



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

# *ISLAMIC METHODS IN DEALING WITH COVID-19*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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 ...

The background of the slide is a dark teal color with several stylized, glowing virus particles scattered across it. The virus particles are spherical with numerous spikes protruding from their surfaces, resembling coronaviruses. The text is centered in the middle of the slide.

# ***ISLAMIC METHODS IN DEALING WITH COVID-19***

***“...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” (الْحَزِيفِيَّةُ) (السَّمْحَةُ) 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.”*

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:

دَرُءُ 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*.

The second *Fiqhi* maxim:  
(الضَّرَرُ 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.**

The third maxim:

(المُسْتَقَّةُ تَجْلِبُ النَّيْسِيرَ) *“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.



The fourth maxim is:

(العَادَةُ مُحَكَّمَةٌ) *“Custom is a basis for judgment.”* This maxim is based on the *hadeeth* of ibn Mas‘ood *radiyAllaahu ‘anh*, where Rasulullah ﷺ said:

مَا رَأَى 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.**

The fifth maxim:

(الْأُمُورُ بِمَقَاصِدِهَا) *“Matters are determined according to intentions.”* This maxim is based on the famous *hadeeth* of ‘Umar bin al-Khattaab *radiyAllaahu ‘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.**

**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.**


***“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)***



**THE SECOND  
KHUTBAH**



**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**



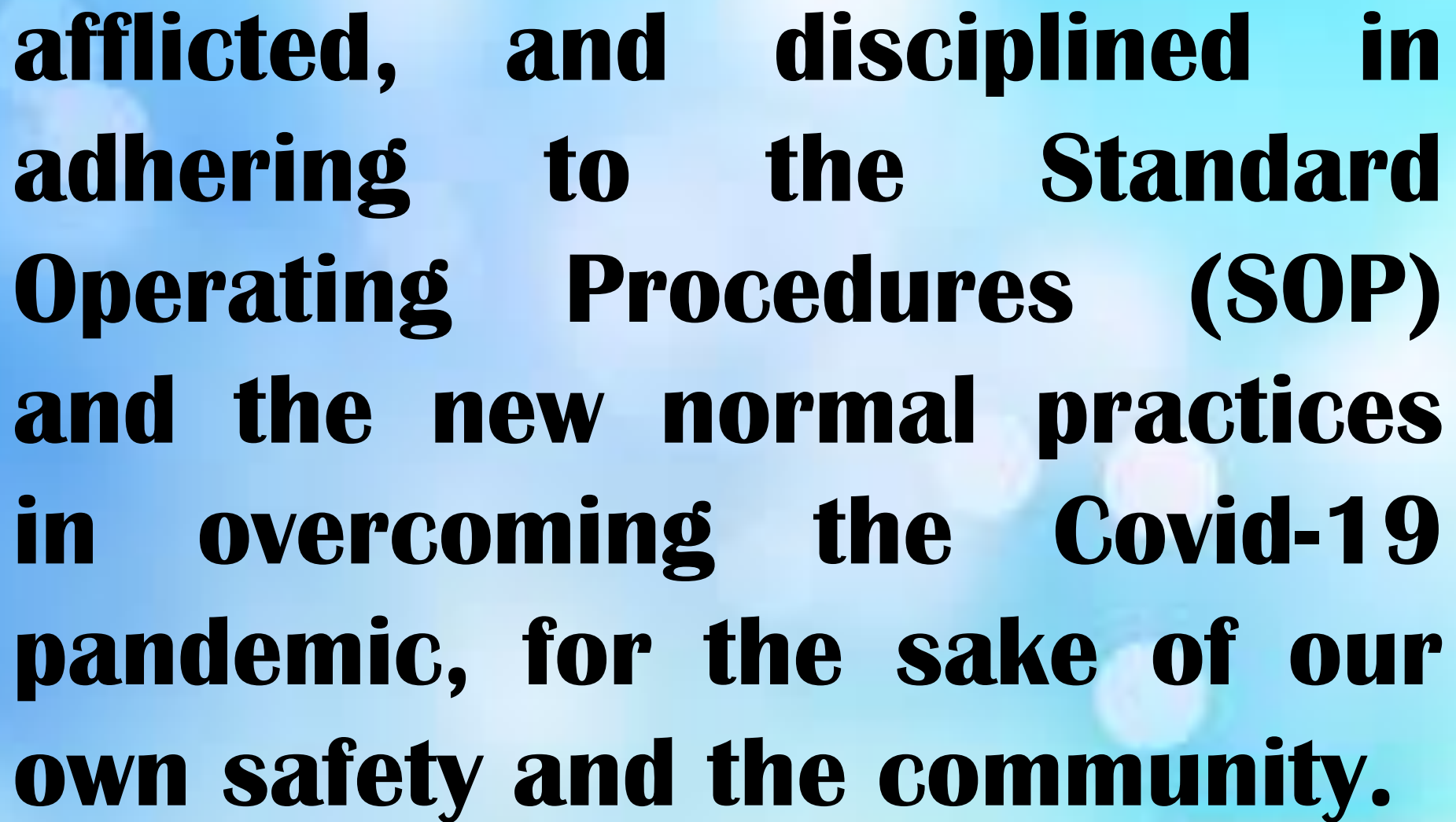


**pandemic. For that, let us  
graciously accept the  
government's recommendation  
by registering ourselves  
through the *MySejahtera*  
application in order to obtain  
vaccine shots that have been**



**authorized by the Ministry of  
Health Malaysia.**


**May we become among the  
slaves of Allah that are patient  
while enduring all diseases**



**afflicted, and 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:**




**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).**



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**