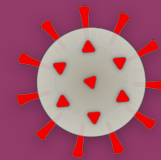
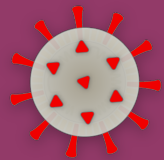


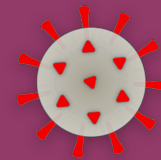
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INFORMATION, PRACTICE



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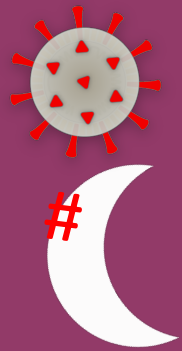
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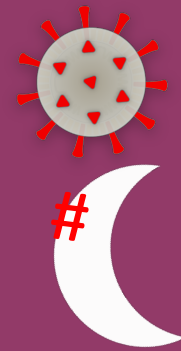
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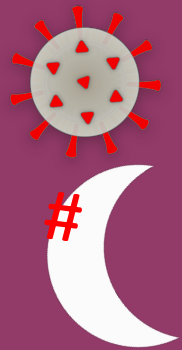
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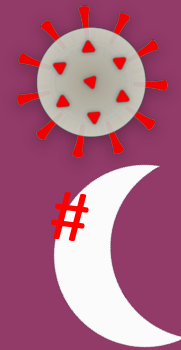
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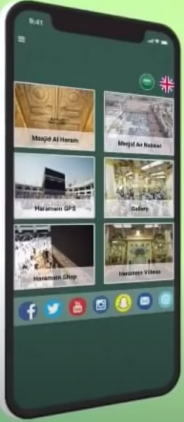
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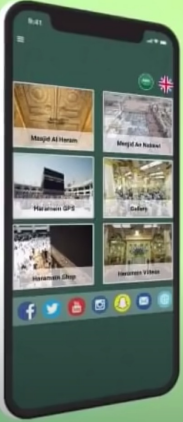
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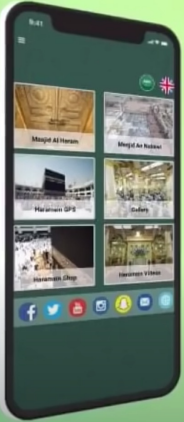
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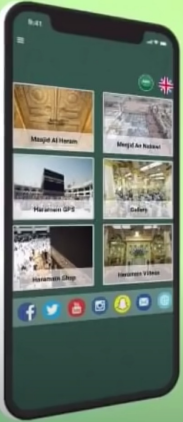
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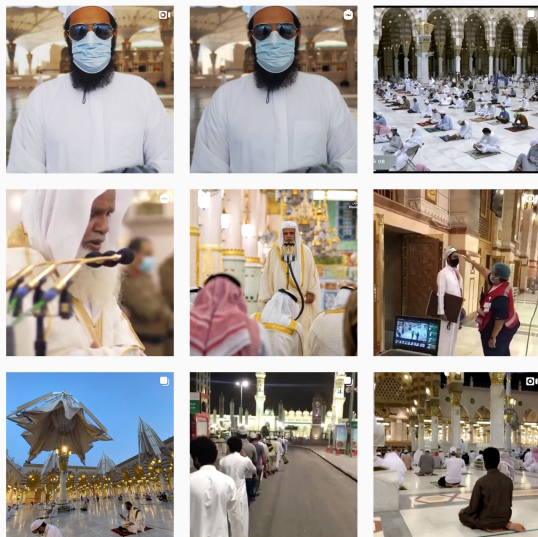
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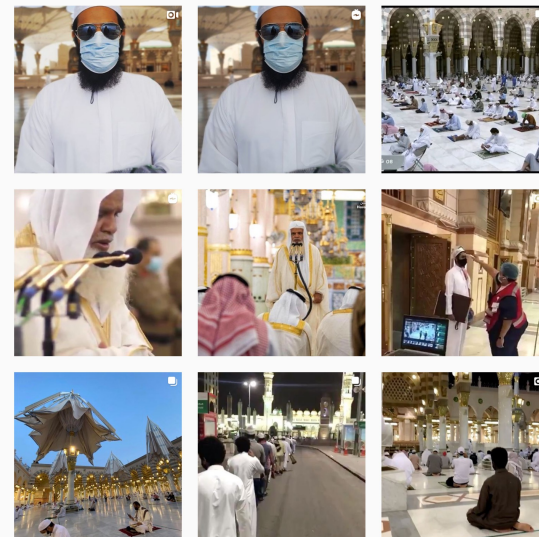
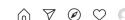
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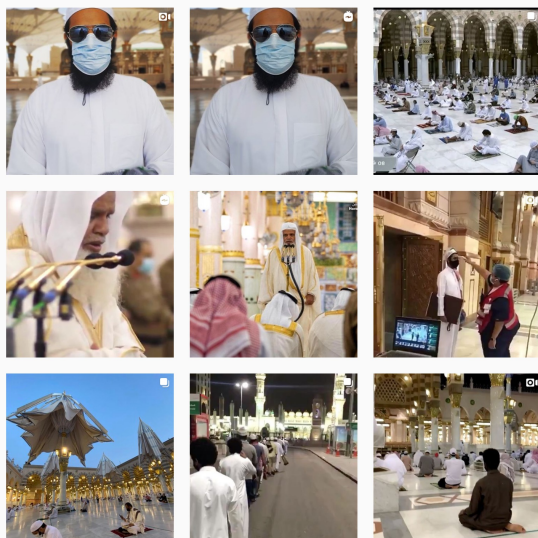
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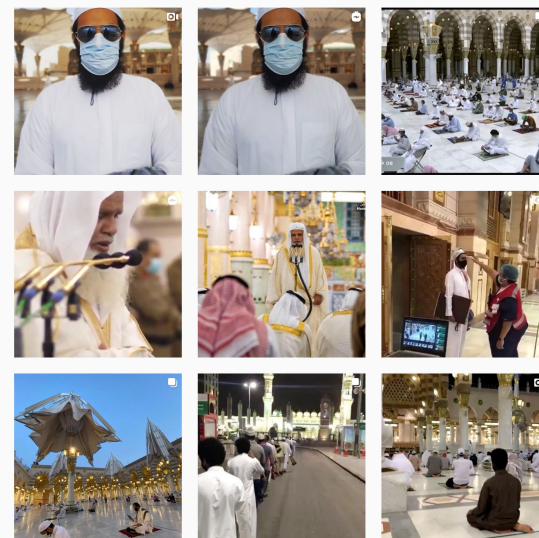
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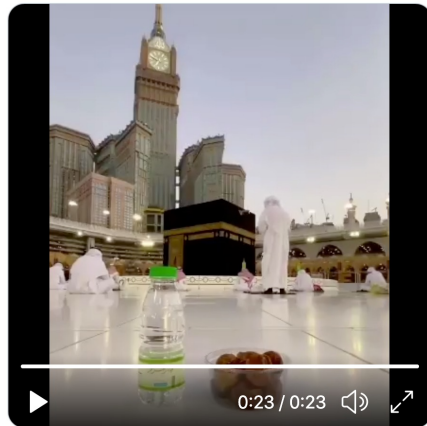


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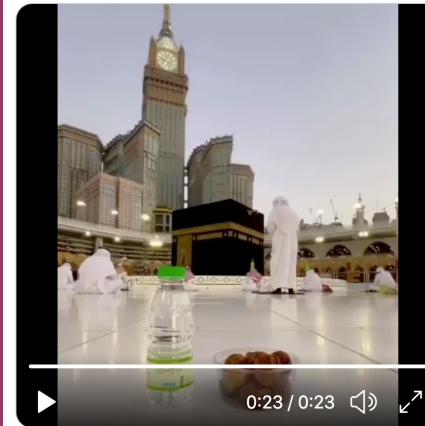


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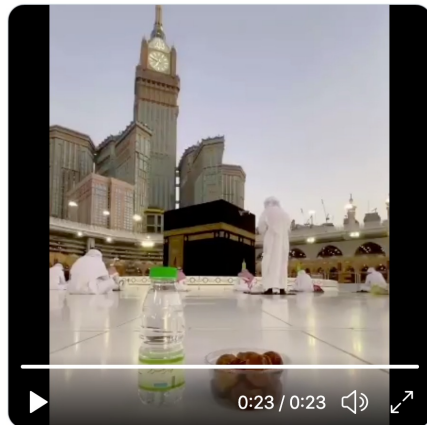


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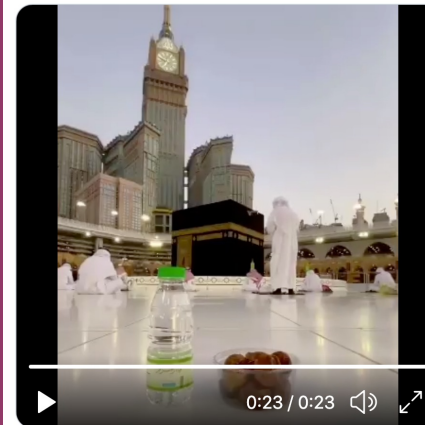


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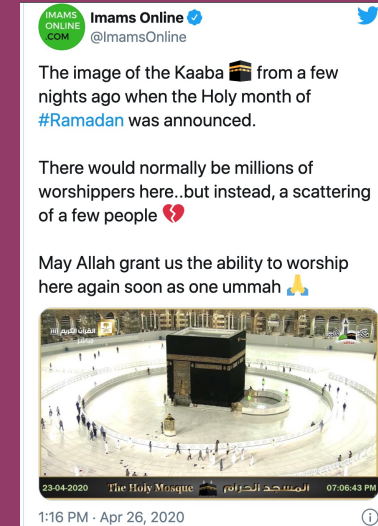


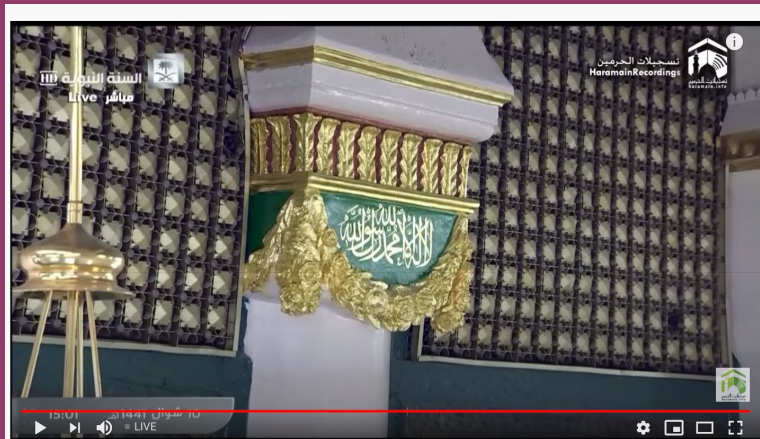
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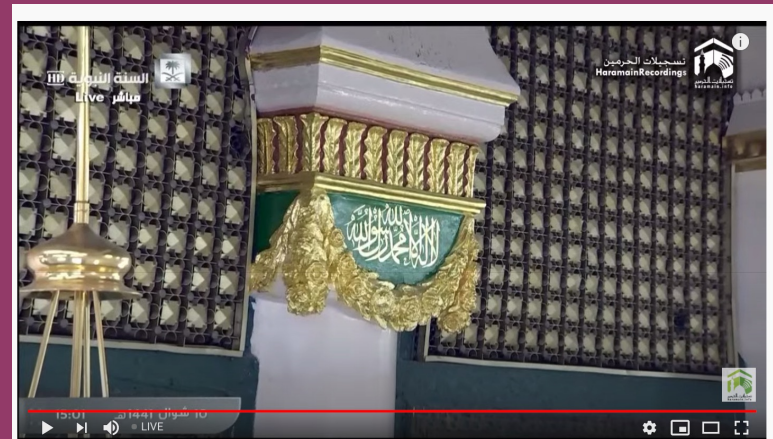
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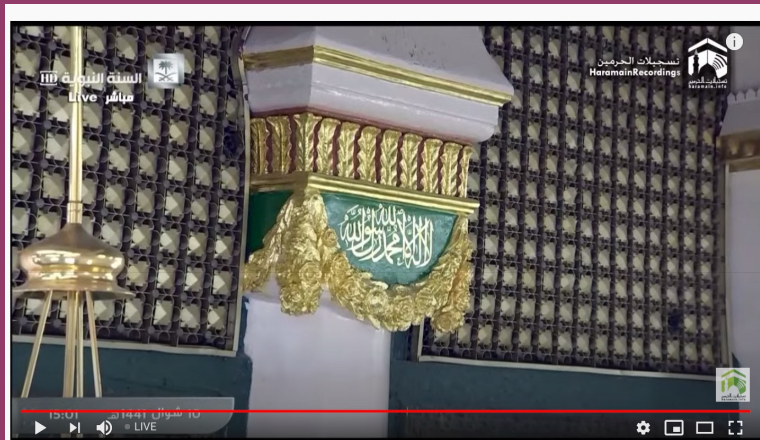




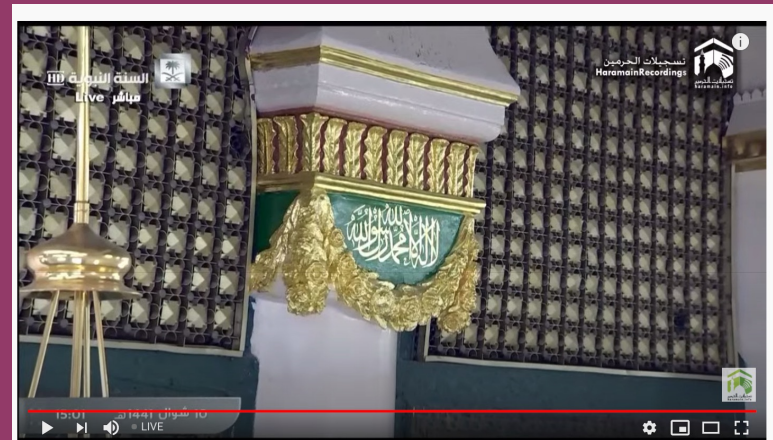
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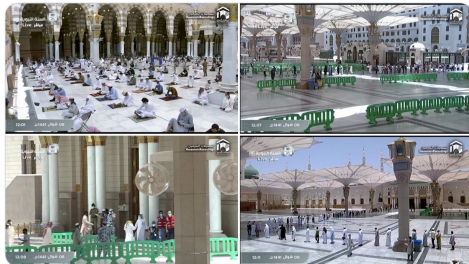
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Beautiful Scenes from Dhuhr Salaah led by Sheikh 'Ali al Hudhaify in Masjid An Nabawi.



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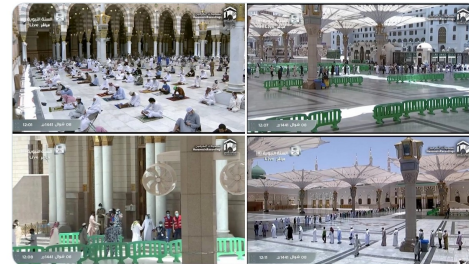


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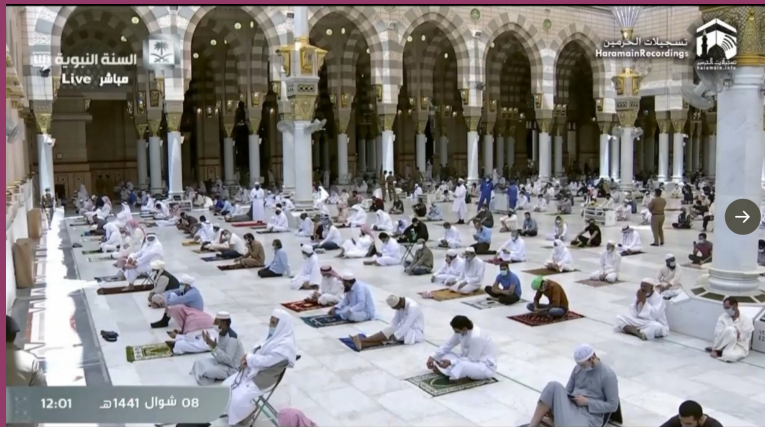
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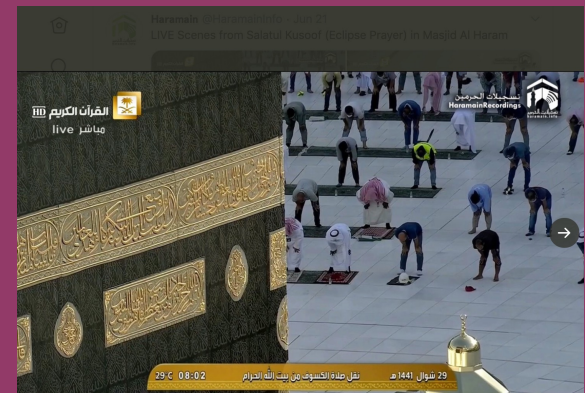
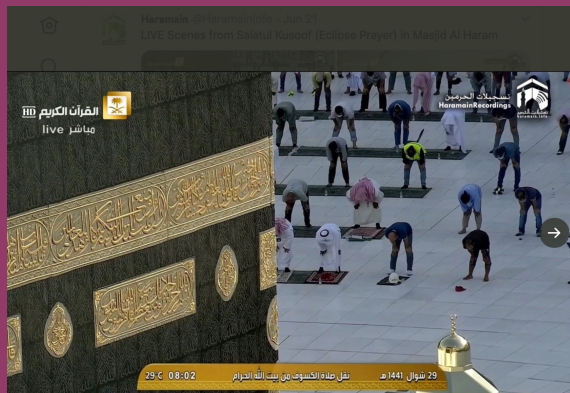
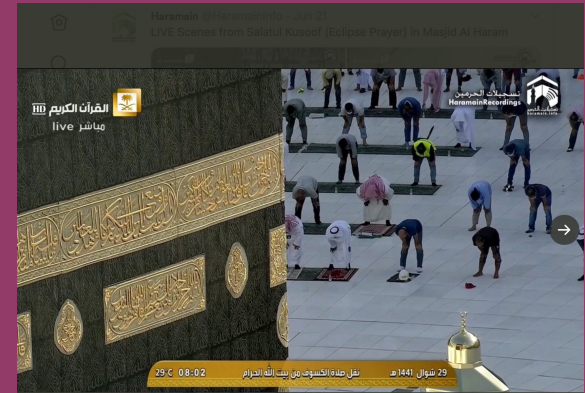
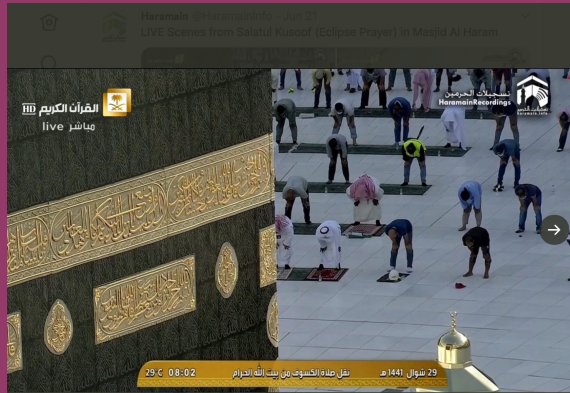
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Beautiful Scenes as Hujjaj commence Tawaaf Al Wida (The Farewell Tawaaf). #Hajj



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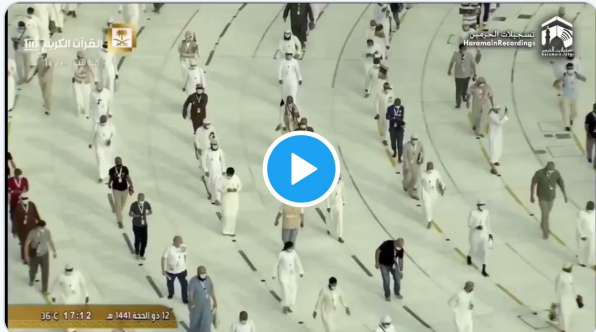
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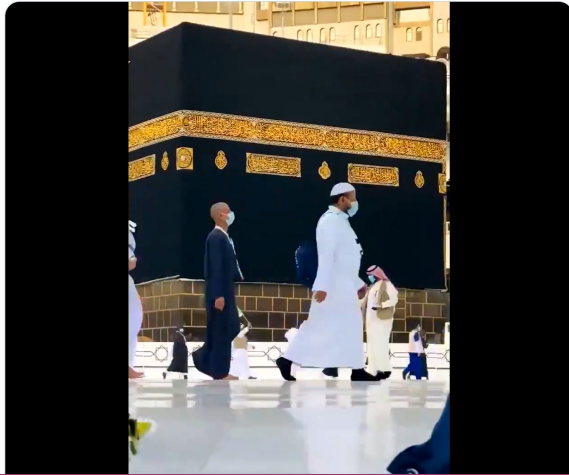
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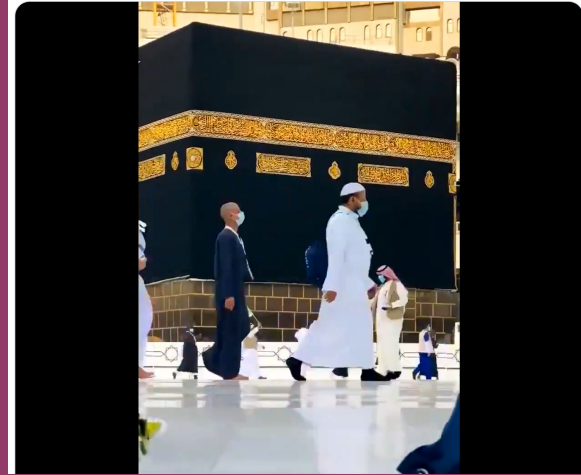
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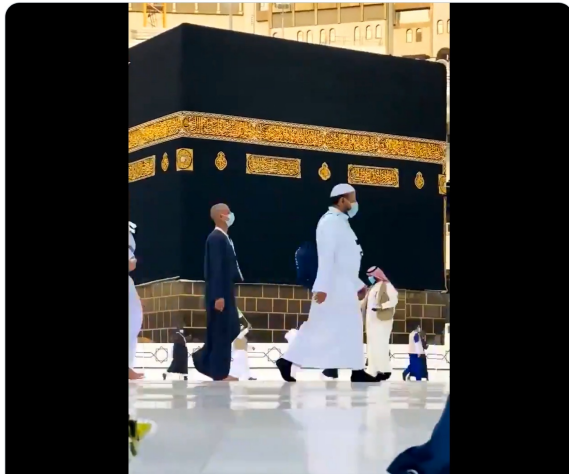
TimeLapse during Tawaaf Al Wida (The Farewell Tawaaf)
moments earlier. #Hajj 2020



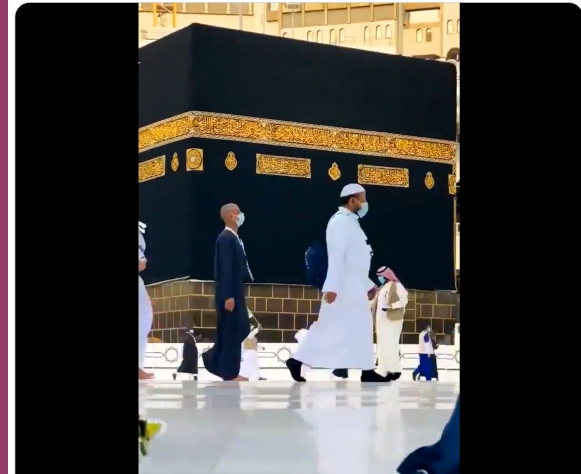
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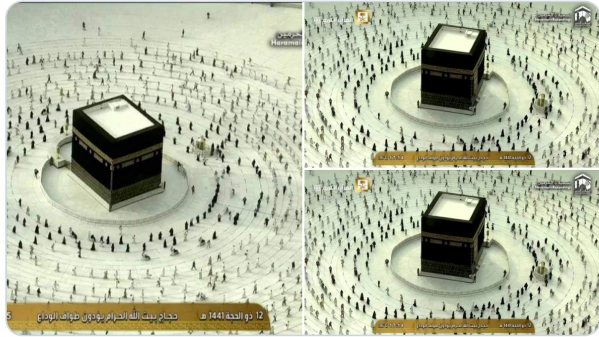




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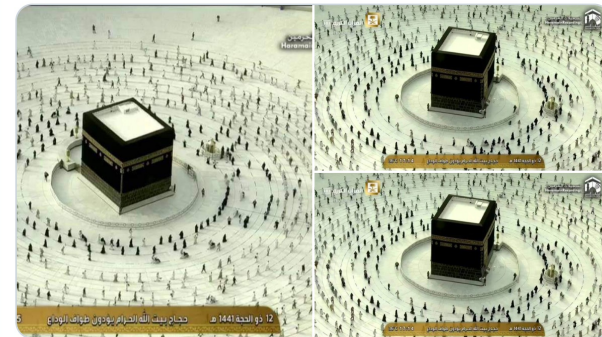
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Aina J. Khan
@ainajkhan



This poignant image of a woman praying in Makkah, Saudi Arabia is a beautiful metaphor of how many Muslims have spent Ramadan and Eid. Physically alone, but spiritually (and digitally) connected. As a friend said to me, Muslims have rich interior lives. Eid Mubarak one and all ❤️



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Aina J. Khan
@ainajkhan



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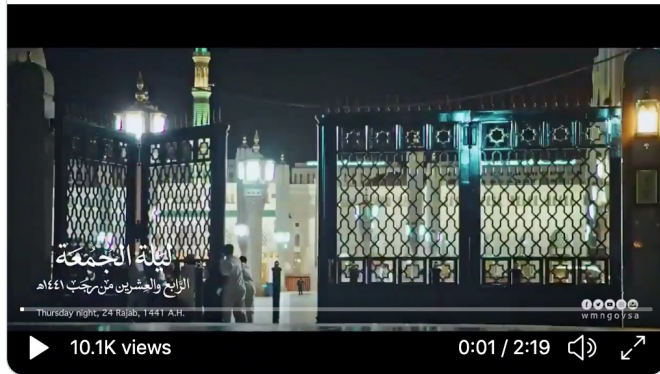
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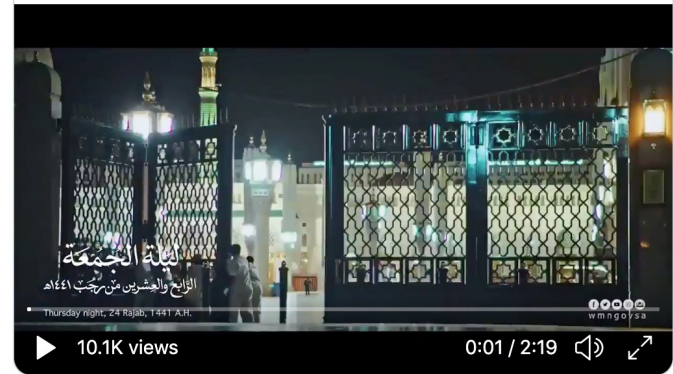
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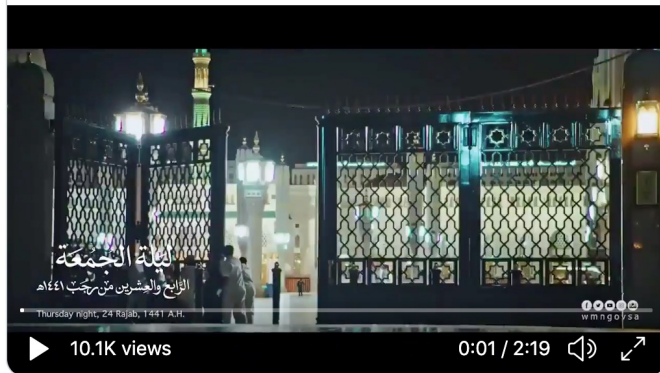
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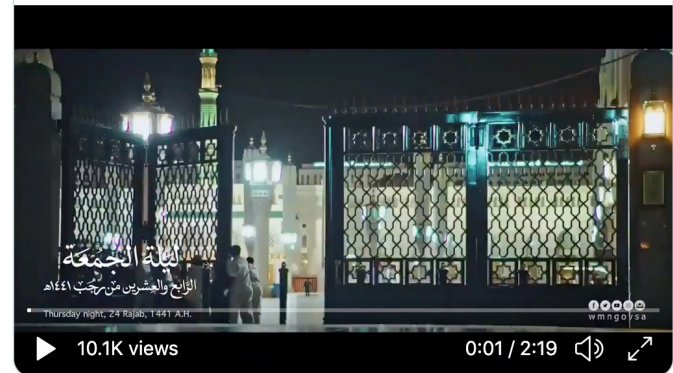
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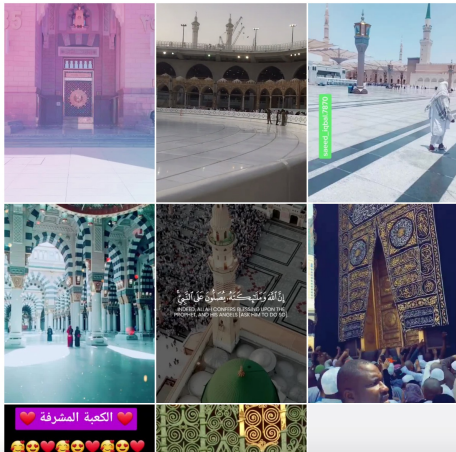
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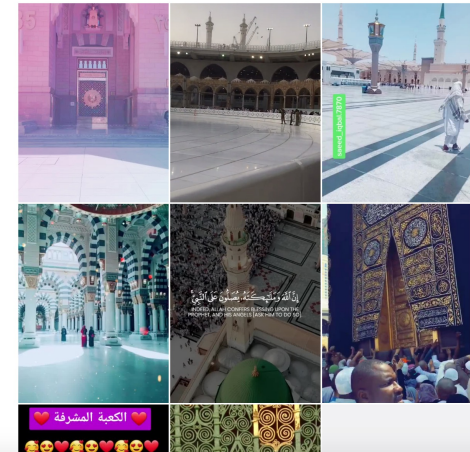
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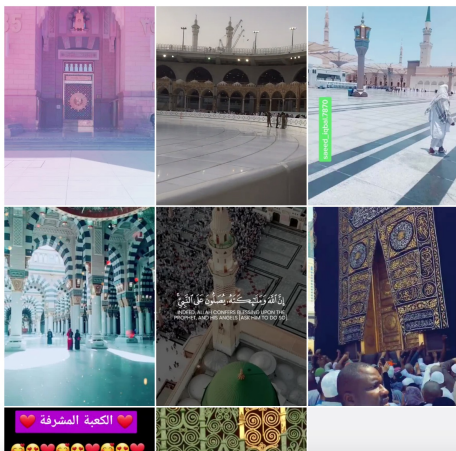
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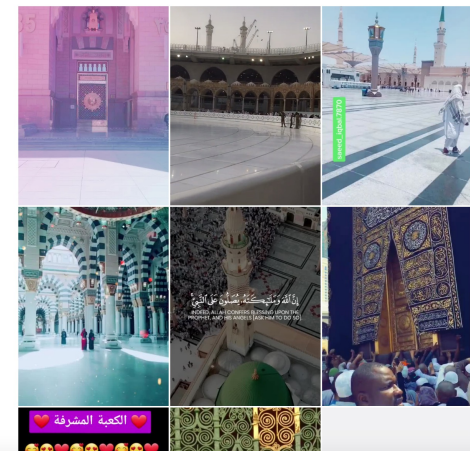
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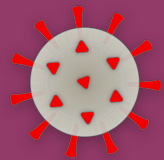
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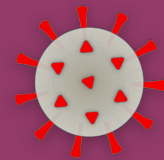
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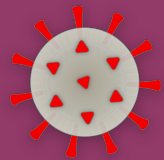
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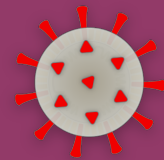
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Social media have been applied to provide everyday updates on aspects of religious authority and interpretation, including on contemporary issues such as COVID-19.

A generation of web-friendly imams, scholars and organisations now utilise social media in numerous languages, attaining high profiles and levels of influence.

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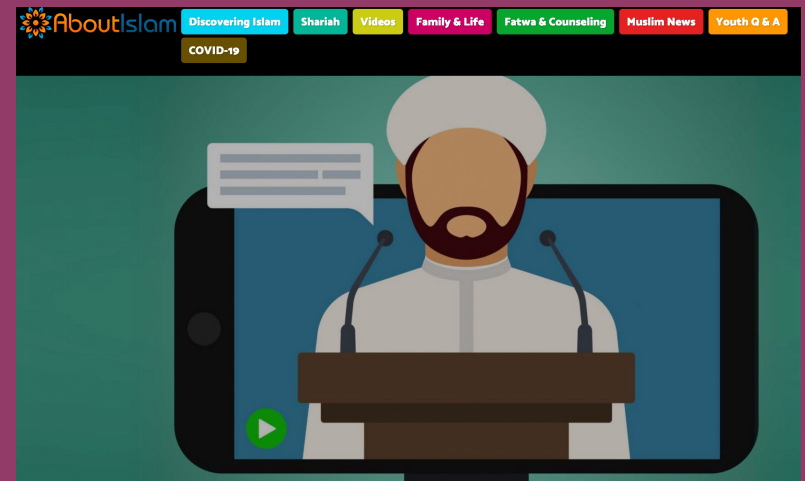
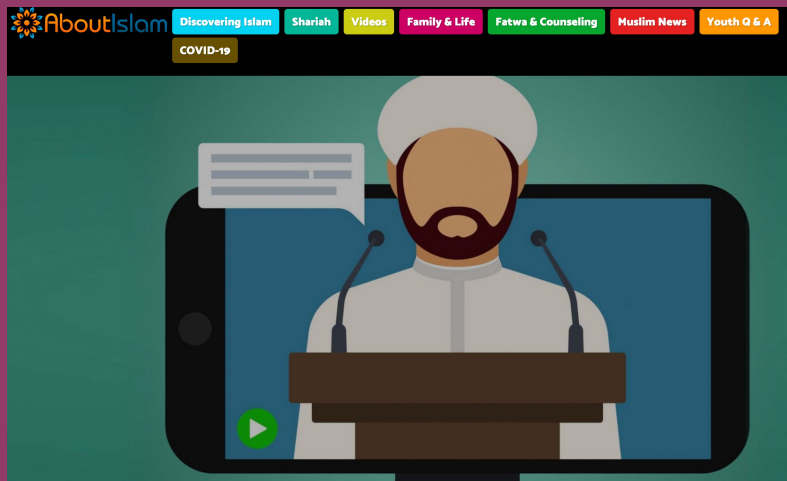
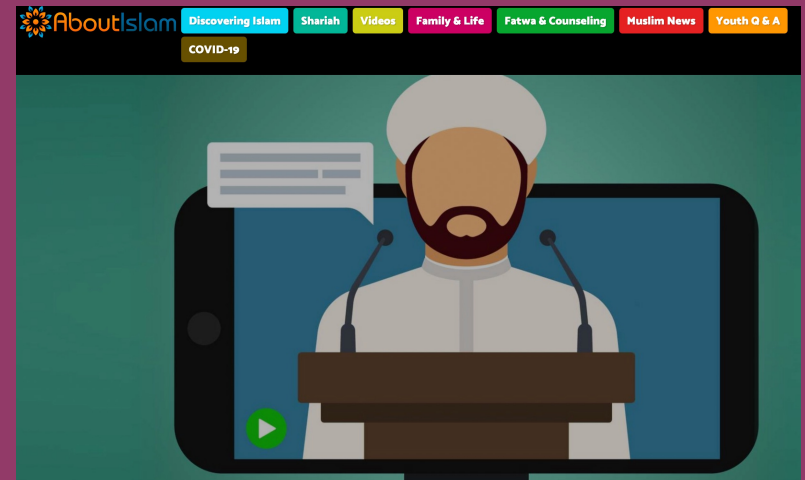
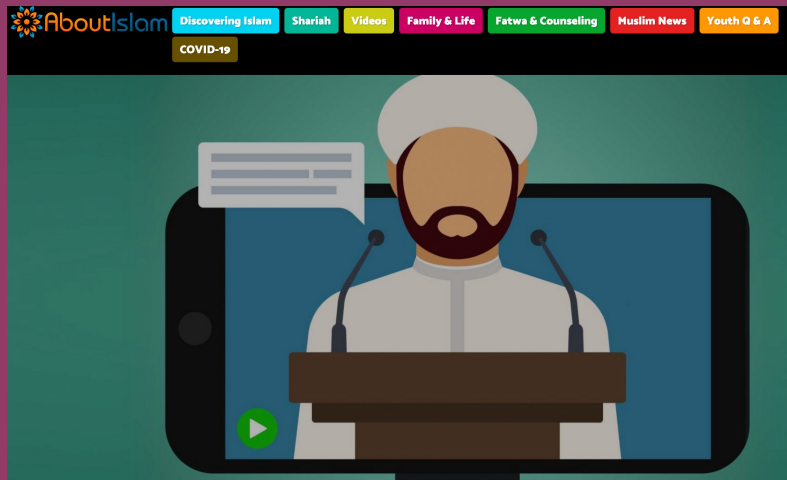
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COVID-19: Holding Virtual Jumu'ahs and Taraweeh Prayers



Sheikh Ahmad Kutty

03 April, 2020

In This Article:

- The COVID-19 threat has led to the cancellation of vital services, including *Jumu'ah* and congregational prayers.
- This unprecedented situation calls for an exceptional ruling.
- A virtual *Jumu'ah* can be instituted as a temporary measure by each *Jami'* (congregational mosque).
- This will be an effective temporary measure to maintain the practice of *Jumu'ah* until it's reinstated as normal.
- This practice must stop as soon as the lockdown situation and the ban of closing down places of gathering are lifted.

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In the name of Allah, the Compassionate, the Merciful. All praises to Allah, the Creator and Lord of the worlds, and peace and blessings on His servant and Messenger Muhammad, his family and companions and all those who follow them until the end of times.

In this piece, I would like to address an important issue: a case for holding virtual/online community gatherings for prayer due to the unprecedented situation we are facing today.

The threat of COVID-19 has led to the cancellation of vital services, including *Jumu'ah* and congregational prayers, and the shutting down of mosques.

This is heart-rending; it fills our hearts with sadness and grief. We turn to Allah, the All-Merciful, to save us all from this pandemic, and bless us all to come out of it, while being in sound health, with renewed faith and trust in Allah, the most Compassionate and the most Merciful.

Unprecedented Situation

With the situation being unprecedented, it calls for an exceptional ruling or opinion. It is in this spirit that I address the issue of *Jumu`ah*.

In the name of Allah, the Compassionate, the Merciful. All praises to Allah, the Creator and Lord of the worlds, and peace and blessings on His servant and Messenger Muhammad, his family and companions and all those who follow them until the end of times.

In this piece, I would like to address an important issue: a case for holding virtual/online community gatherings for prayer due to the unprecedented situation we are facing today.

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Considering the Intent of Shari`ah

Keeping the above in mind, let us also consider the wisdom and intent of the Shari`ah. *Jumu`ah*, as stated by Imam Shah Waliullah and others, is a crucial *Shi'ar* or symbol of Islam, the purpose of which is to demonstrate the community spirit, unity, and strength.

Therefore, those who extract traditions or quotes out of texts to rule that one can follow *Jumu'ah* anytime, anywhere, by listening to a *Khutbah* on the radio or television would only end up destroying this great symbol as well as the community.

With these remarks in mind, now let us consider the issue of whether we are allowed to hold a virtual *Jumu'ah* in these unprecedented times.

I venture to say that it can be done – but only as a temporary measure. Only as a temporary measure because, otherwise, it will lead the way to the great harm of shutting down mosques.

In this age of increasing trends of individualism, and movements away from mosques (i.e. being unmosqued), we must never adopt online gatherings as a general rule.

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With this caution, I would like to state:

A virtual *Jumu'ah* can be instituted as a temporary measure by each *Jami* (congregational mosque) serving its congregants. A safe and reliable method of the *Khutbah* and prayer should be in place to make it easy for the congregants to listen to the *Khutbah* and follow the Imam in prayer from their homes or workplaces.

This practice must stop as soon as the lockdown situation and the ban of closing down places of gathering are lifted.

Why Online Jumu`ah?

A question may arise: why insist on holding an online *Jumu'ah*? Why can it not be left as before — with no *Jumu'ah* gathering as per Covid-19 regulations?

To address this question, we must first remember that health and government experts have advised us that we'll be following these regulations for the long haul, which means there will be many months of no physical gatherings for communal prayers. Not being able to meet to conduct *Jumu'ah* prayers for so long — breaking the habit of attending the mosque weekly for *Jumu'ah* —



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Coronavirus Hadith Miscellaneous

Hadith transmission via internet and phone

By Islamic Portal • 14th June 2020 • Comments Off

Hadith transmission via internet and phone

Question

During Covid-19, the use of online Hadith recitals and lessons have increased. Is the listening of hadiths in this manner and ijāzah via Skype, Zoom or the phone an acceptable form of transmission? If it is, is it necessary for the person to specify the virtual mode of transmission when transmitting the hadith later?

(For Q&As, guidance & articles regarding Covid-19, [click here](#))

بسم الله الرحمن الرحيم

Answer

The traditional prevalent method of transmitting hadiths involved the physical presence of teachers and students. The travels and sacrifices of scholars in this regard are well documented. Undoubtedly, transmission and acquiring knowledge virtually cannot replace the traditional methods of learning in terms of blessings and benefits. Therefore, under normal circumstances one should make every effort to transmit hadiths and acquire knowledge from teachers in person.

Nevertheless, if a hadith is transmitted via virtual means, this is an acceptable form of transmission as long as one is certain that the teacher in question is reciting or listening to the hadith and the full hadith is heard. When transmitting the hadith later, it is not necessary to specify the virtual mode of transmission, though it would be better to do so.



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Covid-19: Status of performing Salah in the Masjids and restrictions

By Islamic Portal • 9th July 2020 • Comments Off

Covid-19: Status of performing Ṣalāh in the Masjids and restrictions

Questions

- (1) From 4th July, Masjids have started conducting congregational prayers. Does this mean that people are now obliged to perform Jum'ah Ṣalāh in the Masjid and cannot suffice on performing Zuhr Ṣalāh at home?
- (2) If my grandfather cannot visit the Masjid for the daily five congregational Ṣalāh, should I perform Ṣalāh with him at home or should I perform Ṣalāh in the Masjid?



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- (3) If I perform Ṣalāh at home in congregation, I do not have to abide by the one-meter distance. However, if I attend the Masjid, there will be a one-meter distance. Which is the better option?
- (4) Is an advance ticketing system permissible for Jumu'ah Ṣalāh? If someone comes without a ticket and is not allowed to enter the Masjid, it could be a reason for him to get detached from the Masjid.
- (5) Does having a registration system or limits on attendees for Jumu'ah Ṣalāh during the current pandemic contravene the permission of Idhn Ām (general permission)?

(For Q&As, guidance & articles regarding Covid-19, [click here](#))

بسم الله الرحمن الرحيم

Answers

- (1) If the Masjids are open for congregational Ṣalāh, it is necessary to perform Jumu'ah Ṣalāh in the Masjid. One cannot suffice on performing Zuhr Ṣalāh at home without a valid Shar'ī excuse. However, those with a valid Shar'ī excuse are exempt such as those with Covid-19 symptoms or severe underlying health conditions or those who are extremely elderly.
- (2) If your grandfather cannot visit the Masjid for Ṣalāh, he should perform Ṣalāh at home individually or preferably in congregation with the female house members. You should perform Ṣalāh in the Masjid.
- (3) Performing congregational Ṣalāh in the Masjid is superior to performing congregational Ṣalāh at home even if the former involves a one-meter distance between the participants due to Government guidelines. Therefore, Ṣalāh should be performed in the Masjid. It should also be noted that members of the same household can perform Ṣalāh in the Masjid without any distancing, they can stand together. We pray to Allah Almighty to enable us to resume congregational Ṣalāh in the normal way without any distancing.
- (4) Masjids should cater for the needs of everyone. If an advance ticketing system has been developed to manage the number of people in the Masjid at any one time and manage the risk, this is permitted. However, the Masjid must organise multiple Jumu'ah Ṣalāh to ensure everyone is able to partake in Jumu'ah Ṣalāh and tickets are available for everyone albeit for different times. Likewise, if the Masjid has space and someone without a ticket comes, a common sense approach should be used and the person should be granted entry. Some people may decide not to share their personal details which should be respected. It is not a legal requirement that everyone register their personal details. Consideration should also be given to travellers and others from outside the area who maybe unaware of the ticketing system.
- (5) Having some form of a registration system or limits on the number of attendees for Jumu'ah Ṣalāh for a valid reason does not violate the Idhn Ām condition. Jurists have mentioned that restrictions can be imposed, for example due to

- (3) If I perform Ṣalāh at home in congregation, I do not have to abide by the one-meter distance. However, if I attend the Masjid, there will be a one-meter distance. Which is the better option?
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- (1) If the Masjids are open for congregational Ṣalāh, it is necessary to perform Jumu'ah Ṣalāh in the Masjid. One cannot suffice on performing Zuhr Ṣalāh at home without a valid Shar'ī excuse. However, those with a valid Shar'ī excuse are exempt such as those with Covid-19 symptoms or severe underlying health conditions or those who are extremely elderly.
- (2) If your grandfather cannot visit the Masjid for Ṣalāh, he should perform Ṣalāh at home individually or preferably in congregation with the female house members. You should perform Ṣalāh in the Masjid.
- (3) Performing congregational Ṣalāh in the Masjid is superior to performing congregational Ṣalāh at home even if the former involves a one-meter distance between the participants due to Government guidelines. Therefore, Ṣalāh should be performed in the Masjid. It should also be noted that members of the same household can perform Ṣalāh in the Masjid without any distancing, they can stand together. We pray to Allah Almighty to enable us to resume congregational Ṣalāh in the normal way without any distancing.
- (4) Masjids should cater for the needs of everyone. If an advance ticketing system has been developed to manage the number of people in the Masjid at any one time and manage the risk, this is permitted. However, the Masjid must organise multiple Jumu'ah Ṣalāh to ensure everyone is able to partake in Jumu'ah Ṣalāh and tickets are available for everyone albeit for different times. Likewise, if the Masjid has space and someone without a ticket comes, a common sense approach should be used and the person should be granted entry. Some people may decide not to share their personal details which should be respected. It is not a legal requirement that everyone register their personal details. Consideration should also be given to travellers and others from outside the area who maybe unaware of the ticketing system.
- (5) Having some form of a registration system or limits on the number of attendees for Jumu'ah Ṣalāh for a valid reason does not violate the Idhn Ām condition. Jurists have mentioned that restrictions can be imposed, for example due to

- (3) If I perform Ṣalāh at home in congregation, I do not have to abide by the one-meter distance. However, if I attend the Masjid, there will be a one-meter distance. Which is the better option?
- (4) Is an advance ticketing system permissible for Jumu'ah Ṣalāh? If someone comes without a ticket and is not allowed to enter the Masjid, it could be a reason for him to get detached from the Masjid.
- (5) Does having a registration system or limits on attendees for Jumu'ah Ṣalāh during the current pandemic contravene the permission of Idhn Ām (general permission)?

(For Q&As, guidance & articles regarding Covid-19, [click here](#))

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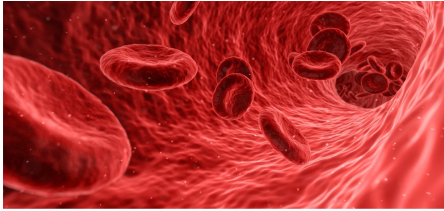
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Coronavirus Figh

Can you donate Plasma for Covid-19?

By Islamic Portal • 21st July 2020 • Comments Off

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Question

I have received the following email, "The UK Blood Services are collecting plasma from people who have had a positive test for Covid-19. Following your positive test for Covid-19, you could save lives by donating plasma." Is it permissible to donate?

(For Q&As, guidance & articles regarding Covid-19, [click here](#))

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Answer

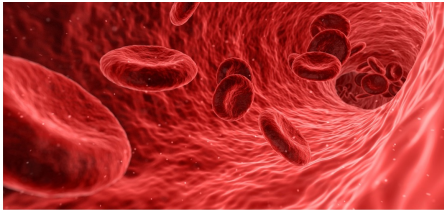
It is permissible to donate plasma based on need. We understand it causes no harm to the donor and it could potentially save lives. It is therefore recommended that plasma is donated and donors will be rewarded for this. However, it must not be sold.

Allah knows best

Yusuf Shabbir

29 Dhū al-Qa'dah 1441 / 21 July 2020

Answered by: Mufti Shabbir Ahmad and Mufti Muhammad Tabi



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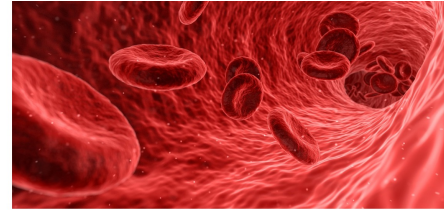
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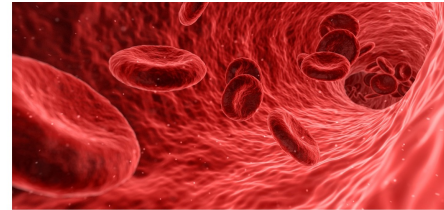
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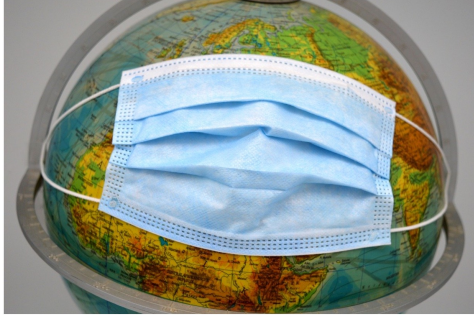
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Coronavirus Fiqh Hajj & Umrah

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By Islamic Portal • 14th June 2020 • Comments Off

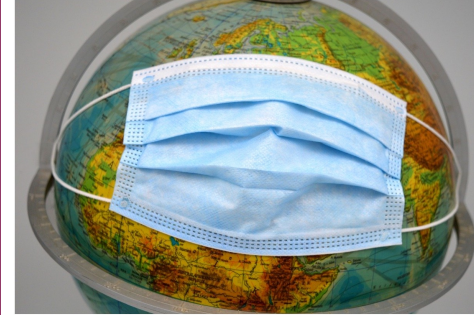
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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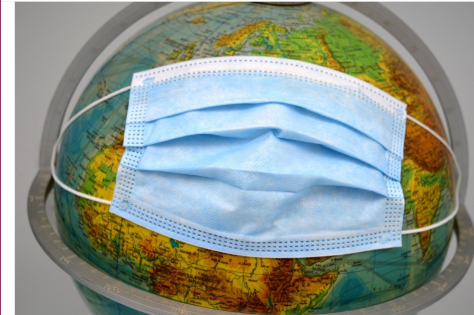
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If a person wears the mask continuously for more than 12 hours and it covers quarter of the face or more, the penalty is a Dam (sacrifice of a goat or equivalent in haram) or fasting three days anywhere or giving six poor people Sadaqah (the amount of Sadaqah al-Fitr each) anywhere. On the other hand, if a person wears the mask for less than 12 hours or it does not cover quarter of the face, the penalty is to give Sadaqah (the amount of Sadaqah al-Fitr) to a poor person anywhere or fast for one day anywhere.

If the mask is used, removed, and re-used several times whilst in the same ĩhrām, there is only one penalty. Thus, if it is not used for 12 hours continuously at any one time or it covers less than a quarter of the face, the penalty is Sadaqah to a poor person or one fast, even if cumulatively the use exceeds 12 hours. It is therefore strongly advised that one avoids wearing the mask continuously for 12 hours.

It should be noted that it is not necessary to make intention of entering in the state of ĩhrām at home or at the airport. Rather, one can make intention of entering into ĩhrām just before passing mīqāt whilst on the plane although the ĩhrām clothes can be worn in advance. This may be worth considering to avoid exceeding 12 hours.

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وقال الله تعالى: فمن كان منك غير حارثاً أو به أنى من رأسه فليحط من حياض أو سدك، وروى البخاري (١٨١١) عن كعب بن عجرة رضي الله عنه، عن رسول الله صلى الله عليه وسلم أنه قال: لعن الله هؤلاء، قال نعم يا رسول الله، فقال رسول الله صلى الله عليه وسلم: أحلق رأسك، وصم ثلاثاً أياماً، أو اطعم ستة مساكين، أو اسدك بشاة.

وقال الحاكم الشافعي في الكافي المطبوع في الأصل (٢/١٨١): وكذلك إن غشي وجهه يوماً فليحط به، قال (٢/١٨٢): وإن غشي الحرم ربع رأسه أو وجهه يوماً فليحط به، وإن كان أقل من ذلك فليحط سدكاً، قال (٢/١٨٤): من كان الحرم تامة فغشي وجهه بلب يومه كامله فليحط به، ألا ترى أنه لو غلب في يومه على صيد فقلقه كان عليه جزاءه، انتهى، وراجع التيسير (١/٢٢٥).

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And finally, the above authorities are also probably make a mandatory or strongly recommended it, in its authority, what is the ruling on wearing a mask and is there any penalty as it touches the face?

(For Q&As, guidance & articles regarding Covid-19, [click here](#))

بسم الله الرحمن الرحيم

Answer

Under normal circumstances, it is not permitted to cover the face in ĩhrām with a mask that touches the face. However, wearing a face mask due to Covid-19 is excused based on need and regulations, although it will necessitate a penalty.

If a person wears the mask continuously for more than 12 hours and it covers quarter of the face or more, the penalty is a Dam (sacrifice of a goat or equivalent in haram) or fasting three days anywhere or giving six poor people Sadaqah (the amount of Sadaqah al-Fitr each) anywhere. On the other hand, if a person wears the mask for less than 12 hours or it does not cover quarter of the face, the penalty is to give Sadaqah (the amount of Sadaqah al-Fitr) to a poor person anywhere or fast for one day anywhere.

If the mask is used, removed, and re-used several times whilst in the same ĩhrām, there is only one penalty. Thus, if it is not used for 12 hours continuously at any one time or it covers less than a quarter of the face, the penalty is Sadaqah to a poor person or one fast, even if cumulatively the use exceeds 12 hours. It is therefore strongly advised that one avoids wearing the mask continuously for 12 hours.

It should be noted that it is not necessary to make intention of entering in the state of ĩhrām at home or at the airport. Rather, one can make intention of entering into ĩhrām just before passing mīqāt whilst on the plane although the ĩhrām clothes can be worn in advance. This may be worth considering to avoid exceeding 12 hours.

تخفيف الوجبة

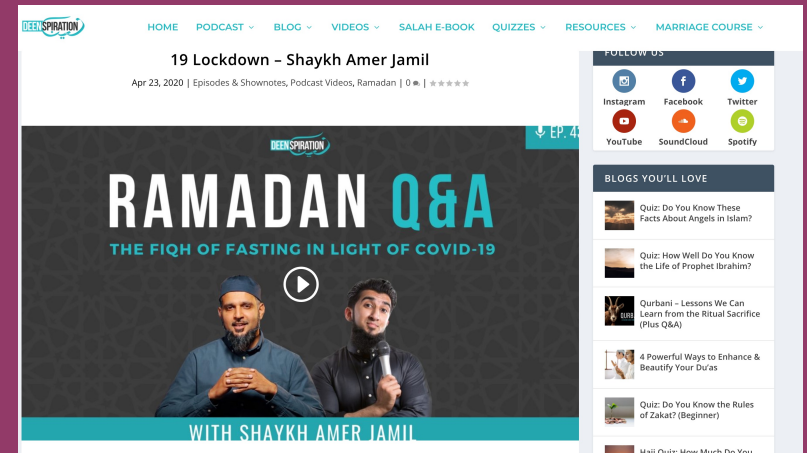
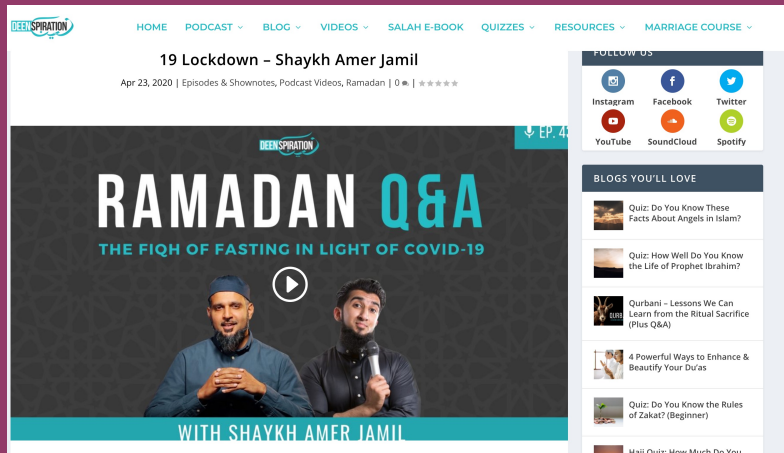
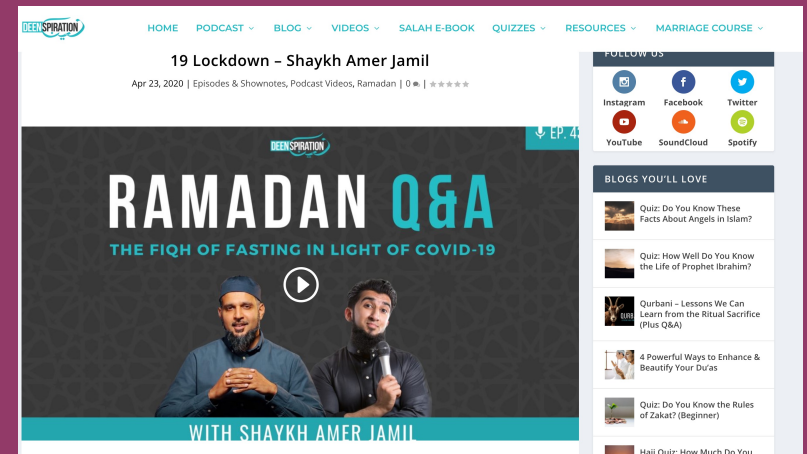
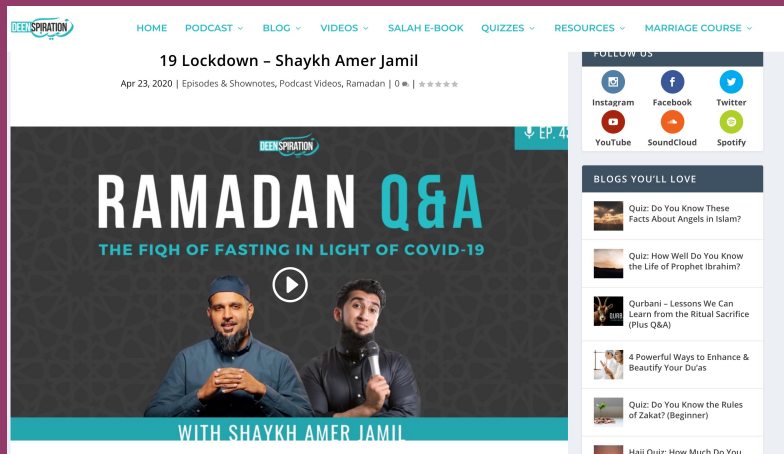
عن عبد الله بن عمر رضي الله عنهما قال: قام رجل فقال: يا رسول الله ماذا تأمرنا أن نلبس من الثياب في الإحرام؟ فقال النبي صلى الله عليه وسلم: لا تلبسوا القميص، ولا السراويلات، ولا العمام، ولا الخراش إلا أن يكن أحد ليست له تعان: قميص الخفين، يلبطع أسفل من الكعبين، ولا تلبسوا شيتا مسه زعفران، ولا البوس، ولا تنقب المرأة الحرة، ولا تلبس الخفافين، رواه البخاري (١٨٢٢).

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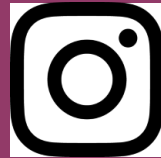


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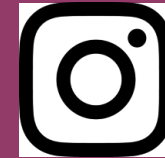




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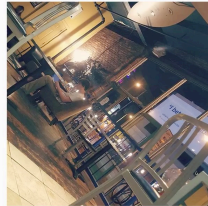
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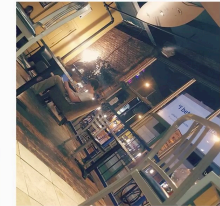
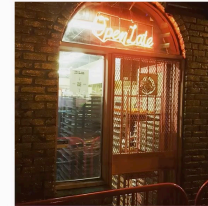
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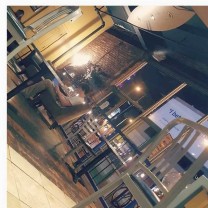
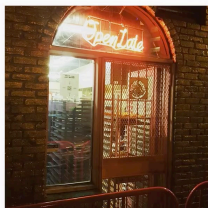
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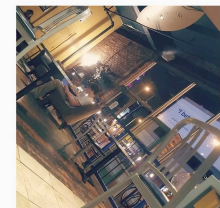
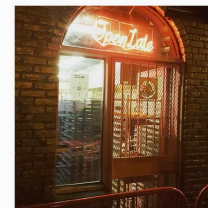
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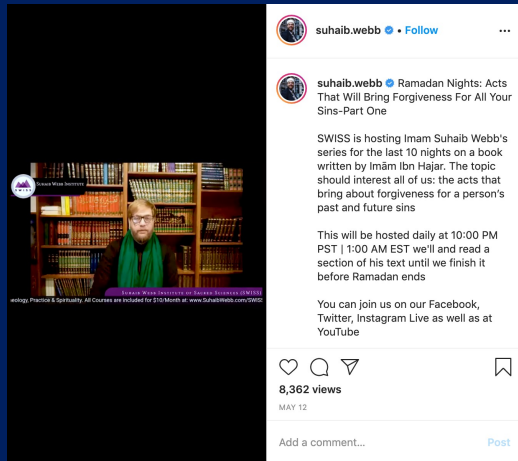
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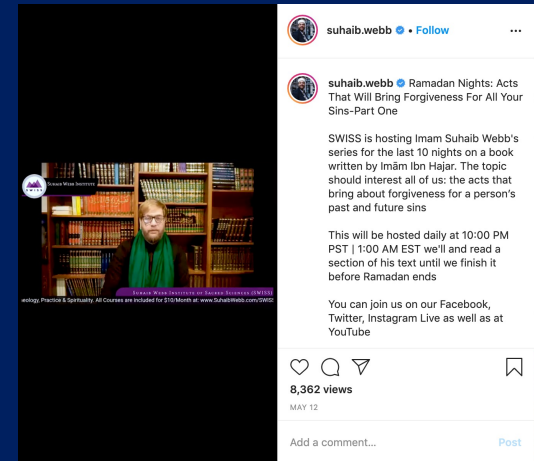
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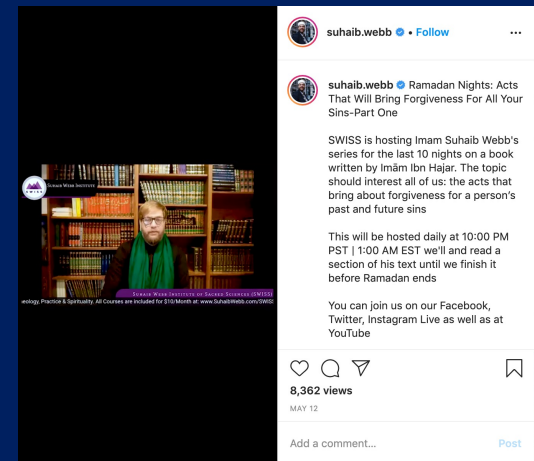
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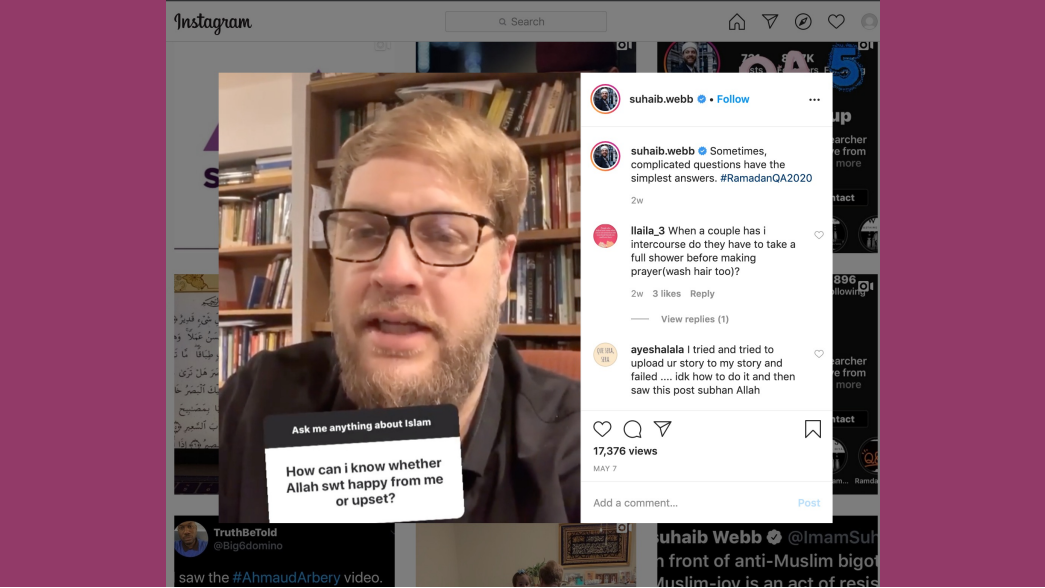
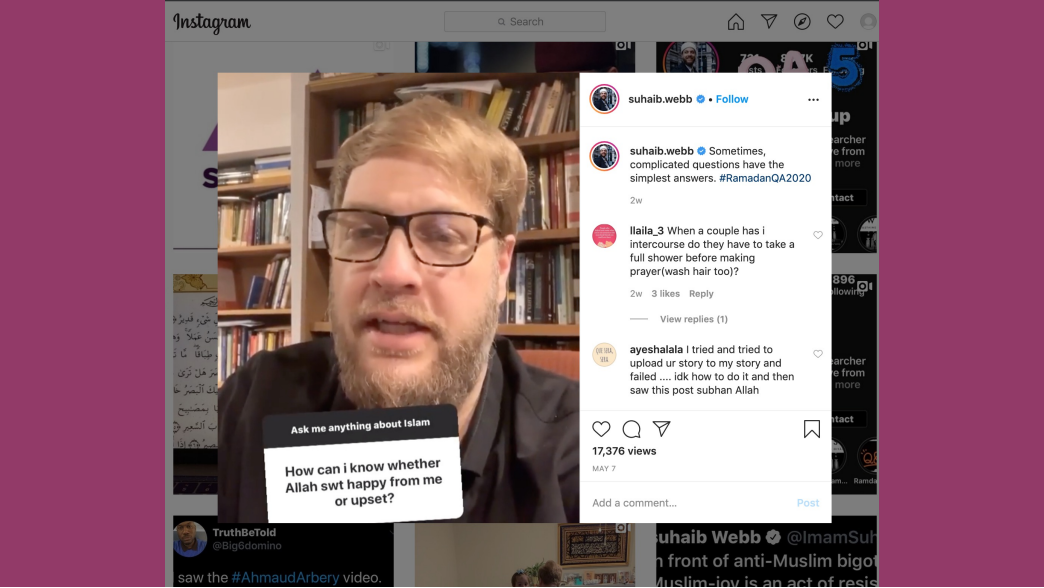
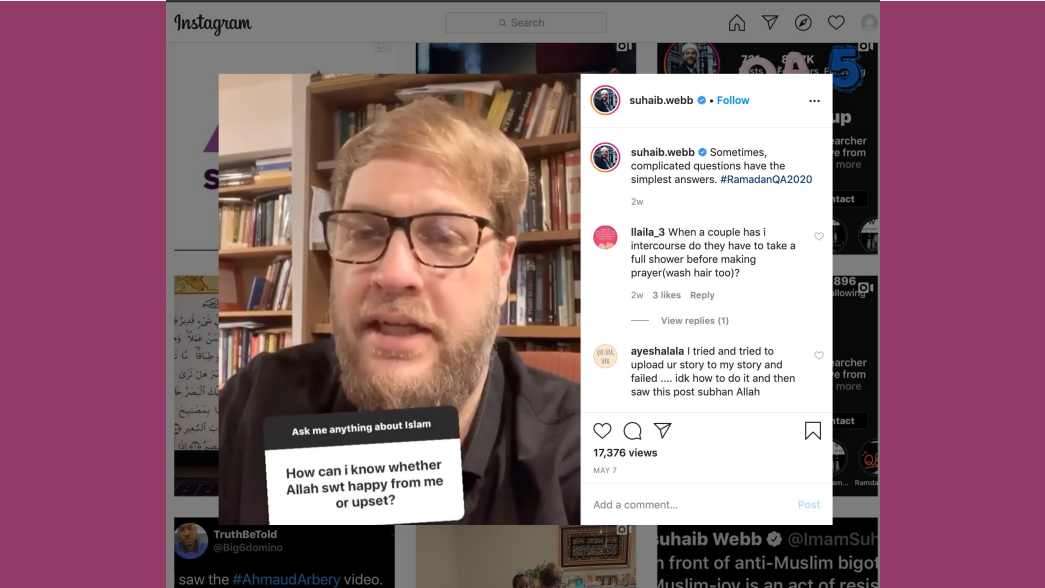
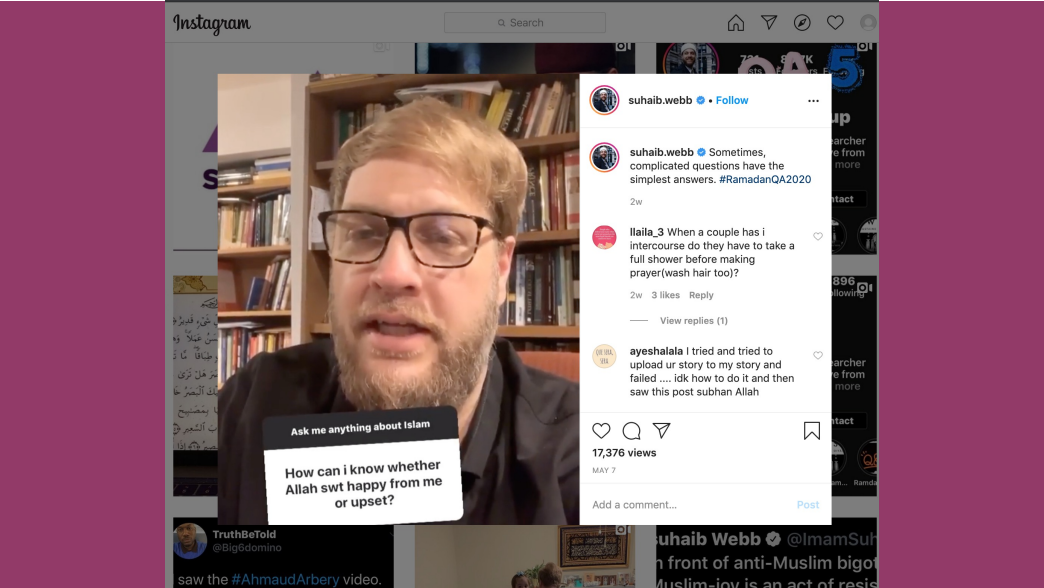
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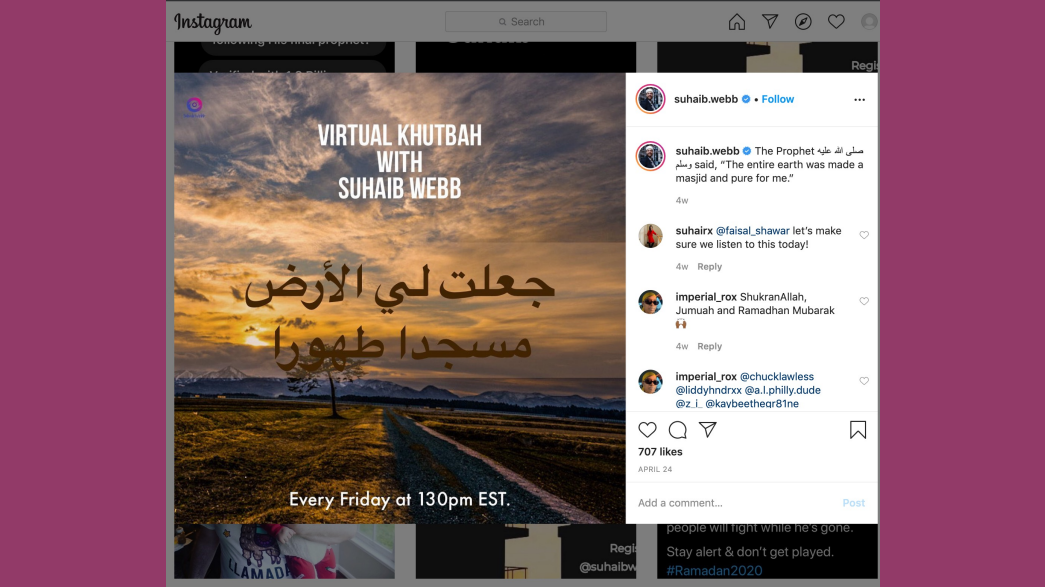
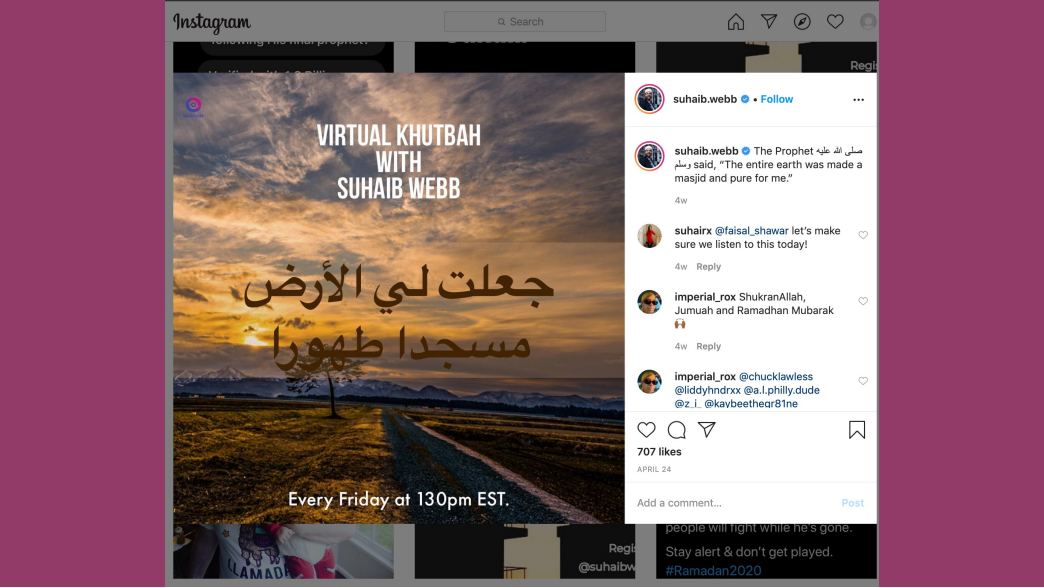
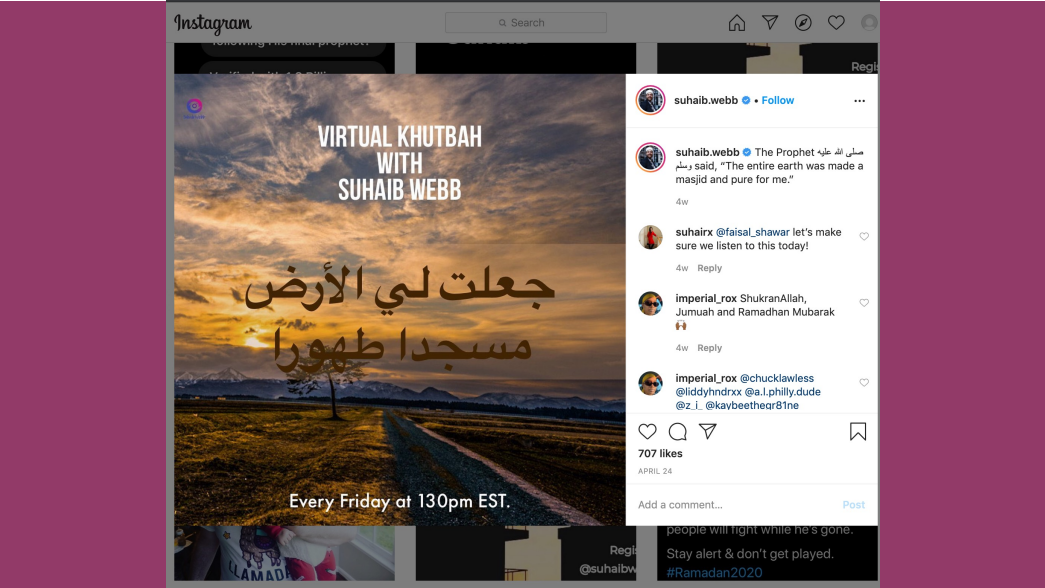
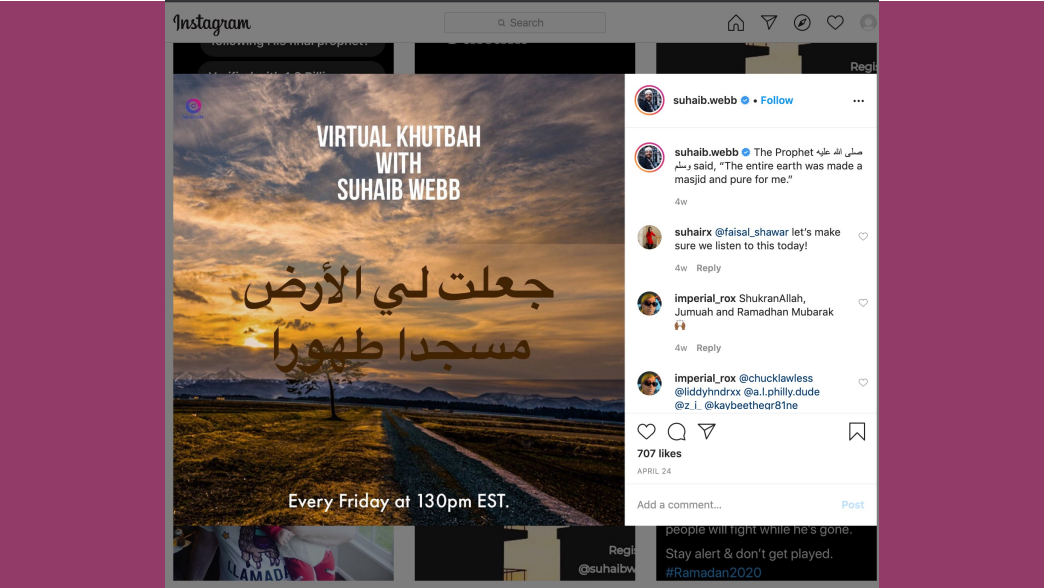


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Sunday, May 24 • 11:30 AM ET

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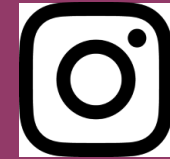
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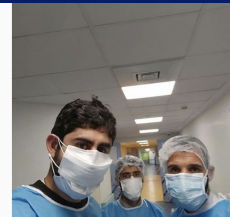
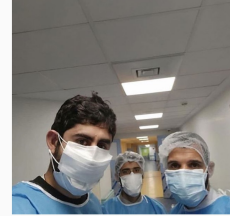


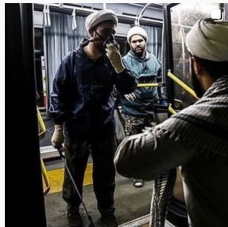
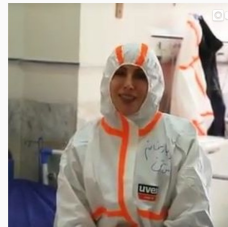
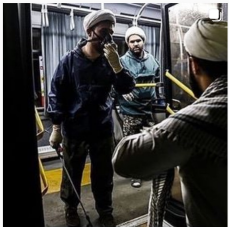
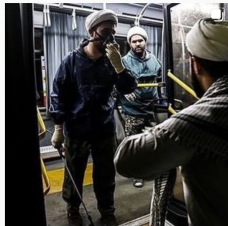
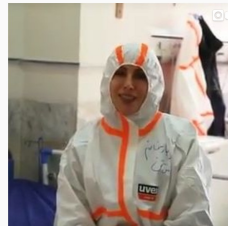
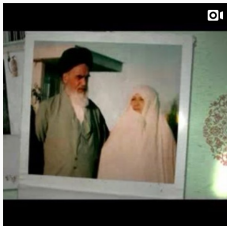
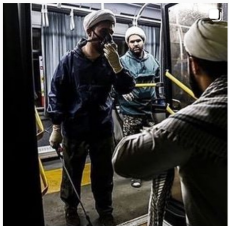
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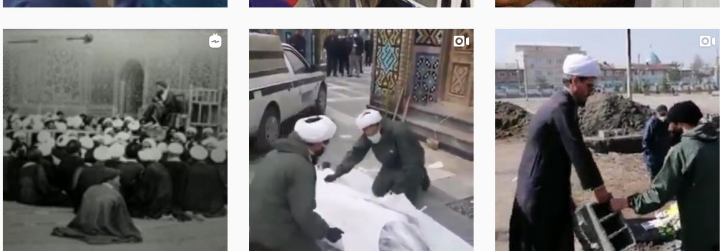


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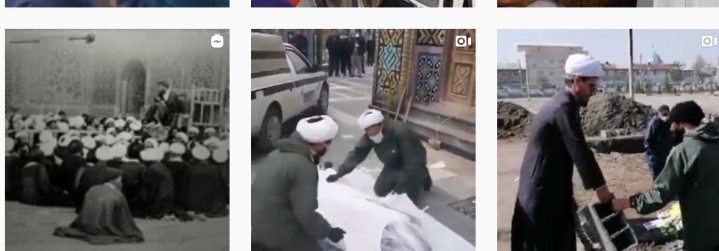
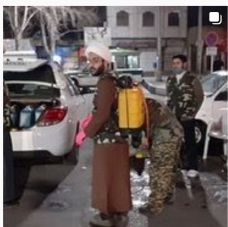
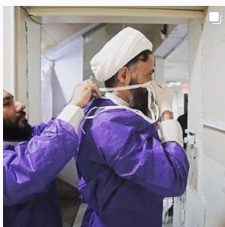


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که اگر بعدها پرسیدند که چرا ۲۲ استان از
این گریه‌ی مظلوم جغرافیا چنین تا پای مرگ
بیمار شد، نوشته باشم به خاطر خودخواهی
آخوندهایی که به اعتبار عمامه‌هایشان زور
گفتند و نگذاشتند قم قرنطینه شود.

Translate Tweet

14:43 · 08 Mar 20 · Twitter for Android

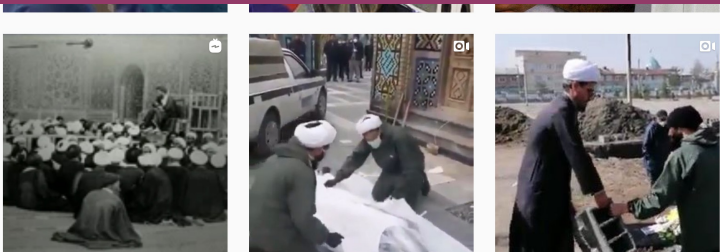
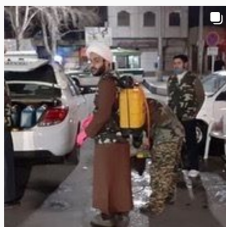


حسین دهباشی
@majazestan

تاریخ را فاتحان می‌نویسند. اما سهم من هم
-بمانم یا نمانم- باشد این گواهی به آیندگان،
که اگر بعدها پرسیدند که چرا ۲۲ استان از
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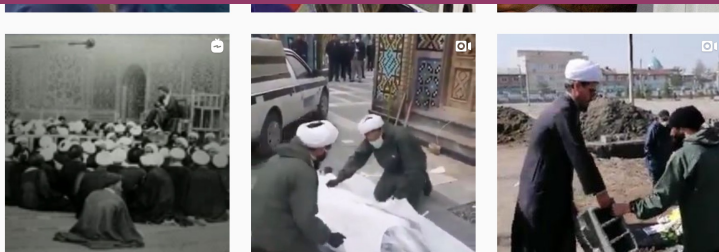


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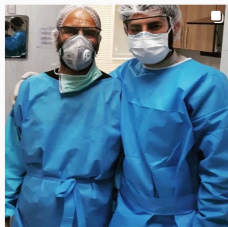
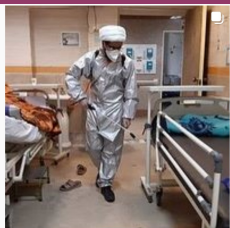
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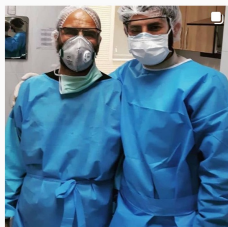
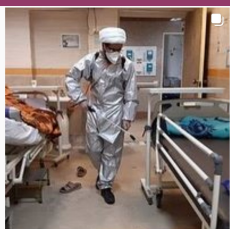
shot



shot



shot



shot

