



It Is Not Permissible To Deliver the Jumah Khutbah In A Language Other Than Arabic

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - سُورَةُ الْجُمُعَةِ: 9﴾

(ويشترط كونها) أي الخطبة عربية لإتباع السلف والخلف ولأنها ذكر مفروض فإشترط فيه ذلك كتكبيرة الاحرام (نهاية المحتاج إلى شرح المنهاج جلد 2 ص 304) خطبة جمعه وعيدین کا عربی میں ہونا، اور اسکے خلاف دوسری زبانوں میں پڑھنا بدعت ہے (درس ترمذی جلد 2 ص 281)

Allah ﷻ has stated in the Holy Qur'an: 'O you who believe! When the call is proclaimed for the Salah on Friday, rush (respectfully & reverentially) towards the *DHIKR* (remembrance) of Allah and leave off business. That is better for you if you did but know!' (s62, v9)

The above verse of the Holy Qur'an is directed towards the Believers, stating that when the Adhan is called for the Friday prayer, they should rush towards the Masjid. They should leave business dealings after the Adhan, the Salatul Jumah and Khutbah of the Imam is better for them than seeking a livelihood, if they trust in the promise of the Book of Allah. (Tafsir Ibn Abbas, vol3, p374)

The Khutbah of Jumah is necessary to such an extent in the Shari'ah that, without its performance, Salatul Jumah cannot be considered to have been completely performed. In the same manner that Salatul Jumah cannot be performed before the time of Zawal has ended, the Khutbah of Jumah cannot be delivered before Zawal has ended. The stipulation of time for delivering the Jumah Khutbah has also been set in Islam, with Jumah Salah. For this reason, the Khutbah of Jumah, cannot be regarded in the same manner as other lectures and bayans. The Shari'ah has not specifically ordained a time for delivering sermons, speeches and lectures, except in the case of the Jumah Khutbah. (Jawahirul Fiqh, vol1, p349)

The Khutbah of Jumah is in Reality Dhikr of Allah, the purpose of which is not a lecture:

Allah ﷻ has stated in the Holy Qur'an: 'When the call is proclaimed for the Salah on Friday, rush towards the *DHIKR* of Allah.' Many great Mufasireen of the Ummah have written that the '*DHIKR* of Allah' mentioned in the above verse of the Qur'an refers to the Khutbah of Jumah. There is proof for this from Sahih Bukhari and Sahih Muslim: 'Sayyidina Abu Hurairah رضی اللہ عنہ related, the Prophet ﷺ said: 'When the Imam leaves to deliver the Khutbah, the angels enter the Masjid to hear the *DHIKR* of Allah.' Imam Surkhasi رحمہ اللہ states: 'This is our proof that the Khutbah of Jumah is *DHIKR* of Allah.' (Mabsoot Sarkhasi, vol2, p26)

From certain Ahadith, it is proven that the Prophet ﷺ delivered many Khutbahs, in which instead of mentioning advices to the Muslims, they mostly consisted of recitation of various verses of the Qur'an. The same is true for certain Khutbahs delivered by the Khulafa Rashideen. 'The Khutbah of the Jumah and Eidain should be delivered in Arabic. To deliver them in a language other than Arabic is a BID'AT.' (Darse Tirmidhi, vol2, p281) (الرسالة الأعجوبة في عريبة خطبة العروبة)

It is related by the daughter of Haritha bin Nau'man: she relates: 'I memorised Surah Qaf through hearing the Prophet ﷺ recite it consistently in the Jumah Khutbah.' (Al Mahali, vol5, p60)

Sayyidina Abu Saeed Al Khudri رضی اللہ عنہ relates that the Prophet ﷺ would recite Surah Saad in the Jumah Khutbah. (Sahih Ibn Khuzaimah, vol2, p354/ Daarami, vol1, p407/ Darul Qutani, vol1, p408)

Rabi'a رحمہ اللہ related that he was present when Sayyidina Umar رضی اللہ عنہ recited Surah Nahl in the Jumah Khutbah. When he reached the verse of prostration, Sayyidina Umar رضی اللہ عنہ descended the Mimbar and made Sajadah Tilawat and those present also followed him in this. (Sahih Bukhari, vol1, p366)

The Scholars of the Ummah from the Salaf to the Khalaf have always accepted it as a necessity to deliver a Khutbah before the Friday prayer. Whether this Khutbah is lengthy or not, by the mentioning of the *DHIKR* of Allah the Khutbah is performed. (Hidayah, vol1 p169)

The Khutbah of Jumah can only be performed in Arabic:

Just as the Khutbah of Jumah is referred to as *DHIKR* in the above verse, the Qur'an itself is also referred to as *DHIKR*. Allah ﷻ has stated in the Holy Qur'an: 'Verily, it is We who have sent down the *DHIKR* (Holy Qur'an) and surely, We will guard it.' (s15, v9)

The whole Ummah is unanimous upon the fact that the mention of *DHIKR* above is the Holy Qur'an and it can only be regarded as the revealed scripture when read in Arabic. The recitation of the Qur'an cannot be substituted with any other language of the World in place of Arabic. The Holy Qur'an that is read in Arabic is referred to as the Word of Allah and it is regarded as Qirat (recitation). If the Holy Qur'an was to be read in any other language, it would not be referred to as the Word of Allah or Qirat, but merely a translation.

Allah ﷻ says: 'Verily, We have sent it down as an Arabic Qur'an in order that you may understand.' (s12, v2) And Allah ﷻ says: 'And thus we have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may fear Allah...' (s20, v113)

No one in the Ummah can deny the fact that all the sermons of the Prophet ﷺ were delivered in Arabic. After the time of the Prophet ﷺ, the Companions ﷺ left the Arabian Peninsula for other regions, some of which had no understanding of the Arabic language. At that time, Islam was in its infancy and there was a very great need for the sermons to be in a language the masses could understand (there was no mass propagating media to spread the knowledge of Islam). However, no matter what the mother tongue was of any given area, the sermons were always delivered in Arabic by the Companions (Sahabah), the Tabi'een, Tab'a Tabi'een or pious predecessors ﷺ.

It cannot be claimed that the Companions of the Prophet ﷺ or pious predecessors رحمهم الله did not know any other language other than Arabic. There was a great group amongst the Companions ﷺ who were non-Arabs, their mother tongue was not Arabic, the like of Salman ﷺ Farsi, Bilal ﷺ was Ethiopian, Suhaib ﷺ was Roman. The majority of the great Muhaditheen were also non-Arabs; Imam Bukhari, Imam Muslim, Imam Tirmidhi رحمه الله etc who spoke other than Arabic as their 1st language.

Apart from this, it is proven that the pious predecessors utilised languages other than Arabic to propagate Islam, its teachings, jurisprudence etc. However, there is no record of them delivering the Jumah Khutbah, recitation in Salah, Adhan etc in a language other than Arabic. They did not think it to be necessary or permissible to translate these actions into other languages or delivering them, other than in Arabic. In the political field there are translators for governors and statesmen who visit foreign lands, this is true in the present age as it was also in the time of the Companions ﷺ.

It is related in Bukhari, that Sayyidina Abdullah ibn Abbas ﷺ used to have a translator appointed to him, to relate everything he said in the local language, so that the people could understand what he was saying accurately. However, there is no report of Abdullah ibn Abbas ﷺ delivering the Jumah Khutbah in a language other than Arabic, or having it translated for the people.

Hadhrat Shah WaliAllah Muhaddith Dehlawi رحمه الله writes: 'When I looked at the sermons of the Prophet ﷺ, I found the mention and praise of Allah ﷻ, the Testimony of Faith (Shahdaha-tain), Salutations upon the Prophet ﷺ, the order of attaining Taqwa and being steadfast upon it, recitation of a verse of the Qur'an, praying for the Muslims (men and women) and delivering the Khutbah in Arabic. The reason for the Khutbah being delivered in the Arabic language is due to the fact that this action has been perpetually followed from the time of the Prophet ﷺ to this day, all over the Muslim world. Even when there were a majority of non-Arabs in many countries. (Musafa Sharah Muwatta, p154) It is mentioned in *Hujatullahi Baligha, vol 2, p30* that the Khutbah of Jumah is from amongst the Symbols of Islam.

It is necessary for the time of Zuhr to commence before delivering the Khutbah of Jumah:

If the Khutbah for Jumah is delivered before the time of Zuhr has commenced and Jumah Salah is performed after Zawal, both the Khutbah and the Salah will be regarded as void. (Bahurur Ra'iq, vol2, p158)

If the purpose of the Khutbah was not solely for the *DHIKR* of Allah and was instead for propagating Deen in the form of a lecture, there is no reason that the time of Zuhr Salah be stipulated for this action, and performing the sermon outside of this time would not render it null and void. The Fuqaha

of the Ummah, in every age, have given such importance to the Jumah Khutbah, that if it is not performed in the correct time and manner, the Salah is also regarded as void.

The time between the Khutbah and Jumah Salah should not be very long. If after delivering the Khutbah the Imam becomes busy in some action and this takes up a fair amount of time the 1st Khutbah will be Batil (void) and it will be necessary to deliver another Khutbah. (Bahrur Ra'iq, vol2, p158)

From this statement of the Fuqaha, it can be understood that the purpose of the Khutbah is not to deliver a lecture but is a specific mention of *DHIKR* which is attached to the Jumah salah. If this was not the case, there would be no requirement to repeat the Khutbah due to the extended lapse in time as mentioned above. It is also mentioned in the Sahih Ahadith that the Jumah Khutbah should be listened to attentively, without movement, speaking or other actions.

Sayyidina Abu Hurairah رضي الله عنه relates that the Prophet ﷺ stated: 'On the day of Friday, when the Imam delivers the Khutbah, you should tell your companion: 'Be silent, or your reward will be wasted.' (Sahih Bukhari #882, Sahih Muslim #1405, Sunnan Nasai #1385, Muwatta #214)

Sayyidina Abu Hurairah رضي الله عنه relates that the Prophet ﷺ stated: 'Whosoever purifies himself in a good manner then leaves for Jumah and listens to the Khutbah attentively, their sins committed between that and the previous Jumah will be forgiven.' (Sahih Muslim #1429, Jami Tirmidhi #485, Abu Dawood #886)

The Khutbah of Jumah is Equivalent to 2 Rakaats of Salah:

Sayyidina Jabir bin Samara رضي الله عنه relates, I saw the Prophet ﷺ standing and delivering the Khutbah for Jumah. He ﷺ would sit for a short time during it, but would not say anything. He ﷺ would then stand and deliver a Khutbah. (Masnad Ahmed #19888, Sunnan Nasai #1565, Sunnan Abu Dawood #923)

The manner of standing and sitting twice in the Khutbah has been compared to the 2 rakaats of Salah by the Fuqaha of Islam. It is related from Allamah Kasani رحمه الله's book Badi' ul Sani' بدائع الصنائع: the Khutbah of Jumah is equivalent to 2 rakaats of Salah. (Bahrur Ra'iq, vol2, p108)

Therefore, just as Salah cannot be performed in any other language except Arabic, the Khutbah, Adhan, Iqamah cannot be delivered in another language. Apart from being Symbols of Islam, there is a great wisdom behind the Khutbah only being delivered in Arabic. The stipulation of Arabic for the Khutbah and other actions means that the Muslims will always be connected to the Arabic language and there will be a direct link to the Qur'an and books of Ahadith. For this reason, there will always be a group from amongst the Muslims, who teach and preach Arabic for the preservation of religious knowledge. It is also for this reason that the attaining of knowledge of the Arabic language is a Farde Kifayah upon the Muslims. Further, the effect of a language reaches deep in to the social fabric and character of a people. The delivering of the Khutbah in Arabic, attaches the Muslims (especially non-Arabs speaking) to the essence of their Deen every week.

If The Musallis do not understand Arabic, what is the point of delivering the Khutbah in Arabic?

It is sufficient for a Muslim to adopt something which has a continuous chain of narration to the time of the Prophet ﷺ – it is a Sunnat Mutawattira. It is not acceptable to the heart of a Muslim to do something against the way of the Sunnah knowingly. It has also been proven from the Qur'an and Ahadith mentioned above that the Khutbah is not a lecture, but *DHIKR*. This action in its own self is a form of worship (Ibadat). It is for this reason that the Companions of the Prophet ﷺ always delivered the Khutbah in Arabic in regions which had no understanding of the Arabic language.

The Khutbah delivered in Arabic by the Sahabah رضي الله عنهم and the pious predecessors has been iterated in detail by Mufasireen as well as by Muhaditheen in their great Ahadith books hence it does not require elaboration. Islamic historians have also in historical literature recorded many detailed Arabic Khutbahs of the Sahabah & pious predecessors.

How many Muslims are there who do not understand the meaning of the Adhan, Takbeer of Salah, Qunoot, Tashahud, Darud, Khutbah of Eid etc, do we then need to proclaim these in another language to make it easy for them to understand? There is no basis in this argument as it has been mentioned the Khutbah is *DHIKR* and not a lecture. If a lecture has to be delivered, it should be done before or

after the Jumah Salah. It is against the Sunnah to deliver a very long Khutbah for Jumah. The Khutbah should be completed in a time less than the Salah itself.

Sayyidina Jabir bin Samara رضي الله عنه relates: the Prophet ﷺ would not prolong the Khutbah for Jumah, it would merely be a few points.' (Sunan Abu Dawood #933)

Sayyidina Abudullah ibn Masood رضي الله عنه relates that the Prophet ﷺ stated: 'To make the Khutbah short and perform Salah a little longer than that, shows the understanding of a person. Verily, soon there will come such people who will make the Khutbah very long and the Salah very short.' (Majmauz Zawahid, vol2, p190)

Nowadays, when people deliver the Khutbah in other than Arabic, apart from it being incorrect...they make their speech very long. Both of these are against the Sunnah of the Prophet ﷺ and Khulafa Rashideen رضي الله عنهم. It is also witnessed, on the whole, in places where the Khutbah is not delivered in Arabic; the 'Khutbah' is full of the mention of politics, current affairs etc instead of *DHIKR* of Allah. The Musallis, instead of listening to the Khutbah, spend their time reading Nafl Salah, playing on their Mobile phones or chatting to each other. These actions are prohibited during the Khutbah as mentioned in the Sahih Ahadith.

The Delivering of a Speech Before Jumah Salah:

There are many requirements for the Jumah Khutbah mentioned above, which are not applied to other lectures, circles and gatherings. In the time of the Prophet ﷺ and early generations, people were very enthusiastic in seeking knowledge and they would constantly be attached to the Masjid due to this. In the last stages of the Khilafat of Sayyidina Umar رضي الله عنه, Sayyidina Tamim Ad-Dari رضي الله عنه mentioned that there should be a form of lecture given prior to the Jumah Salah. At first, Umar رضي الله عنه did not permit this, but later it was allowed.

Ibn Shahab Zhuri رحمه الله related: 'The Companion Tamim Ad-Dari رضي الله عنه was the 1st person to seek permission from Umar رضي الله عنه to give a speech every Friday. He (Tamim Ad-Dari رضي الله عنه) then sought permission to give another speech, this was granted by Umar رضي الله عنه. Tamim Ad-Dari رضي الله عنه then sought permission to give another speech in the Khilafat of Sayyidina Uthman رضي الله عنه, this was also granted. It was due to this that Tamim Ad-Dari رضي الله عنه would deliver a lecture on 3 days of the week.' (Masnad Ahmed, Kitabul Musanaf by Sanaa'ni مصنف احمد كتاب المصنف للصنعاني)

This action was then continued by Sayyidina Abu Hurairah رضي الله عنه. Muhammad bin Zaid رحمه الله relates from his father: 'On the day of Jumah, Abu Hurairah رضي الله عنه would hold his shoe in his hand and stand close to the Mimbar and say: Abul Qasim رضي الله عنه stated... Muhammad ﷺ stated... RasulAllah ﷺ stated... The Truthful رضي الله عنه stated... in this manner he would related the Hadith to us. At times then he would say: 'Destruction upon the Arabs for that evil which has come upon them...' When Abu Hurairah رضي الله عنه would hear the door of the Imams room open, he would end his speech and sit down.' (Mustadarak Hakim, vol1, p190) المستدرک علی الصحیحین ج 1 ص 190 وقال الحاكم هذا صحيح على شرط الشيخين

This Saheeh Hadith meets the criteria of being classed as Saheeh as followed by Bukhari and Muslim.

It can be proven from the above mentioned Hadith that delivering of a speech before the Jumah Khutbah was an action that started in the time of the Khulafa Rashideen. This was performed in Masjid Nabawi, in the presence of many Companions of the Prophet ﷺ. There are those who put forward the argument that the Prophet ﷺ forbade the holding of a gathering before Jumah and for this reason, there should not be a speech before the Salah. Every person would accept that if the meaning of this Hadith was to not deliver a speech, the Companions of the Prophet ﷺ would not have done so or permitted it. The speech before Jumah is not delivered to a Halaqah, it is delivered whilst the Musallis are sitting in the rows prior to commencement of Salah.

It is also proven from the above narration that the Jumah Khutbah alone is not sufficient to propagate Deen and religious knowledge to the Muslims. There should be other days set aside by the Masjid or Islamic centre to provide this vital service to the local community.

The speech before Jumah is not a necessary requirement and it should not be made as such. There should be some times in the year when a lecture is not given to inform the masses that it is not a fundamental requirement of Jumah to deliver a speech before or after the Khutbah.

It can be seen from the Hadith mentioned above that when the Companions of the Prophet ﷺ would deliver a speech before the Jumah Khutbah, they would do so, whilst standing and away from the

Mimbar. This was to differentiate the speech from the Khutbah itself. If an Imam is unwell, it is better that he sit beside the Mimbar to deliver the speech before ascending the Mimbar to deliver the Khutbah.

If we seek to deliver a speech before the Khutbah, it should be done in such a manner that after it, Adhan is performed and then time is given for the Musallis to perform the 4 rakaats Sunnat of Jumah. There should then be a short Arabic Khutbah delivered, in line with the Sunnah of the Prophet ﷺ. Due to this we will perform a Sunnah, we will follow the continuously transmitted actions of our pious predecessors (Salaf) and differences in the Ummah will be removed.

The Statements of the Well Known Ai'mah Mujtahideen:

Imam Ahmed, Imam Shafi and Imam Malik and two students of Imam Abu Hanifah (Imam Abu Yusuf and Muhammad bin Shaybani) رحمه الله all state that it is a condition of the Jumah Khutbah that it is delivered in Arabic and delivered before the Salah. They do not consider it acceptable to deliver the Khutbah in any language other than Arabic. Imam Abu Hanifa رحمه الله first held the opinion that if the Khutbah was delivered in a language other than Arabic, the requirement of delivering the Khutbah would be discharged. However, later in his life, like the other great Imams, he did not consider it permissible to deliver the Khutbah in a language other than Arabic. (**Jawahirul Fiqh, vol1, p355/ Fatawa Mahmoodiya, vol 2, p282/ 217 ص / طحطاوى ص 111 / شامى ج 1 ص 201 / غنايه ج 1 ص 201**)

Hadhrat Shah WaliAllah Muhaddith Dehlawi رحمه الله writes: 'The Khutbah should be delivered in Arabic. The reason for the Khutbah being delivered in the Arabic language is due to the fact that this action has been perpetually followed from the time of the Prophet ﷺ to this day, all over the Muslim world. Even when there were a majority of non-Arabs in many countries.' (**Musafa Sharah Muwatta, p154**)

Shaykh Mufti Taqi Usmani رحمه الله has related all the sayings of the Fuqaha of the Hanafi and then stated: (خطبة جمعه وعيدان في العربية في هونا، اور اسكے خلاف دوسرى زبانوں ميں پڑھنا بدعت ہے) 'The Khutbah of the Jumah and Eidain should be delivered in Arabic. To deliver them in a language other than Arabic is a Bid'at. This is due to the fact that to deliver the Khutbah in a language other than Arabic goes against the continuous practice of the Scholars of the Ummah from the time of the Prophet ﷺ to the present age.' (**Darse Tirmidhi, vol2, p281** / وكتاب الأذكار للنووي / درمختار شروط الصلاة / شرح الأحياء للزبيدي / مصفى شرح مؤطا للشاه ولي الله / درس ترمذى)

Allamah Dasooqi Maliki رحمه الله writes: 'It is necessary for the Jumah Khutbah to be delivered in Arabic, even if those present do not understand Arabic. If there is nobody present who can deliver the Khutbah in Arabic, it will not be Wajib upon them to perform Jumah. (**Hashiyatut Dasooqi Ala Sharhul Kabir, vol1, p378 – حاشية الدسوقي على الشرح الكبير**)

Allamah Ramli Shafi رحمه الله writes: 'It is necessary for the Khutbah to be in Arabic, due to the continuous adoption of this action by the Salaf and Khalaf. The Khutbah is a Fard Dhikr that has to be mentioned in Jumah. Therefore it is necessary for it to be delivered in Arabic. The same as the Takbeer and Tasbih of Salah has to be said in Arabic.' (**Nihayatul Mohtaaj, vol2, p304**)

Imam Rafi' Shafi رحمه الله states: 'It is necessary for the Khutbah to be in Arabic. If there is nobody who can read Arabic in a region, it will be necessary for them to learn to read/speak Arabic or they will be sinful.' (**Sharah Ahya-ul Uloom by Zubaidi, vol3, p326**)

Allamah Bahooti Hanbali رحمه الله writes: 'It is not correct for one who has a grasp of the Arabic language to deliver the Khutbah in another language. Just as it is not correct to perform Salah in a language other than Arabic.' (**Kashful Kana', vol2, p36 - كشف القناع عن متن الأفتاح**)

In conclusion, it should be understood from the evidences above that the Khutbah of Jumah and Eid should only be delivered in Arabic. To deliver them in another language other than Arabic is not permissible. This is the view of the Scholars of the Ummah from the Salaf to the Khalaf.

May Allah ﷻ grant us the ability to act upon the Truth (Haq) and protect us from the Evil of ourselves and others. آمين Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبيل الخير والسلام .

مفتى محمد يوسف دُنْكَا (عفا الله عنه)

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