



# EID SALAAH DURING LOCK DOWN



Eid is a great festival in Islam. Hazrat Anas رضي الله عنه narrates that when the Holy Prophet ﷺ migrated to Madina-tul-Munawwara, it was common practice for the people to observe two celebratory days for merry-making.

The Holy Prophet ﷺ said to them that AllaahTa'ala has appointed two days better than these as Eid-al-Fitr and Eid-al-Adha.

According to the Hanafi school of thought, Eid Salaah is Waajib (obligatory) on every person upon whom Jumu'ah Salaah is obligatory. According to the Shafi'ee school of thought Eid Salaah is Sunnah Muakkadah and it can be performed at home individually. However, there is also a narration that renders the Eid Salaah in accordance with the Shafi'ee school of thought as Waajib (obligatory).

Imaam Muzni Rahmatullaahi Alay mentions from Imam Ash-Shafi'ee:

قال الشافعي ومن وجب عليه حضور الجمعة وجب عليه حضور العيدين (مختصر المزي ص ٤٨)

Translation: Imaam Ash' Shafi'ee has said that, the one upon whom Jumu'ah is obligatory, Eid too will be obligatory upon him. (Mukhtasar Al-Muzni pg 48)

Allamah Nawawi Rahmatullaahi Alay writes:

أن صلاة العيد تشرع للمنفرد في بيته أو غيره وللمسافر والعبد والمرأة (روضة الطالبين ص ٧٠)

Translation: Undoubtedly, performing of Eid Salaah individually is permissible at home or any other place and also for a traveller, slave and a lady. (Rawda-tut-Taalibeen pg. 70)

And he further states:

فصلاها المنفرد ولم يخطب على الصحيح و ان صلاها المسافرون خطب امامهم (روضة الطالبين ص ٧٠)

Translation: Thus, he who performs individually, then according to the authentic saying, he will not deliver a Khutba (sermon) and if travellers are performing then their Imam will deliver Khutba as well.

Thus, it is deduced that:

• According to the **Shafi'ee Ulama** it is **permissible** to read one's **Eid Salaah at home** under normal circumstances. Then during adverse conditions, one may be advantaged to perform his Eid Salaah at home.

From the deliberation of Imam Nawawi it is apparent that if the person is alone then there is no need for the Khutba, but should it be a congregation, the Imam must then deliver the Khutba.

• According to the **Hanafi** school of thought, there is **no permissibility** of performing **Eid Salaah at home**. In the event of an apparent Shar'ee reason one may perform four rakaats of Chasht Salaah. This exception is for the individual only. The establishment of Eid Salaah has been stressed upon. That is the reason that Sayyidi



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Aa'laa Hazrat, Ash-Shah Imam Ahmad Ridha Khan Rahmatullaahi Alay has written that due to the overcast weather if some people have read their Eid Salaah whilst others may have not, than those who did not read on that day may do so on the following day, just as it is permissible to have more than one congregation in a city.

Likewise by way of oppression or injustice all the masjid are closed and only a faasiq (open transgressor) Imam leads the congregation; one should read behind him but not forego the Eid Salaah. *(For details Fatawa Ridhwiyyah vol 8 pg 580-589).*

- Therefore, under the current circumstances of agitation and a rather disturbed state of normal affairs, if the **followers of the Hanafi school of thought adopt the rules of the Shafi'ee school of thought and perform their Eid Salaah at home**, then it will be permissible and the collective ummah will not be deprived of it. According to the Hanafi Fiqh for Eid Jama'at a minimum of three muqtadees (followers) and a suitable Imam is required to constitute a congregation.

Under constraint circumstances Jurists of one school of thought adopted sayings of scholars from other schools of thought, like, in the case of the Fasakh of Nikah (annulment), regarding Mafqood-ul-Khabr (whose whereabouts are unknown) the Ulama of the Hanafi school of thought have issued their Fatawa in the aqwaal (sayings) of Imam Maalik Rahmatullaahi Alay. There are other examples to be found as well.

- Under the current situation of Lockdown, when it is apparent that vast congregations for Eid Salaah will not be a reality, the masses may choose whichever of the opinion they want to follow and will not be classified as sinners, because this is not a matter of aqeedah, instead it is a fiqh (theological) related matter, and in the branches of religious doctrines, and variations as well as differences of opinions have always been present between leading scholars, jurist and Imaams during different times.



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