

# Can The Khateeb Prohibit People From Coming Forward During The Sermon

## Darulifta Ahlesunnat

(Dawateislami)

### Question

What do Islamic scholars and Muftis say about the situation I am facing as the Imam of a Jami' Masjid? Occasionally, individuals enter the Masjid during the sermon and attempt to move forward by stepping over others' necks. Despite no space, they end up sitting between rows, causing discomfort to many. This disrupts both the listening and delivery of the sermon. Consequently, there are instances when, during the sermon, I admonish such individuals not to move forward but to sit in their current position.

The question is whether it is permissible for the Khateeb to admonish in this manner during the sermon, and such an action requires the sermon to be repeated. There is a belief that the sermon is akin to Salah. Please provide guidance on this matter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

While it is Makruh (disliked) for the Khateeb to engage in unnecessary discourse during the sermon, it is unquestionably permissible for him to exhort towards righteousness and discourage evil, even if done in Urdu or any other language. This does not nullify the sermon, and there is no ruling to repeat it because, in this context, it differs from Salah.

The prohibition of individuals who cause harm by stepping over the necks of others is validated by the blessed actions of the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is stated in Sunan Ibn Majah:

عن جابر بن عبد الله، أن رجلاً دخل المسجد يوم الجمعة، ورسول الله صلى الله عليه وسلم يخطب، فجعل يتخطى الناس، فقال رسول الله صلى الله عليه وسلم: اجلس، فقد آذيت وآذيت

Translation: Hazrat Jabir bin Abdullah رَضِيَ اللهُ عَنْهُ narrates that during a Friday sermon, a person entered the Masjid while the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was delivering the sermon. This individual began to step over the necks of the people (to come forward). So, the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Sit down (there). You have caused harm to people and have arrived late'. (Sunan ibn-e-Maja vol. 1, p. 354, Daar-e-Ihya'-ul-Kutub-ul-Arabiya)(Sahih Ibn-e-Hibban vol. 7, p. 29)(Sunan-e-Abi dawood vol. 1, p. 292)

Hakim has cited this event from Sayyiduna Abdullah bin Busr رَضِيَ اللهُ عَنْهُ in Mustadrak and said:

هذا حديث صحيح على شرط مسلم، ولم يخرجاه

Translation: This Hadith is authentic as per Imam Muslim and the Shaykhayn رَضِيَ اللهُ عَنْهُ have not narrated it. (Al Mustadrak Ala Sahihain vol. 1, p. 424, Dar-ul-Kutub Ilmiya)

Talking by Khateeb while the sermon is being delivered does not invalidate the sermon to be recited again.

Allamah Alauddin Abu Bakr bin Masood Kasani رَحْمَةُ اللهِ عَلَيْهِ has written:

ويكره للخطيب أن يتكلم في حالة الخطبة ولو فعل لا تفسد الخطبة؛ لأنها ليست بصلاة فلا يفسدها كلام الناس  
(Al-Bada`i Al Sana`i vol. 1, 265, Daar-ul Kutub)

Allamah Haddadi رَحْمَةُ اللهِ عَلَيْهِ has said:

قلنا ليست كالصلاة؛ لأنها تؤدي مستدبر القبلة ولا يفسدها الكلام

(Al-Jawharah al-Nayyirah, vol. 1, p. 89)

While talking by the Khateeb during the sermon is considered Makruh, as the sermon is structured similarly to the Azan and talking disrupts this order, it is important to note that calling towards righteousness and forbidding from evil is an integral part of the sermon. Therefore, such communication is not even considered Makruh.

Therefore, Allamah Alauddin Abu Bakr bin Masood Kasani رَحْمَةُ اللهِ عَلَيْهِ writes:

ويكره للخطيب أن يتكلم في حالة الخطبة ولو فعل لا تفسد الخطبة؛ لأنها ليست بصلاة فلا يفسدها كلام الناس لكنه يكره؛ لأنها شرعت منظومة كالآذان والكلام يقطع النظم إلا إذا كان الكلام أمرا بالمعروف فلا يكره. لأن الأمر بالمعروف يلتحق بالخطبة؛ لأن الخطبة فيها وعظ فلم يبق مكرها

Similarly, it is stated in Fath al-Qadeer, Nahr al-Faiq, Hindiyyah, Durr Mukhtar and Radd al-Muhtar.

Mohaqqiq Alal-Itlaaq Ibn Humam رَحْمَةُ اللهِ عَلَيْهِ has said:

فإن يكره للخطيب أن يتكلم في حال الخطبة إلا خلال بالنظم إلا أن يكون أمرا بالمعروف

(Fath-ul-Qadeer Sharah Al Hidayah, vol. 2, P. 60, Daar-ul-Fikr, Beirut) (Al Fatawa Hindiyya, vol. 1, p. 147, Daar-ul -fikr, beirut)

Sheikh al-Islam, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said: Indeed, during the sermon, for instance, if a Hindi-speaking individual is observed in an impermissible act, like walking or using a fan and he is not familiar with Arabic, it is permissible to admonish him in Urdu. This is because fulfilling this necessity in this manner is appropriate. (Fatawa Razawiyyah, vol. 8, p. 472, Raza Foundatioan, Lahore)

It is stated in Bahar-e-Shari'at: "Talking during the sermon is Makruh, but it is not prohibited for the Khateeb to call towards righteousness or forbid from evil." (Bahar-e-Shariat, vol. 1, part. 4, p. 769, Maktaba-tul-Madinah, karchi)

وَاللَّهُ أَعْلَمُ عَزَّوَجَلَّ وَرَسُولُهُ أَعْلَمُ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Allah Almighty knows best and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best.)

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