

Covid 19 as A Pandemic and A Global Disease: An Over View of Islamic Juristprudence Analysis

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Abstract: This work is targeting pandemic in the Islamic perspective as its objectives. Since this religion is a complete way of life. Qur'anic injunctions on pandemic were outlined with Prophetic traditions. Jurisprudential approach of scholars were explained. The method used in the research was a library one combined with observations and field experience. Many victims of the disease have been recorded in Federal Medical Centre Yola and the like. The findings of the study are: The pandemic in itself is not a new thing in Islam because since the first century of the divine religion it had occurred; therefore the religion of Islam offered solutions to such pandemic. The study also field that Muslims should go back to the status co, they should not change the disease to be a political one. The disease exists in the western countries yet they welcome soccer to take place with thousands of attendees while hajj operations of 2020 and 2021 were drastically minimized to a negligible number (to Saudi Arabians only). Some Recommendations and conclusion were made. So, if our society can implement them, they may lead to a successful living with pandemic.

I. INTRODUCTION

A man cannot live in this world without being tested by Allah (SWT) with some things from time to time. Nevertheless, whatever is befalling him let him turn to Allah (SWT) for its removal. Pandemic is not exclusive, Allah (SWT) is always ready to address the needs of his servants. Corona virus also will be over Insha Allah if its creator's intervention is sought for. As so many viruses before came to an extinction. Every beginning will have an end one day.

Quranic Injunctions

Allah (SWT) is encouraging the Muslims to avoid destroying themselves. For instance, in suratul-baqara (2:195), He says "And spend of your substance in the cause of Allah, and make not your own hands contribute to your destruction, but do good for Allah loves those who do good". This is a clear injunction that signifies Muslims to keep away from anything that may lead to their destructions. Also Allah (SWT) says in suratul-Araf (7:31) "O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loves not the wasters. This is clearly emphasizing to the sons of Adam (AS) that they should not waste their properties, be it food, drink, health etc. This is because the Almighty Allah does not love those who are wasters.

Similarly, Allah (SWT) has described the holy Prophet (SAW) as the one who prohibits the believers from

what is bad and impure. This is seen in suratul-Araf (7:157) "he allows them what is good and pure as lawful and prohibits them from what is bad and impure". Since impure things are prohibited for believers, then they are to run away from them because they may injure them. Allah (SWT) has commanded Prophet Musa (AS) and his brother Harun (AS) to stay in places of worship. This is evident in suratul-Yunus (AS) (10:87) "make your dwellings into places of worship, and establish regular prayers and give glad tidings to those who believe". This is showing believers the importance of worshipping Allah (SWT) at the dwellings.

Consequently, Allah (SWT) is asking the believers to seek his help with worship. This is explained in suratul Baqara (2:45) "Nay, seek Allah's help with patience, perseverance and prayers, it is indeed hard, except those who bring a lowly spirit". This is encouraging the believers to seek for a divine intervention through sincere worship. Allah (SWT) has narrated to us what prophet Noah (AS) said to his people. This is obvious in suratul-Nuh (AS) (71:10-13) "Saying ask forgiveness from your lord for he is oft-forgiving, he will send rain to you in abundance, give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water). These blessings that Allah will give those who seek for his forgiveness are signs of prosperity.

Allah (SWT) has encouraged those who committed sins to seek for his forgiveness in a number of Quranic verses. For instance, in suratuz-zumar (39:53-54) "Say, o my servants who have transgressed against their souls! Despair not of the mercy of Allah: For Allah forgives all sins, for he is oft-forgiving, most merciful, turn ye to our lord in repentance and bow to his will, before the penalty comes on you, after that ye shall not be helped". This is a clear proof that Allah (SWT) is always ready to forgive all the sins committed by his servants if they seek for that.

Prophetic Traditions

The holy prophet (SAW) has encouraged people not to take themselves in an epidemic environment, and if they are found to be in the pandemic area they should not go out from the area rather they should stay. This was reported by Abdurrahman Ibn Auf (RA) when Syria was affected by pestilence and sayyidina Umar (RA) was on a journey towards the area. After his contact with the companions and he received a controversial response from them, he decided to go back to Madina with the companions and Abdurrahman (RA)

reported the hadith saying that I have knowledge on this “I heard the messenger of Allah (SAW) saying “If you hear about it in an area then you should not enter it, and if it occurs in an area while you are inside it, you should not go outside running away from it.”¹

Similarly, the Prophet (SAW) was asked about pandemic, and he replied to sayyida Aisha saying that “It is a punishment which Allah (SWT) sends it to whom he wishes, Allah has made it mercy for the believers, there is no any servant that pandemic occurs and he sits in his city patiently knowing that verily nothing will transmit to him except what Allah (SWT) has predestined unless an equivalent reward of a martyr will be for him”.² Also, the Prophet (SAW) explained in his hadith that was reported by Abdurrahman (RA) that creatures do not have effects to others by themselves except if Allah wishes. He said “there is no transmission, no mouth of safer nor owl”,³ then one Bedouin Arab said “O the messenger of Allah, what is the situation of camels that will be in a sandy area like antelopes then a scabious one may come to their midst and bring itch to them, then the messenger of Allah said “who transmitted the first one?”⁴

Although, this is not discouraging people from taking precautions when necessary, rather it is trying to explain to the believers that Allah (SWT) (the creator) is in reality the one that makes things happen. The holy Prophet (SAW) has said as reported by Abu-hurairah that “the owner of sick camels should not come with them to the ones that are healthy”. This is a clear indication that, the one that is suffering from an infectious disease should quarantine himself from healthy ones.⁵

The holy Prophet (S.A.W) was reported by jabir Ibn Atik (RA) that the holy prophet (SAW) listed the person who died as a result of pandemic among the martyrs. He said “Martyrs are seven apart from being killed in Allah’s cause, the one who died of pandemic is a martyr, the one who sank in some water is a martyr, the one who died of pleurisy (inflammation of the tissue that line the lungs and chest cavity) is a martyr, the one who died of stomach sickness is a martyr, the one that is burnt inside fire is a martyr, the one that is deign under a damage is a martyr, the female that dies due to a stomach pile is a martyr”.⁶

II. HISTORICAL EVENTS ON PANDEMIC

In the 17th year of hijra, sayyidina Umar (RA) visited Syria and he reached a place known as sarrgu or jabiya. Then the commanders of the troops met with him and told him that a pandemic has occurred in Syria. Then immediately sayyidina umar (RA) consulted the muhajirun and Ansar about it and they contradicted. Some were saying that you came for a purpose and we do not see it good for you to go back without doing it while some were saying that we do not see it good for to proceed with the companions of Allah’s messenger to the pandemic area. Then sayyidina Umar (RA) immediately told the companions that tomorrow we would go back to Madina. Then Abu-Ubaida (RA) said to umar (RA) that is it a flee from Allah’s predestination? The Khalif said “yes” we are fleeing from Allah’s predestination to Allah’s predestination. Don’t you see if you were in a valley of two sides, one is fertile and the other is not, if you graze in the one that is fertile, you are doing that with Allah’s predestination, and if you pasture the one that is not productive, you are doing that with Allah’s predestination. I wish to have heard it from other person not you.⁷

In the 18th year of hijra, the pandemic of Amwas occurred, in kufa, Abu Musa al-Ashari (RA) was visited in his house and he told his guests that do not murmur please, a person in this house was affected by the pandemic of Amwas, and I am not saying that you should be far away from this city that you go to your various cities until the pandemic is over. I will tell you what is hurtening from what can be prevented. From that is the one that is going out to suspect that if he were in the city! He would have died. And the one that is staying in the city to suspect that, if he would have gone outside the city, he would not have been affected, if a Muslim is not suspecting this, he could go outside the city far from it. I was with Abu-Ubaidah (RA) last year whether the Khalif wrote him a letter urging him to go out of it.⁸

In the 17th year of hijra when sayyidina Umar (RA) was going out from madina he left zaid Ibn thabit as his successor before he comes back. Many companions of the holy Prophet Muhammad (SAW) died of the pandemic. For instance, Abu-Ubaidah (RA), muadh Ibn jabal (RA), Harith Ibn hisham (RA), Suhail Ibn Amr (RA), Abu Malik Al-Ashari (RA), etc. Sayyidina Umar (RA) returned to madina after Abdurrahman Ibn Auf (RA) reported a hadith of the holy Prophet (SAW) on pandemic.⁹

Covid 19 became a universal pandemic on 11th march 2020, the federal ministry of health has confirmed a corona virus disease (covid 19) case in Lagos state Nigeria. The case which was confirmed on the 27th of February 2020, is the first case to be reported in Nigeria since the beginning of the

1 . Al asqalaani, Ahmad bn Ali bn Hajar. Fathul Baari sharhu Sahihil Bukhari. Beurut: Dar Al Kotoob Al-Ilmiyya, 2nd editon, 2005, vol. 11, p 152. Hadith no:5729.

2 Ibid. p 173, hadith no: 5734.

3 Ibid. p 152, hadith no: 5730.

4 Ibid. p 145, hadith no: 5717.

5 Muslim, Al Hussain Muslim bin hajaj bin Muslim Al-qushairy Annaisabury. Aljami`u ssahih. Beirut: Dar al-fikr, n. d. p 31.

6 Abu Dawud, Sulaiman bn Al- Ash`as Assijistaany. Sunan Abi Dawud. Beirut: Darelfikr, 2007, p 130, vol.3 Hadith no: 3111.

7 Ibn Kathir, Ismail. Albidayat wa Annihayat. Alqahira: Dar ibn Al haisam, 2006, vol. 4, p

8 Ibid. p

9 Ad-dhabii, Shamsudiin Mohammad bn Amad bn uthman. Siyar Aalaamu Annubalaa, Alqahira: Maktabat Assafa, 2003, vol. 2, p 82-87.

outbreak in China in January 2020.¹⁰ Similarly, the pandemic hit Yola, Adamawa state capital. Many victims of the disease have been recorded in Federal Medical Center Yola. The findings of this research as of 30th August reveal the following:¹¹

- Total number of admission:	159
- Total number of confirmed cases:	97
- Total number of negative cases:	48
- Total number of patients with pending cases:	10
- Total number of probable cases:	04
- Total number of death:	32
- Total number of covid 19 death:	26

III. ISLAMIC JURISPRUDENCE ON PANDEMIC

If pandemic occurs in a land of some people, none is allowed to come to it. And those that are in the land should not flee from it. Although, Ibn Rush said “is not prohibited to come to the land or to go outside of it because the inhibition is a piloting one. It is allowed to take in drugs for the one that is affected, to get diet for it, to bleed blood vessel or to cauterize etc. Likewise, to go and greet the affected person is recommended. To nurse them is a congressional obligation. The one that is a relative may do so, a friend, a neighbor or any other person. There is no transmission of disease so that Allah’s destiny should be justified. And to fight with what the people of jahiliyyah were bearing in their minds. And the healthy should not be mixed up with the affected ones so that something bad should not occur in the mind.¹²

On 20th may Wednesday 2020, a committee in Doha had a sitting through the internet on what the texts of jurisprudence say on how to balance the religious meetings as a result of the pandemic. From the scholars who participated were Muhammad Fadil, a lecturer in the University of Toronto in the department of rights, and Badrus-saif a lecturer in the history department of Kuwait University. And Hisham-hilari, a researcher in the foundation of karinge peace international, Muhammad Fadil An-Naqqash said that Muslims are forgiven from completing some obligatory aspects during certain conditions. For example, it is not compulsory upon sick people to fast in the month of Ramadan, and it is possible for them to pay the missing days of fasting in the subsequent days. Lastly, he said, let the kingdom of Saudi facilitate hajj operation with a few numbers of pilgrims because of encouraging self-distancing.¹³

Badrus-Saif An-Naqqash also described the obligatory aspects. But the countries in the area of khalij have decided to return to the religious ties. And he lamented the associating points that led to the return. First, the kingdom of Saudi

Arabia and Bahrain have decided to be lenient in opening a mosque or two. But for Kuwait and Oman have closed all the mosques in their countries. But for Qatar, it decided to open the national mosque with addition in social distancing. While for Hisham, he lamented on the Muslims that are in the west, the middle- east and North Africa how they embraced the virus. For instance, in Egypt, the committee of supreme scholars issued a fatwa that the government may close mosques if it decides.¹⁴

The committee of jurisprudence that is answerable to the league of Muslim help had issued some advice on corona virus on 20/4/2020

1. DEFINITION OF THE VIRUS: It is a fever that happens in the organs of respiration because of a virus. This is said to be a universal pandemic on 11th march 2020. It is expected to have emanated from an animal. But the exact animal is not known but there is a claim of emanating from eating ants or Gemaage (), and it is said to be a contagious disease. It involves of coughing, fever and blockage of the respiration from acute stage to a mild one. The best way of curbing this infection is washing the hands, controlling the cough, and self-distancing. Knowledge about this disease is not much for now.
2. It is a known phenomenon of Islamic rules that they are always blocking difficulty for people and making the religion to be easy. If performing something is seen to be difficult and reaches necessity stage. The religion has issued ease that will allow the people to do what is prohibited for them. This is a mercy from Allah to his servants. In Islamic jurisprudence there are certain rules such as lifting difficulty and bringing relief, using ease and leaving harshness, no cheating to administer the subjects with maslaha etc.
3. That is why there is a necessity for self protection and health of a man. It is compulsory for all Muslims to protect themselves how they can against diseases. This shariah has made it obligatory to protect the souls from destruction. And to save a soul is obligatory upon every individual. For instance, Allah is saying in suratul-maidah (5:32) that “whoever kills an innocent soul without latter killing another soul, it is as if he kills the entire humanity. Also, there are a lot of prophetic traditions that encourage people for taking up drugs to be prescribed by a qualified doctor.
4. It is allowed for governments to impose rules that are for the well being, of their citizens. They may entail stopping the citizens from movement in the country or not allowing foreigners to enter their country. Or imposing on some areas of their countries or states. Or to stop them from using their current currency or closing markets or to suspend works or self distancing etc.

¹⁰ [www. Reliefweb.int/report/Nigeria/first-case-coronavirus](http://www.Reliefweb.int/report/Nigeria/first-case-coronavirus). Retrieved on 30th August 2021.

¹¹ Federal Medical Center, Yola. Department of internal medicine, Infectious unit: Dr.Sati Klein Awang, 30th August 2021.

¹² Al-Girnadii, Abul Qasim Mohammad bn Ahmad bn Juzay Alkalbii. Alqahira: Dar Ibn Alhaisam, 2017, p 349.

¹³ http://www.oic-oci.org/topic?t_id=23343&t_ref=13985&lan=ar. Retrieved 27th Aug. 2021

¹⁴ Ibid.

5. Tidiness in Islam is a worship for instance, Allah (SWT) is saying in suratul ma'idah (5:6) "O ye who believe if you stand up for prayers wash your faces and hands to the elbows, rub your heads and legs to the ankles.....". Also he says in suratul Baqara (2:222) "Verily Allah loves those that are repenting and are used to be pure". Also, the messenger of Allah (SAW) says "Purity is half of iman". Muslim narrated it.
6. Also, the one that is infected by the virus should be isolated as it is known in the shariah. And self distancing is compulsory to those that stay with the infected person in the same compound. And those that are suffering from the symptoms of the virus should immediately report themselves to the medical personnel for proper attention. Likewise, the one that is knowing anybody that is suffering the symptoms and refuse to report to the medical personnel should immediately go on his behalf on the medical personnel and report him there so that the virus cannot separate from others. Allah is saying in suratun-nisa (4:29) "And you should not kill yourselves".
7. Specialized doctors are saying that lack of self-distancing with the infected individuals may cause the transmission of corona virus. Because of this, self distancing is a compulsory. Allah is saying in suratun-nisa (4:71) "O ye who believe, take in your precautionary actions". This involves closing mosques for Friday prayers, for daily prayers, for tarawih, for eid prayers, suspension of hajj and umra etc.
8. But even the mosques are closed, to call for prayers during their appropriate periods is compulsory because it is an emblem of Islam but the mu'azzin would say in the azhaan pray in your homes. This is in line with what Bukhari and Muslim narrated. But for those that live in the same house may pray congregationally without inviting their neighbors to join them. But if there is anyone infected with the virus in the house should isolate himself from praying congregationally with his relatives and he should observe rules of medical personnel.
9. And by the time the mosques are closed, people should be praying Jumu'ah prayer as Zuhr at their various homes. Because Jum'ah prayer should not be observed at home and it's obligatory aspect remains there. But a government may observe Jumu'ah prayer when the medical rules are to be adhered to in some mosques and the sermon with the Jumu'ah prayers could be transmitted through radio, television e.t.c. so that those at homes can benefit. And those at home can be informed that jumu'ah prayers is not permitted to be observed at home.
10. And those that are medical teams or security may relieve themselves by performing the prayers in jam'u for instance Zuhr and Asr may be prayed at the same time.
11. But for the fasting in the month of Ramadan remains compulsory because there is no any genuine discovery that claims fasting may lead us to be contaminated with corona virus. Specialist doctors have said that there is no effect of corona on fasting, therefore, fasting is obligatory. But for those that are already infected with the virus, their fasting depends on the advice of their doctors.
12. Encouraging those that have the means to assist the ones that are in need of help because of this pandemic. Allah is saying in suratul-hadid:7 "Believe in Allah and his apostle, and spend from what he made your successors in it". And the holy prophet (SAW) said "A Muslim is a brother to another Muslim, he should not harm it nor subject him to any lack of assistance, whoever is alleviating the needs of his brother, Allah will alleviate his needs, whoever removes anger of a Muslim in this world, Allah will remove his on the day of Judgment (Bukhari and Muslim).
13. Those infected person of corona virus if they die of it, they should be washed and enshrouded even by dropping water on them or even by soil ablution. But those that will wash them should wear protecting clothes. And they should not be many. And they should Buried according to the rules of medical experts. But to burn the dead bodies is not allowed. And to bury them immediately is encouraged by Islam. But if washing the dead bodies becomes impossible, Allah (SWT) knows that.
14. To wash the dead bodies with some facilities that can fulfill the obligatory aspects of washing, sunnah aspect of washing and desirable aspect of washing according to Islam is allowed from a far distance is allowed.
15. To condole with the relatives of the person is require. But it may be done through communications without paying personal visit to them as curb with the virus transmission.
16. It is compulsory upon every Muslim various means of communication to abstain from transmitting false information that may be threatening to people as to fight wrong information is compulsory upon society. Allah S.W.T says in suratul Qaaf: 18 "he cannot utter a statement except raqib and atid are there". It is imperative to use the social media to enlighten the society about following advice of medical team.
17. It is compulsory upon every nation to stick itself to genuine that emanate from specific directions in the country that the person is living in. this is to be done so that there should be no uprising.
18. It is compulsory upon governments and those charged with the responsibility to provide a number of respiratory gazettes to solve the situations that may require their use. And the doctors are to start

attending to the patients that their life is expected to continue before attending to those life continuity is not expected. And the doctors should be so polite to the patients. The doctors are to consider all the patients before him equally. Those of higher integrity should not be given priority over the less privilege ones.

19. The countries that have the means of assisting or philanthropies may contribute medical gazettes or drugs to those that are in need of combating with this pandemic.
20. By the time no specific drug that treats corona virus, then it will be a compulsory task upon specialist scholars and doctors to stand firmly and investigate about the real treatment for the virus. And the research should be in line with the international standard that is in line with shariah.
21. It is compulsory upon every nation to control the prizes of commodities and to avoid hoarding because to play with that is not allowed. And to place some economic polices that will be useful to the commodities that are in need.
22. To perform marriage ceremonies through the various communication means is allowed provided they fulfill shariah conditions and it is compulsory upon marriages to be restricted to only family members that are to attend and adhere the medical requirements.
23. We are all to pray to Allah S.W.T to bring the end of this pandemic. The holy prophet S.A.W said “surprise to the affair of a believer, verily the whole of his affair is righteous and that will not be except for a believer, if an ease happens to him, he will be grateful to Allah, and it will be a good thing to him, and if hardship happens to him he will be patient, then it becomes good things from him”. Muslim narrated it.
24. Finally, the league of Islamic Jurisprudence is appreciating the efforts of the custodian of the two holy mosque, his deputy, their brothers as leaders of Arabic countries who are members in the committee of helping Muslims and their various government, may Allah guard them all in the efforts that they exhibit in combating with this virus. Amin.

IV. RECOMMENDATIONS

1. Any infected person by pandemic should be quarantined.
2. Those people that are healthy should not have physical contact with the infected ones.
3. Any illness cannot transmit itself to others by its own means.
4. Allah (SWT) is always the one that is controlling all things.
5. Government should put more effort in assisting those that are infected if the need arises.
6. Let all people adhere to rule and regulations of the medical personnel
7. Saudi Arabian government should not hinder Muslims from other countries from performing hajj rituals, they just need to minimize the number.

V. CONCLUSION

This study has gone into the observation of some issues pertaining pandemic through the angle of Islam. Some recommendations were made. If they are taken into consideration by the society, it may lead to a partial eradication of pandemic if not all. This life is a journey that people must pass through it to get to their destination. Let it be utilized through total acceptance of any divine test. But this does not mean that one should expose himself to vulnerable areas, rather to take precaution.

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