

Covid-19: Islamic Perspective

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ABSTRACT

The place of origin or the causes of its birth matters least in divine system. Under the current situation it is impossible to predict how many causalities will occur in a defined geographical area or in the whole world in aggregate.

Physically in the whole world every individual cannot be screened despite the miraculous technological development that has taken place in the world, Covid-19 has affected all aspects of life.

Schools, colleges, universities, playgrounds, marriage halls, amusement parks, festival grounds have been closed to avoid spread of Covid-19. Even the Pakistan Cricket Control Board had to postpone the holding of semi- final and final Super League season V. According to a report in the daily Dawn national tally of Covid-19 was 227,254 and number of fatalities were 4680 as of July 5, 2020.¹ (Daily Dawn, July 5, 2020)

Allah does not change His decisions or (Sunnat al-Allah) or His will² (17: 77). No matter who the beneficiary or the victim is? He has no wife, no son and no relatives. He has set up some principles, pathways and rules, whoso ever willingly acts according to His ways and desires will succeed. Allah's help, mercy and booty are divided among those whom He wishes.

At this hour of trial and tribulation, the Islamic community or nation shows resilience and adaptability to behave normally by facing the challenge as one united community or ummah.

Whenever a torment or calamity or disaster falls, it does not distinguish between the Muslims and non-Muslims, between rich and poor, between affluent people of the society and the downtrodden, and between the individual and community. The corona virus pandemic has hit hard domestic staff and attendants. The calamity takes its toll even from the well-connected and organized families.

Keywords: Divine Punishment, Fatalities, Screen, Sunnat al Allah

Introduction

The purpose of this article is to discuss the nature and impact of Pandemic-Corona-19 on the people of Pakistan in Islamic Perspective. We will endeavor to find out the answers to the following questions:

Research Questions

1. How does the religion of Islam treat a catastrophe, pandemic, torment, and a virus?
2. What are the teachings of Islam order to combat or fight this pandemic?
3. What are the duties and obligations of an Islamic State in case it is faced with such calamity?
4. What has been the reaction of ummah, and in particular, the learned scholars, Ulema, Muslim rulers to contain or eliminate this catastrophe, and finally what are the conclusions and suggestion for future.

Research Methodology

We will try to keep this research pure, and clean from the absurdities of statistics. No statistical formula will be used. We will not indulge into the debate of dependent variable or independent variable. The method will be simple. It will be descriptive and analytical. A situation either historical or hypothetical will be described and then analyzed to ascertain the facts. Figures and facts relating to Corona-19 in Pakistan and other areas may be shown to compare it with other countries. Therefore, a comparative method will also be used.

Literature Review

No literature review is required. It is not in the knowledge of the writer that any literature on this topic exists. However proper quotation and citation will be presented wherever necessary.

The news spread like wildfire about the outbreak of COVID-19 from the Chinese city WOHAN in December 2019. Now it has engulfed the whole world, yet a section of masses is not serious about it.

This segment of population includes a good number of devote Muslims. Some others regard preventive measures as against the spirit of Trust in Allah

وَعَلَى اللَّهِ فَتَوَكَّلُوا
إِنْ كُنْتُمْ مُؤْمِنِينَ

“At-Tawakkul ‘ala Allah“is the Islamic concept of complete reliance on Allah or “trusting in Allah’s plan.” The root word in Arabic is وَكَّلَ (wakala) which means to entrust, charge or authorize. Allah is al-Wakeel, the Disposer of Affairs, the One entrusted, relied upon, depended upon and sufficient to take care of all matters.

MUSLIM SOCIETY

In order to solicit the response of questions number 1 and 2, we must analyze the nature of Muslim society and the duties and functions of individual Muslim.

Members of the society believe in the directives of Islam and the total obedience of the laws of Allah and the traditions of the holy Prophet (PBUH) i.e. Sunnah. The attraction of these laws and messages lies in the simplicity, its power, its universality, and rapid diffusion among the learned and the common man.

Surrender to One Almighty

A Muslim completely surrenders to the will of Allah Almighty. He believes in the sovereignty of Allah over the entire universe. He preaches the virtues and forbids the evils. He is commanded by Allah and His Prophet to act piously and remain an obedient slave of Allah.

The Quran says (2;112)³

Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.

In another place Allah says (4: 125)⁴

Who is better in religion than he who surrendered his purpose to Allah while doing good (to men) and followed the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.

The believer holds that Allah is one. It is He who gives, withholds, granting freely to whom He wishes without account. The believer cannot be selfish. He is well mannered, sociable, faithful and sincere because such traits are essential for the perfection of faith through his submission to the supreme being who has elevated him and appointed him as His representative on earth (Khalifa).⁵ (Abdur Rahman azzam P. 75)

Muslims are bound to obey Allah and His Messenger individually and collectively in community and this obedience must be given priority to every other obedience. Consequently, obedience to any other person comes after it and not before it, and it is subject to it.

The renowned scholar of Islam whose piety and knowledge is acclaimed all over the world, Maulana Taqi Usmani says that Corona Virus is the consequence of our misdeeds. He expressed his views on Corona-19 as follows: -

“Corona-19, Dengi, locust, earthquake or sinister design of the enemy and our cowardice—are they not enough for our punishment ----He laments the misdeeds of our nation. Instead of showing repentances to our Lord Allah and supplicating to Him to ward off this torment. The miscreants of the society seized this opportunity for hoarding basic commodities and for profiteering and for soaring prices. Has time not come for us to show repentance to our God -Allah and abandon our mal practices?⁶

In such a situation Islam teaches us a lesson. According to the Ayats of the holy Quran, “cyclones, floods, earthquakes, viruses, windstorm, brim storm, sandstorm, deafening shouts, thundering clouds are different types of Allah’s punishment. One should bear in mind that these punishments are inflicted on human beings as a reward of their deeds. This is what they deserve for their mischievous acts.

(Al Quran 30: 41)⁷ Corruption both appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

And verily We make them taste the lower punishment before the greater, that haply they may return⁸

Allah ordains that the believers should come back to Allah after Allah's punishment has been inflicted on them repenting about their sins so that Allah may forgive them

In another place⁹ Allah says, " We showed them signs after signs each greater than its fellow and we seized them with punishment, in order that they may turn to us.

Islamic teaching about the viruses is clear and manifest. If sufficient precautionary measures had been taken by the people and the government, huge numbers of deaths could have been avoided. Maulana Abul Ala Maududi explained, "evil done by men's hands means, disorder, disobedience, cruelty, illegal acts, torture and unjustified acts which is a natural phenomenon of shirk, godless society and disbelieve in the last day of judgment. They may return means.

Allah showed some punishment or wrath inflicted on human being in this world before the torment of Akhirah so that they may heed and realize their mistakes and sins.¹⁰

PRECAUTION: Prohibition of Movement

In the year 18 A.H. a virus broke out in Syria which is called TAAUN AMWAS during the tenure of the second pious caliph Umar (Razi Allah Unho). He was on his way to Syria. On the way he was informed at TABUK by Abu Obaidah Bin Al Jarrah and others about the outbreak of TAAUN AMWAS. Caliph Umar consulted the Muhajreen (Immigrants from Mecca to Madinah) and the ANSARS (people at Madinah who help Muslims to settle in Madinah) about his journey. Most of them advised that he should go back to Medina. During the discussion Abdur Rahman Bin Auf (Razi Allahu Unho) who was one of the respectable companions of the holy Prophet (Sahabi) narrated a Hadith (tradition of the holy Prophet) He said,

"the holy prophet said wherever there is a virus and you are there, do not leave that place and do not enter a city where there is a virus"¹¹

After hearing the hadith caliph Umar went back to Medina. This virus continued for months. Many notable companions of the holy Prophet died by the infection of this virus. Among them are Abu Obaidah Bin Al Jarrah, Muad Bin Jabal, Yazid Bin Abu Sufian, Harith Bin Hasham and Sohail Bin Amro. All of them were soldiers of Islam. All of the were stationed in Syria. Islamic State suffered colossal loss.¹²

According to the Muslim historians, about twenty five thousand Muslims were martyred. Muad Bin Jabal had appointed Amro Bin Aas as his successor. Addressing to the Muslim soldiers Amro said, the virus spreads like wildfire, go all of you and seek shelter in the mountains. It was an order of social distancing and isolation. After some months, the virus subsided and then vanished. This example has been set for the Muslims and it was in consonance with the modern medical requirements i.e. social distance and isolation.¹³

In another Hadith narrated by Usama Bin Zaid (Razi Allahu Unho), the Prophet said,” if you heard about plague in city, do not enter that city and if you happen to be in that city, then do not exit from that place.¹⁴

Therefore, restrictions imposed by the government on inter-city transport and travelling is legal in Islamic state. Likewise, any restrictions imposed by the local authority to curb free movement of the people in order to prevent the spread of the plague from one place to another is not only permissible but is required for good governance.

It is natural that if, people from the city where virus has inflicted thousands of the people, migrate or travel to other cities, they will carry with them the disease and its symptoms to the place they migrated. This is what happened in Sindh province in Pakistan. The people of Pakistan who had gone to Iran to visit their religious sites came back to Pakistan, inflicted with virus because Iran was already a victim of Corona-19. According to media reports about nine thousand people have died in Iran.

In another hadith, the Prophet is reported to have said, “No patient should visit or meet the healthy people.” We have the authority of the holy Prophet in regard to keeping social distance from a person who was suffering from pandemic, One person who was suffering from leprosy from the tribe of Bani Thaqif, wanted to came to the holy Prophet for oath of allegiance, When the Holy Prophet heard about him, the Prophet conveyed the message that he should go back and need not come. The Prophet accepted his oath in absentia.

It was according to the instruction of the holy Prophet, that Muslim rulers of the medieval era had built separate hospitals for the patients suffering from pandemic. The Prophet used to adopt precautionary measure and used to advise other as well. It is very well known to Muslims that Prophet used to advise the Arab villagers to tie the knot of the legs of camel or horse before they sleep or go for basic needs. This was in the spirit of Tawakkal.

Summarizing briefly, it can be said without any doubt that the pre-cautions and social distancing and isolation of the patients which are being preached now a

days and which are being disseminated through print and electronic media, are legacy of the Muslim rulers, states and the traditions of the holy Prophet.

Purity and cleanliness, washing human bodies, covering nose and mouth when sneezing with hands or cloths, washing hands multiple times with soap, keeping distance of at least on meter from the visitor, avoid meeting with the Corona infected people, quarantining oneself or other impacted persons, living in isolations to avoid exposure of the virus, are all Islamic teachings which the modern scientists and health officers or WHO have adopted. Humanity can benefit by adopting them, enforcing them, legalizing them and compelling people to accept them as normal practice in their lives.

According to Islamic belief system, death is imminent. Everybody must die, Every thing in this world must perish. The Holy Quran says¹⁵

كُلُّ مَنْ عَلَيْهَا فَانٍ

All that is on earth will perish

In another place the Holy Quran says¹⁶

4:78

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allah "; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah ." So what is [the matter] with those people that they can hardly understand any statement?

If Allah wills people will die even if they had adopted all precaution. Death will overtake them even if they live in lofty towers.

Therefore, the plague and the death are pre-ordained by Allah

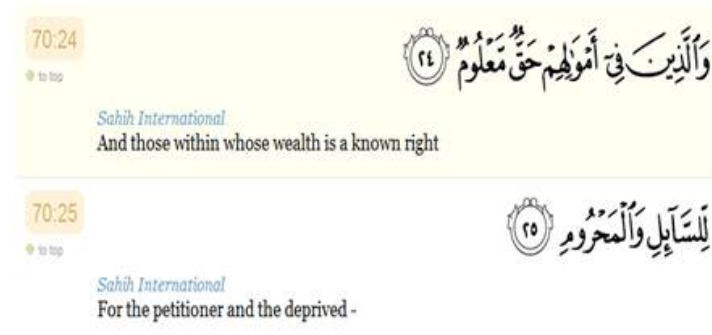
NATURE AND CAUSES OF COVID-19

According to Islamic belief system, The Covid-19 is not made in China nor made in Europe. It is ordained by Allah's will. Allah does not wish that his creature be perished. We do not know but Allah definitely knows when the world will perish and perish it shall. We have discussed some where that whatever calamity is befallen on us, it is because of our wrongdoing. However, this world is the world of cause and effect. Then we must find out what are the causes of this catastrophe. The believers possess a brave heart. They have the courage to express their views. They fear not death because only Allah can cause it. Their souls are exalted. In order to defend the truth and to protect themselves in bondage to Allah against tyranny and disdain, they can go forward even to martyrdom, if necessary.

Certainly Corona-19 is the latest of all diseases known to mankind. The human being knew not it before. Had they known it, the scientists and the medical doctors would have invented drugs, injections and preventive medicines. Nobody knew it until thousands of people in Asia and Europe died. Surely this was one of the many catastrophes that Allah hath stored to punish the mankind for their misdeeds

Consequences

The masses are suffering from hunger and poverty as a result of lock down. To remedy the situation, the spirit of the philanthropist is noteworthy. People in Muslim society distribute food and alms to the needy and the poor. Ration package are being prepared and distributed to the masses. These are praiseworthy efforts. However, one must not forget those who do not beg because they are ashamed of begging, yet they are needy. They can starve but they do not ask for monetary help from others. The Holy Quran has described these qualities of the Momin at two places (70: 24, 25)¹⁷



One needs to know the explanation of these verses. It means the believes whenever they offer charity, they do not think that they are bestowing favor to the payee. They realize that the amount they are offering is the right of the payee because Allah has allocated it.

We know that in our society there are people, our friends, relatives, colleagues, mobile shopkeepers, labors who are needy but they do not beg rather abhor begging, then it is the duty of the Muslims in Muslim society to come forward and offer financial assistance without hurting their integrity and ego.

The fact is known to everyone that during this Pandemic a good number of people are distributing food, alms, charity, clothes and other basic necessary items for livelihood to the masses without any distinction of race, color, religion and ethnicity. Such people are those who will be under the shadow of Allah's throne on the day hereafter. This is according to the Hadith of the Holy Prophet (PBUH).¹⁸

In a long Hadith of the holy Prophet narrated by Muslim 2569, the Prophet (PBUH) emphasized that service to humanity has been assigned the highest degree of obedience in the sight of Allah

Likewise, those who are serving human beings for their health and betterment during this Pandemic are placed on the height whom Allah is pleased with, they may rightly be called MUJAHIDEEN OR JIHADIST (striving in the cause of Allah). Unfortunately, those who have lost their lives in the service of humanity during this Pandemic are undoubtedly called SHAHEED

According to Islamic teaching. Dead bodies are respected. They should be honorably buried sooner than later. Islam does not allow mutation of dead bodies. In Islam the dead is buried with all religious rites and the Muslims pray for the atonement of the dead. No virus, no symptom of disease or plague remains alive in dead bodies. This what the World Health Organization has confirmed.

ISLAMC STATE

We now turn our attention to question number 3. We will now try to ascertain the duties and obligations of an Islamic State

Islam is a universal religion with its proper ideology and principles relating to dogma, law morals, ideals, rights, and obligations. It is not bound by locality, race, nationality or color. Thus, Islam's concept of sovereignty lies in the Shariah. In other words, it lies in those eternal principles of Islam on which its mission has been predicated. Therefore, it is not the prerogative of a nation---as a whole or in part whether in agreement with the head of the state or not, whether represented by the constituent assembly or not to temper with this eternal character of rights and duties ordained by Allah for all men, singly and collectively in a particular land throughout the human race at large. These principles are sovereign and eternal because it is only by the will of Allah that their continuity is maintained. This is a great and fundamental Islamic concept.¹⁹ (Abdul Rahman, P.119)

States have sovereignty over all matters but must conduct themselves with in the limits prescribed by Allah through His revealed book and the Sunnah(words and actions of the holy Prophet). His words are supreme.

Shaikh Muhammad Khadhiri a modern Egyptian writer on Islamic Jurisprudence, says in his book Usul al Fiqh:

As Command is the exclusive prerogative of Allah, none is entitled to give any Command but He. This is a point on which all Muslims are agreed.²⁰ It should be noted that Islam vests all the Muslim citizens of an Islamic state with vicegerency. Thus, the vicegerency in an Islamic state is popular and not limited to any person, class or clan. Thus, it is this popular vicegerency that forms the basis of democracy.... As explained above, the authority is delegated to Muslim

community of the state as a whole and not to any individual or group.²¹ (Maududi, P.258)

POWERS AND FUNCTIONS OF AN ISLAMIC STATE

The Quran states that (22:41)²²

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَإِلَىٰ عِاقِبَةِ الْأُمُورِ

Muslims are those who, if we give them power in the land establish the system of Salat (worship) and Zakat (poor due) and enjoin virtue and forbid evils and all affairs rest with Allah (22:41). It means to Allah belongs all things that matter.

This verse states clearly the aims, objectives, and duties of an Islamic state. Unlike a secular state, its duty is not merely to maintain internal order, to defend the frontiers, and to work for the material prosperity of the country. Rather its first and foremost obligation is to establish the system of Salat and Zakat, to propagate and establish those things which are considered to be virtues by Allah and His Messenger and to eradicate those things which have been declared to be vice by them. In other words, no state can be called Islamic if it does not fulfil this fundamental objective of an Islamic state. Thus a state which does not take interest in establishing virtues and eradicating vices and in which adultery, drinking, gambling, obscene literature, indecent films, vulgar songs, immoral display of beauty, promiscuous mingling of men and women, coeducation, etc. flourish without let or hindrance, cannot be called an Islamic state.²³

Allah has inflicted punishment, torment, retribution on the people who transgressed his boundaries and, on the rulers, who crossed all the limits imposed by Allah. Allah has punished rulers whenever they transgressed His limits or whenever they become tyrants, or they become unjust to the masses. No better example can be produced than that of Pharaoh (FIROUN) who was drowned in the water after the downtrodden people of Bani Israel had crossed the river.

Another example can be produced of the King NIMRUD who was the ruler at the time of Prophet Ibrahim (AS). He met with his death in a shameful manner.

And Allah sent down the flights of birds (aba beel) with stone of backed clay in their claws to hit the companions of elephant (Chapter 105)²⁴. Allah did this to save His house of Worship (Kaaba).

In cases where Allah has destroyed the whole nation, it was the fault of the people of that nation that was responsible for retribution. When the whole nation becomes corrupt, cruel, dacoit, plunderer, profiteer, and terrorist, unjust and irresponsible, then Allah destroys them all. Let us study one by one. The people of Aad were a superpower. They were self-sufficient in all commodities. Allah punished them by cutting their roots. (Holy Quran; 7: 72)²⁵

The people of Thamud disobeyed Allah's command openly and blatantly. They were affluent people and arrogant. They hamstrung the she camel which was produced miraculously by the Prophet of Allah Saleh (A.S) So Allah punished them. "So the earthquake took them unaware and they lay prostrate in their homes Holy Quran; 7: 78).²⁶

The people of Shoaib (A S) were crooked, dacoits and usurped the commodities on the pathways. The Prophet of Allah i.e. Shoaib warned them and beseeched them not to commit mischief. But they remain adamant. IT was the nation of Shoaib who was ruined, (Holy Quran: 7:92)²⁷

Pakistan Suffers the Consequences.

Daily wages workers are fired, housemates are fired, guards are fired, nurses who are hired to take physical care of old persons, physically handicaps are fired mainly due to lock-down. The present Federal Government of Pakistan has distributed around Rs. 150 billion among the 15 million poor and deserving people of the country. This is a laudable step and it must be appreciated. Hundreds and thousands of people had lost their job or livelihood because of the lockdown or retrenchment process of the industries, markets, mall, manufacturing industry, transport and tourism.

Whenever a torment or calamity or disaster falls, it does not distinguish between the Muslims and non-Muslims, between rich and poor, between affluent people of the society and the downtrodden, and between the individual and community. The corona virus pandemic has hit hard domestic staff and attendants. The calamity takes its toll even from the well-connected and organized families.

One of the duties of the Islamic state is to provide welfare facilities, feed the poor, the needy, the destitute, the widows, the orphans as much as possible and as far as possible. Therefore policy of the Federal Government to distribute cash to the deserving people during the period of Corona Virus is indeed a; policy in the right direction

Most industries are closed or working on minimum staff. Therefore, low paid staff and daily wages earners are fired, or their contracts are not renewed. For household work, reliable and trust worthy people are hard to find. The question is how the fired workers will find a job amidst the pandemic. The bread winner of the families is laid off, leaving wife, children starving and wondering how to live. Jobs, much less good jobs are hard to find.

According to Pakistani newspapers reports, the most vulnerable age group to the disease is people aged between 60 and 69, The second most vulnerable age group is 70 and 79 years old. People between the age of 50 and 59 are the third most vulnerable

Social and economic changes have surfaced in Pakistan. It is evident that Corona has brought major changes in normal living standard and business.

The US government has donated 100 ventilators in support of Pakistan to fight against Covid-19. The ventilators are valued at about \$ 3 million.

Conclusion and Recommendations

Now we will address our question number 4.

Dispersion, social distancing and isolation are Islamic methods of treating the plague or catastrophe or virus. Amr Bin Aas has set a golden example at the time of famous plague which appeared in Syria during the reign of second caliph.

People should avoid shaking hands with each other particularly during the period of the plague. Extra care should be taken when visiting each other and certainly there should be no shake hand with the patient of the plague. Holy Prophet had set the example of not shaking hand and personally meeting with a patient of leprosy.

No free movement of the people be allowed either inside the city or from other cities. It is necessary to avoid gathering or general meeting of the masses to prevent the spread of the virus. The famous hadith of the holy Prophet in this respect is a command for the general Muslims.

Medical test of the suspected patients be conducted frequently in order to ascertain the presence or non-presence of the virus. If virus was found, the patient should undergo for treatment and be kept aloof from others.

It may happen that ostensibly symptoms may not appear, yet the test may be positive as it happened in the case of the Speaker of Khaybar Pakhtoon Khaw Assembly, then it is better to be in isolation for a number of days.

The Muslims should all the time pray to Almighty Allah and ask for forgiveness of all their sins and wrongdoings and pray for the eradication of the plague.

The annual pilgrimage or Hajj is the time when Muslims from all over the world gather to perform certain rituals. For the health, betterment, long life of Muslims, for the preservation and protections of human lives, it may be recommended that the number of pilgrims may be drastically reduced.

It is the general practice in the affected states of the world that the governments there imposed complete lockdown. No business is allowed. No movement outside the houses is allowed. No gathering is allowed. Parks are closed. Schools and colleges are closed. Mosques are closed. Markets are closed. It is difficult for human being to survive in such a situation.

For the comfort of the people, for their survival and to make provisions for the poor people to earn daily livelihood, it is better to impose what the Prime Minister of Pakistan Imran Khan calls, “Smart Lockdown”.

The writer acknowledges the shining example of IJMA (Consensus of the Ummah i.e. Learned Scholars) exhibited by the Ulema of the Muslim world at this time of universal plague

The holy Prophet is reported to have said, “There is no disease on earth that Allah has not produced a medicine for it.” Therefore, Muslims must undergo for medical treatment.

If we want to awaken the Muslims, in order to protect their lives from the onslaught of this Pandemic, it is the duty of the learned scholars of Islam in the present time to keep the ummah informed about Quranic injunctions. The Islamic principles, if any, which were adduced or enacted in the past during the zenith of Islamic civilization, were not enough.

Authorities in Pakistan must take steps to prevent the resurgence of the disease, particularly Eid Ul Adha. Fortunately, Our Prime Minister is not only well aware of the dire consequence the Pandemic may bring if proper preventive measure were not taken by the Government ministries and other agencies, but he is very active in directing various government ministries and agencies to tighten their girds and take appropriate steps so that casualties from the Covid-19 could be minimized and curtailed. The Government has to check how the casualties may be prevented from the smart lockdown. According to reports of IMF and World Economic Outlook, Pakistan is among the group of thirty countries that reversed the projected downturn from -0.4 to 1.0. (Dawn, Sunday July 5, 2020)²⁸

The Punjab Government has issued new guidelines for the establishment and management for cattle market in the wake of COVID- 19 as well as prevention of the Crimean Congo hemorrhagic fever (CCHF) fearing its spread from sacrificial animals. According to the guidelines, the Government declared that the cattle markets should be established at designated points at least two to five kilometers away from the city. The management must ensure the controlled cattle entry. The parking areas should be marked for distance parking. Only two people will be allowed per vehicle.

Special attention must be paid to the fact that rich nations in particular are the targets of this pandemic e.g. USA, Germany, United Kingdom, Spain, Italy, Brazil, and Iran. The punishment of Allah shackles those people who knowingly ignore the severity of the consequences. Allah warns such people,” are they not afraid of the planning of Allah. No one can feel secure against the plan of Allah except those doomed to ruin.²⁹ Why are they in loss or why are they suffering

because they obey their selfish desires, they care less for their future, they disobey their lord and they ignore His commands.

Human history is replete with such examples, but people do not learn lessons. When Allah set seals on their heart, they see not and they listen not.³⁰

In Islamic teachings, there is a well-known dictum that when man starts illegal and unethical use of natural resources, then starts the destruction of natural amenities.

The current pandemic has posed a great challenge to the learned Muslim scholars, whether they can meet the task of codifying Shariah Laws, in the light of the Quranic injunctions?

In this world a new generation is born after a certain period. According to the Islamic teaching, the world is an examination hall, where the whole generation is being tested about its deeds. The good doers will be rewarded, and evil doers will be punished. Every generation of human being has been tested and will continue to be tested. For each generation, the test papers are different. New torment, new calamity, and new kind of punishment is inflicted on human being in order to ascertain who is thankful to his Lord and who disobeys his lord.³¹

In conclusion, we must pray as a Muslim to Almighty to save us, to protect us from this calamity. If this pandemic is punishment, we should pray for the protection of the entire Muslim Ummah. COVID 19 is hitting way too close to everyone's home with a sad heart but with strong faith in Allah SWT.

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 - 30 Dr. Saleem Khan, "Corona-19 The Trial of the wealthy People," *Tarjumanul Quran*, June 2020, P.96.)
 - 31 Holy Quran, Surah 76, Ayat 3