

Be wary of this innovation within the religion of Allāh and warn others of it.



In the name of Allaah, the Most Merciful, the Bestower of Mercy

The raising of the voices of the people being led in prayer, behind the Imām, at the time of Takbīr during the prayers of both ‘Īd’s, and during prayers other than them

The committee was asked in regards to this, and so they said: “It is legislated for the Imām that he raises his voice at the times of all Takbīrāt, so that those behind him may hear. As for those who follow the Imām, so it is rightfully legislated that they do not raise their voice, within the first takbīr or any other, and that they only make takbīr wherein they are able to only hear themselves; in any case, the raising of the voice in relation to the takbīr, on behalf of those who follow the Imām, is an innovation within the faith and is forbidden in it’s regards, in accordance to the saying of the Prophet ﷺ :

(در وهف هنم س یل ام اذه انرمأ یف شدحأ نم)

Whosoever innovates within our matter, that which is not from it, so indeed it is rejected.

The Scholarly Shaykh Ibn ‘Uthaymīn (رحمته الله): has said:

“And a few of them are excessive in their Takbīrs for the ‘Īd prayer; a few of them, when the Imām performs Takbīr: Allāhu Akbar... Allāhu Akbar (Allāh is great), they raise their voices for the Takbīr, I mean those who are being led by the Imām, and this is a mistake.”

The one being led by the Imām should recite quietly, perform his Takbīr quietly, praise (Allāh) quietly, and supplicate quietly.

ال باب الم ف توح ١٠١

May Allāh give good to those who share this

What if the day of ‘Īd should coincide with the day of Jumu‘ah?

So there are a few rulings you should observe.

1. Whosoever is present for the ‘Īd prayer, so it is permitted for him that he is not present for the Jumu‘ah prayer, instead praying it as Ṣuḥr (the afternoon prayer) during the time of Ṣuḥr; if however he is determined, so he should pray the Jumu‘ah prayer with the people, and this is more virtuous.
2. Whosoever was not present for the ‘Īd prayer, so there is no permissibility for him in regards to his absence within the Jumu‘ah prayer, due to which the obligation of praying the Jumu‘ah prayer is not removed from him; so he is obligated to travel to the masjid for the Jumu‘ah prayer, and if he does not find any so as to pray it, so he should pray it (the prayer) as Ṣuḥr.
3. It is obligatory for the Imām of the Masjid to establish the Jumu‘ah prayer upon that day, so as to observe it for those who wish to observe it, and for those who have not observed the ‘Īd prayer; and if there are enough present so as to observe (the Jumu‘ah prayer) so he should pray the Jumu‘ah prayer, and if there are not so he should pray it (the prayer) as Ṣuḥr.
4. Whosoever is present for the ‘Īd prayer, so he is permitted for him that he is not present for the Jumu‘ah prayer, so indeed he should pray it as Ṣuḥr after the time for Ṣuḥr has been established.
5. Adhān (Call to prayer) during this time is not legislated, except for that in that masjid in which the Jumu‘ah prayer is established; so adhān for the Ṣuḥr prayer is not legislated upon this day.
6. The saying, “Whosoever is present for the ‘Īd prayer, so upon that day, the obligation of the Jumu‘ah prayer and the Ṣuḥr prayer is removed from him.” is an incorrect statement, and due to this the scholars have abandoned this and ruled this as incorrect and foolish, due to its opposition to the sunnah and it’s removal of an obligation from the obligations ordained by Allāh without evidence, and perhaps the one who has said this has not heard the rulings of this issue from the sunnah and that which has come from the pious after the Prophet ﷺ, that in which whosoever has been present for the ‘Īd prayer and has not been present for the Jumu‘ah prayer, so indeed the Ṣuḥr prayer is obligatory upon him.

And Allāh, the Most High, knows best. And may the praise and peace of Allāh descend upon our Prophet, Muḥammad ﷺ, upon his family, and his companions.

عتا ل لجنه الدائمة ل لبحوث العلميه والإيف
الشيخ عبد العزيز بن عبد الله آل الشيخ .. الشيخ عبد الله بن عبد الرحمن الغديان .. الشيخ
بكر بن عبد الله أبو زيد .. الشيخ صالح بن فوزان الفوزان

The Shaykh ‘Abd al-‘Azīz Ibn ‘Abd Allāh āl Al-shaykh...The Shaykh ‘Abd Allāh Ibn ‘Abd al-Raḥmān al-Ghadyān...The Shaykh Bakr Ibn ‘Abd Allāh Abū Zayd...The Shaykh Sālih al-Fawzān al-Fawzān.

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