

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Facing the Imaam during the Khutbah is the Confirmed Sunnah

(Worksheet)

Author: **Imaam Muhammad Nasrud Deen Al Albaanee** (*rahimahullah*)

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Translator: Abu 'Abdis Salaam Siddiq Al Juyaanee

Questions prepared by: Maher Attiyeh



All praise and thanks belong to Allah, the Lord of all that exists. May the peace and blessings of Allah be upon the Noble Prophet Muhammad (*sallAllaahu alaihi wa sallam*). To proceed:

“On the authority of Mutee’ Bin Al Hakm (*radi Allahu ‘anhu*) that the Prophet (*sallAllaahu alaihi wa sallam*) used to ascend the *Minbar* and we faced him (while he delivered the khutbah).” [Saheeh, As-Saheehah: 2080]

Imaam Al Bukhaaree narrated this *Hadeeth* under the chapter heading: “*The people facing the Imaam, the people facing the Imaam while he delivered the Khutbah, and Ibn ‘Umar and Anas (*radi Allahu ‘anhum*) used to face the Imaam,*” then he narrated the *Hadeeth* of Abee Sa’eed (*radi Allahu ‘anhu*).

Al Haafith Ibn Hajar (*rahimahullah*) said, “The Author (i.e. Imaam Bukhaaree) extracted from the *Hadeeth* that which was intended by the chapter heading. The reference point of proof (extracted from this text) is that they (the *Sahaabah*) used to sit in front of the Prophet (*sallAllaahu alaihi wa sallam*) in order to hear his speech which necessitates that for the most part they were looking at him; this however, does not obscure that which has preceded from the fact he stood during the *Khutbah*. This

is based on the fact that he would deliver lessons while sitting on an elevated place with them sitting beneath him (and facing him). If this was the case outside of the *Khutbah*, (that they would sit facing him), during the *Khutbah* would then take precedence due to the evidences which obligate (the congregant) to listen to the *Khutbah* while remaining silent. ¹”

The wisdom in facing the Imaam is because this posture is most suitable for listening to the speech and exhibiting good behavior toward the Imaam. Facing the Imaam with your body, heart, and mind is more conducive for understanding the sermon and in compliance with the establishment of fulfilling and attaining the purpose for which facing (the Imaam during the *Khutbah*) was legislated.

Review Questions

1- Is it a Sunnah to face the Imam during the Jumu'ah Khutbah?

2- Is it a Sunnah to face the Imam while he delivers lessons?

3- Does the one delivering the Jumu'ah Khutbah sit or stand? If so, on What?

¹ Fathul Baaree [2/402]

4- Does the one delivering a lesson sit or stand? On what?

5- If an act is considered a Sunnah, it means:

6- What did the *mu`alif* Imaam Muhammad Nasrud Deen Al Albaanee (*rahimahullaah*) say is the wisdom in facing the Imam while he talks?

