

Khateeb reciting in Jumua prayer verses that are appropriate to the topic
of the khutbah

Some khateeb do not recite Soorat al-A'la (87) and al-Ghaashiyah (88) in Jumua prayer, rather they choose passages from the Quran that are appropriate to the subject of the khutbah. What is the ruling on that?.

Praise be to Allaah.

The Muslims in general should respect the Sunnah of the Prophet (peace and blessings of Allaah be upon him) and strive to learn it and act upon it, because this is a sign of their sincere love for Allaah and a means of them attaining Allaah's love for them. Allaah, may He be exalted, says (interpretation of the meaning):

“ Say (O Muhammad
me follow then ,Allaah love (really) you If ' :(mankind to
(i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allaah
will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most
Merciful ' ”

[Aal ' Imraan 3:31]

If the Muslim is sincere in his love of Allaah, that will be manifested in his following the Prophet (peace and blessings of Allaah be upon him) in all things. The khateeb is the first one who should be adhering to the Sunnah of the Prophet (peace and blessings of Allaah be upon him), because the people take him as an example, so he has to present the Sunnah of the Prophet (peace and blessings of Allaah be upon him) to the people and teach them about it.

How can this khateeb enjoin the people to follow and venerate the Sunnah of the Prophet (peace and blessings of Allaah be upon him), then come down from the minbar and openly go against the Sunnah of the Prophet (peace and blessings of Allaah be upon him)?!

The way of the Prophet (peace and blessings of Allaah be upon him) was to recite two soorahs in Jumu ' ah prayer: Sabbih isma rabbika al-A ' la (Soorat al-A ' laa 87) and al-Ghaashiyah (88), or he would recite al-Jumu ' ah (62) and al-Munaafiqoon (63).

The Prophet (peace and blessings of Allaah be upon him) did not choose verses from the Qur ' aan that were appropriate to the topic of his khutbah. The best of guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him).

Does this khateeb – or anyone else – think that he is more guided than the Prophet (peace and blessings of Allaah be upon him) or that he knows something that the Prophet (peace and blessings of Allaah be upon him) did not?!

This action on the part of the khateeb is an innovation (bid ' ah) because the Prophet (peace and blessings of Allaah be upon him) did not do it.

Shaykh Ibn ' Uthaymeen (may Allaah have mercy on him) said:

But there is something that some imams do: when they give a khutbah then recite in the prayer verses that are appropriate to it. This may be described as an innovation, because the Messenger (peace and blessings of Allaah be upon him) always recited Soorat al-A ' la (87) and al-Ghaashiyah (88), or al-Jumu ' ah (62) and al-Munaafiqoon (63), and he did not pay any attention to the topic of the

khutbah. End quote.

Liqaa ' aat al-Baab il-Maftooh
(155/18).

Shaykh Bakr Abu Zayd said:

The Prophet (peace and blessings of Allaah be upon him) always did three things in his recitation in Jumu ' ah prayer: he recited al-Jumu ' ah (62) and al-Munaafiqoon (63), or al-Jumu ' ah and al-Ghaashiyah (88), or al-A ' la (87) and al-Ghaashiyah.

Nowadays it has become common for some of them to ignore that which is prescribed and recite whatever verses the imam sees fit, or soorahs of the Qur ' aan that are appropriate to the subject of the khutbah.

This striving to recite something that was appropriate to the topic of the khutbah was not narrated from the Prophet (peace and blessings of Allaah be upon him) and was not known among the early generations of this ummah, so adhering to that is an innovation. Similarly, deliberately ignoring what is prescribed and doing something else implies that one believes that there is something missing in what is prescribed and it should be made up, and that may cause confusion to ordinary Muslims. And Allaah knows best. End quote.

Tasheeh al-Du ' aa '
(p. 319).