



**Paper #13: The Performance of Eid Salaah During the Novel Coronavirus Quarantine Conditions**

MajlisTT has been asked to comment on the variance of the positions of the Ulamaa locally regarding the matter of performance of Eid Salah under lockdown conditions during the Novel Coronavirus restrictions imposed. Specifically, it has been observed that the guidance offered ranges from (1) praying Eid Salah in small groups at the masjid, and Nafl at home, to (2) pray Eid Salah at home, to (3) perform the Eid salaah at home without the khutbah, to (4) stay at home – you cannot perform Eid salaah so read to nafl salaah. Along with this is the request to give the position of MajlisTT on Eid Salaah, as was done with the Jumu’ah Salaah (MajlisTT Paper 15: Covid-19 and the Muslim Community of Trinidad and Tobago).

The Public Health Ordinance is still in effect, that limits private and religious gatherings to a maximum of 5 persons (Public Health Ordinance Ch12, No.4, Section 5(1) (e)). Although the First Phase documentation released by the Government suggests maintaining the closure of all religious institutions, the understanding is that the Public Health Ordinance is the guiding document of the present limitations, and based on this, persons can assemble at religious centers in a group no greater than 5 persons.

5. (1) For the purposes of controlling and preventing the spread of the 2019 Novel Coronavirus (2019-nCoV), it shall be an offence, during the period specified in regulation 10, for any person to—

(a) conduct the business of a bar, whether or not the person is a licensed person under the Liquor Licences Act; Chap. 84:10

(b) operate a club as defined in section 2 of the Registration of Clubs Act; Chap. 21:01

(c) operate a theatre licensed under the Cinematograph Act; Chap. 20:10

(d) operate a common gaming house or betting office licensed under the Gambling and Betting Act; Chap. 11:10

**(e) conduct religious or ecclesiastical services or any other religious gatherings where the number of persons participating therein exceeds five;**

(f) provide the amenity of seated dining at a restaurant to any customer; or

(g) allow onsite consumption of any product provided by a street vendor selling food or drink.

We have had in the public domain, a range of positions offered by the scholars either of various institutions or maintaining an independent stand, as outlined in the following:

Organisation / Individual	Pray Eid Salaah At Masjid	Pray Eid Salah Privately	Pray Eid Salah At Home	Pray Nafl Salat At Home
ASJA	Multiple Jamaats in the mosque	Not Permitted		2 or 4 Nafl Salah
Darul Uloom	Not considered/ mentioned	Permissible, especially in ‘open-air’ format		Not mentioned
Maulana Kavir	Impractical	Unnecessary		2 or 4 Nafl Salah
Dr. Musa Mohamed			Pray Eid Salah At Home with your Family, No Kuthba	



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On this basis *if a community wants to perform Eid Salah in the mosque with a maximum of 5 persons (that includes the Imam), then no restrictions prevent them from doing so*. It is advisable that any such gathering should meet 2 conditions:

- 1.1 full compliance with the measures required by the authorities for mitigating risk of spreading the infection, clearly communicated to all persons included, and
- 1.2 a sound logic for the identification of the 4 persons, clearly communicated in advance to the community, so that no one else from the Jamaat is left feeling discriminated against or marginalized.

Relative to these and in conjunction of both, the Jamaats that are considering multiple shifts of Eid prayers should take every precaution to ensure the facilities are sanitized between use, and that and persons leading the Eid Salah should be capable of leading the prayer and reading the kuthba in Arabic.

Given the implications of 1.1 and 1.2, it is the opinion of some of the scholars of MajlisTT that *mosques should have the Eid Salah* to maintain the requirement placed on the community. Others are of the position that, in light of the impracticalities of (1.1, 1.2), the *mosques should be closed and people encouraged to pray at home*, consistent with the previous MajlisTT position (Covid Paper Section 2.3 Public Gatherings) regarding Jumu'ah Salaah. It should be noted that some are of the opinion that conditions 1.1 and 1.2 must be met completely to avoid potential issues that can affect the community.

For those who will be praying at home, they are encouraged to *pray Nafl Salah*. *It is unadvisable to have Eid Salah at home*, because the Eid Salah should be performed where Jumu'ah salah is conducted, and at home the conditions for Jumu'ah are not met. It is also noted that persons should not seek to run around trying to find a place to perform Eid salah, especially where this is begin done in defiance of regulations. We must be careful to preserve our dignity and honour as Muslims.

In this matter, facing these unusual circumstances, there is currently no unanimous position, and individuals and communities are free to follow the advice of the scholars at their discretion. It is certainly a case where you would not be contravening any Islamic requirements should you do either option.

MajlisTT wishes to remind everyone that the restrictions we are facing from the national authorities are in response to a pandemic, and measures adopted are to safeguard us as a society against the harmful effects of the Novel Coronavirus. These restrictions do not at this time cause us to do anything to earn the displeasure of Almighty Allah, and therefore we must continue to exercise patience and forbearance until such time as restrictions are eased and we can return to some semblance of normalcy.

On the occasion of Eid, on should remember to engage in Tasbeeh and Azkaar often on the days of Eid, .

**May Almighty Allah reward us for our patience and our intentions, and accept our fasting in the month of Ramadan.**

**Eid Mubarak from MajlisTT to you and yours.**



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### Appendix 1: Fatawa on Eid Salah



Founders  
Al-Haj Maulana Shah Muhammad  
Hassan Al-Qadiri (R.A.)  
Al-Haj Rookaudeen Sahib (R.A.)

## Anjuman Sunnat ul Jamaat Association Inc.

*In the name of Allah the Beneficent the Merciful*

of Trinidad and Tobago

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*There is no deity but ALLAH and Muhammad (upon whom be peace) is the messenger of ALLAH*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه ومن والاه

### EID PRAYER IN THE TIME OF LOCKDOWN 2020

#### Guidelines by: The Ulama Council of the Anjuman Sunnat ul Jamaat Association Inc.

It is common knowledge that Eid prayer is the biggest gathering in Muslim communities, where men, women, and children gather in order to enjoy themselves on the day of Eid. This year we may not be able to have a huge gathering due to the pandemic virus. Eid Salah is a form of Shukr and giving thanks to Allah ﷻ Almighty, because of the month of Ramadaan and its fasting.

Therefore, **Eid prayer is regarded as wajib (Necessary/ Mandatory)** in the Hanafi Madhab upon any person who is obligated to perform the Friday prayer, and it is Sunnah Mua'kadah (an emphasized Sunnah) in other Madhahib. Because it has been established that the Prophet Muhammad ﷺ (May Allah ﷻ send prayers and peace upon him) performed it from the time it became law (1st A.H) until his demise without neglecting its performance. His Khulafa, and companions also observed this as well as all jurists, and this the basis for its necessitation. Eid Salah is distinct from the five daily prayers which any Muslim can establish anywhere and anyhow. Islamic jurist, in particular Hanafis have applied certain conditions for Jumu'ah and Eid.

The conditions for Eid prayer are the same as the Jumu'ah prayer, with an exception to the sermon. Eid prayer is valid without the sermon, because it is sunnah. However, the Khutbah of Jumu'ah is a condition and wajib, without it, Jumu'ah Salah will not be valid. (*See our Fatwa on Friday and its conditions. Also Fatwa al-Radawiyah, volume 3 Page 801*)

The time to perform the Salah of Eid prayer is when the sun has risen above the horizon, the height of a spear's length or two (approximately 20 minutes after sunrise) and ends when the sun is at its absolute Zenith.

The above-mentioned rules are very important for us to know before we proceed to perform Eid prayer.

**If lockdown continues until the moon of Shawwal is sighted**, then we will have no choice but to follow and abide by the law of the land.

#### Therefore, ASJA Ulama Council would like to guide our Muslims as follows:

1. **Try to organize Eid prayer** with adult Muslim males (minimum 4 persons, Imam included) in our Masjid, with restricted numbers as the government of Trinidad and Tobago has legalized. Our Sisters are asked to remain at home on the day of Eid.

2. Those responsible for the masjid, such as its Chairman and Imam, they **should organize many Jamaats for Eid prayer if needed with cautionary measures.**

3. **Eid Salah cannot be established at home for any reason.** You should offer 2 or 4 rakaat (Nafil, Shukranah) at home on day of Eid and recite Tasbeeh as we do after five daily prayers. (Subhaan Allah, Alhamdulillah).

With regards to Eid prayer in the light of Hanafi books and its jurists, the aforementioned options are considered approved for this year 2020.

May Allah ﷻ accept our good deeds and may He forgive our sins.

والله تعالى أعلم وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم

Fatwa issued by: THE ASJA COUNCIL OF ULAMAA, Markaz al-ASJA, Charlieville, Trinidad and Tobago.

Chairman of the Council of Ulamaa: Mufti Asrarul Haque Al-Azhari

Date: May 9th, 2020



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DARUL ULOOM  
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### EID SALAH/KHUTBAH DURING LOCKDOWN

With the present state of 'lockdown' in our country, Muslims are concerned about the upcoming Eid-ul-Fitr Salah and celebration, and how the Eid Salah can be performed without attending the masjid.

At the onset, we must say that while we are presently in this state, we do hope and pray earnestly to Allah to bring ease for us so that we can fulfill our Eid obligations in the Sunnah manner. If however, the situation of 'lockdown' remains at the time of Eid-Ul-Fitr, and we are not able to visit the masjid or parks/savannahs to perform the Eid Salah, then it will be allowed to perform Eid Salah in other places besides the masjid.

A minimum of four Muslim male adults can gather and perform the Eid Salah and Khutbah. One among them will be fixed as the Imam, and the other three will be followers. Other people can also join the Jamaat for Eid Salah like other males, women and children. However, Muslims must take note of the law regarding social distancing and not having more than five people in a specific area.

With the minimum of four Muslim male adults, Eid Salah and Khutbah can be held at the house of a person or in an open area on his compound, like the front yard or the backyard. An open area is more preferable than having it inside a house since an open area resembles an 'Eidgah' or 'Open Air Eid' which was the Sunnah of the Prophet (S.A.W). If this is not possible, then it can be performed in a house.

In fulfilling the Eid ul Fitr Salah and Khutbah, one will wait until the time has entered (which is about 20 mins after sunrise, but it is better to wait a little longer than this to begin the Salah), and when all have gathered, the Imam will lead everyone in two rakaats of the Eid Salah (while saying the extra takbeers). Upon the completion of the two rakaats, the Imam will stand in front of the followers and deliver the first Arabic Khutbah. If one does not know/ have an Arabic Eid ul Fitr Khutbah, then any other Arabic Khutbah will be acceptable. After the 1<sup>st</sup> Arabic Khutbah, the Imam will sit on a chair for a pause, and then stand again on the ground (while facing the followers), to deliver the second Arabic Khutbah. After the second Khutbah, the Imam should make collective dua with the congregation since it is a day when duas are accepted by Allah. In this way, the Eid Salah and Khutbah will be complete and accepted.

If it is not possible for four adult males to gather for the performance of the Eid Salah, it would not be performed. This means that Eid Salah cannot be performed with less than four male adults.

It should be understood that the above ruling is given only for the restricted state of 'lockdown' which Muslims presently find themselves in. This is not a general law and practice which can be adopted in normal circumstances. Insha Allah, if the state of 'lockdown' is lifted before Eid-Ul-Fitr, then all Muslims will be required to celebrate Eid by going to the 'Open Air' areas or their respective masjids for the Eid Salah and Khutbah. At that time, no one will be allowed to have the Eid Salah and Khutbah at their homes or on their private compounds.

And Allah Knows best  
Mufti Waseem Khan  
04/05/2020



## Paper #13: The Performance of Eid Salaah During the Novel Coronavirus Quarantine Conditions



**Mawlana Kavir Mohammed Al Hijazi**

6 hrs · 🌐

What if Eid Ṣalāh is not performed?

Although Eid Ṣalāh is wājib (necessary) under normal circumstances, individuals at home who are unable to perform Eid Ṣalāh or decide not to are excused due to the lockdown. They will, Inshā' Allah, be rewarded based on their intention and actions of previous years.

Individuals who do not perform Eid Ṣalāh can perform two or four rak'at nafl Ṣalāh, as mentioned by Imam Muḥammad ibn al-Ḥasan al-Shaybānī (d. 189/805) in al-Aṣl (1:320). The companion 'Abdullāh ibn Mas'ūd (d. 32/653, may Allah be pleased with him) said, "Whoever misses the Eid prayer should perform four rak'at" (Muṣannaf 'Abd al-Razzāq, 5713; Muṣannaf Ibn Abī Shaybah, 5800; the narration is ṣaḥīḥ, Faṭḥ al-Bārī, 2:475).

Narrated from Abdullah ibn Masud (may Allah be pleased with him):  
"whoever misses the eid prayer ,should pray 4 rakaat ,in the first rak'at Sabbihisma Rabbikal A'laa (Surah 87) in the second Wash shamsi wa duhaa haa (Surah 91) in the third Wallaili iza yaghshaa (Surah 92) and in the 4th Wad duhaa (Surah 93). Marāqī al-Falah Sharh Nur al-Idah pg 264

Performing two or four rak'at is optional and a nafl Ṣalāh. Thus, it will be performed individually without any extra takbīrs, as it is not Eid Ṣalāh nor its Qaḍā'. Accordingly, there will be no Khuṭbah (sermon) thereafter.

The aforementioned ruling takes into account the challenges posed by the lockdown and restrictions on gatherings, the unique nature of Eid Ṣalāh, its significance, the absence of a replacement such as Ḍuḥr for Jumu'ah Ṣalāh, along with some narrations from the pious predecessors (Muṣannaf 'Abd al-Razzāq, 5855, 5716; al-Sunan al-Kubrā, 6237; Ma'ānī al-Āṭhār, 7289; Muṣannaf Ibn Abī Shaybah, 2:4).

Everyone is requested to maintain respect for the various positions of scholars in this regard, and supplicate to Allah Almighty to protect us all and remove this calamity, so we can perform Ṣalāh in the Masjids as soon as possible.

taken from <https://islamicportal.co.uk/covid-19-eid-salah-during-lock.../>

I've added the narration of Abdullah ibn Masud (ra) concerning which Surah to read in each of the 4 rak'at in the comment section.



5 comments 55 shares



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### **Dr Musa Mohamed**

Observing the Eid salah at home

Description

In the face of the current quarantine restrictions, persons should pray Eid Salah in their homes with their families, with no kuthba.

The two rakah salah is prayed at home as follows:

1. The start time is minutes after sunrise (DUHA time) and ends at dhuhr start time
2. It is prayed with no athaan and no iqamah
3. The recitation within the prayer is recited loud
4. The Fatiha is read in the first rakah and Surah Al 'Ala (if not memorised, then whatever he is able to recite)
5. The Fatiha is read in the second rakah and Surah Al Ghaashiya (if not memorised, then whatever he is able to recite)
6. Seven Takbeers are made in the first Rakah before the recitation of Al Fatiha including the Takbeerutul Ihraam
7. Five Takbeers are made in the second Rakah before Al fatiha not including the takbeer of standing back up from sujood
8. The hands are raised with each takbeer
9. Nothing is said between the Takbeers.
10. To be led by an appointed imam within the family (father or learned child)
11. No khutba is done after the salah due to it being prayed in the house.

As extracted from the Arabic text above in the book Fatihu libarih.

Wahallahu Aalam.