Even though the Messenger -*sallAllaahu 'alayhi wa sallam*- used to sometimes lengthen the *Jumu'ah Khutbah*, generally it would be short.

Ibn Qayyim -*Rahimahullaah*- said: 'He would sometimes shorten his *Khutbah*, and lengthen it sometimes according to the needs of the people. His irregular *Khutbah* would be longer than his regular *Khutbah*.' (Zaad al-Ma'ad 1/191)

[Taken from the book: 'Min Hadi an-Nabi -*sallAllaahu alayhi wa sallam*- fee Khutbah ul - Jumma' p.22]

All Praises belong to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.