

HOW TO COMBAT THE CORONAVIRUS FROM ISLAMIC PERSPECTIVE**Muhammad Suleman Nasir**

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Abstract

The Coronavirus pandemic (COVID-19) is affecting almost all the spheres of life. It has disturbed communal, scholastic, and economic life through the sphere. The whole world community is trying its level best to find a way to cope with the menace but have failed so far to achieve any mentionable success. In this time of crisis, the teachings of Islam can prove monumental. Islam is a complete code of life. Its teaching is for all times and nations. In a pandemic situation, the Islamic injunction is quite clear. There are several Islamic precautions and measures to combat the coronavirus. Islam gave much importance to the precautions and cleanliness in such a situation. Holy Quran and Hadith strongly emphasize on the cleanliness. There are several verses of the Holy Quran which show that Allah loves the pure. According to Islamic teaching, cleanliness is next to Godliness. Our Holy Nabi Hazrat Muhammad (SAW) declared cleanliness as half of faith. Islam also lays emphasis on precautions to combat the pandemic. Today there is no operative treatment to preclude COVID-19 infection; however, there are some deterrents to be taken to overcome it. It is time to guide people through unreliable times and avoid the spread of COVID-19. Regularly washing hands and face, for cleanliness is part of the teachings of Islam. It is our religious responsibility to strictly observe all communal health instructions and guidelines provided by Islam and the government authorities as well as to take all necessary actions to avert the diffusion and spread of COVID-19. The analytical research methodology will be adopted in this research. It is concluded that with the pandemic, not only does the intellect emphasize to take all safety measures and precautions as to elude COVID-19, but the teaching of Islam itself prohibits the impairing of others or self-harm.

Keywords: COVID-19, Precautions, Preventions, Islamic Teaching.

1. INTRODUCTION:

Coronavirus belonging Coronaviridae, are RNA viruses with a high mutation rate. Due to the high transmutation rate, these viruses are zoonotic, cause a wide range of symptoms from mild to severe infections in respiratory, abdominal, hepatic, and neuro systems. Coronavirus is considered variously by different people. There are many opinions on coronavirus some bear in mind it as pandemic which kills human beings. Some don't forget it as a caution or punishment from Allah. Yet others may keep in mind coronavirus to be a critical virus. Most people and experts are concentrating on a way to overcome it. No doubt it's far a not unfamiliar enemy of mankind and we have to combat in opposition to it jointly and cooperate with one another. It has disallowed the nationwide hindrances of the countries and nationalities and is spreading universally. "The current scenario of COVID-19 has affected all forms of life from laborers to multinational businesses. Various research organizations across the world

are trying their best to combat the challenge but failed to achieve milestone so far. Various precautionary measures are advised by WHO and other organizations. In such a situation the teachings of Islam is not less than a miracle. Islam has taught 1450 years ago how to deal with such pandemics. Quran and Hadith strongly emphasize cleanliness, showing the love of Allah for pure. Cleanliness is next to Godliness in Islam and Hazrat Muhammad (SAW) declared cleanliness is half faith. Today there is no treatment for COVID-19, the only way to combat the pandemic is care which can be easily accomplished by following instructions and guidelines provided by Islam.”(Nasir - Khan, 2020:45)

The Islamic perspective on any pandemic is clear. In Islamic history, we see the indication that companions of the prophet (SAW) combat the pandemic with the instructions given by the prophet Muhammad (SAW). Coronavirus has affected entire humanity the world over. People around the sphere are so victims of the devastation caused by COVID-19. Muslim scholars referring to our misdeeds as the chief reason for the pandemic and recommending Muslims to go back to Allah to apologize and pursue His forgiveness. Islam is not merely a religion but it is a Din. Islam in terms of worldview is a way of life and a complete code of conduct. It is also a source of beliefs and evolution and it is the only true way of life given by Allah for the welfare of the whole humankind.

Islam is the fact as explained by the Quran, which claims that it presents the truth within.

"وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ"

“And undoubtedly, We sent down towards you manifest Signs; and none will be denying them but the disobedient.” (Al-Quran, 2: 99)

So it is obligatory for all the Muslims to present the entire truth to the world to present Islam as a Din i.e. source of life, culture, civilization, and development and must stand with this together. If we want to get rid of the current COVID-19 virus, we should first correct our view of Islam and submit fervently to the total teachings of Islam.

2. LITERATURE REVIEW:

The under discussion topic, “How to Combat the Coronavirus Pandemic from Islamic Perspective”, has been an important topic related to the current COVID-19 pandemic. It is a much-discussed topic nowadays. Many articles related to coronavirus pandemic are published. WHO and other related government agencies are trying their best to convey their message to aware of the mob across the globe about the pandemic. Islamic teachings in this regard are prescribed in the Quran and Hadith. Holy Quran declared that the causes of diseases and troubles are the involvement of human beings in evil deeds and sins. Allah said in the Holy Quran that, “Undoubtedly, Allah does not do injustice to mankind, but men do injustice to themselves.” In other verse, Allah said, “And whatever affliction reached you; is due to what your hands have earned, and He pardons much.” The major Hadith’s books; Al-Bukhari, “Sahih Al Bukhari”, al-Qushayri, “Sahih Al-Muslim”, al-Tirmidhi, “Jami' at-Tirmidhi”, AbiDaood, “Sunan Abu Daood”, IbnMajah, “Al-Sunan”, Al-Nisai, “Al-Sunan”, Ahmad bin Hanbal, “Musnad Ahmad”, Malik Ibn Anas, “Al-Mawtah” etc. also discussed the topic and suggested many precautionary measures to overcome any pandemic. These precautions are of two types: spiritual and apparent curing for the diseases. Spiritual treatment included the prayers which are advised by our Holy Nabi Hazrat Muhammad (SAW) at different occasions and apparent precautions are those which are related to

hygiene. These Hadiths stated that precautionary measures are must in a pandemic. Hazrat Muhammad (SAW) said that, "When you find out that there is a plague somewhere, does not go there, and if the plague spreads where you are, do not leave it". Hadiths also mentioned any kind of disease as a mercy for the Muslim Ummah and illness has been declared as expiation for sins. Some Seerah's books i.e. Ibn al-Qayyim, "Zad al-Ma'ad", and "Tabqat ibn Saad" also quoted the events of pandemic during the prophet's era and that of companion's era. In the regime of Umar the great, there spread a pandemic in Syria. In this situation, Umar ordered the people not to go to the pandemic area. In the present scenario, it is very important to convey the message of Islam regarding the pandemic. It is hoped that the article, "How to Combat the Coronavirus Pandemic from Islamic Perspective", will be beneficiary for all the people across the globe and will prove a valuable addition in this present pandemic situation and if abide by these preventions and precautions the life around the world will be ease.

3. RESEARCH METHODOLOGY:

An analytical research approach is adopted in this study. Holy Quran, Commentaries of the Holy Quran and most of the books of Hadiths, research papers, and books have been comprehensively reviewed. Some secondary authentic data and literature were also used in the form of websites, Islamic search engines, and blogs, after careful assessment and assertion of their rationality and dependability.

4. DISCUSSION AND ANALYSIS:

4.1. Infectious Diseases and Precautions in the Light of Islamic Teachings:

Human life is full of misery and hardship. Regarding the test that will come upon man, Allah says in the Holy Quran:

"مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ -"

"No calamity reaches either in the earth or in your own persons, but it is in a Book before We create it; Undoubtedly, it is easy for Allah. So that you may not grieve over what is lost to you, nor rejoice over what is given to you and Allah loves not any exultant, boastful."(Al-Quran, 57: 22-23)

When any trouble comes in the world, it comes from the destiny of Allah and man cannot escape from that destiny. This is the basis of our faith. Therefore, a Muslim does not worry much about suffering and difficulties and fights it with patience and determination because he believes in the Hereafter.

4.2. Infectious Diseases: A Trial:

One of the causes of diseases and troubles mentioned in the Holy Qur'an and the hadiths is the involvement of human beings in evil deeds and sins. Allah Almighty said in the Holy Quran that;

"ان الله لا يظلم الناس شيئا و لكن الناس انفسهم يظلمون"

"Undoubtedly, Allah does not do injustice to mankind, but men do injustice to themselves."(Al-Quran, 10: 44)

That is, Allah does not make people suffer. People themselves get into trouble because of their actions. Our Holy Nabi Muhammad (SAW) that;

"لم تظهر الفاحشة في قوم قط، حتى يُعلنوا بها، الا فشا فيهم الطاعون، و الاوجاع التي لم تكن مضت في اسلافهم الذين مضوا."

"Whenever the practice of obscenity increases in a nation until they openly commit immorality, plague and diseases spread among such people which did not exist in the time of their predecessors". (Ibn Majah, "Al-Sunan":4019)

Coronavirus is a test from Allah because it has drawn man back to his humanity and to his Lord.

4.3 Why do Pandemics Spread?

Pandemics and diseases are actually caused by sins and disobedience. It is stated in the Holy Quran that;

"وما أصابكم من مصيبة فيما كسبت أيديكم ."

"And whatever affliction reached you; is due to what Your hands have earned; and He pardons much." (Al-Quran, 30:42)

At another place in the Holy Quran Allah said that;

"ظهر الفساد في البر و البحر بما كسبت أيدي الناس لينذيقهم بعض الذي عملوا لعلهم يرجعون"

"The mischief has appeared in the land and sea, because of the evils earned by the hands of men, so that He may make them taste some of their doings that haply they may turn back." (Al-Quran, 41:30)

In the town where the pandemic spreads, most of the population dies and desolation and fear spread everywhere. Allah Almighty had sent down the torment of plague on the children of Israel. According to Al Sawi, "Most of the population of the town in which the plague spreads dies and desolation and terror spreads everywhere. Allah Almighty had sent down the torment of plague on the children of Israel because of their disobedience. And in an hour, seventy thousand Israelites died in agony." (Al Sawi 1971:1:31)

Referring to this incident of the Children of Israel, Allah Almighty said in the Holy Qur'an:

"و إِذْ قُلْنَا ادْخُلُوا بِذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَّقُولُوا حِطَّةً نَّغْفِرْ لَكُمْ خَطِيئَتِكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ."

"And when We said, 'Go into this town, then eat freely therefrom wherever you will, and enter the gate prostrating and say, 'forgive our sins', We shall forgive your sins and it is possible that more be given to the right doers. Then the unjust changed the words besides that which had been told, so We sent down upon them a scourge from heaven, in lieu of their disobedience." (Al-Quran, 2:58-59)

This incident shows the disastrous consequences of disobeying Allah and making fun of Allah's commands. It is also clear that the plague was a torment for the children of Israel but any pandemic or disease is a mercy for the Ummah of the last of the prophets Hazrat Muhammad (SAW) because it is mentioned in the hadith that a person who dies of plague is a martyr. (Al Sawi 1971:1:68)

4.4. Pandemic Diseases a Source of Mercy for the Muslim Ummah:

In order to maintain health and well-being, Allah Almighty has kept the disease and Allah Almighty has not sent down any disease which has not created a cure for it Hazrat Abu Hurayrah (may Allah be pleased with him) narrated that the Holy Prophet Muhammad (SAW) said:

"مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً"

"Allah Almighty has not sent down any disease for which no cure has been revealed." (Bukhari: 5678) Being sick is also a source of divine forgiveness, so it is not permissible to block the path of forgiveness. Describing illness as a blessing for Muslims and expiation for their sins, the Prophet (peace be upon him) said:

"مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشَّوْكَةِ يُشَاكِبُ بِهَا"

"Whatever harm befalls the Muslims, even if it is bitten by a thorn, Allah removes their sins through it."(Mushkwaat Sharif: 1:134)

If a believer understands how great a reward and benefit he is going to get through an illness, he will want to be sick forever. In Islam, illness has been declared as expiation for sins, and a Muslim who bears the affliction with pleasure and considers it from Allah Almighty will have a very high status in the Hereafter.

Pandemics were a torment for the earlier nations, but it is not a torment but a cause of mercy for the Muslims because the believer thinks of the Hereafter. It is narrated on the authority of Umm Al-Mumineen, Hazrat Ayesha that when I asked the Holy Prophet Muhammad about the plague, he said:

"فليس من رجل يقع الطاعون فيمكث في بيته صابراً محتسباً يعلم انه لا يصيبه الا ما كتب الله له الا كان له مثل اجر الشهيد"

"Whoever stays in his house in the time of the plague for the reward of patience, believing that what Allah has ordained will come to him is the reward of the martyr."(Bukhari: 5734; Musnad Ahmad: 6:251-52) In another Hadith Nabi (SAW) said that; "In pandemic diseases, if one is content with destiny for the sake of reward he will be rewarded like a martyr, even if he is alive."(Musnad Ahmad: 26139) These blessed hadiths are describing the reward of martyrdom for every person who stays at home with patience and perseverance, reckoning, and reliance on Allah Almighty, whether he dies of an pandemic or not. Ibn Hajar said that whoever stays in his house because of a certain plague is a martyr, even if he does not die.

قال ابن حجر: "اقتضى منطوقه أن من اتصف بالصفات المذكورة يحصل له أجر الشهيد وإن لم يموت"

"A person who stays in his house due to a special pandemic is considered a martyr even if he does not die."(Ibn Hajar, nd: 10:194)

4.2. Treatment of Pandemic And Chronin Disease In Islamic Teaching:

The sufferings and difficulties that befall man are due to his evil deeds, including carelessness. Therefore, it is necessary to follow the teachings of Islam in order to avoid suffering and difficulties. Islam encourages spiritual and outward healing for diseases. The Prophet (SAW) explained the importance of treating the sick and the importance of medicine in the following words:

"The Almighty also sent down the medicine for whatever disease He sent down."(Al-Sunan ibn Maja: 3439)

There are innumerable prayers and measures in the Qur'an and Hadith by which a person can get rid of pandemics. These measures are of two types.

1. Spiritual Treatment.
2. Apparent measures and treatment.

4.2.1. Spiritual Treatment:

4.2.1.1 Supplications:

Prayer is very important in Islam. The Prophet Muhammad (SAW) said: "Prayer averts a calamity that has already been revealed and averts a calamity that has not yet been revealed" (Jami' at-Tirmidhi: 5:444:3548)

Medical expert's research on bacteria and viruses is that the virus stays on clothes, different parts of the body, and the bed, etc. It was the custom of the Prophet Muhammad (SAW) to shake the bed before going to bed. He used to recite Surah Al-Ikhlās, Surah Al-Falaq and Surah Al-Nas (Al-Quran, Surah.No:112,113,114), three

times with both his hands together and spread these hands over all the parts of his body. This action of the Holy Prophet is very important.

Healing from the Holy Qur'an is the Sunnah of the Holy Prophet. Surah Al-Fatihah is the cure for every disease. There is a hadith that the Holy Qur'an is the best medicine. The second hadith says that it is obligatory to take two healings: honey and the Qur'an. The command of the Prophet Muhammad (SAW) shows that Bismillah is very important in human life. It is narrated on the authority of Hazrat Abdullah bin Masood that a person should recite the following supplication when a meal comes:

” بِسْمِ اللَّهِ خَيْرَ الْأَسْمَاءِ فِي الْأَرْضِ وَفِي السَّمَاءِ لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ إِيَّاهُ إِجْعَلْ فِيهِ رَحْمَةً وَشِفَاءً “

“In the name of Allah, which is better than all the names of the heavens and the earth? With His name no disease can harm, O Allah, grant us healing and blessing.”(Bukhari: 1987)

If a person recites this prayer after eating or when food comes in front of him, then nothing to eat will harm him. Therefore one should read Bismillah before doing anything. This process will remove the disadvantages of the item.

Hazrat Ibn Uthman narrates from his father that Prophet (SAW) said: Nothing can harm a person who recites this supplication three times in the evening until morning and he who recites it in the morning, nothing can harm him till evening. The prayer is,

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

“In the name of Allah, by whose blessing nothing in the heavens and the earth can be harmed and He hears and knows.”(Sunan Abu Daood: 4:323:5088)

4.2.1.2. Treatment with prayer:

Allah Almighty has made repentance, Istighfar, prayer, recitation of the Holy Quran, and supplication as the cure for pandemics. Allah says in the Holy Quran that:

” وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ “

“And seek help in patience and prayer.”(Al-Quran, 2:45)

The Prophet (SAW) said that a person who offers the Fajar prayers in congregation is guaranteed by Allah. No virus can harm him if he is guaranteed by Allah. That is why whenever the Prophet (SAW) was confronted with something harsh or offensive; he would immediately run for prayer. This action of the Prophet (SAW) gives us guidance that in the event of a coronavirus attack, we too should run to prayer and seek forgiveness from Allah for our sins and shortcomings, for in Him there is salvation

4.2.1.3. Asking Allah for the forgiveness of one's sins:

Repentance from one's sins and seeking forgiveness from Allah is the spiritual cure for every problem. Narrated by Abdullah ibn Abbas that Prophet Muhammad (SAW) said that;

” مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. “

“Whoever seeks forgiveness frequently, Allah will provide for him a way out of every difficulty and distress, and will provide for him from a place from which he will not have any illusions.”(Sunan Abu Daood: 4:1518)

Numerous supplications for repentance and forgiveness are mentioned in the Holy Quran and Hadiths. Here are some keywords to ask for forgiveness.

1- ” رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ “

“And you submit, 'O my Lord forgive and have mercy and You are the best of merciful.”(Al-Quran, 23:118)

2- "رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ."

"Both of them submitted, 'O Our Lord! We have wronged ourselves, if You forgive us not and have not mercy on us, then certainly we are among losers.'" (Al-Quran, 7:23)

3- "لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ."

"There is none to be worshipped but You, Glory is to You, undoubtedly, I did improper act." (Al-Quran, 21: 87)

4- "سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي."

"Glory and praise be to God, our Lord, God forgive me" (Bukhari: 764)

4.2.1.4. Arranging prophetic prayers and dhikr for protection from calamities:

There are many prayers mentioned in the Hadiths which are the best protective prayers to be recited in case of catastrophes, trouble, and distress, etc. Some of such prayers are as under;

1- "بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ."

"In the name of Allah, by whose blessing nothing in the heavens and the earth can be harmed and He hears and knows." (Sunan Abu Daood: 5088; Jami' at-Tirmidhi: 3388; al-Qayyim 2010)

2- "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ."

"I seek refuge in the complete words of Allah Almighty, from the evil of His creatures." (Muslim: 2709; Sunan Abu Daood: 3889)

3- "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ وَمِنْ سَيِّئِ الْأَسْقَامِ"

"O, Allah! I seek refuge in You from insanity, leprosy, vitiligo, and other (deadly) diseases." (Al-Sunan al Nisai: 5498; Sunan Abu Daood: 1554)

4- "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ."

"I seek refuge in every word of Allah from every devil and every poisonous animal and every evil eye." (Bukhari: 3371)

5- "أَذْهَبِ الْبِئْسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءَ لَا يُغَادِرُ سَقَمًا."

"O, Allah! Take away the disease, O Lord of mankind! Heal, grant healing, You are the Healer, there is no healing other than Your healing, give healing in which the disease does not remain at all." (Muslim: 5707; Jami' at-Tirmidhi: 961)

Hazrat Muhammad (SAW), the greatest benefactor of humanity, has taught Muslims to pray to Allah Almighty for wellbeing. The determination to avoid sins, along with apparent measures and treatment and the arrangement of prayers with a sense of self-sufficiency before Allah Almighty is a means of permanently attracting Allah's mercy. Because by living in the shadow of Allah's blessings; man is protected from diseases and all kinds of troubles.

4.2.1.5. Giving charity and doing public welfare work:

Spending as much of one's wealth as possible in the way of Allah and with charity and almsgiving, Allah Almighty averts the calamities. In other words, it is a shield against troubles and worries, besides it is a cure for all kinds of diseases, protects from an evil death, and most of all, it causes the wrath of Allah Almighty to end. Public welfare work is very useful in difficult situations. In times of trouble and special needs, the Prophet Muhammad (SAW) used to draw people's attention to public welfare works.

It is narrated on the authority of Hazrat Abu Hurayrah that Hazrat Muhammad (SAW) said:

"الصدقة تمنع ميتة السوء"

"Charity prevents bad death."(Jami' at-Tirmidhi: 664; Al-Hindi, nd: 6:15977)

In the current situation of the coronavirus, there is an urgent need for the rich to support the poor, the low-income people, and the laborers and make it possible for them to be provided with food, medicine, and other protective items.

4.2.1.6. Sending durood sharif to the holy prophet:

Durood Sharif is not only a means of forgiveness from sins but also a means of the elevation of ranks and revelation of blessings, solution of pains, sufferings, and difficulties, fulfillment of needs, means of accepting prayers and means of the intercession of the Prophet. Frequent recitation of the following words of Durood Sharif provides protection and healing against chronic diseases.

1- "صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ" (al-

Isma'ili, nd: 7:233)

2- "اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بَعْدَ كُلِّ دَاءٍ وَدَوَاءٍ وَبَارِكْ وَسَلِّمْ" (Thattawi 1995:160; Al-Adawi, nd:223)

Reciting Durood Sharif in difficult situations attracts the mercy of Allah Almighty. The Messenger of Allah Hazrat Muhammad (SAW) said: "Whoever sends blessings on me once, Allah Almighty sends blessings on him ten times."(Sunan Abi Dawood: 1:144:523)

If the mercy of Allah Almighty is directed towards a man in difficult situations or illness, then all sufferings, difficulties, and diseases can be removed.

According to Sheikh Abdul Haq, Muhaddith Dehlavi(1914) ;

With Darood Sharif, troubles are averted, diseases are cured, fear is removed, oppression is liberated, enemies are conquered, Allah Almighty is pleased and His love is found in the heart. The angels mention it, the deeds are completed, the heart and soul, the means and wealth are purified, the reader becomes prosperous, blessings are obtained and the children are blessed for four generations.

It means that Darood Shareef is a healing for all kinds of miseries, troubles, and diseases and it is also a means of blessing from Almighty Allah.

4.2.2. Apparent Precations And Treatment:

In addition to spiritual healing in pandemic diseases and illnesses, the adoption of apparent precautions and treatment is also proven by the example of the Prophet Muhammad (SAW).

4.2.2.1. Avoid Unnecessary Travel And Meeting Each Other:

In the light of the instructions of the Holy Prophet Muhammad (SAW), it is forbidden to travel and go out of the house unnecessarily in case of a pandemic. The Holy Prophet Muhammad (SAW) has described the journey as a piece of torment. So selfish travel is not a favorite one.

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah, may Allah bless him and grant him peace, said;

"السفر قطعة من العذاب، يمنع أحدكم نومه وطعامه وشرابه، فإذا قضى نهمته من وجهه فليعجل إلى أهله"

"Travel is a piece of torment; it prevents a person from sleeping, eating, and drinking, so whoever achieves his goal, he should return home early."(Bukhari: 1804; Muslim: 1927; Al-Mawtah: 435)

If someone needs to go out of the house in case of any need, then read this prayer to go out:

" بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَاحِزٌ وَلَا قُوَّةَ إِلَّا بِاللَّهِ "

"In the name of God, I trusted in Allah, there is neither strength nor power but in Allah."(Jami' at-Tirmidhi: 3557; Abi Daood: 5095)

Men should go out of the house for necessities. Women should stay at home. Keeping homes clean will reduce the risk of disease. In addition, it is Sunnah to not meet in order to prevent the disease. The Prophet (SAW) said: When you meet the leper, there should be a spear distance between you and him (Musnad Ahmad: 581).

In addition, the Prophet (SAW) forbade people to travel in pandemic areas. The Prophet (SAW) said:

"When you find out that there is a plague somewhere, does not go there, and if the plague spreads where you are, do not leave it."(Muslim: 2219)

Referring to the plague, the Prophet Muhammad (SAW) said:

" إذا سمعتم بالطاعون بأرض فلا تدخلوها ، وإذا وقع بأرض وأنتم بها فلا تخرجوا منها "

"Do not go where the disease is, so if someone goes there, then going there is to put oneself to death and this act is tantamount to committing suicide. But it is also wrong to run away from there." (Bukhari: 5728)

4.2.2.2. Hand Washing:

Protection of the hands and mouth is must to avoid diseases and pandemics. During an outbreak of pandemic one should be careful to greet other people orally and avoid shaking hands. The Holy Prophet (SAW) has protected his hands a lot. He never used his right hand in any dirty or unclean place. He also forbade istanja;(Istinja is an Arabic term used for cleaning away whatever has been passed from the urethra or anus with water and toilet paper) with his right hand. Prophet Muhammad (SAW) used to clean his hands thoroughly after istanja. After istanja he used to rub his hands on the ground or wash them thoroughly with mud. Prophet Muhammad (SAW) used to wash his hands before and after eating. If he got his hands oily while eating, he would wash his hands. He also advised people to wash their hands before getting up and putting their hands in the pot.

The method of ablution of the Prophet (SAW) narrated in the books of Hadith from Hazrat Uthmaan and other companions state that Prophet Muhammad (SAW) used to wash his hands well up to the elbows and wash them three times. He also cleaned the area between the fingers and toes while washing his hands and feet. If the instructions regarding hand washing that are narrated from the Prophet Muhammad(SAW)are followed and the hands are washed thoroughly several times a day then from the point of view of human health and purity, hands are completely protected from viruses and bacteria.

4.2.2.3. Face, Nose And Mouth Cleansing:

Oral and nasal hygiene is very important to stay healthy and avoid infectious diseases in general. Because it is through them that viruses enter the body. These organs are cleaned during ablutions. Prophet Muhammad (SAW) used to clean his mouth and nose thoroughly during ablutions. During ablution, all dirt, viruses, and other diseases are removed. Likewise, Miswak is a permanent Sunnah of the Prophet Muhammad (SAW) and it cures seventy diseases.

Prophet Muhammad (SAW) said:

"If there was no fear of trouble for the Ummah, I would have made it obligatory for the people to have a Miswak for every prayer. Apart from ablution; it has been also proven by the Prophet (SAW) to use the Miswak because there is no better way to clean

the mouth. He used to brush his teeth many times with Miswak with every ablution, while sleeping at night, waking up in the morning, before reciting the Quran and on other occasions. (Bukhari: 5261)

People use brushes and toothpaste instead of Miswak. While this is not a good alternative to Miswak because the toothbrushes, despite washing, contain germs but the fibers of the Miswak keep falling along with the use and do not accumulate germs.

In this pandemic situation Muslims should turn to Allah with patience and perseverance, repent and seek forgiveness, repent before Allah with great remorse for their sins, perform the rights of Allah and the rights of mankind, perform prayers, arrange for the abundance of charity and alms, Recite Durood Sharif frequently. Take care of physical cleanliness, especially hands, mouth, eyes, and face should be kept clean. As Muslims, apparently, legitimate means and measures should also be taken to avoid the pandemics. Follow the instructions of the doctors and at the same time pay attention to the real cause, and rely on it, be steadfast in such times, encourage each other, and don't be superstitious. By taking care of these deeds, Allah Almighty will protect us from the coronavirus and all pandemics, spiritual and physical diseases.

5. CONCLUSION:

Coronavirus is a disease for which a cure has not yet been discovered, but research on it is in full swing. Prevention is better than cure, so no conscious person can deny the importance of diet. Second, whether it is coronavirus or some other virus, no antibiotics have yet been discovered against them, meaning that the only cure for viral infections is "Prevention". Therefore, it is necessary to follow all the precautionary measures. The precautionary measures include "washing hands thoroughly before and after eating, before and after using the washroom, constantly and permanently washing various parts of the body." The basic measures are to clean the hands, feet, nose, face, ears, throat, cover food and utensils, use halal food, clean and pure things, etc. Whenever the Holy Prophet Muhammad (SAW) saw clouds in the sky, so he would immediately go to the Masjid-e-Nabvi and ask for supererogatory prayers, remembrance, forgiveness, and supplications. The same practice was repeated on the occasion of solar and lunar eclipses. Today, if a torment is revealed in the form of coronavirus, then as a follower of the Holy Prophet, one needs to follow the teachings of Islam. Death is inevitable. If someone prefers to seek forgiveness from Allah Almighty in case of a pandemic, observes dhikr, and stays at home; he will die a martyr's death. At the same time, it is necessary to take other apparent precautions. According to Islamic teachings, some diseases are contagious and need to be taken care of. As a Muslim, one's faith and belief in Allah Almighty should not be weakened but that does not mean that one should try to cuddle illness or death on one's own. Coronavirus has caused thousands of deaths worldwide in the current situation and the situation is still not under control, so it is natural for people to be frightened. Therefore, it is the responsibility of all Muslims to give comfort and consolation to other people and to take spiritual and physical precautions to prevent it and to tell them that it is not to be afraid of the coronavirus but to fight it.

6. SUGGESTIONS AND RECOMMENDATIONS:

Coronavirus is definitely a dangerous virus, which requires effective precautions to avoid. Here are some suggestions and recommendations to avoid coronavirus and reduce its effects.

People should pray a lot and ask forgiveness from Allah for the sins, to send Du'ood Sharif to the Holy Prophet Muhammad (SAW) frequently, and take part in charity work.

Keep washing the hands with soap. Wash hands with soap and water for at least 20 seconds. Performing ablution five times a day is very helpful in preventing all kinds of infections.

The World Health Organization says that small drops from the nose or mouth are released into the air during coughing and sneezing. This can affect other people. (WHO, 2020) Therefore one should cover the mouth with the elbow while coughing and sneezing. This will prevent the drops from spreading in the air.

Wash the hands thoroughly before and after cooking. Cook food thoroughly. Avoid raw or poorly cooked food and use boiled water.

Stay away from pets and avoid touching them. Do not touch the mouth, eyes, and nose with dirty hands.

Coronavirus is it is a viral disease, so people with the virus should avoid the use of antibiotics because antibiotics cause more complications in viral infections.

The virus is present on the patient's used items for a long time. Therefore, other people need to avoid using the infected patient's used items.

People infected with the virus must use handkerchiefs and masks so that other people are not infected.

Wearing a mask or hijab can reduce the habit of touching the face in people, which is a major cause of the spread of infection. It is also important to wear a mask when going out.

The COVID -19 virus is transmitted from person to person when the infected person's nose or mouth is sprayed and spread to others. The epidemic also occurs when we touch an object or surface on which the virus is already present, so take special care to clean things that are often touched.

The government should take necessary action to identify and to test suspects with coronavirus. They should be treated and quarantine. So that other people can be protected from the virus.

The symptoms of coronavirus are common and most people who are infected recover in just six days. People should not leave their homes at all if they feel unwell. If someone has a fever, cough, or difficulty in breathing then he should seek immediate medical treatment. It is important to avoid crowded places. People should use online service for bargaining. Anyone suspected of having the coronavirus should have minimal contact with others in the home. If possible, they should not stay in the same room.

The highest risk of coronavirus is in people who are older or have pre-existing health problems or are addicted to smoking. Such patients should not be frightened but should be more careful than other people. People who smoke should avoid or reduce smoking. People with other illnesses should continue their daily medication and not leave home unnecessarily.

In case of cold, flu, cough, fever and chest pain, or any other major illness, it is better not to come to the mosque these days. People who have tested positive for corona or have met a corona patient should not come to the mosque at all so that other people are not affected. The carpet should be removed from the mosque and prayers should be offered on the floor and the floor should be thoroughly washed before and after each prayer. It is better to offer prayers in the courtyard outside than inside the mosque. Perform only obligatory prayers in the mosque and do the rest of the Sunnah, Nawafil,

recitation, and dhikr at home. People should go straight home from the mosque and avoid associating with anyone.

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