

How to Spend Eid in Quarantine

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With the Name of God, The Infinitely Loving, Eternally Caring. We sincerely praise and thank God, and ask Him to bless, protect, and honor our Prophet and Messenger Muḥammad.

As we reach the end of this beautiful and amazing month of Ramaḍān, we ask Allāh to accept from us, increase us in goodness, and to be happy and pleased with us. This was definitely an interesting Ramaḍān. With restrictive measures still in place, many of us broke our fasts, prayed tarāwīḥ, and listened to lectures within our homes. Hopefully this facilitated an extra desire in our hearts to worship and learn even more. Since these restrictive measures are still in place, we will remain in the same situation for the blessed and joyous day of Eid. This is heavy upon the hearts of all, but just like Ramaḍān, being at home should not take away from the spiritual joy of Eid, nor in the manifest joy within our families. We should still try our best to make this day as joyous and celebratory as possible.

Overview

Eid al-Fiṭr is the first of the two Islamic holidays in the lunar year (the second being Eid al-Aḍḥā). The day celebrates the end of fasting during the blessed month of Ramaḍān. It is a day wherein we typically gather for a congregational ritual prayer and sermon in the morning, often followed by meeting with friends and family to celebrate the day by exchanging gifts and eating together.

Recommended Actions

Eid is strongly rooted in declaring the greatness of our Lord and Master. As God Himself says, “[It is so that] you declare God to be the absolute greatest because He has guided you, and so that you are grateful.”¹ With that comes the emulation of both the mindset and actions of our Proph-

1. 2:185 —

وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانَكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

et Muḥammad ﷺ. Here are a number of things that the Prophet ﷺ taught us to do on this beautiful day:

1. Be extra clean. Shower (ghusl), brush your teeth, use miswāk, and smell good. The Prophet ﷺ compared Friday to Eid and told us: “This day [Friday] is a day of Eid and celebration. So whoever comes to the Friday prayer should bathe, apply perfume if they have any, and use the miswāk (tooth-stick).”² The Prophet ﷺ told us to be extra clean because it is an “Eid.” Therefore, on Eid al-Fiṭr, we should follow this sunnah.
2. Wear nice, clean clothes. It does not have to be new, but it should be clean, ironed, and nicer than your daily outfit³. In following this recommendation, ‘Umar (rḍA) once bought a nice outfit to give to the Prophet ﷺ and said, “wear it to look nice on Eid.”⁴
3. Eat an odd number of dates before the Eid prayer. The young companion of the Prophet ﷺ, Anas (rḍA), taught us that the Prophet ﷺ would not leave his house for Eid al-Fiṭr prayer until he ﷺ ate an odd number of dates.⁵ If dates are unavailable, one may eat anything sweet to fulfill this sunnah.
4. Recite the takbīrāt of Eid. That is to say — اللَّهُ أَكْبَرُ — اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ — Allāhu Akbar, Allāhu Akbar, Allāhu Akbar, lā ilāha illā Allāh, Allāhu Akbar, Allāhu Akbar, wa li-llāh al-Ḥamd. God is Greater, God is Greater, God is Greater. There is no God except Allāh. God is Greater, God is Greater. Solely to God belongs the most perfect and complete praise and thanks.⁶ It should be recited happily and aloud.⁷
5. Return home from a different route. Sadly, since we are not congregating together for Eid prayer, we are unable to practice this sunnah. But we can remember it for future reference. The companion, Jābir

2. *Ibn Mājah, al-Sunan Kitāb Iqāmah al-Ṣalāh wa al-Sunnah fīhā, v.1 p. 349 #1098*

3. *This is, of course, if a person already has nice clothes, or has the means to buy nice clothes. If a person does not have such means and can only wear their regular clothes on Eid, there is absolutely no blame on that person.*

4. *al-Bukhārī, Ṣaḥīḥ Kitāb al-‘Īdayn Bāb fī al-‘Īdayn wa al-Tajammul fīh*

5. *al-Bukhārī, Ṣaḥīḥ Kitāb al-‘Īdayn Bāb al-Akl Yawm al-Fiṭr Qabl al-Khurūj*

6. *The Ḥanafīs prefer to only say Allāhu Akbar twice in both instances, as opposed to thrice and then twice. This is based on the the answer of the tābi‘ī, Abū Ishāq, who was asked by his student Sharīk, “How would ‘Ali (rḍA) and ‘Abd Allāh ibn Mas‘ūd (rḍA) recite the takbīrāt of Eid?” Abū Ishāq responded with the above phrase, with Allāhu Akbar repeated twice in both places. — Ibn Abī Shaybah, Muṣannaḥ, Ḥadīth #5653.*

7. *Although Abū Ḥanīfah (rḥA) preferred that it be recited silently on Eid al-Fiṭr, his students Abū Yūsuf (rḥA) and Muḥammad (rḥA) preferred that it be recited aloud. — al-Qudūrī, Mukhtaṣar Kitāb al-Ṣalāh Bāb Ṣalāh al-‘Īd, p. 41.*

(rđA), told us that the Prophet ﷺ would take a different route when going to and returning from the Eid prayer area.⁸

6. Meet and greet others with phrases of acceptance. Some of the Companions (rđA), upon meeting each other on Eid, would say تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ — “May God accept from you and I.”⁹ It is not necessary to say this in Arabic; one may convey greetings of acceptance in any language.

Praying the Eid Prayer at Home

Since the restrictive measures came into place, many of us have not been praying Ṣalāh al-Jumu‘ah (Friday Prayer), so should we be praying Ṣalāh al-Eid? We are living through and experiencing unusual and unprecedented times. However, our great scholars have been using their knowledge, expertise, and skills to shed light on how we may cope with this situation. Since we are unable to congregate, Eid prayer will no longer be mandatory¹⁰. However, given our current circumstances, the Fiqh Council of North America (FCNA) considers it valid to pray the Eid prayer at home, even if one is alone and does not have access to a congregation.¹¹ Although this is a departure from the position of many classical scholars¹², given our unique circumstances, several scholars and fiqh councils have adopted this position. It is therefore valid to follow. Please note that if someone does not feel comfortable with the above ruling (fatwā) due to a valid difference of opinion, there is no blame on that person, nor should we be looking down upon them¹³. If someone chooses to not pray out of laziness, then yes, we should encourage them, in a happy and loving manner, to pray.

The sermon (khuṭbah) of Eid is a Sunnah according to the

8. *al-Bukhārī, Ṣaḥīḥ Kitāb al-‘Īdayn Bāb man khālfa al-Ṭarīq idhā raja‘a yawm al-‘Īd*

9. *al-Bayhaqī, al-Sunan al-Kubrā Kitāb Ṣalāh al-‘Īdayn Bāb m ruwya fī qawl al-nās yawm al-‘Īd ba‘ḍuhum li ba‘ḍ taqabbal Allāh minnā wa mink*

10. According to the Ḥanafīs, the Eid Prayer is wājib (mandatory) on the one whom the Friday Prayer is obligatory (farḍ) on. According to the Shāfīs and Mālikīs it is sunnah mu‘akkadah (emphasized sunnah). According to the Ḥanbalīs it is a communal obligation (farḍ kifāyah) — *Al-Mawsū‘ah Al-Fiqhiyyah Al-Kuwaytiyyah v. 31 p. 114.*

11. See <http://fiqh-council.org/fatwa-regarding-%e1%b9%a3alat-al-eid-in-light-of-covid-19-lockdown/>

12. This is in two ways. Firstly, the default in the Ḥanafī school is that if the Eid Prayer is missed, there is no make-up. — *al-Kāsānī, Badā‘i al-Ṣanā‘i‘, 1:275; Ṣadr al-Shar‘ah, Sharḥ al-Wiqāyah, 1:183; Ibn al-Humām, Fath al-Qadīr, 2:29.* Secondly, the Mālikī, Shāfī‘ī, and Ḥanbalī schools allow a person to pray ṣalāh al-Eid alone at home, based on the condition that they missed the communal Eid Prayer.

13. For more details regarding some Ḥanafī scholars who do not take the position that Eid may be prayed at home, please see <https://seekersguide-ance.org/answers/hanafi-fiqh/per-forming-eid-prayers-at-home/>.

vast majority of scholars.¹⁴ The Prophet ﷺ said, after completing the Eid prayer, “I am going to deliver a sermon. Whoever wants to sit and listen can stay, and whoever wants to leave may leave.”¹⁵ When we go back to our regular Eid prayers, we should be staying for the Khuṭbah because it is a sunnah. However, since we are all at home, and many of our households may not have anyone comfortable or qualified to deliver a sermon, there is no problem in not hearing or not giving a speech after the prayer. The Khuṭbah is given after the prayer as opposed to before the prayer, like we do for Jumu‘ah. We know that because Ibn ‘Abbās (rḍA) and Ibn ‘Umar (rḍA) taught us that the Prophet ﷺ, Abū Bakr (rḍA), ‘Umar (rḍA), and ‘Uthmān (rḍA) would give the Khuṭbah after the Eid prayer.¹⁶

How to Pray Eid at Home

The big question that remains for us is: how are we going to pray Eid? We usually get a brief reminder before the prayer (because we pray Eid only twice a year!) and all we have to do is follow along! What do we do now that we are leading the prayer ourselves? There are a number of different ways to pray the Eid prayer based on what the Companions (rḍA) have taught us. Below, we will outline the two most common ways that many of us have experienced. In both scenarios, there will be no adhān and no iqāmah.

Conditions

1. All the prerequisites of any prayer must be fulfilled. One must have the intention of praying the Eid prayer, be clean and pure (in a state of wuḍu’ with pure clothes and a pure area), face the Qiblah, pray at the proper time, and be properly covered¹⁷.
2. The timing for Eid prayer is after sunrise and be-

14. *Al-Mawsū‘ah Al-Fiqhiyyah Al-Kuwaytiyyah* v. 19 p. 186.

15. *Abū Dāwūd, al-Sunan Kitāb al-Ṣalāh Bāb al-Julūs li al-Khuṭbah*

16. *al-Bukhārī, Ṣaḥīḥ Kitāb al-‘Īdayn Bāb al-Khuṭbah ba‘d al-‘Īd*

17. *Men must the area from and including the navel up to and including the knees at the bare minimum. Women must have their entire body covered except their faces, hands, and feet.*

fore midday.¹⁸ The Eid prayer may be prayed a few minutes¹⁹ after sunrise until a few minutes²⁰ before Zuhr²¹.

3. An adult male should lead the prayer. This applies to a household consisting of at least one adult male who is able to correctly lead the prayer. In the case that there are only women in the household, all of whom want to pray together in congregation, then similarly, an adult woman who is able to correctly lead the prayer should lead.

What Should be Recited?

One should begin by reciting Sūrah al-Fātiḥah. Thereafter, any portion of the Qurʾān can be recited. We know that the Prophet ﷺ specifically recited Sūrah al-Aʿlā (سَبِّحْ اسْمَ (رَبِّكَ الْأَعْلَى) and Sūrah al-Ghāshiyah (هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ) in some Eid prayers. He also recited Sūrah Qāf (ق وَالْقُرْآنِ الْمَجِيدِ) and Sūrah al-Qamar (اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ) in other Eid prayers.²² It is not at all an obligation to recite these two sūrah pairs. If one has them memorized and chooses to do so, that is totally fine. Even if one has them memorized and chooses to recite another portion of the Qurʾān, that is also totally fine.

Method 1²³

1. As we have mentioned, there is no adhān or iqāmah.
2. Start the prayer as usual - raise your hands, say “Allāhu Akbar,” and hold your hands together.
3. Say the opening supplication (istiftāḥ | thanāʾ) while your hands are held together.
4. Proceed to say “Allāhu Akbar” an additional seven (7) times²⁴ - each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 7th takbīr

18. *Al-Mawsūʿah Al-Fiqhiyyah Al-Kuwaytiyyah* v. 27 p. 243-4.

19. 5 to 15 minutes

20. 5 to 15 minutes

21. I.e., midday, actual noon, the zenith and pinnacle of the sun in the sky

22. *al-Tirmidhī, al-Jāmiʿ Abwāb al-ʿĪdayn ʿan Rasūl Allāh Bāb mā jāʾ fī al-Qirāʾah fī al-ʿĪdayn*

23. If you typically attend a major Eid congregation in Southern California, this is likely the method that you are used to. This method is according to the Shāfiʿī school. The slight differences between this method and the method of the Mālikī and Ḥanbalī schools are mentioned in the side-notes.

24. Or 6 if one wants to follow Imāms Mālik (rḥA) and Aḥmad (rḥA).

(Allāhu Akbar), hold your hands together.

5. Proceed to recite Sūrah al-Fātiḥah and another portion of the Qurʾān, and complete the unit (rakʿah) as usual.
6. Say Allāhu Akbar upon getting up for your second unit.
7. Proceed to say “Allāhu Akbar” an additional five (5) times²⁵ - each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 5th takbīr (Allāhu Akbar), hold your hands together.
8. Proceed to recite Sūrah al-Fātiḥah and another portion of the Qurʾān, and complete the unit (rakʿah), as well as the rest of the prayer, as usual.

25. Or 6 if one wants to follow Imām Mālik (rḥA).

Method 2²⁶

1. As we have mentioned, there is no adhān or iqāmah.
2. Start the prayer as usual - raise your hands, say “Allāhu Akbar,” and hold your hands together.
3. Say the opening supplication (istiftāḥ | thanāʾ) while your hands are held together.
4. Proceed to say “Allāhu Akbar” an additional three (3) times - each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 3rd takbīr (Allāhu Akbar), hold your hands together.
5. Proceed to recite Sūrah al-Fātiḥah and another portion of the Qurʾān, and complete the unit (rakʿah) as usual.
6. In the second unit (rakʿah), say Sūrah al-Fātiḥah and another portion of the Qurʾān as usual.
7. Proceed to say “Allāhu Akbar” an additional three (3) times - each time raising your hands, then leaving them at your sides. Pause for a brief moment between each takbīr (Allāhu Akbar). After the 3rd takbīr

26. This is according to the Ḥanafī school.

(Allāhu Akbar), say “Allāhu Akbar” for a fourth time, and go into rukū‘.

8. Complete the rukū‘ and the rest of the prayer as usual.

Ṣadaqah al-Fiṭr/Zakāh al-Fiṭr

“Zakāh al-Fiṭr” is also known as “Ṣadaqah al-Fiṭr.” It is a specific charity that is due before the Eid prayer. It is a means for the mistakes that we made while fasting to be overlooked, and for the needy to have a meal. Ibn ‘Abbās (rḍA) told us that the Prophet ﷺ mandated Zakāh al-Fiṭr as a means to clean and overlook the useless and obscene speech of those who fasted, and a means of food for the poor.²⁷

The Prophet ﷺ has taught us that those Muslims who are able to pay²⁸ Zakāh al-Fiṭr must pay it²⁹. The amount that is to be given differs slightly based on the foodstuff calculation, but is estimated to around \$15. It is due upon each and every Muslim - man or woman, child or adult. The head of the household is responsible to pay it on behalf of all non-adult Muslim children. The head of the household can also pay for everyone in the house. If one has not paid before the prayer, one is still required to pay after the prayer.

FAQs

1. **What if I forget to do one (1) or all of the extra takbīrs?**

If one knows the rules of the prostration of forgetfulness (sajdah al-sahw) one should do that. If not, it is totally fine. No makeup or redo will be required.

2. **What if I am unable to pray in the forenoon time?**

Instead of praying later in the day, it would be best to

27. Abū Dāwūd, *al-Sunan Kitāb al-Zakāh Bāb Zakāh al-Fiṭr*

28. This exact amount is differed upon. The Ḥanafīs consider this to be the amount that makes one ineligible for Zakāh. This amount is known as *niṣāb ḥirmān al-zakāh*, meaning that one has non-zakātable possessions that meet or exceed the *niṣāb* of around \$5,200 (as of 05/17/2020). The Mālikīs consider this amount to be the ability to pay it. The Shāfi‘īs and Ḥanbalīs consider this amount to be when an individual has more than the bare necessities in terms of food for his or herself and their dependents. — *Al-Mawsū‘ah Al-Fiqhiyyah Al-Kuwaytiyyah* v. 23 p. 337.

29. This is according to the vast majority of scholars. Some Mālikīs consider it *sunnah*. — *Al-Mawsū‘ah Al-Fiqhiyyah Al-Kuwaytiyyah* v. 23 p. 336.

try and pray during the forenoon time on the following day.

3. Should I invite family, friends, or neighbors over to pray?

Please refer to the guidelines and restrictions of your local government in regards to gatherings.

4. When is the earliest I can pray?

A few minutes after sunrise.

5. When is the latest I can pray?

A few minutes before *Zuhr*.

6. Do I have to take a shower/ghusl on Eid morning?

It is not mandatory, but it is highly recommended.

7. Can I keep my phone open to read the instructions while I am praying?

It would be best to not refer to one's phone while praying. Try your best to read over and memorize the instructions beforehand.

8. Can I pray behind a remote/live-streamed Imām?

No. The vast majority of scholars opine that one cannot pray along with a live-streamed prayer.

9. Do I have to deliver or listen to an Eid Khuṭbah?

No. The Eid Khuṭbah is not a requirement of the Eid Prayer. However, if one is qualified and comfortable delivering a sermon for their household, they can do so after the prayer. If not, one can choose to listen and benefit from any of the programming hosted by our masājid and educational institutions.

10. To whom should I give my Ṣadaqah al-Fiṭr?

It can be given to any organization that will distribute it to those who are in need. It can also be given directly to an individual who is unable to provide food for his or herself.

11. Do I have to recite a specific sūrah in the Eid prayer?

No. You can recite from any part of the Qur'ān.