

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Advice and reminder

All praise be to Almighty Allah Alone. May Allah praise and greet our Prophet Mohammed, as well as his family and his Companions.

On the subject of the coronavirus pandemic (covid-19), from which almost no country in the world has been spared - hitherto the time of writing this report - has caused more than 23,000 deaths in a many country of the world (according to figures from the World Health Organization published by the media). The leader of our country, the President Abdelmadjid Tebboune – may Allah grant him success – has taken a series of preventative measures for the past few days. Doctors and specialists unanimously adopted the aforementioned resolution calling for a halt to the epidemic, health safety for all, and for the sake of preserving everyone's life.

Among these measures:

People have to remain at home except for crucial needs, bans imposed on gatherings and physical contact, as well as other significant preventive measures, until reaching the temporary suspension of group prayers and that of Friday (jumaa), in mosques, with the sustenance of the call to prayers.

Since the leader's attitude had affinity with an interest, this interest was conspicuous to everyone, and which was to preserve the lives of individuals and to repel fatality from them (insha'Allah).

It is therefore compulsory for any person endowed with reason to accept these measures to which the leader has called. It is absolutely imperative for all to obey him and not to contravene in any of his safety regulations. This would breed relief and consolation, insha'Allah.

Almighty Allah said :

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ)

(O you who believe! Obey Allâh and obey (His) Messenger and those who are in authority among you).(4:59)

And the prophet said:

«Muslims must listen and obey in what they love and what they hate, unless they are ordered to sin. If so, they have the right to disobey. » [Al-Boukhari (6725) and Muslim (1839)].

Therefore, it is in no way allowed to cause agitation and disturbance around these exceptional measures and decisions, or call to violate them, under any circumstances. And among that, what was spread on social media at the end of last week, a fatwa supporting the legitimacy of Friday prayer to be performed at home, lacking of carrying it out in Mosques. This fatwa actually is a reply to a prior request that was queried by someone. The question was: «Should we pray the Friday prayer as ‘Dhohr’? Or is it permissible to pray it at home in a small group of five or less without the consent of the head of state»?

Thus, none of the scholars, among the predecessors and those who succeeded them, supported the performance of the Friday prayer at home, as far as we know.

So, we say:

It is feared for those who perform Friday prayers at home that their prayers are not acceptable. Anyone who doubts of what we said, let them verify this ill-founded fatwa of theirs – to any of the eminent and trustworthy learned men, known by their sound creed, in any Muslim country. And see what comes out of it.

Nonetheless, let's suppose that he did not insinuate by his fatwa the legitimacy of performing the Friday prayer at home, but that he meant to carry it out in constructions, buildings and suchlike. The fact of preaching to people a fatwa legitimizing what the leader had prohibited, and defying his orders on a matter where endeavour is licit through lack of divine statements to support this issue, constitutes a non-acceptance of his sensible decision.

No wise man would doubt that the ruler's decision was fair and in accordance with the legislation that has been established to preserve five essential things: religion, life, lineage, property and reason. That is why learned men highly evaluated this deed to who understands the creed of devout predecessors. On the other hand, there were rebellions against it, supporters of deviance and injustice.

It appears that this fatwa is erroneous and deficient on several points in terms of case law, purpose and methodology. It does not take into consideration the current situation at all. Therefore, it is compulsory to reject it, abandon it and not take it into account.

In these tough days, we should be advising each other, together with our beloved Muslim community in Algeria and elsewhere, showing Allah what He likes to see from us in this kind of situation, like cooperation, solidarity and mutual aid in goodness and piety, accepting this ordeal with equanimity, reliance on Allah the Almighty, the Great Donor, while making the causes and ensuring full compliance with the preventive measures recommended by the competent authorities on this subject.

This is to preserve life and facilitate the task entrusted to those responsible for it in the various fields, like the field of health and those related to it, such as doctors, nurses and mores, with what they do as honourable efforts. We ask Allah to reward them for this and to reward them lavishly.

Without forgetting the field of security and its different bodies, as well as civil protection and others. They have maximal recognition with deep sense of gratitude from us. We ask Allah to weigh down the scales of their good deeds.

Finally, we recommend all Muslims to fear of Allah, repent to Him, single out him, and proliferate his forgiveness.

Allah said:

(فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا)

«When Our torment reached them, why then did they not beseech (Allah)? »

The cattle: 43

O Allah, we implore You by humbling ourselves before You to keep this epidemic and this disease away from us, to remove this ordeal from us, to heal every sick person who has been affected, and award martyrdom to forbearing and longing Muslims victims.

May Allah praise and greet our Prophet Mohammed, as well as his family and his Companions.

Algiers, the 1st Cha'ban 1441 of the Hegira, corresponding to March 26th, 2020.

The signatories:

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