

The Eid Khut-bah Is Not In Two Parts

Al-Imaam Muhammad ibn Saalih al-Uthaimen (Rahimahullaah) quotes the saying of some of the scholars of *Fiqh* (Islamic Jurisprudence): “The Imaam should deliver the *Khut-bah* in two parts.”

He (Rahimahullaah) then comments:

This is the position that (many of) the *Fuqahaa* (scholars of jurisprudence) (may Allaah have mercy upon them) have taken, i.e. that the *Khut-bah* of *Eid* is delivered in two parts (like the *Khut-bah* of *Jumu'ah*).

This is because it has been narrated in a Hadeeth collected by Ibn Maajah with a chain of narrators that is questionable: ‘The Prophet (SallAllaahu Alaihi wa Sallam) used to deliver the *Khut-bah* in two parts.’***

Al-Imaam Muhammad ibn Saalih al-Uthaimen (Rahimahullaah) says:

Whoever examines the *Sunnah* that is ‘agreed upon’ in the two Saheeh Books (i.e. al-Bukhaaree and Muslim), and other collections besides them, will clearly see that the Prophet (SallAllaahu Alaihi wa Sallam) only delivered **one Khut-bah** (on the occasion of the *Eid*). However, after he finished the first *Khut-bah*, he went to the place of the women and gave them a speech of admonition and advice.

Hence, if we make this a *basis* for the legislation of two *Khut-bahs*, then it is *possible* to understand it that way; **even though this is not correct**. This is not correct because the Prophet (SallAllaahu Alaihi wa Sallam) went to the place of the women and delivered a *Khut-bah* for them because the *Khut-bah* did not reach them (i.e. they could not hear it). This is one possible explanation.

Another possibility is that his speech reached them, but he (SallAllaahu Alaihi wa Sallam) wanted to say something *special* that was *particular* to them. For this reason he reminded them and advised them with matters that were *particular* to the women...

[Taken from ‘Al-Jaami’ Li-Ahkaam Fiqh as-Sunnah’, vol.2, pg. 22 by Imaam Muhammad ibn Saalih al-Uthaimen (Rahimahullaah)]

*** **Al-Imaam Muhammad Naasirud-Deen al-Albaanee** (Rahimahullaah) declared the above mentioned Hadeeth from Ibn Maajah to be ‘**Munkar**’ (rejected, as weak), from the perspective of its *Isnaad* (chain of narrators) as well as its *Matn* (text, wording).

He (Rahimahullaah) then said that the **Mah-footh** (preserved/correct) narration in this matter is that ‘the two Khut-bahs’ is reported in reference to the *Khut-bah of Jumu'ah*; not the *Khut-bah of Eid*.

Al-Imaam Muhammad Naasirud-Deen al-Albaanee (Rahimahullaah) adds that the *Isnaad* of Ibn Maajah’s narration contains: Ismaa’eel ibn Muslim, and there is consensus among the scholars that he is *Da’eef* (a weak narrator), as well as Abu Bahr, who is also *Da’eef* (weak). [See: Sunan Ibn Maajah, no. 1305; Da’eef Ibn Maajah, no. 235]