



## 122337 - Ruling on calling out “Salaat al-‘Eid athaabakum Allaah (Eid prayer, may Allaah reward you)”

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### the question

Sometimes they say, “Salaat al-‘Eid athaabakum Allaah (Eid prayer, may Allaah reward you)” before the prayer. What should one do if they persist in doing these things? Should he pray at home? May Allaah reward you.

### Detailed answer

Praise be to Allah.

Firstly:

The fuqaha’ are unanimously agreed that it is not prescribed to give the adhaan or iqamah before Eid prayer.

In Saheeh Muslim (886) it says that Ibn Jurayj said: ‘Ata’ told me that that Ibn ‘Abbaas and Jaabir ibn ‘Abd-Allaah al-Ansaari said: There was no adhaan on the day of al-Fitr or al-Adha.

Ibn Jurayj said: I asked him [i.e., ‘Ata’] about that later on and he said: Jaabir ibn ‘Abd-Allaah al-Ansaari told me that there was no call to prayer on the day of al-Fitr, either before the imam came out or afterwards, and there was no adhaan or call or anything; no call to prayer and no iqamah.

They differed concerning calling people to prayer with other words, such as saying “Al-Salaatu jaami’ah (prayer is about to begin)” or “Salaat al-‘Eid athaabakum Allaah (Eid prayer may Allaah have mercy on you)” and so on. There are two opinions:

1 -

That it is not allowed. They said: They should not give any call, and they should not say “Al-Salaatu jaami’ah” or anything else. This is one of the two views in the Maaliki and Hanbali madhhab.



Ibn Qudaamah (may Allaah have mercy on him) said:

It was narrated that 'Ata' said: Jaabir told me that there is no adhaan on the day of al-Fitr until the imam comes out, and (no adhaan) after the imam has come out, and no iqamah, and no call, and nothing. There was no call on that day and no iqamah. Narrated by Muslim.

Some of our companions said: It may be called out for it "Al-Salaatu jaami'ah". This is the view of al-Shaafa'i. But the Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him) is more deserving of being followed. End quote.

Al-Mughni (2/117).

Al-Hattaab al-Maaliki (may Allaah have mercy on him)said:

And it should not be called out "Al-Salaatu jaami'ah". Ibn Naaji said in his commentary on the essay that we received from our Shaykh: Phrases such as this are an innovation (bid'ah) because they are not narrated (from the Prophet (peace and blessings of Allaah be upon him)). End quote.

Shaykh Yoosuf ibn 'Umar said: There is nothing wrong with saying "Al-Salaatu jaami'ah" even if it is an innovation.

In al-Tawdeeh, al-Shaamil and al-Jazooli it says that it may be called out "Al-Salaatu jaami'ah". End quote.

Mawaahib al-Jaleel Sharh Mukhtasar Khaleel (2/191).

Ibn 'Aleesh al-Maaliki (may Allaah have mercy on him) said:

The call should not be made by saying things like "Al-Salaatu jaami'ah" because it is makrooh, or it is contrary to what is more appropriate, because no report was narrated concerning that. It is clearly stated that it is makrooh in al-Tawdeeh, al-Shaamil and al-Jazooli.

Ibn Naaji, Ibn 'Umar and others clearly stated that it is an innovation (bid'ah).



What al-Kharashi said about it being permissible is not correct, and what he quoted of ahaadeeth concerning that is to be rejected, because it was not narrated concerning Eid; rather it was narrated concerning the eclipse prayer, as it says in al-Tawdeeh, al-Mawaaq and other books, quoting from al-Ikmaal.

Drawing an analogy between the Eid prayer and the eclipse prayer is invalid because Eid is repeated and well known, whereas the eclipse prayer is done rarely.

Yes, at the beginning of the chapter on the adhaan in al-Mawaaq it is narrated that 'Ayaad liked the idea that for every prayer for which there is no adhaan it may be said "Al-Salaatu jaami'ah", but the author did not comment on that. End quote.

Minah al-Jaleel Sharh Mukhtasar Khaleel (1/460)

In Fataawa al-Lajnah al-Daa'imah it says:

When the imam stands up to offer the Eid prayer, he should start with takbeerat al-ihraam, and he should not say to the people beforehand "al Al-Salaatu jaami'ah" or "salaat al-'eid" or any other phrase, because there is no report which indicates that. Rather the words "Al-Salaatu jaami'ah" are to be called out in the case of the eclipse prayer, whether for a solar or lunar eclipse. End quote.

(8/314).

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

Some of the scholars said: This is our view, that it may be called out for istisqa' (prayers for rain) and for Eid prayer, "Al-Salaatu jaami'ah". But this view is not correct, and it is not valid to make an analogy with the eclipse prayer for two reasons:

(i) That eclipses happen suddenly, especially in earlier times when people would be unaware of them until they happened.

(ii) The Prophet (peace and blessings of Allaah be upon him) did not give a call for prayers for rain



or Eid prayers. In every case where there could have been a reason for doing something at the time of the Prophet (peace and blessings of Allaah be upon him) and he did not do it, doing it is an innovation, because there was nothing to prevent the Messenger (peace and blessings of Allaah be upon him) from giving call. If a call may be given for this prayer, he would have ordered the caller to give the call for it.

So the correct view is that there is no call for the Eid prayers and prayers for rain. End quote.

Al-Sharh al-Mumti' (5/199).

This is the view favoured by Shaykh al-Sa'di (may Allaah have mercy on him) as it says in al-Mukhtaaraat al-Jaliyyah (p. 53).

This view was previously chosen, and was supported by comments from the scholars in the answer to question no. [48972](#).

2 -

That it is prescribed to call for them by saying "Al-Salaatu jaami'ah" or "Al-salaah, yarhamukum Allaah (The prayer, may Allaah have mercy on you)" and other words which signal that the prayer is about to begin.

This is the view of the Hanafis as it says in al-'Inaayah Sharh al-Hidaayah (1/242), and it is the view of the Shaafa'is, and the correct view according to the Hanbalis and the Zaahiri madhhab, as it says in al-Muhalla (2/178).

Al-Nawawi (may Allaah have mercy on him) said:

Al-Shaafa'i and his companions said: It is mustahabb to say "Al-Salaatu jaami'ah" because of what we have mentioned about the analogy with the eclipse prayer. Al-Shaafa'i said in al-Umm: I prefer for the imam to tell the muezzin to say on Eids and other occasions when people gather to pray: "Al-Salaatu jaami'ah" or "al-salaah", If he says "halumm ila al-salaah (come to prayer)" we do not regard that as makrooh, and if he says "hayya 'ala al-salaah (come to prayer - the phrase used in



the adhaan)” there is nothing wrong with it, although I would prefer to avoid that because these are the words of the adhaan, and I prefer to avoid all the words of the adhaan. End quote.

Al-Majmoo’ (5/20).

Al-Bahooti al-Hanbali (may Allaah have mercy on him) said:

It should be called out for Eid or the eclipse prayer or prayer for rain: “Al-Salaatu jaami’ah” or “al-salaah”.

It says in al-Furoo’: It should be called out for the eclipse prayer because that is in al-Saheehayn, and for prayers for rain, and for Eid prayer, “al-salaatu jaami’ah” or “al-salaah.” And it was said that it should not be called out. And it was said that it should not be called out for Eid prayer, as is also the case of the funeral prayer and Taraweeh according to the more sound opinion concerning them. Ibn ‘Abbaas and Jaabir said: “No adhaan was given on the day of al-Fitr when the imam came out, or after he came out, and no iqaamah, and no call, and nothing.” Agreed upon. End quote.

Kashshaaf al-Qinaa’ (1/233). See also al-Insaaf (1/428). It says in (2/459): This is our view and that of most of our companions.

The more correct view, as stated above, is the first one, which is that no call should be given for the Eid prayer at all. But if that happens, there is no sin on the one who is present, because this is an opinion that carries weight among some fuqaha’. Such matters should not be a cause of division or splitting among the worshippers, especially nowadays. Rather if it is possible to advise the people in charge in a gentle and goodly manner to do that which is proven in the Sunnah, all well and good, otherwise he may attend the prayer with them and there is no blame on him in sha Allaah. But we should point out that the one who wants to teach others the Sunnah concerning that or to tell them what is correct, should do so before the people gather for prayer. But once the people have gathered, it is difficult at that point to offer advice calmly and in a useful manner, and there is no guarantee that it will not lead to provoking enmity and division, or things that are even worse than that.



We ask Allaah to help us and you to do and say that which He loves and with which He is pleased, and to help us and you to avoid fitan (trouble, tribulation), both outward and inward.

And Allaah knows best.