



**Additional Statement regarding the  
“Fatwa on Permissibility of Online/Virtual Jumu’ah & Taraweeh Prayers.”**

All praises to Almighty Allah and Peace and Blessings be upon our Beloved Prophet Muhammad (SAW).

To further clarify the recently issued detailed “Fatwa on permissibility of Online/Virtual Jumu’ah and Taraweeh Prayer” and Lecture on this topic, I would like to share the following :

- Firstly, we must maintain Adab ul Khilaf (ethics of differing in opinion.) This means also that we must acknowledge, tolerate and accept the diversity within the opinions of the scholars.
- There are many issues on which there are differences of opinion among scholars. Sometimes these issues are highly controversial. While one group of scholars may consider an action permissible, others may find the same action prohibited and even classify it as a Bidah (innovation). The celebration of *Mawlid un Nabi*, holding events in 15<sup>th</sup> Shaban (*Shab Baraat*) and praying *Salat Tasbih* in a congregation are such examples. Similarly, on the issue of online/virtual prayer there is also difference of opinion.
- I stand by my Fatwa as I have not found any academic or scholarly argument in any statement that compels me to reconsider my Fatwa.
- If arguments are presented which are convincing, I will have absolutely no reluctance in changing my stance and immediately revoking the Fatwa. It has been the Sunnah of our Muslim jurists to change their positions due to the change in circumstances.
- My Fatwa is only intended for those who wish to follow me and are part of my congregation. If others find it useful, they are welcome to accept it but is like with any other Fatwa not binding.
- My Fatwa of Permissibility is only valid during the current pandemic in which Masajid are closed and shall be immediately invalid once the Masajid are open or once it is revoked and I do *Rujoo* from this position.
- As a precaution, my Fatwa clearly states that people at home shall pray additionally 4 Rakah. It is a win-win situation.

**There are two main objections regarding online/virtual Jumu’ah :**

**إختلاف المكان**

*The condition required for a Jamaat (congregation) to be classified as a valid Jamaat.*

- **Hanafi** School opinion: Distance cannot be more than one road.
- **Maaliki** School opinion: Minimum requirement is for either the Imam’s voice to reach the Muqtadi or that the Imam’s actions (qiyam, rukoo, sujood, salaam etc.) are visible to the Muqtadi.
- **Hanbali** School opinion: Distance cannot be more than one road.

**Solution:** Solution found in the Maaliki School. During online Jumuah prayer muqtadis can hear and see the action of the Imam.



**: التقديم على الإمام**

*The issue of being in front of the Imam (as some may be in front of the Imam when following the online/virtual prayer)*

- Hanafi School opinion: Not permissible other than when around the Kaabah.
- Maliki and Hanbali School opinion: Permissible when necessary
- Shafi School opinion: Permissible when necessary with karaha

**Solution:** Solution found in Maliki and Hanbali school as they consider it permissible that Muqtadis are in front of Imam when necessary. The current state is also necessary and unprecedented.

Finally, I emphasize again that my position is indeed a minority opinion and the majority opinion is that such prayers are not valid. My Fatwa is not binding and neither is a statement binding. The opinion that is most reasonable and logical should be followed with good intention.

**The Holy Prophet ﷺ said :**

إذا حكم الحاكم فاجتهد ثم أصاب فله أجران وإذا حكم فاجتهد ثم أخطأ فله أجر

*“When a judge (Mufti) utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward.”*

May Almighty Allah end the pandemic so that our Masajid are open again and we return to our Masajid and such online/virtual prayers are not required, Ameen.

Wassalaam,

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