

- CORONAVIRUS -

# Eīd Prayer at Home



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# Coronavirus - 'Eīd Prayer at Home

*Shaykh Sulaymān Ar-Ruhaylī (Allāh preserve him)*

## 'Eīd Prayer at Home

1. Majority of the jurists are of the opinion that it is Mustahabb (recommended) to perform the 'Eīd prayer at home for the one who has missed the congregational 'Eīd prayer, and this is also the opinion of Ibn Bāz and Al-Fawzān. This ruling applies more so to the one who is not capable of performing the 'Eīd prayer with the Muslims in congregation, and yet to a greater degree if the congregational 'Eīd prayer is not held at all due to a [legitimate] excuse such as our situation today with the Coronavirus

Pandemic if the curfew is ongoing. And whosoever performs the ‘Eīd prayer at home, he should do so without delivering the sermon after the prayer because the sermon is from the duties of the ruler or whoever the ruler has entrusted this task to.

2. The proof presented by the majority of the scholars is that if [the Companion] Anas b. Mālik (Allāh be pleased with him) missed the ‘Eīd prayer with the Imām, he would gather his family and perform the ‘Eīd prayer with them in the same manner the Imām leading the congregation would do so.<sup>1</sup> Also, in this

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<sup>1</sup>*This narration of Anas b. Mālik is from the Mu‘allaqāt of Imām Al-Bukhārī which he reported using a decisive and assertive form, and it has been reported by Ibn Abī Shaybah*

situation<sup>2</sup> (i.e. when one misses the congregational ‘Eīd prayer), the ‘Eīd prayer is considered to be a Nafl (supererogatory) prayer which is allowed to be performed at home just like all the other supererogatory prayers. Please note that Al-Albānī is of the view that the ‘Eīd

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*with a connected chain of narrators, and it is Sahīh (authentic). [This is the speech of the Shaykh].*

*[TN] - A Hadīth which is Mu‘allaq is a narration that has one or more successive narrators omitted from the beginning of its chain which in our case is the part closest to Al-Bukhārī.*

<sup>2</sup> *[TN] – I sought further clarification from the Shaykh regarding his statement “this situation”. He said it means, “In the case when one has missed the congregational ‘Eīd prayer according to the Hanbalī Madhhab or unrestrictedly (at all times) according to the Mālikī and the Shāfi‘ī Madhhabs”.*

prayer can be performed (made up) if it missed due to a [legitimate] excuse.

3. According to the Hanafīs and a group of jurists, the ‘Eīd prayer cannot be performed except with the Imām, so if one misses the ‘Eīd prayer, he should not make it up since praying it with the Imām is a condition for performing the ‘Eīd prayer. And this is also the opinion of Ibn Taymiyyah and Ibn ‘Uthaymīn (Allāh have mercy on them both). This is because the ‘Eīd prayer was legislated to be performed with the Imām to the extent that the Prophet (ﷺ) commanded the women to attend the ‘Eīd prayer even those who were menstruating and even those who could not find a Jilbāb, then it

was said to them let your sister lend you a Jilbāb and attend.

4. The Prophet (ﷺ) did not say that the women should pray in their homes nor did he say that the menstruating women should be left at home, so this shows that the ‘Eīd prayer is legislated with the congregation.

What is apparent to me – and Allāh knows best - is that this affair is one in which there is flexibility. And I would like to point out that the speech of the jurists in the books of Islamic Jurisprudence is concerning the case where the ‘Eīd prayer has already been performed in

congregation in one's country<sup>3</sup>, so in this situation is it permissible for the one who has missed the congregational 'Eīd prayer to make it up? As for the situation where the 'Eīd prayer is not established in congregation at all (which may be the case for most Muslims due to the Coronavirus), then the legal rulings concerning this matter are to be derived based on the aforementioned speech of the jurists.

5. What remains unclear is whether or not the Khutbah (sermon) after the 'Eīd prayer should be delivered in the case that the congregational 'Eīd prayer is not established due to the ongoing

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<sup>3</sup> *[TN] - The Shaykh further clarified that this also applies to Non-Muslim countries where the congregational 'Eīd prayer is normally established.*

curfew, and a person therefore performs the ‘Eīd prayer in congregation with his family. This matter is unclear because the scholars of the past ruled that he should not deliver the sermon in the context where the Imām has already delivered it. As for the situation where the congregational ‘Eīd prayer is not held at all, then I have not come across any statement from our scholars concerning this issue. And we do not make a statement except if an Imām from our scholars has preceded us, so this issue requires further research.

6. [The Shaykh continues with further explanation of Tweet 5 and says]: What I am uncertain about is those countries in which the congregational ‘Eīd prayer will not be held (this

year). So in this context if a person prays the ‘Eīd prayer at home with his family in congregation, should he deliver the sermon (after the prayer) or not? I therefore refrain from issuing a verdict concerning this issue until I come across a statement from one of our scholars. We do not make a statement unless we have an Imām who has preceded us. As for the countries where the congregational ‘Eīd prayer shall be established even if it is with a limited number of people, then in this scenario the speech of the past scholars is to be applied.

*Translator: Yasar A. Rahmān*

*15 Ramaḍān 1441/ 8 May 2020*

21h · سليمان الرحيلي (سليمان بن سليم...  
 4- ولم يقل يصلي النساء في بيوتهن ويدعو الحيض في البيوت فدل على أنها إنما هي مشروعة مع الجماعة ، ويظهر لي والله أعلم أن الأمر واسع ، وأنه إلى أن كلام الفقهاء في الكتب الفقهية إنما هو فيما إذا صليت العيد جماعة في البلد فهل يشرع لمن فاتته أن يقضيها؟ وحال عدم إقامتها يُخزج على ذلك

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 3-وعند الأحناف وجماعة من الفقهاء أن صلاة العيد لاتصلى إلا مع الإمام ومن فاتته لا يقضيها لأن شرطها الإمام واختار هذا ابن تيمية وابن عثيمين رحمهما الله لأن صلاة العيد شرعت مع الإمام حتى أمر النبي صلى الله عليه وسلم بإخراج النساء حتى الحيض وحتى من ليس عندها جلباب تلبسها أختها من جلبابها

4 128 299

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 2- احتج الجمهور بأن أنس بن مالك رضي الله عنه كان إذا فاتته صلاة العيد مع الإمام جمع أهله ف صلى بهم مثل صلاة الإمام في العيد" علقه البخاري مجزوما به ووصله ابن أبي شيبة وهو صحيح ، ولأنها في هذه الحال نافلة فيشرع أدائها في البيوت كسائر النوافل ، تنبيه الألباني يرى قضاءها لمن فاتته بعذر

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21h · سليمان الرحيلي (سليمان بن سليم...  
 1- صلاة العيد في البيوت لمن فاتته الصلاة مع الجماعة مستحبة عند الجمهور واختاره ابن باز والفوزان ومن باب أولى من لم يتمكن من أدائها جماعة ، وأكد إذا لم تؤد جماعة أصلا لعذر كحالتنا مع كورونا حال استمرار الحظر، ومن صلاها في بيته يصليها بدون خطبة بعدها لأن الخطبة شأن الإمام أو من ينيبه

44 513 1.3K

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16h · سليمان الرحيلي (سليمان بن سليم...  
 6-الإشكال عندي في البلدان التي لن تقام فيها صلاة العيد جماعة والتي أتوقف فيها في الخطبة بعد صلاة العيد بالأهل جماعة في البيوت حتى نقف على كلام عالم من علمائنا فلا نقول قولاً إلا ولنا فيه إمام ، أما البلدان التي ستقام فيها صلاة العيد جماعة ولو بعدد محدود فينطبق عليها كلام المتقدمين

33 152 734

21h · سليمان الرحيلي (سليمان بن سليم...  
 5- ويبقى الإشكال حال عدم إقامة صلاة العيد جماعة لعذر استمرار الحظر إذا صلى الرجل بأهل بيته العيد جماعة هل يخطب؟ لأن قول المتقدمين لا يخطب هو في حال خطبة الإمام أما إذا لم تقم صلاة العيد جماعة فلم أقف على قول لعلمائنا في ذلك ولانقول بقول الا ولنا إمام من علمائنا فتبقى المسألة محل بحث

16 161 497

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