



Bersama
Hentikan
Wabak
Covid-19



PEJABAT MENTERI DI JABATAN PERDANA MENTERI
(HAL EHWAL AGAMA)

COVID-19 FIQH: Q & A

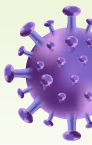
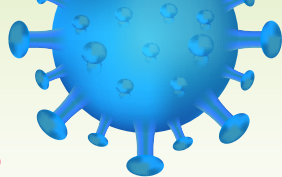
REVISED EDITION

with

YB Senator Datuk Dr. Zulkifli

Mohamad Al-Bakri

**GIFT
COPY**



مُخَاصَرَةُ دِي جَابَاتُ بَرْدَانَا مُنْتَرِي (جَالُ الْخَالِ الْكَبِيرِ)
PEJABAT MENTERI DI JABATAN PERDANA MENTERI
(HAL EHWAL AGAMA)

All Rights Reserved. You may not reproduce or copy any part of the book including the article and illustration in any form whether by photocopy, mechanical, recording instrument, electronic or other means without first obtaining written consent from the **MINISTER'S OFFICE IN THE PRIME MINISTER'S DEPARTMENT (RELIGIOUS AFFAIRS).**

Published by:

MINISTER'S OFFICE IN THE PRIME MINISTER'S DEPARTMENT (RELIGIOUS AFFAIRS)

Level 9 & 10, Blok A, Kompleks Islam Putrajaya
No.23 , Jalan Tunku Abdul Rahman, Presint 3,
62100 Putrajaya, Malaysia.

Tel: 03-88707000 / 03-88707071

Email: admin@mira.gov.my

Website: mira.gov.my/



CONTENT

Pearls of Wisdom from Leaders	ix
Mukadimah	01
History, Chronology and Latest Statistics	03
Guidelines in Facing A Pandemic	11
Suggestion and Advice	31
Fiqh COVID-19	39

Issues Pertaining to Friday and Congregational Prayers

Q: What is the ruling of performing the Friday prayer during the COVID-19 pandemic?	42
Q: What is the ruling of complying with the order of the government to not perform the Friday prayer?	49
Q: What is the ruling of performing the Friday prayer at home?	51
Q: What is the status of praying Zohor at the beginning of its time on Friday? Is it true that it is invalid to do so?	52
Q: What is the ruling of missing the Friday prayer three times consecutively during the COVID-19 pandemic?	54
Q: Some people are still adamant and want to perform the Friday prayer despite our current situation where we are facing the COVID-19 pandemic. They based their excuse with a hadith stating: Whoever misses the Friday prayer thrice, then they are among the hypocrites. Hope for an explanation.	57

- Q: What is the ruling of performing the congregational prayer with a one metre distance between each congregation member? 62
-
- Q: How should we answer some people who disagree and are uncomfortable when congregational prayer can no longer be performed due to the closure of mosques? 63
-
- Q: Is it permissible to recite Qunut Nazilah when facing the COVID-19 pandemic? 69

Issues Pertaining to the Closure of Mosques 71

- Q: Was there any incident where mosques and surau were closed during the time of the Messenger PBUH or the Companions? 71
-
- Q: When mosques are closed and one can no longer perform the congregational prayer, if he then performs the congregational prayer at home, would he receive the same reward as though he performed the congregational prayer at the mosque? 75
-
- Q: In ensuring that congregational prayers continues, is it permissible to create a rotation schedule for congregational prayer in mosques? 78

The Calling of Adhan 79

- Q: How should one call the adhan during the Movement Control Order? Is it permissible to add the phrase '*Pray in your homes*'? 79
-
- Q: What is the ruling of broadcasting the recitation of the Quran before the adhan during the Movement Control Order due to the COVID-19 outbreak? 83

The Issues Pertaining to Purification and Prayer

96

- Q:** Is it permissible to pray while wearing a face mask during the COVID-19 pandemic? 96
-
- Q:** What is the ruling of using hand sanitizer while praying? Is it considered as najis for it contains alcohol? 98
-
- Q:** How should one purify himself from hadas if he is still undergoing health check - Patient Under Investigation (PUI), in order to avoid the risk of virus infection? IS it permissible for them to perform tayammum? 99
-
- Q:** How should a COVID-19 patient who is incapable to move to perform his ablution, such as patients who are on ventilator? Is it permissible for him to use a water spray bottle? 102

Wedding Reception/Ceremony

- Q:** How should the solemnization ceremony be held during the COVID-19 pandemic as well as Movement Control Order? 103
-
- Q:** Is it permissible to continue the wedding ceremony or should it be postponed? The reason is there are those who have already booked and paid for the hotel, catering, invites and others. 104
-
- Q:** Is the akad (solemnization for marriage) valid if the marriage registrar does not shake hands with the groom during the solemnization to prevent the spread of COVID-19? 105
-
- Q:** What is the ruling for couples who marry or perform their solemnization through video call or video conference? This is due to the constraints of the Movement Control Order enforced. 107

The Ruling of Handshaking

- Q: What is the ruling of shaking hands during the COVID-19 outbreak? 109

Adhering to the Rules Set by the Government During the Movement Control Order (MCO)

- Q: During the COVID-19 pandemic, what is the basic understanding the public should know in regards to the issue of obeying the directive of the leaders in the effort to prevent a greater harm towards the society? 113

- Q: What is your advice for those who are considering going to religious classes or recitation of the Quran classes to learn, but they are unable to do so during the Movement Control Order when it is also important? 117

- Q: What is the ruling for those who stock up on food or necessities or also known as involved in panic buying with the excuse that the Movement Control Order is going to be for a long time whilst the supplies are limited? 119

- Q: What are your suggestions or advice on the activities Muslims can do at home during this quarantine period? 121

Jamak Prayer for Frontline Workers

- Q: There are officers and doctors who handle COVID-19 patients who will be wearing a special suit (personal protective equipment or others). There is a possibility that I would not have sufficient time to pray. Is it permissible for them to perform their prayer through jamak? 124

The Management of a Deceased

- Q: Related to the issue of a deceased COVID-19 patient body, is it sufficient for him to be tayammum and not bathed? What are the basics that should be understood in the management of a deceased in the issue of the COVID-19 outbreak? 128
- Q: If we receive news of a death of a family member or neighbour due to COVID-19, is it wrong if we decided to not visit the deceased? 133
- Q: For people who die because of COVID-19 are they considered as martyrs? How about our tabligh friends? 135

Donation to the COVID-19 Fund

- Q: What is the ruling of donating to the COVID-19 fund? 140
- Q: How should the prioritization of the funds channeled through donations such as Musa'adah COVID-19 and mosques' funds be divided in helping those affected from this pandemic? 146

Guidelines in Facing a Pandemic

- Q: What are the guidelines in Islam in facing an outbreak or pandemic like COVID-19? 151
- Q: How should we consider the issue of COVID-19 in terms of an effort must be accompanied with supplication and the supplication is completed with great effort? 153



- Q: What is your advice for individuals or family members who have contracted the COVID-19 disease? 156

Acquiring News from Authentic Sources

- Q: When referring to news on social media, sometimes we are uncertain whether the source is authentic or otherwise. However, most people would simply share and spread it to others. In the current COVID-19 and unnerving situation, what are our responsibilities as Muslims when receiving any news shared on social media? 158

Other COVID-19 Related Issues

- Q: Is zakat paid online valid? This is due to the constraints enforced during the Movement Control Order. 161
- Q: What is the ruling for the fast of a person who has to undergo COVID-19 test such as the nose swab test? Is the fast invalidated? 165
- Q: What is the ruling for a person who stock up on food exceeding his needs and sellers who increase the prices of products during the COVID-19 pandemic? 169
- Q: Is it permissible for us to gather in large congregations to pray so that this pandemic is eradicated during our current COVID-19 situation? 171

Supplication in Facing an Outbreak 171

Practicing the New Norm in the Community 177

Conclusion 187

Pearls of Wisdom from *Leaders*

THE ROYAL DECREE OF HIS ROYAL MAJESTY SERI PADUKA BAGINDA YANG DI-PERTUAN AGONG

Al-Sultan Abdullah urged his subjects to not lose focus and remain vigilant and disciplined in playing their roles by complying with the SOPs, including the quarantine order as well as practicing the new norm in their daily lives.

His Royal Majesty also asks his subjects to supplicate together with him to ask for the blessings of Allah SWT so that Malaysia and the world is protected from this pandemic and ease the local authorities to fulfil their responsibilities in the areas affected by this pandemic.

**AL-SULTAN ABDULLAH RI'AYATUDDIN AL-
MUSTAFA BILLAH SHAH IBNI AL-MARHUM
SULTAN HAJI AHMAD SHAH AL-MUSTA'IN BILLAH**
The 16th Yang Di-Pertuan Agong



Pearls of Wisdom from *Leaders*

MESSAGE FROM THE PRIME MINISTER

“Our success in the fight against COVID-17 in the recovery phase depends upon ourselves. It depends on our **awareness, attitude** and **practise.**”

“People should consider themselves as frontliners and continue to practise the new norm in the effort to help the government to fight the spread of the COVID-19 pandemic.”

“Although we have managed to control the spread of COVID-19, we must never relent. Stay vigilant. Practise social distancing, always wash our hands, wear a mask in public places and immediately see a doctor if one is symptomatic.”

**YAB TAN SRI DATO' HAJI MUHYIDDIN
BIN HAJI MOHD YASSIN**
MALAYSIA'S PRIME MINISTER



Pearls of Wisdom from *Leaders*

RECOMMENDATION FROM THE MINISTER OF HEALTH

The recovery from the COVID-19 pandemic depends fully on the awareness of everyone in practising self-control and discipline in their daily routine.

What we should implement as early as possible is the compliance with what has been suggested, which is to maintain a physical distance of 1 metre, practise good hygiene by always washing our hands, wearing a face mask and always remind each other on the etiquette of coughing and the correct way of wearing a face mask.

YB DATO' SRI DR. ADHAM BIN BABA
MINISTER OF HEALTH MALAYSIA



Pearls of Wisdom from *Leaders*

ADVICE FROM THE GENERAL DIRECTOR OF HEALTH

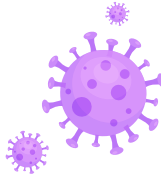
MOH is concerned that the people will forget and are heedless towards the health advices that have been issued assuming that the pandemic is nearly over. In truth, the fight against an unseen enemy is not over yet.

Hence, MOH asks everyone including those who reside in areas declared as green zones to stay vigilant and continue to comply with the MCO. The COVID-19 virus is our common enemy and remember that relenting and the negligence of people are the allies of this virus.

**TAN SRI DATO' SERI DR. NOOR HISHAM
BIN ABDULLAH**
DIRECTOR GENERAL OF HEALTH



MUKADIMAH



A lhamdulillah, praise and thanks to Allah for the countless blessings He has blessed us all with. Blessings and salutations to the Prophet Muhammad PBUH, his wives, his family, companions and all those that follow his teachings to the day of judgement.

At the end of December 2019, the whole world was surprised by the spread of the COVID-19 virus believed to have originated from the city of Wuhan in Hubei province China. The World Health Organization (WHO) then launched Global nCOV Clinical Data on 28th January 2020 to enable affiliated countries to contribute clinical data to communicate public clinical health feedback.

On 11th March 2020, WHO upgraded the status of the outbreak from an epidemic to a pandemic. This portrays the danger that has reached almost the whole world. Until **14th October 2020**, the number of total cases has increased and observed to have exceeded the **38 million** mark. While the death rate recorded to be more than **1 million** (so far) across the globe.

Malaysia is no exception, where an increase in the number of infections and deaths was recorded that led to the government issuing the Movement Control Order (MCO) to contain the spread of COVID-19. Swift action by the Ministry of Health (MOH) in containing this virus from continuing to spread should be acknowledged and supported.

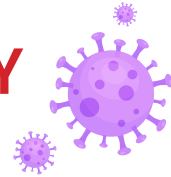
We are grateful to Allah SWT for by His will this book can be published right on time. In this book, **COVID-19 Fiqh: Q & A** with the Honourable Senator Datuk Dr Zulkifli Mohamad al-Bakri, it compiles various frequently asked questions regarding Islamic rulings and issues that was presented to us faced by society during this COVID-19 outbreak.

Hopefully, with the publication of this book, it can serve as a great reference and guideline to the public in general and especially to the frontline workers when they are working in containing this COVID-19 outbreak.

Publisher



HISTORY, CHRONOLOGY AND LATEST STATISTICS



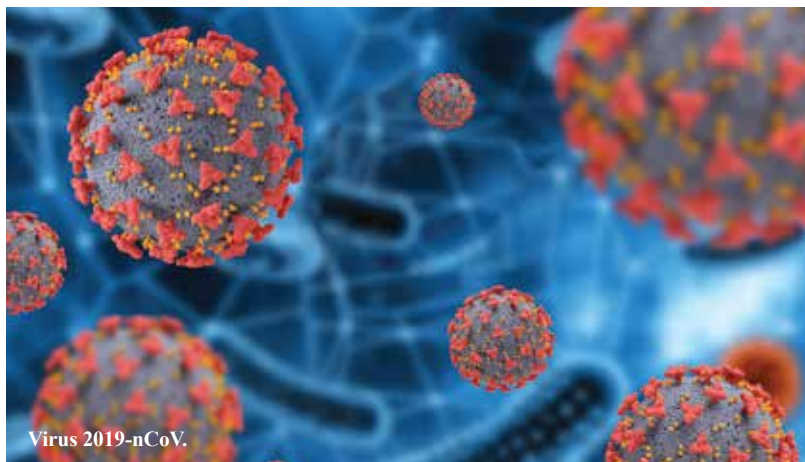
We will start by presenting a brief introduction on the definition, history, chronology and latest statistics related to the COVID-19 outbreak. Hopefully, it can illustrate how this outbreak starts and how dangerous this outbreak has reached a pandemic state.

Definition of Coronavirus

Generally, *Coronavirus* (CoV) is a huge family of viruses which causes various types of illnesses which includes the common cold to serious illnesses such as *Severe Acute Respiratory Syndrome Coronavirus* (SARS) and *Middle East Respiratory Coronavirus* (MERS-CoV).

The Novel Coronavirus (2019-nCoV) is a new strain of this virus of which has never been identified or detected in humans.¹

1. See: <http://www.moh.gov.my/index.php/pages/view/2019-ncov-wuhan-infografik>



The Coronavirus Family

2019-nCoV is from a virus from the Coronaviridae family that can be classified under the subfamily Orthocoronaviridae. These viruses are from the same family of viruses such as SARS (Severe Acute Respiratory Syndrome) and MERS-CoV (Middle Eastern Respiratory Syndrome). There are also other viruses in this family but they will only result in milder symptoms, which means they can also cause the common cold which is experienced throughout the year. The genetic classification of coronavirus can be divided into alpha, beta, gamma and delta. Severe viruses such as SARS-CoV, MERS-CoV and 2019-Novel Coronavirus are placed in the same group.

The World Health Organization (WHO) has named this outbreak as COVID-19 an abbreviation of Co for Corona, Vi for virus and D for disease. And the number 19 refers to when the outbreak began which was in the year 2019.

History

Coronavirus is a virus which spreads disease to mammals, including humans and birds. It is identified for the first time in the year 1960, coronavirus was named as such due to its structure that resembles a crown, and thus, it is named as corona which means a crown.



Coronavirus is a huge family of viruses where most of them live in animals such as camels, cows, cats and bats.

The Chronology of the Spread of COVID-19

Novel coronavirus (nCoV) or COVID-19 is a virus identified as the cause of the outbreak which affects the respiratory system and it was first identified in Wuhan, China on 31st December 2019.

The first coronavirus case was detected in Wuhan when a worker in the Huanan Wet Seafood Market which sells various types of seafood, animals and birds fell sick and diagnosed with



pneumonia. The patient exhibited flu-like symptoms and was quarantined while the source of the flu was identified. The next day, the main location where the virus is spread was identified which is through the seafood market. From that day onwards, the operations of the market were suspended.

Initially, most of the patients are said to be related with the seafood and animal sold in the Wuhan Seafood market.

However, as the numbers of patients increases and most of them do not have any history to have ever been to the market, it shows that human to human transmission has occurred.

Research and analysis made on the animals sold at the market as well as the COVID-19 samples shows that there is a possibility that it originates from a virus found in snakes and bats.

According to the study conducted by the World Health Organization (WHO), to date, the infectious rate of this virus in humans has yet to be determined and still under investigation.²

How Does This Outbreak Transmitted?

COVID-19 is transmitted through the following methods:³

- **Through excreted bodily fluids of an infected person such as by sneezing or coughing.**
- **Direct contact with an infected person.**
- **Touching surfaces contaminated with the virus**



2. See: [http://www.moh.gov.my/moh/press_releases/Kenyataan%20Akhbar%20DG%20COVID-19%20\(4%20MAC%202020\).pdf](http://www.moh.gov.my/moh/press_releases/Kenyataan%20Akhbar%20DG%20COVID-19%20(4%20MAC%202020).pdf); Coronavirus: Simptom, Punca dan Rawatan, https://pku.upm.edu.my/article/coronavirus_simptom_punca_dan_rawatan-55053, 27/1/2020

3. See: <http://www.moh.gov.my/index.php/pages/view/2019-ncov-wuhan>

Symptoms and Complications

Patients may exhibit general symptoms such as fever, muscle aches and fatigue. Whereas wet cough, headaches, bloody cough and diarrhea are rare. It could take up to a week before an infected person will experience a significant deterioration in his health for him to seek treatment. Furthermore, if this disease is left untreated then it would lead to several other complications which ultimately leads to death. The possible complications from this infection are as the following:

* Pneumonia

Pneumonia is an infection which leads to the inflammation of the lungs. Pneumonia happens when the body's immune system is inflamed trying to fight off a viral infection. The inflammation affects the gaseous exchange which takes place in the lungs and subsequently leads to difficulty in breathing. A more severe pneumonia can cause a greater damage to the lungs which will then leave the lungs susceptible to other infections such as bacterial infection.

* Acute Respiratory Distress Syndrome (ARDS)

In severe cases, patients may experience ARD (Acute Respiratory Distress Syndrome). This is a life-threatening situation which causes oxygen deficiency



in the blood and eventually leads to multiple organ failures. Patients in this condition would usually need mechanical ventilation and breathing support in the ICU (Intensive Care Unit).

*** Kidney Failure**

Failure of any major organs especially the kidneys may happen as a result of severe infection or deficient oxygen transport throughout the whole body. Important organs cannot continue to function without sufficient and continuous oxygen supply. However, with intensive treatment and ventilator support, severe damage on the lungs will decrease the oxygen supply in the lungs. Damage on any major organs can cause serious issues and need for additional treatments. Comprehensive organ failure will increase the risks of death.

*** Sepsis (Blood Infection)**

Patients infected with coronavirus may die due to septic shock. This happens when viral infection has spread throughout the whole body especially in the blood vessel. In response to this, blood vessels will start to dilate and fail to maintain its structural integrity. This will in turn lead to low blood pressure and decrease the oxygen supply in tissues which will lead to necrosis (tissue death).⁴

4. See: <https://www.doctoroncall.com.my/pengenalan-coronavirus/komplikasi#show>

Latest COVID-19 Statistics

First: Latest COVID-19 statistics around the world until **14th October 2020** issued by the World Health Organization (WHO).

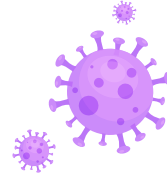
Total Cases	Total Deaths	Total Recovered	Total Countries Affected
38,074,585	1,085,831	28,143,186	211

Second: Latest COVID-19 cases in Malaysia until **14th October 2020** issued by the Ministry of Health (MOH) ⁵

Status of Cases	Total
Total number of cases	17,540
Number of cases cured (discharged)	11,605
Number of active cases	5768
Death case	167

5. See: <http://www.moh.gov.my/index.php/pages/view/2019-ncov-wuhan>

GUIDELINES IN FACING A PANDEMIC



Here, we include several guidelines and advice for Malaysians especially Muslims in facing the COVID-19 outbreak. Hopefully, it would benefit us all in facing this trial with patience.

01 : TRIALS AND TRIBULATIONS IS A CERTAINTY

So true are the statements of Allah SWT:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

The meaning: “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.”

Surah Al-Baqarah (155-156)

In this verse, Allah SWT tells us that He will test His believing slaves with trials when they are in times of happiness and sadness and all of them will receive the rewards if they are patient when facing their trials. Afterwards, they recite the *istirja'* as proof of a patient and grateful person. (See **Tafsir al-Maraghi**, 1/467)

Thus, the great weapon for Muslims is to always be cautious, utilizing one's wisdom to overcome trials and challenges besides supplications and tawakkal towards Him.

02 : **RECITING ISTIRJA'**

Likewise, it is stated through revelation where when there is a calamity (death), then the attributes of those who are patient are those who recite *istirja'* which is the following statement:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

The Meaning: *"Indeed, we belong to Allah, and indeed to Him we will return."*

Ummu Salamah R.Anha said, she heard the Messenger PBUH said:

مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ مَا أَمَرَهُ اللَّهُ: إِنَّا لِلَّهِ
وإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي، وَأَخْلِفْ
لِي خَيْرًا مِنْهَا، إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا

The Meaning: *"If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it,"*

Narrated by Muslim (918)



Hence, it is clear from this hadith that for every believer, he is encouraged to recite *istirja'* whenever a calamity befalls him, regardless of how great or small the calamity is. Imam al-Nawawi stated that it is *sunnah* to recite it for the Messenger PBUH are asked to recite it and the same is mentioned in the Quran as well as *ijma'* muslimin. (See ***al-Minhaj Syarh Sahih Muslim***, 6/220)

Whereas, Imam al-Qurtubi in his commentary stated, calamity is anything that befalls upon a person and it hurts them. (See ***Tafsir al-Qurtubi***, 2/175). Here, it should be understood that it is not only *sunnah* to recite *istirja'* when there is a death, however it is general for anything or incident that occurred especially when it hurts them.

From 'Ikrimah RA, one night the lamp of the Prophet PBUH suddenly went out. The prophet PBUH said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ. فَقِيلَ: أَمْصِيَّةٌ هِيَ يَا رَسُولَ اللَّهِ؟
قَالَ: نَعَمْ، كُلُّ مَا آذَى الْمُؤْمِنَ فَهُوَ مَصِيَّةٌ.

The meaning: "Indeed, we belong to Allah, and indeed to Him we will return." The Prophet PBUH was then asked: "This is also considered as calamity O Messenger of Allah? The Prophet PBUH replied: "Yes, every matter that hurts a believer is a calamity." (See ***Tafsir al-Qurtubi***, 2/175) and its meaning is *sabit* in al-Sahih.

Thus, it is sunnah for every Muslim to recite *istirja'* whenever a calamity or trial befall unto them. The reason is there are several wisdoms behind it and it includes the recognition of the Oneness of Allah SWT, belief of the Hereafter (a place of return for all mankind), dependence and contentment with the fate set by Allah SWT and hoping for rewards from Him. (See ***al-Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah***, 3/281)

03: **DON'T INCITE FEAR IN OTHERS WITH FAKE NEWS**

Allah SWT states:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
 الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
 وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

The meaning: "And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few."

Surah al-Nisa' (83)

This is in accordance with a hadith narrated by Ibn Umar R.Anhuma, where the Prophet PBUH said:

مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا

The meaning: *“Whoever carries arms against us, is not from us.”*

Narrated by al-Bukhari (6874)

Imam al-Nawawi stated that this hadith according to scholars means the act of carrying arms to scare others is not from our teachings or guidance. (See **al-Minhaj Syarh Sahih Muslim**, 1/109)

Likewise, the Messenger PBUH said:

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا

The meaning: *“It is not lawful for a Muslim that he frightens a Muslim.”*

Narrated by Abu Daud (5004)

The meaning also includes scaring others by spreading fake information which would incite panic, fear and worry. The same for spreading alarming news without verifying its authenticity while the truth is different. This is why we always say:

إِنْ كُنْتَ نَاقِلًا فَالصَّحَّة، أَوْ مُدَّعِيًا فَالدَّلِيل

The meaning: *"If we want to write something, then it must first be authenticated. Or when claiming something, it must be presented along with the proof."* (See *Dbawabit al-Ma'rifa*, 368)

Once again, we would like to congratulate the Ministry of Multimedia and Communications (MMC) with the collaboration with the Malaysian Communications and Multimedia Commission (MCMC) for gathering the lists of fake news on the COVID-19 outbreak.⁶



6. See: <https://www.facebook.com/kementeriankesihatanmalaysia/posts/10156695650196237>

04 : SEARCH FOR THE REASON FOR IT IS A PART OF THE REALITY OF TAWAKKAL

It is a *sunnatullah* for us to search and find the reason for something or identifying any form of disease which would subsequently result in determining the medicine and treatment for the disease.

So true is the hadith of the Prophet PBUH narrated from Abu al-Darda' RA, where the prophet PBUH said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ الدَّاءَ وَالِدَّاءَ، وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً، فَتَدَاوُوا، وَلَا تَدَاوُوا بِحَرَامٍ

The Meaning: *"Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful."*

Narrated by Abu Daud (3874)

Syeikh 'Abd al-'Azim Abadi said: "(إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالِدَّاءَ)", Allah SWT created disease together with its cure. (لِكُلِّ دَاءٍ دَوَاءٌ) means from among the permissible." (See '**Aun al-Ma'bud**, 10/ 251)

In the context of COVID-19, we encourage everyone to be cautious and take care of one's personal hygiene following every guideline set by MOH.

05 : UNDERSTANDING PROPHETIC EVIDENCES

From Abu Hurairah RA, the Messenger PBUH said:

لَا عَذْوَى

The Meaning: *“No ‘Adwa (i.e. no contagious disease is conveyed to others without Allah’s permission).”*

Narrated by al-Bukhari (5770)

What is meant by the Messenger PBUH in this hadith is that an infectious disease will not spread by itself. However, Allah SWT made it so a disease would spread due to specific reasons. Among them is interaction with an infected person and other reasons of which a disease will be transmitted to others. This is one of the opinions of scholars in understanding this hadith and this opinion is strengthened by Ibn Solah. (See **Ulum al-Hadith**, pg. 257). The hadith does not mean that contagious disease does not exist.



06 : MAINTAINING HEALTH THROUGH PERSONAL HYGIENE IS A COMMANDMENT OF SYARAK

Allah SWT states:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

The Meaning: “Indeed, Allah loves those who are constantly repentant and loves those who purify themselves.”

Surah al-Baqarah (222)

Syeikh Ali al-Sobuni said: “Indeed, Allah loves those who repent from their sins and purify themselves from reprehensible acts and impurities.” (See **Safwah al-Tafasir**, 1/127)



Allah SWT states:

لَا تَقُمْ فِيهِ أَبَدًا لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ
يُحِبُّ الْمُطَهَّرِينَ

The Meaning: “Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.”

Surah al-Taubah (108)

The above verse shows how Allah SWT praises those who maintain their personal hygiene.

07 : PREVENTIVE MEASURE

To prevent any infectious diseases, there are various methods suggested by the body of authorities and experts. In Islam, the Messenger PBUH taught us the basics of preventive measures for airborne, droplet and contact transmission of diseases.

From Ibn 'Abbas R.Anhuma:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ
أَوْ يُنْفَخَ فِيهِ

The Meaning: *"The Messenger of Allah prohibited breathing in the vessel, or blowing into it."*

Narrated by al-Tirmizi (1888)

From Abu Hurairah RA:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَطَسَ غَطَّى وَجْهَهُ
بِيَدِهِ أَوْ بِثَوْبِهِ وَغَضَّ بِهَا صَوْتَهُ

The Meaning: *"That when the Prophet SAW would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it."*

Narrated by al-Tirmizi (2745)
it is said the hadith is hasan sahih

In our time, this is practised by wearing a face mask to prevent any saliva, phlegm and mucus of the wearer from getting spread through the air when a person coughs or sneezes.



From Abu Hurairah RA, the Messenger PBUH said:

لَا يُورَدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ

The Meaning: *“Do not put a patient with a healthy person.”*

Narrated by al-Bukhari (5771)

Al-Hafiz Ibn Hajar al-‘Asqalani said: “It is a support for the prohibition of bringing or spreading diseases.” (See **Fath al-Bari**, 10/242)

The Messenger PBUH said:

إِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ
 بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا

The Meaning: *“If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.”*

Riwayat al-Bukhari (5728)

This hadith shows that a ruler or government can enforce quarantine on its citizens to contain the disease or outbreak from spreading. ‘Abd al-Rahman bin ‘Auf RA once said that this hadith is addressed to Caliph ‘Umar bin al-Khattab when he was planning to go to Syria when the plague hit the region. Hearing this hadith,



Amirul Mukminin ‘Umar al-Khattab cancelled his plans. (See ***al-Bidayah wa al-Nihayah***, 3/5)

In our discussion with al-Allamah al-Muhaddith Syeikh Muhammad ‘Awwamah in Istanbul, Turkey, on Monday 27th January 2020 regarding the meaning of the plague in the hadith, it means any general form of outbreak or disease that affect a certain region. Thus, it is also applicable for the COVID-19 disease.

The above hadiths conclude three greatest wisdoms in preventing any infectious diseases which are:

- **Don't go to a high-risk area**
- **Maintain one's personal hygiene**
- **The necessity of a quarantine for patients infected with an infectious disease**

08 : **TABAYYUN (VERIFICATION) OF NEWS**

There is a famous methodology according to divine evidence through the statement of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا
 قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

The Meaning: “O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

Surah al-Hujurat (6)

Syeikh Ali al-Sobuni said: “If a man known for his disobedience came to you and his truth and fairness about the news that he brought is questionable, then you should verify the authenticity of the news. This is so that you will not pass a judgement or calamity on a certain person whilst you are ignorant as to the truth of the

matter. At the time, you will experience endless regret for your actions.” (See **Safwah al-Tafasir**, 3/216)

Ibn Kathir said: “Allah SWT commanded us to verify and authenticate news from a fasiq by being cautious and careful to avoid any deception or confusion. Most commentary scholars state that this verse was revealed for al-Walid bin ‘Uqbah bin Abi Mu’it when he was appointed as a delegate of the Messenger PBUH to collect the zakat from Bani Mustaliq.” (See **Tafsir al-Quran al-‘Azim**, 4/264)

According to the above explanation, it can be understood that among the etiquette of *tabayyun* is to avoid hearing news of which its authenticity has yet been ascertained from the authorities.

For this reason, in surah al-Hujurat the principle of *tabayyun* is placed in tandem with the verse that commanded the ummah to have good thoughts and not be hasty in passing judgement or drawing conclusions as stated in verse 12 of the same surah: “O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.”



The Muslim ummah should be the bearer of good news and do not incite fear in others with fake news and analysis from people who are not experts of the field. This is taught by the Prophet PBUH. For example, when the Prophet PBUH visits the sick, tehnn the Prophet PBUH would encourage them saying:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

The Meaning: *"Don't worry, if Allah will, it will be expiation (for your sins)"*

Naratted by al-Bukhari (5656)

Al-Hafiz Ibn Hajar said: *Tohur (طَهُورٌ)* means hopefully, Allah SWT will expiate your sins." (See **Fath al-Bari**, 10/124)

Syeikh Mulla 'Ali al-Qari said: "(طَهُورٌ) means the sickness is not a burden for it is expiation of sins." (See **Mirqah al-Mafatih**, 2/1123)

Likewise, it is possible that anything that we commented or shared on our social media is untrue, consequently, it is just rumours that we hear and read from unreliable sources. So true are the words of the Prophet PBUH in a hadith from Hafs bin 'Asim:

كَفَى بِالْمُرءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

The Meaning: *“It is enough of a lie for a man to narrate everything he hears,”*

Narrated by Muslim (7)

Imam al-Nawawi said: “Here, it is stated that the restriction against saying or conveying everything that one hears, for it may be possible that what he hears is the truth or it is also possible that it is false. Hence, when talking of everything that one hears, surely, indeed he has lied with news of which he hasn’t verified.” (See ***al-Minhaj Syarh Sahih Muslim***, 1/75)

Thus, let us all together reflect on ourselves so that we will not be the reason for falsehood, not that any of our statements or shared information lead to unnecessary panic or apprehension.



PAYING HOMAGE TO THE ROYAL DECREE OF HIS MAJESTY YANG DI-PERTUAN AGONG

We pay homage to the royal decree of His Majesty Yang Di-Pertuan Agong regarding the outbreak of COVID-19. His Majesty Yang Di-Pertuan Agong Al-Sultan Abdullah Ri'ayatuddin Al-Mustafa Billah Shah has issued a royal decree to all mosques in the country to hold a hajat prayer and supplication asking Allah SWT's blessings to protect the citizens from any unwanted diseases.



His Majesty's concern and decree to all Malaysians to increase their supplication asking for the protection of Malaysia and the world from this pandemic showcases His Majesty's attentiveness and heedfulness on the country's issues.

Conclusion

Steps taken by MOH should be fully supported. People should comply and obey any form of advice from the body of authorities.

Everyone from all walks of life should act as agents in the fight against fake news related to COVID-19. Cultivate the discipline to first verify any news received from the social media. Always perform the *hajat* prayer as well as supplicating to Allah SWT with *ma'thur* supplications as has been taught to us by the Prophet PBUH.

I pray to Allah SWT so that this fog of a pandemic will leave and it will be replaced with the light of health in Malaysia as well as other places so that it will no longer spread. Amin. Lastly, we include the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ ، فِي دِينِي ، وَدُنْيَايَ ، وَأَهْلِي ، وَمَالِي
، اللَّهُمَّ اسْتُرْ عَوْرَاتِي ، وَآمِنْ رَوْعَاتِي ، اللَّهُمَّ احْفَظْنِي مِنْ
بَيْنَ يَدَيْ ، وَمِنْ خَلْفِي ، وَعَنْ يَمِينِي ، وَعَنْ شِمَالِي ، وَمِنْ
فَوْقِي ، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

The Meaning: “O Allah, I ask Thee for security in this world and in the Hereafter: O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! conceal my fault or faults, and keep me safe from the things which I fear; O Allah! guard me in front of me and behind me, on my right hand and on my left, and from above me: and I seek in Thy greatness from receiving unexpected harm from below me.”

Narrated by Abu Daud (5074)

ADVICE AND SUGGESTIONS



We would like to include several of our advice and suggestions in facing this outbreak. Hopefully, it will be a guide and reference for people to take the necessary precaution steps in the effort to avoid the infection. We present our opinion as the following:

- ▶ **The obligation for patients to undergo the suggested treatments by the Ministry of Health, whether they are being treated in wards or quarantined at home.**
- ▶ **Those who are tested positive should not socialize, attend any events or go to any places of assembly so that the infection is not spread to others.**
- ▶ **It is obligatory to stop oneself from visiting places where there is an outbreak of COVID-19, such as Wuhan, China and other places stated by the Ministry of Health Malaysia.**
- ▶ **People should obey and comply with the rules and advice issued by the Ministry of Health Malaysia.**



<http://www.moh.gov.my/index.php/pages/view/2019-ncov-wuhan>

.....

This opinion is based on several evidences and arguments.
Among them are:

Allah SWT states:

وَلَا تُلقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

The Meaning: *"And do not throw [yourselves] with your [own] hands into destruction [by refraining]."*

Surah al-Baqarah (195)

Imam al-Baghawi explained that every matter that leads to the destruction in religion or worldly matters are included as what is meant in this verse. (See **Ma'alim al-Tanzil**, 1/367)

Allah SWT states:

وَلَا تَقْتُلُوا أَنْفُسَكُمْ

The Meaning: *"And do not kill yourselves [or one another]."*

Surah al-Nisa' (29)

According to al-Jassas, this verse mentions the prohibition against killing others or oneself. (See **Ahkam al-Quran**, 3/127).

Syeikh al-Maraghi said: Don't kill your friend. This language style emphasizes the prohibition of the act and at the same time highlights the importance of helping one another, cooperation and unity. In a hadith it is stated: "Muslims are like one body." A person who kills another person punishment is qisas or return punishment and his action is as though he has killed himself.

Thus, the Quran taught us that evil deeds on others is akin to evil deeds on ourselves and others and not this is not limited to others of the same religion, race or political leanings. (See **Tafsir al-Maraghi**, 3/1170)

- In another narration, Allah SWT states:

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ
إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ
مِنْهُمْ

The Meaning: *"And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it,"*

Surah al-Nisa' (83)

This verse narrated the rejection and declination on those who are hasty in various matters that they heard before verifying them, broadcasting and conveying the news to others when there is a possibility that it may not be true. (See **Tafsir al-Quran al-'Azim**, 5/360)



- In a hadith narrated by Abu Hurairah R.A, the Prophet PBUH said:

وَفَرَّ مِنَ الْمَجْذُومِ كَمَا تَفَرُّ مِنَ الْأَسَدِ

The Meaning: *“And one should run away from the leper as one runs away from a lion.”*

Narrated by al-Bukhari (5707)

Al-Hafiz Ibn Hajar in his book, **Fath al-Bari** (10/159) said: ‘Iyadh stated that there is khilaf on various *athar* regarding the leper disease. From Jabir R.A, the Prophet PBUH once ate together with a leper and he said: “ثِقَّةٌ بِاللَّهِ وَتَوَكَّلَا عَلَيْهِ” (Depend on Allah and put your trust in Him). He (‘Iyadh) further said: Saidina Umar and some of the salaf hold the opinion that the hadith which mentions the Prophet PBUH eating together with a leper is considered as the abrogation for the commandment to avoid him (a leper). Another scholar who holds the same opinion is ‘Isa bin Dinar a Maliki scholar. He added: The sahih opinion held and followed by most scholars states that *nasakh* does not happen, rather both hadiths should be harmonized by which the hadith with the commandment of avoiding and running away from a leper means that this is sunnah and as an *ihtiyat* (precautionary step). Whereas the hadith that the Prophet PBUH eats with a leper means that it is permissible to do so.

- Likewise, the majority of scholars agreed with the maxim:

الضَّرَرُ يُزَالُ

The Meaning: *"Harm should be removed."*

Included in the maxim is to avoid going to places where there is a virus infection as a step of protecting lives.

It is also analogically deduced with the restriction of attending the congregational prayer the Prophet PBUH imposed on those who ate garlic and onion for it may cause discomfort to other congregants. Even if there is malodour from a person eating food was restricted by the Prophet PBUH from attending the congregational prayer, inevitably those who contracted or suspected to have contracted the virus are also restricted from doing so.



ADVICE AND SUGGESTION

01 : TO BODY OF AUTHORITIES

Among them:

- **Perform early screenings at arrival gates or stations in airports, harbour and others by placing health or medical personnel to detect symptoms. Prepare a specific counter for high-risk countries.**



Alhamdulillah, this step has been implemented by the Ministry of Health.

- **Impose temporary entry restrictions for any visitors from high - risk countries with recorded positive cases.**
- **Increase the production of hand sanitizers and masks. Distribute them for free or sell them at a reasonable price.**
- **Cooperate with private hospitals to increase the workforce in monitoring and managing the COVID-19 issue.**
- **Offer help to the Ministry of Health especially by supplying equipment needed such as ventilators, protective gears and additional staff in facing this outbreak.**

02 : TO THE PUBLIC

Among others:

- **Adhering to the Movement Control Order enforced throughout the set duration.**
- **Any individual who returns from countries which have recorded cases of COVID-19 should take his own initiative to self-quarantine for 14 days.**
- **Those who returned from countries (of which COVID-19 cases have been recorded) and are symptomatic in the duration of 14 days should immediately seek medical treatment. They should also inform their travel history to the medical personnel.**
- **Reduce outdoor activities and avoid from going to places of gathering such as markets, shopping malls and others.**
- **Maintain cleanliness, personal hygiene, clothing, places and others.**
- **For goods received from countries with recorded cases, as a precautionary step, one should use a tissue wet with lotion, hand sanitizer or soap and wipe the goods clean before accepting the goods.**

- **Always wash one's hands or use hand sanitizer before touching sensitive body parts such as the eyes and mouth.**
- **Avoid from eating any raw or medium animal source food.**
- **Covering one's mouth and nose when coughing and sneezing using tissues. Discard the used tissue properly in the trash.**
- **Wearing a mask when interacting with others.**
- **Placing hands on one's chest to greet others as a replacement of shaking hands to avoid the infection risk.**
- **Stay calm when facing this situation and comply with the orders issued by the authorities.**



- Do not spread fake news to avoid anxiety and confusion in society.
-
- Don't issue one's own *ijtihad* or opinion regarding the religious rulings except what was issued by the authorities.

CONCLUSION

We present a supplication regarding our hope and dependence to Allah SWT to be protected from the COVID-19 outbreak and chronic infectious diseases:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ
سَيِّئِ الْأَسْقَامِ

The Meaning: “O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases.”

Narrated by Abu Daud (1554), Ahmad (13027),
al-Nasa'ie (5493) and Abu Ya'la (2897)

We would like to take this opportunity to record a million thank you “ جزاكم الله خير الجزاء ” to the Ministry of Health, especially to those who are directly involved in treating and helping COVID-19 patients. Among the health personnel, medical experts, nurses, attendants,

ambulance drivers and others who strive and work hard in handling and managing patients. They are the unsung heroes. Thank you.

We hope that everyone will work together and take proactive steps in handling the issue of the COVID-19 pandemic. Among the easiest ways is to always wash our hands and clean our bodies. Hopefully, this writing will motivate us to comply with the set guidelines presented. Amin.



FIQH COVID-19

The Issue of Friday and Congregational Prayer

Q : What is the ruling of performing the Friday prayer during the COVID-19 pandemic?

A : First and foremost, in order to perform the Friday prayer, the place should be considered – which means in terms of a large geographic area – whether a certain area or country is safe from COVID-19 or otherwise. The World Health Organization (WHO) has declared that the COVID-19 outbreak has now reached the pandemic category.⁷

In the current situation where new reported cases and death toll are increasing, as well as a congregant cannot be certain whether he is infected or not, thus, in this situation we are obligated to obey the instruction issued by the authorities. According to the data reported by the Ministry of Health from time to time, the spread of the COVID-19 outbreak is a great concern and worry. Hence, the National Muzakarah for Religious Affairs Malaysia (MKI) has convened on 15th March 2020 to discuss this issue and they have unanimously agreed with the postponement of mosques and surau activities including the Friday and congregational prayers, according to the consideration on the greater harm.

7. See: <https://www.bharian.com.my/dunia/eropah/2020/03/664515/who-isytihar-wabak-covid-19-pandemik>

On 25th March 2020, YAB Prime Minister, Tan Sri Dato' Haji Muhyiddin bin Haji Mohd. Yassin has announced the extension of the Movement Control Order (MCO) which is effective until 14th April 2020. This is according to the current development of the increased positive COVID-19 cases. Thus, mosque and surau activities including the Friday and congregational prayers are also extended until the end of the MCO.⁸

In this situation, it has been decided that on the basis of the government's responsibility according to the maxim:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مُنَوِّطٌ بِالْمَصْلَحَةِ

The Meaning: *"Government's policies must be based on the maslahah (benefit) of the people. (See al-Asybah wa al-Nazair, pg. 121)*

Scholars have set that it is obligatory for any decision made by the government to be based on the maslahah and benefit of the whole general public of whom are under its administration. If the decision contradicts with the original purpose and objective, then the decision is considered as invalid and inapplicable according to syarak. (See **Mausu'ah al-Qawa'id al-Fiqhiyyah**, 2/308)

Hence, in this issue, if it is considered from maqasid Syariah, *hifz al-din* (protection of religion) it is definitely *aula* (prioritized). However, at the same time, we should also consider *hifz al-nafs*

8. See: Kenyataan Media pada 25 Mac 2020. <https://www.facebook.com/drzulkifliabakri/photos/a.654471384616667/3197121547018292/?type=3&theater>

(protection of life). In a hadith narrated from Jabir bin Abdillah RA, the Prophet PBUH said:

مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا ، فَلْيَعْتَزِلْنَا ، أَوْ قَالَ : فَلْيَعْتَزِلْ
مَسْجِدَنَا ، وَلْيَقْعُدْ فِي بَيْتِهِ

The Meaning: *“He who eats garlic or onion should remain away from us or from our mosque and stay in his house.”*

Narrated by al-Bukhari (808) and Muslim (564)

Ibnu Rajab explained: “If a person eats garlic, then it is makruh (undesirable) for him to enter a mosque. As for the literal statement of Imam Ahmad, whoever does this then it is haram for him from (attending the mosque). He stated that whoever intentionally eats onion then goes to the mosque, then he is sinful.” (See **Fath al-Bari oleh Ibn Rajab**, 5/288)

In this matter, is by the act of eating an onion would result in death of another? The answer is, no. It would only result in a foul smelling breath. If the Prophet PBUH stated it as so, it is an issue of *tahsiniyyat*. This includes using toothbrush and toothpaste, gargling using Listerine and others. Hence, in the issue of *tahsiniyyat*, if one is attending the congregational prayer is restricted by the Prophet PBUH and was asked to first cleanse himself. Thus, if it is a *hajjiyyat* (necessity), then surely, this is *aula* (prioritized).

In our current state, it can be said that in terms of health, it is included under *daruriyyat*. The reason is it affects interactions with suspects who are COVID-19 positive. which leads to a dangerous situation. Hence, at this time, we state the maxim “لَا ضَرَرَ وَلَا ضِرَارَ” (*there should neither be harm nor reciprocating of harm*) is applicable.

Thus, on this basis, the order issued by the authorities and supported by the opinion of scholars especially from bodies of authorities and the wisdom of respective state rulers in Malaysia. It clearly shows that the steps presented are accurate. This issue has involved nearly all the countries in the world including Arab countries which are famous with their firm hold of Islam. They also state the same truth, including our neighbouring country Indonesia through their Nahdatul Ulama.



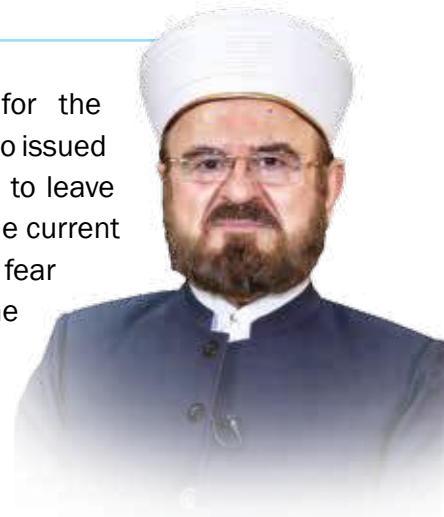
In the issue of Friday prayer, we would also like to state here that there are several opinions from various International Fatwa Bodies, among them are:

- **UAE's Syarie Fatwa Committee:** It is haram for anyone who is infected or suspected to be infected to be in a public place or the mosque to perform the Friday prayer. It is wajib to take all the precautionary steps.
- **Hai'ah Kibar Ulama' Al-Azhar Al-Syarif:** It is permissible according to syarak to suspend all Friday and congregational prayers in all areas following the spread of the COVID-19 pandemic. It is also permissible according to syarak for a country (daulah) to suspend the Friday and congregational prayers for it would result in the spread and the increase in transmission of this dangerous virus.⁹
- **Ministry of Waqaf and Religious Affairs Kuwait:** The Friday prayer and sermon should be suspended due to the COVID-19 pandemic. This is due to the fact that the assembly of people will increase the risks of infection for the public. It is a proactive, precautionary and initiative step from the authorities to prevent the pandemic from spreading in the country. Thus, the obligation of the Friday prayer in this country is abrogated, the same applies for congregational

9. See: <https://bit.ly/2QjKWOC>

prayer and should be replaced with Zohor prayer. Furthermore, the public are restricted from entering mosques to protect them from getting infected with the pandemic.¹⁰

Syeikh Ali al-Qaradaghi, Secretary for the International Union of Muslim Scholars also issued a statement stating that it is permissible to leave the Friday and congregational prayer in the current situation where the virus is outspread in fear that that one would be infected with the virus. He stated that the permissibility is on the condition that the fear of the spread of the infection is certain and not just an assumption.



This is in accordance with the hadith of the Prophet PBUH:

مَنْ سَمِعَ النَّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الْعُذْرُ قَالَ خَوْفٌ أَوْ مَرَضٌ

The Meaning: *"If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse-he was asked what an excuse consisted of and replied that it was fear or illness-the prayer he offers will not be accepted from him."*

Narrated by Abu Daud (551) and Ibn Majah (793)

10. See: <http://site.islam.gov.kw/Pages/ar/NewsDetails.aspx?newsId=3023>

Whereas fear is divided into three types. Which is fear for oneself, fear for one's property and fear for one's family members. Hence, according to what has been stated, it is permissible to leave the Friday and congregational prayer during any outbreak of a disease (such as COVID-19) for it is something that causes fear.

However, it is on the condition that the fear is something that is *tahqiq* which is certain and just according to *waham* (assumption). The reason is leaving something that is obligatory is prohibited except after *ghalabah zhan* (a strong assumption) or because of the issuance of an order from an *ulil amri* (ruler/government) and also the *ikhtisas* (experts of the field).¹¹

Syeikh Muhammad al-Zuhaili also stated: "And for every debilitation of the same degree of difficulty of a sickness is also considered as a debilitation analogically deduced with a person being sick. Hence, Friday prayer is not obligatory for a person who feared for the safety of himself or his property." (See ***al-Mu'tamad fi al-Fiqh al-Syafie***, 1/497)

Thus, according to the evidence and the opinions of scholars, we would like to state that in the current situation with the enforcement of Movement Control Order in order to stop the spread of the Covid-19 pandemic, then the Friday prayer should be suspended and consequently replaced with Zohor prayer at a person's respective homes.

11. Lihat laman web Al-Ittihad al-'Alami Li 'Ulama al-Muslimin, "فتوى مفصلة حول الأحكام المتعلقة بانتشار المرض"،
الوياتي فايروس كورونا المستجد (كوفيد-19) [http://iumsonline.org/ar/ContentDetails.aspx?ID=11019]

Q : What is the ruling of obeying the order of a ruler to not perform the Friday prayer?

A : During an outbreak of a disease such as the Covid-19 that's currently happening, obeying the order of a ruler is crucial. This is in accordance with the statement of Allah SWT:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
 الْأَمْرِ مِنْكُمْ

The Meaning: "O you who have believed, obey Allah and obey the Messenger and those in authority among you."

Surah al-Nisa' (59)

Syeikh al-Maraghi stated, *ulil amri* (ruler) has the authority on the matters and affairs of people that are not mentioned specifically in the evidences of the religion. Obeying them (*ulil amri*) is obligatory. (See **Tafsir al-Maraghi**, 3/1242)

In this issue, the decision made is based on the benefit and well-being of the future. The reason is a ruler reserves the right to create any policies in order to protect the well-being of the people. An Islamic legal maxim stated:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مُنَوِّطٌ بِالْمَصْلَحَةِ

The Meaning: “Policy of a ruler should be in accordance with the benefit of the people” (See *al-Asybab wa al-Nazair li al-Suyuti*, pg. 121)

Here, the restriction against mass gathering is clear, which also includes performing Friday prayer throughout the movement control order for the benefit of the people in order to stop and contain the spread of the Covid-19 pandemic. This is also in line with the maxim which states:

دَرْءُ الْمَفَاسِدِ أَوْلَى مِنْ جَلْبِ الْمَصَالِحِ

The Meaning: “Preventing mafsadab (harm) is prioritized compared to achieving good.” (See *al-Asybab wa al-Nazair li al-Suyuti*, pg. 87)



Hence, in such situations, we should obey the order issued. Obeying the ruler in this matter is obligatory and anyone who contradicts it is considered sinful and his actions not only exposes himself to danger but it also involves others.

Q : What is the ruling of performing the Friday prayer at home?

A : The opinion issued by the ruler and bodies of authority state, all Muslims should perform the Zohor prayer at home. In our current situation which follows madhhab Syafie, then we should also celebrate this opinion. Considering its conditions, it should be performed in mosques or places set by the ruler with a certain total number of people such as 40 people according to the final gaul and other conditions.

This matter is as stated by scholars of madhhab Syafie where they set a condition of the minimum number of congregants for Friday prayer are 40 people or more. This is also the opinion of Úbaidullah bin Abdullah bin Útbah and one of the narrations of Umar bin Abdul Aziz. (See ***al-Majmu' Syarh al-Muhazzab***, 4/503; ***al-Umm***, 1/219; and ***al-Raudh al-Murbi'***, pg. 151)

The 40 people must fulfil the obligatory conditions of Friday (أهل الجمعة) which are man, reached maturity and a resident. (See ***al-Fiqh al-manhaji***, 1/202). Furthermore, the total of 40 people must last from the beginning until the end of Friday. (See ***Matla' al-Badrain***, arranged by PMWP, 1/160-163). Among their arguments is a narration from 'Abd al-Rahman bin Ka'ab bin Malik who

stated that the total number of congregants for the first Friday prayer in Medina is 40 men. Narrated by al-Daraqutni (1585)

Although when a person wishes to perform the Friday prayer in his house by following the opinion of madhhab Hanafi scholars in terms of the minimum number of congregants for Friday prayer, it should be reminded that Hanafiah scholars also set the valid condition of Friday prayer is with the permission of the ruler. As well as obtaining the general permission to perform the Friday prayer. (See ***Mausu'ah al-Fiqh al-Islami wa al-Qadhaya al-Mu'asirah***, 2/250)

Thus, my advice is to perform the Zohor prayer at home so that it would avoid any khilaf and confusion. This is the best course of action.

Q: What is the status of Zohor prayer performed at the beginning of Friday? Is it true that it is invalid?

A : There is a general restriction against the performance of Zohor prayer as a replacement of Friday prayer at the beginning of its time. In the book *al-Taqrirat al-Sadidah*, it is stated: "The Zohor prayer of a person without any permissible excuse to leave the Friday prayer is invalid if he performs the takbiratulihram of his Zohor prayer before the imam of Friday prayer gives the salam." (See ***al-Taqrirat al-Sadidah***, hlm. 325)

However, in the issue where there is no Friday prayer during the Movement Control Order, the restriction is inapplicable. The reason is the 'illah or reason of the restriction for the Zohor prayer is only for those who do not have any permissible excuse by syarak to leave the Friday prayer. Consequently, if there is an excuse when there is concern over the existence of a threat, fear of incoming danger and sickness, then the restriction is abrogated.

Syeikh Muhammad al-Zuhaili in his book **al-Mu'tamad fi al-Fiqh al-Syafie** (1/497) explains that every debilitation of the same degree as the burden of a sick person, then the debilitation is analogically deduced with the situation of a sick person of which there is evidence about it. Thus, Friday prayer is not obligatory for the person who fears for the safety of himself or property as stated in a hadith narrated from Ibn Abbas R.Anhuma, where the Prophet PBUH said:

مَنْ سَمِعَ النَّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ قَالُوا
 يَا رَسُولَ اللَّهِ وَمَا الْعُذْرُ قَالَ خَوْفٌ أَوْ مَرَضٌ

The Meaning: *"If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse-be was asked what an excuse consisted of and replied that it was fear or illness-the prayer he offers will not be accepted from him."*

Narrated by Abu Daud (551) and Ibn Majah (793)

This includes any form of debilitation such as what is happening today which is the outbreak of the COVID-19 pandemic which can lead to death. Hence, it is considered as a debilitation for the existence of danger towards a person's life.

Thus, in the above issue, those who stay at home and do not perform the Friday prayer due to the Movement Control Order as well as the suspension of Friday prayer at mosques and surau, then the Zohor prayer performed at the beginning of its time as a replacement for Friday prayer is valid. They are not bound to the makruh (undesirable) or haram ruling for they are included as a group who experiences a debilitation from performing the Friday prayer while at the same time there is no Friday prayer being performed.

Q : What is the ruling of leaving the Friday prayer three times consecutively during the COVID-19 pandemic?

A : If this matter is analyzed through a hadith, there is a warning against those who leave the Friday prayer three times in succession. In a hadith, the Messenger PBUH said:

مَنْ تَرَكَ ثَلَاثَ جُمُعَ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ

The Meaning: *"He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart."*

Riwayat Abu Daud (1052)

Whereas, in another narration from Jabir bin Abdillah R.A, he said, the Messenger PBUH said :

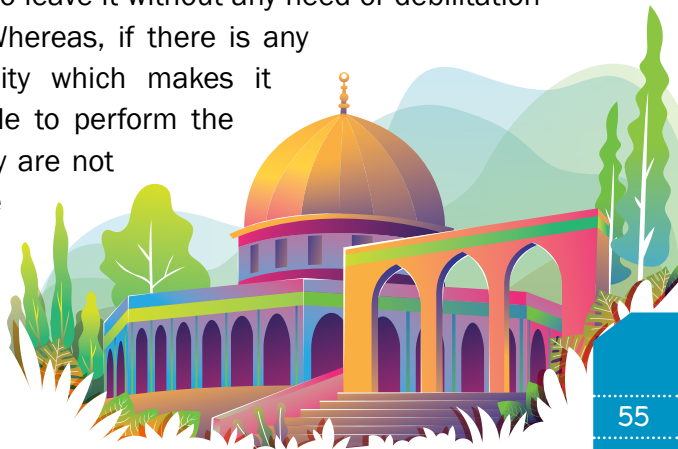
مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ ضُرُورَةٍ طَبَعَ اللَّهُ عَلَى قَلْبِهِ

The Meaning: “Whoever missed three jumu’abs out of negligence, Allah (SWT) will place a seal over his heart.”

Narrated by al-Nasa’ie (1370)

Mulla ‘Ali al-Qari in explaining this hadith cited an opinion of scholars which states that it is for those who leave it out of negligence. While al-‘Aini states: “تَهَاوُنًا بِهَا” means leaving it due to laziness and being negligent in performing it.” (See **Mirqat al-Mafatih**, 3/1024)

Thus, the hadith in these narrations clearly states the warning for those who leave the Friday prayer because of their negligence when there is no need for it. Hence, the meaning of the above hadith are for those who leave it without any need or debilitation permitted by syarak. Whereas, if there is any debilitation or necessity which makes it so that they are unable to perform the Friday prayer, then they are not included as the people who are warned in the hadith.



In another hadith, it is stated that they are rewarded with the same reward. The Prophet PBUH said:

إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ
مُقِيمًا صَحِيحًا

The Meaning: *“When a slave falls ill or travels, then he will get a reward similar to that he gets for good deeds practiced at home when in good health.”*

Narrated by al-Bukhari (2996)

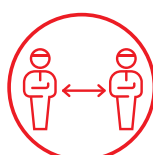
Hence, according to the above evidence and statement, if the currently enforced Movement Control Order is extended until a person is forced to leave his Friday prayer for three consecutive weeks, then he is not considered as those who are warned in the hadith as stated in the above explanation.



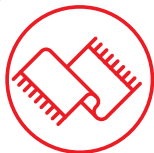
Take ablution
at home



Bring your own
prayer rug



Wear face
mask



Practise social
distancing



Forbidden to
attend if unwell

Q : There are still people who insist on performing the Friday prayer during the outbreak of the COVID-19 pandemic. Their excuse is that there is a hadith which states that those who leave the Friday prayer thrice, then they are considered hypocrites. Hope for an explanation.

A : We would like to affirm that what is claimed is a clear misunderstanding. True, there is such a hadith but it should be understood fully. Among what is narrated by Abu al-Ja'di al-Dhamriy R.A, the Prophet PBUH said:

مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا طَبَعَ اللَّهُ عَلَى قَلْبِهِ وَجَعَلَ قَلْبُهُ
فَهُوَ قَلْبُ الْمُنَافِقِ

The Meaning: *"Whoever neglects the Friday prayer three times (in a row) Allah will place a stamp then sets a seal upon his heart."*

Narrated by al-Tirmizi (500), al-Nasa'ie (8813)
and Ibn Khuzaimah (1858)

However, in another saying, there is an explanation as to why the heart is sealed as stated in the following statement of the Messenger PBUH:

مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثَ مَرَّاتٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ

The Meaning: *“Whoever abandons Friday (prayer) three times, neglecting it, a seal will be placed over his heart.”*

Narrated by al-Tirmizi (500)

The word “تَهَاوُنًا” (due to negligence), clearly shows the attribute of laziness and not attending the Friday prayer without any excuse or reason. Syeikh Mulla ‘Ali al-Qari explained that it means leaving it due to one’s negligence. Whereas, al-‘Aini stated: The meaning of the word “تَهَاوُنًا بِهَا” is leaving it due to a person’s laziness and negligence. (See **Mirqat al-Mafatih**, 3/1024)

While in a narration of Jabir bin Abdillah R.A, the messenger PBUH said:

مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ ضُرُورَةٍ طَبَعَ اللَّهُ عَلَى قَلْبِهِ

The Meaning: *“Whoever misses jumu’ah three times with no cogent excuse, Allah (SWT) will place a seal on his heart.”*

Narrated by al-Nasa’ie (1370)

The hadith is meant for those who leave it without any necessity or permissible excuse by syarak. While for the current issue, it is included in the chapter of a debilitation. In a hadith

narrated from Ibn Abbas R.Anhuma, the Prophet PBUH said:

مَنْ سَمِعَ النَّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ ، قَالُوا
 يَا رَسُولَ اللَّهِ وَمَا الْعُذْرُ ؟ قَالَ : خَوْفٌ أَوْ مَرَضٌ

The Meaning: *"If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse-he was asked what an excuse consisted of and replied that it was fear or illness."*

Narrated by Abu Daud (551)
 and Ibn Majah (793)

The word 'al-maradh' is a disease for an individual and individual benefit. However, in the issue of COVID-19, it is an outbreak of contagious diseases. Thus, it is more to *maslahah 'ammah* (public benefit) that we are ordered to quarantine ourselves and stay at home, hence, it should be prioritized.

This matter has been discussed with the Ministry of Health Malaysia and other experts regarding this issue. This is in line with the maxim which states:

الْحُكْمُ عَلَى الشَّيْءِ فَرْعٌ عَنْ تَصَوُّرِهِ

The Meaning: *"Issuing a ruling of something is a branch from its depiction. (See Mausū'ah al-Qawā'id al-Fiqhiyyah, 4/411).*

Likewise, it is stated in the Quran:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

The Meaning: *"And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know."*

Surah al-Nahl (43)

Ahl al-Zikr in this issue is health and medical experts which also includes other experts related to the issue such as contagious disease experts.

Hence, we would like to state that the people who are stamped as the hypocrites are those who left three times Friday **purposely without any excuse**. Whereas, for the situation that is faced by Muslims today is an exigent situation that endangers the health of people with the outbreak of the COVID-19 pandemic.

Thus, we humbly plead to all Muslims in this country to continue obeying the order issued by the government as well as the fatwa by the religious authorities. Surely, we all want to quickly exit this pandemic, however, it calls for commitment and cooperation from all parties including ourselves.

Friday and Congregational Prayer Guidelines

for Respective State Authorities

#pkpp



GUIDELINE 1

- Set counters at the entrances for temperature checks, hands sanitization and attendance record.



GUIDELINE 2

- Perform sanitization process before and after prayer at the prayer hall and areas within its vicinity as well as the restrooms and ablution areas.



GUIDELINE 3

- Limit the usage of restrooms appropriate with the number of restroom stalls available



GUIDELINE 4

- Record the attendance of congregants in a book or through an app.



GUIDELINE 5

- Open the doors and entrances to the mosque an hour before the adhan and close them after the completion of the prayer and supplication.

Q : What is the ruling of performing the congregational prayer by distancing each congregant by one metre?

A : In the issue of performing the congregational prayer, as we all know, it is impermissible to be performed in mosques, surau or public places in order to contain the spread of the COVID-19 pandemic. Consequently, it can be performed in each person's respective houses. This is clear in terms of legislation when the government has decided to suspend it. Likewise, the same is stated in the decision made by the Special Meeting of the National Muzakarah Committee for Religious Affairs Malaysia (MKI) on 15th March 2020.

Regarding saf (arrangement of congregants in prayer), when analysed, here are two prophetic sayings. The first stated:

سَوُّوا صُفُوفَكُمْ

The Meaning: *"Straighten your rows."*

Narrated by al-Bukhari (723)
and Muslim (433)

Meaning, you should straighten your saf (lines in prayer). This means the first saf should be in a straight line. Likewise, this also applies for the second and subsequent saf.

Second, the hadith states:

أَتَمُّوا صُفُوفَكُمْ

The Meaning: *“Sempurnakanlah saf-saf kamu.”*

Narrated by Ahmad (14112) and Ibn Hibban (545)

Here, it means, if the saf is incomplete or there are gaps, then we should complete the rows by filling the gaps.

This is applicable for normal circumstances where there are debilitations which restricts this. However, in particular circumstances due to a debilitation or a disease outbreak and similar situations, then we will follow the revelation which states:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

The Meaning: *“So fear Allah as much as you are able.”*

Surah al-Taghabun (16)

Syeikh Abd al-Rahman al-Sa'di explained: “This verse mentions that for all obligations of which the syarak has set and that a slave is unable to bear, then it will be abrogated if he is unable to fulfil it. If he is only able to fulfil a part of the obligation and unable to fulfil another, then he is obligated to fulfil only the ones he is able to

do so and the parts that he is unable are abrogated on him. This is as stated by the Prophet PBUH: If you are commanded to do something, then fulfil it based on your ability.” (See **Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan**, 1/237)

Imagine, in the issue of eating onion which will result in bad breath, the Prophet PBUH restricted the person from coming to the mosque. The Prophet PBUH said:

مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا ، فَلْيَعْتَزِلْنَا ، أَوْ قَالَ : فَلْيَعْتَزِلْ
مَسْجِدَنَا ، وَلْيَقْعُدْ فِي بَيْتِهِ

The Meaning: *“He who eats garlic or onion should remain away from us or from our mosque and stay in his house.”*

Narrated by al-Bukhari (808) and Muslim (564)

Imam al-Nawawi explained the meaning of the above hadith saying: “The restriction of coming to the mosque and not restriction on eating onion, garlic or other such food.” (See **al-Minhaj Syarh Sahih Muslim**, 4/48)

From among the meaning from this hadith, one of the meanings is due to bad breath. If one contemplates, bad breath is just an annoyance rather than something that could lead to death.



However, in the issue of COVID-19, the phlegm or droplets exhaled when an infected person coughs could actually lead to death. Then it is wise for the congregants to be arranged 1 meter away from one another.

For this reason, the authorities have issued an order stating that the best step is for us to pray at home with our family member of whom we know of their health conditions. This is the true spirit in the issue of the Movement Control Order (MCO), where we state that everyone should perform their prayers at home.

Q : How should we answer some people who disagree and are uncomfortable when the congregational prayers can no longer be performed due to the closure of mosques?

A : The issue of the spread of the current COVID-19 is not exclusive in Malaysia, but it is a widespread issue which has affected more than 150 countries. Thus, we found that there are numerous scholars who had already discussed this issue in terms of the rulings related to COVID-19. Among them are adilatu al-Syeikh Dr Muhammad Shauqi 'Alam, Egypt's Grand Mufti who stated that for any step taken by the government, then it should be obeyed. The reason is when *Waliyatul Amr* has issued an order, then surely it is for the benefit of its subjects as a whole. A famous Islamic legal maxim states:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مُنَوِّطٌ بِالْمَصْلَحَةِ

The Meaning: *“Any policy and action of a ruler is subject to the benefit.
(See al-Asybab wa al-Nazair li al-Suyuti, pg. 121)*

Hence, when we consider the latest report issued by the Ministry of Health Malaysia, as well as other bodies of authorities, one of the precautionary steps is by avoiding from being involved in any assembly or congregation of people. Thus, on 15th March 2020, the issue regarding congregational prayer in mosques was presented in the Special meeting of the National Muzakarah for Religious Affairs Malaysia (MKI). It has been decided that all

“ **Seeing the current increase in positive cases of COVID-19, YAB Prime Minister, Tan Sri Muhyidin Yassin on 25th March 2020 has announced the extension of the Movement Control Order (MCO) until 14th April 2020.**



Image source: https://www.pmo.gov.my/wp-content/uploads/2020/04/FW1040867_PTJ03_02042020_GLC_BN202004019082-lpr-1024x682.jpg

the members have agreed on the suspension on all activities in mosques and surau including the Friday and congregational prayer, considering the great harm it poses.

Seeing the current increase in positive cases of COVID-19, YAB Prime Minister, Tan Sri Muhyidin Yassin on 25th March 2020 has announced the extension of the Movement Control Order

(MCO) until 14th April 2020. According to this matter, then the suspension of activities of mosques and surau including the Friday and congregational prayer is also extended until the end of the MCO duration.

Thus, to realize the *ruh* spirit in the implementation of this Movement Control Order, we should obey it based on the Islamic legal maxim, harm should be removed (الضَّرُّ يُرْأَى) through our action of staying at home. Thus, perform the congregational prayer at home together with one's children and wife in accordance with the best of one's ability and situation.



Q : Is it permissible to recite Qunut Nazilah during the COVID-19 pandemic?

A : Qunut Nazilah is recited when there is a calamity or threat. The Prophet Muhammad PBUH once recited Qunut Nazilah for a whole month during the Rilin and Zakwan incident as stated in a famous hadith.

Scholars stated that it is permissible to recite Qunut Nazilah when there is a disease, outbreak or disaster on the Muslim ummah. Imam al-Nawawi said: “Qunut is sanctioned in all obligatory prayers due to *nazilah* (particular incident) and not (it is recited) in absolution (without any reason).” (See ***Minhaj al-Talibin***, 1/222)

Whereas, Imam Ibn Hajar al-Haitami in commenting on the above words of Imam al-Nawawi: “Whether *nazilah* (the incident) is a general or specific matter which involves the Muslim ummah such as an outbreak and the plague as well as harmful torrential rain.” (See ***Tuhfah al-Muhtaj***, 2/68)

Hence, in a great disaster such as this, then surely reciting Qunut Nazilah is not an offence and it is permissible.

However, due to the limitation of which prayers should be performed at one’s respective homes, then Qunut Nazilah should be recited at one’s respective homes.



There are several ways in reciting Qunut Nazilah in prayer, among them are:

- **Reciting Qunut Nazilah in Subuh prayer**
- **Reciting Qunut Nazilah in Subuh and Maghrib prayers**
- **Reciting Qunut Nazilah in every obligatory prayers**

In my opinion, for those who wish to recite Qunut Nazilah only in Subuh prayer, then it is adequate. However, for some who may also want to recite it in Maghrib prayer, then it is also permissible.

The Closure of Mosques Issue

Q : Was there any incident that happened during the time of the Messenger PBUH or his Companions where the mosques were closed?

A : If we read the history of the Prophet PBUH, we would find that this has happened before in the 5th year of Hijrah, during the battle of Khandaq or Ahzab. The Prophet PBUH and his Companions dug a long trench where here is the place the Prophet PBUH protected the boundary from being invaded and attacked by the Quraisy disbelievers who consolidated with various qabilah which totalled to more than or nearly 10,000 people. The alliance was formed with the mission to attack the Messenger PBUH.

During this time, the Prophet PBUH and his Companions continued to parol, defend and stay there which resulted in them being unable to perform the prayers. Due to this, the Prophet PBUH was outraged for they are the reason the prayers cannot be performed by the Muslims. Ultimately, after the battle, the Prophet PBUH replaced (*qadha'*) all the prayers. From here, it proves that there were gaps in the city of Medina at the time. Many Companions were forced to strive to protect and defend the city.

Furthermore, if we look at the history of Islam, there were other great incidents which were recorded such as during the fall of the Abyssinian Muslim Empire in Baghdad from the attack of the Mongolian army. Thus, from here we can see the situation is grievous. It has also happened previously in *Jami' Umawi*, an

extraordinary scholar al-Imam al-Auza'ie and a person named Ali bin Abdullah who was famous for his notoriety. He entered the city and beheaded people and turned the *Jami' Umawi* Mosque into animals' stables (such as camels and horses) at the same time denying the function of mosques. And if we look at the divine revelation, it is stated:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ

The Meaning: *"And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques."*

Surah al-Baqarah (114)

Nonetheless, it occurs in various issues and forms, not limited to just particular issues. However, what is happening today is a global and unprecedented situation in history.

When we state that it is global, it means that it is a comprehensive outbreak which exceeds the expectations of scholars.

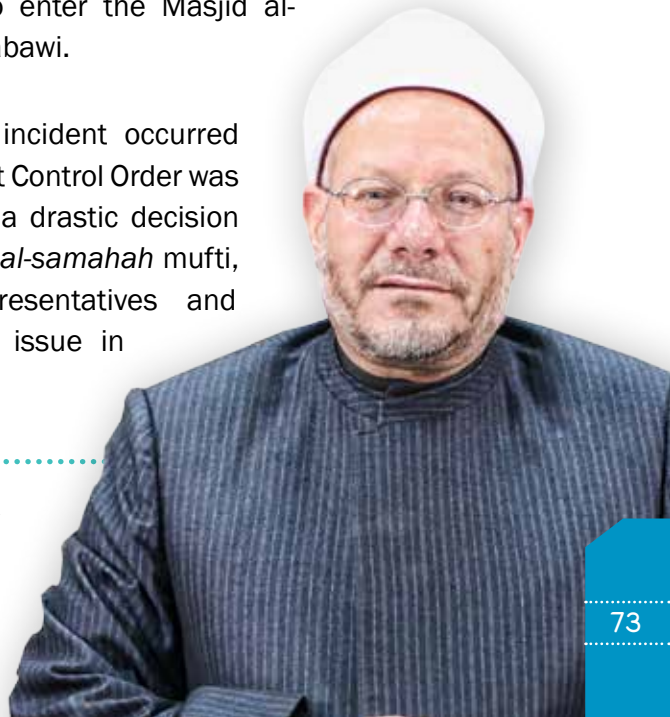
At the beginning of its emergence, most people consider it insignificant. They assumed that it is similar to normal virus cases such as the Zika virus or other comparable viruses. Thus, we try to issue a ruling according to *Fiqh al-Ma'al* which means we try to assume the ruling in the future. However, it does not follow our assumption. Even SARS and Ebola did not cause such

a high number of deaths. What happened was the continuance of the increased number of deaths every day. Looking at the reports up to 2nd April 2020, the mortality rate in Malaysia has reached 50 people. Likewise, the mortality number continues to rise in countries around the world such as Italy, the United States of America, Spain, Iran and others. What we are trying to state is , our current situation is unlike any other situation. Scholars' predictions who originally assume the virus is trivial are completely proven wrong.

Fadilat al-Syeikh Dr. Muhammad Shauqi 'Allam, a great scholar who is also the Grand Mufti of Egypt gave a very clear opinion in this issue regarding the permissibility of the closure of mosques. The same opinion is also issued by al-Azhar. Furthermore, the government of Saudi Arabia itself limits the number of congregants allowed to enter the Masjid al-Haram and Masjid al-Nabawi.

Honestly, when his incident occurred and when the Movement Control Order was enforced, I have made a drastic decision of inviting all the *ashab al-samahah* mufti, religious director representatives and others to discuss this issue in

Fadilat al-Syeikh
Dr Muhammad Shauqi 'Allam



order to reach a resolution. The meeting convened on 1th March 2020. In the discussion, I want to get a resolution on two matters, which are the ruling of performing the Friday prayer during the COVID-19 outbreak and an issue related to the management of the deceased body of a COVID-19 patient. Finally, agreement on the resolution for both issues are achieved.

At the time, we expected this case to be resolved in a couple of days or only for one Friday. However, this is not what had happened, we were presented with worrying data of which the reality is contrary to what we have expected. Hence, following the announcement of the extension of the Movement Control Order by the YAB Prime Minister, we once again made the decision to not let Friday and congregational prayer be performed in mosques. On the contrary, one should pray at one's respective places on a small scale.

Its purpose is only to take a lesser harm (أَخَفَ الضَّرَرَيْنِ). The decision was made in accordance with the application of an islamic legal maxim of preventing any form of damage/calamity/ mafsadah should be prioritized before we want to gain certain benefits. The maxim states:



دَرْءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

The Meaning: *"Preventing harm is prioritized compared to benefiting."*

This decision does not mean that we are denying the performance of congregational prayer in mosques nor is it because we do not love and care about our mosques. I myself miss and yearn to go back to the mosque and of which I'm sure our readers including our friends from the tabligh all feel the same. However, the decision is based on the consideration of *maslahah 'ammah* (public's interest) according to the current situation.

Q : When the mosques are closed and we are restricted from going to the mosques, if a person performs the congregational prayer at home, will he attain the same rewards as though he performs the congregational prayer at the mosque?

A : In the above issue, the rewards obtained are the same for those who always attend the congregational prayers at mosques, then they are restricted from performing it because of fear of getting infected with COVID-19 or he himself is experiencing the symptoms.

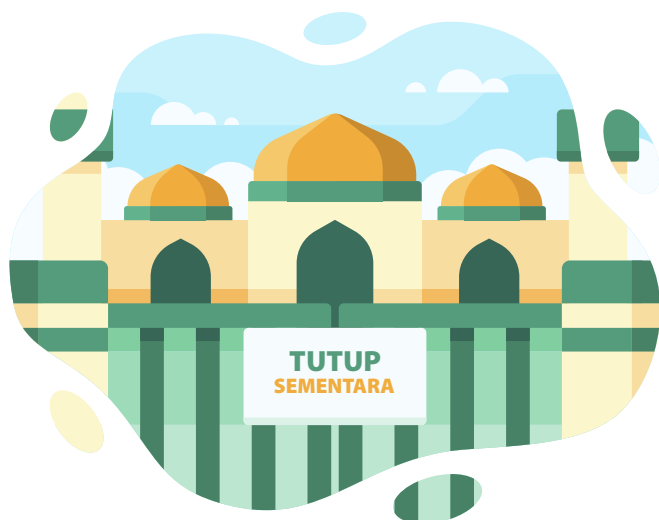
This is in accordance with a hadith which states that the feeling of fear (خوف) is also included in one of the debilitations which restricts a person. It is explained in a hadith narrated from Ibn 'Abbas R.Anhuma, where the Prophet PBUH said:

مَنْ سَمِعَ النَّدَاءَ فَلَمْ يُجِبْهُ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ ، قَالُوا
: يَا رَسُولَ اللَّهِ وَمَا الْعُذْرُ ؟ قَالَ : خَوْفٌ أَوْ مَرَضٌ

The Meaning: *"If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse--he was asked what an excuse consisted of and replied that it was fear or illness."*

Narrated by Abu Daud (551) and
Ibn Majah (793)

According to Syeikh Mulla 'Ali al-Qari, the feeling of fear includes fear for oneself, one's dignity and property. Another example is fear of oppression or burden befalling oneself as a result of rain, extreme rain as well as avoiding filth. (See **Mirqat al-Mafatih**, 3/839)



It is also in accordance with a hadith narrated from Abu Musa al-Asy'ari R.A, the Messenger PBUH said:

إِذَا مَرَضَ الْعَبْدُ أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ
 مُقِيمًا صَحِيحًا

The Meaning: *"When a slave falls ill or travels, then he will get a reward similar to that he gets for good deeds practiced at home when in good health."*

Narrated by al-Bukhari (2996)

Al-Hafiz Ibn Hajar explained the above hadith is intended for those who reserves the right in obedience, then they are restricted from it due to a debilitation. It is in a situation of which if his intention is not restricted then, surely he would continue in his obedience. (See **Fath al-Bari**, 6/136)

In the context of the closure of mosques, since there is a restriction, then it can be understood that if he is no longer restricted, he would surely continue attending the mosques to perform the congregational prayer.

Hence, if a person is restricted due to a debilitation, then he will be rewarded the same as he would normally perform his worship.

Q : To ensure the congregational prayer is continuously performed in mosques, is it permissible to establish a schedule or rotation system?

A : According to the order issued, we should obey it accordingly. As we have explained previously - our advice to perform the congregational prayer at home - then insya Allah this is the best course of action for the time being.

This is because of several matters: First, it is obligatory for us to obey the *Waliy al-Amr* or ruler or government. Second, it is on the basis of safety for the benefit greatly outweighs the harm in terms of health. Third, when we are performing the congregational prayer with our family (during this duration), then it will also benefit our lives, insya Allah.



The Call of the Adhan

Q : How should the adhan be called during the enforcement period of the Movement Control Order? Is it permissible to add the phrase “pray in your homes”?

A : The call of adhan which asks for the prayer to be performed at home is *thabit* and mentioned in a sahih hadith according to a narration of Imam al-Bukhari and Muslim in their books. Moreover, the incident of which it happened is during the time of the Prophet PBUH as stated in several narrations.

Among them is from Ibn Umar R.Anhuma where he called the adhan on a cold and stormy night which stated:

أَلَا صَلُّوا فِي الرَّحَالِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ، يَقُولُ: أَلَا صَلُّوا فِي الرَّحَالِ

The Meaning: *“Pray in your homes.” He (Ibn `Umar) added. “On very cold and rainy nights Allah’s Messenger (ﷺ) used to order the Mu’adhdhin to say, ‘Pray in your homes.’ “*

Narrated by al-Bukhari (666)
 and Muslim (697)

Furthermore, it is also narrated by Imam Ahmad and Imam Abu Daud in their books, from Usamah bin 'Umair R.A, he said:

أَنَّ يَوْمَ حُنَيْنٍ كَانَ يَوْمَ مَطَرٍ، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، مُنَادِيَهُ: أَنَّ الصَّلَاةَ فِي الرَّحَالِ

The Meaning: *“The rain was falling on the day when the Battle of Hunayn took place. The Prophet (ﷺ), therefore, commanded that the people should offer their prayer in their camps.”*

Narrated by Abu Daud (1057) and Ahmad (20700). Syeikh Syu'aib al-Arna'uth evaluated the sanad of this hadith as sahih.

In *al-Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah*, it is stated that it is permissible for a muezzin during the time of torrential rain, storm or extreme cold to call “pray in your homes” and it is called after the adhan. (See ***al-Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah***, 2/362) Whereas, in the book *Raudhah al-Talibin* by Imam al-Nawawi, it is stated that it is sunnah for the muezzin to call the phrase (pray in your homes) after the adhan. If he so wishes to call it during the adhan, then it is called out after *al-Haia'lah* (*hayya 'ala al-Solah* or *hayya 'ala a-Falah*), then it is not an issue. (See ***Raudhah al-Talibin***, 1/208)

Regarding the issue of the call of the adhan, we have also issued a statement on 17th March 2020. Among others, we state that throughout the Movement Control Order, the suggested methodology to call the adhan is as the following:

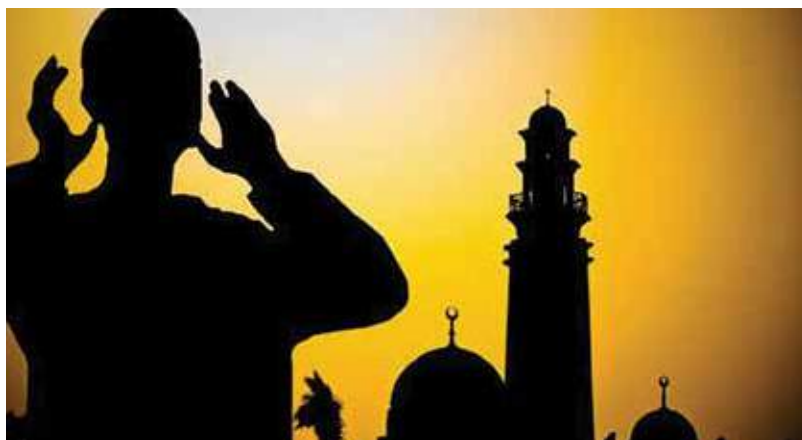
- ◀ The adhan is called out as usual for it is an eminence of Islam.
- ◀ The phrase '*hayya 'alassolah*' is called out in a lowered voice.
- ◀ After the adhan, the muezzin or bilal should call out an advice '*pray at your homes or places*' in Malay for it is better understood by Malaysian Muslims. This is to celebrate several other hadiths narrated by al-Bukhari, Muslim and Amad, as well as Imam al-Nawawi in *Ruadhah al-Talibin* (1/208), ruled it sunnah for the muezzin to state as such after the adhan.

The suggestion is implemented in the Federal territories. The implementation of it in other states is up to the consideration of the respective state's religious authorities.

Thus, even if the order for the closure of mosques is from the government, the adhan should still be called out by the bilal. The purpose is to assure the symbol eminence of Islam as well as announcing to people the time for prayer as begun. Moreover, by calling out the adhan we are also hoping that Allah SWT will bless and grant goodness to us through the fadilat of the adhan.

Likewise, by calling the adhan, we are indirectly maintaining our presence in the mosque and not disregarding or abandoning it altogether, where there will be at least two representatives who are the imam and bilal to ensure the commandments of Allah SWT is fulfilled.

The methodology of calling the adhan as we have stated before is just like the usual adhan. The only exception is when ‘*hayya ‘ala al-solah*’ is called it is done in a lowered voice. The reason is we are not actually calling people to come and pray there. After the adhan and supplication, the bilal will make an announcement, for example: “*Assalamualaikum brothers and sisters. Please pray in your homes/places.*” This is what is meant when ‘ صَلُّوا فِي رِحَالِكُمْ ’ or ‘ صَلُّوا فِي بُيُوتِكُمْ ’ are called. The reason is if it is announced in Arabic, then there is a possibility that there may be some people who will not be able to understand it.



Q : What is the ruling of broadcasting the Quran before the adhan during the Movement Control order following the COVID-19 pandemic?

A : In the current situation where the whole world is facing the COVID-19 pandemic and with the additional Movement Control Order (MCO) which has begun on 18th March 2020, it is natural for feelings of fear and anxiety to arise in a person's heart. Fear growing rampant would wreak havoc in a person's soul. Even more so for a person whose soul is empty from spiritual fulfilment in the form of faith and religious teachings. Allah SWT states:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا

The Meaning: *"Indeed, mankind was created anxious: When evil touches him, impatient."*

Surah al-Ma'arij (19-20)

Hence, several suggestions and advice from various parties are presented so that a conducive and calming situation can be developed in order to fill the void in the souls of people who are besieged with the current situation. Among them is by broadcasting the recitations of the holy verses of the Quran at the mosques and surau before every prayer time. At the very least, even when the mosques and surau are closed, however, their role in enlivening the religious spirit in a community especially during bitter situations which are felt in the Muslim ummah.

Al-Quran to Calm the Heart and Cure Illnesses

In principle, undoubtedly the Quran is the cure and remedy other than as the greatest supplication and dhikr. Allah SWT states:

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ
الظَّالِمِينَ إِلَّا خَسَارًا

The Meaning: *“And We send down of the Qur’an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”*

Surah al-Isra’ (82)



Imam al-Baidawi commented on this verse saying: “It strengthens their religion and benefits them such as a cure for those who are sick.” (See **Tafsir al-Baidawi**, 3/445)

Likewise, Allah SWT states:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي
 الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

The Meaning: “O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.”

Surah Yunus (57)

Other than as a cure for physical and spiritual illnesses as well as guidance for all mankind, al-Quran is one of the most efficacious cures to calm one’s soul. Allah SWT states:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

The Meaning: “Unquestionably, by the remembrance of Allah hearts are assured.”

Surah al-Ra’d (28)

According to Ibn 'Abd al-Barr, scholars are of the opinion that it is the sunnah of the Prophet PBUH when the Muslim ummah are faced with something bad or a calamity, then it is time for them to return and ask for the help of Allah SWT. This is done by reciting the Quran, dhikr and supplication. (See **Fath al-Malik bi Tartib al-Tamhid**, 10/154)

Similarly, Jundub al-Bajali stated:

اتَّقُوا اللَّهَ، وَاقْرَأُوا الْقُرْآنَ فَإِنَّهُ نُورٌ اللَّيْلِ الْمُظْلِمِ، وَهُدًى
النَّهَارِ، عَلَى مَا كَانَ مِنْ جَهْدٍ وَفَاقَةٍ، فَإِذَا عَرَضَ الْبَلَاءُ
فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ، فَإِذَا نَزَلَ الْبَلَاءُ
فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ

The Meaning: *"Have taqwa to Allah and recite the Quran! Indeed, it is a light in the darkest of nights, guidance in the day, during times of need and destitution, when calamity strikes, then place your property behind you, and when disaster comes, then place yourself behind your religion..."*

Narrated by al-Baihaqi in
Syu'ab al-Iman (4965)

According to the above explanation, it is apparent that the position of the Quran is not just as the guidance for mankind but also a cure for all physical and spiritual illnesses as well as calmer of hearts.

Reciting and listening to the Quran

In principle, every Muslim is commanded to recite the Quran alone. There are numerous fadhilat (benefits) for those who recite the Quran. In a hadith from 'Aisyah R.Anha, the Messenger PBUH once said:

الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ
وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ

The Meaning: *“One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have two rewards.”*

Narrated by Muslim (798) and
Ibn Majah (3779)

Imam al-Nawawi Rahimahullah stated there are two rewards obtained for the first is for the reciter and the second is for his effort and difficulty in reciting the Quran. (See ***Al-Minhaj Syarh Sahih Muslim***, 6/85)

However, sometimes we do not recite the Quran ourselves but ask others whose recitation are great and melodious when they recite the verses of the Holy Quran. The Messenger PBUH himself love to ask his companions to recite the Quran so he can listen to it. In a hadith narrated, the messenger PBUH asked Abdullah Ibn Mas'ud to recite the Quran:

«أَفْرَأُ عَلَيَّ» قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «فَإِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ، حَتَّى بَلَغْتُ: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا [النساء: 41] قَالَ: «أَمْسِكْ» فَإِذَا عَيْنَاهُ تَذَرِفَانِ

The Meaning: *The Prophet (ﷺ) said to me, "Recite (the Qur'an) to me." I said, "O Allah's Messenger (ﷺ) Shall I recite (the Qur'an) to you while it has been revealed to you?" He said, "Yes." So I recited Surat-An-Nisa' (The Women), but when I recited the Verse: 'How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people.' (4.41) He said, "Enough for the present," I looked at him and behold! His eyes were overflowing with tears."*

Narrated by al-Bukhari (4583)

According to scholars, it has been the practice of the Messenger PBUH to ask his companions to recite the Quran so he could listen to it. Saidina Umar himself asked someone to recite the Quran so that he and his companions can listen to it. The reason is it has a greater effect in terms of appreciation and benefit that exceed oneself and enlivening the souls of the distracted. (See ***Hasyiyah al-Tahtawi 'ala Maraqi al-Falah Syarh Nur al-Idhah***, pg.318)



Thus, this is what is meant behind the suggestion for the recitation of the Quran to be broadcasted in mosques and surau with the purpose to move the souls of the distracted when the mosques and surau are closed.

The Recitation of the Quran Before the Adhan in Mosques and Surau

Basically, the act of broadcasting the recitation of the Quran or dhikr in mosques and surau before adhan has been since the time of the Messenger PBUH. According to al-Maqrizi, in the history of Islam, at the beginning of the recitation of dhikr from the towers of mosques started during the time of the Companion of the Prophet PBUH named Maslamah in Mukhallad al-Ansari (w.62H), who is the governor of Egypt during the rule of Caliph Muawiyah. He built

the tower of the Amru bin al-'As Mosque. When he was performing iktikaf in the tower, he heard the sound of the bell being rung when the adhan is called. Forthwith, Maslamah restricted the church bell from being rung when the adhan is called, whilst Syarhabil lengthens the adhan by adding dhikr and others, beginning from an extensive duration of the night until the time for Subuh prayer. (See ***al-Mawa'izh wa al-I'tibar bi Zikr al-Khutat wa al-Athar***, 4/51)

During the time when Sultan Salahuddin al-Ayyubi (w.589H) ascended the throne as the ruler, he issued a command to all who are responsible to call the adhan to recite a book on aqidah (faith) which are known as al-'Aqidah al-Mursyidah, during the night before Subuh through the speakers for adhan. It has been the practice for the people who call the adhan to recite it every time before the time for Subuh throughout the mosques in Egypt till this day. (See ***al-Mawa'izh wa al-I'tibar bi Zikr al-Khutat wa al-Athar***, 4/51)

Among the matters that become practice is the recitation of dhikr from the towers of mosques to remind the Muslim ummah to attend the mosques during the day on Fridays. It happens after the 700 H. Ibn Kathir stated, on Friday 6 Rabi'ul Akhir year 722H, it has been a tradition to recite dhikr to call for Friday prayer in mosques throughout the mosques in Damascus including the al-Umawi Mosque. (See ***al-Mawa'izh wa al-I'tibar bi Zikr al-Khutat wa al-Athar***, 4/51)

The founder of the Tuluniyyah Dynasty, Abu al-'Abbas Ahmad bin Tulun (w.884H) during its time prepared a room and twelve people

to call the adhan. Every night, four people from them will stay overnight in the room taking turns. They will recite takbir, tasbih and tahmid to Allah SWT all the time and recite the Quran melodiously, with tawasul and qasidah and call the adhan when the time for prayer begins. After the death of Ahmad bin Tulun, his son Abu al-Juyush Khamarawaih continued the tradition of his father. (See ***al-Mawa'izh wa al-I'tibar bi Zikr al-Khutat wa al-Athar***, 4/51)



Fill in the
required
information



Bring along
your own
praying mat



Congregant's
temperature does
not exceed 37.5°C



Practice social
distancing
(1m)



It is compulsory to
wear a face mask



Always wash/
sanitize your
hands



Ablution should
be performed at
home



Cover your
mouth when
sneezing



Do not touch other
congregations
including shaking
hands



Gathering inside
or outside the
mosque is not
allowed



Children are not
allowed



Iktikaf after
prayer is not
allowed

According to the several narrations and athar in history stated here, it clearly shows that the recitation of al-Quran or dhikr before the time of prayer from the towers of mosques and surau is not uncommon. Furthermore, this still continues in some parts of Muslim countries until this day such as in Egypt.

According to former Lajnah Fatwa al-Azhar Chairman, al-marhum Seikh 'Atiyyah Saqr, in the issue of he recitation of dhikr such as tasbih and istighathah before Subuh time, it is not included as bid'ah. In al-Fiqh 'ala al-Mazahib al-Arba'ah which was published by the Egypt's Ministry of Wakaf (pg 238), it is stated that it is a form of bid'ah hasanah of which there is no evidences that restricts it, consequently, there is a general evidence which encourages it. (See **Fatawa Dar al-Ifta' al-Misriyyah**, 9/203)

On Dar Ifta' al-Misriyyah's official website, there are no prohibitions of broadcasting the recitation of the Quran in mosques before the adhan. Furthermore, it is a commendable matter, assembling people to hear the recitation of the Quran and moving them to enliven the eminence of Friday.¹²

12. See: <https://www.dar-alifta.org/ar/ViewFatwa.aspx?ID=13079&LangID=1>

Whereas the Egypt's Grand Mufti himself, Prof. Dr. Shauqi Ibrahim 'Allam issued a fatwa regarding the recitation of the Quran before Subuh saying: *"Reciting and broadcasting the Quran before the Subuh adhan is a sanctioned matter according to the general evidence which encourages reciting the Quran, listening to it in absolute silence. This is in accordance with the statement of Allah SWT, "So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy." [al-A'raf:204] and in another statement: "And recite, [O Muhammad], what has been revealed to you of the Book of your Lord." [al-Kahfi:27] and there is none (any dalil/evidence) that prohibits the recitation of the Quran before the adhan. Hece, restricting it contradicts the syarak. The same as congregating (to listen)to the Quran is also sanctioned according to general dalils which encourages dhikr and reciting the Quran...based on this: indeed the recitation of the Quran before the adhan and the assembly of people to listen to it is sanctioned, commendable, calling to people with the Quran, moving them to fulfil the eminence of prayer and abstaining oneself as a preparation to fast."* ¹³

In brief, Egypt's Grand Mufti holds the opinion that there is no evidence which prohibited the recitation of the Quran before the adhan, consequently, there is general evidence which encourages the recitation of the Quran as well as gatherings to recite the Quran. Islamic legal maxim states an absolute matter gives a general meaning for place, time and people, then it should not be

13. See: www.dar-alifta.org/ar/ViewFatwa.aspx?ID=12516&LangID=1&MuftiType=0&

قراءة القرآن قبل صلاة الفجر في المسجد

specified except with a dalil (evidence). If not, then it is considered as limiting something of which has been broadened by syarak.

To conclude, in our current situation where we are facing the COVID-19 pandemic, followed by the closure of mosques and surau through the Movement Control Order, then it is not an offense for the Muslim ummah to broadcast the recitation of the Holy Quran in mosques and surau.

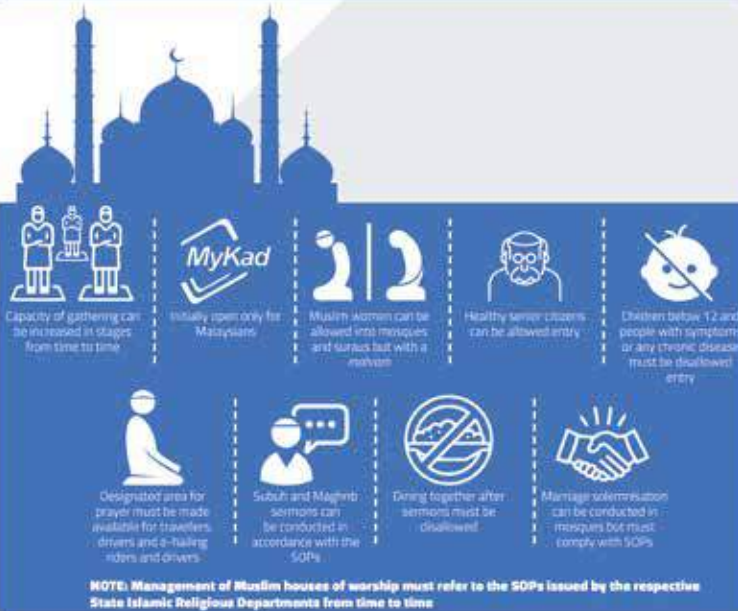
Moreover, this has been practised in certain Muslim countries such as Mauritania. There, an administrative circular has been issued asking all mosques throughout the country to broadcast the recitation of the Quran through their speakers for an hour. The purpose is to ask for the blessings and dependence to Allah SWT so that all calamities are lifted, the country and Muslim ummah are protected as well as the whole world are saved from the dangers of COVID-19.¹⁴

Hence, it is up to the consideration of state's religious administration to advise mosques and surau to broadcast the recitation of the Holy Quran the appropriate duration before the adhan in hopes that it would bring about the blessings of Allah SWT to us all, concurrently preparing Muslims for every prayer time.

14. See : www.iqna.ir/ar/news/3475913 تعميم-بتلاوة-القرآن-عبر-مكبرات-الصوت-في-المساجد-بموريتانيا

MEASURES IN MOSQUES

RESPONSIBILITIES OF THE MOSQUE MANAGEMENT



Purification and Prayer Issue

Q : Is it permissible to pray whilst wearing a face mask during the COVID-19 pandemic?

A : In the above issue, originally, the ruling of wearing a face mask in prayer without any necessity to do so is makruh (undesirable). In a hadith narrated from Abu Hurairah R.A, he said:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ السِّدْلِ فِي
الصَّلَاةِ وَأَنْ يُغَطِّيَ الرَّجُلُ فَاهُ

The Meaning: *"The Messenger of Allah (ﷺ) forbade trailing garments during prayer and that a man should cover his mouth."*

Narrated by Abu Daud (643)

In understanding the above hadith, al-Khatib al-Syirbini stated that it is makruh (undesirable) for a man to pray while his mouth is covered. (See **al-Iqna'**, 1/124) among the reasons for the restriction is that it may hinder the perfection of the recitation in prayers well as in *sujood* (prostration). (See **Mirqat al-Mafatih**, 2/636)

However, if there is a reason and necessity for it to be done, then it is ruled as permissible to cover one's mouth in prayer. This is as stated by Ibn Qudamah of which he concluded from the

statement of Ibn Abd al-Bar. (See **al-Mughni**, 1/432)

Hence, we state, in the situation of the COVID-19 outbreak, then it is permissible to wear a face mask while praying for there is a need and necessity to do so, which is to contain the spread of the pandemic and stopping it from continuing to spread. The reason is by wearing face masks, it would prevent saliva, phlegm and mucus of the wearer from getting spread in the air when he coughs or sneezes, thus, preventing infection towards others.

In a hadith narrated from Abu Hurairah R.A, the Prophet PBUH said:

لَا يُورَدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ

The Meaning: *“Do not put a patient with a healthy person.”*

Narrated by al-Bukhari (5771)

Al-Hafiz Ibn Hajar said: *“There is strong restriction against carrying and spreading of illness.”* (See **Fath al-Bari**, 10/242)

Thus, it is permissible to wear face masks in prayer during the COVID-19 pandemic.

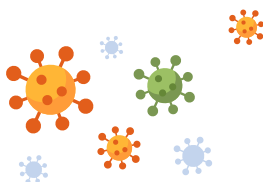


Q : What is the ruling of using hand sanitizer when praying? Is it considered as najis (considered impure in Islam) because it contains alcohol?

A : The ruling related to alcohol has been discussed in the 7th National Fatwa Muzakarah Committee for Religious Affairs Malaysia. The decision of the muzakarah stated: *“Medicine and perfumes which contain alcohol is permissible and forgiven.”*

Moreover, a fatwa issued by the Mufti of Brunei stated: “Using cosmetics which contain synthetically produced or artificial alcohol from chemicals is permissible for they are not considered as najis. Thusly, the prayer of a person wearing clothing that is sprayed with perfume containing synthetic or artificial alcohol from chemicals is valid for it is not najis.” (See **Fatwa tahun 2005**, pg.74)

Hence, in our opinion, the usage of hand sanitizer which contains alcohol when one is praying is permissible and it is not considered as najis. A person who uses it and promptly prays without first washing it off is not considered as a person with najis on him.



Q : How should those who are still undergoing health examination (Patient Under Investigation (PUI)) purify themselves to avoid the risks of spreading the virus infection? Is it permissible for them to just perform tayammum?

A : Tayammum is a *rukhsah* (facilitation) in Islam for its ummah to perform worship when they are experiencing a debilitation. Tayammum is a replacement of ablution and obligatory bath (janabah). Its meaning from syarak's perspective is to wipe pure dust of dirt/soil on the face and both hands with specific intention and methods. (See ***al-Fiqh al-Manhaji***, 1/92)

Allah SWT states:

وَأِنْ كُنْتُمْ مَّرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ
 الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا
 طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ

The Meaning: *But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it."*

Surah al-Maidah (6)

In the above issue, according to the information from the body of authority, we state specific guidelines for COVID-19 patients and Patient Under Investigation (PUI) in performing the purification process. It can be divided into two situations:

First situation: For COVID-19 patients who are provided individual rooms separated from others and have their own bathroom, then they can use water to perform ablution and purify themselves as normal, this is subject to the advice given to them by the health experts.

Second situation: For PUIs placed in special tents or open spaces and are exposed to other people, then they should perform *tayammum* to avoid the risks of spreading the virus.

Thus, it is wise to follow these guidelines to avoid the spread of this pandemic.



CRITERIA FOR HOME SURVEILLANCE



Asymptomatic close contacts of confirmed COVID-19 cases, as identified by the District Health Office (DHO) team.

Person Under Investigation (PUI) who do not meet the admission criteria following assessment at a screening centre.

DISTRICT HEALTH OFFICE

SCREENING CENTER



If you become unwell or develop symptoms, please contact the DHO team immediately.
If you remain well, a release order will be issued after 14 days from suspected exposure.

For Individuals placed under Home Surveillance, you will be:

- Tested for COVID-19.
- Sent back home.
- Served with the Home Surveillance order.
- Provided with Home Assessment Tool – for health self-monitoring and guide for do's and don'ts during home surveillance.
- Contacted daily by the DHO team to monitor health status.

Definition of Close Contact

- Healthcare associated exposure without appropriate Personal Protective Equipment (PPE) – including providing direct care for COVID-19 patients; working with healthcare personnel infected with COVID-19.
- Working together in close proximity or sharing an enclosed environment with a confirmed COVID-19 case.
- Travelling together with a confirmed COVID-19 case in any kind of transportation.
- Living in the same household with a confirmed COVID-19 case.



Publish by:
Ministry of Health Malaysia



Q : How should a COVID-19 patient perform ablution if he is unable to do so, such as a patient who needs respiratory assistance all the time? Is it permissible to just use water spray?

A : For the above issue, if it fulfils the valid conditions, then the ablution using a water spray is valid on the condition that the patient is in a quarantined room just for him.

Among the valid conditions of ablution is using clean pure water that flows over the ablution body parts. (See ***al-Mausu'ah al-Fiqhiyyah***, 43/330)

Syeikh Dr. Muhammad al-Zuhaili when explaining the conditions stated:

- ◀ **The water used to perform ablution must be pure and it is conditioned that one must know that the water used is mutlaq water even if it is just through *zhan* (assumption).**
- ◀ **There is nothing that hinders it, which means nothing that hinders water from coming into contact with the body parts of ablution.**
- ◀ **Water flowed on the body parts washed.**

- **Impurity and najis are first removed from the ablution body parts. (See *al-Mu'tamad fi al-Fiqh al-Syafi'i*, 1/70)**

Thus, in the above issue, if the valid conditions are fulfilled, then performing ablution using a water spray is valid.

Marriage (Akad) and Wedding Reception

Q: How should one hold marriage (akad) ceremony during the COVID-19 pandemic as well as the enforcement of the Movement Control Order?

A: In this situation, one must refer to his state government and state religious authorities policies. If a certain state body of authority has ordered it to be postponed, then the order should be obeyed.

Scholars have stated that the obligation to fulfil the wedding invitation is abrogated due to a debilitation. Dr. Wahbah al-Zuhaili explained: "Among the debilitation which abrogates the obligation to fulfil an invite are: traffic congestion, torrential rain, illness and other similar situations." (See ***al-Fiqh al-Islami wa Adillatuh***, (9/6622))

We suggest the marriage ceremony to be postponed to another date. However, if one plans to only hold the marriage (akad), then refer to one's State Religious Department regarding the set guidelines and procedures.



Q : Can a person continue with his marriage ceremony or should he postpone it? The reason is it will be difficult to postpone the ceremony since the hotel, catering and others have been booked and the guests have already been invited.

A : In truth, marriage is just the akad. However, the issue in this situation is when we are planning to hold the marriage in accordance with the custom and tradition of a marriage celebration. Thus, these matters are the issue in this situation.

Hence, it is suggested for this situation that we try to hold the simplest and manageable ceremony. In a hadith of the Prophet PBUH in regards with marriage, it is held with a modest mahr (dowry - in Islam it is a sum or something of value provided for the bride) and celebration, this is best and at the same time it is also cost saving.

My advice, if everything has been booked, then consult with the respective state religious authorities. As it has been decided in the meeting of the Movement Control Order in handline COVID-19, its execution is referred to the National Security Council of whom authorize the State Security Council where it is chaired by the Chief Minister.

Thus, refer to the respective body of authorities. Suggestions and guidelines given whether it is allowed or prohibited is according to the situation and suitability of each state.

Q : Is an akad valid if the marriage registrar does not shake hands with the groom for the akad (solemnization) to prevent the spread of the COVID-19 pandemic?

A: In Islam, for the akad it is not obligatory for the marriage registrar to shake hands with the groom. However, he must face the groom and talk because one of the requisites of marriage (akad) is sighth. Sighth means utterance (speech) or action which is conveyed by the person performing the akad (agreement) which shows his willingness. *Fuqaha'* (fiqh scholars) hold the opinion that *ijab* (utterance of offer) and *qabul* (utterance of acceptance) must be included in the sighth. (See ***al-Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah***, 30/200)

Dr. Muhammad Zuhaili explained that a marriage akad will not happen (invalid) except with the sighth of the akad which are the *ijab an qabul*. (See ***al-Mu'tamad fi al-Fiqh al-Syafi'e***, 4/53)

Sighah or the utterance of marriage akad means the *ijab* from the wali (authority/guardianship) and qabul from the groom. The example for the utterance of *ijab* is: “*I marry you to my daughter,*” or “*I’m marrying you to my daughter.*” While the example of the utterance of qabul is: “*I accept your daughter,*” or “*I accept the marriage with your daughter,*” or “*I’m willing to marry her.*” (See ***al-Fiqh al-Manhaji***, 2/347)

Thus, what is understood here is that it is unnecessary for them (the wali of the bride and the groom) to shake hands with each other. What’s more when we are in the situation of the COVID-19 outbreak. What is important is the utterances of *ijab* and qabul where it must be clear in terms of its meaning that I accept, I’m marrying her and others. Hence, the *akad* (marriage) is still valid. However, in normal circumstances, shaking hands is *muakkad* (prioritized) for it shows greater conviction and determination.



Q : What is the ruling of couples who get married through video or conference call? This is due to the constraints of the enforced Movement Control Order.

A : First, there has already been a fatwa issued by scholars including the 97th National Fatwa Muzakarah Committee for Religious Affairs Malaysia which convened on 15th-17th December 2011 discussing this issue. Furthermore, in Federal Territories this issue has also been discussed in-depth, although the best way is for it to be held where both the person saying and accepting the akad are present physically.

When we state video call, it is as though the groom is in a certain place, the bride is in another place and the person marrying them is in yet another place. Thus, a video conference or video call is done.

In this issue, the following guidelines should be obeyed in the execution of the marriage:

- **Fulfil all requisites and valid conditions of marriage in accordance with Syarak rulings.**
- **There are no elements of deception (*al-gharar*) and doubts.**
- **The ceremony is held at the level of *al-yaqin* (not *zhan*).¹⁵**

15. See: juga keputusan Muzakarah Jawatankuasa Fatwa Majlis Kebangsaan Bagi Hal Ehwal Ugama Islam Malaysia Kali Ke-97.

Furthermore, for all regulations pertaining to the matter, please refer to respective State Authorities.

Akad through video conference must be held in one ceremony (*ittihad al-majlis*) so that the involvement of all are live during the *ijab* and *qabul*. If it fulfils the conditions and is safe from any form of deception, then an akad performed this way is valid.

Thus, in our opinion, for those who choose to perform their akad for marriage through video or conference call, then it is permissible on the condition that it follows the stated dawabit (guidelines). Among the scholars who issued the fatwa on the permissibility are Dr. Yusuf al-Qaradhwī, Syeikh Mustafa al-Zarqā', Dr. Wahbah al-Zuhaili and Dr. Muhammad 'Uqlah and Dr. Abd al-Rahman al-Sind who is the Chief of Fiqh al-Muqaran Division in al-Ma'had al-'Alī li al-Qadha'.

Although, I advise to first consult this matter to the committee or state authorities. If they allow this approach, then it is not an issue.



The Ruling of Shaking Hands

Q : What is the ruling of shaking hands in our current state where there is an outbreak of COVID-19?

A : It is undeniable that shaking hands for the purpose of strengthening silaturrahim for the sake of Allah SWT is a commendable act and it has been promised that one's sins will be forgiven. This is as stated in a hadith narrated by al-Barra' bin Azib, where the Prophet PBUH said:

مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرَقَا

The Meaning: *"Two Muslims will not meet and shake hands, having their sins forgiven before they separate."*

Narrated by Abu Daud (5212) and al-Tirmizi (2727). Imam al-Tirmizi evaluated this hadith as *hasan gharib*.

Shaking hands when meeting one another is sunnah. This has been a matter of ijma' among scholars. Ibn Battal stated that the original ruling of shaking hands is that it is a good and commendable matter in general according to scholars. (See **Fath al-Bari**, 11/55 and **Tuhfah al-Ahwazi**, 7/426)



This matter has also been sanctioned by most fiqh scholars of whom stated that shaking hands is sunnah supported with dalil (evidences) of a number of *sahih* and *hasan* news. (See ***al-Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah***, 356/37)

In the issue of shaking hands, for the time being, the situation in Malaysia has reached a critical stage. Thus, we are commanded to strive in order to prevent ourselves from contributing in the spread of the virus. The reason is contact is one of the modes of which the virus is spread. Hence, in our opinion, not shaking hands is the proper approach right now as an *ihtiyat* (precaution) and also an initiative to stop the virus from continuing to spread although originally it is sunnah.

This is due to the fact that there is a *sahih* narration from the Prophet PBUH as narrated by Imam Muslim relating to the order issued by the Prophet PBUH to distance oneself from a leper. The reason is, leprosy is an infectious disease. Thus, the order from the Prophet PBUH to distance oneself is an effort to contain the spread of the disease to others or other uninfected regions.

- From al-Syarid bin Suwaid R.A, he said:

كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ، فَأَرْسَلَ إِلَيْهِ النَّبِيُّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ

The Meaning: *“There was in the delegation of Tha’qif a leper. Allah’s Apostle (ﷺ) sent a message to him: We have accepted your allegiance, so you may go.”*

Narrated by Muslim (2231)

According to Imam al-Nawawi, there are two hadiths that can be considered to contradict each other regarding the way to interact with people who suffer from leprosy. Most scholars are inclined to harmonize both narrations which state that the order of the Prophet PBUH to distance oneself or run away from a leper is a sunnah with the purpose of being cautious rather than it being an obligation. (See **al-Minhaj**, 14/228)

Furthermore, in line with the order issued by the Ministry of Health Malaysia (MOH) to minimize contact such as shaking hands for the virus can be spread this way. Thus, we support the order by MOH to replace shaking hands by placing one’s hand on one’s chest as a sign of greeting to avoid contact with others.

We are also encouraged to offer salama and smile when we acknowledge others by placing our hands on our chest. The reason is offering salam and smiling are among the encouraged sunnah of the Prophet PBUH as he himself have stated:

• **From Abdullah bin ‘Amr bin al-As R.A, he said:**

أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟
قَالَ: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ، وَعَلَى مَنْ
لَمْ تَعْرِفْ

The Meaning: “A man asked the Prophet, “What Islamic traits are the best?” The Prophet said, “Feed the people, and greet those whom you know and those whom you do not know.”

Narrated by al-Bukhari (5767)

• **From Abu Zar R.A, the Prophet PBUH said:**

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلِقٍ

The Meaning: “Do not consider any act of goodness as being insignificant even if it is meeting your brother with a cheerful face.”

Narrated by Muslim (2626)

Considering the above points, thus **we are inclined towards not shaking hands for the time being until the situation is back to normal. However, shaking hands (greeting) can be done through other actions that signals our acknowledgement of others by placing our hands on our chests as previously explained above.**

Obeying the Movement Control Order (MCO)

Q : When facing COVID-19, what is the correct basic understanding in the issue of obedience towards the ruler in the effort to prevent greater harm in society?

A: Allah SWT states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ

The Meaning: *“O you who have believed, obey Allah and obey the Messenger and those in authority among you.”*

Surah al-Nisa' (59)

Ibnu Kathir when explaining the above verse said that Ulil Amri includes *umara'* (religious scholars). The meaning of obeying the Ulil Amri is in the framework of obedience towards Allah SWT and not in matters of sin. (See **Tafsir al-Quran al-'Azim**, 2/250)

This obedience has been *qaid* or *muqayyad* (bound/limited) with the following hadith of the Prophet PBUH:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ

The Meaning: *“There is no obedience to any created being if it involves disobedience to Allah”*

Narrated by Ahmad (1095)

The orders issued by a ruler would usually be related and bound with *maslahat* (benefit/well-being). Without *maslahat*, it would not be issued by any ruler, especially for rulers who are concerned about its people. An Islamic legal maxim states:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مُنَوِّطٌ بِالْمَصْلَحَةِ

The Meaning: *“Any form of order, actions, or measures implemented by any ruler on its people must be bound with maslahat.”*

Thus, the *maslahat* in the issued of the Movement Control Order is none other than to contain and stop the spread of the

COVID-19 pandemic for it is included as an infectious disease of which if there is no intensive control to contain it then there will be great disaster. Hence, the decision taken to control the movement of people is so that this disease or outbreak is not spread further.

Thereupon, this is a part of the decision decided. This has not only been decided by the rulers of Malaysia, but this approach has been accepted across the globe by what is known as lockdown or Movement Control Order (MCO). The World health Organization (WHO) has acknowledged this approach. Hence, this measure or order can be said to be an agreed decision in most countries such as the United States of America, China, Italy and even Saudi Arabia and Egypt has implemented this measure. The world's consensus in facing the issue of COVID-19 through lockdowns and what is called as 'staying at home' is unanimously accepted or in the terminology of *usul fiqh*, has been accepted as *ijma'*. They have agreed that it is one of the measures.

When the government issued orders such as this, we should obey and adhere to it. However, issues may arise as to how we overcome personal and family concerns such as food, basic needs



and the like. However, the government has issued a clear order, if there is a need to go out, then it is sufficient for only the head of the family to go out and buy these needs before returning home promptly. There is no need to bring along one's wife or other family members.

Thus, we should obey and adhere to the measure enforced by the government through the Movement Control Order. Alhamdulillah, I applaud all Malaysians for the extraordinary success we have achieved of reaching a high percentage of people staying at home.



Q : What is your advice for those who are considering attending Quranic or religious classes, but they are unable to do so during the Movement Control Order while these are also important.

A : Alhamdulillah, with the current advancement of technology, I see that these are no longer an issue. Learning sessions can continue through other online channels such as through Youtube, Facebook and others. Moreover, there are now individuals or groups who are holding talaqqi classes on Facebook and Zoom. Through these platforms, a person can interact with one another and correct the recitation of the student easily. Thus, this is what we should put into use in this situation.

At the same time, in my opinion, parents should play their roles by communicating with the teachers of their children. For example, we can take several books from our own personal collection or library in our house to read with our children. Exchanging information and knowledge is also a great family activity.

As we know in today's day and age by using smartphones and various gadgets, we are able to surf the internet to access numerous beneficial knowledge content. We can also watch TV broadcasts such as TV al-Hijrah which would enable us to fill our time while gaining knowledge through slots such as Cinta Ilmu, Coffee with Mufti and others.



Our intention to seek knowledge by going to religious classes is also considered as worship, in fact, it is rewarded by Allah SWT as stated in the hadith:

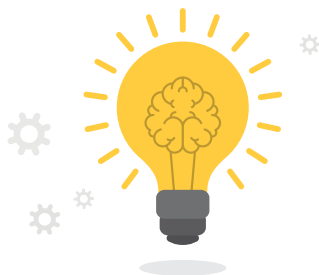
نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ

The Meaning: *"The intention of a believer is better than his deeds"*

Narrated by al-Tabarani in al-Mu'jam al-Kabir (5942). Al-Baihaqi stated the sanad of the hadith is dha'if. While Al-'Ajluni implied it as dha'if in *Kasyf al-Khafa'*.

This means that a believer's intention may be better from his deeds. Imam al-Baihaqi explained that the intention of a believer (may be) better than his deeds for his intention are pure and unharmed while the deeds may be damaged. It is said that intention without execution can even be a form of obedience. Whereas an act without intention cannot be considered as an act of obedience or worship. (See **Syu'ab al-Iman**, 5/343)

Thus, I advised everyone to be patient during this duration of time and follow through other alternatives in our efforts to seek and gain knowledge.



Q : What is the ruling if a person purchases certain items or necessities in bulk or also known as panic buying with the excuse that the Movement Control Order is going to be enforced in an extended amount of time while the supplies are limited?

A : In issues such as this, I would like to state that in living in a social and community system - we as Malaysians for example - should consider our family, friends and other citizens as also a part of our kith and kin. In a situation where certain items are limited, of which if we buy them in bulk and more than our necessity then others would not be able to buy them, then this is an inaccuracy of actions on our part. How then we can say that we practise the following revelation of Allah SWT:

وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

The Meaning: *"...but give [them - the Mubajirin] preference over themselves, even though they are in privation."*

Surah al-Hasyr (9)

Imam al-Qurtubi commented on this verse saying: "There was a man who was visited by a guest who wished to stay the night, all the while the man himself did not have any food except for his children. He then said to his wife: Put the children to sleep,

switch the lights off and serve the food to our guest.” Afterwards, the above verse was revealed. (See ***al-Jami’ li Ahkam al-Quran***, 24/18)

The verse describes those who are willing to sacrifice themselves even though they are in need themselves. Hence, celebrate our fellow countrymen. Do not get pulled into panic buying. However, instil in our minds the thought that just as I want to be comfortable, my friends would also want the same. The exception is when the items are available in great volume where even if we buy them in bulk, others would also be able to buy them, then we can buy the items according to our needs of how long we think it would last.



Q : What is your advice regarding the activities the Muslim ummah should do during this quarantine period?

A : In this issue, the utmost important matter is related to time management. Allah SWT swears an oath:

وَالْعَصْرِ

The Meaning: *"By time."*

Surah al-Asr (1)

Syeikh Muhammad Ali al-Sobuni elucidated that time is among the source of happiness or destruction in life. It also portrays Allah Swt's greatness and wisdom. (See **Safwah al-Tafasir**, 3/578)

Thus, here we should grab the opportunity to establish our own quality family time. People always complain about how busy they are day and night. While a poet ¹⁶ once said:

16. His name is Muhammad Yazid al-Mubarrid. Born in 210 H in Basrah and died in 286 H. He was famous in various branches of knowledge, especially in linguistics and literature.

نُرُوحٌ وَنَعْدُو لِحَاجَاتِنَا وَحَاجَاتُ مَنْ عَاشَ لَا تَنْقُضِي ،
تَمُوتُ مَعَ الْمَرْءِ حَاجَاتُهُ وَتَبْقَى لَهُ حَاجَةٌ مَا بَقِيَ

"We spent our evenings and mornings trying to fulfil our endless needs."

"A man dies with his needs, whilst his needs remain forever unfulfilled."

Hence, when we do have time now during the Movement Control Order, what should we do with it? Among others, make sure that we perform the congregational prayer together with our families. There are those who are sorrowful about not being able to perform the congregational prayer in mosques, now they can perform it together with their families.

Second, we can also recite the Quran together, each correcting the other as well as contemplating (*tadabbur*) on the verses recited. Likewise, with reading books. Scholars such as Abdullah bin al-Mubarak said, take a book and read to gain knowledge. Furthermore, we can also watch TV channels such as TV al-Hijrah to gain beneficial knowledge and information.



Thus, use this time to our advantage and spend it with our family to tahqiq the hadith of the Prophet PBUH, where he said:

خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

The Meaning: *"The best of you is the one who is best to his wife, and I am the best of you to my wives."*

Narrated by Ibn Majah (1977) and al-Tirmizi (3895)

The above hadith is one of the evidences of the greatness and beauty of Islam's teachings of which encourages men especially husbands to do good to his family which includes his wife, children, relatives and others. Syeikh Muhammad bin Abd al-Rahman al-Mubarakfuri when explaining the hadith said: Which means doing good towards his family members and maintaining the silaturrahim with them. According to another opinion: It means towards his wife and families. (See **Tuhfat al-Ahwazi**, 10/269)

Thus, engage in beneficial activities to the best of one's abilities. In the situation where an employer has given an order to work from home, then one should fulfil his work responsibilities at home.

Jamak Prayer for Frontliners

Q : There are officers and doctors who manage COVID-19 patients wearing a special body suit. There is a possibility that they would not have enough time to perform their prayers. Is it permissible for them to perform jamak prayer?

A : During our tenure in the Mufti of the Federal Territories Office, we have already presented the answer to similar questions. Among the answer is stated under the chapter where we state exigent situations of which ruled it permissible for a person to perform jamak.

In a hadith from Ibn 'Abbas R.Anhuma, the Prophet PBUH once prayed this way even without any debilitation or fear or torrential rain. Ibn 'Abbas R.Anhuma said:

جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ وَالْعَصْرِ
، وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ
، قَالَ : فَقِيلَ لِابْنِ عَبَّاسٍ : مَا أَرَادَ بِذَلِكَ ؟ قَالَ : أَرَادَ
أَنْ لَا يُخْرِجَ أُمَّتَهُ

The Meaning: *"The Messenger of Allah (ﷺ) combined the noon and afternoon prayers, and the sunset and night prayers at Medina without any danger and rain. He was asked: What did he intend by it ? He replied: He intended that his community might not fall into hardship."*

Narrated by al-Tirmizi (187),
al-Nasai'e (1574)





Sheikh ‘Abd al-Rahman al-Mubarakfuri said, whoever experiences a debilitation then it is permissible for him to perform jamak. As for those who experience debilitation but refuse to perform jamak that results in him leaving his prayer, then there’s no doubt that he is sinful. (See ***Tuhfah Al-Ahwazi Syarah Jami’ Al-Tirmizi***, 2/205)

Hence, it can be understood from the hadith that if there is any debilitation or desperate matter, then it is prioritized to perform jamak.

Imam al-Nawawi cited the opinions of some Syafi’ite scholars such as al-Qadhi Husain, Abu Sulaiman al-Khattabi, al-Ruyani, Abu Qasim al-Rafi’i and others. They stated that it is permissible to perform jamak when one experiences debilitation, is fearful and sick. It can be performed whether through taqdim or ta’khir. This broadening is given with the purpose of facilitating those who experience or face these situations. Moreover, a debilitation and fear are a more pressing matter than rain. (See ***al-Majmu’ Syarh al-Muhazzab***, 4/263)

According to this hadith, al-Hafiz Ibn Hajar al-‘Asqalani analogically deduced its permissibility but not a practise or routine rather it is only performed when there are necessities or reasons for it.

On this basis, if the officers who are treating COVID-19 patients were on the factor of work constraints and limited time, then scholars ruled it permissible to perform jamak in this situation.

WHAT IS THE COVID-19?

COVID-19 (Coronavirus Disease 2019) is a new strain of the coronavirus that has never been previously identified. Based on current available information, human-to-human transmission of COVID-19 is via respiratory droplets or direct contact.

SYMPTOMS

- Fever
- Cough
- Breathing Difficulty

PREVENTIVE MEASURES FOR TRAVELLERS, ESPECIALLY TO CHINA AND UPON RETURNING TO MALAYSIA

ALWAYS PRACTICE GOOD PERSONAL HYGIENE
 Wash hands frequently with water and soap or hand sanitizer.

DURING TRAVEL

- Always bring along face mask and sanitizer for use when required
- Avoid crowded places and close contact with people showing symptoms
- Avoid visiting animal farms, markets selling live animals, slaughterhouses or touching any animal
- Avoid eating raw or undercooked meat

IMMEDIATELY SEEK MEDICAL ATTENTION IF YOU HAVE SYMPTOMS OF RESPIRATORY TRACT INFECTIONS SUCH AS FEVER, COUGH OR DIFFICULTY BREATHING WITHIN 14 DAYS AFTER RETURNING FROM THE VISIT.

Direktori Kesihatan
 Kementerian Kesihatan Malaysia

MyHEALTH

SCAN ME

Management of the Deceased

Q : Regarding the issue of the management of a COVID-19 deceased, is it sufficient to perform tayammum without bathing the deceased? What are the basic matters that should be understood regarding the management of a deceased in the issue of the COVID-19 pandemic?

A : Basically, for every person who passes away not due to COVID-19, then there are 4 processes of which the deceased has to first undergo. First, bathing. Second, shrouding. Third, the prayer of which the deceased are prayed for by others. Fourth, burial. These are the basic fardu kifayah according to scholars' *ijma'* of scholars without *khilaf*. (See ***al-Majmu' Syarh al-Muhazzab***, 5/104)



However, in the issue of infectious diseases such as this where it would affect those who will be performing the bathing and burial of the deceased, then a Special National Muzakarah Committee for Religious Affairs Malaysia (MKI) on 15th March 2020 has decided that it is permissible to only perform tayammum as a replacement of the bathing process.

In presenting a framework for this question, we apply an Islamic legal maxim that states:

الْحُكْمُ عَلَى الشَّيْءِ فَرْعٌ عَنْ تَصَوُّرِهِ

The Meaning: *"Ruling a certain matter is a branch from the true depiction of it."*

Likewise, it is also stated in the divine revelation:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

The Meaning: *"So ask the people of the message if you do not know."*

Surah al-Nahl (43)

Thus, we had a thorough discussion with health experts from the Ministry of health Malaysia on this matter. The health experts including infectious disease experts also attended the meeting twice at the Mufti of Federal Territories Office - when I was still the Mufti - for an explanation and question and answer session for us to ask them. Afterwards - at the time - we have decided on a clear guideline.

Subsequently, there is another opinion which states the grave effects and danger of this pandemic. Thus, the first opinion is irrelevant and results in grave ahrm, especially for those who are responsible to bathe the deceased bodies of whom are not from among health personnel. Eventually, in the Special National Muzakarah Committee for Religious Affairs Malaysia (MKI) on

15th March 2020, we decided that just tayammum should be performed on the deceased. This is decided considering the previous fatwa that was issued. This fatwa is considered as suitable to be implemented for the infectious disease we are facing is hard to contain.

In Islam there is exceptions and *rukhsah* (facilitation) on rulings for situations that threaten the lives of people. The harm or threat must be evaluated by certified health personnel such as doctors and forensic experts and others. This *rukhsah* is applicable when there is a high risk of COVID-19 infection which can lead to death for the people responsible to bathe the deceased through direct contact with the water used to bathe the deceased that is mixed with the deceased bodily fluids such as blood, vomit, feces, urine and others. Thus, the deceased can be managed through the tayammum procedure as a replacement of bath.



The latest statement issued by the Chief Director of Health, Tan Sri Dato' Sri Dr Noor Hisham stated that the COVID-19 virus can be found on the surface of the body of the COVID-19 patient or deceased. Hence, the opinion which states that *tayammum* should be performed on top of the body bag is in line with the principle of protecting the well-being of people.



Clearly, the procedure when there is any death of a COVID-19 patient, the deceased should be placed in a body bag, zipped and then tayammum is performed on the body bag itself.

The latest statement issued by the Chief Director of Health, Tan Sri Dato' Sri Dr Noor Hisham stated that the COVID-19 virus can be found on the surface of the body of the COVID-19 patient or deceased. Hence, the opinion which states that tayammum should be performed on top of the body bag is in line with the principle of protecting the well-being of people.

I advise all the ustaz involved, such as in the Federal Territories, as soon as this process is completed to promptly perform the janazah prayer. Forthwith, the deceased is transported to the graveyard for burial following a strict set of rules. Limit the number of people who are allowed to visit and attend the burial. The deceased is immediately buried after his arrival at the graveyard. The deceased should not be sent home or to the mosque first, but he should be buried right away. If possible, we should take the example from a hadith of the Prophet PBUH narrated by Abu Hurairah R.A, where the Prophet PBUH said:

أَسْرِعُوا بِالْجَنَازَةِ

The Meaning: *"Hurry up with the dead body (for its burial),"*

Narrated by Muslim (944)

When explaining the above hadith, Imam al-Nawawi said: “There is a commandment of hastening (the management of the deceased) due to the wisdom stated by the Messenger PBUH.” He further added: “Our *ashab* have stated: It is sunnah to hasten in transporting him (the deceased) for a duration where there is no fear that the deceased would not deteriorate.” (See ***al-Minhaj Syarh Sahih Muslim***, 7/13)



I also suggest for those who are miles away from where the deceased is should perform the janazah prayer in absentia. This is the better course of action to take celebrating the Movement Control Order enforced.

For comprehensive explanation, please refer to **Management of the Muslim Deceased (COVID-19)** prepared by JAKIM, Mufti of Federal Territory Office, JAWI and Ministry of health Malaysia (MOH).¹⁷

17. Refer JAKIM's official website: <http://www.islam.gov.my/rujukan/garis-panduan/2380-garis-panduan-tatacara-pengurusan-jenazah-orang-islam-covid-19>



Insha Allah, the Minister Office in the Prime Minister's Department has issued an order to JAKIM with the collaboration of Mufti of Federal Territory Office to record a video regarding the methodology of the management of a deceased using the tayammum process to clearly explain the procedure.

Q : If we receive news that one of our family members or neighbours passes away due to COVID-19, is it wrong if we do not go to visit him?

A : In our current situation, there are two considerations. First, when we do not attend, our friends or acquaintances would understand. Especially with the enforced Movement Control Order, they know it is an order issued by the government that should be obeyed.

Second, in this issue, for close family members who have to manage the deceased, they should not let the deceased deteriorate without getting the proper burial. The reason is the deceased rights remain and thus, it is still a fardu kifayah on his close family members. Hence, this should be celebrated in accordance with the guidelines:

- ▶ **Bathing the deceased is replaced with *tayammum* on the body bag.**
- ▶ **Shrouding the deceased by placing the deceased in the body bag.**
- ▶ **Janazah prayer.**
- ▶ **Burial.**

This is fardu kifayah which means an obligation for a part of society in managing the deceased.

As for those who did not attend because of the enforced Movement Control Order, this is understandable. The reason is it is included as fardu kifayah.



Q : For those who pass away due to the COVID-19 pandemic, are they considered as martyrs? Is this applicable for our Tabligh Congregation friends?

A : In answering the above question, we state the hadith of the Prophet PBUH narrated from Abu Hurairah R.A, where the Messenger PBUH said:

الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ
 الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ

The Meaning: *“There are five types of martyr: one who dies of plague, one who dies of an internal complaint, one who is drowned, one who is killed by his house falling on him, and the martyr in God’s path.”*

Narrated by al-Bukhari (2829) and Muslim (1914)

In another narration, the Prophet PBUH said:

مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ
 فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ
 فِي الْبَطْنِ فَهُوَ شَهِيدٌ

The Meaning: *“One who is slain in the way of Allah is a martyr; one who dies in the way of Allah, is a martyr; one who dies of plague is a martyr; one who dies of cholera is a martyr.”*

Narrated by Muslim (1915)

Likewise, in a hadith narrated by Anas bin Malik R.A, the Messenger PBUH said:

الطَّاعُونَ شَهَادَةٌ لِّكُلِّ مُسْلِمٍ

Maksudnya: *“Every Muslim who dies of plague is credited with martyrdom.”*

Sahih al-Bukhari (2830) and Muslim (1916)

The above hadiths clearly states that Muslims who die because of the plague are considered as martyrs. The blessing of being considered as martyrs are given by the Prophet PBUH himself as observed through the hadiths.

Imam al-Nawawi stated that all these types of deaths are considered as granted martyrdom by Allah SWT for the pain and suffering of the death of which they experienced. (See ***al-Minhaj Syarh Sahih Muslim***, 5/550)

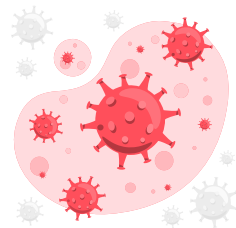
Thus, we know that death due to the plague is included as martyrdom of the hereafter but not in this world. This means they will receive the rewards of a martyr in the hereafter but in this world, they will still need to be bathed and prayed on. Regarding this matter, Imam al-Nawawi cited: “Martyrdom meant is all of them who died except for those who die fighting for Allah will receive the rewards of a martyr. As for in this world, they would still need to be bathed and prayed (unlike those who died in battle for the sake of Allah SWT).” (See ***al-Minhaj Syarh Sahih Muslim***, 5/550)

Can COVID-19 be Categorized as the Plague?

To answer this issue, we will first share several definitions of the plague as stated by the *lughah* scholars (linguists scholars). Among them are:

- ✓ Al-Jauhari stated: Death that encompasses the public akin to an outbreak.
- ✓ Syeikh Ibrahim al-Harbi in **Gharib al-Hadith** stated: A disease outbreak/epidemic is the plague and also a disease which affects the general public.
- ✓ While al-'Arabi stated in **Syarah al-Tirmizi**: It is named as the plague for the public harm it causes and the swift death that follows it. Hence, any disease which is similar is also categorized this way (the plague). (See **Bazi al-Ma'un**, pg.95)

Hence, as it is generally known, COVID-19 is a virus that spreads infectious disease that can lead to death on a large scale. Thus, according to these characteristics, it is considered as the plague as stated in sahih narrations.





According to the above discussion and deliberation, we concluded that whoever dies due to the COVID-19 pandemic is considered a martyr as understood from the sahih hadiths.

Regarding our Tabligh Congregation friends, they are also considered as martyrs if they die due to this pandemic. The reason is the ijtimā' was held before the enforcement of the Movement Control Order and all of them attended it with the sole purpose of listening and learning Bayan and knowledge without any intention of spreading the virus, whilst at the same time not knowing of the existence of the great threat of COVID-19 at the time. May Allah SWT forgive all our sins and their sins. Amin.

CONCLUSION:

According to the above discussion and deliberation, we concluded that whoever dies due to the COVID-19 pandemic is considered a martyr as understood from the sahih hadiths. However, martyrdom meant here is martyrs of the hereafter which means they will receive the rewards of a martyr in the hereafter. As for in this world, their bodies should be managed as normal which means they would still need to be bathed and prayed on.

The martyrdom is awarded by the Messenger PBUH himself based on the sahih narrations. However, in truth, Allah SWT is the All-Knowing as to who are the real martyrs or otherwise. Nevertheless, we will continue to supplicate to Allah SWT to accept our Muslim brothers who died because of this pandemic as martyrs in His eyes.

Infq for the COVID-19 Fund

Q : What is the ruling of donating to the COVID-19 Fund?

A : On 11th March 2020, the Malaysian government has launched a special fund to give financial assistance for those in need. As we all know, the COVID-19 cases bear a huge cost which includes the recovery and management costs which encompasses medical, facilities and breathing aids costs, special body suits for COVID-19 officers and other costs. Furthermore, COVID-19 cases also affect individuals financially for those who are diagnosed as

COVID-19 positive, it is mandatory for them to be quarantined and thus, throughout their quarantine period they would not be able to earn their income.

The step taken by the government to launch the COVID-19 Fund is a correct and proactive way to lighten the burden of those affected and additionally it can also be used to help cover other expenses. The government also encourages private sectors, volunteer bodies and individuals to donate to the fund for the welfare of citizens who are affected by the COVID-19 pandemic.



Thus, any donation or gift channeled for the purpose of welfare with a sincere and pure intention hoping for rewards only from Allah SWT then it is a form of infaq in the road to Allah SWT (any matter to get closer to Allah SWT and the road of goodness), concurrently, it is also a form of charity and good deed that is encouraged in islam. (See ***al-Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah***, 24/166)

Syeikh Muhammad al-Zuhaili wrote in his book, giving basically or in general is a change in ownership without any exchange which means it is solely an act of giving by the rich for the poor with the purpose of getting rewarded by Allah SWT or otherwise, whether there is a change of property or otherwise. And if the act of giving is done to get closer to Allah



SWT, hoping for the rewards in the hereafter, then it is *sadaqah* (charity/donation). (See ***al-Mu'tamad fi al-Fiqh al-Syafie***, 3/175). Hence, from here we can differentiate between an absolute act of giving or *sadaqah*. Both are commendable acts, however, *sadaqah* is done with the right intention for Allah SWT of which the doer will be rewarded unlike giving without any intention then it is just considered as giving.

There are numerous dalil in the Quran and hadith of the Prophet Muhammad PBUH that depict and describe the advantages of *sadaqah*, among which we share them here:

01 : Allah SWT will multiply the rewards of those who give to charity.

• **Allah SWT states:**

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

The Meaning: “The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.”

Surah al-Baqarah (261)

02 : Rewards for oneself

• **Allah SWT states:**

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ
اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

The Meaning: “And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.”

Surah al-Baqarah (272)

03 : Sadaqah is rewarded with adequacy.

- **Allah SWT states:**

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا
 تُظْلَمُونَ

The Meaning: *"And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged."*

Surah al-Anfal (60)

04 : Elevation of rank in the sight of Allah SWT.

- **Allah SWT states:**

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
 وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ

The Meaning: *"The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah . And it is those who are the attainers [of success]."*

Surah al-Taubah (20)

05 : Getting closer to Allah SWT.

- Allah SWT states:

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا
يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ
سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

The Meaning: “But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful.”

Surah al-Taubah (99)



According to the above verses of the Quran, it's clear that Islam greatly encourages its ummah to donate to charity or infaq their property for Allah SWT. Thus, in this matter, we consider the COVID-19 Fund as a great effort by the government in helping people in need. Hence, please donate to this fund with good and sincere intentions without any elements of riya' and boastfulness with the intention of getting closer to Allah SWT.

Q : What is the prioritization of the distribution through aid funds such as Musa'adah COVID-19 and mosques' funds in helping those who are affected by this pandemic?

A : Alhamdulillah, according to the workflow implemented, we found there is an intimate relationship between the secretariats. The distribution for those in need are targeted following what has been presented. This is achieved through a systemized framework between all secretariats involved. For example, aid and donations are given to the asnaf, homeless, people who are staying at recovery centres at Rumah Pengasih, those who are on the road of repentance from the transgender communities and others. Hence, the financial assistance is distributed without neglecting such groups.

I also observe agencies such as Federal Territory Religious Council (MAIWP) and Department of Federal Territory Islamic Affairs (JAWI) also target certain groups when there is collaboration with the Ministry of Federal Territory, Kuala Lumpur City Hall (DBKL) and others in determining the rightful recipients of the distribution of funds.

This means an inclusive distribution is ensured according to the groups of people in need regardless of race and religion. Whoever is in need will be helped accordingly. The reason is the sources for the funds are not solely from one source such as zakat but there are also from general sources. This is a result of collaboration with all ministries, non-governmental organizations (NGOs), charitable donations from individuals, banks and institutions and others of which it would be too much to list them all. All of these showcase the willingness of everyone in handling this pandemic. For me, this is an unprecedented incident in Malaysia's history. I also ask us all to reflect this through the statement of Allah SWT:

﴿٨﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا
﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

The Meaning: *"And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], 'We feed you only for the countenance of Allah . We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful.'"*

Surah al-Insan (8-10)

On 27th March 2020 the Prime Minister, Tan Sri Muhyiddin Yassin has announced an Economic Stimulus Package known as Prihatin Rakyat (Caring Package) valued at RM250 billion with the purpose of protecting the interests of citizens, supporting businesses and reinforcing the economy in facing the effects of the COVID-19 pandemic. It is not just a people friendly package but it is a package straight and targeted for the people. From here, the concept of fairness is clearly presented.

Regarding mosques's funds, we have presented this matter to the Federal Territory and we hand over the matter to each state's authorities in its management according to their respective situations. In Federal Territories, we have Islamic Legislation Consultation Council which states several *dhawabit* (guidelines) regarding this matter.

“ It is not just a people friendly package but it is a package straight and targeted for the people. From here, the concept of fairness is clearly presented.



If it is for the sick and needy, then surely a general fund should be established based on the necessity considering the current situation. This has been presented to the Department of Federal Territory Islamic Affairs (JAWI) and JAWI has done a great job. We do not want anyone to experience famine and difficulty. The Prophet Muhammad PBUH said:

لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ

The Meaning: *"A man is not a believer who fills his stomach while his neighbour is hungry."*

Narrated by al-Bukhari in **al-Adab al-Mufrad** (112), al-Baihaqi in **Syu'ab al-Iman** (9089) and **al-Tabarani** (12741)

We try our best to distribute it fairly for Allah SWT has emphasized on fairness in the Quran:

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى

The Meaning: *"Be just; that is nearer to righteousness."*

Surah al-Maidah (8)

- Allah SWT further states:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

The Meaning: *"Indeed, Allah commands you to render trusts to whom they are due,"*

Surah al-Nisa' (58)

Thus, we should ensure that the distribution is made with fairness to the best of our abilities, insya Allah.



Guidelines in Facing An Outbreak

Q : What are the guidelines set in Islam when facing a disease outbreak like COVID-19?

A : In truth, in the issues of disease outbreaks, the first matter that we should contemplate and reflect that it is a trial by Allah SWT as we have previously stated and it can be analogically deduced with the plague. Hence, it is best to consult and obey what has been decided by the authorities.

If we look back on the teachings of the Messenger PBUH, quarantine is an utmost important matter. In Arabic it is known as 'الحَجْرُ الصَّحِّي'. This has already been implemented by the government of Malaysia as announced by our Prime Minister, Tan Sri Muhyiddin Yassin through the enforcement of the Movement Control Order. It is one of the measures to contain and pandemic from getting spread easily.

If we browse through the history of the Companions, in terms of the practical approach of this, it has been stated in a hadith, Saidina Umar R.A cancelled his intention to enter a state struck by *Taun 'Amawas*. The reason for this is he did not want the infection wave to spread further and this is the acceptable approach.

The best course of action to take in this issue is to take care of one's health. Likewise, by maintaining a social distance with our friends in order to protect ourselves from getting infected

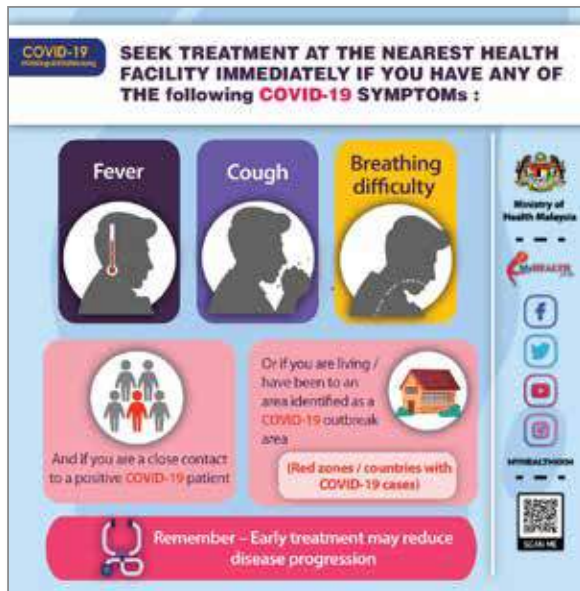
or infecting others. In this matter, we look at a hadith where the Prophet PBUH said:

وَفَرَّ مِنَ الْمَجْدُومِ كَمَا تَفَرُّ مِنَ الْأَسَدِ

The Meaning: “...and one should run away from the leper as one runs away from a lion.”

Narrated by al-Bukhari (57)

Thus, we should take the precautionary steps in protecting ourselves from getting infected with this disease. These steps are crucial for all of us.





“

In truth, in the issues of disease outbreaks, the first matter that we should contemplate and reflect that it is a trial by Allah SWT as we have previously stated and it can be analogically deduced with the plague.

Q : How should one view in the issue of COVID-19 that effort must be accompanied with supplication and vice versa?

A : If we really understand the meaning of supplication, it encompasses four matters. First, if we state it as a supplication it means of great hope. Second, it is based on certain strategies. Hence, it cannot be without any strategy. Third, with the supplication a person must also follow it in terms of its implementation of action, perseverance and determination. Fourth, any decisions or results after appealing and supplicating to Allah SWT, then he is content with it. At this time, insya Allah it would bear results.

- Allah SWT states:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
 دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

The Meaning: *"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."*

Surah al-Baqarah (186)

Ibn Kathir explained, this verse stated that Allah SWT would not disappoint anyone who asks from Him. He would not dismiss the supplication of a person and he is the All-Hearing. In the meaning of the verse it includes the encouragement to always supplicate and Allah SWT would never waste supplications to Him. (See **Tafsir al-Quran al-'Azim**, 1/506)

Hence, it clearly shows that the granting of supplication is the rights of Allah SWT. He will grant whoever He wills. Thus, we should always pray to Allah SWT as stated in His commandment:

ادْعُونِي أَسْتَجِبْ لَكُمْ

The Meaning: *"Berdoalah kamu kepada-Ku nescaya Aku berkenankan doa permohonan kamu."*

Surah Ghafir (60)

Thus, what we should do is supplicate, perform the hajat prayer and at the same time put in our best efforts. Likewise, we should also join and observe the community ourselves to ensure there is none who are neglected.

We will continue to give our best; through economic and aid programs together with planned strategies and frameworks. The same with what has been accomplished by the Ministry of Health, putting their best efforts and endeavours.

Thereupon, we are certain that we will be successful afterwards, insya Allah.

Q : What is your advice for individuals or family members of those who are infected with COVID-19?

A : First, it is a form of trial from Allah SWT in testing His slaves. Thus, this test should be faced with patience. The Prophet PBUH taught us to be patient in the face of trials. Furthermore, the Quran also stated:

وَبَشِّرِ الصَّابِرِينَ

The Meaning: *"But give good tidings to the patient,"*

Surah al-Baqarah (155)

Second, this pandemic is a part of a grave trial similar to the plague and other lethal infectious diseases, thus, we place our hopes for the rewards from Allah SWT for our patience in facing this trial.



“

We will continue to give our best; through economic and aid programs together with planned strategies and frameworks. The same with what has been accomplished by the Ministry of Health, putting their best efforts and endeavours.

Third, for a Muslim, this should make us contemplate and reflect as well as increase our good deeds. We should practise *husnu zhon* (positive thoughts) towards Allah SWT. Allah SWT states in a hadith qudsi:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

The Meaning: *"I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him)."*

Sahih al-Bukhari (7405)

Thus, *husnu zhon* in this situation is of great benefit for us all. Lastly, a person should always remember Allah SWT. Hopefully by the remembrance of Allah SWT, then a person will be a better person with greater determination and perseverance.

Receiving News from Reliable Sources

Q : When reading the news on social media, sometimes we are uncertain of whether they are from a reliable source or otherwise. However, most will immediately spread and share it with others. In our current predicament facing the COVID-19 pandemic as well as in a stressed situation, what is our responsibility as a part of the Muslim when we receive any news on social media?

A : We have previously answered the issue of *tabayyun* and reporting several times. I always state that first and foremost, when any news reaches us, we should first verify the validity and accuracy of it.

Second, we should also understand the narrative or meaning behind its reporting. This is the meaning of *tabayyun*. Allah SWT states:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

The Meaning: *"If there comes to you a disobedient one with information, investigate,"*

Surah al-Hujurat (6)

“ Hence, in the issue of *tabayyun* such as this, it is best to refer to sources from the authorities. If it is related to health, then refer to the Ministry of Health (MOH).

Practise
TABAYYUN

Imam al-Tabari explained: You should practise *tabayyun*, meaning to delay any information or news that reaches you until you have verified its truth. You should never be hasty in accepting any news. (See **Jami' al-Bayan fi Ta'wil al-Quran**, 22/286)

What is the meaning of *tabayyun*? Imam al-Syaukani said, what is meant by *tabayyun* is careful and thorough verification with deep understanding and knowledge on a certain incident and news accepted, that it becomes clear. (See **Fath al-Qadir**, 5/65).

Tabayyun is not just us spreading a certain news but also understanding the obvious and hidden message of the news. For example, when a person is seen to be going home during Zohor Time when there is no exigent circumstances, another person took his picture and spread it on the internet. People who commented on the picture will paint a perception in the minds of others that the man in the picture did not perform the Friday prayer. However, what they don't see in the picture is the whole situation of the matter. The person in the picture may be sick or suffered a debilitation which makes it permissible for him to leave the Friday prayer.

Hence, in the issue of *tabayyun* such as this, it is best to refer to sources from the authorities. If it is related to health, then refer to the Ministry of Health (MOH). If it is related to the religious field, we have Fatwa Committee, mufti and thiqah teachers. Thus, refer certain news accordingly to the experts of the field.

Other COVID-19 Related Issues

Q : Is zakat paid online valid due to the limitation of the enforced Movement Control Order?

A : The ruling of online zakat payment transactions has never been discussed specifically by previous fiqh scholars. Today, the question regarding the validity of akad for online zakat payment came forth. Thus, we should review the concept of akad in fiqh.

General meaning for akad includes akad for trade or change of ownership, marriage, oath, nazar and peace treaty. While, **specific meaning** for akad is a binding contract between parties who are involved in a transaction when there is an *ijab* (offer) and *qabul* (acceptance) which bring about syarak implications. (See **al-Ta'rifat**, pg. 129; **Mausu'ah Fiqhiyyah**, 30/198)

The question regarding online transactions is specifically related to scholars' discussion on written transactions (*al-Ta'áqud bi al-Kitabah*). Scholars have differing opinions on the validity of written transactions.



I. First Opinion

Written transactions is a valid akad in absolution whether both coincides or not. This is the opinion of the majority of Malikiyyah, Hanabilah, and some Syafi'iyah fiqh scholars. However, akad for marriage (solemnization) is exempted for it has its own specific conditions. (See **Bulghah al-Salik**, 2/17; **Hasyiyah al-Dusuqi**, 3/3; **Hasyiyah al-Sawi 'ala al-Syarh al-Saghir**, 2/166 and **al-Mughni**, 7/239)

ii. Second Opinion

Written transactions do not happen unless for those who are unable to perform the transaction through speech. This is the opinion in madhhab Ibadhiyah, the rajih opinion in madhhab Imamiyah, one wajah in madhhab Syafie and one opinion in madhhab Zaidiyah. (See **Syarai' al-Islam**, 2/8; **al-Majmu'**, 9/167; **al-Raudhah**, 8/39 and **al-Bahr al-Zakhar**, 4/26).

iii. Third Opinion

Written transactions are valid if both parties do not meet each other. However, if both parties meet each other then written transactions are unnecessary for speech is prioritized and stronger compared to writing. This is the apparent opinion in madhhab Hanafi. (See **Syarh al-'Inayah**, 5/79 dan **al-Fatwa al-Hindiyah**, 3/9)

Furthermore, scholars have agreed that intention is the valid condition for zakat. According to maddhab Syafi'e, it is obligatory for the intention to be set in a person's heart but not for it to be uttered. In the issue regarding online zakat payment, the issue of intention is considered as fulfilled when the payer (*muzakki*) transfers his money through online transaction following the directions given by clicking on the button or icon on the website or online application.

Subsequently, the zakat payment is only valid when there is an exchange in ownership. The exchange happens after the completion of the online transaction whether it is an instant or scheduled transfer.

The confirmation and agreement process between the two transactions of *ijab* and *qabul* in electronic akad is the same with other *akad* in fiqh discussions as long as it fulfils the main conditions of: Every content of the agreement or details of the transaction is the same for both parties during the *Ijab* and *Qabul* process.

The permissibility of online zakat is also based on the Islamic legal maxims which state:

- The maxim “ الْكِتَابُ كَالْحِطَابِ ” (writings is the same as speech). There is difference of opinions in this matter among the scholars of the four madhhabs, however, the opinion taken is the opinion agreed by the *jumhur* of which it is permissible to perform written transactions between two parties or sign a written agreement, for it is a more rational and proper practices in online transactions according to this Islamic legal maxim.

- The maxim “الْوَسَائِلُ لَهَا حُكْمُ الْغَايَاتِ أَوْ الْمَقَاصِدِ” (the ruling for all *wasilah* or methods follows their objective). Fulfilling zakat is one of the main pillars of Islam of which is the major *maqasid* (objective) from the aspect of the maintaining the religion. Thus, *wasilah* (means) that would ease or help in the fulfilment of zakat; of which of the methods is through online payment and utilization of latest technology, hence, it is in accordance with this maxim.
- The maxim “الْعِبْرَةُ فِي الْعُقُودِ لِلْمَقَاصِدِ وَالْمَعَانِي لَا لِلْأَلْفَاظِ وَالْمَبَايِ” (Matters considered in the *akad* is the message and meaning that wanted to be achieved, not in its forms or utterances). According to this maxim, zakat transaction only calls for the intention and change of ownership for it to be valid and completed using the online facility when the payment is completed.

116th Federal Territory Islamic Legislation Consultation Committee Meeting 2019 which convened on 1st April 2019 has decided that they **agree with the ruling of online zakat payment.**¹⁸

Thus, online zakat payment is valid and permissible according to syarak.



18. See: <https://efatwa.muftiwp.gov.my/?page=2>, Laman web diakses pada 23 April 2020.

Q : What is the ruling for a person who fasts but has to undergo the COVID-19 test such as the nose swab test? Does it invalidate his fast?

A : As explained by the Ministry of Health (MOH) through the Guidelines issued, there are two types of testing performed to test whether an individual is COVID-19 positive, which are the *Nasopharyngeal swab* and *Oropharyngeal swab*.



Nasopharyngeal swab.

For the Nasopharyngeal swab test, the swab is inserted into the nose of the individual reaching the nasopharynx region (upper most part of the nose (pharynx)) with a depth of approximately 4.8 cm for children and 8-12 cm for adults to obtain the mucous sample. While for the Oropharyngeal swab, the swab is inserted inside the mouth reaching the oropharynx which is behind the uvula to collect the mucous sample.

In answering the above question, we will start by presenting a hadith narrated from Laqith bin Sobirah, the Messenger PBUH:

وَبَالِغٌ فِي الْإِسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا

The Meaning: *“and snuff with water well except when you are fasting.”*

Sunan Abu Daud (142)

Imam al-Khattabi explained: “This hadith shows that if water reaches the brain then it would invalidate the fast of a person, if it is a result of his actions. And it is analogically deduced to include anything which penetrates inside his body through his action such as injection and others.” (See **Ma’alim al-Sunan**, 2/108)



Oropharyngeal swab.

Syeikh Abu al-Husin al-‘Imrani understands the hadith to mean: “If a person suffers internal injuries and he treats it, then the medicine reaches the brain, then his fasting is invalid, regardless of whether the medicine is wet or dry.” (See **al-Bayan fi Mazhab al-Imam al-Syafi’i**, 3/504)

If observed, Nasopharyngeal swab does not insert the swab into the inner part of an open body cavity (jauf). It only reaches the nasopharynx region, which is the upper most part of the nose. Thus, this does not invalidate fasting.

Whereas for Oropharyngeal swab, the swab is inserted into the mouth and reaches the oropharynx region which is behind the uvula but does not pass the larynx. Furthermore, its insertion is not for the purpose of removing hunger and thirst, rather it is a medical necessity. Thus, in our opinion, such testing does not invalidate fasting.

This is in line with the decision made by the 3rd Special National Muzakarah Council which convened on 21st April 2020. It clearly states that both methods of testing do not invalidate a person's fast. Among clothes, the Muzakarah states: *"The testing procedure for COVID-19 detection is by taking mucous sample inside the nose reaching the nasopharynx (upper most part of the nose) and the mouth reaching the oropharynx (uvula), **do not invalidate fasting.**"*

Al-Majma' al-Fiqh al-Islami once issued an opinion on the rulings related to several medical issues which do not invalidate fasting. The decided opinion states that among the matters which do not invalidate fasting includes inserting gastroscopes inside the stomach without any liquid and others. (See ***al-Majma' Magazine***, 10/45 3-455). Surely, the testing performed by inserting a swab inside the nose and mouth in order to obtain samples would not invalidate fasting.

Thus, for those who have to undergo either the Nasopharyngeal or Oropharyngeal swab test, then their fasts are valid.



Q : What is the ruling for a person who keeps food supplies exceeding his needs and a seller who raises the price of goods during the COVID-19 pandemic?

A : Basically, a person should be prudent in purchasing items according to his normal needs. In a crisis where there is an outbreak, this is more important than ever and each individual should spend in moderation the best they could.

The reason is the act of buying and hoarding goods exceeding one's needs can negatively affect others. It can also result in the increase in prices.

Whereas, for a person to hide goods and increase the prices, this is greatly prohibited. This is included under the prohibition against committing *al-ihthikar*.

Al-ihthikar is a term that means a person who buys basic needs of people and stores them until the time of *al-ghala'* (goods shortage crisis), then resell them at a higher price from what he bought. These goods are considered as the basic needs of people. (See ***al-Muhazzab fi Fiqh al-Imam al-Syafie***, 2/64; ***al-'Inayah Syarh al-Hidayah***, 8/126 and ***al-Muntaqa***, 5/15)

Al-ihthikar is clearly prohibited as stated in a hadith of the Prophet PBUH. This is in accordance with a narration from Mu'ammarr al-Adawi, where the Messenger PBUH said:

لَا يَحْتَكِرُ إِلَّا خَاطِيٌّ

The Meaning: *"No one hoards but the sinner."*

Sahih Muslim (1605)

Imam al-Nawawi commented: "Linguists stated that the meaning of "خاطي" here means a sinner. Scholars stated that the wisdom of the prohibition of *al-Ihtikar* is for the purpose of preventing harm on the people." (See ***al-Minhaj Syarh Sahih Muslim***, 6/358)

Al-Azhar line of scholars led by Syeikh al-Azhar himself, Syeikh al-'Allamah Prof. Dr. Ahmad Tayyib once explained this matter in an explanation on the ruling issued. Among others, he affirms: *"Monopolizing basic needs (al-Ihtikar) during a disease outbreak is prohibited, its prohibition is greater than during normal times."*

Thus, this action is greatly prohibited for its detrimental effects that would lead to negative feelings and discord in society.

Furthermore, it is the responsibility of a Muslim to mould himself with great character of whom would prioritize others, not putting himself first in times of crisis and during a disease outbreak such as what's happening today.

Q : Is it permissible for us to gather in order to supplicate and pray so that this outbreak is eradicated during the COVID-19 pandemic?

J: The Ministry of Health (MOH) issued a statement which states that any activity which involves assembly of people should be postponed to prevent the possibility of COVID-19 infection. This is a proactive, precautionary step and initiative from the government to prevent the COVID-19 pandemic from continuing to spread throughout the country. Thus, according to this matter, religious assembly to supplicate and pray is also included as a high risk event that could potentially infect the masses.

Al-Hafiz Ibn Hajar in his book, ***Bazl al-Ma'un fi Fadhl al-Ta'un***, narrated several incidents in the history of Islam, where there was an incident an assembly was held with the purpose of supplicating



for the outbreak to be lifted. However, what was supplicated was not granted and a greater harm was the result.

It is told that in the year 749H, there was an outbreak of the plague in Damascus. Afterwards, people went out to gather in the desert together with the states' dignitaries. They supplicate and ask Allah SWT asking for the plague to be eliminated. However, following this gathering, the cases for the plague increase and spread further.

In the year 833H, Egypt was hit by an outbreak. Initially, the number of deaths did not even reach 40 people. People went out just like the assembly of *istisqa'*, to gather and supplicate. Even before a month passes, the number of deaths increase drastically to more than a thousand each day.

Ibn Hajar then commented regarding the ruling of the action: *"If the action is syar'ie, surely the salaf and the scholars after them know it. While, nothing such as hadith or athar from hadith scholars reached us, and there is not even a chapter in the writings of fuqaha on the matter."* (See **Bazl al-Ma'un fi Fadhl al-Ta'un**, pg.65)

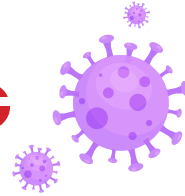
In a current fatwa, al-Azhar scholars led by Syeikh al-Azhar himself, Syeikh al-'Allamah Prof. Ahmad Tayyib once answered such an issue in an explanation of a ruling issued. Among others, it emphasized: *"Inviting others to gather even if it is to supplicate and istighfar, when there is a certainty of harm, then it is an act that contradict an transgress Allah SWT's syariat."*

Thus, religious assemblies with the purpose of supplicating for the eradication of a pandemic when the pandemic is spreading is impermissible, in fact, it is a form of ignorance in knowledge and would bring about harm.

Consequently, it is enough to supplicate in our respective homes together with our family members. Hopefully, with our efforts of supplicating to Allah SWT, this pandemic will leave and it will be replaced with the light of health for all in Malaysia and others. Amin.



SUPPLICATION DURING AN OUTBREAK



We will end this discussion by citing several supplications taught by the Messenger PBUH in asking for safety and protection from any harm. Among them are:

First : **Supplication for Safety**

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ

The Meaning: *"In the Name of Allah, with whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing."*

Sunan Abu Daud (5088), al-Tirmizi (3388), Ibn Majah (3869), al-Nasa'ie in al-Sunan al-Kubra and Musnd Ahmad (446)

In this hadith, it is stated the benefits for those who recite this supplication in the morning and in the evening. The supplication begins with the name of Allah SWT to ask for protection from bad where anything can never cause harm when Allah SWT's name is recited with the right faith and sincere intention. Furthermore, we not only ask for protection from harm on earth but also from the heavens or anything that rained from the skies. Moreover, Allah SWt is the All-Hearing which means He knows everything that we utters and Allah SWT is also the All-Knowing of our situation. (See ***Tuhfah al-Ahwazi***, 9/234)



Second : Supplication of ‘Afiyat and Protection

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ ، اللَّهُمَّ إِنِّي
أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي ،
اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي ، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ
يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي ،
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Maksudnya: “O Allah, I seek Your forgiveness and Your protection in this world and the next. O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allah, conceal my secrets and preserve me from anguish. O Allah, guard me from what is in front of me and behind me, from my left, and from my right, and from above me. I seek refuge in Your Greatness from being struck down from beneath me.”

Sunan Abu Daud (5074), al-Nasa’ie (5530), Ibn Majah (3871), Ibn Hibban (961), Musnad Ahmad (4785) and al-Bukhari in **al-Adab al-Mufrad** (1200)

This supplication is mentioned in a hadith narrated by Ibn Umar R.Anhuma, where he said, the Messenger PBUH never failed to utter these supplication in the evening and morning. Imam al-Nawawi said: “The word ‘afiyah is a general word and it encompasses elimination of harm on one’s physical body and spiritual soul, on religion whether it is in this world or the hereafter.”

(See **al-Minhaj Syarh Sahih Muslim**, 46/12). Whereas, Al-Munawi said, *al-'Afiyah* is well-being from illnesses and calamity. It also converges two types of well-being which is on this earth and religion. Moreover, *'Afiyah* eliminates worldly illnesses in one's heart and body. (See **Faidh al-Qadir**, 107/4)

Third : **Supplication Asking for Protection from Evil**

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

The Meaning: *"I seek refuge in the Perfect Words of Allah from the evil of what He has created."*

Sahih Muslim (2709), Sunan Abu Daud (3899), al-Tirmizi (3604), al-Nasa'ie in **al-Sunan al-Kubra** (10421), Ibn Majah (3518) and Musnad Ahmad (7898)

This supplication is based on several other hadiths. Among them is a narration which states whoever recites it, then he will be protected when he is in a certain place. It is narrated from Khaulah binti Hakim al-Sulamiyyah R.Anha. Imam al-Nawawi said: "The phrase of the Messenger PBUH " أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ " (*I seek refuge in the Perfect Word of Allah from the evil of what He has created,*) means a phrase of which has no flaw or imperfection, or it means beneficial and restorative, or another meaning meant for this phrase is al-Quran. Wallahu a'lam." (See **al-Minhaj Syarh Sahih Muslim**, 17/31)

Fourth : Supplication Asking Protection from Chronic Illnesses

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ
 سَيِّئِ الْأَسْقَامِ

The Meaning: *“O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases.”*

Sunan Abu Daud (1554), Musnad Ahmad (13027), Sunan al-Nasa’ie (5493) and Abu Ya’la (2897)

This supplication is narrated by Anas bin Malik. Al-Tibi when commenting on this hadith said that the Prophet PBUH did not ask for absolute protection from any illness for some types of illnesses which are not severe and also include rewards for those who are patient. For example, fever, headache, mild eye infection and others. The Prophet PBUH only asks for protection from chronic and prolonged illnesses, where people would avoid it, such as vitiligo, insanity, leprosy and other similar illnesses. (See **Syarh al-Tibi ‘ala Misykat al-Masabih**, 6/1918)

We once had the opportunity to ask Syekh Muhammad ‘Awwamah regarding the meaning of “bad illnesses.” According to him, it is any type of severe and dangerous illness such the bird flu, cancer and others. Hence, the current COVID-19 outbreak can be categorized as bad illnesses as stated in the above hadith or supplication.¹⁹

Fifth : Protection from Transgression

اللَّهُمَّ جَنِّبْنِي مُنْكَرَاتِ الْأَخْلَاقِ ، وَالْأَهْوَاءِ ، وَالْأَسْوَءِ ،
وَالْأَدْوَاءِ

The Meaning: “O Allah, I seek refuge in you from evil morals, deeds, passions and diseases.”

Sunan al-Tirmizi (3591), Ibn Hibban (960),
al-Tabarani (19/19) and al-Bazzar (9/155)

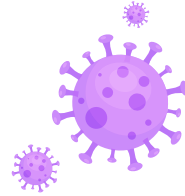
This supplication according to its wording is narrated from Ibn Hibban, who is Ziyad bin ‘Ilaqah, from his uncle. “Evil diseases” in the supplication are diseases such as leprosy, vitiligo, tuberculosis, pneumonia or other dangerous illnesses. (See **Faidh al-Qadir**, 2/110). Hence, the hadith or supplication has a general meaning. It can mean any type of dangerous illness.

The Prophet PBUH also always supplicates so that Allah SWT would protect him from dangerous diseases and the worst of illnesses. (See **Subul al-Salam**, 2/673)

Let us all always pray with the above-stated supplications. Hopefully, Allah SWT will protect us from any dangerous matters and diseases. Amin.

19. According to the meeting of The Honorable Minister with Syeikh ‘Awwamah in his residence in Istanbul, Turkey on 27/1/2020. Also see an article on Mufti of Federal Territory Office website titled IRSYAD AL-HADITH SERIES 465: THE MEANING OF THE SUPPLICATION ASKING FOR PROTECTION AGAINST CONTAGIOUS DISEASES (SERIES 3) for further reading.

PRACTICING THE NEW NORM IN THE COMMUNITY



Here we include several infographics regarding the practice of the new norm according to the book **Pembudayaan Norma Baharu Komuniti (Communal Practice of the New Norm)** published by the Ministry of Health (MOH). The book was launched by the Prime Minister Tan Sri Muhyiddin Yassin during the launch of the Practicing the New Norm Campaign on 8th August 2020.

The campaign is the government's initiative for the implementation of the new norm in the lives of our community for it is crucial considering people has started to forget and relent on their compliance towards the standard operating procedure placed by the government since the country's success in containing the spread of the COVID-19 pandemic.



• Communal Practice of the New Norm Book.

EMBRACING NEW NORMS : THE CONCEPT

Embracing new norms uses the CAPF approach by targeting individuals, families and the community to prevent COVID-19 transmission.

- C** - **Cegah:** Prevent covid-19 by educating families and the community living with new norms
- A** - **Amalkan:** Adopt practices to protect oneself, one's family and the community from COVID-19 infection
- P** - **Patuhi:** Comply with the operational SOPs of the country's major sectors and other government directives
- P** - **Pantau :** Monitor one's health and the family's; seek immediate treatment if symptoms develop. Screening body temperature and for symptoms before entering the workplace, educational institutions and care centres such as old folks' homes



NEW NORMS : THE STRATEGIES

01

BORDER CONTROL

1. Health screening at International Gateways
2. Screening temperature and symptoms at entrances of premises

02

MOVEMENT CONTROL

1. Avoid areas at risk (bustle, crowd / clusters / movement control)
2. Use Hotspot tracker in MySejahtera app to identify areas at risk

03

PHYSICAL DISTANCING

- At least 1 metre apart from other people
- Avoid the 3Cs

04

SELF-PROTECTION

- Maintain personal hygiene
- Wear a face mask
- Practice 3 Ws

MOVEMENT CONTROL

DURING MCO

- Prohibition on movement, gatherings, outdoor activities
- Shutdown of offices, schools and industries except essential services



DURING RMCO



- Periods at risk of infection, those with ED40/13 cases or clusters

COMPLY WITH QUARANTINE ORDER



- People issued with letter of supervision and observation order
- Example: Close contact with a positive case

USE MYSEJAHTERA APPLICATION TO CHECK FOR AREAS AT RISK OF INFECTION

- Hubspot tracker



PHYSICAL DISTANCING

AVOID 3Cs

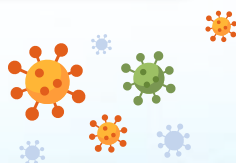
CROWDED PLACES



CONFINED SPACES



CLOSE CONVERSATION



PHYSICAL DISTANCING OF 1 METER

COVID-19 spreads via respiratory droplets when someone sneezes, sneezes or coughs

Keep a distance of at least 1 metre between you and others



While shopping at supermarkets



While using public transportation



While making purchases at pharmacies



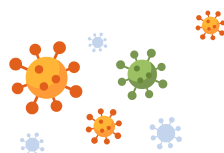
2-metre distance between tables / stalls



While making ATM / banking transactions



While refuelling at petrol stations



SELF-PROTECTION PRACTISE 3Ws

WASH



Wash hands frequently with soap and water or use hand sanitizer



WEAR

Wear a face mask if you need to go to a crowded place and where physical distancing is not possible

WARN



Don't shake hands with or touch other people



Practice correct coughing and sneezing etiquette



Do disinfection



Seek medical treatment if symptomatic

WHAT THE FAMILY MUST DO TO STAY FREE OF COVID-19 INFECTION



WHAT THE COMMUNITY MUST DO TO STAY FREE OF COVID-19 INFECTION



MEASURE AT THE EDUCATIONAL INSTITUTIONS

RESPONSIBILITIES OF PARENTS

Educate children on the correct coughing and sneezing etiquette



Advise children to practise physical distancing



Teach children the correct way to wash their hands



Don't send children to school if symptomatic, take them to the clinic for treatment



MEASURE AT THE EDUCATIONAL INSTITUTIONS

RESPONSIBILITIES OF THE SCHOOL STAFF

Conduct health screening at the entrance



Hold no activity involving assembly



Require frequent washing of hands with soap and water on one hand sanitizer



Disinfect surfaces that are often touched

Perform physical distancing in places such as:



Classroom
 Meeting room
 Hallway
 Dining hall
 Waiting area

Keep classroom doors and windows open for good ventilation



Ensure correct coughing and sneezing etiquette



Wipe down the tables, chairs and provide soap

MEASURE AT THE EDUCATIONAL INSTITUTIONS

RESPONSIBILITIES OF THE CANTEEN OPERATOR

Food handlers must maintain good hygiene



Food handlers must wear a face mask

Ensure compliance to physical distancing at the counters



Provide soap / hand sanitizer

Food handlers must be subject to health screening



Symptomatic Food handlers should not be allowed to work, and should get medical treatment

Food must be well packed to prevent contamination



19

MEASURES AT THE WORKPLACE

RESPONSIBILITIES OF THE EMPLOYER

Conduct health screening at the entrance



Ensure check-in using MySejahtera



Disinfect surfaces that are often touched



Provide hand-washing facilities or hand sanitiser

Provide an isolation room



Always keep toilets clean and provide soap

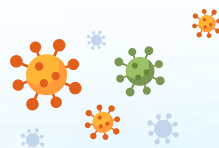


Advise employees to adopt preventive measures:

- Wear a face mask
- Wash hands frequently
- Practice correct coughing and sneezing etiquette



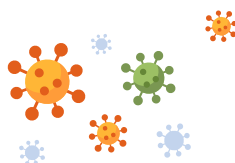
Ensure symptomatic employees receive immediate treatment



MEASURES AT THE WORKPLACE

RESPONSIBILITIES OF EMPLOYEES

- Practice correct coughing and sneezing etiquette
- Wash hands frequently with soap and water or use hand sanitizer
- Stay at home if unwell
- Always, disinfect surfaces that are often touched
- Keep windows open for better ventilation
- Keep at least 1-metre distance from colleagues
- Avoid sharing food



MEASURES IN HOUSES OF WORSHIP

RESPONSIBILITIES OF THE MANAGEMENT

- Disallow entry to worshippers with chronic diseases, cancer, diabetes and children
- Provide a counter at the entrance to check body temperature, record attendance and sanitize hands
- Make it mandatory for worshippers to bring their identity card and wear face mask
- Limit the number of worshippers in the premises at any one time
- Enhance physical distancing inside and outside the house of worship

RESPONSIBILITIES OF WORSHIPPERS

- Disallow gatherings, processions and assemblies. Ensure worshippers disperse after religious ceremonies
- Ensure scheduled activities such as religious and cultural classes comply with SGPs
- Restrict use of toilets according to availability of the facility at any one time
- Never share prayer equipment and materials
- Do not shake hands with or touch anyone else
- Do not provide food for eating

CARE FOR HIGH RISK GROUPS



CARE FOR HIGH RISK GROUPS RESPONSIBILITIES OF THE FAMILY

They Are Easy To Get More Serious Infections And Complications

CHILDREN OR GUARDIANS LIVING WITH GROUPS AT RISK MUST ENSURE:

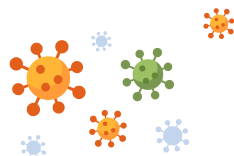


CHILDREN OR GUARDIANS LIVING AWAY FROM GROUPS AT RISK MUST ENSURE:



MEASURES AT THE OLD FOLKS' HOMES

- 
- 01 Screen staff and visitors for body temperature and symptoms. Deny entry to people who are symptomatic.
 - 02 Have a schedule for activities
 - 03 Put up signage prohibiting entry to symptomatic visitors
 - 04 Limit the number of visitors and screen them before allowing entry
 - 05 Limit the number of group programmes / activities. Prohibit mass gatherings



ADVICE FROM THE GOVERNMENT

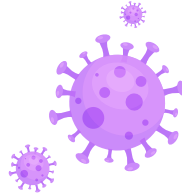
**IT IS OUR RESPONSIBILITY TO ENSURE
 THE COUNTRY IS FREE OF COVID-19**

Play your role as a frontliner:

- Take care of yourself, your family, the community, your area and the country
- Always practise the new norms
- Comply with the SQPs and Government directives



CONCLUSION



To date, COVID-19 has spread rapidly and claimed the lives of thousands and negatively affected millions more in terms of economy, health, management, safety and others.

Indeed, COVID-19 is not only a dangerous pandemic that a person should avoid by all individuals, but it is also a form of tribulation from Allah SWT to test His slaves. So true are the words of Allah SWT:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

The Meaning: *“And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,”*

Surah al-Baqarah (155)

Hence, with this trial, every individual should face it with patience, regard and obedience towards ruler and try one's best in maintaining and taking care of one's and one's families health, followed with a plea to Allah SWT supplicating that we will be protected from this dangerous pandemic.

Lastly, may Allah SWT grant us patience and calmness in our hearts, placing sincerity and ease for us so that we will always worship Him asking for this trial to be quickly lifted and distance it from us. Concurrently, we should also ask for facilitation and ease in containing and eradicating this pandemic.

Hopefully, Allah SWT will also grant us with comprehension in understanding His religion, establishing faith in our souls and bless all our actions.

Hopefully, with our efforts and supplication, it will result in success and goodness. InsyaAllah.



mira.gov.my



COVID-19

FIQH: Q & A

REVISED EDITION

This book is a collection of frequently asked questions presented to us related to rulings and issues faced by society in our current COVID-19 outbreak.

Published by:



PEJABAT MENTERI DI JABATAN PERDANA MENTERI
(HAL EHWAL AGAMA)