



A REPORT ON THE JUMMA KHUTBA



TABLE OF CONTENTS



EXECUTIVE SUMMARY

Highlights

INTRODUCTION

PART 1: FINDINGS

Topic 1: Major themes of the Khutbas

Topic 2: Analysis of the Khutbas

- Item 2.1: **What was the tone in which the Khutba was delivered?**
- Item 2.2: **What were the vibes that you were getting while listening to the Khutba?**
- Item 2.3: **In your opinion, how persuasive was the Khutba delivered by the Imam?**
- Item 2.4A: **In your opinion, how eloquent was the Imam in delivering the the Khutba? A. with regards to the structure of the speech?**
- Item 2.4B: **In your opinion, how eloquent was the Imam in delivering the Khutba? B. with regards to the speaking ability of the Imam?**
- Item 2.6: **How interactive was the Imam in delivering the Khutba?**

PART 2: QUALITATIVE ANALYSIS

PART 3: METHODOLOGY

BIBLIOGRAPHY

APPENDIX

Disclaimer: Gallup Pakistan has conducted this poll according to the ESOMAR Code of Ethics and internationally recognized principles of scientific polling. The results in this Report do not represent views held by the authors or Gallup Pakistan. The results only represent public opinion, computed on the basis of views expressed by anonymous respondents selected through the procedure outlined in the Methodology section of this Report.

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EXECUTIVE SUMMARY



Topic 1: Major themes of the Khutbas

From a study of 93 Khutbas delivered across Pakistan, religious topics were discussed 98% of times in the Khutbas, followed by political topics (20%), corporatized interests (19%), while social issues were discussed only 9% of time. Under religious themes, Pillars of Islam, Prophetic Tradition and Articles of Faith were the main topics discussed. Pakistani Politics was discussed 16% of times, Khutbas while an even smaller 5% discussed Women in Islam.

Topic 2: Analysis of the Khutbas

From the 93 Khutbas studied, 52% of them had a very instructive tone while 38% were very impassioned in their speech. Only 4% were dejected in the way they delivered the Khutba while 5% were friendly. A very small 1% delivered the Khutba in a hopeful tone.

53% of the Khutbas gave off vibes that were neither too positive nor too negative while 21% leaned towards being negative. 1% of the Khutbas were received as being very negative while none of them seemed very positive.

None of the Khutbas under study seemed very unconvincing or very persuasive. 14% of the Khutbas were somewhat persuasive while 15% were moderately unconvincing. 37% of the Khutbas were seen as neither unconvincing nor persuasive.

38% of the structure of Khutbas was seen as neither too haphazard nor too structured. 21% of the Khutbas were seen as structured while 40% were seen as random with regards to the structure of the Khutba.

6% of the Khutbas were delivered in a very articulate manner while 2% were delivered in an incoherent way. 44% of the Khutbas were conveyed in a neutral manner while none of them were too inarticulate.

66% of the Khutbas were completely dissociative with the audience while only 5% were very interactive. Only 8% were neither too dissociative nor too interactive. Another 15% were seen as moderately dissociative.



INTRODUCTION



The Friday sermon is an Islamic Ritual that serves the motive of molding the current behavior of Muslims in line with the teachings of Islam. It is not comparable to any other Khutba conveyed and it is compulsory on the Imam to deliver it (The Importance of Friday Sermon). This Khutba is considered the most significant part of the Friday Prayer. It is the fundamental requirement of the Friday prayer to be accompanied by the Khutba given by the Imam and it is mandatory on Muslims to attend the Khutba from the beginning (Usmani). The Khutba can include a discussion on a wide range of topics that affect the Muslim community and there is no strict requirement to adhere to rules regarding it. (Hashem)

This ritual of the Friday sermon began during the migration of the Muslims from Makah to Medina during which the Prophet (PBUH) addressed the Muslims at Masjid-e-Quba in which he expressed the significance of the Unity of Allah and testifying that there is only One Allah to worship. The Prophet (PBUH) used the sermon as a way to explain to a larger gathering of Muslims of what Allah will bless upon the Muslims who follow the fundamentals of Islam and what Allah will have in store for those who do not obey the commandments of Allah and displease him by their acts. Moreover, the basic fundamentals set out by Islam were conveyed to the followers during the Sermon on Friday (The Importance of Friday Sermon).

The Khutbas have developed an importance that stems from the lack of any Islamic Institution and therefore such smaller communal versions that give Muslims a sense of community in line with the Islamic ritual receive a far larger significance (Hashem). The Jumma Khutbas played a very significant role during the time Islam was being spread as a way to guide people to embrace the correct path. This had allowed several non-believers to see what Islam entails and to embrace it wholeheartedly. Everything ranging from the teachings of Islam to the biographies of the Prophet (PBUH) were conveyed to the congregation (The Importance of Friday Sermon) allowing all those present to have a glimpse into the true essence of Islam as a way to spread the religion.



The importance of the Jumma Khutba seeps from the very fact that the word Khutba in itself means '*incident of utmost importance*'. All of the Muslims are aware of the Islamic blessings of the simple rituals of Islam to be done on a Friday such as bathing, using Miswaak and wearing clean clothes. Moreover, blessings arise from each step a Muslim takes towards a Mosque. But what most Muslims do not realize is the utmost significance of reaching a Mosque before the start of the Friday Khutba. The Prophet (PBUH) has explained that those who enter well before the start of the Khutba receive far more praises than those who arrive just before the Khutba starts. Those who arrive after the sermon has begun are not praised with blessings. Such is the importance of the Khutba as there is no other ritual that allows blessings to Muslims in accordance with their time of arrival (The Importance of Friday Sermon).

During the sermons delivered by the Prophet (PBUH), his eyes would become very red as he spoke and his voice would become louder. This allowed him to better motivate his congregation. Similarly, the Khutbas today are delivered in a very high voice and with intense vigor which would better allow the Imam to ensure that the Muslims receive the message he intends to convey. The Sermon, therefore, provides an opportunity available not very often to '*influence the reality of people and add a lot to them.*' (The Importance of Friday Sermon)

The importance of the Friday Sermon also emanates from the saying of the Prophet (PBUH) in which he informs the Muslims of how the Angels listen to the Khutba as soon as it begins on a Friday. The Khutba also contains direct verses from the Quran that add to the strength with which it is conveyed to the congregation and the intensity with which it is understood and remembered. The sermon is seen as a major way to be '*counted among the high ranks of the believers*' and to gather as many blessings as possible (The Importance of Friday Sermon).

The Khutba holds immense importance as a ritual as the Prophet (PBUH) has not allowed Muslims to even tell others to keep quiet during the sermon as it may disrupt the concentration of the Muslim and give the opportunity for any crucial information to be missed (The Importance of Friday Sermon) that would have otherwise helped the person to achieve a higher rank as a Muslim.



The Friday Sermon is considered a very religious and political affair. As history dictates, the Imam delivering the Khutba is the ruler of Muslims or appointed by the ruler to deliver the sermon. As a result, the Imam can, when needed, discuss the political events occurring that concern not only their country but the world over (Friday congregational prayer). This allows Muslims to be more cognizant of the political and social undertakings that would allow them to be better and more informed members of the Muslim community.

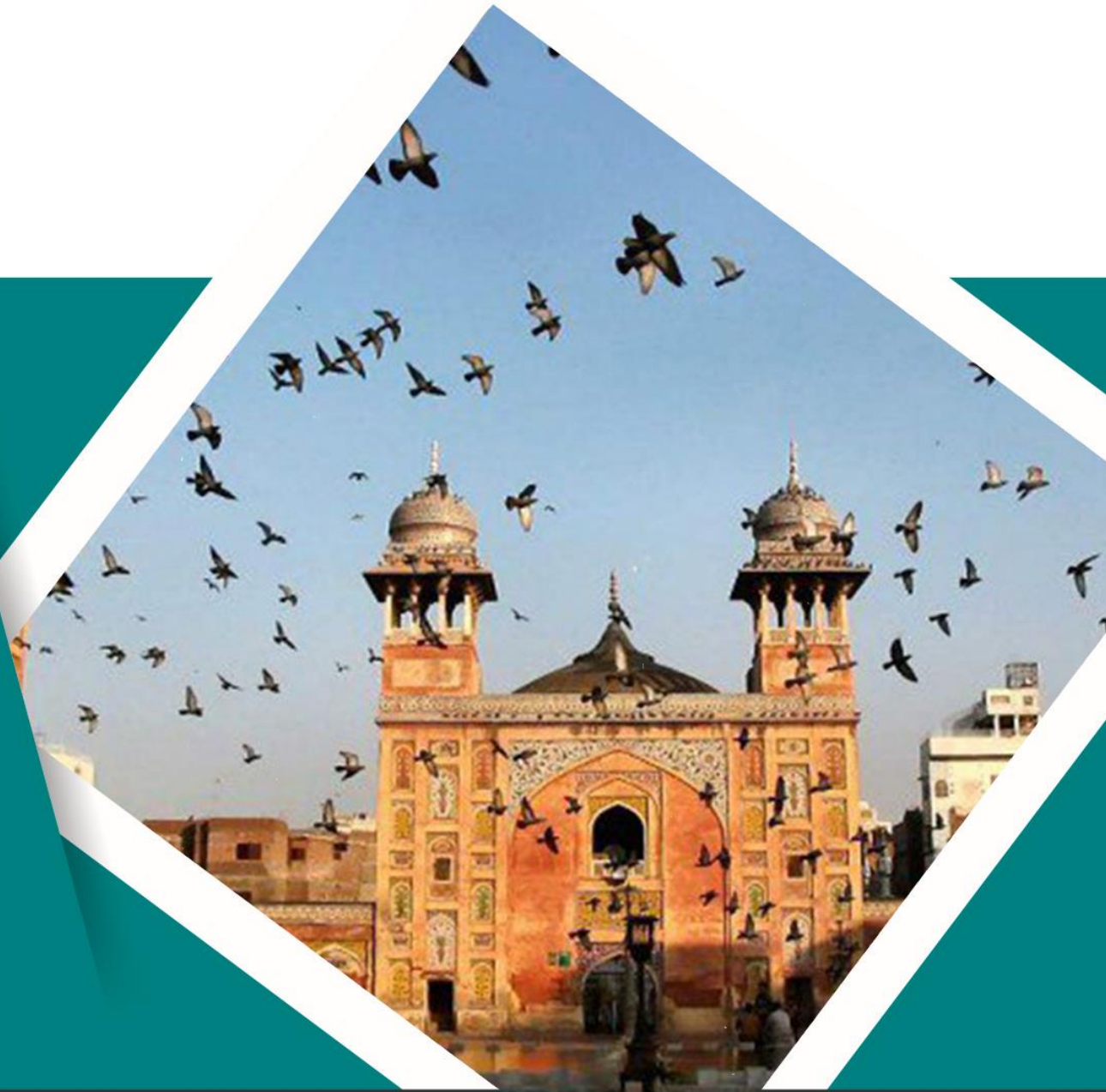
One of the drawbacks of discussing politics during the sermon is that it used to promote certain ideas and was not focused on having a holistic political discussion. The Imams encouraged the evils in the society such as their partisan and legal issues rather than discuss the current state and guide the people regarding the issues that affect the country in an unbiased manner (The Importance of Friday Sermon).

Muslims of the modern day have to engage a far larger amount of time to their worldly affairs to keep up with the world. This, in turn, plays a role in dissociating them from the basic fundamentals that their religion requires from them. The Friday sermon serves as a weekly reminder to Muslims of the fundamentals of their religion and to submit to Allah at all times.

The study conducted was aimed at the Khutbas given during the Friday Prayers in Pakistan and were spread out throughout the country. 85% of the sermons were taken from Punjab and were well spread out throughout the province while 12% were from Sindh and 3% were from Baluchistan's city of Quetta. The main goal of this study was to discover the themes being discussed in the Khutbas throughout Pakistan and to ascertain the manner in which the sermons are delivered and how they are perceived by the audience in terms of their level of internalizing the information.



PART 1: FINDINGS



TOPIC 1

Major themes of the Khutbas

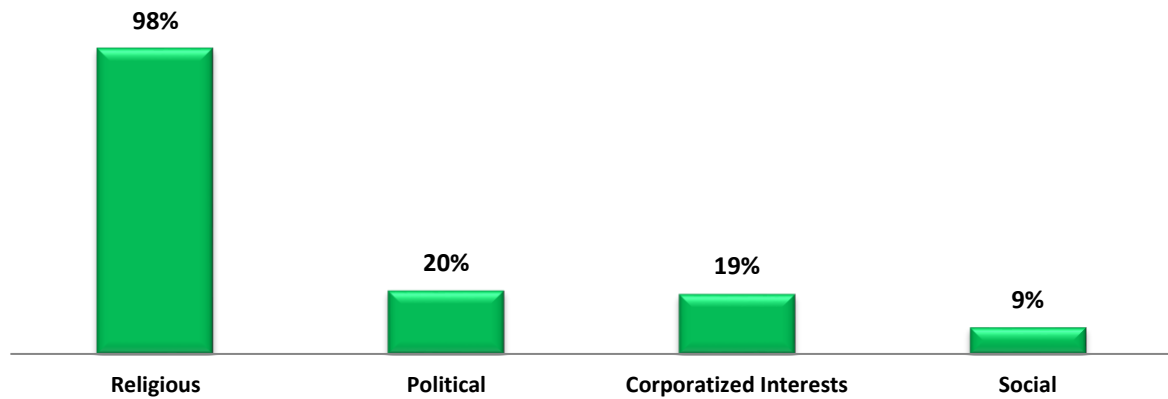
This Topic has 1 item. Key Findings and Statistical Analysis for the section are provided ahead



Item 1.1: Key Findings

Major topics of the Khutbas

(Base: 93 Khutbas Only)



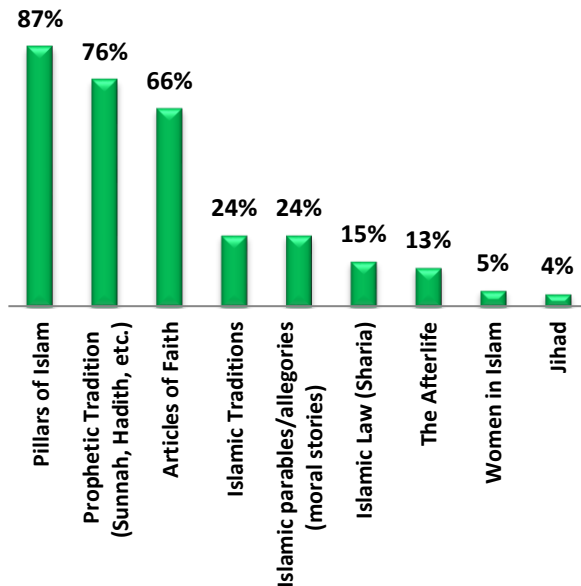
Religious topics were discussed 98% of times in the Khutbas, followed by political topics (20%), corporatized interests (19%), while social issues were discussed only 9% of times in the 93 Khutbas analyzed.



Item 1.1a: Key Findings

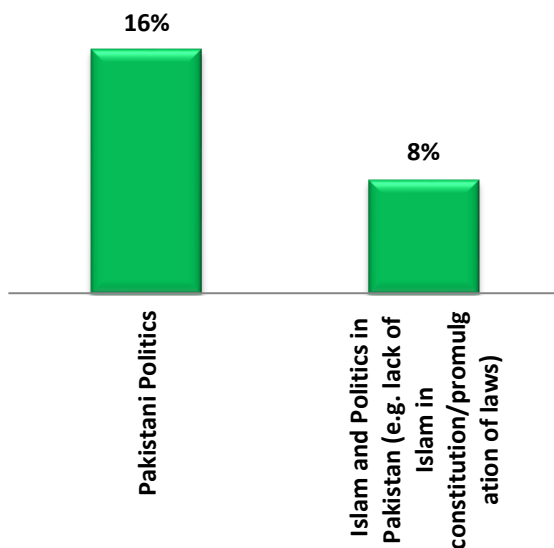
Question: **Main themes of the Khutbas**
(Base: 93 Khutbas Only)

Religious Topics:



Under religious themes, Pillars of Islam were discussed 87% of times, Prophetic tradition 76% of times, Articles of Faith (66%), Islamic traditions and Islamic parables / allegories (24% of times respectively), Islamic law (15%), the afterlife (13%), women in Islam 5% and Jihad was discussed only 4% of times.

Political Topics:



Under political topics, Pakistani politics were discussed 16% of times, while Islam and Politics in Pakistan were discussed 8% of times.

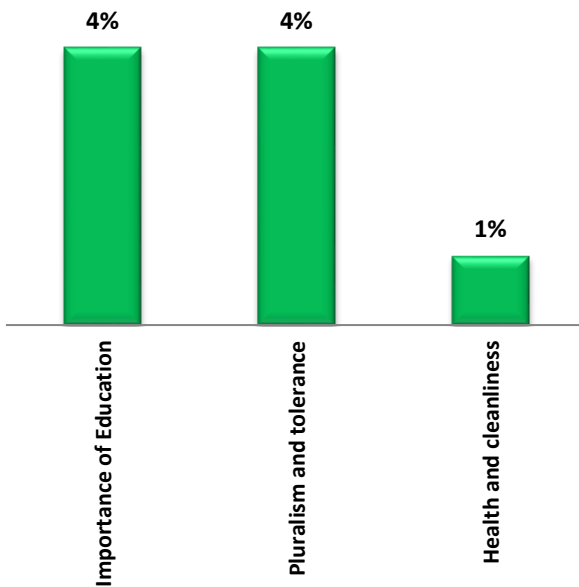


Item 1.1a: Key Findings

Question: **Main themes of the Khutbas**

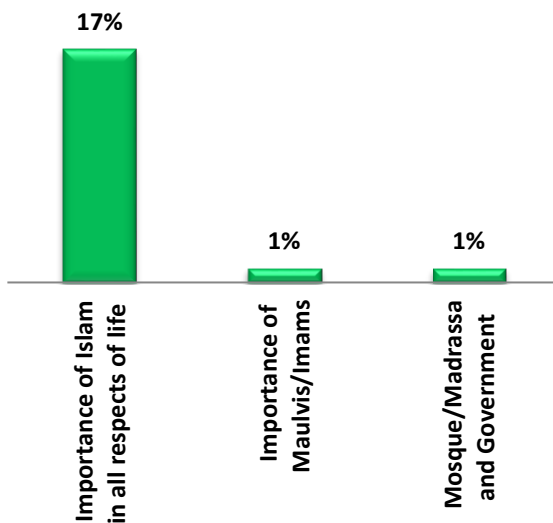
(Base: 93 Khutbas Only)

Social Topics:



Under social topics, importance of education was discussed 4% of times. Similarly, pluralism and tolerance was discussed 4% of times. Health and cleanliness was discussed a meagre 1% of times.

Corporatized Interests:



Under corporatized interests, importance of Islam in all respects of life was discussed 17% of times, importance of Maulvis / Imams in 1% and the role of Mosque / Madrassa and government were also discussed 1% of times.

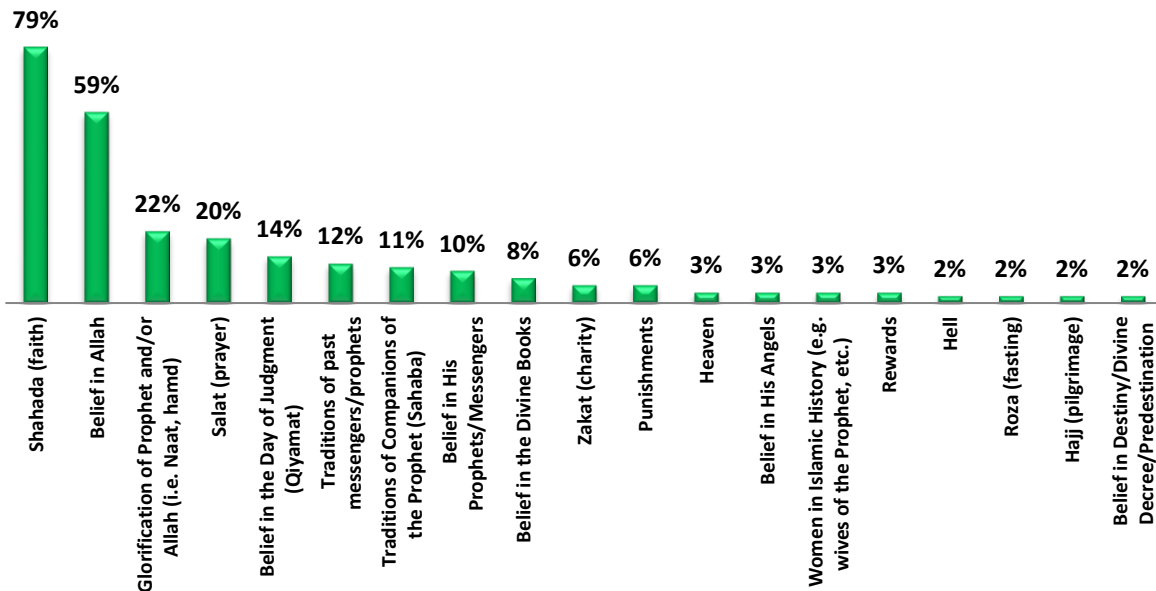


Item 1.1b: Key Findings

Question: **Sub-themes of the Khutbas**

(Base: 93 Khutbas Only)

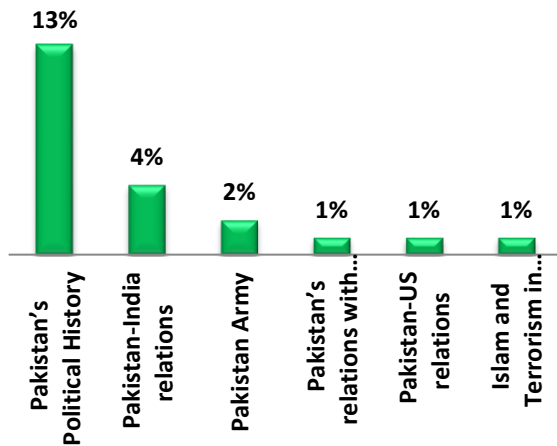
Religious Sub-Topics:



Under religious sub-themes, Shahada was discussed 79% of times, belief in Allah 59% of times, glorification of the Prophet and Allah (22%), salat (prayers) (20% of times), belief in the day of judgement (14%), traditions of the past Messengers / Prophets (12%), traditions of the companions of the prophet (11%), belief in Prophets / Messengers (10%), belief in the Divine books (8%), zakat and punishments (6% of times respectively), heaven, belief on gods Angels, women in Islamic history, rewards were each discussed 3% of times respectively, and hell, fasting, pilgrimage and belief in destiny were each discussed 2% of times respectively.

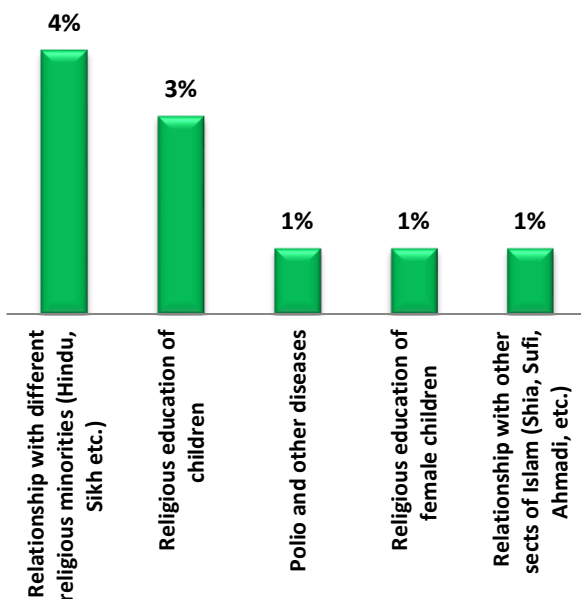


Political Sub-Topics:



Under political sub-topics, Pakistani political history was discussed 13% of times, Pakistan-India relationships 4% of times, Pakistan army (2%), while Pakistan's relation with the West, Pakistan-US relationship and Islam and Terrorism in Pakistan were each discussed 1% of times.

Social Sub-Topics:



Under social sub-topics, relationship with religious minorities was discussed 4% of times, religious education of children was discussed 3% of times, while polio and other diseases, religious education of female children, and relationship with other sects of Islam were each discussed a meagre 1% of times.



TOPIC 2

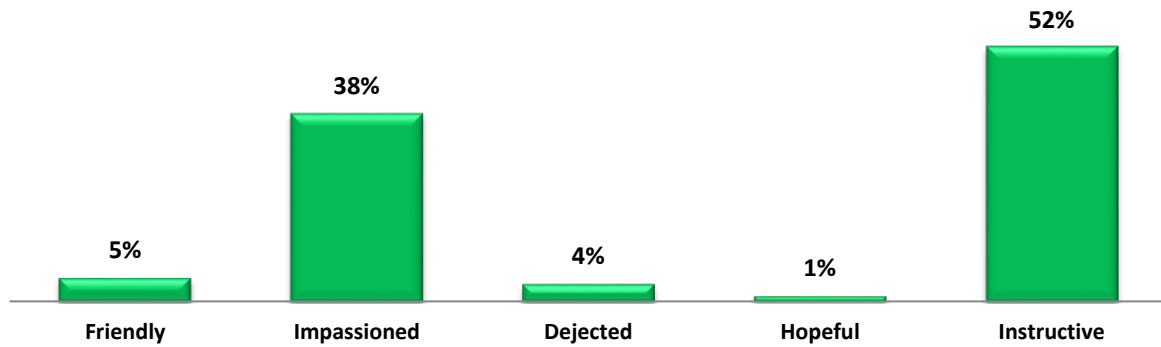
Analysis of the Khutbas

This Topic has 4 item. Key Findings and Statistical Analysis for each of them are provided ahead in this section



Item 2.1: Key Findings

Question: **What was the tone in which the Khutba was delivered?**
(Base: 93 Khutbas Only)



A majority of the Khutbas were delivered in either an impassion way of speaking or in a very instructive manner. A very small 5% of them were expressed in a friendly manner while 4% came off as dejected.

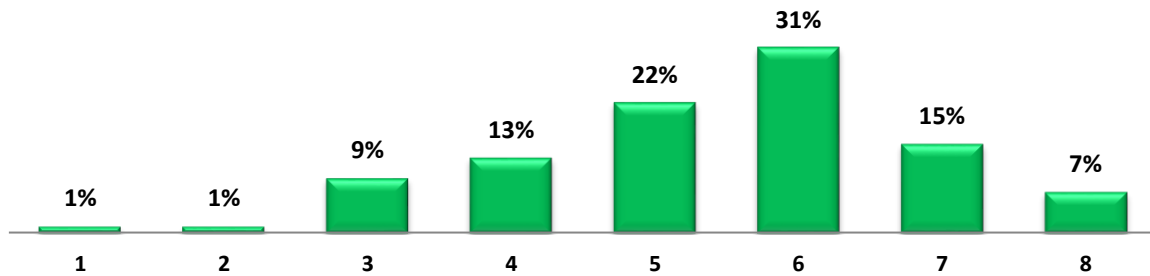


Item 2.2: Key Findings

Question: **What were the vibes that you were getting while listening to the Khutba?**

Note: On a scale of 1 to 10, with 1 being very negative and 10 being very positive, the results are as follows:

(Base: 93 Khutbas Only)



Majority of the Khutbas gave out vibes that were neutral in nature. Very few of them were sensed as being very negative while none were perceived as extremely positive.

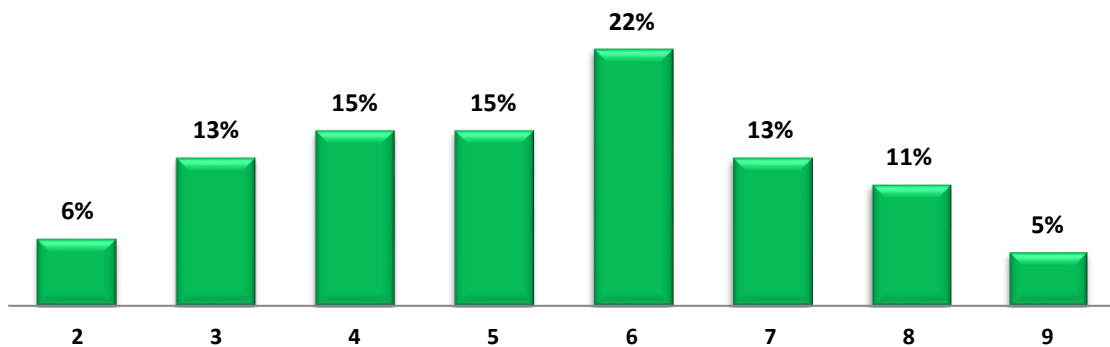


Item 2.3: Key Findings

Question: **In your opinion, how persuasive was the Khutba delivered by the Imam?**

Note: On a scale of 1 to 10, with 1 being very unconvincing and 10 being very persuasive, the results are as follows:

(Base: 93 Khutbas Only)



Many of the Khutbas were either moderately unconvincing or neutral. Some of the Khutbas under study were somewhat persuasive while none of them were either too persuasive or entirely unconvincing.

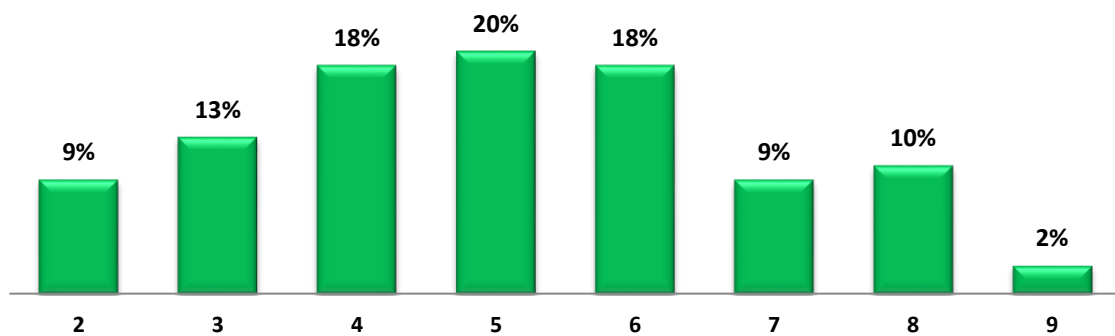


Item 2.4 A: Key Findings

Question: **In your opinion, how eloquent was the Imam in delivering the Khutba? A. with regards to the structure of the speech?**

Note: On a scale of 1 to 10, with 1 being very haphazard and 10 being very structured, the results are as follows:

(Base: 93 Khutbas Only)



A bulk of the Khutbas were neither too structured nor too random in terms of structure. Some of them very random and some were structured as well. None of them seemed very chaotic or very organized.

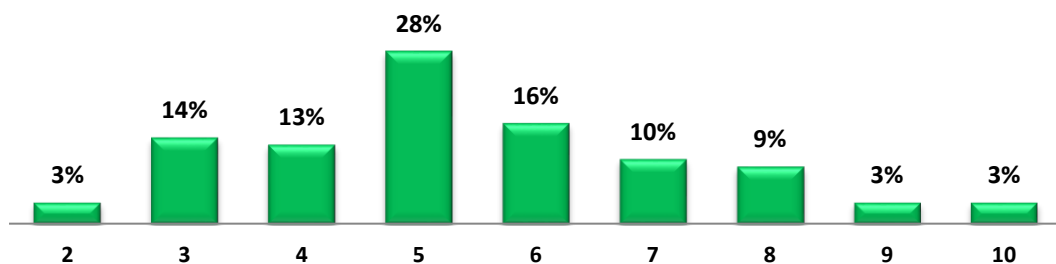


Item 2.4 B: Key Findings

Question: In your opinion, how eloquent was the Imam in delivering the Khutba? B. with regards to the speaking ability of the Imam?

Note: On a scale of 1 to 10, with 1 being very inarticulate and 10 being very articulate, the results are as follows:

(Base: 93 Khutbas Only)



A small minority of the Khutbas were seen as being very articulate while none were very faltering. A large amount of the Khutbas were neither inarticulate nor very clear.

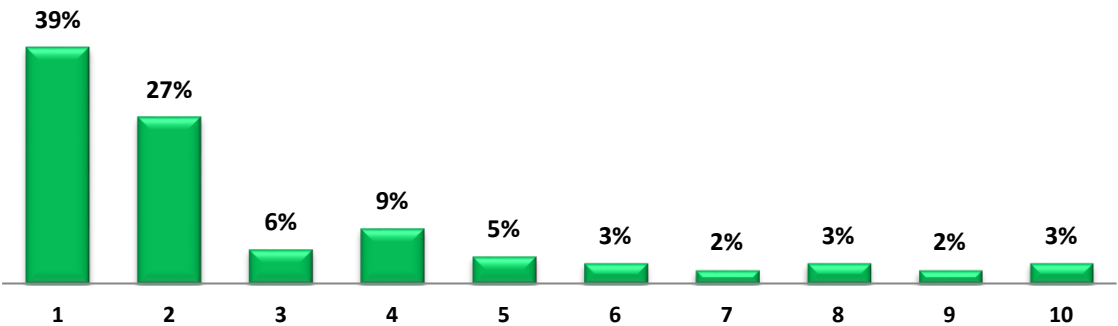


Item 2.4: Key Findings

Question: **How interactive was the Imam in delivering the Khutba?**

Note: On a scale of 1 to 10, with 1 being very dissociative and 10 being very interactive, the results are as follows:

(Base: 93 Khutbas Only)



66% of the Khutbas were seen as being very cut-off from the audience while only 5% seemed to be very interactive. A small number of them came across as neutral in terms of the level of interaction with the audience.



PART 2: QUALITATIVE ANALYSIS



The most crucial foundation of Islam, the Unity of Allah, was stressed upon in practically all of the Khutbas together with the prospects of going astray if the believer deviates from what is dictated to him by God and his Prophet. The Imam never failed to remind his congregation of these foundations as he stressed upon them using the verse: "And your Allah is One Allah. There is no god but He, Most Gracious, Most Merciful." Throughout the Khutbas, the Quran and Sunnah were used as a way to get the message across to the congregation.

The Khutbas were more often than not set out as a reminder to the congregation that they need not deviate from the true, original, principles of Islam in favor of worldly acts. The Imam recited the verse: "Indeed, the religion in the sight of Allah is Islam." The sole purpose of this Surah was to tell the Muslims that Allah sees Islam as the best religion but that only when all of its commandments are followed without any selection by the Muslim. The Muslims, therefore, must follow every instruction given to them by Allah and His Prophet.

Some of the Khutbas were based on discussing how everything in this world is for the Muslims. One Khutba further emphasized this by comparing that the world was completely covered with water before humans came and it was God who made the land for the humans and made it hospitable, allowing human life to flourish. Another Khutba discussed how everything we have with us right now is because Allah blessed us with it. Moreover, he took this one step further by iterating that we would not where we are right now if it had not been for all the sacrifices the Prophet has made for his Muslim community.

Another Khutba took the same theme when he discussed how the Prophet said that "the world is a jail for the believer and paradise for the nonbeliever". By this the Imam went onto explain that the Prophet explained to his Muslims that as followers of Islam, it is our duty to follow what Allah has commanded for us. We, therefore, are not free and have to abide by certain rules thus being similar to a jail. However, a nonbeliever has no such boundaries and is therefore free to do as he pleases. But if we are in jail in this world, we shall be rewarded in paradise while the nonbeliever will suffer. The Imam thus said: "If Allah commands to pray, then we have to. If Allah says to be kind to children, then we have to. If Allah asks to differentiate between right and wrong, we have to." The only way to achieve the goal of Paradise is to follow what Allah commands of us.



A very common feature of the Khutbas was the focus on the Pillars of Islam: Unity of Allah, Prayer, Fasting, Zakat, and Hajj. A Khutba that consisted of this discussion, instructed the Muslims to pray by reiterating a saying of the Prophet in which he stressed that prayer is the foundation of Islam. The Imam then went on to explain that the intention with which one follows these commandments should be to gather praise and forgiveness from Allah and not aimed at impressing fellow human beings for that is wrong and erases any benefit the Muslim could have gotten from the act. The importance of Hajj was conveyed to the Muslims by an allegory narrated by the Imam of the origins of the ritual of Hajj. This would ensure that the Muslim understood why it was important, to increase the strength with which the message was conveyed to the Muslims.

Muslims are aware of the power of Allah and all that He wills happens. This is what some of the Khutbas reminded the Muslims of. An Imam used an allegory relating to the time of Hazrat Ibrahim to convey to the Muslims that they cannot stand in the way of anything that Allah has destined for them. He strengthened this by conversing that "you did not bring yourself to this mosque, Allah brought you." Moreover, he also narrated that he found people roaming and standing outside the Mosque. He went onto explain that they do not enter because Allah has not allowed them to do so.

On a political note, the Imams have referred to the Independence Day, 14th August. A Khutba that was on 14th August was entirely around the concept of independence for Muslims. The Imam explained to his congregation the reason we gained independence from the Hindus: to practice Islam freely. However, he felt that we have completely deviated from that purpose to an entirely different one. "We have exceeded the limits of our 'independence'," he said. He communicated to the Muslims present about how it is not independence to do what a Muslim pleases. He took the Quran to remind the Muslims of a dialogue between the Prophet and Allah of how Muslims think of independence as the right to steal and to commit sins instead of freely following what Allah and the Prophet set out them. He told the congregation to not call independence as being submitted to the west and iterated a Hadis that says "Whoever imitates a people is one of them," to remind the Muslims to follow Allah and the Prophet instead of the nonbelievers. The Khutbas then encouraged Muslims to follow only the Prophet as their role model and no one else.



Another Khutba was along similar lines: to remind the Muslims their real purpose in Pakistan. The Imam prompted the Muslims to remember the sacrifices the Muslims at the time of independence made for the sake of Pakistan. He urged Muslims to let those sacrifices not be in vain and to make sure they served the true purpose for the creation of Pakistan. He reminded the congregation of how much Pakistan has accomplished since 1947 but the reason we are not flourishing in the recent past is because we have not fully understood the saying "There is no God but Allah and Muhammad is His messenger." This saying meant that the Muslims have to follow everything according to what Allah and His messenger have commanded for us. Success will follow all those who set forth on this path.

A Khutba that focused on the Afterlife reminded the Muslims of the concept of Death. He communicated to the Muslims a verse from the Quran that was entirely on how the only thing stronger than Death is Allah. Moreover, he enthusiastically reminded the Muslims of the fear the Angels have of Death and, therefore, their need to fear it and the Hereafter. He reiterated the saying of the Prophet in which it is told that a smart person is he whose soul is pure which will allow him to be successful in the hereafter. Another Khutba went along the same lines to encourage Muslims to remove the negativity from their hearts which would allow them to make decisions that positively affect their role as Muslims.

Quranic verses and Hadis were used in every Khutba. A reason this is the case is because the Imam sees the Khutba as a way to remind Muslims of their religion and not to invoke anything else. To ensure that the discussion is well understood and adopted by the Muslim, the Quran and Sunnah provide knowledge that is important for every Muslim. In addition to this, the Imams speak in a tone that is very energetic and loud. During the sermons delivered by the Prophet (PBUH), his eyes would become very red as he spoke and his voice would become louder (The Importance of Friday Sermon). This allows a better understanding of the discussion.



PART 3: **METHODOLOGY**



METHODOLOGY

A. Sampling Methodology

Purposive sampling was used keeping the objective of capturing a variety of mosques in terms of:

- Urban / Rural representation
- Provinces representation
- Sects
- Size of mosque
- Mosque with or without Madrassas

B. Steps of Research

- 1.** Khutba's were recorded by enumerators using audio sticks while attending the Friday prayers
- 2.** A team of scanners was assigned the task to listen to the audios and conduct analysis of the sermons. Since the sermons were in multiple languages, scanners proficient in languages other than Urdu were appointed as well
- 3.** A questionnaire with a coding scheme was designed to codify and analyze the sermons, the questionnaire is provided in the appendix of this report
- 4.** Once all the Khutba recordings were coded, the data was entered into SPSS and tabulation was computed for each question.



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<<http://www.central-mosque.com/fiqh/khutar.htm>>.



APPENDIX



Questionnaire: Jumma Khutba Analysis

SECTION 1

Q.1) In which province was this Khutba recorded? (Write code)

Code: _____

Province Name	Province Code
Punjab	1
Sindh	2
KPK	3
Baluchistan	4
Federal Capital Territory	5
AJK	6
FATA	7
Gilgit Baltistan	8

Q.2) In which district/City was this khutba recorded? (Write Code)

Code: _____

Name of District/City	District/City Code
Quetta	1
Islamabad	2
Peshawar	3
Bahawalpur	4
Faisalabad	5
Lahore	6
Multan	7
Sahiwal	8
Sargodha	9
Karachi	10
Sukkur	11

Q.3) What is the name of the Mosque? (Open ended)

Name: _____

Q.4) What is the local address of the Mosque? (E.g. Jamia Masjid Tuba Labour Colony, Sahiwal (the local address is Labour Colony, Sahiwal))

Local Address: _____

Q.5) Was this mosque located in an urban or a rural area within the city/district? (Urban=1, Rural=2)

Answer: _____



Q.6) What is the name of the imam/cleric/maulvi delivering the khutba?

Name: _____

Q.7) What was the total time/duration of the khutba? (total time of the audio recording)

Total Time: _____ Minutes

SECTION 2

Q.8.) What were some of the major themes discussed in the khutba?

Write code (write codes of all themes discussed): _____

Subsection A: Religious

Category Name	Category Code
Prophetic Tradition (Sunnah, Hadith, etc.)	1
Glorification of Prophet and/or Allah (i.e. Naat, hamd)	1a
The Afterlife	2
Heaven	2a
Hell	2b
Pillars of Islam	3
Shahada (faith)	3a
Salat (prayer)	3b
Zakat (charity)	3c
Roza (fasting)	3d
Hajj (pilgrimage)	3e
Articles of Faith	4
Belief in Allah	4a
Belief in His Angels	4b
Belief in the Divine Books	4c
Belief in His Prophets/Messengers	4d
Belief in the Day of Judgment (Qiyamat)	4e
Belief in Destiny/Divine Decree/Predestination	4f
Women in Islam	5
Women in Islamic History (e.g. wives of the Prophet, etc.)	5a
Islamic Law (Sharia)	6
Rewards	6a
Punishments	6b
Islamic Traditions	7
Traditions of Companions of the Prophet (Sahaba)	7a
Traditions of past messengers/prophets	7b
Islamic parables/allegories (moral stories)	8
Jihad	9



Subsection B: Political

Category Name	Category Code
Pakistani Politics	10
Pakistan's Political History	10a
Pakistan's relations with the West	10b
Pakistan-US relations	10c
Pakistan-India relations	10d
Pakistan-Saudi Arabia relations	10e
Pakistan-Iran relations	10f
Pakistan and the wider Muslim Ummah	10g
Pakistan Army	10h
Islam and Terrorism in Pakistan	10i
Islam and Politics in Pakistan (e.g. lack of Islam in constitution/promulgation of laws)	11
Media in Pakistan	12

Subsection C: Social

Category Name	Category Code
Health and cleanliness	13
Polio and other diseases	13a
Anti-Dengue Fever campaign	13b
HIV (AIDS)	13c
Cleanliness in general (proper disposal of household garbage, cleanliness of public places, etc.)	13d
Family Planning	13e
Importance of Education	14
Secular (Worldly) education of children (e.g. math, science etc.)	14a
Religious education of children	14b
Secular (worldly) education of female children	14c
Religious education of female children	14d
Madrassa education	14e
Pluralism and tolerance	15
Relationship with different religious minorities (Hindu, Sikh etc.)	15a
Relationship with other sects of Islam (Shia, Sufi, Ahmadi, etc.)	15b



Subsection D: Corporatized Interests

Category Name	Category Code
Importance of Madrassas	16
Importance of Maulvis/Imams	17
Importance of Tableegh	18
Asking for chanda for Mosque	19
Asking for chanda for Madrassa	20
Importance of Islam in all respects of life	21
Mosque/Madrassa and Government	22
Other: (to be used if main message of khutba falls outside of the aforementioned categories)	

SECTION 3

Q.9) For all the categories that were discussed in the Khutba, please write down the estimated time that was spent talking about each category during the entire duration of the khutba?

Serial no.	Category Code	Estimated time spent on each category (in minutes)
1		
2		
3		
4		
5		
6		

Q.10) What was the language used by Maulvi to give Khutba?

Language Name	Yes=1	No=2
Urdu		
Punjabi		
Pushto		
Sindhi		
Sirayki		
Hindko		
Balochi/brahui		
Mixture of two or more languages stated above: _____ (state language names)		
(state only if the Khutba is being delivered in a mixture of any languages stated in the column. Do not check this option if the other language being used is Arabic)		



Q.11) What was the tone in which the khutba was delivered?

Write the code: _____

Hostile	1
Friendly	2
Impassioned	3
Dejected	4
Hopeful	5
Instructive	6

Q.12) What were the vibes that you were getting while listening to the khutba? (pick a number from 1 to 10, with 1 being very negative and 10 being very Positive)

Write number: _____

1	2	3	4	5	6	7	8	9	10
Very Negative					Very Positive				

Q.13) In your opinion, how persuasive was the khutba delivered by the Imam? (pick a number from 1 to 10, with 1 being very unconvincing and 10 being very Persuasive)

Write number: _____

1	2	3	4	5	6	7	8	9	10
Very unconvincing					Very Persuasive				

Q.14) In your opinion, how eloquent was the Maulvi in delivering the Khutba?

a) with regards to the **structure** of the speech? (pick a number from 1 to 10, with 1 being very haphazard and 10 being very structured)

Write number: _____

1	2	3	4	5	6	7	8	9	10
Very Haphazard					Very Structured				

b) With regards to the **speaking ability** of the Maulvi? (pick a number from 1 to 10, with 1 being very inarticulate and 10 being very articulate)

Write number: _____

1	2	3	4	5	6	7	8	9	10
Very inarticulate					Very articulate				

Q.15) How interactive was the Maulvi in delivering Khutba? (e.g. asking questions from the audience and waiting for their exclamations, etc.) (pick a number from 1 to 10, with 1 being very dissociative and 10 being very interactive)

Write number: _____

1	2	3	4	5	6	7	8	9	10
Very Dissociative					Very Interactive				

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