

خُطْبَةُ الْحَاجَّةِ

الَّتِي كَانَتْ يَتْلُوها اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
يُعَلِّمُهَا أَصْحَابَهُ

Khutbatul-Hajjah

تأليف

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Compiled & Translated

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1 Introduction

Shaykh Muhammad bin Nasiruddeen Al-Albaani -Rahimahullaah- (d. 1420 A.H.) said:

"This Khutbah (Address) is called the Khutbatul-Hajjah by the scholars. It is legislated to be said at the beginning of every Khutbah whether it is the Khutbah for the Jummah day or the Eid Khutbah, or a Nikah contract, or a lesson or a lecture.

I singled out a publication where I gathered the Ahadeeth which talk about

the Khutbatul-Hajjah and its different chains.

We who love the Sunnah of the Prophet -SallAllaahu alayhi wa sallam- and desire to revive it, adhere to this Khutbah which has nearly become history.

This is what I had said nearly forty years ago, as for nowadays, by Allaah's virtue the situation has changed and this Sunnah has become widespread in many of the Islaamic lands especially here in Jordan, Saudi and other places.

Praise is due to Allaah by whose
blessings righteous deeds are
accomplished.'

[From the first introduction to Silsilah Saheehah vol 1 p. 28 -29]

2 Arabic Text of the Khutbatul-Hajjah

خطبة الحاجة

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا
مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ } .

{ 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 }
{ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا، يُصْلِحْ
لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ
فَازَ فَوْزًا عَظِيمًا } أما بعد: ثم يذكر حاجته.

(١) آل عمران: ١٠٢ .

(٢) النساء: ١ .

(٣) الأحزاب. 70-71 :

In another wording the Messenger of Allaah
did not read the Ayaat:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ
شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ
لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
أَمَّا بَعْدُ

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُخَدَّثَاتُهَا، وَكُلُّ
مُخَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

3 English Translation of the Khutbatul-Hajjah

Indeed all Praise belongs to Allaah, we praise Him, we seek His aid and we seek His forgiveness. We seek refuge in Allaah from the evil of ourselves and the evil of our actions. Whomsoever Allaah guides, there is none to misguide him, and whomsoever Allaah leaves astray then there is none that can guide him.

I testify that there is none worthy of worship except Allaah Azza wa Jal, Alone without any partner, and I testify that Muhammad is His slave and Messenger.

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

<< O you who believe! Fear Allaah as He
should be feared and dare not die except in
a state of Islaam with complete submission
to Allaah. >>

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! Be dutiful to your Lord, Who
created you from a single person (Adam)
and from him He created his wife and from
them both He created many men and

women. And fear Allaah through Whom you demand your mutual (rights) and do not cut the relations of the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. >>

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! Keep your duty to Allaah and fear Him and always speak the truth. He will direct you to do righteous good deeds and will forgive you your sins.

And whosoever obeys Allaah and His

Messenger he has indeed achieved a great achievement.>>

Amma ba'd:

Indeed, the best speech is the speech of Allaah, the best guidance is the guidance of Muhammad - sallAllaahu alayhi wa Salam- and the worst of the affairs are the innovated ones, every innovation is a Bida' and every Bida' is misguidance and all misguidance is in the Hellfire.

4 - Six Companions Narrated the Khutbatul-Hajjah

Shaykh Muhammad Nasiruddeen Al-Albaani said:

‘Six different Companions narrated the Khutbatul-Hajjah, from them Abdullaah bin Masood, Abu Musa al-Ashaari, Abdullaah bin Abbas, Jabir bin Abdullaah, Nubeett bin Shareett and Ayesha - RadhiAllaahu anhum- and by one successor of the Companions who was az-Zuhri -Rahimahullaah.’

[Khutbatul-Hajjah alati Kana Rasool Allaah SallAllaahu alayhi wa Sallam Yuallim as-habuhu P.12]

5 Takhreej & References

The various narrations of Khutbatul-Hajjah were collected in different compilations and books, from them were Abu Dawood, Nisa'ee, Tirmidhi, Ibn Majah, Ahmad, al-Hakim, Tayalisi, Abu Ya'ala in 'Musnad', Tabarani in 'Mu'ajam al-Kabeer', al-Bayhaqi and graded Saheeh by Tirmidhi & Al-Albaani.

[Khutbatul-Hajjah alati Kana Rasool Allaah SallAllaahu alayhi wa Sallam Yuallim as-habuhu]

6 Reviving the Sunnah

Shaykh Muhammad bin Nasiruddeen Al-Albaani -Rahimahullaah- (d. 1420 A.H.) said:

'It is the address which the Prophet -sallAllaahu alayhi wa sallam used to teach his Companions.

It had been neglected for some years, but some of the Imams have revived it, like Imam at-Tahawi, Shaykh ul Islaam Ibn Taymeeyah, Ibn Qayyim aj-Jawzeeyah -may Allaah have mercy upon them- and other than them.

After that it was neglected in the latter generations, then came our turn -and to Allaah belongs all praise- in reviving it. I authored a well-known booklet regarding it, entitled 'Khutbatul-Hajjah'. Allaah made it beneficial to whom He willed from those who love the Sunnah. Implementing the 'Khutbatul Hajjah' became widespread in the introductions for books and booklets, and Juma Khutbahs etc, - and blessings are from Allaah.'

[Nasiha p.81]

Shaykh Al-Albaani -Rahimahullaah- also said:

'Indeed, my aim of compiling this booklet [about 'Khutbatul Hajjah'] was to spread this Sunnah, which the people were about to be widespread in leaving completely.

Therefore, I brought it to the attention of the Khateeb, advisors, teachers and other than them, to the importance of it and memorising it, also to begin their khutbahs, writings and lessons with it; we hope Allaah the Most-High will

materialise their aims due to this
'Khutbatul Hajjah'.

[Khutbatul-Hajjah alati Kana Rasool Allaah SallAllaahu alayhi wa
Sallam Yuallim as-habuhu p.40]

7 Why is it Called the Khutbatul-Hajjah?

Shaykh Muhammad bin Nasiruddeen Al-Albaani -Rahimahullaah- answered:

'It is called so, because it is used as an address to fulfill a need. For example, when I attend a gathering in your home or in someone else's home and I wish that my speech reaches the deepest innermost of your hearts; I begin my speech with the Khutbatul-Hajjah because my need is that my speech reaches your hearts and not just that it enters in from one ear and exits from the

other, and that is why it is called
Khutbatul-Hajjah.'

[https://al-

fatawa.com/search_smart?scholars=all&query=%D8%AE
%D8%B7%D8%A8%D8%A9+%D8%A7%D9%84%D8%AD%
D8%A7%D8%AC%D8%A9]

8 The Importance of the Khutbatul Hajjah

Shaykh Muhammad bin Nasiruddeen Al-Albaani -Rahimahullaah- (d. 1420 A.H.) said:

‘Firstly, we begin this gathering with the Khutbah al-Hajjah which the Messenger -sallAllaahu alayhi wa ahlihi wa sallam- used to begin all his Khutb with, whether it was the Khutbah of Jummah, or Khutbah al-Eid, or Khutbah Nikah (marriage), or Khutbah for teaching or Khutbah of admonition, or anything where those present will benefit from

the speech of the Messenger -alayhi as-Sallam.

Also, that the Messenger -alayhi as-Sallat wa Sallam- had hoped that by him starting his Khutbah and speech with the Khutbah al-Hajjah, it would implement his need in the hearts of those listening, this need of admonition and to learn.

The meaning is that the Prophet -sallAllaahu alayhi wa alihi wa sallam- used to start his speech with the Khutbah al-Hajjah, meaning that the Prophet would seek closeness to Allaah

Tabarak wa Ta'ala with Allaah's remembrance and with making Dua to Him and turning to Allaah to fulfill his need from his speech.

We the community of Muslims and callers to the Lord of all that exists cannot actualise their need in their Dawah except when they follow the path of their Prophet -sallAllaahu alayhi wa ahlihi wa sallam- in every small and large matter as much as they could. Of that which there is no doubt is that reading the Khutbah al-Hajjah at the beginning of

the Khutbah or admonition is an easy, less restrictive matter and it is possible for every Khateeb (the person delivering the Khutbah) to present this Khutbah as an introduction to his admonition, lesson and lecture.

However, we find that most of those who give Khutbah, - I do not mean the callers to Islam because many of them cannot be labelled as callers to Islam, in fact many of the people of knowledge and virtue may not begin their Khutbah, or any type of Khutbah it may be,

especially the Khutbah for Jumma and other Khutbah in general.

They do not begin their Khutbahs except with introductions which they innovate or introduce which they generate from their own selves, or they took from those who were before them and preceded them in delivering Khutbah.

As for the Khutbah of the Messenger alayhi as-salam then they do not pay attention to it nor do they learn it to begin their Khutbah.

Therefore, I say, following the
Messenger alayhi as salat wa Salam:

‘Indeed, all Praise belongs to Allaah,
we praise Him, we seek His aid and
we seek His forgiveness. We seek
refuge in Allaah from the evil of
ourselves and the evil of our actions.
Whomsoever Allaah guides, there is
none to misguide him, and
whomsoever Allaah leaves astray
then there is none that can guide
him.

I testify that there is none worthy of
worship except Allaah Azza wa Jal,
Alone without any partner, and I
testify that Muhammad is His slave
and Messenger.

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

<< O you who believe! Fear Allaah as
He should be feared and dare not die
except in a state of Islaam with
complete submission to Allaah. >>

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! Be dutiful to your Lord,
Who created you from a single
person (Adam) and from him He
created his wife and from them both
He created many men and women.
And fear Allaah through Whom you
demand your mutual (rights) and do
not cut the relations of the wombs
(kinship). Surely, Allaah is Ever an All-
Watcher over you. >>

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! Keep your duty
to Allaah and fear Him and always
speak the truth. He will direct you to
do righteous good deeds and will
forgive you your sins. And
whosoever obeys Allaah and His
Messenger he has indeed achieved a
great achievement.>>

Amma ba'd:

The Khutbatul-Hajjah ends here.

The Messenger alayhi as salat wa Salam used to sometimes limit it to just the introduction without the three Ayaat.

Then he would say, especially on the day of Jummah:

‘Indeed, the best speech is the Speech of Allaah, the best guidance is the guidance of Muhammad - sallAllaahu alayhi wa Salam- and the worst of the affairs are the innovated ones, every innovation is a Bida’ and every Bida’ is misguidance and all misguidance is in the Hellfire.’

The Messenger alayhi as salat wa Salam used to follow up the Khutbatul-Hajjah with the likes of this admonition to pay heed in the minds of the people to an extremely important principle, which is none other than, 'every Bida' is misguidance and all misguidance leads to the hell fire.

Along with this you find that many of the so-called learned ones, more so than the common folk oppose this general text and this important principle:

كل بدعة ضلالة وكل ضلالة في النار

'All Bida' is misguidance and all
misguidance leads to the hell fire'

They oppose this with them saying -
without any fear and caution- so they
say, no, not every Bida' is misguidance,
there are those who say this, and there
are many from the scholars who have
divided Bida' into five divisions,
therefore, this division has completely
negated and opposed this principle in
this hadeeth:

كل بدعة ضلالة وكل ضلالة في النار

‘All Bida' is misguidance and all misguidance leads to the hell fire’.

They say that Bida' is of two types:

- Bida' Hasana (Good Bida') &
- Bida' Sayeeya (evil Bida')

This general division strikes against the heart of the statement of the Messenger alayhi as-Salam whereby he said:

كل بدعة ضلالة وكل ضلالة في النار

‘All Bida' is misguidance and all misguidance leads to the hell fire’

This opposition from those who oppose the authentic hadeeth of the Prophet, then this is similar to those who, when the Hadeeth says 'all Bida' and they say, 'No!!!! Bida' is of two types good and bad!

So, which rulings of the five rulings (Halal, Haram, recommended, disliked, permissible) apply to this division and these type of Bida'?

[From Silsilah al-Huda wa Noor No. 703]

Shaykh ul-Islaam Ahmad bin AbdulHaleem Ibn Taymeeyah (d.728 A.H.) -*Rahimahullaah*- said:

‘Consequently, this Khutbatul Hajjah was recommended and implemented when addressing people with knowledge generally and specifically, from teaching the Book and the Sunnah and al-Fiqh regarding the Deen and giving an admonition to the people, and debating them by beginning with this legislated Prophetic Khutbah.

As for what the scholars who we met of our time were upon, and from whom we took and other than them would begin the gatherings of studying Tafseer or

Fiqh in the congregational Masajid and schools and other places, with different Khutbahs.

For example they would say:

‘All praise is due to Allaah the Lord of all
that exists.

May Allaah send His praise upon
Muhammad the final one of the
Messengers and upon his family and all
his Companions, may Allaah be pleased
with us and with you and with our
scholars and with all the believers or

upon the respected attendees and all the
Muslims'

Like I saw a people giving Khutbah for the Nikah (marriage contract) without the legislated Khutbah and every people have a type of Khutbah not like other people because indeed, the hadeeth of Ibn Mas'ood did not limit the Khutbah al-Hajjah just to the marriage contract, in fact it is a Khutbah for all needs when the worshippers need to address each other and the Nikah (marriage contract) is from this. Indeed, having observance

and implementing the legislated Sunnan in speech and deeds in all worship and customs and habits then that is the perfection of the straight path.

Whatever is besides this, then if it is not prohibited against then it is deficient and lesser since the best guidance is the guidance of Muhammad sallAllaahu alayhi wa sallam.'

[al-Majmoo al-Fatwa 18/p.285]

9 How Dimmad bin Thalabah became Muslim after hearing the Khutbah tul Hajjah

From Abdullah bin Abbas that Dimmad came to Makkah, and he was from the Azdi Shaunna tribe.

He would read Ruqqiyah upon people afflicted with mental illnesses or with Jinn.

He heard the foolish ones from the people of Makkah saying: 'Indeed Muhammad is a madman'.

Dimmad said: 'If I surely see this man, perhaps Allaah will cure him at my hands.'

Ibn Abbas said ‘So Dimmad met the Prophet and said ‘O Muhammad, indeed I will cure you from this affliction, and Allaah cures who He wishes on my hands, so what do you have?’

The Messenger of Allaah - sallAllaahu alayhi wa sallam - recited:

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

Indeed all Praise belongs to Allaah, we praise Him, we seek His aid and we seek His

forgiveness. We seek refuge in Allaah from the evil of ourselves and the evil of our actions. Whomsoever Allaah guides, there is none to misguide him, and whomsoever Allaah leaves astray then there is none that can guide him.

Ibn Abbas said, that Dimmad said: 'Repeat these words to me again!!'

The Messenger of Allah - sallAllaahu alayhi wa sallam - repeated them again to him three times.

Ibn Abbas said, that Dimmad said:

‘Indeed, I have heard the statements of soothsayers, that of the magicians and of poets, I have never heard anything of the like of these words of yours, they have had a very profound effect.

Dimmad continued:

‘Give me your hand I give you allegiance upon accepting Islaam.’

Ibn Abbas said, so he gave the Messenger his allegiance.

The Messenger of Allah - sallAllaahu alayhi wa sallam - asked:

وعلى قَوْمِكَ؟

'And do you give allegiance for your people?'

He replied, 'and for my people.'

Ibn Abbas said, 'the Messenger of Allaah sallAllaahu alayhi wa sallam dispatched a military company which passed by Dimmad's people, and the commander of the company said to the soldiers:

هَلْ أَصَبْتُمْ مِنْ هَؤُلَاءِ شَيْئًا؟

Did any of you take anything from these people?

A man from the military company said: I took a vessel for carrying water for washing. The commander said, return it, since these people are Dimmad's people.'

[Saheeh Muslim]

Benefits from An Explanation of this Hadeeth

Shaykh Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

1 - 'Dimmad heard the foolish ones from the people of Makkah saying that indeed

Muhammad is a madman, this is because the Prophet sallAllaahu alayhi wa sallam was accused of being mad just like his brothers from the Messengers were accused of being madmen.

Allaah Ta'ala said:

كذلك ما أتى الذين من قبلهم من رسول إلا قالوا ساحرٌ أو
مجنون

«Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"»

[Tur: 52]

2 - 'Dimmad accepted that Muhammad was a madman and that is why he wished he could see Muhammad sallAllaahu alayhi wa sallam and perhaps Allaah would cure him at his hands.'

3 - 'This indicates for the believer that he should use the Ruqqiyah, however, he should not link the cure to his own reading of the Ruqqiyah but he should link to Allaah the Majestic and Magnificent.'

4 - 'How good it is to read this Khutbah upon the one who has been afflicted with insanity or for those who read upon insane people.'

5 - 'Dimmad mentioned three types of people:

The first: a soothsayer, he is a person who claims to inform about the unseen matters in the future, this is a soothsayer. This is the origin, and the origin of these soothsayers is that they have companions from the Jinn who steal what they hear from the heavens,

and they come to soothsayers and inform them of what they heard from the heavens then the soothsayer will lie and add a hundred lies to what the jinn heard, then these soothsayers speak about it.

Therefore, if what occurs in conjunction to what he said then the people become deceived by him, and they think that he knows the unseen, as for the one who informs about something which is currently happening but not in the future

then he is called an ('Arraff) because he claims to know what is happening.

Second: Magicians are those who bewitch and deceive the people, Magic is based upon tying knots, Ruqqiyah and spittle, Which the magicians use, this is type of Ruqqiyah, tying knots and spittle Which the jinn prepare for the magicians so that the jinn can annoy and harm the one who has magic done to him either in his ideology Or in his body, or in his soul, wherever the magician can gain access.

Third: Poets, who are also magicians in the way they explain, because in speech there is magic.

6 - Profound Effect

'The meaning here is that these statements have a far and strong penetration by the depths of the sea, which means very deep, and it is an abyss, and this is not near the shore, but rather is far from the shore, and the meaning is that these statements have a very profound effect.'

7 - Accepting Islam

'The one who said give me your hand was Dimmad, because it became clear to him that the Prophet sallAllaahu alayhi wa sallam was not a madman, in fact he was truthful in what he said about Prophethood.'

8 - A chief

This is because Dimmad was a leader among his people and a chief, so he took allegiance on their behalf.

9 - Container

Meaning a container which they could use for washing and this is a proof that what they took was something worthless.'

[Taken from the explanation of Saheeh Muslim,
<https://alathar.net/home/esound/index.php?op=codevi&coid=108797>]

10 The Explanation of the Khutbatul-Hajjah

A - Praising Allaah - إِنَّ الْحَمْدَ لِلَّهِ

From Anas bin Malik who said that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

ما أنعم الله على عبدٍ نعمةً فقال الحمد لله

إلا كان الذي أعطاه أفضل مما أخذ

'Allaah did not grant a blessing upon His slave except that when he says Alhamdulillah (all praise is due to Allaah) except that what he had said was

better than what he was granted of
blessings.'

[Collected by Ibn Majah, Tabarani in
'Mu'ajam al-Awasat', al-Bayhaqi in 'Shu'ab
al-Eemaan' & graded Hasan by Al-Albaani]

Shaykh ul-Islaam Ahmad bin AbdulHaleem
Ibn Taymeeyah (d.728 A.H.) -*Rahimullaah*-
said:

Allaah's saying:

{مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ}

«Whatever of good reaches you, is from Allaah» to the end of the Ayaah¹ after saying:

{كُلُّ مِنْ عِنْدِ اللَّهِ}

«"All things are from Allaah"» if he had limited it to the plural, the sinful person would reject the dispraise of his own self and turn away from repenting for sin,

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ¹
لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا (٧٩)

[Surah Nisa: 79] Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad) as a Messenger to mankind, and Allah is Sufficient as a Witness.

and seeking refuge from his own evil and he would establish the proof of Iblees in his heart, and it will only cause him to be further away from Allaah as it increased the Mushrikeen in misguidance when they said:

{لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا}

<< If Allaah had willed, we would not have taken partners (in worship) with Him>>

And if it was limited to the different sects, then they would have indeed been absent from Tawheed, Eemaan in Qadr

and would have migrated to Allaah with guidance as is mentioned In the Prophet's Khutbah:

{الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ}

‘Indeed, all Praise is due to Allaah, we praise Him, we seek His aid and we seek His forgiveness.’

So, a person is grateful to Allaah and seeks Allaah's aid to be upon obedience to Allaah, to seek His forgiveness for sinning against Him and praising Him for His generosity and Kindness.

Then he said:

{وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا}

'We seek refuge with Allaah from the evil of our own selves'

When he sought forgiveness for sinning he also sought refuge from sins which have not yet taken place.

Then he said:

{وَمِنْ سَيِّئَاتِ أَعْمَالِنَا}

'and from the evils of our actions'

Meaning from the punishments for those evil actions.

Then he said:

{مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ}

‘Whomsoever Allaah guides then
there is none to mislead him’

This is a testimony that Allaah is the
Disposer of the matters of His creation.
Also, it affirms that Allaah executes his
orders which is the system of Tawheed.

All of what has preceded is an
introduction before saying the
Shahhadattayan (the two testifications of
Islaam) so that they are implemented by
the praise of Allaah and with His aid and
seeking His forgiveness and taking refuge

with Him and having Eeman with His Qadr therefore, this Khutbah is a contract of Islaam and Eemaan.'

[Taken from Majmoo al-Fatawa 14/222]

B - Seeking Aid - وَنَسْتَعِينُهُ

From Abu Dharr Al-Ghafari –*RadhiAllaahu anhu*-, from the Prophet from what he relates from his Lord is that He said:

"يَا عِبَادِي: إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتَهُ بَيْنَكُمْ مُحَرَّمًا؛ فَلَا تَظَالَمُوا. يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتَهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتَهُ، فَاسْتَطْعِمُونِي أَطْعِمَكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتَهُ،

فَاسْتَكْسُونِي أَكْسُكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ
وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ.

‘O My worshippers, I have forbidden
oppression for Myself and have made it
forbidden amongst you, so do not
oppress one another.

O My worshippers, all of you are astray
except for those I have guided, so seek
guidance of Me and I shall guide you.

O My worshippers, all of you are hungry
except for those I have fed, so seek food
of Me and I shall feed you.

O My worshippers, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you.

O My worshippers, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

Collected by Muslim.

C – Forgiveness - وَنَسْتَغْفِرُهُ.

From Abdullah bin Busar who said that the Messenger of Allaah sallAllaahu alayhi wa sallam said:

طوبى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا

'Tuba (a tree in Paradise) is for the one who finds in his scrolls of good deeds having said 'Istighfar' (seeking forgiveness) abundantly.'

[Collected by ibn Majah, Nisa'ee in 'Sunnan al-Kubra', al-Bayhaqi in 'Shu'ab al-Eemaan' & graded Saheeh by Al-Albaani]

Forgiveness for Sins

From Zayed bin Hartha the freed-slave of the Messenger of Allaah -sallAllaahu alayhi wa sallam, that whoever said:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ، وَأَتُوبُ إِلَيْهِ

‘Whoever says, I seek forgiveness from Allaah, other than whom there is none worthy of worship except Him, the Ever-living, the One Who sustains and protects all that exists and I repent to Him’.

Then Allaah forgives him even if he had run away from the battlefield.’

Astaghfirullaah allathi la ilaha illa Huwa al-Hayyu al-Qayyum wa atoobu ilayhi

[Collected by Tirmidhi no.3577, al-Hakim declared Saheeh by Albaani in Silsilah as-Saheehah no.2727]

From the Consequence of Seeking Forgiveness is Enjoyment of Life

Allaah Ta'ala said:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَى
أَجَلٍ مُّسَمًّى

«And seek forgiveness from your Lord, and
turn to Him in repentance, that He may
grant you good enjoyment, for an appointed
term » [Surah Hud: 3]

Imam Muhammad Ameen al-Shanqiti

(d.1393 A.H.) Rahimahullaah said:

‘This noble Ayaah shows that seeking forgiveness and repenting to Allaah Ta’ala from sins is a means by which Allaah will grant enjoyment for the one who seeks forgiveness and repents.

﴿ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى ﴾

«A good enjoyment, for an appointed term.»

This is because Allaah made the consequence of seeking forgiveness, a life of good enjoyment.

As for repentance, the consequence is a recompense and reward.

The apparent intent of «good enjoyment» is: much Rizq (provision), a good life and well-being in the Duniya (worldly life).

The intent of «an appointed term» means until death.'

[Adwaa al-Bayaan 2/169]

The Excellence of Seeking Forgiveness and having a Concern for it

Shaykh Muhammad bin Salih al-Uthaymeen Rahimahullaah said:

ينبغي لك أن تكثر من الاستغفار ما استطعت فإن
الاستغفار فيه من كل هم فرج ومن كل ضيق مخرج
»

‘It is necessary for you to increase in seeking forgiveness as much as you can, since indeed in seeking forgiveness there is relief from every hardship and from every difficulty an exit.’

| [Tafseer Surah Naziat p.58]

An Explanation of the Three first statements

Shaykh ul-Islaam Ahmad bin AbdulHaleem

Ibn Taymeeyah (d.728 A.H.) -*Rahimullaah*-

said:

‘The three Adhkaar (remembrance of Allaah)
which are gathered in the Khutbah of Ibn
Mas’ood and other than Him are:

إِلْحَمْدُ لِلَّهِ 'al-Hamdulillaah

(all praise is due to Allaah),

نَسْتَغِيْثُهُ Nasta'eenahu

(we seek His aid)

نَسْتَغْفِرُهُ Nastaghfiruhu

(and seek His forgiveness):

الْحَمْدُ لِلَّهِ 'al-Hamdulillaah' (all praise is due to Allaah) and also, اَسْتَغْفِرُ اللَّهَ 'Astaghfiru Allaah' (and I seek Allaah's forgiveness) and وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ 'La Hula wa la Qoowata ila billah' (there is power or might except with Allaah) that is because the slave is between two matters, a matter which Allaah ordained for him so that is the blessings of Allaah which descend upon him so he is in need of gratitude, and between a matter which the slave carries out which is either goodness or it is evil.

So, if he carries out Goodness then he requires Allaah's aid and he needs to seek Allaah's help and evil requires seeking forgiveness so its effect can be wiped out.

What is mentioned in the Hadeeth of Dimmad al-Azdi: {الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ} 'All Praise belongs to Allaah, we praise Him, we seek His aid' just this is in agreement to the opening Surah in the Qur'aan, whereby it was divided into two: half for Allaah and half for the slave.

The half which is for the Lord begins with al-Hamdulillaah (praise is due to Allaah) as for

the half for the slave then it begins with seeking aid from Allaah, so he said we praise Him and seek His aid and sometimes there is a connection between al-Hamd (praise) and al-Istighfaar (seeking forgiveness).

As is mentioned in the narration which is narrated by Ahmad in the book 'Zuhd':

That there was a man at the time of al-Hasan and it was said to him:

We received this Khutbah from my father from his father as many of the people recite it:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا"

All Praise belongs to Allaah, we praise Him,
we seek His aid and we seek His guidance
and we seek His forgiveness.

We seek refuge in Him from the evil of
ourselves and the evil of our actions.

As for the wording: 'نَحْمَدُهُ وَنَسْتَعِينُهُ' 'we praise
Him, we seek His aid' then this is in the
Hadeeth of Dimmad

As for the wording: 'وَنَسْتَغْفِرُهُ' 'we

seek His aid and we seek His forgiveness'
then this is in the Hadeeth of Ibn Mas'ood.

As for the word: نَسْتَهْدِيهِ 'we seek His
guidance' then this is in the first chapter of
the Qur'aan because half of it is for Allaah
which is the al-Hamd (praise) and half of it is
for the slave and that is seeking aid and
seeking guidance.

There is no al-Istighfar (seeking forgiveness)
here because this does not occur except
with sinning.

The Surah is the foundation of al-Eemaan
and al-Fatihah is the gateway to delight
which prevents from sinning.

Like Allaah Ta'ala said

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

«Verily, the prayer prevents from great sins
of every kind and every wicked evil deed»

[Ankaboot: 45]

[al-Majmoo al-Fatwa 18/p.285]

Shaykh ul-Islaam Ahmad bin AbdulHaleem
Ibn Taymeeyah (d.728 A.H.) -*Rahimullaah*-
said:

Strictly speaking, the statement of the Messenger:

{الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ}

‘Indeed, all Praise belongs to Allaah, we seek His aid and seek His forgiveness.’

These statements are comprehensive and eloquent as is mentioned In the Prophetic Hadeeth, and the Hadeeth of Ibn Mas'ood mentions this and that the Prophet sallAllaahu alayhi wa sallam was given comprehensive and eloquent speech, to begin and to end a speech, as is mentioned in the two duas which

Ubayy bin Ka'ab said for Qunoot. Since indeed 'seeking guidance' enters into 'seeking aid' and having to repeat the word: نَحْمَدُهُ 'Nahmaduhu' (we praise Allaah) is dispensed of with the use of the statement 'al-Hamdulillaah' if it is divided then it is permissible as is in the Dua Qunoot:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَهِدِيكَ وَنَسْتَغْفِرُكَ
وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ كُلَّهُ
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ
وَنَتَرُكُ مَنْ يَفْجُرُكَ

O Allaah we seek Your aid and we seek
Your guidance, and we seek Your
forgiveness, we believe in You, we rely
upon You, we praise You with all that is
good, we thank you and we do not
disbelieve in You, we leave the one who
is evil towards You.'

This is one of the two Duas of Ubayy
bin Ka'ab and it begins with seeking
aid which is half for the slave of
Allaah along with what is after that
which is from Fatihah of the Qur'aan.
Also in the second Dua:

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ
وَإِلَيْكَ نَسْعَى وَنَخْشَى وَنَرْجُو رَحْمَتَكَ
وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ الْجَدِّ بِالْكَفَّارِ مُلْحِقٌ.

O Allaah You are the only One we
worship, to You we pray and prostrate,
to You we make haste and do good
deeds, we hope for Your mercy, and we
fear Your punishment, indeed Your
punishment is real and appropriate for
the disbelievers.'

So, this begins with worship which is half
for the Lord along with what preceded it

from al-Fatihah.

Also in both of these Duas of al-Qunoot are appropriate for Fatihah al-Kitab.

likewise both of these are together appropriate for the Khutbatul-Hajjah and that all of it, is from the beginning of speech and comprehensiveness and completeness of it.'

[al-Majmoo al-Fatwa 18/285]

D - Evil of Ourselves & our actions

Shaykh ul-Islaam Ahmad bin AbdulHaleem

Ibn Taymeeyah (d.728 A.H.) -*Rahimahullaah*-
said:

‘As for the statement:

وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

We seek refuge in Allaah from the evil of
our own selves and the evil of our
actions.

Seeking refuge from evil is of two types:

A type of evil which exists and seeking
refuge from its harms which have not yet
occurred.

The other type is non-existing, but
refuge is sought from its existence and
occurring. Therefore, if it exists then it is

harmful for the soul, the example for the first type is:

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

I seek refuge with Allaah from the accursed Shaytan.

The example for the second type is:

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ
وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

<< 'My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayateen.

‘And I seek refuge with You, My Lord! If they may attend (or come near) me.’>>

[al-Muminoon: 97-98]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَزِلَّ أَوْ أَزَلَّ

‘O Allaah indeed, I seek refuge in You from being misguided or misguiding, or from committing an error or making anyone erroneous’

As for the statement:

{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} {مِنْ شَرِّ مَا خَلَقَ} {وَمِنْ شَرِّ
غَاسِقٍ إِذَا وَقَبَ} {وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ} {وَمِنْ
شَرِّ حَاسِدٍ إِذَا حَسَدَ}

<< Say: "I seek refuge with (Allaah) the
Lord of the daybreak,

From the evil of what He has created.

And from the evil of the darkening
(night) as it comes with its darkness; (or
the moon as it sets or goes away).

And from the evil of the witchcrafts
when they blow in the knots,

And from the evil of the envier when he
envies.">>

[Surah Al-Falaq: 1-5]

In this there is an association of two types of what refuge is sought:

- He sought refuge from evil which exists in that it does not harm him.
- And harmful non-existing evil is sought refuge from hoping it does not exist.

Regarding the statement of the Prophet in the Hadeeth:

{وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا}

'And we seek refuge with Allaah from the evil of our own selves'

Then it has the possibility of being two types:

- It is possible that it means we seek refuge with Allaah that evil comes from it.
- And seeking refuge with Allaah from it affecting us with its evil.

And this is more similar and Allaah knows best.

As for the saying of the Prophet:

"وَمِنْ سَيِّئَاتِ أَعْمَالِنَا"

'and from the evil of our own actions':
which is punishments for actions, which
is like the saying of Allaah:

فَوَقَّهٗ ٱللَّهُ سَيِّئَاتِ مَا مَكَرُواْ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ
ٱلْعَذَابِ

«So Allaah saved him from the evils that
they plotted (against him), while an evil
torment encompassed Fir'aun's people
» [Surah Ghāfir: 45]

[al-Majmoo al-Fatwa 18/285]

E - Guidance of Allaah

Allaah is the One Who Guides

Allaah the Most High says:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ
الْخَاسِرُونَ

<<Whomsoever Allaah guides, he is the guided one, and whomsoever He sends astray, those! They are the losers.>>

[Ara'af: 178]

Allaah the Most High says:

مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

<< Whomsoever Allaah sends astray, none
can guide him; and He lets them wander
blindly in their transgressions.>>

[Ara'af: 186]

Allaah the Most High says:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا
مُرْشِدًا

<<He whom Allaah guides, is rightly guided;
but he whom He sends astray, for him you
will find no Walee (guiding friend) to lead
him (to the right Path). >>

[Kahf: 17]

Allaah the Most High says:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ
جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ
ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ
اللَّهُ فَمَا لَهُ مِن

<< Allaah has sent down the best statement,
a Book (this Quran), its parts resembling
each other in goodness and truth, oft-
repeated. The skins of those who fear their
Lord shiver from it (when they recite it or
hear it). Then their skin and their heart
soften to the remembrance of Allaah. That is
the guidance of Allaah. He Guides there with

whom He pleases and whomever Allah
sends astray, for him there is no guide.>>

[az-Zumar: 23]

11 The Change of the Pronoun in the Khutbahtul Hajjah

Shaykh Muhammad Nasiruddeen Al-Albaani
said:

'Here it is noticed that the verb in the
Khutbatul-Hajjah is mentioned in the
singular first person form, [I testify that
there is none worthy of worship except
Allaah Azza wa Jal] and this is contrary to
the previous verbs which are in the
plural form [we praise Him, we seek His
aid and we seek His forgiveness].

Shaykh ul Islaam Ibn Taymeeyah

Rahimahullaah- presented a subtle wisdom which his student Ibn al-Qayyim conveyed in the book: 'Tahdheeb as-Sunnan' 3/54 and said:

'All the Ahadeeth are agreed upon that all the verbs:

"نستعينه" "نستغفره" و "نعوذ به"

'We seek His aid', 'we seek His forgiveness'
and 'we seek refuge with Him'

Begin with the Arabic letter ن noon,
whereas the Shahhadattayn (testification) is
in the singular form:

"أشهد أن لا إله إلا الله وأشهد أن محمد عبده ورسوله"

'I testify that there is none worthy of
worship in truth except Allaah and I testify
that Muhammad is His slave and His
Messenger'

Shaykh ul-Islaam Ibn Taymeeyah said:

'Since the statements in the testification
cannot be assumed by a person on someone
else's behalf and it is not accepted to be

represented for anyone else in any form,
therefore, the testification
(Shahhaddattayn) is used in the singular
form.

Alternatively, since 'al-Istee'a'ana' (seeking aid), 'al-Istee'a'adha' (seeking refuge) and 'al-Istighfaar' (seeking forgiveness) is accepted and a person seeks forgiveness for someone, and he seeks aid from Allaah for him, and he seeks refuge with Allaah for him so here the wording is used in the plural form, and this is why it is said:

اللهم أعنا وأعذنا واغفر لنا

'O Allaah aid us, and give us refuge and
forgive us'

This was said in the hadeeth of Ibn Masood,
but it does not have the word "نحمده"
'Nahmaduhu' (we praise Him), but
nonetheless, it is present in the hadeeth of
Ibn Abbas.

"نحمده" 'Nahmaduhu' (we praise Him), with
the letter Noon although al-Hamd (praise) is
not assumed on behalf of someone else and
is not accepted through representation.

There is another meaning which is; 'al-Istee'a'ana' (seeking aid), 'al-Istee'a'adha' (seeking refuge) and 'al-Istighfaar' (seeking forgiveness) are requests and are initiated, therefore, it is recommended for the individual to request these matters for himself and his believing brothers.

As for the testification, then it is information about a person's testification of Allaah with singling Allaah out for oneness and of the Messengership of His Prophet, as is the

information which is in conformity of the belief of the heart and affirmation of that.

This is a matter which a person informs about himself due to what he knows about his own circumstances in contrast to information about other than himself, so he can only inform about what he says and his pronouncement but not on what his heart contains. And Allaah knows best.'

Shaykh Al-Albaani commented saying:

'Indeed the word 'Nahmaduhu' (we praise Him) is present in the hadeeth of Ibn Masood from two different chains,

and it is present in the hadeeth of Ibn Abbas collected by Muslim and other than him.'

[Khutbatul-Hajjah alati Kana Rasool Allaah SallAllaahu alayhi wa Sallam Yuallim as-habuhu P.10-11 footnote no. 2]

12 Wordings of Dua & Adhkaar are Restricted

From al-Bara bin Aazib -RadhiAllaahu anhu who said the Prophet sallAllaahu alayhi wa sallam said:

'When you come to your place of sleep, then perform Wudu the like of the Wudu for the prayer, then lie down on your right-hand side and say:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ،
وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا
مَنْجَى مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ،
وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ

'O Allaah indeed I have submitted my
soul to You, I have turned my face to
You,

I have entrusted my matters to You I
have relied upon You, with hope and fear
of You, there is no refuge nor any
success from You except by turning to
You,

I have believed in Your Book which You
revealed and the Prophet whom You
sent.'

If you died on that night, then you will
have died upon the natural disposition.

Make this supplication the last thing that you say.'

Al-Bara said: so, I repeated the supplication to the Prophet sallAllaahu alayhi wa sallam and when I reached the part: 'I have believed in Your Book which You revealed...'

I added the word, 'and Your Messenger'.

The Prophet said: 'No, but say, 'and the Prophet whom You sent.'

[Collected by Bukhari, Muslim, Abu Dawood, Tirmidhi, Nisa'ee and Ibn Majah]

In the narration of Bukhari and Tirmidhi:

'If you died on that night then you will have died upon the natural disposition and when reach the morning then you have reached the morning with goodness.'

Shaykh Al-Albaani said:

'In this is a strong alert that the regular reading of Dua and Adhkar (remembrance of Allaah) is restricted And that it is not allowed to change it with extra wording or less wording, even by changing the wording which does not

affect the meaning, Indeed the wording 'ar-Rasool' the Messenger is more general than the word 'an-Nabi' the Prophet, but along with that the Prophet sallAllaahu alayhi wa sallam rejected that, even though al-Bara RadhiAllaahu anhu said it mistakenly and not intentionally!

So where are the people of Bida who do not feel any shame from increasing words in Dhikr or take away words?! Will someone not take heed?

Similarly, are those who give Khutbah who change the wording of the Khutbatul-Hajjah either with extra wording or taking away words or superseding some with others.

So, pay heed to this, for whoever has hope in Allaah and the home of the hereafter.'

[Saheeh Targheeb 1/388]

13 - Incorrect Additional Wording in the Khutbatul-Hajjah

A - The Addition of the wording

«ونتوب إليه» 'Wa Natubbu ilayhi' - ('and we repent to Him')

Shaykh Muhammad bin Salih al-Uthaymeen (d.1421 A.H.) said:

'Regarding the addition of the wording «ونتوب إليه» 'Wa Natubbu ilayhi' - ('and we repent to Him') this is what the scholars have preceded upon of beginning their books with this Khutbah,

however, I have not seen the addition of the wording 'Wa Natubbu ilayhi' - ('and we repent to Him') in the Hadeeth.

In fact, the Hadeeth is like this:

'We seek His aid, and we seek His forgiveness, and we seek refuge with Allaah'

If a person adds it then it is no problem, but if he leaves it out then that is better since it coincides with the Hadeeth.'

[Sharh al-Mumta' ala Zaad al-Mustaqna']

B - 'The extra wording of 'al-Istahdee (to seek guidance)

Shaykh Al-Albaani said:

'The extra wording of 'al-Istahdee (to seek guidance), al-Istinsaar (to seek aid) etc.' is Munkar Jiddan (totally rejected).

I heard a number of Khateebbs saying an extra wording of 'Nastahdee' (we seek guidance from You). Although we thank them in reviving this Khutbah in their Khutbahs and lessons, we find it is essential for us to remind them that, this extra wording has no origin whatsoever

in the chains of narrations of this
Khutbah, of which I gathered in a well-
known special booklet, and 《reminding
profits the believers. 》 [Dhuriyaat: 55]
[Silsilah Da'eefah no. 6525]

C - Adding the word 'Ta'ala' after mentioning Allaah's Magnificent Name

Shaykh Al-Albaani said:

'The addition of the word 'Ta'ala' (the
Most-High), does not have an origin in
this Khutbah.

Therefore, increasing of wordings in any place of this Khutbah is an addition and we are in agreement that every addition of wording in a Dua or statement from the Prophet Sallaaahu sallAllaahu alayhi wa alihi wa sallam is something which is not allowed to add.

The like of this addition occurs from many of those who when they give a greeting, they say:

السلام عليكم ورحمة الله تعالى وبركاته

'Assalamu alaykum wa Rahmatullaahi

Ta'ala wa Barakatuhu' so the extra word

'Ta'ala' is also the like of the addition of it in the Khutbatul-Hajjah.

Also, a proverb which is said in certain countries is: 'More means less'. This idiom is correct, so just as it is not allowed to reduce a part of a Dua, Dhikr recitation etc. which the Messenger Sallaaahu alayhi wa sallam taught us, then, likewise it is not allowed to increase on that.'

[Silsilah al-Huda wa Noor no. 525]

Shaykh AbdulMuhsin Al-Abbad was asked about:

'Adding the extra wording of 'Ta'ala' in the greeting of 'Assalamu alaykum wa Rahmatullahi wa barakatuhu'?

He answered:

'This is not mentioned, it is not mentioned, I say, that it is not mentioned.'

[Sharh at-Tirmidhi, Kitab al-Isti'dhaan, no. 293]

14 Reciting the Three Ayaat

Shaykh Muhammad bin Nasiruddeen Al-Albaani -Rahimahullaah- (d. 1420 A.H.) said:

'The Messenger sometimes used to recite three well-known Ayaat after the Khutbah from Soorah ala-Imran, Soorah Nisa and Soorah al-Ahzab.

Some of the Khutaba (those who deliver khutbahs) precede some of these Ayaats with others, and perhaps bring in other Ayaat, without paying attention that it is against the guidance of the Messenger -

sallAllaahu alayhi wa sallam and that it is not allowed to change the Dhikr of Allaah by changing its wordings, even if the meaning does not change!

The order in which the three Ayaat are read

'In this is a clarification in that the Prophet SallAllaahu alayhi wa Salam used to sometimes read after the Khutbahul-Hajjah three well-known Ayaat from the Surahs:

آل عمران، النساء ، و الأحزاب

'Ala-Imraan, an-Nisa, and al-Ahzab,

Some people precede and delay the order of these Ayaat and perhaps they add to them that which is not read in Khutbahul-Hajjah without paying attention in that this is in opposition to the guidance of the Prophet Sallaahu alayhi wa Sallam, and that it is not permissible to freely move wordings in a portion of Dua, Dhikr recitation etc, not even changing words and that is even if it does not change the meaning.'

[Saheeh al-Targheeb wa Tarheeb]

Tafseer of the Three Ayaat

1st Ayaah

Allaah Ta'ala said:

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

<< O you who believe! Fear Allaah as He
should be feared and dare not die except in
a state of Islaam with complete submission
to Allaah. >>

[Ala-Imraan 3:102]

Explanation of the Ayaah

<< O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.>>

By Shaykh AbdulMuhsin bin Hamd al-Abaad al-Badr

The saying of Allaah Ta'ala:

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

<< O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining

from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.>>

[Ala-Imraan 3:102]

The Shaykh said:

'Having Taqwa of Allaah - Azza wa Jal - is that a slave of Allaah places between himself and the anger of Allaah a prevention which protects him from it, and that is by carrying out Allaah's obedience and keeping away from sinning.

To have Taqwa of Allaah and to fear Him truthfully is to obey Him and not to sin against Him, to remember Him and not to forget Him, to be thankful to Him and not to disbelieve in Him. This is how Abdullaah bin Mas'ood explained it as narrated by Ibn Katheer from Ibn Abi Hatim with an authentic chain.'

Shaykh AbdulMuhsin continues:

'As for the saying of Allaah Ta'ala: << and don't you dare die except in a state of Islaam >> the meaning is, adhere to Islaam and be continuous upon it, until the appointed

time of your death arrives, your death comes while you are in a good state, so that your ending is sealed in a good way.

The Messenger of Allaah -sallAllaahu alayhi wa sallam- had said:

أحب الأعمال إلى الله أدومها وإن قل

'The most beloved of actions to Allaah Ta'ala are those that are done continuously even if they are few.'

[Collected by Bukhari & Muslim this is his wording.]

In Saheeh Muslim from the Hadeeth of Abdullah bin Amr bin al-Aas - Radi Allaahu

anhu— and in it is the saying of the Prophet -
sallAllaahu alayhi wa sallam:

من أحب أن يزحزح عن النار، ويدخل الجنة، فلتأته منيته
وهو يؤمن بالله واليوم الآخر، وليأت إلى الناس الذي يحب
أن يؤتي إليه

'Whoever would love that he is kept far
away from the Fire and is entered into
Paradise, then let his death come while
he believes in Allaah and the Hereafter,
and he should deal with the people as he
wishes to be dealt.'

The meaning of this hadeeth is similar to the
meaning of the Ayaah, that one should

adhere to al-Eemaan and be continuous upon it until death.'

[Taken from 'Min Kanooz al-Qur'aan al-Kareem' P.59]

2nd Ayaah

Allaah Ta'ala said

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! Be dutiful to your Lord, Who created you from a single person (Adam) and from him He created his wife and from them both He created many men and women. And fear Allaah through Whom you

demand your mutual (rights) and do not cut the relations of the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. >>

Imam as-Sa'adi said:

'Allaah Ta'ala began this Surah with the command to have Taqwa of Him, and the encouragement of worshipping Him and the command to have good relations with relatives and the encouragement to do so.

He explained the reason for the positive necessity for all of that, and also what obligated having Taqwa of Allaah is

because He is your Lord 《who created you, He gave provision, and raised you up with His great blessings and that from those general blessings is that He created you 《from a single person (Adam)》 and placed 《and from Adam He created his wife》 so, that he could be compatible to her, and in order that he might enjoy the pleasure of living with her²

2

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ﴾ [الأعراف] ١٨٩ -

and that this blessing can be complete and happiness can be achieved through it.

Likewise, from the positive necessity of having Taqwa of Allaah is your asking and requesting from Him and regarding Him as great by which if you wanted to fulfill your needs and your goals you would ask for the sake of Allaah. So, a person would

<<It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa (Eve)], in order that he might enjoy the pleasure of living with her.>> [Al-A'rāf - 189]

ask someone when he wanted something, 'I ask you for the sake of Allaah for such and such matter; Due to him knowing that this person has in his heart a great crucial regard for Allaah by which he would not reject the one who asks for Allaah's sake.

So just as you regard Allaah as great with that, then you should also regard Him great with worshipping Him and having Taqwa of Him.

Also, the information that Allaah is ar-Raqeeb (a Watcher over them); Meaning

He observes the worshippers whilst they are doing their deeds and whilst resting, and in their secret matters and outward matters. He is observing them in all their circumstances in their matters. From what obligates Allaah's observation and having intense modesty with adhering to having Taqwa of Allaah.

From what Allaah has informed us is that Allaah created them from one a single person and scattered them into different regions of the earth along with them

returning back to one origin, so that they could be sympathetic to some others, and have compassion to some others.

Allaah linked the command to have Taqwa of Him with the command to be kind to relatives, and also the prohibition of breaking off relations to affirm this right of Allaah. Likewise, just as it is necessary to establish the right of Allaah furthermore, it is obligatory to establish the rights of the creation, especially those who are related to them.

In fact, from the right of Allaah with which Allaah ordered, is establishing their rights.

Reflect on how this Surah begins with the command to have Taqwa, and to have good relations with relatives and with wives generally.

Then after that, Allaah detailed these matters and clarified these in complete detail from the beginning of the Surah until the end of it;

Thus, it is as if this Surah is built upon these specific matters which are mentioned, details where general matters have been mentioned and clarifying what is obscure.

Regarding the saying of Allaah Ta'ala:

﴿وخلق منها زوجها﴾

«and from him He created his wife»

this is alerting to the consideration of the rights of husbands and wives and fulfilling their rights. Due to wives having been created from husbands. So,

between them there is a closeness of lineage, and a strong connection and a firmer bond.'

[Tafseer Sa'adi - Tafseer of Surah Nisa]

3rd Ayaah

Allaah Ta'ala said:

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! Keep your duty to Allaah and fear Him and always speak the truth. He will direct you to do righteous good deeds and will forgive you your sins.

And whosoever obeys Allaah and His Messenger he has indeed achieved a great achievement.>>

Urwa bin Zubair -RadhiAllaahu anhu- said:

كان رسولُ الله ﷺ يُكثِرُ هَاتَيْنِ الْآيَتَيْنِ فِي الْخُطْبَةِ: " يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا " الْآيَةُ

‘The Messenger of Allaah -SallAllaahu alayhi wa Salam- used to read these two Ayaat a lot in the Khutbah: <<O you who believe! Keep your duty to Allaah and fear Him and always speak the truth. He will direct you to do righteous good deeds and will forgive you your sins. And

whosoever obeys Allaah and His
Messenger he has indeed achieved a
great achievement.>>

[Khutbah al-Hajjah p. 32 with a Jayyid
Isnaad]

Tafseer of the Ayaah

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! Keep your duty to
Allaah and fear Him and always speak the
truth. He will direct you to do righteous

good deeds and will forgive you your sins.

And whosoever obeys Allaah and His

Messenger he has indeed achieved a great achievement.>>

al-Hafidh Emaad ad-Deen Isma'eel Ibn

Katheer (d. 774 A.H.) -*Rahimahullaah*- said in his Tafseer:

Allaah Ta'ala says ordering His believing worshippers with having Taqwa of Him, and to worship Him as if you see Him, and that they should say: <<and always speak the truth.>>

Meaning: correct and straight with no crookedness or deviancy.

Allaah promised them that if they did this, then He would reward them for it in that He would rectify their deeds.

Meaning: that Allaah would give them the capability to perform righteous actions. He would forgive them for their previous sins. Also, that which they could perhaps fall into of sins in the future then Allaah will inspire them to repent from them.

Then Allaah said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

<< And whosoever obeys Allaah and His Messenger he has indeed achieved a great achievement>> and that Allaah saves him from the Hell-fire and he proceeds to eternal bliss.

Ibn Katheer continues:

From Ibn Abbas:

مَنْ سَرَّهُ أَنْ يَكُونَ أَكْرَمَ النَّاسِ، فَلْيَتَّقِ اللَّهَ

‘Whoever would be delighted to be the most noble of people, then he should fear Allaah.’

Ikrima said: 'speak the truth' means:

لَا إِلَهَ إِلَّا اللَّهُ

'La ilaha illa Allaah' (There is none worthy of worship in truth except Allaah). Others have said: 'speak the truth' means be truthful.

Mujahid said: 'it means to be correct.'
and all of these meanings are correct.'

[Tafseer Ibn Katheer]

Adding Extra Ayaat into the Khutbahul-Hajjah

Adding the following Ayaah:

من يهد الله فهو المهتدي ومن يضلل فلن تجد له وليا
مرشدا

<< He whom Allaah guides, is the rightly guided; but he whom Allaah sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).>> [al-Kahf: 17] into the Khutbatul-Hajjah

Shaykh al-Uthaymeen Rahimahullaah said:

'Many of the brothers say the Ayaah:
<<'He whom Allaah guides, is the rightly
guided; but he whom Allaah sends
astray, for him you will find no Wali
(guiding friend) to lead him (to the right
Path). '>>

So, they include the Ayaah into this
Hadeeth, but it is more appropriate for a
person and more complete in manners
to proceed along with what has been
mentioned in the Hadeeth. This is
because transferring wordings in place of
the Prophetic wording is like opposing

the Messenger sallAllaahu alayhi wa
sallam, it is as if he said: 'Why did he not
say that which is in the Ayaah?'

Very few people pay attention to this
issue, so that which is mentioned in the
Sunnah, then it should be said as it is
presented in the Sunnah.

The speech of the Messenger SallAllaahu
alayhi wa Salam is not ever substituted
for someone else's speech, even if it was
from the Qur'aan, because we say: Are

you more protective over the Qur'aan than the Messenger Sallaaahu alayhi wa sallam? Do you have more of a regard of greatness for Allaah and His Book than the Messenger Sallaaahu alayhi wa sallam?

Say it just like the Messenger Sallaaahu alayhi wa sallam said it:

من يهده الله فلا مضل له ومن يضلل فلا هادي له

'Whomsoever Allaah guides then there is none to mislead him and whoever Allaah leaves astray then he has none to guide him'

As for the Ayaah in the Qur'aan:

«ومن يضل فلن تجد له وليا مرشدا»

<< but he whom Allaah sends astray, for him you will find no Wali (guiding friend) to lead him (to the right Path).>> then in this Khutbah it is not said.'

[Sharh al-Mumta ala Zaad al-Mustaqna]

After reciting the Ayaat

Imam ash-Shattabi (d. 790 A.H.) said:

‘Muslim collected from Jabir bin Abdullaah: that the Messenger of Allaah -Sallaaahu alayhi wa sallam- used to say in his Khutbah:

أَمَّا بَعْدُ؛ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَى هُدَى
مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بَدْعٍ ضَلَالَةٌ،

‘Thereafter; indeed, the best speech is from the Book of Allaah, and the best guidance is the guidance of Muhammad, the worst of matters is innovating into

the Deen, and every Bida (innovation) is misguidance.'

[Collected by Muslim – the Book of Juma', Chapter of making the prayer and the Khutbah light]

In the narration collected by an-Nisa'ee:

وَكُلُّ مُحَدَّثَةٍ بَدْعٌ ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

'Every newly invented matter into worship is Bida' and every Bida is in the Hellfire.'

[Al-Albaani graded its Isnaad as Saheeh]

Another wording:

إِنَّ أَحْسَنَ الْحَدِيثِ كِتَابُ اللَّهِ، وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا.

‘The best discussion is the Book of
Allaah, and the best guidance is the
guidance of Muhammad Sallaaahu alayhi
wa sallam and the worst of matters are
the newly invented matters into the
Deen, and

﴿إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾

<<. Surely, that which you are promised
will verily come to pass, and you cannot

escape (from the Punishment of
Allaah).>> [Anaam: 134]

[Collected by Bukhari]

[al-I'tisaam vol. 1]

[The Book of Allaah]

Allaah says:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ
حَمِيدٍ

<<Falsehood cannot come to it from before
it or behind it (it is) sent down by the All-
Wise, Worthy of all praise (Allaah)>>

[Fussilat: 42]

Allaah says:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا
الْقُرْآنَ

<< We relate unto you (Muhammad) the
best of stories through Our Revelations unto
you, of this Quran. >>

[Yusuf: 3]

Allaah says:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ

<< Allah has sent down the best statement,
a Book (this Quran),>>

[Zumar: 23]

Shaykh AbdulAziz bin Baz -Rahimahullaah-
said:

Regarding the saying: 'Indeed the
best discussion is the Book of Allaah',
and that is the Qur'aan.

The best guidance is the guidance of
Muhammad -Sallaaahu alayhi wa
sallam-, the worst of matters is
innovating into the Deen, and every
Bida (innovation) is misguidance.'

This is because his Deen is the most
complete of the religions. Also,
because the Messenger explained to

the people everything that the worshippers are in need of.

The worst of matters is innovating into the Deen, meaning that there is no need for any innovation, or any new matter. The religion is complete, it has everything that the worshipper is in need of. Therefore, the people do not have a need of anyone to come and innovate into the religion or legislate in the Deen with which Allaah has not sanctioned, or to

introduce worship for which Allaah
has not sent down authority for.'

[Taken from [https://binbaz.org.sa/
https://tinyurl.com/yc4bmxtf](https://binbaz.org.sa/https://tinyurl.com/yc4bmxtf)]

Shaykh Muhammad bin Salih al-Uthaymeen
(d.1421 A.H.) said:

**[Indeed, the best discussion is the Book of
Allaah]**

Means, the Qur'aan, it is the best discussion
about information and in rulings,

Because it comprises of the utmost of truthfulness about information, and the utmost of justice in rulings.

Just as it is the best of discussion in its eloquence and style of composition and methodology, so it has no similitude.

As well as it is the best of discussions in rectification of the hearts. There is nothing better in rectification of the hearts than the Speech of Allaah -Azza wa Jal.

The Qur'aan is also the best discussion in rectification of livelihood, the livelihood of his creation. This is why when the Ummah is

establishing the Qur'aan it is the happiest of all nations. It is also the best discussion in rectification of the hereafter.

Allaah says:

فمن اتبع هداي فلا يضل ولا يشقى

<< then whoever follows My Guidance shall
neither go astray, nor fall into distress and
misery.>>

[Taha: 123] meaning, 'he will not be
misguided in the Dunya and will not be
wretched in the Hereafter.

Allaah continues:

ومن أعرض عن ذكرى فإن له معيشة ضنكاً ونحشره يوم
القيامة أعمى

<<"But whosoever turns away from My
Reminder (i.e. neither believes in this
Qur'aan nor acts on its orders, etc.) verily,
for him is a life of hardship, and We shall
raise him up blind on the Day of
Resurrection.">>

[Taha: 124]

It is also the best discussion in the strength
of its effect, and this is why Allaah -Azza wa
Jal- said:

وجهادهم به جهادًا كبيرًا

<< but strive against them (by preaching)
with the utmost endeavour, with it (the
Qur'aan). >>

[Furqan: 52]

What an effect it had on the eloquent ones
and experts of Arabic language from the
Quraish? They acknowledged that this the
Qur'aan, is not from the speech of mankind,
they acknowledged secretly among
themselves that it is not from the speech of
humans.

So much so that some of them could not hold themselves back and they would accept Islaam when they heard the Qur'aan.

Therefore, it is the best of speech from every angle, in its wordings, meanings, its effects and its results, and in it rectifying the creation in actions, hearts and circumstances.

(فخير الحديث كتاب الله) كتاب الله أي مكتوبه، وسبق
لنا أنه أي: القرآن مكتوب في اللوح المحفوظ،

[The best discussion is the Book of Allaah] –

meaning, written down, and it is written in the Low al-Mahfooz,

Allaah said:

بل هو قرآن مجيد في لوح محفوظ

<<Nay! This is a Glorious Quran,

(Inscribed) in Al-Lauh Al-Mahfooz (The

Preserved Tablet)!>>

[al-Barooj: 21-22]

It is written in the Suhuff (scrolls) which are
in the hands of the Angels:

فمن شاء ذكره * في صحف مكرمة * مرفوعة مطهرة *

بأيدي سفرة

<<So whoever wills, let him pay attention to
it. (It is) in Records held (greatly) in honour
(Al-Lauh Al-Mahfooz). Exalted (in dignity),

purified, In the hands of scribes (angels).>>

[Abasa: 12-15]

It is written down in the Mus-haaif (copies of the Qur'aan) which are in our hands as is apparent.

[The best guidance is the guidance of Muhammad]

The guidance of Muhammad is the best of guidance, what is guidance?

Guidance: a path, Sunnah and actions, so it includes manners, worship and dealings.

Therefore, the best of guidance is the guidance of the Messenger -Alayhi as-Salat wa Salam, is it better even than the guidance of the previous Prophets.

Yes, even more than the guidance of the previous Prophets, therefore, the best guidance is the guidance of the Messenger - Alayhi as-Salat wa Salam.

This is why Allaah the most-High said:

قل فأتوا بكتاب من عند الله هو أهدى منهما أتبعه

<< Say (to them): "Then bring a Book from Allaah, which is a better guide than these two (the Taurat and the Qur'aan >>

[Qassas: 49]

This is a challenge that there is nothing with more guidance than the Qur'aan and the Taurat [meaning the original scriptures] which they say were the Suhuf.

Therefore, 'the best guidance is the guidance of Muhammad' which includes the guidance of other than the Prophets.

What is your opinion about the guidance of the Sufis, the Tijaniya and the Qadiyaniya and those similar to them? Do they have

more guidance than the guidance of the Messenger -alayhi as-Salat wa salam?

No, not even close, so, the best guidance is the guidance of the Messenger -alayhi as—
Salat wa Salam and this is why he followed it up with his statement: ‘and the worst of matters are innovations’

The worst of the matters which are innovated into the Deen and worship.

As for the worldly matters then there maybe innovations which could be good.

And there could be matters which are good before this also, however, whatever is

connected to the matters of the Deen, then what does the Hadeeth talk about? About guidance, the best of the guidance. So the worst matters are those which are regarded as worst matters when compared to guidance, the Deen and worship.

[Newly innovated]

Meaning, that which is innovated into the Deen of Allaah is worst of the matters.

If a person were to say, I want to do good, because when I do this action I find softness, gentleness and humility in my heart, so I

want to do this action, why do you prevent me? What should we say here?

We say, this is not goodness, it is not correct because the Messenger -Alayhi as-Salat wa Salam- said, 'the worst of matters' meaning that the worst of the matters is what has been innovated into the Deen of Allaah even if the doer sees it as a good,

This is from the Shaytaan beautifying matters to that person, for an innovated action cannot be good no matter what that action was.

If they say, ‘We swear by Allaah that we gather and we become humble and we cry and we remember Allaah Azza wa Jal – and we remember the Messenger -Sallaaahu alayhi wa sallam- etc.

We say, this is evil, there is no doubt we believe that you become humble and cry and this spark which you find ignited whilst performing Dhikr is then extinguished, and it results in darkness and heat because it corrupts the heart.

No matter what the Bida is, it will corrupt hearts, because it -by the permission of

Allaah- causes a reaction in rejecting the Sunnah.

This is why some of the Salaf said:

ما أحدث قوم بدعة إلا وتركوا من السنة ما هو خير منها

‘A people did not innovate a Bida’ except that they left off from the Sunnah that which was better than the Bida’.

This is correct, when the heart busies itself with falsehood, then no space remains for the truth, just as if it is busied with the truth then no space remains for falsehood.

[All Bida' is misguidance]

A Bida' in what? In the religion, every Bida'. Bida' is that with which you worship Allaah Azza wa Jal whether it is in the Aqeedah, or statement or action and that type of worship was not done in the time period of the Prophet -Sallaahu alayhi wa sallam.

This is the principle for Bida': everything that Allaah is worshipped with, from Aqeeda, or statements, or actions and was not done at the time of the Messenger of Allaah - Sallaahu alayhi wa sallam- because if it was done at his time then it is not Bida'.

[Misguidance]

Misguidance is the opposite of guidance, and it is inclining and exiting the straight path.'

[Summarised from <https://alathar.net/https://tinyurl.com/yc8yrcv2>

The Importance of knowing Bida

Shaykh Muhammad bin Nasiruddeen Al-Albaani -Rahimahullaah- (d. 1420 A.H.) said:

'Indeed, what is obligatory to know is that knowing about Bida which has entered into the Deen is a very

important matter because a Muslim cannot be complete in coming close to Allaah the most-High except by keeping far away from it, and this is not possible except by knowing it generally and if that person does not know the principles and rules, otherwise he will fall into Bida' without even knowing.

Therefore, it is from the angle of 'if something is essential for carrying out an obligation, then that thing also becomes obligatory,' as the scholars of Usool - Rahimahullaah- say.

Just as knowing about Bida, is like knowing about Shirk and its different types. Indeed, he who does not know about Shirk falls into it as is witnessed from many Muslims who try to come close to Allaah with Shirk.

Like taking oaths with Aawliyah and the righteous, and swearing by them, and doing Tawaf around their graves, building Masajid upon them and other matters of Shirk which are known to the people of knowledge.

This is why it is not sufficient in worship to limit to just knowing the Sunnah, in fact, it is necessary to know that which negates the Sunnah from Bida'.

Just as it is not sufficient to have Eemaan in Tawheed without knowing that which negates it from the different aspects of Shirk and the Messenger of Allaah - Sallaaahu alayhi wa sallam- illustrated to this reality in his saying:

"من قال: لا إله إلا الله وكفر بما يعبد من دون الله
حرم ماله ودمه وحسابه على الله."

‘Whoever says, La ilaha ila Allaah and disbelieves in what is worshipped other than Allaah then his wealth, blood become sacred, and his account is with Allaah.’

[Collected by Muslim]

The Messenger -alayhi as-Sallam- did not suffice with Tawheed, but in fact he added to this disbelieving in anything along with Allaah, and this necessitates knowing about disbelief, otherwise, a person would fall into it without knowing, and likewise is the matter

regarding the Sunnah and Bida' and
there is no difference because the Islaam
is built upon two great principles:

أن لا نعبد إلا الله وأن لا نعبد إلا بما شرع الله. فمن
أخل بأحدهما فقد أخل بالآخر ولم يعبد الله تبارك
وتعالى

Not to worship anyone except Allaah and
not to worship Him except with what
Allaah legislated. Therefore, if a person is
devoid and lacking in anyone of these
principles then he has been devoid and
lacking in the other principle and has not

worshipped Allaah the Blessed and most-High.'

[al-Ajwibba an-Nafiaa'a p. 61-62]

15 The Ruling on Reading the Khutbatul-Hajjah in the Khutbahtul - Nikaah

by Shaykh Abdul Azeez bin Abdullaah Bin Baz (d. 1420 A.H.)

The Question

Is Reading the Khutbatul-Hajjah in the Nikah contract obligatory or is it Sunnah?

The Answer:

It is a recommended deed, the Prophet sallAllaahu alayhi wa sallam married a woman to her husband without a

Khutbatul-Hajjah, when a man came and proposed to her, the Prophet said:

التمس خاتمًا

'Look for a ring as dowry.'

But he could not find one, so the Prophet said:

زوجتكها بما معك من القرآن

'I marry you to her with what you have memorised of the Qur'aan.'

And he did not mention the Khutbah.

[Taken from : 'Daroos Sharh Balugh al-Murram, kitab an-Nikah]

Limiting Reading the Khutbatul-Hajjah Only for a Marriage Ceremony

Shaykh Al-Albaani said:

'That which confirms the generality of this Khutbah being legislated before beginning all good deeds is the Hadeeth of Ibn Abbas which is narrated by Muslim in the story of the visit of Dammad to Makkah and in that story the Prophet sallAllaahu alayhi wa sallam mentions to him this blessed Khutbah and that Dammad accepted Islaam after listening

to this Khutbah, and this was not for a
Nikah or to contract a marriage.'

[An-Naseehah]

16 Conclusion

Shaykh Muhammad bin Nasiruddeen Al-Albaani -Rahimahullaah- (d. 1420 A.H.) said:

'What becomes apparent to us from the previous collection of Ahadeeth that this Khutbah is used to begin all addresses (lectures, sermons etc), whether it is the Khutbah for Nikaah or Khutbatul Juma or other than that.

Therefore, it is not specific to Nikaah, as some presume and this has clearly been mentioned in some of the chains of the

Hadeeth and what supports this is the actions of the Salaf Salih, so they began Their books with this Khutbah as was done by the Imam Abu Ja'afar at-Tahawi -Rahimahullaah- whereby he said in the introduction to his book 'Mushkall al-Athaar': 'I begin with what the Prophet sallAllaahu alayhi wa sallam- ordered to begin with when presenting a need, and this is from what has been narrated with chains of narrations which I will mention after In-Shaa-Allaah: 'Indeed all Praise belongs to Allaah,

I (Al-Albaani) say: Shaykh ul Islaam Abul Abbas Ibn Taymeeyah -Rahimahullaah- navigated upon this methodology, and he presents this Khutbah a lot in his works as is not hidden from the one who shows an interest in his works.

The researcher as-Sindi said in 'Hasheeyat ala an-Nisa'ee' in the explanation in the hadeeth of the statement: 'and the Tashahud in the al-Hajjah' (saying the testification when reading the Khutbatul-Hajjah):

‘What is apparent is the generality of the Hajjah for the Nikaah ceremony and for other matters, and what aids this, is some of the narrations, therefore, it is necessary that a person says the testification and takes aid with it for his needs and to complete the Khutbatul-Hajjah.

This is why ash-Shafa’ee said:

‘The Khutbah is Sunnah at the beginning of all contracts before trade, marriage and other matters, and the ‘Hajjah’ (the need) is

indicated to it, and it is possible that the intent of 'al-Hajjah' (the need) is Nikaah since that is what has become well-known regarding this Khutbah rather than any other need.'

I say: this second possibility is a weak opinion, in fact it is false, due to reading the Khutbatul-Hajjah being established from the Prophet sallAllaahu alayhi wa sallam in other than the Nikaah ceremony as is the case in the story of

Dimmad in the hadeeth of Ibn Abbas and also in the Hadeeth of Jabir.

However, the legislation of this Khutbah during trade of selling etc like renting etc, then this needs to be examined, because trade is based upon the statement of the obligation of responding and acceptance of that trade,

Therefore, this matter of reading the Khutbatul-Hajjah during trade is not acceptable, in fact, it is a matter which

has been innovated, since people have, from the time of the Prophet sallAllaahu alayhi wa sallam to our time right now, still continued to trade and use contracts without using speech and the Khutbatul-Hajjah, but by actions which indicate the intent, therefore, it means to be careful in that the Khutbah during trade is a Bida' and an innovated matter.

As for the trade of the Prophet sallAllaahu alayhi wa sallam and his contracts which are mentioned in the

books of the pure Sunnah are many and well-known whereby it is not necessary for me to convey some of those narrations hastily, and none of them have this matter of orally accepting and responding nor the Khutbah being read during trade.

I say this with my respect to the Imams and in me following them upon their guidance, in fact, I regard, my clearly presenting this point, as being me following them because they -may Allaah

have mercy upon them- taught us to have freedom of opinion and to be clear in our statements even away from blindly following them.

This is because just like Imam Malik - Rahimahullaah- said: There is no one from us except that his statement can be accepted or rejected except the person in this grave. (meaning the grave of the Prophet).'

May Allaah the most-High reward them on our behalf.

I say: indeed, the intent from gathering this book is to spread this Sunnah which the people have very nearly completely left it.

So, I brought the attention of those who deliver the Khutbah and teachers and other than them to the importance of them to memorise it, and to begin their Khutbahs, writings and lessons by this Khutbah. We hope that Allaah the most-High fulfills our aims with the means to achieve them.

Indeed, the Prophet -SallAllaahu alayhi
wa Salam- said:

من سن في الإسلام سنة حسنة فعمل بها بعده كتب
له مثل أجر من عمل بها لا ينقص من أجورهم شيء.
ومن سن في الإسلام سنة سيئة فعمل بها بعده، كتب
عليه مثل وزر من عمل بها ولا ينقص من أوزارهم
شيء

‘Whoever revives a good Sunnah
practice in Islaam and if it is acted upon
after the person, then he will get the
reward written for him the like of the
reward of the one who acted upon it,
without any decrease in their rewards.

Whoever implements an evil practice and if it is acted upon after the person, then he will get the sin written for him the like of the sin of the one who acted upon it, without any decrease in their sins.'

Collected by Muslim in his book 'Saheeh Muslim' from the Hadeeth of Jareer bin Abdullaah RadhiAllaahu anhu.'

[Khutbatul-Hajjah alati Kana Rasool Allaah SallAllaahu alayhi wa Sallam Yuallim as-habuhu p.31-34]

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his Companions
and all those who
follow his
guidance