

Reducing Mass Gathering on Congregational Prayer's During Covid-19 Pandemic in Malaysia According to Al-Ta'seel Al-Fiqhee



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ABSTRACT: This paper sought to provide an overview of current mosque situation in Malaysia after the incident of covid-19 pandemic, which necessitated Malaysian Islamic affairs to close the place of worship and reduce mass gathering including Muslim five daily congregational prayers at Masjids as well as weekly congregational prayers in all of the Malaysian states more especially the most affected areas i.e. Kuala Lumpur, Selangor, Kedah and Penang. The decision from Islamic point of view according to Islamic Fatwa is backed and supported with Muslims scholar's Fatwa view according to analogical view (Qiyas) as well as Maslaha mechanism. However, could Islamic Fatwa be sufficient enough to address and attract Muslims congregation in accepting religious authority and mosque management decision for 1m SOP distancing as well as reducing mass gathering in congregations? And how this influence spiritual and health feelings of Muslims after the above-mentioned SOP implemented? The paper has two objectives. First, to identify the current situation of congregational prayers based on 1m SOP in Malaysia and its spiritual effect. Secondly, to analyse the current situation of congregational prayers based on 1m SOP according to Al- Ta'seel Al-Fiqhee. The documentary review of existing literatures and past researches also library research data from classical and contemporary Islamic scholars would be used to present a sound legal theory of successful Fatwa to straighten the decision made by religious authorities and mosque management. Thus, the obtainable data seems to suggest the sufficient enough Islamic Fatwa views to inspiring the adopted decision which influenced spiritual and health feelings of Muslims after the implementation of the 1m SOP.

KEYWORDS: Covid19 Pandemic, Al- Ta'seel Al-Fiqhee, Congregational prayers, Mass gathering Social distancing and Malaysia

INTRODUCTION

According to the scholars of Islamic Jurisprudence law. In mosques, all adolescent and adult men are required to offer congregational prayers five times a day. On a weekly basis, Friday prayers will also be held in a larger gathering at the city's central mosque. Prayers are offered by standing in rows close to one another. However, the current condition of COVID 19 is causing not only a health and economic crisis but also a religious challenge. which necessitated all mass gathering to be suspended including religious gathering among others fiver daily prayers, Jumaat prayers as well as distancing standing style in close proximity to one another in rows (Quadri, 2020).

Many researches were conducted in the field of Usul- Fiqh and Islamic Fatwa based on Al- Taseel Alfiqhee according to this contemporary and unexpected incidence of COVID 19 pandemic, the most affected arears of interest including Solat/prayer, mosque activities in the new pandemic situation, reducing mass gathering and new standing style in rows for close proximity to each other. However, would the Fatwas on praying 1m SOPs could be suitable or accepted in the new era of COVID 19 pandemic, and how the basis of Hafz Nafs according to Maslaha mechanism of Maqasid Al-Sharia could be the novelty of the justification of data in cooling the Muslims spiritual feelings?

This study is aimed to achieve its main objectives of identifying current situation of congregational prayers based on 1m SOP in Malaysia and its spiritual effect as well as analyzing the current situation of congregational prayers based on 1m SOP and according to Al -Ta'seel Al-Fiqhee under Islamic Fatwa framework.

However, in order to achieve the above-mentioned objectives, a documentary review of existing literatures, and past researches also library research data from classical and contemporary Islamic scholars would be used to present a sound legal theory of successful Fatwa to straighten the decision made by religious authorities and mosque management. Thus, the obtainable data seems to suggest the sufficient enough Islamic Fatwa views to inspiring the adopted decision which influenced spiritual feelings of Muslims after the implementation of the 1m SOP. These would be achieved in the following subtopics namely: Review

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on the Spread of COVID 19 in Malaysia and Reducing Mass Gathering, Situation of Islamic Religious Activities of Congregational Prayers, Al-Ta'aseel Al-Fiqhee of Reducing Mass gathering on Congregational Prayers through Analogical Reasoning (Qiyas) and Public Interest (Maslaha).

METHODOLOGY

This paper chooses the method of the documentary review of existing literatures and past researches also library research data from classical and contemporary Islamic scholars would be used to present a sound legal theory of successful Fatwa to straighten the decision made by religious authorities and mosque management in reducing mass gathering religious congregation, temporary closure of the Masjid as well as 1m SOP new style of standing in rows while praying in congregation, then the researchers conducted data analysis of the obtainable Sharia law according to analogical deduction as well as public interest to meet the study's objectives.

At the end of the study, the method would justify having good enough justification to straighten the decision of mosque management in the new pandemic era and resolve spiritual doubt of Muslims for the new and unexpected mosque condition. The research recommends on how the researchers respond to COVID-19 pandemic and future communicable diseases based on Islamic perspectives and through the application of Al Ta'aseel Al Fiqhy (Tan, et al., 2021).

Review on the Spread of COVID 19 in Malaysia and Reducing Mass Gathering

On January 25, 2020, three Chinese nationals from Wuhan who arrived via Singapore were the first confirmed COVID-19 cases in Malaysia (Elengoe, 2020). The number of positive cases remained low in the following month, and they were mostly limited to imported cases. Malaysia has a high number of COVID-19 cases, on the other hand, increased from less than 30 in February to over 1000 a month later. Malaysia was the worst-affected country in Southeast Asia by COVID-19 within a few weeks. The unexpected increase was linked to an international Islamic From 27 February to 1 March 2020, 16,000 people attended the event in Sri Petaling, Kuala Lumpur, including 1500 foreigners from 30 countries including Cambodia, Vietnam, the Philippines, India, South Korea, Brunei, China, Japan, Thailand, and others (Mat et al., 2020).

Despite public outrage and Ministry of Health advice, religious mass gatherings continued to be organised, and Many religious organisations continued to hold regular prayers and worship services, despite the fact that some of the gatherings had nothing to do with the spread of COVID-19 (Dermawan et al., 2020). On March 16, 2020, The Prime Minister has issued a movement control order (MCO), which is a full lockdown under the Prevention and Control of Infectious Disease Act 1988 and the Police Act 1967 and will be in effect from March 18 to March 31, 2020. Regardless of public outrage and counsel.

In the meantime, MCO has been extended until May 3, 2020. During MCO, social distancing was enforced, and all mass movements and gatherings were prohibited, including religious, sporting, social, and cultural gatherings. All places of worship were shut down. International travel was prohibited, and foreigners were denied entry into the country. During MCO, various religious organisations in Malaysia provided alternatives to physical religious gatherings. Friday prayers at mosques were halted, and Zuhr (noon) prayers at home, the second of five daily prayers, were substituted. Across the country, Ramadan Bazaars (evening markets held during Ramadan) have also been cancelled (Uyuni, 2020). Tarawih prayer, a night-time prayer offered during Ramadan, was performed at home rather than in mosques.

Furthermore, MCO violations carried a maximum fine of RM1000 (USD234) or six months in prison, whichever was greater. There have, however, been reports of illegal religious gatherings. In Muar, Johor, 116 immigrant workers were arrested while preparing for Friday prayers on the factory's rooftop. In another case, a Malaysian deputy health ministry official and a cabinet member from Perak were fined after eating at an Islamic religious school in Perak (Tan et al., 2021).

If a large cluster was discovered in a specific location, an enforced movement control order (EMCO) was issued on March 27, 2020, for a 14-day period. During EMCO, all residents in the affected areas were screened for COVID-19, and no one was allowed to leave their homes or enter the area. According to Da'uun, this is the Fatwa of Sahaba, which includes Umar bin Alkhaddab, from 30 March to 13 April 2020, From 27 March to 14 April 2020, EMCO was implemented in a Tahfiz school (schools producing 'huffaz', plural of 'hafiz' or Qur'an memorizers) in Sungai Lui, Hulu Langat, Selangor, where one of the Madarasa sub-clusters was discovered, as well as Simpang Renggam Due to a decrease in positive and active COVID-19 cases, the government relaxed MCO around mid-April, and a conditional movement control order (CMCO) was imposed from May 4 to May 11, 2020, which was later extended to June 9, 2020. Religious gatherings, on the other hand, remained illegal during the CMCO.

At the final stage, CMCO was replaced by recovery movement control order (RMCO), which went into effect on June 10, 2020, and lasted until March 31, 2021, with fewer restrictions. While religious mass gatherings remained prohibited, gatherings of At mosques and selected suraus, While adhering to standard operating procedures such as social distancing and performing

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ablution at home, a limited number of congregants (no more than 30-40 people or one-third of seating capacity, depending on the state's ruling) were permitted, using one's own prayer mat, no gathering after prayers, and wearing face mask, among other things (Uyuni, 2020). Due to an increase in the number of cases, MCO was reinstated in several Malaysian states on January 13, 2021, allowing non-Muslim houses of worship will be allowed to open at one-third of their seating capacity, but physical contact, such as laying of hands, will be prohibited. and communion services were prohibited (Karim et al., 2020).

To break the COVID-19 transmission cycle, social isolation is required. Many religions, on the other hand, necessitate a gathering of the faithful. The number of COVID-19 cases in Malaysia increased from less than 30 in February 2020 to over a thousand a month later. 16,000 people attended a large Islamic gathering near the capital, Kuala Lumpur, was largely to blame for the unexpected increase. A church gathering in Kuching, Sarawak, produced another significant COVID-19 cluster. Malaysia had become the worst-affected country in Southeast Asia within a few weeks of COVID-19. While religious leaders have counselled their flocks to keep a social distance, one of the reasons for gathering is the belief that "God is our shield."

Religious communities in Malaysia, like government health services, had never seen such a communicable disease pandemic and were caught off guard by the country's unexpected increase in COVID-19 cases. Given the importance of religion in Malaysia, the nationwide suspension of religious gatherings was unprecedented, and many people were caught off guard by the sudden change in their religious routines, which had a spiritual impact on them.

As a result, 61.3 percent of Malaysians practise Islam (Nor, 2019). Religious mass gatherings are common in Malaysia due to the country's religious and cultural diversity, and the country's recent COVID-19 outbreak revealed that religious gatherings are one of the country's public health concerns.

According to research, Measures to promote health and prevent disease that do not take into account the cultural and religious context will face opposition and be rendered ineffective (Manguvo and Mafuvadze, 2015). In the case of the COVID-19 outbreak in Malaysia and many other countries, the challenge is to implement preventive measures in place that are Islamically acceptable by Islamic scholars and based on public interest (Maslaha) as well as analogical deduction (Qiyas), where it is required and permitted to perform prayers individually at home in certain situations such as this.

Furthermore, many people seek psychological relief from religions during times of crisis, such as COVID-19, to cope with worries, stress, and anxiety caused by disease prevention measures such as lockdown, restricted travel, and social distancing. As a result, they find it spiritually challenging and upsetting not to gather for prayers in mosques during this pandemic (Counted et al., 2020; Li et al., 2020; Thomas and Barbato, 2020).

Situation of Islamic Religious Activities of Congregational Prayers

A mass gathering is defined as a gathering of at least 1000 people and up to 25000 people at a specific location for a specific purpose, or a large number of people that could strain a community, state, or nation's planning and response resources (World Health Organization, 2008). This definition, on the other hand, only considers crowd size, which is one of the characteristics of a large gathering. According to Arbon (2007), a "mass gathering" is "a situation (event) in which crowds gather and where there is the potential for a delayed response to emergencies due to limited access to patients or other features of the environment and location". Mass gatherings are common in many religions.

International travel for religious mass gatherings is common, which can bring communicable diseases into or out of the host country. Furthermore, crowding at a specific time and location may result in the spread of infectious diseases due to close contact between attendees. Outbreaks of respiratory and gastrointestinal diseases are common during religious mass gatherings and have been reported during Hajj. (Abubakar et al., 2012). Furthermore, smaller religious gatherings, such as praying in a small mosque or Surau, which may have a large number of attendees, pose a significant risk of infectious disease transmission.

Many Islamic mass gatherings around the world have been cancelled in order to help combat the spread of COVID-19, Beginning in early March 2020, Saudi Arabia will suspend the year-round Umrah pilgrimage to Mecca, as well as all international flights to the country, and will restrict movement of its citizens within the country (Henriques, 2020). The suspension of Umrah was put in place in April 2020, just before the holy month of Ramadan, which is considered a good time for pilgrimage. The fifth pillar of Islam, Hajj, would have begun on July 28th, 2020. Saudi Arabia had also cancelled all international pilgrims, with the exception of a very small number of Saudi citizens (Henriques, 2020). In addition, worldwide, Tarawih prayers at mosques have been replaced by prayers at home during Ramadan. Religion, on the other hand, may either help or impede compliance with public health measures aimed at preventing the spread of COVID-19 On the one hand, Islamic teachings may mediate adherence to preventive measures via moral principles such as doing no harm and protecting the interests of fellow citizens, as well as compliance with authorities such as the government; on the other hand, more religious people may perceive greater divine support and thus feel invincible to COVID-19 (DeFranza et al., 2020).

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Al-Taaseel Al- Fiqhee of Reducing Mass gathering on Congregational Prayers

Firstly: Analogical Reasoning (Qiyas)

Al-Taaseel Al- Fiqhee is a systematic way of driving new occurrences in contemporary issues to the classical and foundation (Usul) of Sharia law. While, Analogy is one of the four primary sources of Islamic law, but it is more of a legal decision-making process than a source of Sharia. It applies Sharia textual rulings to similar cases that do not fall within the letter of the law but share the rationale of a given law. Qiyas is based on the premise that Sharia rulings are based on effective causes ('illah), and that uncovering the causes behind a ruling justifies its extension to a novel and similar issue. The majority of Islamic legal schools use Qiyas in their decision-making process to varying degrees. While some, such as the Zahirites, Ibn Hazm, and Al-Nazzam, a leading Mu'tazilites jurist, accepted such reasoning by analogy in Islamic jurisprudence, a leading Mu'tazilites jurist rejected it. (Larijani, 2008); (Fadel, 2001).

Main Components of Analogical Deduction

In the process of drawing analogy between two cases, the ruling in the primary situation is already given while the secondary situation is unknown. If a jurist, in the process of qiyas, could identify the common underlying cause of the two situations, the ruling in the former situation is applied in the later (Shah, 2019); (Hassan, 2009).

Furthermore, the social distancing policy described in the Fatwa of the Dewan Sharia National (MUI) with the prohibition of performing religious activities in congregation, in accordance with some Maqasid Shari'a concepts, particularly those concerning the preservation of religion and soul. The MUI Fatwa does not forbid or prohibit Muslims from engaging in religious practises. duties, but it does restrict certain forms of worship. For example, the prohibition on Friday prayers. Because there are Sunnahs of the Prophet in the sources of Islamic teachings that forbade his people from due to udzur (urgent circumstances) or other obstacles, it is permissible to substitute the noon prayer for congregational prayers. Because the characteristics of the corona virus can be life threatening, the COVID19 pandemic is viewed as an extension of the Islamic syllabus, and it must be avoided in order to uphold the purpose of Islamic law in the form of soul protection (Hifdz Al-Nafs) Uyuni, B. (2021); (Farooq, 2001).

Secondly: Public Interest (Maslaha)

Maslaha is an Arabic word derived from the trilateral verbs "s-l-h" or "saluha," which mean "to be good, repair, or improve." Istislah is a method used by Muslim jurists to solve problems that do not have a clear answer in the Qur'an or Prophet's Hadith. Maslaha can sometimes be translated as "benefit" or "interest." Istislah entails acquiring benefit and rejecting harm to the public based on the benefit or interest that the public will enjoy in their socioeconomic, religious, and political challenges. Jurisprudentially, Maslaha is a concept in Sharia that is regarded as a legal foundation. It is part of Islamic jurisprudence's extended methodological Usul Al-fiqh principles and denotes the prohibition or permission of something based on necessity and specific circumstances. This is determined by whether it serves the public interest of the immediate community, the local government, the state, or the country as a whole (Okanlawon, 2019).

It is imperative to note that, Imam Malik and Hambali adopted the use of Istislah, which means "to seek the good" in their juristic opinions because of public interest and to solve emerging challenges. Imam Maliki was of the opinion that the Companions who formulated numerous legal decisions in the light of the common good while respecting the corpus of the sources to justify the fact that "seeking the good" (Istislah) is one of the Sharia a hand so is part of it. The Imam Shafi'i does not recognise the application of Maslaha because he believes it leads to the unrestricted use of human opinions, which are frequently fallible. Instead, the Shafiite School adopted a concept corresponding to Maslaha known as Istidlal, which is induced when the strict application of Qiyas is required (Hayat, 2019).

On the other hand, Imam Ghazali was one of the protagonists of Maslaha, who believed that its specific goals were to preserve religion, life, intellect, offspring, and property are the five pillars of human well-being. Maslaha was recognised as an important legal principle by the majority of classical-era jurists, but they disagreed on its role in any society. The notion of Maslaha, since its inception as a legal term, it has sparked numerous debates, primarily among scholars of the Maliki school, against the staunch opposition of the Zahiri school, particularly Ibn Hazm (994 A.H).

These squabbles were frequently ill-founded, and it appears that it was frequently a matter of defining relationships to the Sharia's sources and corpus. The concept of Maqasid (aim or purpose) is similar in that both denote the ultimate objective and goal of Sharia application. The term Istihsan refers to an equitable preference for resolving legal issues. This term is used by the Hanafi School of law, and it is understood that it is possible to override the results of Qiyas when they are deemed harmful or undesirable (Okanlawon, 2019).

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DISCUSSION AND FINDINGS

The practical example of Analogical Deduction (Qiyas) and Public Interest (Maslaha) according to the following hadith text can be found in the Book of Mosques and Places of Prayer by Imam Muslim "Jabir reported that the Messenger of Allah (ﷺ) said: "He who eats garlic or onion should remain away from us or from our mosque and stay in his house. A kettle was brought to him which had (cooked) vegetables in it, He smelt (offensive) odour in it. On asking he was informed of the vegetables (cooked in it). He said: Take it to such and such Companion. When he saw it, he also disliked eating it. (Upon this). he (the Holy Prophet) said: You may eat it, for I converse wkh one with whom you do not converse" (Sahih Muslim 564, Book 5, Hadith 91 and Book 4, Hadith 1146)

According to the Hadith, anyone who has eaten garlic, onions, or leeks, or other foods with an offensive odour, is not permitted to enter the masjid until the odour has subsided, and such a person should be expelled from the masjid.

Yet, eating raw garlic or onions is not prohibited according to the majority of scholars; however, if one eats them, then going to the masjid while their smell can still be felt is disliked. Another view held that it is prohibited. Ibn Qudaamah (1147A.H) said, "It is disliked to eat onions, garlic, leeks, radish, and everything that has an unpleasant smell because of its smell, whether the person wants to enter the masjid or not, as the Prophet SAW, said, 'The angels are offended by the same things that people are offended by'". (Ibn Maajah, 1994)

If a person eats such foods, he should not go to the masjid. The Prophet SAW said, "Whoever eats from these two trees (i.e. plants) should not come near our place of prayer." Another version of the hadeeth reads, "...should not come near us in our masjids".

(Al-Tirmithi, 1995) Good-Authentic

It was narrated on the authority of Imam Ahmad that a person bears a sin for doing that because the general indication of the hadeeth suggests prohibition. Moreover, harming Muslims is prohibited and doing this harm them"

Accordingly, scholars are of view that one have two options: either you refrain from eating garlic or onion when you wish to go to the masjid, or if you insist on eating them and their smell can still be felt, then do not go to the masjid and pray at home instead. But as for doing both; eating garlic or onion and going to the masjid while the unpleasant smell is still present, then this is unacceptable (Al-Zuhaily, 2006). It is often not enough to brush your teeth with toothpaste or the like because the source of the smell is the stomach, and not the mouth. Thus, it is not haram to eat onion and garlic. Onion and garlic have offensive odours and It is mandatory to keep the mosque free of offensive odours and to bar anyone with such an odour from entering or remaining in it. So, whoever want to eat them, let him cook them to death before eating to avoid annoying other worshippers and angels in the mosque because angels are offended by the same things that offend Adam's sons (Al-Zuhaily, 2006).

Al-Bukhaari (5452) and Muslim (564) narrated from Jaabir ibn 'Abd-Allah that the Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever eats garlic or onions, let him keep away from us, or keep away from our mosque and stay in his house." According to a version narrated by Muslim: "Whoever eats onions or garlic or leeks, let him not come near our mosque, for the angels are offended by the same things that offend the sons of Adam." And he (peace and blessings of Allah be upon him) said: "Whoever has eaten of this plant let him not approach our mosque and annoy us with the smell of garlic." Narrated by Malik in Al-Muwatta' (27). Muslim (567) narrated that 'Umar (may Allah be pleased with him) said: O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allaah (blessings and peace of Allah be upon him), if he noticed their smell coming from a man in the mosque, he would issue orders that he taken out to al-Baqee'. Whoever eats them, let him cook them to death." (Tan, et al., 2021).

However, "It is Sunnah to protect every mosque from all kinds of dirt, filth, mucus, nail clippings and hair removed by clipping the moustache, shaving the head or plucking the armpits, because the mosques were not built for that. It is also Sunnah to protect it from offensive smells such as onion, garlic, leeks and similar things, even if there is no one in the mosque, because the Prophet (blessings and peace of Allah be upon him) said: "the angels are offended by the same things that offend the sons of Adam." (Narrated by Ibn Maajah); and he said: "Whoever eats from these two plants, let him not come near our place of prayer." and according to another report: "...let him not come near our mosques." Narrated by Al-Tirmidhi who said: It is Hasan saheeh.

Prayer is valid when there is an unpleasant odour in the mouth, but it is makrooh (disliked). It is haraam if the prayer is offered in a mosque and the smell is so strong that it annoys other worshippers and angels. According to Al-Bukhaari (806) and Muslim (870), the Prophet (peace and blessings of Allah be upon him) said, "Whoever has eaten of this plant (i.e., garlic), do not approach our mosque." (Al-Zuhaily, 2006)

According to analogical deduction rules, (Al-Qiyas) as one of the four Sharia primary sources, since a person that eats garlic or onion is prohibited to come to the mosques for the congregation, which the consequences of coming to the mosques results

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to bad smelling that would disturb people at the mosque and not necessarily kill them, the virus of COVID19 pandemic that communicable and easy spread and infect others as well as kill is in better position to reduce mass gathering in congregation and avoid close contact, or to introduce new 1m SOP in standing on rows, and could lead mosque closure temporarily if necessary. This is what Islamic Juris classified as Al- Qiyas Al' Aula, (Main Qiyas) it is a type of Qiyas whose language requires the existence of law, and the law of Far'i is stronger (Al-Zuhaily, 2006). In this basis, scholars are strongly behind the reducing mass gathering in congregational prayers including Friday congregational prayer, changing the standing style on a row as well as temporary closure of the mosque when it is necessary based on Al- Qiyas Al' Aula (Larijani, 2008).

In another hand, the basis of public interest (Maslaha) as a secondary source of the Sharia and according to the content of above text of the hadith, permitting religious congregation without taking necessary measures will course people to the risk of virus either in spreading or in delaying for cure. As such, any one of the two will lead the people into the critical condition of this virus or even to death which is against public interest of the people (Hayat, 2019). Quran says

“And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good”.

Surah Al- Baqara 2: 195

“O you who have believed, do not consume one another's wealth unjustly¹ but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful”

Surah Al'Nisa'i 4: 29

Clearly, the COVID-19 has brought the world to an economic, health and religious situation that was unthinkable before. It brought the world into its deepest recession economically and religiously (Faturohman et al., 2021), this situation made Islamic Jurist to look deeply into the matter to come out with the suitable Fatwa according to Al-Ta'seel Al-Fiqhee in order to meet the public interest as well as general needs of the society in the post pandemic period (Fadel, 2001).

The findings at the same time, showed that there is currently positive result in reducing mass gathering of congregational prayers, the new style of 1m SOP in standing on rows and temporary mosque closure in some cases. Nonetheless, more research needs to be carried out to come up with the beauty of Sharia in contemporary issues like this to justify that Sharia law is suitable for every time and place, more capacities need to be improved for realignment of Islamic contemporary issues whenever it occurs and influence to suit public interest of the entire Muslim community.

CONCLUSION

At the end of the study, the paper justify on having good enough justification to straighten the decision of mosque management in the new pandemic era and clear spiritual doubt of Muslims for the new and unexpected mosque condition, since it is backed by analogical deduction and public interest (Qiyas and Maslaha), Sharia law can be found in both primary and secondary sources. Based on Islamic perspectives and the application of the Al-Ta'aseel Al-Fiqhy concept, the study recommends how researchers should respond to the COVID-19 pandemic and other communicable diseases in the future.

Finally, the paper concluded that Islamic system of Fatwa dealt not only with classical occurrences but also with contemporary and urgent incidences which help in finding the lasting solution to the impending challenges socially, economically healthily and spiritually.

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