



‘Īd Ṣalāh During Lockdown

Compiled

**On Instruction
of**

Ḥaḍrat Mufti Aḥmad Khānpurī Ṣaḥib دامت برکاتہم

Former Head Mufti and Present Shaykhul Ḥadīth,
Jāmi‘ah Islāmiyah Ta‘limuddīn Dabhel, Gujrat

By:

Maulānā Nadīm Aḥmad Anṣārī

Director Al-Falah Islamic Foundation India

**Translated
Distributed**

by

Sirājul ‘Ulūm Institute & Guiding Stars Academy

Contents

*	Foreword: By my Mentor and Guide Ḥaḍrat Muftī Aḥmad Khānpurī Ṣāhib <small>مد ظله</small>	2
*	Preface: Maulānā Nadīm Aḥmad Anṣārī	3
1	Several Important Points to Note	5
2	The Position of the ʿĪd-Gāh/Muṣallā ʿĪd	6
3	The Ruling of the Ṣalāh of both ʿĪds	7
4	The Conditions for the Validity of the ʿĪd Ṣalāh	7
5	ʿĪd Ṣalāh During Lockdown	8
6	The Time of ʿĪd Ṣalāh	8
7	Ādhān and Iqāmah for ʿĪd	9
8	The Method of the ʿĪd Ṣalāh	9
9	Sajdatus Sahw in ʿĪd Ṣalāh	10
10	Duʿā after ʿĪd Ṣalāh	11
11	Khuṭbah on the two ʿĪds	11
12	Listening to the ʿĪd Khuṭbah	12
13	A Very Concise Khuṭbah for ʿĪdul Fiṭr	12
14	Ḍuḥā (Chāst) Ṣalāh for those who are Excused	13

‘Īd Ṣalāh During Lockdown

Foreword

By my Mentor and Guide

Ḥaḍrat Muftī Aḥmad Khānpurī Ṣaḥīb دامت برکاتہم

Former Head Muftī and Present Shaykhul Ḥadīth,

Jāmi‘ah Islāmiyah Ta‘limuddīn Dabhel, Gujrat

In the name of Allāh, the Most Compassionate, the Most Merciful.

We praise Him and we send salutations upon His noble Messenger.

The issue of performing ‘Īd Ṣalāh during lockdown is a very pertinent one. There was a pressing need that a well-researched piece be written on this topic. By the grace of Allāh, respected Maulānā Nadīm Aḥmad Anṣārī – may Allāh safeguard him – has penned this booklet in fulfillment of this need. I have read the booklet in its entirety. It is an important contribution to this subject matter which has beautifully covered all the important and necessary aspects. May Allāh grace this with His acceptance, grant it acceptance amongst His servants, make it a means of guidance for the *ummah* and make it a means of raising the status of Maulānā (Nadīm) in the Hereafter. I sincerely make this *du‘ā* from my heart.

Dictated by the servant:

(Muftī) Aḥmad Khānpurī – may Allāh forgive him.

21st Ramaḍān 1441.

Preface

In the name of Allāh, the Most Compassionate, the Most Merciful.

All Praises are for Allāh and He is sufficient and peace upon His chosen servants.

It has become imperative to ponder over many *dīnī masā'il* due to the prevailing lockdown. Several acts of worship which were performed in a particular manner during normal conditions had to be performed in a special way due to the peculiar condition. If this state of lockdown extends to *Īdul Fiṭr* – which is a strong possibility – how will *Īd Ṣalāh* be performed? This question has been raised profusely. Some scholars, by way of concise written articles or verbal announcements have provided some guidance on the issue. However, there was a need for this topic to be addressed in detail, supported by relevant evidences.

On the order and instruction of my spiritual guide and mentor, Ḥaḍrat Muftī Aḥmad Khānpurī Ṣāḥib – *dāmat barakātuḥu* – the compiler of these words lifted his pen and put together these few pages in relation to this topic. After Ḥaḍrat Muftī Jaṣīmuddīn Qāsimī Ṣāḥib (Muftī of Markaẓul Ma'ārif, Mumbai) and Ḥaḍrat Muftī Muḥammad Ḥārith Pālanpurī Ṣāḥib (Muftī of Madrasah Rashīdiya, Mumbai) reviewed it, I presented it to my respected mentor. Ḥaḍrat perused it, after which he granted permission for its publication – May Allāh reward them with the best of rewards.

I beseech Allāh *taʿālā* to accept this service in His divine court and to make it a means of tremendous benefit to His servants.

The servant:

Nadīm Aḥmad Anṣārī – may Allāh pardon him.

21st Ramaḍān 1441.

Bismillāhir Raḥmānir Raḥīm

I make *duʿā* that Allāh *taʿālā* swiftly alleviates the present conditions and showers His mercy on His servants. *Āmīn*.

At present, there is state of lockdown in India and various other countries. The question that arises is that if the present condition persists, what will be the ruling with regards to the *ʿĪdul Fitr* prayer? The concise answer to this is that the conditions for the validity of the *ʿĪd Ṣalāh* are the very same conditions for the validity of the *Jumuʿah Ṣalāh* – except for the *Khuṭbah*. For *Jumuʿah Ṣalāh*, the *Khuṭbah* is a necessary condition (*shart*) whilst for both *ʿĪds* it is *sunnah*. Therefore, in these pressing circumstances, where there are three (3) *bāligh* (mature) males along with an *Imām*, they will form a congregation (*jamāʿah*) and perform *ʿĪd Ṣalāh*. They may also read a *khuṭbah* from a book. It should be kept in mind that once the *khuṭbah* has commenced, it will be *wājib* (compulsory) to listen to it. Where this quota of people is not met, it will be best for them to perform 4 *rakaʿāt* with the intention of *Ḍuḥā/Chāst Ṣalāh*, however, this does not stand as a direct substitute for *ʿĪd Ṣalāh*.

Several Important Points to Note

Currently, when large gatherings, or any gathering for that matter, is prohibited (or discouraged), then where *Jumu'ah* *Ṣalāh* is valid or where 4-5 people meet to perform *Ād Ṣalāh*, they should take note of the following points:

- Do not engage in such acts before or after the *Ṣalāh* that breach the laws of the government.
- Adhere to the precautionary measures and guidelines stipulated by the government and medical experts.
- Lectures in the local language should be suspended so as to keep the duration of the gathering to a minimum.
- For *Ād Ṣalāh*, *Ādhān* and *Iqāmah* is not given/proclaimed.
- *Ād Ṣalāh* consists of two (2) *Raka'āt* with six (6) extra *Takbīr*.
- *Du'ā* can be made after the *Ṣalāh* but not after the *Khuṭbah*.
- The *Ād Khuṭbah* will be delivered after the *Ṣalāh*. One may also read the *Khuṭbah* from a book.
- The *Ād Khuṭbah* is *sunnah* and a *minbar* is not necessary. It is sufficient to sit on a chair or similar structure between the two *khuṭbahs*.

The details to this concise answer are as follows:

The Position of the 'Īd-Gāh /Muṣallā 'Īd

The actual place to perform the 'Īd Ṣalāh is at the 'Īd-Gāh. It is deduced from the *āḥādīth* that Rasūlullāh ﷺ - except on one occasion where he performed the 'Īd Ṣalāh in the maṣjid due to (heavy) rains - would consistently go to an open field (for 'Īd), to the extent that those who were excused in *Shari'ah* from performing Ṣalāh, he would also impress on them to present themselves. Many *āḥādīth* have been narrated in this regard wherein Rasūlullāh ﷺ had accorded importance to this by his statements and his actions. Therefore, to accord importance to the contrary, in word or action, is a clear-cut opposition of the *sunnah*, in which being a sin there is no doubt. A *ḥadīth* mentions, "Whoever turns away from my *sunnah* is not from me."¹ In *Ad-Durrul Mukhtār* it is written, "Going out to it, i.e. an open field, for the 'Īd Ṣalāh is *sunnah* even if the main (Jāmi') *maṣjid* can accommodate them. This is the correct opinion."²

In addition to this, to have the 'Īd-Gāh on the outskirts of the city is *sunnah mu'akkadah* (emphasized *sunnah*) and to omit performing the 'Īd Ṣalāh on the outskirts of the city by performing it within the confines of the city - whether in a *maṣjid* or open field - without an excuse is contrary to the *sunnah*, which carries the sin of leaving out a *sunnah mu'akkadah*.³

In large, densely populated cities like Mumbai, which consist of many large towns, 'Īd Ṣalāh is performed in the *maṣājid*. The reason for this is that there is no 'Īd-Gāh there. In such a case if

the 'Īd Ṣalāh was to be performed in an open field it will still not be in the ruling of performing it in an 'Īd-Gāh. The actual objective of performing the 'Eid Ṣalāh on the outskirts of the city, at an 'Īd-Gāh, an open field or spanse of land is to display the grandeur of Islām and by performing it at an 'Īd-Gāh within the confines of the city, this objective will not be attained. Thus, to perform the Ṣalāh at such an 'Īd-Gāh and to perform it in the city's masjid is one and the same. It is mentioned in *Maḥmūdul Fatāwā* that it is *sunnah* to perform 'Īd Ṣalāh at places outside the confines of the city. Therefore, if one really wants to perform in an open space, then one can choose any open space outside the boundaries of the city so that this *sunnah* can be fulfilled. As for other places within the confines of the city, then the *masjid* and outside of the *masjid* is the same.⁴

The Ruling of the Ṣalāh of both 'Īds

According to the correct opinion and the one on which *fatwā* has been given in the *Ḥanaḥfi Madhhab*, the Ṣalāh of both 'Īds is *wājib*. The meaning of *wājib* according to the *ḥanaḥfis* is a status between *farḍ* and *sunnah*. The *Shāfi'iyya* and *Mālikiyya* say it is *sunnah mu'akkadah* and the *Ḥanābilah* say it is *farḍul kifāyah*.⁵

The Conditions for the Validity of the 'Īd Ṣalāh

Those conditions which are necessary (*shart*) for the validity of *jumu'ah* are also necessary for the validity of 'Īd Ṣalāh – with the exception of the *khuṭbah*. That is, the *khuṭbah* is a necessary

condition for the validity of *jumu'ah*, however, for the validity of *Ād Ṣalāh*, it is not necessary but rather *sunnah*.⁶

Ād Ṣalāh During Lockdown

As a result of the abovementioned, just as it was possible to continue to observe *Jumu'ah Ṣalāh* during lockdown, similarly, the *Ād Ṣalāh* can be observed. In the cities, where *Ād Ṣalāh* and *Jumu'ah* are compulsory (*wājib* and *farḍ*, respectively), then 4-5 people can perform *Ṣalāh* in the *masjid* and others can arrange to perform *Ṣalāh* in their homes and other places.

If there are four (4) *bāligh* (mature) males, then they may form a congregation and perform *Jumu'ah* and *Ād Ṣalāh*. However, if there are less, then on the day of *Jumu'ah* they will perform *dhuhr* and on *Ād* four (4) *raka'āt Duḥā* (Chast) *Ṣalāh*.⁷

The Time of Ād Ṣalāh

The time of *Ād Ṣalāh* is from *Ishrāq* to *Zawāl*. It is, however, desirable to delay the *Ṣalāh* of *Ādul Fiṭr* to some degree and to hasten with the *Ṣalāh* of *Ādul Aḍḥā*.⁸ In *Fatāwā Raḥīmiyya* it is written, “The time for the *Ṣalāh* of both *Āds* begins approximately fifteen (15) minutes after sunrise. Nevertheless, the time set for the *jamā'ah* (congregation) should be such that the people can prepare themselves for *Ād* and present themselves at the *Ād-Gāh* with ease.”⁹

Ādhān and Iqāmah for ʿĪd

It is narrated from ʿAbdullāh ibn ʿAbbās (رضي الله عنهما) that Rasūlullāh ﷺ performed ʿĪd Ṣalāh without *ādhān* and *iqāmah* and Ḥaḍrat Abū Bakr and Ḥaḍrat ʿUmar (رضي الله عنهما) performed it in the same manner afterwards (i.e. during the period of their respective caliphates).¹⁰ Therefore, for the both ʿĪd, *ādhān* and *iqāmah* is not proclaimed. This has been the persistent practice inherited from the time of Rasūlullāh ﷺ until today.¹¹

The Method of the ʿĪd Ṣalāh

- Firstly, the *Imām* and followers will both make intention to perform the *Ṣalāh*.
- After making intention, the *Imām* will say loudly, “*Allāhu ‘Akbar*,” while raising his hands to the earlobes. Then he will place (tie) them beneath the navel. The followers will utter, “*Allāhu ‘Akbar*,” softly and do as the *Imām* did. They will then recite *thanā* (softly).
- After *thanā*, the *Imām* will say the *takbīr* loudly, raising both hands to the earlobes and then letting them drop to his sides. The follower will utter the *takbīr* softly and do as the *Imām* did.
- The *Imām* and follower will do the same a second time.
- For a third time, the *Imām* and follower will say the *takbīr* while raising their hands to their earlobes but this time

they will not place it at their sides, rather they will place (tie) their hands beneath the navel.

- At this point, the *Imām* will recite *ta'awwudh* and *tasmiyyah* silently then he will recite the *qirā'at* of *Ṣalāh* loudly. The follower will stand silently. Then, he will complete the *ruku'*, *sajdah* and other actions of the first *rakā'ah* in the usual manner with the *Imām*.

- When they stand for the second *rakā'ah*, the *Imām* will first recite the *qirā'at* of *Ṣalāh* but before going into *ruku'*, he will say the *takbīr* three (3) times – raising his hands every time to his ear and letting them drop to his side. The follower will do the same. The fourth time that the *Imām* says *takbīr*, he will go into *ruku'* and the follower will do the same. Thereafter, the *Ṣalāh* will be completed in the usual manner.¹²

***Sajdatus Sahw* in 'Īd Ṣalāh**

It is written in the books of *Fiqh* that, due to the extremely large crowds in the 'Īd Ṣalāh, if *Sajdatus Sahw* becomes *wājib*, then to avoid confusion of the masses, the *Sajdatus Sahw* will not be made. However, during lockdown, when the gathering will not be as large and it is not suspected that the performance of *Sajdatus Sahw* will result in any confusion, then, if *Sajdatus Sahw* becomes *wājib*, it will be performed. This is because the factor which led to the concession (to omit it) is no longer present.¹³

Du[‘]ā after ‘Īd Ṣalāh

Just as *du[‘]ā* is made after other Ṣalāhs, in the same manner *du[‘]ā* can be made after the ‘Īd Ṣalāh. However, the time for this is after the Ṣalāh, not after the *khuṭbah*. It is mentioned in *Fatāwā Dārul ‘Ulūm Deoband*, “*Du[‘]ā* after the Ṣalāh of the two ‘Īds, like other Ṣalāh, is *mustahab* (desirable). The desirability of making *du[‘]ā* after the *khuṭbah* is not established from any narration. On the other hand, the desirability of making *du[‘]ā* after the ‘Īd Ṣalāh is deduced from those very *āḥādīth* which have been narrated concerning making *du[‘]ā* after Ṣalāh generally. Also, *du[‘]ā* after Ṣalāh is accepted.

These *āḥādīth* have been mentioned in *Ḥiṣnul Ḥaṣīn* and this has been the practice of our elders. The opinion of some that to make *du[‘]ā* after ‘Īd Ṣalāh is *bid‘ah* or not established is not correct according to this humble one. This is because it is proven that generally, after all Ṣalāh, *du[‘]ā* is desirable and there is no reason to exclude ‘Īd Ṣalāh from this. These *āḥādīth* are well-known and famous from *Mishkāt* and *Ḥiṣnul Ḥaṣīn*, therefore, to present them here is not necessary.”¹⁴

Khuṭbah on the two ‘Īds

‘Abdullāh ibn ‘Abbās (رضي الله عنها) said, “I witnessed ‘Īd with Rasūlullāh ﷺ, Abū Bakr, ‘Umar and ‘Uthmān (رضي الله عنهم) – all of them performed ‘Īd Ṣalāh before the *khuṭbah*.”¹⁵ Thus, the *khuṭbah* on both ‘Īds is *sunnah* and it will be delivered **after** the ‘Īd Ṣalāh.¹⁶ It is also desirable in the *khuṭbahs* of ‘Īd to audibly

References:

- 1 فمن رغب عن سنتي فليس مني. امداد الفتاوى: 1/479 كراهي
- 2 وفي الدر المختار : (والخروج إليها) أي الجبابة لصلاة العيد (سنة وإن وسعهم المسجد الجامع) هو الصحيح. (الدر المختار مع الشامى 49/3 رياض)
- 3 فتاوى محمودية: 8/415 جريد ذا بحيل، احسن الفتاوى: 4/129
- 4 محمود الفتاوى موب 3/216
- 5 صلاة العيدين واجبة على القول الصحيح المفتى به عند الحنفية - والمراد من الواجب عند الحنفية : أنه منزلة بين الفرض والسنة... أما الشافعية والمالكية : فقد ذهبوا إلى القول بأنها سنة مؤكدة... وذهب الحنابلة إلى القول بأنها فرض كفاية. (الموسوعة الفقهية الكويتية 240/27)
- 6 شروط الصحة : كل ما يعتبر شرطاً في صحة صلاة الجمعة ، فهو شرط في صحة صلاة العيدين أيضاً ، ما عدا الخطبة فهي هنا ليست شرطاً في صحة العيدين وإنما هي سنة. (الموسوعة الفقهية الكويتية 242/27)
- 7 (تجب صلواتهما) في الأصح (على من تجب عليه الجمعة بشرائطها) المتقدمة (سوى الخطبة) فإنها سنة بعده. (الدر المختار مع الشامى 45/3 رياض) والجماعة وهم ثلاثة رجال غير الإمام ... ولا تصح بإمرة أو صبي مع رجلين. (سبيل الفلاح شرح نور الإيضاح: 163)
- 8 ووقت الصلاة من الارتفاع إلى الزوال. (در مختار) يندب تعجيل الأضحى لتعجيل الأضاحي وتأخير الفطر ليؤدي الفطرة كما في البحر. (شامى 53/3 رياض)
- 9 فتاوى رحيمية: 5/55 قديم
- 10 عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعِيدَ بِلَا أَدَانَ وَلَا إِقَامَةَ وَأَنَا بَكَرٍ وَعُمَرُ أَوْ عُثْمَانُ شَلَكٌ يَحْيَى. (أبوداود: 1147)
- 11 وليس في العيدين أذان ولا إقامة هكذا جرى التوارث من لدن رسول الله عليه السلام إلى يومنا هذا. (المحيط البرهاني 485/2)
- 12 فيكبر تكبيرة الإحرام ثم يضع يديه تحت سرتيه ويثني على ما مر ثم ثلاث تكبيرات يفصل بين كل تكبيرتين بسكتة قدر ثلاث تسيبحات لئلا يؤدي الاتصال إلى اشتباه على البعيد ويرفع يديه عند كل تكبيرة منهن ويرسلهما في أثناءهن ثم يضعهما بعد الثالثة ويتعوذ ويقرأ الفاتحة وسورة كما في الجمعة، ثم يكبر ويركع، فإذا قام إلى الركعة الثانية يبتدئ بالقراءة ثم يكبر بعدها ثلاث تكبيرات على هيئة تكبيرة في الأولى، ثم يكبر ويركع فالزوائد في كل ركعة ثلاث، والقراءة في الأولى بعد التكبير، وفي الثانية قبله، هكذا كيفية صلاة العيد عند علمائنا وهو قول ابن مسعود وأكثر الصحابة. (حلي كبير 567-566، التاتارخانية: 2/604 زكريا)

13 (ولا يأتي الإمام بسجود السهو في الجمعة والعديد) دفعا للفتنة بكثرة الجماعة. (مراقي الفلاح) قوله: "دفعاً للفتنة" أي افتتان الناس وكثرة المرح قوله: "بكثرة الجماعة" الباء للسببية وهي متعلقة بقوله للفتنة وأخذ العلامة الواني من هذه السببية أن عدم السجود مقيد بما إذا حضر جمع كثير أما إذا لم يحضروا فالظاهر السجود لعدم الداعي إلى الترك وهو التشويش. (طحطاوي على المراقي: 253 وكذا في الشامي: 556/1) (مستفاد از محمود الفتاوى محبوب: 240/3)

14 فتاوى دار العلوم دويند: 163/5 كراچي

15 عَنِ ابْنِ عَبَّاسٍ، قَالَ شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ وَعُمَرُ وَعُمْتَمَانُ . رَضِيَ اللَّهُ عَنْهُمْ . فَكُلُّهُمْ كَانُوا يُصَلُّونَ قَبْلَ الْخُطْبَةِ . (البخاري: 962)

16 (ويخطب بعدها خطبتين) وهما سنة (فلو خطب قبلها صح وأساء). (الدر المختار مع الشامي 57/3 رياض)
17 (ويستحب أن يستفتح الأولى بتسع تكبيرات تترى) أي متتابعات (والثانية بسبع) هو السنة. (الدر المختار مع الشامي 58/3 رياض)

18 استفاد از اهداد المفتين: 346 كراچي. ويجب السكوت والاستماع في خطبة العيدين. (البحر الرائق: 283/2)

19 فإن عجز صلى أربعاً كالضحى - قلت: وهي صلاة الضحى كما في الحلية عن الخانية فقوله تبعاً للبدائع كالضحى معناه أنه لا يكبر فيها للزوائد مثل العيد. (الدر المختار و الشامي 59/3 رياض) والأفضل أن يصلي أربع ركعات، لما روي عن ابن مسعود رضي الله عنه أنه قال: من فاتته صلاة العيد صلى أربع ركعات. (المحيط البرهاني 499/2) قال أبو حنيفة رحمه الله: إن شاء صلى وإن شاء لم يصل فإن شاء صلى أربعاً وإن شاء ركعتين. (إعلاء السنن: 119/8 إدارة القرآن، كراچي)