



**A Summary of Verdicts Issued by the Permanent
Committee of Scholars Concerning the Coronavirus
Epidemic (Fatwa # 28068 and dated 17 Ramadan 1441H)
Translated by Anwar Wright**

The ruling on praying wearing a face mask and gloves.

Q1: What is the ruling on praying wearing a face mask and gloves while in a place where one fears contracting the virus?

A1: There is no objection to doing so.

The ruling on having gaps between those praying out of fear of contracting [the virus].

Q2: We work in a clinic and we pray in congregation in one row, and there is a one-meter gap (3.2 ft) between each person, and the Imam is in front of us. Is prayer in this fashion correct?

A2: There is no problem [in praying] like that.

How does the one who finds difficulty in performing ablution because of the coronavirus pray?

Q3: Some who are afflicted with the coronavirus cannot perform Wudū but are able to perform Tayammum. However, they fear that dirt will get inside the ventilator and thus lead to their demise, so what is their ruling as it relates to purification?

A3: If performing Tayammum will prove harmful for them, then they pray in the condition they are in.

The ruling on Tayyammum for medical/ health professionals.

Q4: Is it permissible for those who work with patients afflicted by the coronavirus and cannot remove their protective suits to perform *Tayammum*?

A4: If they cannot remove their suits or they could possibly be harmed if they remove them, then they should pray in the condition they are in.

Delaying the prayer outside of its prescribed time in order to save a patient.

Q5: The medical/health professional who works in extremely dire circumstances and cannot perform the prayer at its prescribed time and is busy with trying to save a patient from death until the prayer time has passed. [What is the ruling concerning this?]

A5: They should pray as soon as they are able to, even if it is after the time has passed.

The prayer of the sick who is unable to perform Wuḍū when the time of the obligatory prayer arrives.

Q6: If the one sick with the coronavirus is not in a state of purification and they are in an area where there are no restrooms and the time for the prayer arrives, and they will be harmed if they move from their place, how should they perform *Wuḍū* and pray?

A6: They should pray according to their current condition. If they are able to purify themselves using water, it is a must that they do so. If they are unable, then make *Tayammum*. If they cannot

perform neither *Wuḍū* nor *Tayammum*, they pray according to their condition.

The Medical/Health Professional having feelings of inefficacy.

Q7: When a person who is sick with the coronavirus arrives in a very dire state, the medical professional must [first] put on protective suits, which causes a delay of a few minutes in beginning to treat [the sick], thus causing some medical professionals to have feelings of inefficacy, so are they sinful because of this [delay]?

A7: There is no blame upon them.

Having patience and seeking [Allah's] reward by treating coronavirus patients.

Q8: Some doctors and health professionals are at risk of contracting [the coronavirus] when treating patients. Could you provide them with some words of advice and encouragement?

A8: It is upon them to remain patient and seek the reward with Allah as it relates to their job. In doing [their job] they benefit their sick brothers [and sisters].

The ruling on not visiting one's parents out of fear of the coronavirus.

Q9: If the medical/health professional who mixes with coronavirus patients leaves off visiting their parents out of fear of spreading the disease to them, is that considered being undutiful [to them]?

A9: What was mentioned is not considered being undutiful [to them].

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