



Praying Eid prayer at home during the danger of Covid 19

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In these times when the whole world and the Ummah of Islam are suffering from the Pandemic of Covid-19, mosques are closed for all obligatory and Friday prayer congregations due to the fear of the disease spreading and mingling. We are now approaching the day of Eid al-Fitr. The question in many people's minds now is how to pray Eid prayer. In this document, I will present to you in brief, the sayings of the people of knowledge on how to perform this prayer. And what is the most authentic saying with this regard. While asking from Allāh to lift this disease from all the Muslim nations and all the Muslims and asking Him to grant us all good health and wellbeing, I continue:

Firstly:

For the one who misses the congregation of Eid, the majority of scholars agree that it is recommended for him to pray at home. Among those who say this in current times include Ibn Baaz and Al-Fawzān. And the view of Al-Albany is, for the one who missed the Eid prayer due to a valid excuse can make Qada(makeup the prayer later). The majority of the scholars agree that if a person is allowed to pray at home for missed Eid prayer, it is more incumbent for him to pray at home when he cannot pray the Eid prayer at all. Therefore, in the current situation of the pandemic when prayer cannot be established in the congregation, it is highly recommended to pray at home.

The person praying at home will pray the Eid prayer without reading a Khutbah. That is because the Khutbah is given by the Muslim ruler (Imam), his deputy, or someone he has appointed. The evidence that the majority of scholars have presented regarding this is:

The Companion Anas bin Malik رضي الله عنه if he missed the Eid prayer congregation would gather his family and pray the Eid prayer at home in the manner the Imām prays Eid prayer. Al-Imām al-Bukhāri researched and suspended this narration. But the chain of narration was completed by Ibn Abi Shaibah, And therefore, this is an authentic narration.

Secondly:

The view of Al-Hanafiyyah and some other scholars of Fiqh is that it is not permissible to pray the Eid prayer except in the congregation behind the Imām appointed by the ruler. And that the person who misses the Eid prayer does not have to Qada (perform it later). Because it is a condition that the Eid prayer is prayed behind the Imām appointed by the ruler. Those who prefer this view include Ibn Thaymiyyah and one of the major

Imāms of current times, Ibn Uthaymeen. The reason being that the Eid prayer has been legislated to pray with the Imām.

One of the evidence presented for this view is the Hadeeth of Umm Atiyyah ﷺ:

أَمَرْنَا أَنْ نَخْرُجَ، فَنُخْرِجَ الْحَيْضَ وَالْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ فَأَمَّا الْحَيْضُ فَيُشْهَدْنَ جَمَاعَةً (المسلمين ودعوتهم، ويعتزلن مصلاهم)

"We were commanded to go out (for Eid prayer) and also to take along with us the menstruating women, mature girls and virgins staying in seclusion to join the congregation (of the Eid prayer). The menstruating women stayed away from the Musallah. (al-Bukhāri & Muslim)

All women, including those in menses, virgins staying in seclusion due to shyness, and even those who did not possess a jilbab was asked to borrow one and come out for prayer. They were not commanded to pray at home. Therefore it is clear that in the Shari'ah it is legislated to pray in congregation.

The most authentic statement:

Allah knows best! The evidence and proof for both views are authentic. And the views are held by major scholars and Imāms of the Ummah. Therefore the issue is wide open.

However, there is a point that needs to be made. In the books of Fiqh, the people of knowledge discussed the issue of permissibility to pray alone for the one who missed Eid prayer congregation in areas or places where the congregation had taken place. In the current situation, as the issue is not about missing the congregation it will not come under the view of the people of Fiqh presented above. As mentioned earlier, in the current situation the ruling to pray Eid prayer at home is more lenient and more recommended.

When praying at home:

From the views of the previous scholars of the Ummah, we see that the Khutbah is something that is to be given by the Imām (Muslim ruler) his deputy, or by someone designated by the ruler. As mentioned earlier, the statements of the people of knowledge for those who missed the congregation at a place where the congregation was held is that there will be no Khutbah when they pray later. However, as there are no words from the scholars regarding the issue of Khutbah when a congregation is never held in the first place, until a scholar gives a view about this we should not say anything regarding this.

The above-mentioned statements are compiled by taking as an origin, a statement given on the topic by Ash-Sheikh Dr. Sulaiman ar-Ruhailee حفظه الله who teaches at the Masjid an-Nabawī.

Some statements related to Fithr- Eid and Eid prayer.

1- After Ramadān ends and the moon of Shawwal is sighted, it is Sunnah to start Saying the Takbeer. Allāh says: وَلْيُكْمِلُوا الْعِدَّةَ وَلْيُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانَا
وَلَعَلَّكُمْ تَشْكُرُونَ

“(Allah wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.”

Imām ibn Katheer said: “Many scholars are of the view that this Ayah is proof that it is legislated to say the Takbeer on Eid-ul-Fitr.”

The time of saying the Takbeer is from the time of sighting the Moon of Shawwal till the Imām stands at the podium to give the Eid Khutbah. And for men, it is a Sunnah to say the Takbeer aloud. The women should say it silently. It is in a narration: "Ibn Umar used to say the Takbeer aloud when

he arrives at the Musallah for Eid prayer and remained saying the Takbeer until the Imām arrived." صحيح/أحكام العيدين للفريابي ٤٣

2- It is a Sunnah to perform Ghusl (ritual bath) before Eid prayer. And applying perfume is also Sunnah. It's in a narration: "Ibn Umar used to perform Ghusl and apply perfume for Eid ul-Fitr."

3- It is a Sunnah to eat an odd number of dates before the Eid prayer.

Ibn Abbas said: "On Eid-ul-Fitr, before going for Eid prayer, it is a Sunnah to eat even if it's just one date." صحيح/الموطأ ١/١٧٩

Anas said: "The Prophet ﷺ did not go to the prayer of Eid-ul-Fitr without eating an odd-number of dates." البخاري

4- There is no Sunnah prayer legislated before or after Eid prayer. When praying at home, sit down at the place of prayer without praying any Sunnah prayer. And remain saying the Takbeer until the Imām calls for prayer. Ibn Abbas said: "Allāh's Messenger ﷺ came out on Eid-ul-Al'ha or Eid-ul-Fitr and prayed two Rak'ahs (Eid prayer). He ﷺ did not pray any Sunnah prayers before or after the Eid prayer." البخاري ٩٦٤ مسلم ٨٨٣

5. There is no Adhan or Iqāmah before the Eid prayer. Al-Imām ibn al-Qayyim said: "When the Prophet ﷺ prayed the Eid prayer, without giving the Adhan or the Iqāmah or saying As-Salaah Jaamiah, he starts the prayer. The Sunnah is not to do any of this. زاد المعاد 1- 442

6- The Imām should start the prayer intending to pray the Eid prayer with the opening Takbeer. In the first Rak'ah after the starting Takbeer he

should do 6 Takbeers. That is according to the narration by 'Aaishah رضي الله عنها التكبير في الفطر والأضحى الأولى سبع تكبيرات وفي الثانية خمس تكبيرات سوى (: الله عنها تكبيرتي الركوع

"In both Fitr-Eid and Al'ha-Eid to make 7 Takbeers in the first Rak'ah. And in the second Rak'ah 5 Takbeers without the Takbeer said while bowing down to Rukoo'." This narration was reported by Abu Dawud and Authenticated by Al-Albany in 639 إرواء الغليل.

7- After the Takbeers of the first Rak'ah, recite Suratul Fatihah and after that recite Suratul A'laa - سبح اسم ربك الأعلى. And after the five Takbeers in the second Rak'ah recite Suratul Fatihah and then Suratul Ghashiah - هل أتاك حديث الغاشية and end the prayer as in other prayers.

