



خطبة الحاجة

التي كان رسول الله صلى الله عليه
وسلم يعلمها أصحابه

Khutbat-ul-Haajah

The Sermon for Necessities
which Allaah's Messenger ﷺ
would teach his Companions

Written by:

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About the Book: This book is a complete translation of "*Khutbat-ul-Haajah*" (The Sermon for Necessities, which the Messenger of Allaah would teach his Companions). The source used for the translation was the 2001 *Maktabah al-Ma'aarif* Edition.

This book is one of the famous works of Imaam Al-Albaanee written about 50 years before his death and having a profound impact on the Muslim ummah. This was such that through his effort, this once-forgotten and almost-abandoned Sunnah was able to be revived. Many people from the time of its publication to this very day have begun to implement this *khutbah* in their lectures, sermons, books, articles, and ceremonies. So may Allaah reward the author with the best of rewards.

We hope that this translation provides a glimpse into the wealth and ocean of knowledge of Imaam Al-Albaanee as well as give the readers a detailed understanding of the prescription of this blessed *khutbah* and some points of benefit related to it.

All footnotes are from the author unless otherwise noted. There is one large footnote at the end which was added by the original publishers, *Maktabah al-Ma'aarif* in their recent edition. Translation of the meanings of Allaah's verses were taken from the Dar-us-Salam Noble Qur'an translation with slight adaptations and alterations.

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INTRODUCTION

In the Name of Allaah, Most Merciful, Bestower of Mercy.

All praise is for Allaah and may His peace and praises be on the Messenger of Allaah, as well as his family, Companions and allies. To proceed:

On the day of my marriage to my second wife, which took place after some months had passed since the death of my first wife, Umm 'Abdir-Rahmaan, may Allaah have mercy on her, one of the brothers offered to give the wedding sermon, stating that many times he had felt its benefit and effect whenever he would give it.

So I said to him: "I have no objection. However, I would like to give my opinion on it, so show me the sermon." After reviewing it, I found that, generally, there were no problems with it, even though I did make some corrections to it, such as removing certain weak *ahaadeeth* and putting authentic ones in their place. However, the most important change I made, in my opinion, was the incorporation of *Khutbat-ul-Haajah* (Sermon for a Necessity) as its introduction, which is the sermon that the Messenger of Allaah would teach his Companions. This was after I researched its paths of narrations and wordings from the various books of the purified Sunnah.

This is the same sermon (*khutbah*) that the pious predecessors (Salaf as-Saalih) would begin their lessons, books and various affairs with as will be explained in the conclusion of this treatise, if Allaah wills.

Then it occurred to me that I should collect that research into this treatise as a reminder for myself and so that perhaps others may benefit from it. So I divided the treatise into two sections and a conclusion.

And Allaah, the Most High, is sufficient for me and the Best of Guardians.

Muhammad Naasir-ud-Deen Al-Albaanee

THE FIRST SECTION: TEXT OF THE SERMON

[إن] الحمد لله [نحمده ، و] نستعينه ، ونستغفره ، ونعوذ بالله من شرور أنفسنا [ومن سيئات أعمالنا]

[Verily],¹ all praise is for Allaah, [we praise Him and] we seek His assistance and we ask for His forgiveness. And we seek refuge in Allaah from the evils of our selves [and from the evils of our actions].

من يهده الله فلا مضل له ، ومن يضل فلا هادي له ، وأشهد أن لا إله إلا الله [وحده لا شريك له] وأشهد أن محمداً عبده ورسوله .

Whoever Allaah guides, there is no one that can lead him astray, and whoever is led astray, there is no guide for him. I bear witness² that there is no deity that has the right to

¹ The words found in between the brackets are authentic additions from other narrations. We placed these words between brackets in order to make the readers aware of that.

² It can be noted here that the verb occurs in the singular form contrary to the previous verbs, which occur in the plural form. Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, brought to light an intricate point of wisdom regarding this, which was relayed from him by his student Ibn Al-Qayyim in *Tah'dheeb-us-Sunan* (3/54). He said: "All of the *ahaadeeth* are in agreement that the verbs 'seeking assistance', 'asking for forgiveness' and 'seeking refuge in Allaah' occur in the plural form whereas the testimony of Faith occurs in singular form – i.e. **'I bear witness that there is no deity that has the right to be worshipped except Allaah – [alone and with no partner] – and I bear witness that Muhammad is His slave and messenger.'** Shaikh-ul-Islaam Ibn Taimiyyah said: 'Since no one can take on the testimony of Faith on behalf of someone else, and since a proxy cannot be accepted for it under any condition, the declaration of the testimony of Faith occurs here in the singular form. And because seeking assistance, seeking refuge and asking for forgiveness is accepted on behalf of others, since a man may ask Allaah to forgive someone else and assist him and he may seek refuge in Allaah for him, it occurs here in the plural form. This is why he ﷺ would say: **'O Allaah, assist us, grant us refuge, and forgive us.'** He ﷺ said this in the narration of Ibn Mas'ood ؓ. And there doesn't occur in this hadeeth the wording: **'We praise Him.'** However, in the narration of Ibn 'Abbaas ؓ, these words: **'We praise Him'** do occur in the plural form even though no one can take on the role of praising (Allaah) on behalf of someone else and even though its proxy is unacceptable...

There is another explanation for this, which is that the acts of seeking assistance, seeking refuge, and asking for forgiveness are all requests and wishes. So it is recommended for the supplicant to ask for himself as well as his believing brothers. And as for the Testimony of Faith, then it is a notification in which one informs others that he testifies to Allaah's Oneness and to the Prophet's messengership. It is a notification that corresponds to the belief and affirmation of one's heart. A person can only inform about this with respect to himself since he is aware of his own condition, contrary to him informing such on behalf of others. So he may inform about someone else's statements and sayings but not what is found in his heart. And Allaah knows best."

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be worshipped except Allaah – [alone and with no partner] – and I bear witness that Muhammad is His slave and messenger.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

“O you who believe, fear Allaah as He ought to be feared and do not die except as Muslims.” [Surah Aali ‘Imraan: 102]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear Allaah who created you from a single soul (Adam), and created from that, its mate (Eve). And from both of them, He brought forth many men and women. And fear Allaah to whom you demand your mutual rights. Verily, Allaah is an All-Watcher over you.” [Surah An-Nisaa: 1]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O you who believe, fear Allaah and speak a word that is precise (i.e. truthful). He will rectify your deeds for you and forgive you your sins. And whoever obeys Allaah and His Messenger has indeed achieved a great success.” [Surah Al-Ahzaab: 70-71]

[To proceed]: Then he ﷺ would mention his necessity.

The wording: “We praise Him” occurs in the hadeeth of Ibn Mas’ood from two paths of narration, as will be mentioned later. It is also mentioned in the hadeeth of Ibn ‘Abbaas found in *Saheeh Muslim* and other collections, as will be stated later.

THE SECOND SECTION: TEXTUAL REFERENCES FOR THE SERMON

This blessed sermon has been reported from six different Companions who are: 'Abdullaah bin Mas'ood, Abu Moosaa Al-Ash'aree, 'Abdullaah bin 'Abbaas, Jaabir bin 'Abdillaah, Nubait bin Shareet and 'Aa'ishah, may Allaah be pleased with all of them, and from one Taabi'ee, who is Az-Zuhree, may Allaah have mercy on him.

1. The hadeeth of Ibn Mas'ood, which has four paths of narration leading to him:

First: Abu Ishaq reported from Abu 'Ubaydah bin 'Abdillaah that his father (i.e. 'Abdullaah bin Mas'ood) said:

علمنا رسول الله صلى الله عليه وسلم خطبة الحاجة [في النكاح وغيره] : الحمد لله...

"The Messenger of Allaah ﷺ taught us Khutbat-ul-Haajah [for marriage and other purposes], saying: "All praise is for Allaah..."

Reported by Abu Dawood (1/331), An-Nasaa'ee (1/208), Al-Haakim (2/182-183), At-Tayaalisee (no. 338), Ahmad (no. 3720 and 4115), Abu Ya'laa in his *Musnad* (sec. 342/1), At-Tabaraanee in *al-Mu'jam-ul-Kabeer* and al-Bayhaqee in his *Sunan* (7/146) from several paths of narration connected to Ibn Mas'ood ؓ.

I say: The narrators of this chain of narration are all reliable. However, the chain is broken, since An-Nasaa'ee said after quoting it:

"Abu 'Ubaydah didn't hear (any narrations) from his father, and neither did 'Abdur-Rahmaan bin 'Abdillaah bin Mas'ood or 'Abdul-Jabbaar bin Waa'il bin Hajr."

The addition to the hadeeth **"for marriage and other purposes"** is found in the report of Abu Dawood from the path of Sufyaan from Abu Ishaq. On the outset, this addition appears to be from the statements of Ibn Mas'ood, however Shu'bah disagreed with this, placing it as a statement of Abu Ishaq, where he said:

قلت لأبي إسحاق: هذه في خطبة النكاح أو في غيرها؟ قال: في كل حاجة

"I said to Abu Ishaq: 'Is this for the wedding sermon or for another occasion?' He said: 'For every occasion (i.e. necessity).'"

The first, second, third and fourth additions are from At-Tahaawee, and the first is also from Ahmad according to one narration. Al-Haakim reported the second and sixth additions, An-Nasaa'ee the third, At-Tabaraanee the fifth and Ad-Daarimee the second and sixth.

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Second: Abul-Ahwas reported that 'Abdullaah (bin Mas'ood) said:

عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُدَ فِي الصَّلَاةِ،
والتَّشَهُدَ فِي الْحَاجَةِ، قَالَ: التَّشَهُدُ فِي الْحَاجَةِ . . . فَذَكَرَهُ .

“The Messenger of Allaah ﷺ taught us (how to say) the *tashahhud* in prayer and the *tashahhud* for a necessity. The *tashahhud* for a necessity is...” Then he mentioned it.

Reported by An-Nasaa'ee (2/29), At-Tirmidhee (2/178), At-Tabaraanee in *al-Kabeer* from Al-A'mash, Ibn Maajah (1/584-585) from Yoonus bin Abee Ishaq, At-Tahaawee (1/4), and Al-Bayhaqee (3/214) from Al-Mas'oodee; These last three were reported from Abu Ishaq from him (i.e. Abul-Ahwas).

At-Tirmidhee said: “A sound (*hasan*) hadeeth reported by Al-A'mash from Abu Ishaq from Abul-Ahwas from the Prophet ﷺ. It was also reported from Shu'bah from Abu Ishaq from Abu 'Ubaydah from 'Abdullaah (bin Mas'ood) from the Prophet ﷺ. Both of these hadeeths are authentic, since Israa'eel collected both of them and said: 'Reported on Abu Ishaq from Abul-Ahwas from Abu 'Ubaydah from 'Abdullaah bin Mas'ood from the Prophet ﷺ.'”

I say: Ahmad (no. 4116) connected this narration of Israa'eel as did Abu Dawood and Al-Bayhaqee from Wakee', who said: Israa'eel narrated it to us.

Israa'eel is not alone in narrating it. Rather he was followed in that by Shu'bah, as is found in Ahmad (no. 3721), At-Tahaawee and Al-Bayhaqee. This proves the authenticity of the two chains of narration from Ibn Mas'ood. However, the first is still broken as we mentioned previously. As for this (second) chain, then it is authentic according to the standards of Muslim.

In this narration, there occurs the first addition as reported by all of those who collected the hadeeth, except for Ibn Maajah. Regardless, both he and At-Tahaawee reported the hadeeth with the second addition. And the three of them along with At-Tirmidhee reported it with the third addition. The fourth addition can also be found in Ibn Maajah's narration.

Third: 'Imraan Al-Qattaan reported from Qataadah from 'Abdu Rabbihi from Abu 'Iyyaad that Ibn Mas'ood ﷺ said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا تَشَهُدَ قَالَ:
الْحَمْدُ لِلَّهِ، نَسْتَعِينُهُ، وَنَسْتَغْفِرُهُ.... الْحَدِيثُ إِلَى قَوْلِهِ: عَبْدُهُ وَرَسُولُهُ.

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“When the Messenger of Allaah ﷺ would make the *tashahhud*, he would say: ‘All praise is for Allaah, we seek His assistance and we ask His forgiveness...’ up to the part ‘...His slave and messenger.’”

He added to this:

أرسله بالحقّ بشيراً و نذيراً، بين يدي السّاعة، من يُطع الله و رسوله
فقد رشّد، و من يعصهما، فإنه لا يضرّ إلا نفسه، و لا يضرّ الله شيئاً

“He sent him with the truth as a giver of good tidings and a warner in the midst of the Final Hour. Whoever obeys Allaah and His Messenger, then he is guided, and whoever disobeys the two of them, he does not harm anyone but himself, while doing no harm to Allaah in the least.”

Reported by Abu Dawood (1/172 & 331), Al-Bayhaqee (3/215 & 7/146) and At-Tabaraanee in *al-Kabeer*, who instead said: “He used to say for *Khutbat-ul-Haajah*...”

The chain of this narration is weak. Its defect lies in this “Abu ‘Iyyaad” who is Al-Madaneer (i.e. from Madeenah). Al-Haafidh (Ibn Hajr) said about him in *at-Taqreeb*: “He is unknown.”

A group of scholars have overlooked this defect, the first of whom, according to what I came across, was Al-Mundhiree, as occurs in his abridgement of the *Sunan*, who deemed it defective due to the ‘Imraan (in the chain). He said: “In its chain of narration is ‘Imraan bin Daawur Al-Qattaan, and there are statements made against him.”

Ibn Al-Qayyim, whose words will be mentioned later, followed him in this, as did Ash-Shawkaanee in *Nayl-ul-Awtaar* (3/224) where he said: “In its chain of narration is ‘Imraan bin Daawur – originally it was recorded as Daaroon, but this is incorrect – Abul-‘Awwaam Al-Basree. ‘Affaan said: ‘He was reliable.’ Al-Bukhaaree used him as support, while Yahyaa bin Ma’een and An-Nasaa’ee said: ‘He is weak in Hadeeth.’”

The one furthest from what is correct concerning this issue is Imaam An-Nawawee, may Allaah have mercy on him, as he said in his Explanation of *Saheeh Muslim* (6/160): “Its chain of narration is authentic!”

I believe that this genuine defect that I mentioned (above) must have skipped his mind. And if this is not the case, then if it weren’t for this defect, the hadeeth would be *hasan* (sound) in my opinion.

Furthermore, there appears to be a contradiction in the text of this narration, and that is the part that states: “...and whoever disobeys the two of them...” This is since it has

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been authentically reported on the Prophet ﷺ that he forbade the usage of such terms, as is found in the hadeeth of 'Adiyy bin Haatim where he ﷺ stated that:

أَنْ رَجُلًا خَطَبَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَنْ يُطِيعَ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ، وَمَنْ يَعْصِيهِمَا فَقَدْ غَوَى، فَقَالَ رَسُولُ اللَّهِ: بِنَسِ الْخَطِيبِ أَنْتَ، قُلْ: وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ

“A man once delivered a sermon (*khutbah*) in the presence of the Prophet ﷺ, saying: ‘Whoever obeys Allaah and His Messenger, then he is guided, and whoever disobeys the two of them, then he is misguided.’ So the Messenger of Allaah ﷺ said: **‘What a bad speaker you are! Say (instead): And whoever disobeys Allaah and His Messenger.’**”

Reported by Muslim (3/12-13), Abu Dawood (1/172), An-Nasaa'ee (2/79), Al-Bayhaquee (3/216) and Ahmad (4/256 and 379)

So you see how the Prophet ﷺ rebuked the speaker for saying: **“...and whoever disobeys the two of them.”** This is why Ibn Al-Qayyim said in *Tah'dheeb-us-Sunan* (3/55): “So if the hadeeth of 'Imraan bin Daawur is in fact authentic, then perhaps some of them reported it based on its meaning, thinking that both wordings were the same, along with the fact that the hadeeth: **‘What a bad speaker you are’** didn't reach them. And 'Imraan was not that type of memorizer of hadeeth.”

I say: We have already explained previously the defect of the hadeeth. And it has become clear to me now that if its chain of narration is in fact authentic, it would not be rejected on the grounds of the Prophet's other statement, since he ﷺ is able to do that which we cannot. This is especially the case since words similar to those found in this hadeeth have been authentically reported on him ﷺ, as you will see in An-Nawawee's statement. So this is one of the Prophet's exclusive qualities and characteristics.

An-Nawawee said in his explanation of *Saheeh Muslim*: “Al-Qaadee and a group of scholars hold that he ﷺ rebuked the man because he combined him ﷺ in the same pronoun (with Allaah) – an action that denotes equality (between the two of them). He ﷺ ordered him, when mentioning both names together, to instead mention Allaah's Name first (separately), out of glorification to Him. An example of this is seen in his ﷺ other statement:

لا يقل أحدكم: ما شاء الله وشاء فلان، ولكن ليقل: ما شاء الله، ثم شاء فلان

‘Let not one of you say: ‘Whatever Allaah wills and what so and so wills.’ Rather, he should say: ‘Whatever Allaah wills, then what so and so wills.’

The Correct View: Is that the reason for this prohibition is due to the fact that the nature of a sermon is to clarify and explain and to avoid using symbols and gestures. This is why it is authentically reported in the *Saheeh* Collection that when the Prophet ﷺ would make a statement, he would repeat it three times, so that it would be understood. As for those who held the first opinion (i.e. mentioned above from Al-Qaadee and others), then it is weak due to several reasons, one of which is that the usage of the pronoun in this manner is found repeatedly in the authentic *ahaadeeth* containing the statements of Allaah's Messenger ﷺ. An example of this is his ﷺ statement:

أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا

'That Allaah and His Messenger are more beloved to him than anyone else besides (the two of) them' as well as other *ahaadeeth*.

The usage of the dual pronoun here is only (allowed) because the statement was not made during a sermon of admonition. Rather, it was made in order to teach a ruling. So every time he ﷺ minimized the words he used, it became easier to memorize. This is contrary to a sermon of admonition, since the objective behind it is not to memorize it, but rather to be warned and affected by it. What supports this is the narration reported in *Sunan Abee Dawood* with an authentic chain of narration (!!) from Ibn Mas'ood that he said: **'The Messenger of Allaah ﷺ taught us *Khutbat-ul-Haajah*, (saying): 'All praise is for Allaah, we seek His assistance... and whoever disobeys the two of them, he does not harm anyone but himself, while doing no harm to Allaah in the least.'** And Allaah knows best." [End of An-Nawawee's words]

I say: What An-Nawawee deemed to be weak here is really the correct view (i.e. that of Al-Qaadee and others) whereas what he deemed to be correct is in actuality the weak view. This can be explained in the following ways:

Firstly: His statement: "The reason for this prohibition is due to the fact that the nature of a sermon is to clarify and explain" has been commented on by the verifier As-Sindee, may Allaah have mercy on him, in his notes to *Saheeh Muslim*, where he said: "This is a very weak view, since if this were the reason for his ﷺ reprimanding the speaker, it would only apply to times in which uncertainty occurs due to the usage of a pronoun, and as for the time in which there is no uncertainty caused by the usage of a pronoun, then it wouldn't apply. And if this is not so, then mentioning pronouns within the (Friday) *khutbah* would be condemnable and forbidden, and this is not the case. Regardless, explicitly mentioning (pronouns) in some places within the sermons may be condemnable, so reflect."

Secondly: He supports what the hadeeth of Ibn Mas'ood ؓ indicates by claiming that its chain of narration is authentic. However, it is not authentic due to the unknown narrators that occur in its chain as we explained previously.

Thirdly: Assuming that the chain of narration were authentic, the hadeeth would only prove that it is permissible (to join Allaah and His Messenger in the same pronoun) if the Prophet ﷺ would teach his Companions that, as is stated in the *Sharh* of Saheeh Muslim, but this is not so. So this is another error from Imaam An-Nawawee, since he stated that the text of the hadeeth, according to Abu Dawood, occurred with the wording: **“The Messenger of Allaah ﷺ taught us Khutbat-ul-Haajah...”**

However, this wording is not found in any of the reports of those who transmitted this hadeeth in this manner except for the first two paths of narration, which (although they have the wording **“The Messenger of Allaah ﷺ taught us...”**), they do not contain this weak addition of: **“He sent him with the truth...etc.”** as was stated previously. So it is as if An-Nawawee, may Allaah have mercy on him, confused one of the wordings of the hadeeth with the other, and this resulted in him quoting a text for the hadeeth that has no basis in any of the narrations reported concerning this hadeeth, so take note.

Fourthly: His statement: “The usage of the pronoun in this manner is found repeatedly in the authentic *ahaadeeth* containing the statements of Allaah’s Messenger ﷺ” does not serve as proof for the view that he holds. Rather, the most that can be derived from this claim is that these statements (i.e. using Allaah and His Messenger in the same pronoun) occurred from him ﷺ alone, and was not something he taught to his ummah. So based on this, the occurrence of such usage of the pronoun from the Prophet ﷺ does not contradict the afore-mentioned hadeeth of ‘Adiyy bin Haatim ³ ؓ due to the principles that have been agreed on, such as:

القول مقدّم على الفعل عند التعارض

“A statement takes precedence over an action in times of seemingly contradictory reports.” So this usage of the pronoun would then be permissible for him alone ﷺ in exclusion of his ummah.

The wisdom behind this differentiation is clear. And it is because the Prophet ﷺ is not in a position in which it could be understood from his words that he intended something unbefitting to Allaah’s Lordship and Worship. This is contrary to others, since that may be understood from their speech (whereas it is not the case with his ﷺ speech). This is why he ﷺ ordered us to avoid doubtful matters and to be clear in one’s intentions, based on the fundamental principle found in his ﷺ statement:

دع ما يريبك إلى ما لا يريبك

³ **Translator’s Note:** He means the hadeeth where the Prophet ﷺ said: **“What a bad speaker you are...”**

“Leave that which makes you doubt for that which doesn’t make you doubt.” ⁴

Then I found out that Al-'Izz bin 'Abdis-Salaam preceded me in the view that I had taken, as As-Sindee quoted from him in his footnotes to *Sunan An-Nasaa'ee* (pg. 80), where he said:

“And Shaikh 'Izz-ud-Deen said: ‘From his unique ﷺ characteristics is that it was permissible for him to combine himself and his Lord in the same pronoun, while this was prohibited for everyone else. The reason why this was not allowed for those apart from him was because if someone besides him ﷺ were to combine in this manner, it would generally be perceived as an attempt to make an equality (between Allaah and His Messenger). But this was not the case with the Prophet ﷺ since his position did not allow for such thoughts to be conceived about him ﷺ.’”

This is in total agreement with the view that we have favored, all praise be to Allaah for granting success.

Before mentioning this, As-Sindee quoted the words of Al-Qurtubee in which he harmonizes between the hadeeth of Ibn Mas'ood, which he holds to be authentic (!!), and the hadeeth of 'Adiyy from four angles, stating that he adheres to the same view that we have favored, so refer to it if you wish.

And it is as if An-Nawawee followed him in that since he too stated that the hadeeth was authentic. And we have already explained that this is wrong.

This view was also adopted by Abul-Hasan As-Sindee, may Allaah have mercy on him, as he stated: “So it is correct to say that: Combining Allaah and His Messenger in the same pronoun breaches the glorification that some speakers must adhere to (when mentioning Allaah). And it instills the notions of equality (between Allaah and His Messenger) into the minds of some of the audience members with limited understanding. So its ruling varies with respect to the speakers and the audience. And Allaah, Most High, knows best.”

I believe that what is correct is to generalize (the application of) this ruling so as to prevent the means and act in accordance with the general meaning of the hadeeth: **“None of you should say: Whatever Allaah wills and what so and so wills...etc.”** ⁵

It is from this perspective that the hadeeth of 'Adiyy bin Haatim was reported. As for the view held by As-Sindee, which we quoted previously and which states that mentioning pronouns within the (Friday) sermon was condemnable, then his basis for that was this

⁴ An authentic hadeeth reported on a group amongst the Companions. I have referenced it in *Irwa'ul-Ghaleel*, which is my referencing of the *ahaadeeth* in *Manaar-us-Sabeel* (no. 2134)

⁵ This hadeeth is referenced in my book *Silsilat-ul-Ahaadeeth as-Saheehah* (no. 136)

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hadeeth of Ibn Mas'ood. And you have already come to know that there is no proof in it whether from the standpoint of its chain of narration or its textual wording.

Furthermore, I have reflected on his statement: "Regardless, explicitly mentioning (pronouns) in some places within the sermons may be condemnable" and found no applicable scenario for it, unless it occurs from the perspective of one's taste. But this is given no consideration if it conflicts with the legislated guidelines, and Allaah knows best.

Fourth: Huraith reported from Waasil Al-Ahdab from Shaqeeq on the authority of 'Abdullaah bin Mas'ood ؓ who said:

كان رسول الله يعلمنا التشهد والخطبة، كما يعلمنا السورة من القرآن...والخطبة: الحمد لله...

"The Messenger of Allaah ﷺ would teach us the *tashahhud* and the *khutbah* just as he would teach us a surah from the Qur'aan...and the *khutbah* was: All praise is for Allaah...etc."

Reported by Al-Bayhaqee (7/146 & 147); The chain of narration of this hadeeth is weak due to Huraith who is Ibn Abee Matr 'Amr Al-Fazaaree. He is weak according to the unanimous consensus (of the scholars).

The second and fourth additions occur in this path of narration.

2. *The hadeeth of Abu Moosaa Al-Ash'aree*

It was reported by Abu Ya'laa in his *Musnad* (1/342) along with the previous hadeeth of Ibn Mas'ood using the first path of narration. He mentioned it up to the part where he ﷺ said: **"And I bear witness that Muhammad is His slave and messenger"**, then added the following:

قال أبو عبيدة: وسمعت من أبي موسى يقول: كان رسول الله يقول: فإن شئت أن تصل خطبتك بأى من القرآن، تقول: قلت: فذكر الآيات الثلاث و فيه: أما بعد: ثم تكلم بحاجتك.

"Abu 'Ubaydah said: 'I heard from Abu Moosaa that he ﷺ said: The Messenger of Allaah ﷺ would say: **'If you would like to link your sermon with verses from the Qur'aan, then say...**(then he went on to mention the three Qur'aanic verses)...**To proceed: Then speak about your need (i.e. affair).'**"

Al-Haythamee also mentioned it in *Majma'-uz-Zawaa'id* (4/288) and said: "Abu Ya'laa At-Tabaraanee reported it in *al-Awsat* and *al-Kabeer* in abridged form. Its narrators are

all reliable. The hadeeth of Abu Moosaa is connected. Abu 'Ubaydah did not hear any narrations from his father."

I say: I looked for it in the collection of narrations (*musnad*) of 'Abdullaah bin Mas'ood رضي الله عنه found in *al-Mu'jam-ul-Kabeer* but was not able to find it. It seems as if it is in the collection of narrations (*musnad*) of Abu Moosaa found in this book. However, the volume in which this collection is found does not exist in the Dhaahiree Library.

3. The hadeeth of 'Abdullaah bin 'Abbaas

He رضي الله عنه reported: "Dimaad arrived at Makkah. He was from the tribe of Azd Shanoo'ah and would perform incantations to cure people suffering from magic. When he heard the foolish ones from among the inhabitants of Makkah saying that Muhammad was insane, he said to himself: 'If I see this man, perhaps Allaah will cure him at my hands.' So he went to meet him and said: 'O Muhammad, I use incantations to protect against magic and Allaah cures whom He wills at my hands. Would you like to try it?' At this, the Messenger of Allaah ﷺ said:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ ، وَنَسْتَعِينُهُ ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَمَا بَعْدُ

'Verily, all praise is for Allaah. We praise Him and we seek His assistance. Whoever Allaah guides, no one can lead him astray, and whoever is led astray, there is no guide for him. I bear witness that there is no deity that has the right to be worshipped except Allaah – alone and with no partner – and that Muhammad is His slave and messenger. To proceed...'

He (Dimaad) said: 'Can you repeat these words to me again.' So the Messenger of Allaah ﷺ repeated the words to him three times, to which he said: 'I have indeed heard the words of the soothsayers, the words of the sorcerers and the words of the poets, but I have never heard the likes of these words, which reach the depths of the ocean (in meaning and eloquence). Give me your hand so that I may give you the oath of allegiance to (submit to) Islaam.' He then gave his pledge to the Prophet. Then the Messenger of Allaah ﷺ asked: 'And also on behalf of your people?' He (Dimaad) said: 'And on behalf of my people (as well).'

(After that) when the Messenger of Allaah ﷺ sent a military expedition out, they passed by his people. So the leader of the expedition said to his soldiers: 'Did you get anything from these people?' One of the group said: 'I got a spoon from them', so he told him: 'Give it back for these are the people of Dimaad.'"

Reported by Muslim (3/12) and also by Al-Bayhaqee in its complete form; Ahmad only reported the part about the *khutbah* from it (no. 3275), as well as Ibn Maajah (1/575) and At-Tahaawee, however its text and a part of its chain has been left out of the printed edition. And the words: **“To proceed”** cannot be found in the collection of Ahmad.

In this hadeeth there occurs the second addition, as you can see, in the place of: **“and we ask His forgiveness.”** Shaikh-ul-Islaam was hesitant about affirming this addition, however it is authentic and established without a doubt, as we explained previously.

4. The hadeeth of Jaabir bin ‘Abdillaah

It was reported by Al-Khateeb (14/440-441) from the path of ‘Amr bin Shamir on the authority of Abu Ja’far Muhammad bin ‘Alee who reported from ‘Alee bin Husayn from him (i.e. Husayn) that: “When the Prophet ﷺ would sit on the *mimbar*, he would say:

الحمد لله أحمده ، وأستعينه ، وأومن به ، وأتوكل عليه ، وأعوذ بالله من شرور أنفسنا ، ومن سيئات أعمالنا...إلى قوله: وأنّ محمد عبده ورسوله

‘All praise is for Allaah. I praise him, I seek His assistance and I believe in Him. And I put my trust in Him and seek refuge in Allaah from the evils of our souls and the evils of our actions...[up to the part where he ﷺ said]...and that Muhammad is His slave and messenger.’”

This chain of narration is extremely weak. Its defect lies in ‘Amr bin Shamir who is a liar and a fabricator of hadeeth. However, the hadeeth has a source without this order (of narrators). Imaam Ahmad (3/371) reported: Wakee’ narrated to us from Sufyaan from Ja’far on the authority of his father that Jaabir ؓ said:

“The Messenger of Allaah ﷺ would get up then deliver the sermon. And so he would praise Allaah and extol Him with what He was deserving of. And he ﷺ would say:

من يهده الله فلا مضلّ له ، ومن يضلّل فلا هادي له ، إنّ خيرَ الحديثِ كتابُ الله ، وخيرَ الهدى هدى محمدٍ صلى الله عليه وسلم ، وشرّ الأمور محدثاتها ، وكلّ محدثة بدعة

‘Whoever Allaah guides, there is no one that can lead him astray. And whoever is led astray, there is no guide for him. Verily, the best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad. The worst affairs are newly-invented matters, and every newly-invented matter is an innovation.’

And when he ﷺ would mention the Final Hour, his eyes would get red, his voice would get loud, and his anger would grow intense, as if he were warning an army (of an

imminent attack, saying): 'They will descend upon you in the morning. They will descend upon you in the evening.'

(And he ﷺ would say):

من ترك مالا فللورثة ، ومن ترك ضياعاً أو ديناً فعليّ وإليّ ، وأنا وليّ المؤمنين

'Whoever leaves behind wealth, it is for his inheritors (i.e. family members). And whoever leaves behind a loss or a debt, then it is for me and upon me. And I am the ally of the believers.'

I say: This chain of narration is authentic according to the standards of Muslim. In fact, he transmitted it in his *Saheeh* (3/11) as did Al-Bayhaqee in his *Sunan* (3/214) from the path of Abu Bakr Ibn Abee Shaybah who reported it from Wakee'.

Muslim did not list all of the hadeeth's wording. Instead, for the remainder of the hadeeth, he referred to wording that he mentioned in a hadeeth before this one, which was reported from the path of 'Abdul-Wahhaab bin 'Abdil-Majeed on the authority of Ja'far. In that report, however, instead of **"every newly-invented matter is an innovation"** there occurs

وكلّ بدعة ضلالة

"every innovation is a misguidance."

Al-Bayhaqee combined both of these texts in his report. He also combined them in his book *al-Asmaa was-Sifaat* in the same manner reporting it from the path of Ibn Al-Mubaarak from Sufyaan. He linked both narrations to him, and added the following:

وكلّ ضلالة في النار

"And every misguidance is in the Hellfire."

It is also found in *An-Nasaa'ee* (1/234) with the first two wordings from the path of Ibn Al-Mubaarak. Its chain of narration is authentic as stated by Shaikh-ul-Islaam Ibn Taimiyyah in *Iqaamat-ud-Daleel 'alaa Ibtal-it-Tahleel*, which is found in his *Fataawaa* (3/58).

Furthermore, Imaam Ahmad (3/319) said: Yahyaa narrated to us from Ja'far the same hadeeth with the wording: "The Messenger of Allaah ﷺ would say in his sermon (*khutbah*) after saying the *tashahhud*: **'Verily, the best speech is the Book of Allaah...'**" [Then he mentioned a similar hadeeth in abridged form]

I say: The chain of narration of this hadeeth is also authentic based on the standards of Muslim. His ﷺ statement: “**after saying the tashahhud**” refers to the *tashahhud* that has been reported in the texts as found in the hadeeth of Ibn Mas'ood ﷺ and Ibn 'Abbaas ﷺ. It also shows that it was popular and well known to them to the point that the narrator sufficed in just mentioning it as such (i.e. the *tashahhud*) without having to recite it in its entirety.

5. The hadeeth of Nubait bin Shareet

He ﷺ reported: “I was riding behind Abu 'Alee on the back of a camel, while the Prophet was delivering a sermon by Al-Jamrah. He ﷺ said:

الحمدُ لله ، نحمده ، ونستعينه ، ونستغفره ، وأشهد أن لا إله إلا الله ، وأن محمداً عبده
ورسوله ، أصيكم بتقوى الله ، أي يومٍ أحرم؟ قالوا: هذا قال: فأى شهرٍ أحرم؟ قالوا: هذا.
قال: فأى بلدٍ أحرم؟ قالوا: هذا البلد. قال: فإن دماءكم ، وأموالكم حرامٌ عليكم ، كحرمة يومكم
هذا ، وشهركم هذا ، في بلدكم هذا

'All praise is for Allaah. We praise Him, we seek His assistance and we ask for His forgiveness. And I bear witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is His slave and messenger. I counsel you to have Taqwa (dutifulness) towards Allaah. Which day is most sacred?'

They said: 'This day.'

He ﷺ said: '**Then which month is most sacred?'** They said: 'This month.'

He ﷺ said: '**Then which land is most sacred?'** They said: 'This land.'

So he ﷺ said: '**Then verily, your blood (i.e. lives) and property are sacred (i.e. forbidden) to one another, just like the sacredness of this day of yours in this month of yours in this land of yours.**'"

Al-Bayhaqee (3/215) reported it from the path of Abu Ghassaan Maalik bin Isma'eel An-Nahdee: Moosaa bin Muhammad Al-Ansaaree narrated to us saying: Abu Maalik narrated to us on his authority.

I say: The narrators of this chain are all reliable with the exception of Moosaa bin Muhammad Al-Ansaaree. It appears that he is Al-Makhzoomee Al-Madanees. If he is in fact him, then he is weak. And if he is someone else, then I am not aware of him.

6. The hadeeth of 'Aa'ishah, Mother of the Believers

It was reported by Abu Bakr bin Abee Dawood in *Musnad 'Aa'ishah* (sect. 2/57) with a good chain of narration from Hishaam – who is Ibn 'Urwah – on the authority of his father, that he said: “The Messenger of Allaah would constantly use these two ayahs in the *khutbah*: **'O you who believe, fear Allaah and speak a word that is precise (i.e. truthful)...'**”⁶

I say: This is how it is in the original report: “on the authority of his father.” He did not say: “‘Aa'ishah said...” or something similar to this. The transcriber placed the beginning of the letter *saad* above it indicating that this is how it occurred in his original manuscript as well and that it is more correct to affirm his statement: “‘Aa'ishah said...” based on the fact that the author mentioned this narration in her *Musnad*. If this point were not established in his report, he would not have included it in it (i.e. the *Musnad* of 'Aa'ishah). This is since the hadeeth would at that point be *mursal* (i.e. missing the Companion in the chain between the Prophet and the Taabi'ee), as is quite obvious.

I also saw another hadeeth in this collection in which a similar omission occurred. However, there still remained in the report that which proved the (above) fact. He said (1/59): “...from Hishaam on the authority of his father (that) she said...” The transcriber also placed the letter *saad* above it.

So his statement: “...she said...” is clear proof that the one who reported the narration was not 'Urwah but rather a woman. And that woman is no one else but 'Aa'ishah based on the afore-mentioned proof. It is also due to the fact that he narrated numerous reports from her and the fact that she was his maternal aunt, and Allaah knows best.

7. The hadeeth of Sahl bin Sa'ad

He رضي الله عنه reported: “When the Messenger of Allaah ﷺ would deliver a sermon to the people or teach them something, he ﷺ would not leave out this ayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا . يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

'O you who believe, fear Allaah and speak a word that is precise (i.e. truthful). He will rectify your deeds for you and forgive you your sins. And whoever obeys Allaah and His Messenger has indeed achieved a great success.'”

⁶ **Translator's Note:** He means the two ayahs in Surah Al-Ahzaab: 70-71.

Reported by As-Sammawaih in his *Fawaa'id* as well as in *Husn-ut-Tanabbuh fee Tark-it-Tashabbuh* of Shaikh Muhammad Al-Ghazze (5/8) ⁷

8. The hadeeth of Ibn Shihaab Az-Zuhree

Ibn Wahb said: Yoonus informed me that he asked Ibn Shihaab about the *tashahhud* of Allaah's Messenger ﷺ on the day of Jumu'ah, so Ibn Shihaab said:

إِن الْحَمْدَ لِلَّهِ ، نَحْمَدُهُ ، وَنَسْتَعِينُهُ ، وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِهِ مِنْ شَرِّوَرِ أَنْفُسِنَا ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشِدَ وَمَنْ يَعْصِمَا فَقَدْ غَوَى ، نَسَأَلُ اللَّهَ رَبَّنَا أَنْ يَجْعَلَنَا مِمَّنْ يُطِيعُهُ ، وَيُطِيعِ رَسُولَهُ ، وَيَتَّبِعِ رِضْوَانَهُ وَيَجْتَنِبِ سَخَطَهُ ، فَإِنَّمَا نَحْنُ بِهِ وَلَهُ

“Verily, all praise is for Allaah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allaah guides, there is no one that can lead him astray, and whoever is led astray, there is no guide for him. And I bear witness that there is no deity that has the right to be worshipped except Allaah and that Muhammad is His slave and messenger.

He sent him with the truth as a giver of glad tidings and a warner in the midst of the Final Hour. Whoever obeys Allaah and His Messenger, has succeeded, whereas whoever disobeys (the two of) them, has deviated. We ask Allaah, our Lord, to make us from those who obey Him, obey His Messenger, do what He is pleased with and abstain from what He dislikes, for indeed we are from Him and belong to Him.”

This was reported by Abu Dawood (1/172) and Al-Bayhaqee (3/215). The narrators of its chain are all reliable. However, it is *mursal*,⁸ and as a result it is weak and cannot be relied on as proof.

There also occurs the wording: “**whoever disobeys (the two of) them**” in it and we have already explained previously under the discussion on the third path of narration of the Hadeeth of Ibn Mas'ood that this addition is weak.

It may be said that this *mursal* narration can be used as a supporting evidence for that other hadeeth. But I say that this is not the case, since the *Irsaal* that occurs in it is found

⁷ **Translator's Note:** This brings the total number of Companions who narrated the *Khutbat-ul-Haajah* to seven even though the author mentioned they were six in the beginning of this treatise, and Allaah knows best.

⁸ **Translator's Note:** A *mursal* narration is when the Companion linking the Taabi'ee to the Prophet in the chain is missing.

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in a place where it is probable that the one who commits the *Irsaal* got the hadeeth from that unknown narrator who reported it from Ibn Mas'ood ؓ.

Meaning: It is probable that Az-Zuhree got the hadeeth from Abu 'Iyyaad⁹ who narrated from Ibn Mas'ood or from someone else who narrated it from Ibn Mas'ood, then he left him out of the chain of narration (*Irsaal*). Based on this probability, these two hadeeths do not strengthen one another, so take note.

⁹ **Translator's Note:** It has preceded that he was labeled unknown by Ibn Hajr.

CONCLUSION

It has become clear to us by way of the collection of afore-mentioned *ahaadeeth* that all sermons should be commenced with this sermon, regardless of whether these sermons occur during marriage ceremonies, the Friday Prayer or any other occasion. So it is not specific to just the marriage ceremony¹⁰ as some people think. In fact, in some narrations of the hadeeth of Ibn Mas'ood رضي الله عنه, it clearly shows this, as was seen previously.

What further supports this is the actions of the righteous predecessors (Salaf as-Saalih), for they would commence their books with this sermon as was the case with Abu Ja'far At-Tahaawee, may Allaah have mercy on him, who stated in the introduction of his book *Mushkil-ul-Athaar*: "And I begin with what he صلى الله عليه وسلم ordered us to begin our necessities with, in that which has been reported on him صلى الله عليه وسلم with chains of narration that I will mention afterward, if Allaah wills: **Verily, all praise is due to Allaah...**"

He then went on to mention it in its complete form.

Shaikh-ul-Islaam Abul-'Abbaas Ibn Taimiyyah, may Allaah have mercy on him, also followed this way, since he would constantly mention this sermon in his writings, as is quite clear to anyone that peruses through them.

In his notes to (*Sunan*) An-Nasaa'ee while explaining his statement in the hadeeth: "**And the tashahhud in necessities**", the verifier As-Sindee, said: "It is apparent that this refers generally to all necessities, such as marriage ceremonies and other occasions. This is confirmed in some narrations. So a person must abide by this, using it to complete and perfect his needs and necessities. This is why Ash-Shaafi'ee said: 'The *khutbah* (sermon) is Sunnah (recommended) at the beginning of all transactions – before business, marriage and other dealings.' The word *haajah* (necessity) itself indicates this. It is probable that what was intended by *haajah* (necessity) was marriage since it is that in which the *khutbah* generally became practiced apart from all other necessities."

He stated similar to this in his notes to *Sunan Ibn Maajah*.

I say: This second probability is weak. Rather, it is false, due to the fact that it was authentically reported that the Prophet used it (i.e. the *khutbat-ul-haajah*) on other

¹⁰ **Important Note:** As for the hadeeth that was reported by Ismaa'eel bin Ibraaheem on the authority of a man from Banu Saleem who said: "**I proposed to the Prophet صلى الله عليه وسلم marriage to Umaamah bint 'Abdil-Mutallab, so he married me (to her) without saying the tashahhud**" which was transmitted by Abu Dawood and Al-Bayhaqee, then it is a weak hadeeth due to this Ismaa'eel who is unknown as is stated in *at-Taqreeb*. Furthermore, there is uncertainty about him in the hadeeth as explained by Al-Bayhaqee and others. Assuming that the hadeeth is authentic, the only thing it proves is that it is permissible to leave it off at times, and **not** that it is not legislated in the absolute sense.

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occasions besides marriage ceremonies, as is clear from the story of Dimaad in the hadeeth of Ibn 'Abbaas and from the hadeeth of Jaabir, so take note.

In spite of this, the view that this sermon should be used in business transactions and things of that sort, such as leasing and so on, contains clear speculation. This is since it is based on the view that the offer and the acceptance (of the transaction) is mandatory in it (i.e. the sermon), and this is not true.

Rather, it is something newly-invented, since people from the time of the Prophet to this time of ours have continued to engage in transactions such as these without the use of any wording, but rather with just actions that indicate the objective.¹¹ So this is all the more reason that stating the sermon (*khutbah*) in it is an innovation and a newly-invented matter. The Prophet's ﷺ business contracts and transactions that have been reported in the books of the purified Sunnah are many and well known, such that there is no need to mention any of them in this brief treatise, and they do not contain the offer and acceptance in any of them, not to mention the sermon (*Khutbat-ul-Haajah*).

I am saying this whilst having full respect for the Imaams and following them upon their guidance. However, I consider what I have stated here as a sign of my following their way since they, may Allaah have mercy on them, were the ones who taught us to have freedom of opinion and to openly proclaim one's view. They did this by way of forbidding us from blindly following them.

They were as Imaam Maalik, may Allaah have mercy on him, stated about them: "There is no one from among us except that he may refute others and be refuted himself except for the occupant of this grave (i.e. the Messenger of Allaah)." So may Allaah reward them well on behalf of all of us.¹²

I say: My aim behind compiling this treatise was to spread this Sunnah which people had almost completely abandoned. I alerted the preachers, admonishers, teachers and others about the great need of preserving it and opening their sermons, articles

¹¹ This is from the speech of Shaikh-ul-Islaam Ibn Taimiyyah in a study he put together to clarify a tremendous and beneficial principle – as he himself stated – concerning this issue, which is the offer and the acceptance in transactions and abiding by them. In this research, he concluded that the offer and acceptance were not restricted to any particular wording, but rather that (doing) this was an innovation. He stated that the offer and the acceptance are valid with the usage of any wording, as well as with any action that indicates the aim of the transaction. He based this view on the Qur'aan, the Sunnah and the Arabic language. This is in addition to the countless other points of benefit and clarifications found in this study, the likes of which cannot be found elsewhere. Refer to *al-Fataawaa* (3/267 & 274).

¹² I quoted their statements in this regard in the introduction to my book "**The Prophet's Prayer Described.**" What Allaah has decreed concerning this book has indeed come to pass, for up to now it has been published numerous times, as well as abridged and translated, and to Allaah belongs the praise and credit.

Khutbat-ul-Haajah [The Sermon for Necessities]

and classes with it, so that in turn perhaps Allaah could fulfill their objectives because of it. ¹³

¹³ **Publisher's Note (i.e. *Maktabah al-Ma'aarif*):** It can be understood from the Shaikh (Al-Albaanee), may Allaah have mercy on him, that he held this sermon (*khutbat-ul-haajah*) to be obligatory. As a result of this, in his book *an-Naseehah* (pg. 81) he made the following comment: "And it is the sermon that the Messenger of Allaah ﷺ would teach his Companions. It had been neglected for some years until certain scholars such as Imaam At-Tahaawee, Shaikh-ul-Islaam Ibn Taimiyyah, Ibn Qayyim Al-Jawziyyah, may Allaah have mercy on them, and others, revived it.

Then it was neglected again in the later generations, and so the role fell upon us, all praise be to Allaah, to revive it. So I wrote the well-known treatise on it "*Khutbat-ul-Haajah*" and Allaah benefited whom He willed through it – from among those who love the Sunnah. Its usage began to spread (again) in books, treatises, Friday sermons and elsewhere, and to Allaah belongs all the credit.

What is strange is that one of the noble people came upon this treatise (of mine) and then wrote some words on it in his beneficial book '*Tas'heeh-ud-Du'aa*' (pg. 454), saying, in summary:

'There are several newly-invented matters found in the (Friday) sermon amongst which is: Constantly opening the Friday Sermon with the Sermon for Necessities (*khutbat-ul-haajah*) that has been mentioned in the hadeeth of Ibn Mas'ood ؓ. It is remarkable to note that the compilers of the *Sunan* Collections have reported this hadeeth of Ibn Mas'ood whilst including it in their chapters on Marriage, with the exception of An-Nasaa'ee, who also included it in his chapter on Prayers. And whoever investigates into the guidance and practice of the Prophet ﷺ, he will not find him constantly opening his sermons with it...And we did not find in his ﷺ actions nor in the steady practice of his Companions, may Allaah be pleased with them, the constant usage of this etiquette in their sermons or in the commencement of their affairs. You will also not find the authors from the scholars of Islaam doing this either. This includes Shaikh-ul-Islaam Ibn Taimiyyah, may Allaah have mercy on him, for in his books and religious verdicts, sometimes he began with it while at other times he left it off...'

I say, and with Allaah lies the success:

First: It is not obligatory to the point that it can't be left off. In fact, the opposite of this is what is more correct, which is that it *can* be left off at times. This is so that no one will assume it is obligatory as in the example of the hadeeth about the Night Prayer, in which the Prophet ﷺ said: **'I feared that it would be prescribed (i.e. made obligatory) for you.'**

What shows that I understand this point well, all praise be to Allaah, is the fact that I did not use this sermon to commence a number of my writings and verifications, such as *al-Eemaan* of Ibn Abee Shaybah, the first edition of *Hijaab-ul-Mar'at-il-Muslimah*, the second edition of *Tamaam-ul-Minnah*, the third edition of *Adaab-uz-Zafaaf*, and more recently, my introduction to the new edition of the first volume of *Silsilat-ul-Ahaadeeth as-Saheehah*, as well as many other examples.

Second: If constantly using it (for all sermons) is an innovation, then what is the ruling with regard to abandoning it completely (!) as is the case with many writers, including the one being refuted here, may Allaah grant him correctness!! This is since I have not seen him open one book of his with this blessed sermon (*khutbah*). Instead, he has replaced it with other *khutbahs* (introductory sermons) that he himself has concocted! Does this not fall under the saying of Allaah: **'Will you exchange that which is lower for that which is better?'** [Surah Al-Baqarah: 61]

Third: Then in the same place of the footnotes to his book, this dignified writer went on to make a reference to the *Fataawaa* of Shaikh-ul-Islaam Ibn Taimiyyah (18/286-287), referring to by using the word ‘important!’

So I say: Yes, it is important – and what is most important from it is the part where he (i.e. Ibn Taimiyyah), may Allaah have mercy on him, said that the hadeeth of Ibn Mas’ood ؓ does not specify the *khutbah* to just marital ceremonies. Rather, it is a sermon for all necessities when the servants (i.e. worshippers) wish to address one another.

So what is the point of this afore-mentioned dignified writer being astonished with the fact that the compilers of the *Sunan* Collections reported this sermon in their chapters on Marriage?!

This is the same case with the statement he made in the last part of his study: ‘Based on this conclusion, you will realize the understanding (*Fiqh*) of the compilers of the *Sunan*, may Allaah have mercy on them, in placing the *Khutbat-ul-Haajah* within their chapters on Marriage, as well as the agreement of the scholars in stipulating its prescription at the time of the marriage contract!!’

And it was from the great Decree of Allaah that this *Khutbat-ul-Haajah* was mentioned in the same volume of Ibn Taimiyyah’s *Fataawaa* that this author made reference to – in the introduction to two of his treatises (18/76 & 210) – contrary to that place in the volume that he referred to, inciting towards it and speaking about it in great detail instead of this blessed prophetic *khutbah* (sermon)! And this is not to mention (the *khutbah* being found in) the remaining volumes of Ibn Taimiyyah’s *Fataawaa* or his other books. And similar to him was Ibn Qayyim Al-Jawziyyah, may Allaah have mercy on him.

So won’t these two Imaams serve as role-models for this dignified author such that he follows their way – at least once – and begins one of his books with the *Khutbat-ul-Haajah*?!

Fourth: What further confirms the general usage and prescription of this *khutbah* during every righteous occasion is the hadeeth of Ibn ‘Abbaas ؓ reported by Muslim in which occurs the story of Dimaad’s arrival at Makkah and the Prophet’s ﷺ mentioning this blessed *khutbah* to him upon which Dimaad accepted Islaam by just hearing it. This was neither a marital ceremony nor a marriage contract!!

Fifth: In some of his statements, Shaikh-ul-Islaam (Ibn Taimiyyah), may Allaah have mercy on him, appears to be referring to the fact that this *khutbah* was neglected for a period of time, as I indicated previously, where he said: ‘This is why it was recommended and performed when speaking to people with knowledge – generally and specifically. From the aspects of teaching the Book, the Sunnah, Fiqh and admonishing and cautioning the people is to commence with this prophetically legislated *khutbah* (sermon). However, that which is adhered to by the scholars of our time – those whom we reached and learned from as well as others – is opening their gatherings on Tafseer or Fiqh in the universities, schools and elsewhere with a different type of *khutbah* (sermon)...’ up to the point where he said: “And I have also seen people giving the sermon for marriage using other than the legislated sermon (*khutbah*). Each group of people has its own type (of sermon) which is different from others...”

I say: Reflect on the way he, may Allaah have mercy on him, made a comparison between the teachers opening their gatherings with other than the prescribed *Khutbat-ul-Haajah* and what some people do who give the sermon for weddings using something other than the legislated *khutbah* – the truth will become clear to you and the correct understanding will reveal itself before you, without doubt...” All praise is for Allaah.

And the Prophet ﷺ said:

من سنَّ في الإسلام سنةً حسنةً ، فعمل بها بعده ، كُتِبَ له مثلُ أجر من عمل بها ، ولا ينقص من أجورهم شيءٌ ، ومن سنَّ في الإسلام سنةً سيئةً ، فعمل بها بعده ، كُتِبَ عليه مثلُ وزر من عمل بها ، ولا ينقص من أوزترهم شيءٌ

“Whoever institutes a good Sunnah into Islaam, and it is practiced after him, the same reward of those who act on it will be recorded for him, not detracting from their reward in the least. And whoever institutes an evil Sunnah into Islaam and it is practiced after him, the same sin of those who act on it will be recorded against him, not detracting from their sins in the least.”

This was reported by Muslim in his *Saheeh* (8/61) from the narration of Jareer bin ‘Abdillaah, may Allaah be pleased with him.

وَسُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Glory and Praise be to You, O Allaah. I bear witness that there is no deity worthy of worship except You. I seek forgiveness in You and repent to You.

Abu ‘Abdir-Rahmaan
Muhammad Naasir-ud-Deen Al-Albaanee
Damascus, Tuesday Evening of 6/24/1372

[End of the Treatise]