

To Be Delivered On: 11 June 2021CE | 01 Dhul Qa'dah 1442H



JABATAN AGAMA ISLAM SELANGOR

FRIDAY SERMON

Title:

***“ISLAMIC METHODS IN DEALING WITH
COVID-19”***

***Published By:
Unit Khutbah***

***Bahagian Pengurusan Masjid
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“ISLAMIC METHODS IN DEALING WITH COVID-19”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ... ﴿٧٨﴾¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آئِلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and avoiding all of His prohibitions. May all of our deeds be accepted by Allah *Subhaanahu Wa Ta'aala*.

Today, I humbly invite fellow respected audience to internalize upon a *khutbah* titled: “**ISLAMIC METHODS IN DEALING WITH COVID-19.**”

Dear beloved audience,

¹ al-Hajj 22:78.

² Aal-'Imraan 3:102.



"...and [Allah] has not placed upon you in the religion any difficulty." That is the meaning of the verse recited in the *muqaddimah* (introduction) of the *khutbah* today. That Allah will not overburden us with difficulties that we cannot bear.

In the *hadeeth* of 'A'ishah *radiyAllaahu 'anha*, Rasulullah ﷺ said:

إِنَّمَا بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ

"Verily, I was sent with a religion that is straight and tolerant."

(at-Tabaraani)

In this crucial period of lockdown and Covid-19 pandemic, there are those that holds a negative view, by stating: "The SOP for Covid-19 in regards to the Friday prayer and other obligatory prayers is that they are performed with limited attendees, specified distancing between congregants, wearing the face mask, and the prohibition of shaking hands, all are stipulations from the World Health Organization (WHO), which we do not have to adhere to." If such unfounded view dominates the minds of the majority of the society, definitely the spread of the Covid-19 outbreak will increase multifold. The principle of "the straight and tolerant religion" (الْحَنِيفِيَّةِ السَّمْحَةِ) allows us to subscribe to this rule:

لَا يُنْكَرُ تَغْيِيرُ الْأَحْكَامِ بِتَغْيِيرِ الزَّمَانِ وَالْمَكَانِ

"It is irrefutable that rulings change in accordance with the change in time and location."

Blessed Muslims,



The Islamic Legal Maxims (*al-Qawaa'id al-Fiqhiyyah*) that can be referenced to in curbing the Covid-19 pandemic are:

One of the maxim mentioned by al-Imaam Muhammad 'Izz ad-Deen bin 'Abd as-Salaam is by stating the overall *fiqh* (jurisprudence) into two words:

دَرءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

"Avoidance of harm takes precedence over the attainment of benefits."

This maxim is further divided into fifty different branches, and some even said 200 different branches.

With regards to limiting the number of attendees for the Friday prayer, physical distancing between attendees, and wearing the face mask, they all have been unanimously agreed by medical experts in curbing the spread of the Covid-19 outbreak.

Though, there are those claiming *Shar'i* practices such as closing the ranks (*saff*) in prayer and the encouragement to enliven the masjids and *suraus* are stipulations within the *Sharee'ah* and they bring about *maslahah* (benefit).

The Islamic method in choosing between avoiding harm and attainment of benefit is that the avoidance of harm takes precedence. For example, between sinning and gaining reward, leaving off sins takes higher priority over performing good deeds because the pandemic, in this regard, is the harm, while closing the ranks in prayer and increasing the number of *jamaa'ah* (congregants) are *maslahah*. Hence, preventing harm must be prioritized over the attainment of good. Moreover, it becomes *waajib* (obligatory) to reject such harm, while the ruling in attaining *maslahah* is only



sunnah (recommended). When there is a clash between *waajib* and *sunnah*, we are to prioritize on the *waajib*.

Beloved audience,

The second *Fiqhi* maxim: (الضَّرُّ يُزَالُ) "*Harm must be eliminated.*" The source of this maxim is the *hadeeth* narrated by Abu Sa'eed al-Khudri *radiyAllaahu 'anh*, where Rasulullah ﷺ said:

لَا ضَرَرَ وَلَا ضِرَارَ

"There should be neither harming nor reciprocating harm."

(*ibn Maajah*)

In the case of epidemic transmission, the guidance lies within the reminder from the Prophet ﷺ, which means:

"If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it."

(*al-Bukhaari and Muslim*)

This prophetic guidance indicates that the implementation of the Movement Control Order (MCO) and Lockdown SOPs coincides with *Shar'i* requirements, and it intends to not inflict harm upon oneself and others.

Dear blessed Muslims,

The third maxim: (المُشَقَّةُ تَجْلِبُ التَّيْسِيرَ) "*Hardship begets facility.*" Some are of the view that: limiting the size of the congregation for the Friday and obligatory prayers in the *masjids* and *suraus*, and also introducing SOPs are from actions deemed as taking the religion lightly. Absolutely not at all,



moreover it is in line with this maxim. Closing the ranks in prayer and filling up the masjid are necessary. However, when we no longer throng the masjid in large crowds and close the gap between attendees during prayer, at a time when the plague is viciously raging, then it further facilitates for the Muslim *ummah* in performing those *'ibaadah* (worship) at home.

Blessed Muslims,

The fourth maxim is: (العَادَةُ مُحَكَّمَةٌ) "Custom is a basis for judgment." This maxim is based on the *hadeeth* of ibn Mas'ood *radiallāhu 'anh*, where Rasulullah ﷺ said:

مَا رَأَهُ الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ

"What the Muslims deem to be good is good in the sight of Allah."

(Ahmad)

The customs and norms truly have changed during the Covid-19 pandemic. Greetings are no longer followed by the shaking of hands and hugs. All these have become new customs living in the pandemic era. These customs have become new jurisprudence in our circumstances today, for the sake of saving our own lives and others.

Blessed Muslims,

The fifth maxim: (الْأُمُورُ بِمَقَاصِدِهَا) "Matters are determined according to intentions." This maxim is based on the famous *hadeeth* of 'Umar bin al-Khattaab *radiallāhu 'anh*, where Rasulullah ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ



“Verily all deeds are judged by intentions.”

(*al-Bukhaari*)

When the number of attendees for the obligatory prayers in masjids and *suraus* are restricted, it means that the vast majority of the Muslim *ummah* are no longer able to pray in congregation especially for the Friday prayer. Hence, there are those that opined: “It is sinful for the Muslim male to not perform the Friday prayer three times in a row and it becomes *waajib* for them to make *tawbah* (repentance).” This view is inaccurate, for their absence in performing the Friday prayer is due to the ruling in the time of *daroorah* (necessity). It was never in their intention to neglect the obligation of performing the Friday prayer. This ruling was determined by the Ruler after consulting the members of the Selangor *Fatwaa* Committee. This is in accordance with another legal maxim: (تَصَرَّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنْوُطٌ بِالْمَصْلَحَةِ) “*Consideration of public interest constitute the justifying ground for Ruler’s actions.*” The actions of the Ruler are in line with the public interest, not personal interest.

Dear blessed Muslims,

Lessons and reflections that we can altogether ponder from today’s *khutbah* are:

1. The Muslim *ummah* must realize that the SOP outlined in relation to Covid-19 coincides with the objectives of the legislation of the Islamic law by using authentic and acceptable ways and methods.
2. The Muslim *ummah* must comprehend that no one is qualified to issue contemporary religious rulings before further scrutinizing the actual



facts and undertaking established methods and process of issuing legal rulings.

3. We must give full trust to the Selangor *Fatwaa* Committee as the authoritative body in determining Islamic rulings pertaining to contemporary issues.

4. Muslim scholars that truly fear Allah *Subhaanahu Wa Ta'aala* are scholars that would not issue views in a manner that could cause confusion and strife within the society, and inciting hatred towards certain individuals or religious authority.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ
فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

(Soorah an-Nisaa' 4:59)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ.



أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Once more, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by guarding ourselves and our families from abominable deeds and disobedience against Allah *Subhaanahu Wa Ta'aala*. At the same time, we will continue to pray so that our country will always remain blessed and protected from all forms of threat, as well as contagions from the Covid-19 pandemic. For that, let us graciously accept the government's recommendation by registering ourselves through the *MySejahtera* application in order to obtain vaccine shots that have been authorized by the Ministry of Health Malaysia.

May we become among the slaves of Allah that are patient while enduring all diseases afflicted, disciplined in adhering to the Standard Operating Procedures (SOP) and the new normal practices in overcoming the Covid-19 pandemic, for the sake of our own safety and the community.



Let us altogether increase our *salawaat* upon our beloved Prophet Muhammad ﷺ as Allah has commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ
وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ
مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ يَا قَاضِيَ
الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ
وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ وَدَمِّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ. وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطِينِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ



الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُوْر، تَغْكُوْ اَمِيْر شَاهِ اِبْنِ
السُّلْطَانِ شَرْفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاِجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرَّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and blessings upon this state that continues to prosper and progress, and that its residents remain united, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

O Allah, make us among Your slaves whom are always exalting Your Word and Religion. Keep us away from groups and those that like to criticize, curse, and insult Your Religion.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), and give away our wealth and endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).



اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَبِالإِجَابَةِ جَدِيرٌ.

اللَّهُمَّ أَعِزِّ الإِسْلَامَ وَالْمُسْلِمِينَ اللَّهُمَّ انصُرْ إِخْوَانَنَا الْمُسْلِمِينَ
وَالْمُجَاهِدِينَ فِي فَلَسْطِينِ اللَّهُمَّ ثَبِّتْ إِيمَانَهُمْ وَأَنْزِلِ السَّكِينَةَ
عَلَى قُلُوبِهِمْ وَوَجِّدْ صُفُوفَهُمْ وَدَمِّرْ أَعْدَائِكَ أَعْدَاءَ الدِّينِ
وَانصُرْنَا عَلَيْهِمْ

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.