

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الصلوة والسلام عليك يا رسول الله وعلى الك واصحابك يا حبيب الله

## EID SALAH IS **NOT** VALID AT HOME ACCORDING TO THE HANAFI MAZHAB

The current pandemic of Covid-19 Coronavirus has brought about several implications in terms of religious affairs. The restrictions have resulted in the closure of Masaajid, the suspension or limitation of I'tikaaf, the suspension of Iftaar at the Masjid, Zohar Salah in place of Jumu'ah Salah at home and Taraweeh prayers at home.

This is indeed a time of difficulty. May Almighty Allah end this pandemic and grant recovery to the victims of the virus.

Committees of several Masaajid and the community at large are keenly requiring guidance on the matter of Eid Salah under the current circumstance. We have issued a fatwa regarding this specific matter and also a separate fatwa on the matter of Idhn e 'Aam and Idhn e Sultan which are specific to Eid Salah & Jumu'ah Salah.

Many guidelines are flooding social media networks, causing more confusion than helping the unaware public.

According to the Shaf'ee Mazhab Eid Salah can be performed at home with a few family members or even alone, but according to the Hanafi Mazhab if the Eid Salah is performed at home then certain conditions will be missing such as Idhn e 'Aam and Idhn e Sultan, therefore Eid Salah cannot be performed at home.

A picture has been painted, in some guidelines which have been released, that there is Ikhtilaaf of the Ulama on the matter of performing Eid Salaah at home and the Ikhtilaaf of the Ulama is mercy therefore one should follow whichever Aalim or organization he desires to follow. In other words, the message which is given to the public is that you have a choice to either have Eid Salah at home or not.

The fact is that there is no Ikhtilaaf of the Hanafi Ulama on this matter. It should be categorically stated that Shaf'ies can read Eid Salah at home and Hanafies cannot. It is important to keep in mind that giving a Fatwa on an isolated opinion is against the scholarly consensus. So, if a minority of Hanafi Ulama agree to the performance of Eid Salah at home, a Fatwa cannot be given on their opinion.

Ikhtilaaf of the Ulama is mercy only when there are sound and authentic proofs on both sides. If on the one side there are authentic proofs from the mother books of the Mazhab, precise juristic laws of Islamic Fiqh and Fatwas of the Akaabir Ulama and on the other hand there are only assumed and diplomatic campaigns with no texts and Fataawa of the Akaabir Ulama. This is not regarded as Ikhtilaaf of Ulama and in this case leaving the authentic Mazhab of Imam-e-A'zam Abu Hanifah will not qualify as a mercy. In reality this will be regarded as a distortion of the Hanafi Mazhab and no Hanafi should tolerate such distortion.

*All the condition of Jumu'ah are applicable to Eid Salah as well.*

**Radd ul Muhtaar Babul Eidain Mustafa Albabi vol 1 page 611**

*Like Jumu'ah, Idhn e 'Aam and Idhn e Sultan are necessary for Eid Salah as well.*

**Maraqi Al Falah Ma'a Hashiya Al Tahtaawi page 292 - Fataawa Razviyya vol 8 page 583**

*Eid Salah is Waajib only upon those people upon whom Jumu'ah is Waajib.*

**Durr e Mukhtaar vol 1 page 114**

Eid Salah is a special prayer with some specific conditions. The performance of Eid Salah at home cannot be validated as per the Hanafi Mazhab as understood clearly from the above-mentioned quotations. The Shafa'ie Mazhab, however, does permit Eid prayers at home, in congregation or alone but this does not allow a Hanafi to do the same.

Therefore, in the current lockdown situation, Eid Salah cannot be performed at home according to Hanafi Fiqh. Muslims will be encouraged to perform Chaasht (Duha) prayer in the morning of the Eid day. This will not stand as a replacement of Eid Salah but it is an advice given by the great Hanafi Jurists.

For more information on the conditions of Idhn e Sultan and Idhn e 'Aam refer to the fatwa *حکم الاذن العام* which was approved by Mufti Abdun Nabi Hamidi and many great Scholars from different parts of the world especially, South Africa.

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والله تعالى اعلم ورسوله اعلم عز وجل و صلى الله عليه وسلم

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