

## Praying the ‘Īd Prayer at Home

Many communities globally will be unable to pray the ‘Īd Prayer in congregation due to the current outbreak of the Coronavirus and the restrictions in place, which has led many Muslims to pose the question: Do we pray the ‘Īd Prayer at home, and if so, then how? The aim is to concisely address this issue – Allāh Willing.

### 1. Can we pray the ‘Īd Prayer at home in such circumstances?

If it is not possible to pray the ‘Īd Prayer in congregation, then it is similar to when a person misses the ‘Īd Prayer along with the Imām.

The correct stance regarding this issue is that stated by Imām al-Bukhārī in his *Ṣaḥīḥ* “Chapter: If he misses the ‘Īd Prayer, then he prays two *Rak‘ah*.”<sup>1</sup>

٢٥ - بِإِسْمِ اللَّهِ إِذَا فَاتَهُ الْعِيدُ يُصَلِّي رَكْعَتَيْنِ  
وَكَذَلِكَ النِّسَاءُ وَمَنْ كَانَ فِي الْبُيُوتِ وَالْقُرَى ، لِقَوْلِ النَّبِيِّ ﷺ « هَذَا عِيدُنَا أَهْلَ الْإِسْلَامِ »  
وَأَمَرَ أَنَسُ بْنُ مَالِكٍ مُوَلَّامُ ابْنِ أَبِي عُتْبَةَ بِالزَّوَاوِيَةِ لَجَمْعِ أَهْلِهِ وَبَنِيهِ وَصَلَّى كَصَلَاةِ أَهْلِ الْمَدِينَةِ وَتَكْبِيرِهِمْ  
وَقَالَ عِكْرَمَةُ : أَهْلُ الْمَوَادِّ يَجْتَمِعُونَ فِي الْعِيدِ يُصَلُّونَ رَكْعَتَيْنِ كَمَا يَصْنَعُ الْإِمَامُ  
وَقَالَ عَطَاءٌ : إِذَا فَاتَهُ الْعِيدُ صَلَّى رَكْعَتَيْنِ

Imām al-Bukhārī (رحمته الله) said:

“The same applies to the women and those who are at home and in the villages based on the saying of the Prophet

<sup>1</sup> Bukhārī (1/312), *Salafīyah* print.

(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): ‘O people of Islam, this is our ‘Īd.’<sup>2</sup> And Anas b. Mālik (رَضِيَ اللَّهُ عَنْهُ) commanded his freed slave Ibn Abū ‘Utbah [in some versions: Ghaniyah] at *al-Zāwiyah*<sup>3</sup> to collect his family and children, and he led them in Prayer similar to the Prayer offered by the people of a town, and he said the *Takbīr* similar to theirs. ‘Ikrimah said: ‘The villagers should gather on the day of ‘Īd and offer two *Rak‘ah* as the Imām does.’ ‘Aṭā’ said: ‘Whoever misses it [the ‘Īd Prayer] should pray two *Rak‘ah*.’”

Al-Hāfiẓ Ibn Ḥajr (رَحِمَهُ اللَّهُ) commented upon this saying:

“In this chapter heading there are two rulings:

- It is legislated to make up the ‘Īd Prayer if the person misses it with the congregation, whether out of necessity or by choice.
- That it is to be prayed as two *Rak‘ah*, as it is normally prayed.”<sup>4</sup>

## 2. What is the basis for this?

It is authentically narrated that: “When Anas (رَضِيَ اللَّهُ عَنْهُ) missed the ‘Īd Prayer with the Imām, he gathered his family and lead them in Prayer just as the Imām prays the ‘Īd Prayer.”<sup>5</sup>

## 3. How is the ‘Īd Prayer to be prayed at home?

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<sup>2</sup> Ibn Ḥajr mentioned that he did not come across this exact wording, but there are other authentic texts that convey this meaning. See *Faṭḥ al-Bārī* (2/475).

<sup>3</sup> A place near Baṣrah.

<sup>4</sup> *Faṭḥ al-Bārī* (2/474-475), *al-Maktabah al-Salafiyyah* print.

<sup>5</sup> Cited by Bukhārī in his *Ṣaḥīḥ* in Mu‘allaq form. The complete chain was mentioned by Ibn Abū Shaybah in his *Muṣannaf* (no. 5853). The wording here is that collected by al-Bayhaqī (no. 6307).

It is apparent from the aforementioned narrations cited by Bukhārī that the *ʿĪd* Prayer is to be prayed as it is normally prayed in congregation with the Imām.

So, it is to be prayed as two *Rakʿah* where the Imām recites aloud, and the additional *Takbīrāt* are also pronounced.

Imām Mālik (رَحِمَهُ اللهُ) said:

“Whoever prays the *ʿĪd* Prayer alone, whether it be a man or a woman, then I hold that they should say seven *Takbīrāt* prior to reciting in the first *Rakʿah* and five in the second prior to reciting.”<sup>6</sup>

4. In this situation, does the male who led the *ʿĪd* Prayer at home give the *Khuṭbah* [sermon] after praying?

The Permanent Committee stated concerning the one who missed the *ʿĪd* Prayer:

“Whoever missed the *ʿĪd* Prayer and would like to pray it, then they should pray it the same way as it is usually prayed **without delivering the *Khuṭbah* [sermon]** after it. This is the position of Imām Mālik, al-Shāfiʿī, Aḥmad, al-Nakhaʿī and others from the people of knowledge. The basis for this is his saying (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): ‘When you come to pray, then proceed with calmness and tranquility; pray that which you catch and make up what you missed.’ ...”

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<sup>6</sup> *Muwattaʿa* (no. 592/1:230) via the narration of Abū Musʿab al-Zuhrī, *Risālah* print.

ج: صلاة العيدين فرض كفاية؛ إذا قام بها من يكفي سقط الإثم عن الباقي، وفي الصورة المسئول عنها: حصل أداء الفرض من الذين صلوا أولاً -الذين خطب بهم الإمام- ومن فاتته وأحب قضاءها استحبه له ذلك، فيصليها على صفتها من دون خطبة بعدها، وبهذا قال الإمام مالك والشافعي وأحمد والنخعي وغيرهم من أهل العلم. والأصل في ذلك قوله ﷺ «إذا أتيت الصلاة فامشوا وعليكم السكينة والوقار فما أدركتم فصلوا وما فاتكم فأقضوا»، وما روي عن أنس رضي الله عنه أنه كان إذا فاتته صلاة العيد مع الإمام جمع أهله ومواليه، ثم قام عبدالله بن أبي عتبة مولاه فيصلي بهم ركعتين، يكرر فيهما. ولمن حضر يوم العيد والإمام يخطب أن يستمع الخطبة ثم يقضي الصلاة بعد ذلك حتى يجمع بين المصلحتين.

وبالله التوفيق وصلى الله على نبينا محمد وآله وصحبه وسلم .

#### اللجنة الدائمة للبحوث العلمية والإفتاء

عضو	نائب رئيس اللجنة	الرئيس
عبدالله بن غديان	عبدالرزاق عفيفي	عبدالعزیز بن عبدالله بن باز

Some have stated that the same applies to our current predicament and that the 'Īd Prayer is established at home without delivering the sermon afterwards. This seems to be correct – and Allāh knows best – as there is no mention that Anas delivered the sermon after he prayed the 'Īd Prayer with his family. However, we await the verdict of the senior scholars before definitively adopting this view, especially since in our situation it is possible that no 'Īd Prayer will be established in congregation in some lands nor will any Khuṭbah be delivered at all.

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