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COVID-19 Pandemic: An Islamic Analysis

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Abstract:

The study's purpose is to analyse the prevention of the Covid-19 Pandemic in the light of the Holy-Qur'an and Prophet Muhammad (Pbuh)'s Sunnah. Just as a Pandemic, disaster, or calamity in the world has some external causes, it also has some internal and subtle reasons. Islam considers the plague as a punishment in a natural and broad sense; simultaneously, Islam believes this epidemic to be a test and a warning for the believer. Besides, Islam thinks that dangers and calamities happen according to Almighty Allah's judgment. Islam always gives the idea of a healthy-capable human group. There are 'Kitabut Tib' or medical chapters in almost all Hadith texts regarding the importance of health and treatment. The golden branch of Islam was the development of a particular scripture called the Prophet in Tibet. If there is a Pandemic in a specific area, Islam prescribes quarantine and lockdown. Modern medical systems embraced this warning fourteen hundred years ago as the only way out. In this context, Muhammad (pbuh) said people would not enter the area affected by the pandemic. Besides, people will not go out of where the epidemic has spread. The damage caused by the outbreak could have been drastically reduced if the hadith teachings had been implemented at this critical time in the Coronavirus's presence. To survive the Coronavirus, the World Health Organization (WHO) always says to stay clean. Islamic law orders a Muslim who believes that he is immaculate at every stage of his life. The Prophet Muhammad (pbuh) said: Cleanliness is a part of faith. There are various dispositions of the Shari'a that have been prescribed as a means of attaining holiness. According to medical science's advice, Islam advises taking treatment and taking precautionary measures in a Pandemic of any disease.

Key Words:

Covid-19, Pandemic, History of Islam, World Health Organization (WHO), Hygiene, Al Quran, and Sunnah.

1. Introduction

At present, human civilization is facing various disasters at every moment. People all over the world today are terrified of a little invisible, untouchable virus. The World Health Organization (WHO) has called the Coronavirus a pandemic. God warns humankind with various natural calamities and epidemics when man forgets God, becomes reckless, oppresses, wickedness, injustice, and obscenity. So that people can understand their mistakes and come back through repentance. What must humanity do at this time of pandemic? Islam has clear guidelines in this regard. Allah the Almighty has warned humankind in various places in the Holy Qur'an about why He sends wrath on the earth. He said, "I send down signs to warn them (Al-Qur'an 17: 59)." Even in the previous prophets, many nations had to suffer the plague due to disobedience. Even in Muhammad's Companions (pbuh), there were pandemics, and in the later period, various outbreaks spread. Muhammad (pbuh) warned about all these pandemics. He said: When public obscenity spreads in a nation, famines and epidemics spread among them. Even then, the epidemic was so terrible that it was not even among their predecessors (Ibn-Majah, Sunan ibn Majah, Trans. Nasiruddin al Khattab, ed. Hafiz Abū Tahir Zubair Ali za'ī, Compiled by Imam Muhammad Bin yazeed, Vol.3 2007, Hadith: 4019).

The coronavirus virus has emerged as a significant global crisis in the current century. The World Health Organization (WHO) has issued a warning against corona. According to medical science's advice, Islam advises taking treatment and taking precautionary measures in any disease pandemic. Islam attaches importance to maintaining the health of the people. That is why Allah says, "O you who believe! Beware (Al-Qur'an 4: 71). The Hadith instructs us to take necessary things for physical well-being. The Prophet Muhammad (pbuh) said, "Your body has a right over you (Bukhārī, Sahih Bukhari 1966, Hadith: 1968). Besides, Muhammad (pbuh) gave explicit instruction on what to do during a pandemic. The Prophet (pbuh) stated that when you hear the news of a pandemic in an area, do not go there. And if your site is affected, you will not leave (Bukhārī, Sahih Bukhari 1966, Hadith: 5728-30). Scholars have explained why this Prophet's (pbuh) instruction. They stated that:

>> Suppose people in the pandemic-affected areas flee. And from there, it goes somewhere else. In this situation, who will look after those affected by the epidemic in this region?

>> Wealthy people can escape, but poor helpless people will not be able to run.

>> If anyone thinks that this virus or disease has not yet attacked him, then he will run away. And if that person becomes infected, the people in the area where he will go will also be infected.

>> If a healthy person from another site comes to the affected area, he may also be infected with the virus or pandemic. Therefore, it is better for all people, including believing people, to follow the Prophet's Hadith (pbuh) (Azadi 2020)

Besides, Islam teaches moderation in all matters. Even Muhammad (pbuh) taught various moderates in the field of a pandemic.

2. Theoretical Structure & Proposed Methodology

This research paper has been compiled mainly based on secondary data. The critical information has been collected from various literature, research articles, reputed journals, online news, newspapers, and several articles. Islamic analytical articles on Coronavirus have not been published so far, which has caused some difficulty in gathering information. Since

Islam attaches great importance to the prevention of Coronavirus, the verses on the Holy Qur'an in Islam's primary source and the hadiths on Muhammad's epidemic (pbuh) have been carefully analyzed. The Holy Quran contains many verses dealing with outbreaks. Numerous commentators have interpreted and studied these verses in their comments. In particular, we have tried to analyze the commentaries of Hafiz Imam Uddin Ibn Kathir in his Tafsir Ibn Kathir, Qazi Chanaullah Panipathi (ra) in his Tafsir Mazhari, Mufti Muhammad Shafi (ra) in his Tafsir Ma'areful Quran, and Muhammad Ibn Jarir in the Tafsir of Tabari regarding the pandemic in detail here. The hadiths related to Muhammad's pandemic (pbuh) have been included in various commentaries on the scriptures. Imam Bukhari has included his hadiths in his Bukhari Sharif, Imam Muslim in his Muslim Sharif, Imam Dawood in his Abu Dawood Sharif, Imam Nasai in his Nasai Sharif, Imam Majah in his Ibn Majah Sharif, Imam Tirmidhi in his Tirmidhi sharif. We have tried to interpret and analyze these hadiths of the hadith books in question subtly.

3. COVID-19 (Coronavirus)Pandemic

The Coronavirus is a large family of numerous viruses that can cause disease in animals and humans. A combination of several coronaviruses can cause severe infections in humans, ranging from the common cold to extreme conditions such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). Covid-19 is a contagious disease spread by the newly discovered Coronavirus. The new virus and infection were unknown to the world before the December 2019 pandemic in Wuhan, China. The disease has spread to 191 countries and regions of the world by January 2021. The Covid-19 is a transmissible virus that has never affected man before. There are approximately 18 lakhs of deaths caused by this virus worldwide. The number of identities worldwide is more significant than eight and a half crores (BBC, Corona virus: 1 to 19 million deaths a year 2021).

Severe acute respiratory syndrome (SARS) outbreaks have been reported in China since 2002, killing 774 people worldwide. And 8098 people were infected. That, too, was a kind of Coronavirus. This recent illness was initially referred to by different names: 'Coronavirus,' '2019 Encav', 'New Virus,' 'Mystery Virus,' etc. During the second week of February 2020, the World Health Organization (WHO) officially identified Covid-19 as an acronym for Coronavirus Disease 2019. Of the many species of the virus, 07 are infected. Common symptoms of this infection include respiratory problems such as respiratory problems, fever, cough, and shortness of breath. This virus causes severe diseases of the human lungs. High infection levels can lead to pneumonia, severe acute receptive syndrome, kidney failure, and even death. Older people and those already ill are at higher risk of contracting the virus. Scientists believe that the virus can multiply by changing the cells' structure inside the body and spread from one person to another through the lungs by infecting the lungs (Campbell 2020).

The coronavirus outbreak reminds many of the SARS viruses, which in early 2000 killed 774 people, mainly in many Asian countries. Analysis of the new virus's genetic code has shown that it is very similar to the SARS virus. Often, new viruses originate from an animal and begin to enter the human body. The World Health Organisation's (WHO) idea is that animals are the most current viruses' source. It is known that this incident occurred in a market where marine fish are sold in bulk in Wuhan, China. Coronavirus is related to the wholesale food market in the South China Sea in Wuhan, China. The researchers say the virus is closely related to a

Chinese bat named Horseshoe (Lucey and Sparrow 14 January 2020). The virus has entered the human body of an animal. It can spread from one person to another. Again, this virus is continually changing its genetic structure, which is called a mutation. Research has shown that the virus has undergone hundreds of mutations thus far. Many fear that the virus has become more dangerous through these mutations. The virus spreads through sneezing and coughing in the same way as the common flu or cold. People who seem healthy, but may or may not be healthy, may have germs but have no symptoms - they are quarantined. It takes five days for the signs of the virus to appear after entering the body. The World Health Organization (WHO) stated that the virus's dormancy is fourteen days in the case of Coronavirus. However, according to some scientists, it can last up to 24 days. In other words, if someone is quarantined for fourteen days, if he has germs inside him, then his symptoms will appear during this period. When people show signs of the virus, they are more likely to infect people. The virus can infect healthy people. The World Health Organization (WHO) survey shows that 56,000 infected patients, 6% are critically ill, at risk of pulmonary insufficiency, septic shock, paralysis, and death. In 14% of the symptoms are severe (ArcGIS 2020). They have breathing problems. Mild symptoms are seen in 80% of cases; in addition to fever and cough, some people may have pneumonia symptoms. Older people and those with any illness (asthma, diabetes, heart disease, and high blood pressure) are more likely to get seriously ill.

4. Coronavirus Infection: An Analysis in The Light of Islam

Coronavirus is a deadly disease. The World Health Organization (WHO) declared it a pandemic on March 11, 2020. The word 'pandemic' also implies that it is a disease or disorder that causes many deaths. The causative symptoms of this disease are also known, and at the same time, it spreads among many people. In Arabic, the terms "Tawn" and "Waba" refer to the pandemic; however, the two words are the same. There are practical differences between them. These two terms have been used in the Qur'an and Hadith (M. Ahmed 2020). The following histories are found in the Qur'an and Hadith through these two terms.

Allah tests them with different punishments when most people in a society and country are involved in sin, adultery, and injustice. There is no aspect of wonder that has not affected the world today. No government or nation in the world has not been tormented, no matter how powerful it may be. Allah says that whatever calamity befalls you is the result of your deeds, and He forgives many of your sins (Al-Qur'an 26:31). When punishment comes from God as a punishment, there is no way to escape from it. As the Qur'an mentions, 'Say, who can save you from Allah if He intends to punish you? Or if He wants to have mercy on you, who can deprive you of it? And they will not find for themselves besides Allah any guardian or helper (Al-Qur'an 33:17).

For example, Allah says in another verse that if Allah had seized humankind for what they did, He would not have let go of anyone who walks on the earth (Al-Qur'an, 35:45, 16:61 n.d.). Disasters have befallen the land and the world because of what the people have done so that He may make them taste the punishment for what they used to do to return (from the wrong path) (Al-Qur'an 30:41). Land refers to human habitation, and water refers to the sea, sea lanes, and coastal habitats. 'Fasad' (disaster) relates to those calamities that destroy happiness, peace, and security in human society and disrupt human beings' peaceful life. For this reason, it also means committing sins and transgressions. That is, people are oppressing one another, transgressing

God's limits, and destroying morality, and war and bloodshed have become commonplace. Islamic scholars have included the word "Fasad" to mean the heavens and the earth's calamities. Allah sends down as punishment and warning)Asif (2020. Such as famines, epidemics, insecurity, earthquakes, floods, etc. When people disobey Allah their habit, then in retaliation from Allah, their inclinations turn to evil.

Therefore, the world is filled with various calamities. Happiness disappears and is replaced by fear, insecurity, looting, fighting, and looting. Simultaneous, multiple disasters (natural disasters) are also sent from the sky to the earth (Ali 2001). Here is the history of Islam. When the Israelites, one of the Prophet David's followers (as), disobeyed God. God intended to punish the Israelites with one of three punishments. The first of these three punishments are a two-year famine. The second is enemy domination over two months, and the third is a three-day pandemic. The Prophet David (as) chose the plague (pandemic) as it seemed easy for his Ummah. However, it turned out that seventy thousand people had died in the early morning hours (Qutb 2002). Seeing the awfulness of the situation, David (as) prayed to God. God took away the plague. Then Prophet David (as) said to his Ummah, "Build the Temple of Maqdis in gratitude to Allah." Later, they built the Baitul Muqaddas with the Prophet Solomon (as).

It is seen that Allah destroyed other nations, including 'Aad and Thamud, for their misdeeds. Even the people of Prophet Moses (as) became utterly disobedient to Allah. As a result, various dangers befell them. Allah says (interpretation of the meaning): When Pharaoh and those before him disobeyed my verses, we punished them for their transgressions. Indeed, Allah is severe in punishment (Al-Quran 4-11). There are various details in the Hadith about the torment of the plague. The Prophet Muhammad (pbuh) said: Surely the pandemic is a punishment, which has been given among the previous communities or the children of Israel. In this context, it has been mentioned in the Qur'an; then, we test them with storms, locusts, lice, frogs, and blood. And this was a clear sign; Even then, they were arrogant. And they were a criminal community (Al-Qur'an 7: 133). The people, afflicted with this boundless danger, became unbearable in all these torments. All followers of Moses (as) came to Prophet Moses (as). They vowed that if they were saved from all this torment, they would believe in Moses (as) and his God. Moses (as) prayed to God to remove this plague so that they were saved from all these torments. But after being rescued from the suffering, they started disobeying Allah again and refused to believe in Prophet Moses (as).

Allah said in this regard, "I gave Moses nine clear signs." So, ask the Children of Israel. When Prophet Moses came to Pharaoh and his followers, Pharaoh said to Moses (as), 'O Musa (Moses); I think you are possessed by magic (Al-Qur'an 17: 101). Note that the nine miracles of Moses (pbuh) are; (1) the staff of Moses (as), which would have turned into a serpent, (2) the white hand, which would have flashed as soon as it came out from under the shirt, (3) lack of fruits, (4) famine, (5) Sending punishment with locusts, (6) sending the storm, (7) Punishing with lice on the clothes of the body, from which there was no way to protect oneself, (8) Imposing the torment of frogs so that frogs would come into every food item, (9) Punishment by blood so that that blood could be seen in every container and food item (Dawud 1979).

Toofan (storm) means flood, inundation, heavy rainfall so that everything sinks, or more people's death is intended so that mourning begins in every house. The locust is called 'Zard.' Locust attacks and damage to crops were terrible. All these locusts ate the crops and fruits of the children of Israel. The Arabic word 'Qufol' in Qur'an (lice) which are found in the human

body, clothing, or hair. Or it means an insect that eats and destroys most of the grain (Tabari 1993).

People hate lice. And if it is too much, people become troubled. Again, if it is a punishment, then his suffering is predictable. Similar weevils are enough to break the livelihood and financial infrastructure of human beings. The word defadaa in Qur'an is the plural of the word defadaatun. The word defdatun means frog, which lives in canals and ponds. All these frogs came to the food, bed, and stored grain of the children of Israel. Bani Israel has seen frogs and frogs everywhere. Under the influence of frogs, they could not eat or drink and sleep. In the verse of the Holy Qur'an, the word daam (blood) means water turns into blood. Therefore, they were prevented from drinking water. Some people tell blood dripping from the nose. That is, every person begins to bleed through the nose. These words "Ayati Mufassalat" in Holy Qur'an were clear and distinct miracles, which came upon them over time (Shafi 1976).

Yet in Surah Al-Baqarah, Allah says that He has given different punishments to warn other nations from time to time in the usual manner. He said, 'May you die. 'Then He raised them to life. Indeed, Allah is Most Merciful to the people, but most do not give thanks (Al-Qur'an 2:243). According to the Tafseer, it is called the Children of Israel's time, and the name of the Prophet who revived them is called Ezekiel. The Israelis fled their homes for fear of being killed in jihad or for plagues; to survive death. But Allah the Almighty, by killing them, first informed them that you would not be able to escape from Allah's destiny ordained. Secondly, he also announced that the last refuge of man is Allah the Almighty. Thirdly, Allah has the power to create again. He will resurrect all people in the same way that He raised them from the dead. Waqi' Ibn Jarrah (ra) narrates in his Tafseer that Ibn' Abbas (ra) said they were four thousand in number. In the narration of Ibn Abi Hatim, Ibn 'Abbas said: The people mentioned in the verses of the Qur'an were the inhabitants of an area called Dawardan. Ali Ibn Asim (ra) also said they were residents of the Dawardan area, a village a few miles away from Wasit in Iraq (Katheer 2014). Fearing the plague, they fled their area. They think that we should go to a place where we can be saved from death. They come to a site where they reach Allah the Almighty says, 'Die' so they all die there. After a while, when one of the prophets passed by and prayed to Allah, Allah Almighty accepted his prayer and revived them (Katheer 2014).

Everyone who believes in Islam believes that Islam is a way of life. There is no element of human life on which Islam has no guidance. It even includes known and unknown diseases. In the same way, the principles of emergency have been described in Islam. As can be seen from the Hadith of Prophet Muhammad (pbuh) about the plague spread so widely, he called the curse a punishment from Allah. Again, it is conditional mercy for the believers. The same epidemic virus can be awful for some; it can be a mercy for others.

Narrated Hazrat Ayesha Siddiqa (ra) said I asked the Prophet Muhammad (pbuh) about the pandemic. He then informed me that this is a punishment which Allah inflicts on whom He wills, then He made it grace for the believers. At this time, if a person is afflicted with an epidemic, he patiently waits in his own house, expects rewards, and from the voluntary confinement at home. He firmly believes that nothing will happen except what Allah has ordained for him. Such a person will be entitled to the same reward as the martyrs (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 3474). According to this Hadith, the pandemic virus is a torment for others. However, if the believer is patient, it is a mercy for him (Malek 2020).

The Prophet Muhammad (pbuh) said, flee from the leper as you escape from the lion (Bukhārī, Sahih Bukhari 1966, Hadith: 608). The Prophet Muhammad (pbuh) also said, 'You shall not take a healthy person to an infectious patient (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 6771). Going to a pandemic-affected area is like throwing yourself into a death pit. There is a clear instruction in the Holy Qur'an: "Do not throw yourselves into destruction with your own hands but take good care of yourselves." God loves those who do good deeds (Al-Qur'an 2: 195). One of the indications of the "Day of Resurrection" is the plague (M. i. I. Bukhārī 1966, Hadith: 3176). In the Prophet's words (pbuh), a person who dies in a pandemic is also a martyr.

According to Abu Hurairah, the Prophet (pbuh) said that five types of deaths would obtain martyrs' status. These five types of people died in pandemics, die in abdominal pain, drown in water, die in the rubble, and martyred in the path of Allah (Bukhārī, Sahih Bukhari 1966, Hadith: 2829). In another hadith, the Prophet Muhammad (pbuh) said that every Muslim who dies in a pandemic will have martyrdom (Bukhārī, Sahih Bukhari 1966, Hadith: 2830). The Prophet Muhammad (pbuh) said, O people of Muhajir present! You will not be involved in five injustices. I seek refuge in Allah from you for engaging in these. One of these is when obscenity is exposed in a community, and it becomes public. Then pandemics and food shortages will spread among them, not before (Ibn-Majah, Sunan ibn Majah 2007, Hadith: 974).

During Amir al-mu'minin Hazrat Umar (ra) reign, there was a pandemic plague during the Companions. Many of the Companions died of the plague in Syria and Palestine. Hazrat Umar (ra) left for Syria in 639 AD. After reaching the place called 'Sarag,' General Abu Ubaidah (ra) informed the Caliph that there was a plague in Syria. Umar (ra) called the senior Companions for advice. I wanted to know; what do I do now? Shall I go to Syria or not? From the disciples came to like. One group said, "Go for the purpose you came out for." Another said, "You shouldn't go." He then called the Ansar and the Muhajirs for advice. They also disagreed. Finally, he called the senior Quraish member. They agreed this time. Everyone agreed that you should return to Medina. Because Muhammad (pbuh) said, 'When you hear that there is an epidemic in an area, do not enter it. And if there is an epidemic where you are, you will not get out of it (Al-Tirmidhi, Sünen-i Tirmizi 2007, Hadith: 1065). So, don't push your partners towards the plague. Umar (ra) accepted their opinion. He decided to return to Medina. Seeing the Caliph returning to Medina, General Abu Ubaidah (ra) said, "Amir al-mu'minin¹! Are you running away from God's destiny? 'Umar (ra) replied, "I am going from one destiny of Allah to another." In this case, Caliph Umar (ra) has followed the Holy Prophet's instructions (pbuh). Here the question may arise, why did he leave the troubled army? In response, Islamic scholars say that this is also in line with the principles of Sharia. To take one of the two inevitable losses in Sharia, one must choose less loss. So, in this case, he chose the less loss option and came back safely. Umar (ra) heard the Hadith and returned to Medina. Back in Medina, 'Umar (ra) wrote a letter to Abu Ubaidah (ra) that I need you for the Muslim Ummah. If this letter of mine reaches you at night, you will leave before morning. And if the letter arrives in the morning, you will leave before the evening. After reading the letter, Abu Ubaidah (ra) understood. The Caliph wants him not to be infected with the plague. Abu Ubaidah (ra) wrote in reply to Umar's

¹ Amir al-Mu'minin is an Arabic title which is commonly translated as "Chief of the Faithful." Umar ibn Khattab (ra), the second caliph of Rashidun, would have been the first to get the title.

letter, "I do not want to leave them until Allah has made a final decision between them and me." Withdraw your decision as soon as you receive my letter and allow me to stay here." After reading the letter, 'Umar (ra) wept bitterly. Seeing his tears, the Companions asked, "Amirul Muminin Umar! Has Abu Ubaidah died?" Umar (ra) said, "No, but he is on the verge of death." A few days later, Abu Ubaidah (ra) contracted the plague. He died shortly after being attacked. Abu Ubaidah (ra) was one of the well-informed Companions of Paradise and one of the Mubashshars in Ashara. After the Prophet's death (pbuh), there was a discussion about who would be the next Caliph. At this time, Abu Bakr (ra) proposed Abu Ubaidah (ra) to be the first Caliph of Islam (Mabud, Biography of the Companions of the Prophet 2004).

After the death of Abu Ubaidah (ra), Mu'adh Ibn Jabal (ra), another dear companion of the Prophet Muhammad (pbuh), became the commander. Everyone was terrified of the plague. After becoming the new commander, Mu'adh (ra) gave a speech. In his remarks, he said, "This plague is not a calamity from Allah but His mercy and the supplication of the Prophet." 'O, Allah! Send this mercy to my house and give me enough of it (Kandhalvi 2014, p. 582). He saw that his dearest son Abdur Rahman had contracted the plague. Within a few days, his beloved son died, and his two wives died from the pandemic. In a short time, Mu'adh Ibn Jabal (ra) passed by the plague (Mabud, Biography of the Companions of the Prophet 2004).

In the light of Islam, when this kind of pandemic becomes worldly, we must place two aspects in our minds: One: It is a test of Allah. Through this test, Allah is warning us of the punishment of mistakes. Don't let those things come into our lives. Two: We must go forward to protect humanity from this kind of danger. In Islam's history, the Prophet Muhammad (Pbuh)'s Companions adopted two methods to save humankind during the epidemic. The first two ways to save humanity are: Abu Ubaidah Ibn Jarrah (ra), Ma'az Ibn Jabal (ra), Yazid Ibn Abu Sufyan (ra), Suhail Ibn Amir (ra), Dirar Ibn al-Azwar (ra), and Abu Jandal Ibn Suhayl (ra) accepted it as a decision of Allah. When there was a pandemic in Amwas, they decided to take both the result and death from this place as Taqdeer (predestination). They then termed this death as martyrdom in the terminology of the Prophet Muhammad's Hadith. Because they have followed the Hadith of Muhammad (pbuh), he is a patient in that city if a person is afflicted with an epidemic. He believes that what Allah has decided about him will be the same. If the person dies, he will be rewarded like a martyr (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 3474). About twenty-five to thirty thousand Companions of the Prophet Muhammad (pbuh) and Tabi'een (ra) died at that place in this decision.

Another type of protection is the course of action of Amr ibn al-As (ra). After the death of the leading Companions in the Amwas war, Amr Ibn As (ra) took charge. He took the rest of the Companions and the Tabi'is to a nearby hill. His electric decision saved many lives. This approach of the Companions shows such a beautiful path. Quarantine should be arranged as soon as the disease occurs, which we find in the Hadith of Abdur Rahman ibn Auf. If we live in a land where the pandemic has spread, we should not get out of it. We should not go there again. The second course of action is to go to a safe place next door, where no one else is likely to be infected (Minhas 2020).

5. Prevention of Corona Virus Infection: An Islamic Perspective

The Almighty Allah has created humankind in the best form to worship him, did not make them be destroyed by disease and danger. Allah has endowed man with his Caliph or

representative's status. He has also bestowed on man the quality of his Caliph or representative. People will follow God's instructions; May there be peace in this world and liberation in the hereafter. When a Human being deviates from this enlightened path and drives himself towards oppression and tyranny, Allah gives various punitive trials and dangers to bring the servant in the right direction. People can understand his mistake again and return to the almighty Allah path (Talukder 2020).

The present world is going through the most critical period of its history. The whole world is devastated by a virus called Covid-19. Islam has given various important views on what every human being should do in the Coronavirus. Islam says that taking precautionary measures following medical science advice is entirely legal and under the Shari'ah. That is why, if a trusted and experienced doctor tells someone to perform ablution, this patient's health will deteriorate, or there is a risk of increasing the disease. In this case, it is permissible for that person to perform tayammum without ablution. One time one of Prophet Mohammed's companions asked, O Messenger of Allah (pbuh), shall I give up my camel and put my trust in Allah? Or will I keep my camel tied and rely on Allah? The Prophet Muhammad (pbuh) replied, 'Keep the camel tied and put your trust in Allah' (Al-Tirmidhi, Sünen-i Tirmizi 2007, Hadith: 2517).

One of the reasons behind the disease is negligence and uncleanness. Various provisions of the Shari'ah has been defined as the means of attaining holiness: the naked parts of the human body are washed through ablution; Meswak Toothpaste destroys all kinds of germs in the mouth; On the whole, it has been made obligatory to keep one's clothes clean at all times and especially in prayer. Allah says: Keep your clothes clean (Al-Qur'an 74: 4). The teachings of the Hadith are that Cleanliness is a part of faith. Coronavirus (Covid-19) infection prevention issues are highlighted below.

In less than a year, several companies around the world have discovered a vaccine for Covid-19 Coronavirus. Some even received final approval when the test was completed. Coronavirus vaccination has started in different countries of the world. Even the Seram Institute, an Indian manufacturing company, is developing the vaccine invented by Oxford-Astra Zeneca. This vaccine component is a genetic code of the Covid-Nineteen virus, copied from the original virus. This copy is not dangerous, and it does not infect humans. Therefore, considering reality, everyone can take this vaccine. So, there is no conflict with Islam (Walker 2020).

5.1. Relying on God without fear

No danger can touch people except by the order of God. He says: Nothing will feel us except what Allah has ordained for us; He is our guardian. Believers should rely on Allah (Al-Qur'an 9: 51). Among all things, Allah has reserved some qualities and powers. This world works according to the rules set by Allah. Nothing can work outside the will of Allah. The faith and belief of men in God should be exalted. He is the Lord of all; He can do everything. Human life and death are in His hands. If He wants us to die, the power of the earth will not be able to keep us alive. If He wants to keep us alive, no control in the world can kill us. To be patient with the judgment of Allah and to be satisfied with destiny. The Prophet Muhammad (pbuh) said the matter of the believer is impressive.

Everything is good for him. And it only happens in his case. When he receives blessings, he gives thanks; it is suitable for him. It is also beneficial to be patient when you are in danger again (Muslim, Sahih Muslim 2014, Hadith: 2999)-repeatedly praying to Allah for healing. The Prophet Muhammad (pbuh) noticed his uncle. He said, "O Abbas! Pray for healing in abundance" (Al-Tirmidhi, Sünen-i Tirmizi 2007, Hadith: 3509).

The almighty Allah decides everything that happens in this world, although the means behind this, which are external actions, are natural; Allah gives the power of their actions and deeds. If Allah does not provide them with the ability to act, they cannot work (WCDR 2020). That is why even after throwing Ibrahim (as) into the fire, the fire could not ignite him due to the lack of Allah's command.

Allah has created this world, and He has given the law. Therefore, there can be no clash of realities with any subject of Islam. In a hadith narrated by a Muslim, the Prophet Muhammad (pbuh) said, La Aduwwa. In the interpretation of this Hadith, Mufti Taqi Usmani and Shaikh Saleh Al-Fawzan mentioned; the word "The La Aduwwa" means that no disease can be transmitted without the will of Allah)Asif (2020. As for infectious diseases, just as in Islam, each subject's actual function speaks of trust and confidence in Allah. He exhorts the external means of any matter and precautionary measures. For example, once a Companion asked the Prophet Muhammad (pbuh), O Messenger of Allah (pbuh), shall we not seek medical treatment when sick? The Prophet Muhammad (pbuh) replied, "O servants of Allah, you must seek medical treatment (Al-Tirmidhi, Sünen-i Tirmizi 2007, Hadith: 2038).

5.2. Ensure Lockdown and Home Quarantine

Islam has instructed to close the entrance and exit of the area affected by the pandemic. The Prophet Muhammad (pbuh) said, if you hear of a plague or similar epidemic in a town, do not go there. And if an affliction befalls you in the city you are in, then do not flee from it (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 5396).

Quarantine consists of isolating a healthy individual due to the risk of an outbreak. The virtue of being so isolated has been described in various hadiths. Hazrat Ayesha (ra) asked the Prophet Mohammed (pbuh) about the pandemic, he answered: The plague is a torment. God gives it to whomever He desires. However, it is a mercy to the believer. A person who lives in a pandemic-affected area and the patient stays at home with the belief in God. He thinks nothing will affect him other than Allah has decreed for him and has the same bonus martyrs (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 3474).

Coronavirus can be present in any person's body for more than two weeks without any symptoms. Suppose a person is carrying sneezes or coughs for any reason. In that case, the Coronavirus begins to float in the air around him within 3 to 6 feet. The virus can enter any other person's body in this area through normal breathing. Due to the high population density, it should be avoided such places as much as possible. Unless necessary so that potentially coronavirus particles floating in the air cannot enter the body through inhalation.

Mu'adh ibn Jabal (ra), after Abu Ubaydah ibn Jarrah, the governor of Syria, in 18 A.H. (640 AD). When he got the governor's responsibility, he instructed everyone to get the accountability, O people! This disaster is like a fire that will burn anyone who finds it. So, stay away from the mountains. Following his instructions, the people became isolated and divided

into small groups (Ibn Kathir, 2010, p. 50). They took up positions in various uninhabited mountains of Syria without going to other localities. Then the pandemic gradually subsided. Ibn Abi Mulaika (ra) said: One day, Umar (ra) passed by a woman with leprosy and noticed that she was circumambulating the Ka'bah. Then he said to her, 'O servant of Allah, do not harm the people. If you stay at your house that will be good for you (Malik 2012, Hadith: 845). Note that leprosy is not an epidemic-the most common infectious disease. Suppose Umar (ra) instructed a woman suffering from that disease to stay in her house in the people's interest. In such cases, it is easy to imagine the intensity of the same instruction in the case of life-threatening pandemics (Panipathi, 2010).

After Umar's (ra) death, the woman was told, "The one who forbade you to enter the Ka'bah in this condition has died. So, this time you come out, the woman replied, "I am not a woman who will obey his orders during Umar's lifetime and disobey after death."

5.3. Maintaining Social Distance and Ensuring Isolation

Staying locked at home and maintaining physical distance is one way to prevent Covid-19 from keeping yourself and your family safe. Isolation consists of isolating an infected person to prevent outbreaks. The Prophet Muhammad (pbuh) said that patients would not be taken to health (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 5771). The Prophet Muhammad (pbuh) said that a healthy person could not keep a patient with a potentially infectious disease (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 2177). In another hadith, the Prophet (pbuh) said that a man from the tribe of Sakif was suffering from leprosy. When he wished to come to the Prophet's meeting (pbuh) for the Bayat (Oath), the Prophet Muhammad (pbuh) wrote to him. We have accepted your pledge. You don't have to come; you go back (Al-Nasa'i 2008, Hadith:2515).

Relating to an infected person is one of the reasons why another person is infected. In the beginning, it is just a possibility; that is, it may or may not be affected. However, considering this possibility, which has a broad basis, it is not forbidden to take precautionary measures; it is also desirable up to a particular stage. However, the provision of the Shari'ah is that the person who has contracted such a disease or is at high risk of contracting; should take care of himself. The responsibility of his service and respect must be fulfilled carefully.

5.4. Maintaining Etiquette of Sneezing, Yawning, and Coughing

One of the many wonders of the human body is to sneeze and yaw. Sneezing is a blessing of Allah. It helps to maintain the human body in good health. It plays a vital role in human immunity. Because of this, various germs are released from the human body. But a person infected with corona can get the corona disease through sneezing and coughing. Islam introduced a person to cover his face while sneezing. Because many germs come out of the body during sneezing, the environment is polluted (Göktaş ଏବଂ Chowdury, The Role Of Sustainable Development Goals On Environmental Sustainability: A Discourse From An Islamic Perspective 2019). Therefore, Islam has been asked to try to prevent sneezing and yawn as much as possible. It is an essential means of avoiding Coronavirus. Despite the need and importance of wearing a mask was especially evident at this pandemic, Islam teaches the essentiality of wearing a mask. Medical masks help to limit the spread of Coronavirus and other diseases. However, its use alone is not enough to reduce infection. The most effective way to

reduce the risk of getting the virus is to wash your hands regularly and avoid contact with people who may be infected. Symptoms such as sneezing and coughing are advised not to come in connection with the person. They are providing medical services to the patients separately after the protective clothing of the health workers. Although initially sceptical, masks are one of the most effective ways to prevent coronavirus infections, according to health officials in developing countries, including the World Health Organization (WHO).

When humankind wants to sneeze and cough, they are to turn away from other people. When the Prophet Muhammad (pbuh) sneezed, he would put his hand or a garment over his mouth and lower the sneezing sound (Abu-Dawud, Sunan Abu Dawood 1979, Hadith: 5029). Narrated Abu Huraira: The Prophet Muhammad (pbuh) said: yawning is on the devil's part. So, when any of you yawns, prevent it as much as possible. Because when one of you yawns, the devil laughs (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 3289).

A minimum distance of 3 to 6 feet must be kept by fever, cold, cough, and sneezing. Virus particles that float into the air do not penetrate the body by inhalation. Spitting should not be done on the streets and everywhere, as the virus can spread from the spit. The person coughing or sneezing must cover their nose and mouth with a temporary paper handkerchief or tissue paper when coughing or sneezing. The paper handkerchief must be discarded immediately. Coughing and sneezing cannot be covered with empty hands, leading to germs in the hands. If you cover sneezes and coughing with your hands, you should wash your hands immediately. If you don't have a tissue, cover your face with the elbows' folds or the top of the sleeves and sneeze and cough. Islam has given particular importance to a clean and clean environment. Other activities which can damage the environment's balance are not recognized in Islam (Göktaş ଏବଂ Chowdury, The Role Of Sustainable Development Goals On Environmental Sustainability: A Discourse From An Islamic Perspective 2019).

5.5. Stay Clean Overall

Islamic law instructs a believing Muslim to be clean at all stages of his life. Reading the Prophet's biography (pbuh) reveals some Sunnah, which is conducive to medical experts' advice in preventing various diseases and pests. Believers are instructed in different verses of the Qur'an to be clean. God loves those who repent and purify themselves (Al-Qur'an 2: 222). To stay away from the Coronavirus, doctors always say to keep clean. And the Prophet Muhammad (pbuh) said that Cleanliness is a part of faith (Muslim, Sahih Muslim 2014, Hadith: 223). The Prophet (pbuh) taught us many ways of living based on revelation. Such as bathing. Rinse with water after urinating. Make ablution beautifully. Wash hands and face before eating. Stay in ablution. Sleep well. Maintain health, hygiene when meeting with others. Eating is halal and tayyib. There will be no food, good, clean, and fresh things-extreme care in Cleanliness.

To maintain health, teeth and mouth should always be kept clean. If the teeth and mouth are unclean, various diseases can be caused. For this reason, the Prophet Muhammad (pbuh) gave particular emphasis on keeping the teeth and mouth clean. He said, "If I did not think that it would be difficult for my Ummah, I would have instructed them to do miswak with the ablution of every prayer (Muslim, Sahih Muslim 2014, Hadith: 482).

The Coronavirus is present in various objects in the environment. Some studies have shown that coronaviruses can stay on the surface of wood, plastic, or metal objects for an average of

four to five days (Talukder 2020). People should always touch them with their hands for a living. So, it is essential to wash your hands thoroughly after touching them and disinfect them.

5.6. Praying at Home

In emergency times, the Prophet Muhammad (pbuh) instructed the Companions to pray at home. He told the muezzin to say in the call to prayer, "Ala Sallu Fi Rihalikum," meaning that: you should perform the prayer in your respective positions (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 666). After his death, the Companions did the same. Prophet Muhammad (Pbuh) instructed the muezzin to add the part of the call to prayer "Sallu Fi Buutikum" (Pray at home) (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 668). The Prophet Muhammad (pbuh) stated that if a person performs a good deed regularly, then the period is interrupted by illness or inability to travel. The same reward for the deeds done during the homestay days will be recorded in his diary (Abu-Dawud, Sunan Abu Dawood 1979, Hadith: 2736).

According to Darul Ifta, the Egyptian Fatwa Board, if the administration issues an order to stay at home during the pandemic days, people will remain at home and perform prayers. In this case, there will be no shortage of rewards. They mention a hadith as a reference. Prophet Muhammad (pbuh) stated that a person is accustomed to praying with the congregation in the mosque on days without excuse. He will get the same reward even if he prays inside the house due to ongoing incapacity.

Considering the purpose of Islamic law and the nature of the epidemic, Islamic foundations in various Muslim countries in the Middle East, including Turkey, have called for a minimum number of worshippers at mosques.

5.7. Help the Poor, The Disadvantaged and Low-Income People

In these days of lockdown announced to prevent Coronavirus, the circle must provide necessary assistance to the poor, helpless, and low-income people. Allah has praised them for this excellent virtue for those who give food to orphans or the needy on the day of famine (Al-Qur'an 90:14-16). Providing food to anyone becomes a great reward. Therefore, it has been said that it is doubly rewarded if food is given to a relative orphan. (One) the compensation of satisfying the hungry hunger, (two) the reward of maintaining relations with relatives and realizing his rights. In this context, the Prophet Muhammad (pbuh) said that it is inevitable for a Muslim to forgive the hungry (Hakim 2001, Hadith:524) . Those who spend their riches day and night, openly and secretly, their reward lies with their Lord. They have no fear; they will have no regrets (Al-Qur'an 2:274). The Prophet Muhammad (pbuh) said: Be foremost in giving alms, for calamity cannot overtake donation (Masabih 2012, Hadith:1793). The Prophet Muhammad (pbuh) encouraged more and more supererogatory charity. He said: Charity suppresses God's wrath and prevents immortality (Al-Tirmidhi, Sünen-i Tirmizi 2007, Hadith: 664).

5.8. Refrain from an Unnecessary Company of Animals

Islam has instructed us to stay away from all the animals and birds that are forbidden to eat. Most of the epidemics and plagues that will plague humankind in the world today originate from the shells and inhalations of various animals and birds. The deadliest pandemic of the

present time is the Coronavirus spread from rats and monkeys' breath. As the need for a "defence dog" is unimportant now, Islam asks them to abstain from it.

5.9. Ablution Five Times a Day

Allah says (interpretation of what it means): O you who believe! When you want to get up to pray, wash your face, hands up to elbows, massage your head and feet up to your ankles (Al-Qur'an 5: 5-6). The Prophet Muhammad (pbuh) said that when a Muslim performs ablution, the eyes' sins are washed with a drop of water while he washes his face. When the hands are cleaned, the sins from the hands by dropping water. When the feet are cleansed, the sins of the feet are washed by a drop of water. Thus, the servant becomes wholly purified of evil (Muslim, Sahih Muslim 2014, Hadith: 244).

The Prophet Muhammad (pbuh) gave an excellent example in the Hadith about the forgiveness of the sins of a person who prays five times on time. Narrated Abu Huraira: The Prophet Muhammad (pbuh) once addressed the Sahaabah (Follower of Muhammad) and said, 'What do you think? If there is a river near someone's house and he bathes in it five times a day, will there be any dirt on his body?' The Companions replied, 'No, there will be no dirt left on his body. The Prophet Muhammad (pbuh) then said, 'Such is the example of the five daily prayers. Allah (the servant) forgives the sins (Muslim, Sahih Muslim 2014, Hadith: 667).

Coronavirus can enter the body only through the mucous membranes of the nose, mouth, and eyes. The Coronavirus present in the environment can be infected by hand. As a result, the nose, mouth, and eyes should never be affected by half-infected germs. If you must put your hands over your nose and mouth, you must wash your hands, disinfect them, or touch your nose, mouth, and eyes using a paper handkerchief.

Narrated Abu Huraira: The Prophet Muhammad (pbuh) said that the person who performed ablution correctly and came to Jumu'ah then listened to the sermon attentively and remained silent. Allah will forgive the sins of the time between his last Jumu'ah (Muslim, Sahih Muslim 2014, Hadith: 857). Islam has made it obligatory to pray five times a day. Therefore, a person who performs ablution five times before the five daily prayers will be protected from coronavirus attack, even if only a little.

Doctors recommend keeping hands clean to prevent many diseases, including Coronavirus. Islam also has special arrangements for holding hands, face, head, and feet clean. There are prayers five times a day. For this, one must perform ablution to the nose, mouth, ears, and eyes, from the elbows to the fingers and from the ankles to the toes, with holy and clean water (Talukder 2020). These organs cannot contain any dust or germs. As a result, the worshipper can be more hygienic.

5.10. Don't Listen to Rumours and Refrain from Spreading Rumours

In Islam, it is forbidden to accept any information without verification. Allah says, "If an unsupported person gives a report, verify it" (Al-Qur'an 49: 6). In this regard, the Prophet Muhammad (pbuh) said, believing the news heard without verification is tantamount to being a liar (Muslim, Sahih Muslim 2014, Hadith: 5). There is much baseless news being spread during the Corona era; everyone should stay away from it.

5.11. Adherence to State Guidelines and Government Hygiene Rules for Virus Prevention and Public Safety

Suppose a state gives a directive for the people's welfare and does not conflict with Shariah. In that case, it must be obeyed in Islam's eyes. In this regard, Allah says, Obey Allah and obey the Messenger and those who lead you (Al-Qur'an 4: 59). Islam calls on its citizens to respect the instructions given by all countries in the world to combat this virus. Just as the state provides various services and rights to citizens, citizens also have specific responsibilities and obligations to the state. Rights and duties are interdependent and complementary. The primary task of a citizen is to show loyalty to the state. Besides, each state's government also ensures food, clothing, and shelter for its citizens during this time, starting from medical services (Talukder 2020).

5.12. Some of the Prayers Mentioned in the Hadith to Prevent the Coronavirus

These prayers declared in the Hadith can also be practised surviving the Coronavirus. And then: 'O Allah! To you, I seek refuge from leprosy. I want shelter from getting drunk. I want protection from leprosy. And I seek your refuge from incurable diseases (whose names I do not know) (Abu-Dawud, Sunan Abu Dawood 1979, Hadith: 1554). Lord of all humanity! You cure sickness and heal, healer. There is no other remedy besides yours. Give a cure after no disease (Al-Bukhārī, Sahih al-Bukhari 1966, Hadith: 65). The Prophet Muhammad (pbuh) said, "Whoever is in danger will say Inna lillahi Wa Inna Ilaihi Rajiyun' and say, O Allah! I hope you could save me from this calamity and give me back something better than that; surely Allah will give him back something good (Muslim, Sahih Muslim 2014, Hadith: 918). Sufyan Ibn Waqi reported that the Prophet Muhammad (pbuh) used to say: O Allah! I seek refuge in you against bad habits, bad actions, and evil tendencies (Al-Tirmidhi, Sünen-i Tirmizi, 2007, Hadith: 2402). Narrated by Aban Ibn Uthman. He said, "I heard my father say, and he heard the Messenger of Allah (pbuh), say: He who utters the name of Allah three times in the evening, whose blessings nothing can harm the heavens and the earth, is All-Hearing, All-Knowing." No sudden danger will come to him till morning. And the one who says it three times in the morning, no sudden danger will come on him until the evening (A. Dawud 1979, Hadith: 5088). But the believer should not be discouraged by any disease. The Muhammad (pbuh) said, "Surely Allah sends both diseases and cures, so take medicine (Abu-Dawud, Sunan Abu Dawood 1979, Hadith. 3874). Ibn 'Abbas once narrated that Ibrahim (as) asked: O my Lord, from whose side is the disease? God says, "From me"! Wanted to know, on whose behalf, the medicine? The answer came "from me" again wanted to know, but the doctor? The reply was that medicine is sent through a doctor. This senary is how people are moving towards the resurrection. In this regard, the Prophet (pbuh) warned that wait for the time when acid rain, tremors, and landslides will be deformed (gender change), a deluge of stones, thus one pattern after another. Will come before the day of resurrection (Al-Tirmidhi, Sünen-i Tirmizi 2007, Hadith: 2402).

6. Conclusion

Muslims believe that Islam is the religion of peace, the religion of welfare, and liberation. Because there are solutions to all human life problems, this way of life has helped all ages. When people disobey Allah on a large scale, Allah sends His wrath on the holy world. The rise of immorality and obscenity in human civilization is leading to a terrible humanitarian catastrophe. Because Allah (swt) says: All the corruption or irregularities and chaos that appear

on the ground or in the water are the work of human hands (Al-Qur'an 30:41). Therefore, if any pandemic spreads globally, it must be considered the decision of Allah Almighty. Faith demands to accept Taqdeer (predestination) and decide to take both the result and death in one's abode. Reviewing the Prophet's Companions' lives, we see that they termed the end of this plague as martyrdom (Berger 2021).

This world is a testing ground. Allah tests every human being in this way. However, not all tests are on the same level. Allah tests those whom He has given knowledge, intellect, and livelihood in the same proportion. God wants to see if people are fulfilling their responsibilities. Besides, financial deprivation, poverty, loss of life, and property all come as tests in people's lives. Allah said (interpretation of the meaning): I will undoubtedly experience you with fear and hunger and loss of life and property and give good news to the patient. The people say at the time of their calamity. Indeed, we do everything for the sake of Allah, and to Allah, we shall return. For them is forgiveness and mercy from their Lord, and they are rightly guided (Al-Qur'an 02: 155-157).

The Covid-19 pandemic has led to unprecedented conditions in today's world. Most countries in the world are locked up for protection against this infection. An epidemic is a kind of punishment, according to Islam. There are many crises and problems in human life. If he does not have the strength to deal with them, then he is a failure. But believers do two things in dealing with these obstacles. They are patient in times of danger and crisis and seek Allah's help through prayers. "O, you who believe! Seek the help of Allah through patience and prayer. Allah is among those who are patient (Al-Qur'an 2: 153).

Besides, during this global pandemic, everyone's faith must be kept strong. The human being must repent to Allah from all kinds of sins, big and small; Repent for what we have done. And patiently seek help from Allah (Azadi 2020). Every human being must believe that God is omnipotent and that all power is insignificant before His passion. To become a faithful servant of the great God, give the right of God and the right of the servant correctly, correct oneself, and purify one's soul. In this age of science and technology advancement, the world's superpowers have created materials beautifully from a materialist perspective. However, they have also become highly helpless during the Corona period. This Coronavirus proves that material excellence is not everything. Above it is a great being, He is the Creator of all things, Almighty Allah. Everyone should rely on Allah in all circumstances, happy and sad, like Ibrahim (as). Prophet Ibrahim (pbuh) said that Allah heals me when I am sick (Al-Qur'an 26:80). However, people will realize that love and compassion for humans are the highest in preserving human civilization in this crisis.

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