

Analysis of Worship Practices Implementation during The Pandemic According to The Malaysian Ministry of Health Guidelines Based on Fiqh Al-Ḍarār Yuzāl and Maqāṣid Syarī'ah  
(*Analisis Pelaksanaan Ibadah Ketika Pandemik Terada Garis Panduan Kementerian Kesihatan Malaysia Berdasarkan Fiqh al-Ḍarār Yuzāl dan Maqāṣid Syarī'ah*)

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ABSTRACT

A simple approach in the practice of worship is something demanded by Islam. Naturally, the practicality of simple religious practices will occur as a result of simple thinking that is not extreme. During the outbreak of the COVID-19 pandemic, polemics arose from the community due to differences of opinion from Islamic scholars regarding practices related to religious activities such as worship practices involving mosques and musalla. In addition, it has become a polemic related to the issue of funeral management and marriage. The polemic has an impact because some of the views resulting from the polemic contradict the decision of the government authority, especially regarding the standard operating procedure (SOP) that has been set. This study was conducted to see if the decisions taken by the authorities coincided with the simple method of Islamic jurisprudence that could be practiced and suited to the emergency situation. This study uses a qualitative method, which is a document analysis study by referring to academic journals and books related to fiqh al-Ḍarār yuzāl and maqāṣid sharī'ah to see a simple legal perspective. This study also uses the interview method to obtain more relevant research results. This study found that the use of additional texts such as fiqh al-Ḍarār yuzāl and maqāṣid sharī'ah is able to observe simple laws in desperate situations and teach simple and appropriate practices according to the situation and era. Therefore, in addition to the authorities, Islamic scholars who have a role in society need to take advantage of the use of additional texts such as jurisprudence and maqāṣid syarī'ah as an instrument of law production to express simple thinking that is compatible with the demands of syariah as well as have a positive impact on the harmony of society which can also avoid polemic.

Keywords: Moderation, legal maxim, al-Ḍarār yuzāl, maqāṣid syarī'ah, Covid-19

ABSTRAK

Pendekatan sederhana dalam pengamalan ibadah adalah suatu perkara yang dituntut oleh agama Islam. Secara lumrahnya, praktikaliti amalan keagamaan yang bersifat sederhana akan terjadi hasil dari pemikiran sederhana yang tidak ekstrim. Ketika berlakunya pandemik COVID-19, timbul polemik dari kalangan masyarakat kerana perbezaan pandangan dari kalangan ilmuan Islam tentang pengamalan berkaitan aktiviti keagamaan seperti amalan ibadah yang melibatkan masjid-masjid dan surau-surau. Selain itu, turut menjadi polemik berkaitan isu pengurusan jenazah dan perkahwinan. Polemik tersebut memberi kesan kerana sebahagian pandangan hasil dari polemik tersebut bercanggah dengan keputusan autoriti pemerintah, terutamanya berkaitan prosidur operasi standard (SOP) yang telah ditetapkan. Kajian ini dilakukan bagi melihat apa keputusan yang diambil autoriti bertepatan dengan kaedah fiqh Islam yang bersifat sederhana yang boleh diamalkan dan sesuai dengan suasana darurat. Kajian ini menggunakan kaedah kualitatif, iaitu kajian analisis dokumen dengan merujuk jurnal akademik dan buku-buku berkaitan kaedah fiqh al-Ḍarār yuzāl dan maqāṣid syarī'ah untuk melihat perspektif hukum yang bersifat sederhana. Kajian ini juga menggunakan kaedah temubual bagi mendapatkan hasil kajian yang lebih relevan. Kajian ini mendapati penggunaan nas tambahan seperti kaedah fiqh al-Ḍarār yuzāl dan maqāṣid syarī'ah mampu mencerap hukum yang bersifat sederhana dalam situasi terdesak dan menatijahkan pengamalan yang sederhana dan bersesuaian mengikut situasi dan zaman. Selain pihak berautoriti, ilmuan Islam

yang mempunyai peranan dalam masyarakat perlu memanfaatkan kepenggunaan nas tambahan seperti kaedah fiqh dan maqāṣid syarī'ah sebagai instrumen pengeluaran hukum bagi menzahirkan pemikiran sederhana yang bersesuaian dengan tuntutan syarak sekaligus memberi impak yang positif terhadap keharmonian masyarakat yang juga dapat mengelakkan polemik.

*Kata Kunci: Sederhana, kaedah fiqh al-ḍarār yuzāl, maqāṣid syarī'ah, COVID-19*

## INTRODUCTION

When the COVID-19 pandemic hit the world, Muslims as a whole faced problems in religious activities, especially those involving meetings such as activities in mosques and musalla, *walimah* and physical contact such as funeral management. Since the virus is spread through close contact, the constraints for Muslims to fulfill their obligations such as Friday prayers and congregational prayers are also affected. Moreover, if the worship involves more people, such as Umrah and Hajj. Due to this problem, a polemic arose as a result of various reactions and views following the decision made by the authorities to restrict and limit the worship activities of Muslims. This study was conducted to see the simple approach taken by authorities in religious practice when the COVID-19 pandemic took place based on *al-ḍarār yuzāl* fiqh and sharia maqāṣid. This study develops the theory of a simple approach based on fiqh *al-ḍarār yuzāl* and *maqāṣid shari'a* in order to get an idea that sharia law is not stagnant and rigid, in fact it is practical and moderate in accordance with the demands of the times and prevailing reality. In addition to the principle of fiqh *al-ḍarār yuzāl*, the principle of *al-mashaqqah tajlib al-taysir* is also relevant for addressing the issues and problems discussed in this study. However, this study focuses more on the principle of *al-ḍarār yuzāl* because it is more significant in addressing the harm caused, especially during the COVID-19 pandemic, where preventive and adaptive measures are necessary to avoid damage and danger to society.

## PROBLEM STATEMENT

The COVID-19 pandemic has posed significant challenges to the practice of worship and social customs in Islam, particularly in relation to key issues such as Friday prayers and congregational prayers, prayers for frontline workers, restrictions on weddings and *walimah* (wedding feasts), and the handling of the deceased. The implementation of standard operating

procedures (SOPs) such as physical distancing, limits on the number of congregants, and the requirement for registration to attend congregational prayers has caused confusion and resistance within the community (Hassan et al., 2021). While some view these measures as a compromise to the sunnah, others accept them as a necessity in times of emergency, in accordance with the fiqh principle *al-ḍarār yuzāl* (Kamali, 2006).

For frontline workers, the practice of praying while wearing personal protective equipment (PPE) has raised questions about the allowances for combining and shortening prayers, which are not well understood by the general public (Al-Sarhan, 2020). The restrictions on weddings and *walimah* have caused emotional and financial stress for couples and their families. The allowance for conducting marriages online is a flexible measure in line with the principle *al-ḍarār yuzāl* and *al-mashaqqah tajlib al-taysir*. This allows the marriage to remain valid under Islamic law without compromising public safety. According to Ibn Qudamah (1968), this principle recognizes the flexibility of Islamic law in addressing urgent situations.

The management of COVID-19 fatalities became a sensitive issue, as procedures such as replacing the ritual washing of the deceased with *tayammum* (dry ablution) due to the risk of virus transmission raised concerns among families and the public. According to scholars, this practice is permitted based on the principle *al-ḍarār yuzāl* and the importance of preserving life (*hifz al-nafs*), as direct contact with a deceased body infected with the virus poses a potential danger to those handling it (Rahman et al., 2022). Although this deviation may be seen as not in line with the traditional sunnah, it is considered a necessary emergency measure to ensure public safety. These challenges highlight the urgent need to reassess Islamic legal approaches based on the principles of *al-ḍarār yuzāl* and *maqāṣid shari'ah* especially in preserving religion (*hifz al-din*) and life (*hifz al-nafs*). These steps are essential to ensure that Islamic law remains relevant and responsive to the needs of society in times of crisis.

## LITERATURE REVIEW

The jurisprudence method of *al-darār yuzāl* is one of the five main methods; *al-umūru bi maqāṣidihā*, *al-yaqī la yuzāl bi al-shakk*, *al-darār yuzāl*, *mashaqqah tajlib al-taisīr*, *al-‘ādatu muḥakkamah* (al-Zuhaili, 2009), found under the debate on the science of jurisprudence. This method means eliminating harm after it occurs to produce *maslahah* and reject harm in accordance with the principles of *maqāṣid sharī‘a* (al-Mardāwī, 2000). Rejecting harm can produce benefits that are in line with the highest wishes of Shariah, which is to protect religion, life, and reason. dignity and property (al-Ghazzali, n.d).

The method of *al-darār yuzāl* is one of the five main methods in Islam that is discussed under the science of *qawaid fihiyyah* (al-Zuhaili M.M., 2009). This method means that any harm must be eliminated. Islamic jurisprudence states that it is obligatory to eliminate harm after it occurs because the Shariah prevents it from occurring. This method is based on the words of the Prophet Muhammad SAW through his words:

رارض الو ررض ال

Meaning: “Do no harm and do no harm to one another.” (al-Hakim A.M. 2002).

When something harmful happens, it is obligatory to remove and eliminate it and preserve it through *maqāṣid sharī‘a* so that no harm happens either to oneself or to others (al-Mardawī, 2000). Al-Ghazali thinks that the highest *maqāṣid sharī‘a* is to preserve religion, life, intellect, offspring, and property (al-Ghazzali).

From a pandemic point of view, the harm that needs to be avoided is harm to the health of the human body that can affect the level of human health and even their lives. Based on a study of the application of the *al-darār yuzal* method to the restriction of worship during the COVID-19 pandemic, it shows that the application of the *al-darār yuzāl* method to the practice of worship during the pandemic can save lives (Halim, W.M.A.W., et, al., 2022).

## METHODOLOGY

This study uses a qualitative method which is a document analysis study by referring to academic journals and books. The method, also known as Content Analysis, is the study of documents and communication artifacts, which might be texts of various formats, pictures, audio or video. Materials related to *fiqh al-darār yuzāl* and *maqāṣid sharī‘a* were analysed with comparison

to views in the schools of laws. The study will see a moderate legal perspective based on the Shariah method during the COVID-19 pandemic. This study also uses the interview method to obtain more relevant research results.

## RESULTS AND DISCUSSION

The moderate approach demands a simple mindset in taking any decision to control the situation so that the situation does not get worse, while at the same time not neglecting aspects of Muslim worship practices. When the COVID-19 pandemic hit, the Islamic religious authorities took modest steps in the worship activities of Muslims in the face of the situation caused by the threat of the life-threatening COVID-19 virus.

This can be seen in the decision of the National Muzakarah Council that postponed religious activities when the pandemic started to hit (JAKIM, 2020). After that, the religious authority returned to *ijtihad* in the worship activities of Muslims according to the standard operating procedure (SOP) of the Ministry of Health Malaysia (MoH) in curbing the epidemic that threatens life, in addition to not neglecting the aspects of religious practice which coincide with the syariah method (Mahaiyadin M.H, Samori Z. 2020). This moderate approach gives birth to a jurisprudence that is simple (*wasatiyyah*), open and not extreme, in accordance with the demands of the Shariah in order to celebrate the demands of the times. The words of Allah SWT:

يَلْعَآءَآءَشْ أَوْنُوْكَتَلْ اَطْسَوْ ؕمَّمْ اْمُكْنُلْ عَجْ اَلْاَلْ ذَكْوْ  
اَدْيَشْ اْمُكْنُلْ عْ لَوْسُزْلْ اَنْوْكَيْوْ سَاَنْلْ اْ

Meaning: “And thus (as We have guided you to a straight path), We have made you ( people of Muhammad) a chosen and moderate people, so that you are worthy to be the ones who testify to mankind (about what is right and what is wrong) and the Messenger of Allah (Muhammad) will be the one who explains the truth of your actions.” (Surah al-Baqarah 2:143)

A modest society, one that is straightforward in the majority of life's affairs, is the ideal kind of human community. Allah SWT created the middle class to observe all human behaviour. People who become balanced, intermediate, best, and just are therefore fortunate. The issues of this world and the next are likewise very important to them.

Sayyid Qutub (2000) deduces from the verse above that the *ummatan wasatan*, which comes from the root word *wasath*, which means fair and balanced,

is an intermediate ummah that implies good and major. Those with instincts that are in harmony with their physical and spiritual demands are the finest Muslims, not those who simply struggle with spirituality or worldly possessions. A human being's dignity and quality of life will be indirectly improved by this equilibrium.

Furthermore, according to At-Thobari (2001), the individuals mentioned in this verse are well-rounded individuals who possess traits that fall in between the two extreme groups, specifically the propensity to bind oneself as a whole to material possessions.

The following Quranic verse emphasizes the approach of moderation to achieve the protection of *maṣlaḥah* (public interest) and to avoid harm. The verse from the Quran states:

لَا يَجْرَحُ نَفْسًا يَدُلُّ عَلَىٰ مَكْنِيٍّ لَّعَلَّ عَجَامُ

Meaning: "And He has not placed upon you in the religion any difficulty." (Surah al-Hajj :78)

The following hadith emphasizes the requirement for moderation in Islam, instructing Muslims to fulfill the commands of Allah and the Prophet according to their abilities. The hadith states: "Every matter that I have prohibited, you should avoid, and every matter that I have commanded, you should perform to the best of your ability." This illustrates that in fulfilling religious obligations, Muslims are not required to bear burdens beyond their capacity.

This approach highlights the principle of balance and ease, consistent with Islamic teachings that prioritize avoiding harm and achieving *maṣlaḥah* (public interest), ensuring that each individual can meet religious demands in a practical and reasonable manner. Nabi Muhammad SAW said:

مَنْ كَتَرَمَ أَمْرًا، هُوَ بَنَتْ جَافَ مِنْ عَمَلٍ كَتَرَمَ مِنْ أَمْرٍ  
مَنْ عَطَسَ أَمْرًا مِنْ أَمْرٍ أَوْ تَأْفَ مَبْ

Meaning: "Every matter that I have prohibited, you should avoid, and every matter that I have commanded, you should perform to the best of your ability." (al-Bukhari, 2002).

The interview with Datuk Seri Dr. Mohd Zulkifi al-Bakri explored the application of Islamic jurisprudence principles during the COVID-19 pandemic. He noted that principles such as *al-mashaqqah tajlib-taisir* and *al-ḍarār yuzāl* are appropriate for addressing worship issues during the pandemic, including Friday and congregational prayers and the handling of funerals. These principles allow for flexibility in worship practices, such as postponing Friday and congregational prayers, handling funerals with *tayammum* instead of *ghusl*, and implementing face masks and physical distancing. He emphasized that the mandate for Muslims to be vaccinated to attend congregational prayers at mosques is in line with Islamic jurisprudence principles and government policies for public safety (Zulkifli, 2023).

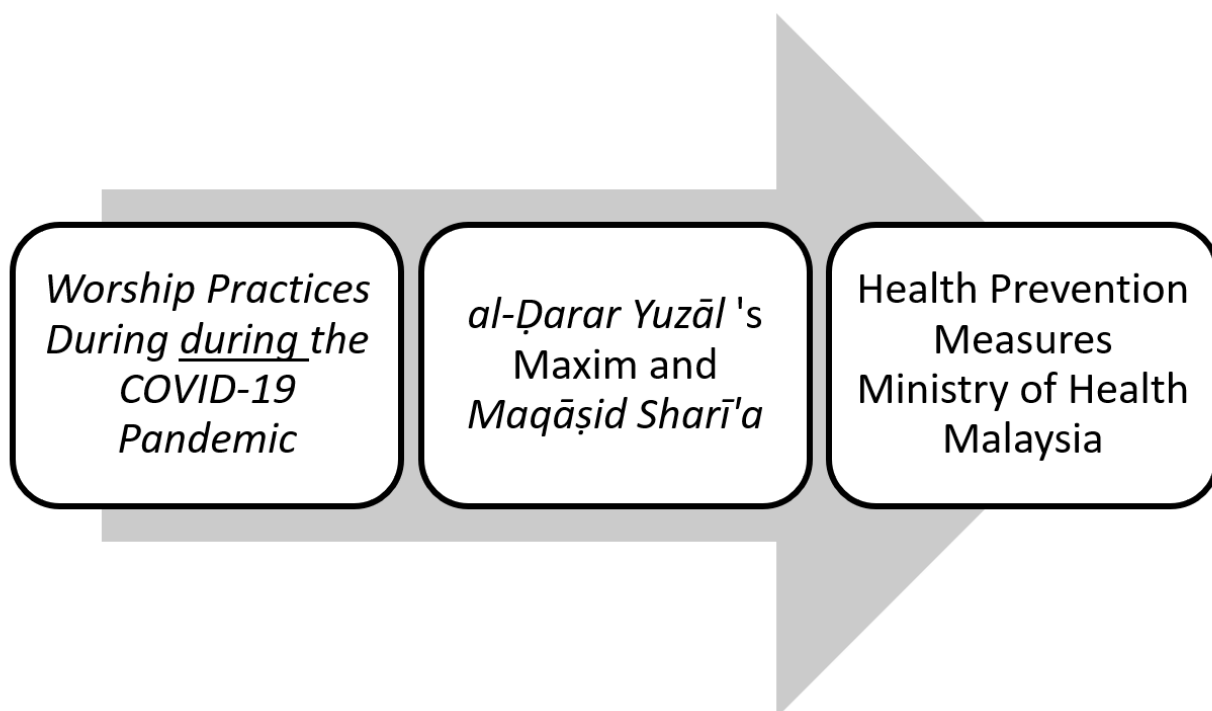


FIGURE 1. Framework of a Modest Approach In The Practice Of Religion During The Pandemic Of Covid-19 Based On The Methods Of *Fiqh Al-Ḍarār Yuzāl* And *Maqāṣid Sharī'ah* Regarding The Preventive Health Measures Of The Ministry Of Health Malaysia



Based on figure 1, a modest approach based on *al-darar yuzāl* jurisprudence and *maqāṣid shari'a* in religious practice during the COVID-19 pandemic is based on the following;

#### MODERATE APPROACH IN THE IMPLEMENTATION OF FRIDAY PRAYER AND CONGREGATION PRAYER DURING THE COVID-19 PANDEMIC

The moderate approach in practicing religion during the COVID-19 pandemic can be evaluated based on the preventive health measures issued by the Malaysian Ministry of Health to curb the life-threatening epidemic. These measures are consistent with the Islamic principles of safeguarding public health and safety. In Islam, the obligation to preserve life (*hifz al-nafs*) is paramount, as indicated in the Qur'an: "And do not kill the soul which Allah has forbidden, except by right" (Qur'an 17:33). This aligns with the preventive measures prescribed by the Ministry of Health, which allow religious activities to continue while ensuring the safety of the community.

For example, the implementation of religious activities in mosques and musalla in Malaysia can still be carried out by Muslims (Halim, et al., 2022). According to the Standard Operating Procedures (SOPs), Muslims who wish to perform congregational prayers in mosques and musalla must take the vaccine, wear face masks, and maintain a one-meter distance during congregational prayers (Salim, 2020). These health protocols reflect the principle of *al-darar yuzāl*, which is a well-established fiqh principle. The ulama generally agree that in cases of public health risks, preventive measures to avoid harm, such as maintaining physical distancing and wearing face masks, are justified as a means of protecting both individual and public health. This view is supported by the hadith of the Prophet Muhammad SAW, who said, "There should be neither harming nor reciprocating harm" (al-Hakim A.M., 2002). Therefore, the enforcement of such measures in places of worship is in line with the Islamic requirement to eliminate harm.

Additionally, this approach is consistent with the broader objectives of Shariah, which seeks to protect religion and life. The application of *al-darar yuzāl* in this context reflects the necessity to protect the lives of Muslims and the wider community during the pandemic.

However, according to Zulkifli (2023), the principle that 'harm does not nullify the rights of others' should not be applied to Muslims who refuse

vaccination orders from authorities in order to attend congregational prayers in mosques. In this case, the principle of *al-darar yuzāl* takes precedence, where specific harm, such as the refusal to vaccinate, is addressed to prevent broader, more significant harm to the public. This is supported by the broader Islamic legal principle that individual rights may be limited for the sake of public welfare (*maslahah*), as seen in the concept of Islamic governance based on Shariah (Zulkifli, 2023). Thus, the decision by authorities to enforce these vaccination requirements is justified within the framework of Islamic jurisprudence.

Zulkifli (2023) further notes that scholars globally have issued fatwas permitting vaccination as a means of achieving herd immunity for the benefit of the public as a whole (Zulkifli, 2023). This approach not only serves to protect individual health but also aligns with the Shariah's objective of promoting the welfare and safety of the broader community.

#### MODERATE APPROACH IN THE IMPLEMENTATION OF PRAYER FOR FRONTLINERS OFFICERS

When the COVID-19 pandemic hit the country, frontline workers became essential in the fight against the virus, acting as the first line of defense to prevent and combat its spread. Among these frontline workers were officers from the Malaysian Ministry of Health and other agencies directly handling COVID-19 patients. To avoid contracting the virus, they had to wear full Personal Protective Equipment (PPE). Many officers were required to wear PPE beyond prayer times, which posed a challenge for them to perform prayers on time.

In response, the Department of the Mufti of Johor issued a fatwa (religious ruling) regarding the necessity of combining prayers for frontline personnel who are required to wear PPE in order to prevent virus transmission (JMJ, 2020). This fatwa is moderate and aligns well with the Islamic legal principle of *al-darar yuzāl*, as well as the principle of *al-mashaqqah tajlib al-taysir*. The application of this ruling can be seen as an effort to avoid harm, in line with the Qur'anic verse: "Do not kill the soul which Allah has forbidden, except by right" (Al-Qur'an 17:33), which emphasizes the importance of preserving life.

Although there is *maslahah* (benefit) for the workers to perform their prayers on time, preventing the harm that could arise from neglecting protective measures is of greater importance. Thus, this decision prioritizes the protection of health and life, which are core objectives of Islamic law. In this context, the *fiqh*

principle of *al-darar yuzāl* (harm must be removed) takes precedence, as it protects not only the individual health of the workers but also ensures the safety of those they care for.

#### MODERATE APPROACH IN THE IMPLEMENTATION OF MARRIAGE RESTRICTIONS AND *WALĪMAH*

When the COVID-19 pandemic occurred and movement control orders (MCO) were introduced, religious authorities adopted a moderate approach by permitting weddings to be conducted online. This ruling allowed couples who wished to marry to do so, despite the restrictions imposed by the government to curb the spread of the epidemic. Additionally, wedding ceremonies were prohibited in person, in compliance with the movement control order that restricted any activities, including religious and social gatherings (Mamat ZF., 2020). This is because any form of gathering could lead to close contact, which is one of the primary ways the COVID-19 virus spreads (MoH, 2021).

This decision aligns with the Islamic legal principle of *al-darar yuzāl*, which is supported by the Qur'anic verse: "*And do not throw yourselves into destruction with your own hands*" (Al-Qur'an 2:195). This verse emphasizes the importance of protecting life and health, which aligns with the authorities' decision to limit gatherings and reduce the risk of virus transmission. Additionally, the principle of *al-mashaqqah tajlib al-taysir* is reflected in the hadith of the Prophet Muhammad SAW who said: "*When I command you to do something, do it to the best of your ability*" (Bukhari, 2002). This principle of easing hardship supports the decision to allow online weddings as an alternative to in-person ceremonies, thus accommodating the religious needs of couples while mitigating the public health risks.

Furthermore, this decision is in line with the principle of incurring specific harm to prevent general harm. The specific harm of disrupting traditional wedding celebrations was accepted to prevent the larger harm of spreading the virus, which could result in widespread illness and death. The Prophet Muhammad SAW (Sahih Bukhari, No 6114) also taught: "*The strong person is not the one who is strong in physical strength, but the one who controls himself when he is angry*" (Bukhari, 2002). This highlights the importance of self-control and prioritizing public welfare over personal desires, which is precisely the rationale behind restricting gatherings.

Additionally, this decision aligns with the *maqāṣid al-sharī'ah* (objectives of Islamic law), which seeks to preserve life and property. The Qur'an states: "*And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you to consume a portion of the wealth of the people in sin*" (Al-Qur'an 2:188), reinforcing the importance of safeguarding property and preventing unnecessary financial losses. By preventing large gatherings, authorities not only protected lives but also ensured that resources were not spent on managing the consequences of further virus spread, including the economic losses related to an increased number of deaths or higher management costs to contain the epidemic.

#### MODERATE APPROACH IN THE IMPLEMENTATION OF FUNERAL MANAGEMENT DURING THE COVID-19 PANDEMIC

Health measures by the Ministry of Health and religious authorities in response to moderate decisions to address the spread of the epidemic during the COVID-19 pandemic can be seen in the management of the bodies of COVID-19 patients by performing tayammum on plastic bags. This decision aligns with the principle of "greater harm is removed by lesser harm". This view was considered after discussions with representatives of the Ministry of Health, medical experts, and infectious disease control specialists (Zulkifli, 2020). This decision represents a moderate approach because, in addition to adhering to the fiqh principle of *al-darar yuzāl* (harm must be eliminated), it also aligns with the *maqāṣid sharī'ah* to protect life. This is because those handling the body are also at risk of contracting the virus, which could lead to death. In this context, the principle "do not harm yourself or others," as reported in Sahih Muslim hadith no. 2577 (Muslim, 2006), is highly relevant, emphasizing that Islam prohibits any form of harm, including the risk of infection to those handling the deceased's body. Furthermore, the principle of *al-darar yuzāl* is supported by the verse of Allah SWT in Surah Al-Baqarah (2:195): "*And do not throw yourselves into destruction with your own hands.*" This verse reminds us to avoid harm to ourselves, which is consistent with the management of COVID-19 patients' bodies, where tayammum is used to prevent the risk of spreading the infection to others. According to Irwan (2023), some state religious authorities have decided that not performing tayammum on the body bag of individuals who died from COVID-19 is more in line

with the principle of *al-darar yuzāl* and the maqāṣid sharī'a, which aims to protect the lives of those handling the funeral arrangements (Irwan Subri, 2023).

The following table illustrates decisions based on a moderate approach to worship practices and other religious activities during the COVID-19 pandemic. It shows that Friday and congregational prayers were either postponed or conducted with restrictions to ensure safety and prevent overcrowding, which can cause infection. For handling deceased individuals who died from COVID-19, tayammum (dry ablution)

was used instead of ghusl (full ritual washing). The use of face masks and maintaining a one-meter physical distance were made mandatory to minimize virus transmission. Vaccination was encouraged for attending congregational prayers to align with public health and safety guidelines. Additionally, online weddings were permitted as a practical solution to facilitate marriages while adhering to social distancing measures, reflecting a balanced approach to fulfilling religious duties and adapting to public health requirements.

TABLE 1. Issue, Health Prevention Measures of The Ministry of Health Malaysia, Islamic Legal Maxim *Al-Darār Yuzāl* and *Maqāṣid Sharī'a*

ISSUE	HEALTH PREVENTION MEASURES OF THE MINISTRY OF HEALTH MALAYSIA	MODERATE APPROACH DECISION	ISLAMIC LEGAL MAXIM <i>AL-DARĀR YUZĀL</i>	MAQĀṢID SYARĪ'AH
1 Friday Prayer And Congregation Prayer	Vaccinated, wore face masks and maintained a one-meter distance during congregational prayers.	Postponed or conducted with restrictions to ensure safety and prevent crowding.	Rejecting Harm As Best As Possible	Religion And Life
2 Prayer For Frontliners Officers	They had to wear full PPE to avoid contracting the virus. Most of them had to wear PPE until they passed the prayer time limit	Combined prayer or consolidated prayer ( <i>Solat Jamak</i> )	Preventing Damage Before Taking Benefits	Life
3 Marriage Restrictions And <i>Walimah</i>	movement control orders but allowing weddings to take place online	Online weddings were permitted to facilitate marriages in compliance with movement control orders	Incurred Special Damage To Reject General Damage	Life And Property
4 Funeral Management During The Covid-19 Pandemic	medical experts and infectious disease control experts allowed tayammum to be performed on plastic bags	Tayammum was performed instead of ghusl, and precautions were taken when handling the deceased.	Greater Harm Is Eliminated By Lesser Harm	Life

## CONCLUSIONS AND RECOMMENDATIONS

Based on the method of *al-darār yuzāl* and *maqāṣid sharī'a* on religious practice during the COVID-19 pandemic as an additional source of law and instrument for the production of law in Islam. This study found that the implementation of Muslim worship based on the Health Prevention Measures of the Ministry of Health Malaysia during the COVID-19 pandemic is very in line with moderate Shariah law that is suitable in the practice of worship in Islam as well as to avoid widespread of the pandemics in order to preserve the well-being of societies, their life and property. This study also suggests that the religious authorities should optimize the use of methodology of deducing law to achieve *maqāṣid sharī'a* as additional instruments in obtaining the goodness of law and at the same time is moderate, practical and not rigid. The result will look easier for the community to practice it in addition to being able to provide a more significant picture of Islamic jurisprudence that is *syumul* (comprehensive).

In addition, Islamic scholars who have a role in society should need to master and understand the role of Islamic jurisprudence as an additional instrument or reference in the determination of law in a society. If Islamic scholars understand the role of jurisprudence as one of the instruments in promulgating a law, then of course it can help to give understanding to the community as well as prevent polemics from happening. This study shows a moderate approach in the practice of religion during the COVID-19 pandemic based on the *al-darār yuzāl* method and *maqāṣid sharī'a* can apply a simple but accurate ruling during the emergency to save lives while not neglecting aspects of Muslim worship.

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