

SYSTEMIC PROTECTION OF HUMANITY FROM OUTBREAKS LIKE COVID-19 - AN ISLAMIC SOLUTION

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Abstract: Since November 2019, the entire world is under the unexpectedly severe jolt caused by a pandemic identified as COVID-19. The governments, organizations, societies, international bodies, and individuals are all staring into the space, realizing their helplessness and total failure to find out solution to it. Efforts have already begun to study and investigate the exact nature and cause of the symptom. Around a hundred laboratories around the world are working day in day out to develop effective vaccine to control the spread of the Corona impact. Experts appear almost disappointed over the havoc wrought by the killer bug. They do not see any respite at least for the next 2-5 years. Even if the current Coronavirus comes under control, what about other unseen viruses that might be awaiting their chance to hit the humans in near and far future? This precarious and extraordinarily painful situation calls for deliberation over the problem in a comprehensive manner. The humanity needs protection from all directions, and not just only from one Coronavirus. This study is to identify the ways to control the panic caused by the pandemic. The study is based on the Islamic sources, the Qur'an, and the traditions of the Prophet (s.a.w.). The methodology applied in this study is critical analysis and the conclusion reached at is that application of Islamic principles by individuals and societies the world over will surely yield fruits.

Keyword: COVID-19, Reflection, the Qur'an, the Prophetic Traditions, Protection of Humanity

INTRODUCTION

COVID-19 has wrought immeasurable havoc on the humanity across the globe, leaving no community, nation, and countries untouched. Young and old, male and female, newborn and yet to be born, Hindus and Buddhists, Jews and Zoroastrians, Muslims and Christians, Sikhs and Jains, secularists and agnostics, the whites and the blacks, Americans and Asians, Africans and Europeans, the rich and the poor, shopkeepers and customers, doctors and patients, rulers and the ruled, teachers and students, scientists and researchers are all dumb-founded over the catastrophe caused by the killer bug. The world

is in total dark as to the measures that could protect the humans from the chasing virus. The epidemiologists and experts of pandemics are yet to be certain about the symptoms of Corona effected persons. Experts warn that even the slight relaxation in the serious attention to stem the tide of the virulent disease might lead to unbelievably unlimited number of world population annihilation within a year. Astronomers view this pandemic dominating the world until 2023-2025. Businesses are upended. World economy appears to have crashed. Factories, Schools, colleges, universities, malls, airports, roads, streets, sports complexes, clubs, pubs, small, medium, and large scales emporiums, temples, synagogues, churches, mosques the world over are all giving painfully deserted looks. Politicians, heads of states, journalists, media persons, and leaders are playing blame game for the onset of the cruel contagion, with no definite and substantial evidence. The debate has started in the circles of intellectuals whether COVID-19 is man-made or natural disaster. Most probably, blame game and the ensuing debates will not serve the humanity in this crisis. Moreover, a big question is looming in the minds: what is the guarantee that after the control over the Corona extremity some other virus does not afflict the humans worldwide once again? Is there any everlasting or long-lasting solution to the current problem? This article is humbly dedicated to deliberation over this question. The author of this paper is of the strong view that the Last and the Final form of Islam advances satisfactory answer to this question. The discussion is not aimed at addressing only Muslims; it is rather for the entire humanity. The knowledge coupled with wisdom is universal. Whoever comes forward to welcome it will surely benefit therefrom. This reflection on exploring permanent solution to the problems faced by humans might be viewed as unscientific and hackneyed ways of thinking. It is to be always remembered that Human being is not merely a physical being that his problems could be resolved only by scientists and technologists, he/she is also intellectual and moral being. That is why, human problems should invariably be investigated from all angles, physical, intellectual, and moral. Then only justice can be done.

THE CURE

Coronavirus onslaught must open the eyes of humans across the globe to what they have done instead of what they should have done to protect the human beings on the surface of the earth. Man may claim that he is independent and capable to do anything, including the way out of the situation caused by the killer bug. Man knows very well that the universe is under the control of none other than Allah. It is then quite logical for man to submit to Him and seek His help overcome the deadly outbreak. Allah has guided the humanity in His Last and Final Revelation towards the solution of the problems faced by humans.

To suggest to the people on what to do in this situation from Islamic perspective may trigger three reactions: (1) abhorrence and anger, (2) indifference and apathy, and (3) curiosity and fervency. The following discussion on the cure for the pandemic is hoped to benefit the curious and the fervent. The angry and the indifferent may also ponder over the suggestions which may touch their hearts. Here one may rightly retort: COVID-19 is a disease that can be cured only by developing definite remedy like vaccine, and not by acting upon what the Qur'an suggests. Undoubtedly, this is a serious question. The answer to it is that efforts to develop vaccine or permanent remedy for the bug might become more fruitful if the following actions are sincerely and aggressively opted for.

1-REPENTENCE

Repentance denotes returning to the original position. Apology is not synonym of repentance. It is only one component of the repentance system. The Qur'an inspires both believers and the people in general to repent. The Qur'an invites the entire humanity to repent:

- 1) *"O my people! Seek forgiveness of your Lord, then turn to Him, He will send on you rain in abundance and increase you in strength upon strength, and do not turn back to your criminal life"* (11:52).
- 2) *"Except him who repents and believes and does good deed; Allah will then replace their evil deeds with good ones: for Allah is Forgiving, Merciful"* (25:70).
- 3) *"Say: O My servants who have done wrong to their own selves! Do not despair of the mercy of Allah. surely Allah forgives the faults altogether; He is indeed the Forgiving the Merciful"* (39:53).
- 4) *"And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do"* (42:25).

Similarly, the Qur'an inspires the believers to repent. It is because believers also human beings who may fall victims to some kinds of allurements and commit errors, major and minor. The Qur'an therefore advises them to always turn to Allah seeking His forgiveness:

- 1) *"And repent all of you, turning to Allah, O believers! So that you may attain to blissful life"* (24:31).
- 2) *"O you who believe! Turn to Allah in sincere repentance: it may well be that your Lord will efface from your account your bad deeds and will admit you into Gardens..."* (66:8).

Sincere repentance is required to undergo several stages: (1) realization of the sinful acts, (2) feeling remorseful over the sins, (3) seeking forgiveness of Allah through prayer, (4) firm resolve to not repeat the sinful acts, (5) endeavor to do only good, and (6) regular beseeching Allah for His Mercy and Forgiveness.

2-INVOCATION

Man is empowered to do the things on his own, but he cannot go beyond certain limits. So, at the point where man stands exhausted, knowing not what to do and how to do, he requires to raise his hands towards the One Who is All-Powerful, Capable to do whatever He wills. In the situation of pandemic like COVID-19 humanity seems to have utilized all their available resources, yet there is no solution in sight. Here the entire humanity needs to turn to Allah seeking His help protect the world from further devastation. The Qur'an assures that Allah will listen to the call and change the situation from worse to better. The Qur'an says: "*And when My servants ask you concerning Me, (tell them) I am very near, I answer the prayer of the suppliant when he calls on Me*" (2:186).

Invocation to Allah is a source of solace to man. It regenerates strong hope for the better. It is like a soothing balm on the wound. It changes the helplessness into enthusiasm. Invariably, man feels through invocation to his Creator that the Most Powerful is at his back Who will never let him down. The Qur'an says: "*And your Lord says: Call upon Me, I will answer you*" (40:60). It is reported on the authority of 'Abd Allah ibn 'Umar that the Prophet (s.a.w.) said: "The invocation is indeed fruitful concerning what is already in existence and also about what is yet to come down; so, O servant of Allah you must invoke Him in time of need" (Al-Hakim, *al-Mustadrak*, 1/492).

Islamic etiquettes of invocation are of much significance. First, the wording of invocation should be clear; it should not be ambiguous. One should not say: O Allah! If you see anything good in this prayer, please accept it, otherwise let it go waste. It is reported on the authority of Anas ibn Malik that the Prophet (s.a.w.) said: "When invoking Allah make the wording clear. One should not say: O Allah! Grant it to me if you want" (Al-Bukhari, *Sahih*, 6338; Muslim, *Sahih*, 2678). Second, one should not be in hurry to find his prayer accepted as soon as possible. It is reported on the authority of Abu Hurayrah that the Prophet (s.a.w.) said: "Prayer is granted so long as one does not complain in hurry that he/she prayed but it was not accepted" (Muslim, *Sahih*, 5045). Third, one should be humble and conscious when making invocation. The Qur'an advises: "*Call upon Your Lord humbly and secretly...*" (7:55). Fourth, one should call upon Allah through any of His suitable attributive names. The Qur'an says: "*And Allah's are the best names, therefore call on Him thereby*" (7:180). Fifth, one is not allowed to pray for something forbidden. It is reported on the authority of Abu Hurayrah that the Prophet (s.a.w.) said: "One's prayer is granted so long as it is neither sin nor against kinship ties" (Muslim, *Sahih*, 2735).

3-HONESTY

Honesty denotes sincerity, integrity of character, truthfulness, distancing from fraudulent dealings, probity, uprightness, virtuousness, and

incorruptibility. It contrasts with hypocrisy, perjury, prevarication, deception, falsehood, distortion, equivocation, fabrication, and deceit. The whole of the humanity is always required to deal honestly in all walks of their life, individual, social, familial, political, commercial, financial, cultural, intellectual, educational, and devotional. The Qur'an inspires human beings to consistently be honest:

- 1) “*Surely, Allah commands you to make over trusts to their owners*” (4:58).
- 2) “*O you who believe! Do not ever commit dishonesty to Allah, and to the Prophet, and to your trusts deliberately*” (8:27).
- 3) “*And those who are keepers of their trusts and honest in their promises*” (23:8).

It is reported on the authority of ‘Abd Allah ibn ‘Amr that the Prophet (s.a.w.) said: “You do not need to feel sad over any worldly loss provided you possess four characteristic features: constancy in honesty, truthfulness, excellent way of interaction with others, and control over dietary habits” (Ahmad ibn Hanbal, *Musnad*, 6652). Conversely, four traits of hypocrite, as informed in a statement of the Prophet (s.a.w.), are: (1) always speaking lies, (2) always breaching promises, (3) always committing dishonesty in trusts, and (4) always crossing limits of decency in disputes (Al-Bukhari, *Sahih*, 34; Muslim, *Sahih*, 57).

Honesty must prevail in interaction between wife and husband, between parents and children, between neighbors and neighbors, between friends and friends, between teachers and students, between shopkeepers and costumers, between employers and employees, between supervisors and supervisees, between the rulers and the ruled. Tension and depression are generally consequent upon dishonest dealings.

One may be wondering over how honesty and integrity of character could help minimize or overcome the physical or biological problems like COVID-19. It is quite pertinent query. As has been seen above, honesty needs to be practiced everywhere. Two examples may bring the idea of the role of honesty as a catalyst home. First, wife-husband relationship needs to be governed by honesty; if both or either of them have affair somewhere else, they may contract STD, such as gonorrhea and syphilis, and the children thus born will be mentally or physically retarded. Second, pharmacies selling fake and duplicate medicines will surely be wreaking havoc to the human body. If shopkeepers, customers, manufacturers, physicians, traders, farmers etc. keep honesty as a rule of life, there is hardly any possibility of pandemic attack in the human settings. Aside from that, it is not to be forgotten that Allah the Controller of the universe is always there to help His servants surmount the outrageous problems.

4-HONOR TO HUMAN RIGHTS

Human rights may be defined as innate urge of getting and owning certain things in life, and thereby enjoying it. The list of human rights may be long and short as well. The UNITED NATIONS HUMAN RIGHTS body lists 30 rights, with some being controversial. The chief human rights are life, honor, property, equality, privacy, education, freedom, movement, work, and profession. The definition and scope of these rights may vary between the UNHR and Islam. For example, freedom of expression, freedom of movement, and freedom of profession are of almost absolute nature in UNHR, but in Islam there are certain conditions and limits. Whether limited or limitless, human rights must be honored. Human society gives the look of human setting mainly due to the honor to human rights. Minus human rights the human society may hardly be different from jungle where only one principle reigns supreme, "might is right". Human history both past and present is full of massive violation of human rights not only by individuals but also by governments, nations, and international bodies. Discrimination against certain races, religions, and colors in the today's world contradicts the concept and principle of honor to human rights.

In Islam human rights are looked at in the spirit of obligation. Few examples from the Qur'an may substantiate the idea:

- 1) **Excellent Treatment of Parents:** *"And your Lord commands that you worship none but Him alone and extend excellent treatment to your parents. If either or both them reach old age with you, say not to them "Ugh" nor chide them, and speak to them sweetly. And out of kindness lower to them the wing of humility and say: O my Lord! Bestow Thy Grace upon them, even as they cherished and reared me in childhood"* (17:23-24).
- 2) **Excellent Treatment of the Entire Society:** *"And worship Allah and do not associate aught with Him and treat excellently the parents, next of kin, the orphans, the indigent, the neighbor who is your relative, the neighbor who is stranger, the companion of the side, the wayfarer, and those whom your right hands possess; surely Allah does not love him who is arrogant, self-conceited"* (4:36).
- 3) **Financial Succor to the Destitute:** *"And in their wealth and possessions there are rights of the beggar and the destitute and the deprived"* (51:19).
- 4) **Inheritance Right for both Male and Female:** *"For men is a definite share in what the parents and the next of kin leave, and for women is a definite share in what the parents and the next of kin leave, whether little or in plenty, a definite share"* (4:7).
- 5) **Inviolability of Human life:** *"Whoever kills a human being, unless it be for manslaughter or for mischief in the land, it is as though he kills*

the whole of humanity; and whoever keeps human being alive, it is as though he keeps alive the whole of the humanity” (5:32).

- 6) **Freedom of Faith:** *“There is no coercion in faith. The right direction is henceforth distinct from error: whoever rejects evil and believes in Allah has indeed grasped the most trustworthy handhold, that never breaks. And Allah hears and knows all things” (2:256).*
- 7) **Restricted Freedom of Expression:** *“And do not revile those whom they worship besides Allah, lest they should revile Allah out of ignorance, exceeding the limits. Thus, We have made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them what they did” (6:108).*
- 8) **Censure of Fake Information:** *“And pursue not that of which you have no knowledge; surely the hearing, the sight, and the heart, all of these, shall be called to account for that” (17:36).*
- 9) **Liberty to Enjoy the Life:** *“Say: Who has forbidden beautiful gifts of Allah which He has produced for His servants and good things for provision” (7:32).*
- 10) **Honor to Privacy:** *“Those who call out to you behind your private chambers, surely most of them do not understand. And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful” (49:4-5).*

As it appears, all these above-mentioned provisions constitute human rights that must be honored for the sake of protection of peaceful environment for human life.

5-JUSTICE

Justice is universally established absolute value of life. It may be defined as placement of the thing at the right place. It is deeply linked to human rights. Honoring human rights is to do justice and dishonoring human rights is to do injustice, which surely leads to chaos, mischief, and corruption on earth. Justice leads to peace and peace lead to development of human life. Justice maintained is peace and progress sustained. Protection of faith, intellect, property, offspring, life, earth, environment are all consequent upon justice. Doing justice is obligation in the scheme of life prescribed by Allah. The Qur’an is very vocal on justice:

- 1) *“Surely, Allah commands you to make over trusts to their owners and that when you judge between people judge with justice” (4:58).*
- 2) *“O you who believe! Be maintainers of justice, bearers of witness for Allah’s sake, though it may be against your own selves or parents or near relatives, whether rich or poor, Allah is nearer to them both; therefore do not follow your low desires, lest you deviate; and if you turn or swerve aside, then surely Allah is aware of what you do” (4:135).*

- 3) “O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah for Allah is Aware of what you do” (5:8).
- 4) “Verily Allah commands the doing of justice and doing good to others” (16:90).

Doing justice is obligatory for every human being. The concept of justice in Islam is absolute as it does not change its meaning and application with the change of time and target. One of the above-mentioned verses (4:135) makes it crystal clear that impartiality is the prerequisite of justice. In the above verses two words, “*adl*” and “*qist*” have been used for justice. There is an essential difference between them. ‘*Adl* stands impartiality and *qist* denotes giving to the people what they deserve in specific way. An example each may suffice to bring the idea home. In the property of parents and next of kin the children and relatives have their share which they must receive. This is ‘*adl*. The Qur’an specifies the amount of share of each inheritor, son, daughter, wife, husband, parents etc. This is *qist*.

Justice is not merely a matter to be dealt with in the official court of justice, it is to permeate all gamut of social, political, familial, financial, educational, and medical activities. For example, Once Bashir ibn Sa’d, a Companion visited the Prophet (s.a.w.) along with his son, Nu‘man ibn Bashir, also a Companion (though junior) and requested the Prophet (s.a.w.) to bless and witness the handing over of the special gift (a slave) to his son. Then, the Prophet (s.a.w.) asked him: Have you given the same gift to all your children? When the answer was in the negative, the Prophet (s.a.w.) emphatically declared: “I will not then bear witness for the injustice done” (Muslim, *Sahih*, 1243).

6-GENEROSITY

On the canvas of human life generosity represents variegated colors being used to sketch the painting. Generosity is the beauty of life. An interaction without generosity between people regardless of occasions blurs the beauty of life. The more the generosity the more comfortable and fascinating the life. The Qur’an seeks to create a society which demonstrates, among other attributes, generosity (16:90). Generosity signifies kindness, doing good to others, and helping the people in time of need. The Qur’anic term for generosity is *ihsan* which literally means excellence. Thus, generosity may be classified into two: (1) familiar/normal, and (2) excellent. The Qur’anic injunction to do *ihsan* covers both. What is then generosity in the sense of excellent. Few examples are cited here. Muslims in Madinah used to look for ways to vie with one another in doing good to others (generosity). Once ‘Umar ibn al-Khattab discovered that an old blind widow lived in the outskirts of Madinah, with none to look after her. He would then visit her

every day, clean her house, cook meals for her, and help her in other things. ‘Talhah ibn ‘Ubayd Allah reports that one night he followed ‘Umar stealthily to see which house he visited and for what; so the following morning he went to the house and talked to the old lady therein who narrated the whole story about ‘Umar’s generosity towards her since long time (Ibn Kathir, *Al-Bidayah wa al-Nihayah*, Ed: ‘Abd Allah ibn ‘Ad al-Muhsin al-Taraki, Dar Hijrah, Markaz al-Buhuth wa al-Dirasat al-‘Arabiyyah wa al-Islamiyyah, vol. 10, p. 185). ‘Umar’s slave Aslam reports how ‘Umar helped a household in the process of childbirth. ‘Umar heard some woman crying out of pain. He enquired about what was going on. When told that the woman was about to deliver a child and there was none to help them in this time of need and agony. ‘Umar hurriedly went back to his house and took her wife, Umm Kulthum bint ‘Ali ibn Abi Talib to the house of the women undergoing labor pain. His wife entered the house and performed the task of a nurse until the childbirth (Ibn Kathir, *Al-Bidayah wa al-Nihayah*, vol. 10, p. 186). One night ‘Umar went outside Madinah along with his slave Aslam. They found a family there cooking and children crying. When enquired, ‘Umar was told that they had nothing to feed the children who were crying out of hunger and their mother was only boiling the water on fire to let the children feel that dinner was being prepared. ‘Umar immediately went back to the government provision store and took necessary items of raw material for food and asked his slave to place the sacks on his back but Aslam requested the Caliph to let him carry the sacks instead. ‘Umar said: Will you bear my burden on the Day of Judgment? And ‘Umar carried the sacks on his back and went to the camp of the hungry family. He cooked food and fed the family. He left the place only when the children fell asleep (Ibn Kathir, *Al-Bidayah wa al-Nihayah*, vol. 10, p. 186-187).

These three events of generosity were the examples of excellent category. ‘Umar could have after he discovered the plight of the three families mentioned above asked his slave to help them. In the case of the childbirth he could have arranged for some other woman for the task to help the woman deliver the baby, but he preferred to entrust the nursing duty to his wife, the first lady of the time. In the case of the hungry family, he could have asked slave or any other official to help them, but ‘Umar took personal interest and did what he did. He could also have gone back home after he delivered the material for food, but he himself cooked meal and served the family until they were satisfied. In the event of serving an old lady he could have appointed some of the government officials to look after the lone lady, but ‘Umar preferred to help the lady every day, on his own.

It could be noted today that all over the world, governments, organizations, and individuals are distributing food items to the families confined to their homes due to curfew and lockdown. This is generosity

needed to be maintained even in normal situation as hundreds of thousands of people fall under the category of indigent and destitute. The Prophet (s.a.w.) is reported by Anas ibn Malik to have inspired his followers to help the neighbors in need: “By God, he who claims he is a believers is not a believer because he sleeps comfortably having had his fill while he knows that his neighbor is hungry” (Al-Albani, *Sahih al-Jami'*, 5505).

Generous acts if done sincerely cause solace and feeling of satisfaction to descend in hearts, and save the actor from arrogance, self-conceit, and haughtiness. In the modern age, majority of people are suffering from serious conditions, such as diabetes, coronary problem, asthma, and hypertension. If they resort to, besides medication, acts of generosity sincerely, their health conditions might be cured either partially or fully.

7-JIHAD IN MEDICAL RESEARCH

Jihad is the most misunderstood and misinterpreted term used in the Qur'an. For several decades, efforts are going on to distort its meaning with a view to smearing the image of Islam. There has hardly been any genuine efforts on the part of the researchers and authors the world over to find its true and original import in Arabic as well as in the Islamic sources. The world media, both print and electronic and, also the world languages lexicons present until today jihad as “struggle or fight against the enemies of Islam”. This is grossly biased and subjective interpretation of jihad. Despite Islamic clarifications made repeatedly, the world is yet to be prepared to lend ears to the real meaning of jihad.

The only meaning of jihad in both literal and technical senses is to make utmost efforts to achieve a goal. The Qur'anic application of jihad is as an underlying principle of the whole of life. The enviable struggle being made by Parents in rearing kids, teachers in imparting lessons, students in learning the lessons, researchers in doing researches, scientists in discovering something new, social reformers in looking for the ways to make the social life far better than it is, economists in pondering over how to protect the wealth, traders in intensifying efforts to increase the wealth, political activists in making future of nation from good to better and therefrom to best, and scholars in contributing to the development of knowledge and wisdom, is but jihad in the truest sense of the word. Whenever jihad is applied to military matters, it is in the meaning of struggle and utmost effort on the part of the military men in performing the assigned duty.

Today, the world needs to embark upon jihad in medical fields. The current scenario has exposed all the governments and medical experts as to their half-hearted efforts in dealing with endemics and pandemics. It seems that whatever has been done so far in the field of medicine is mere commercially oriented. The reason is very much simple. If the target is unexpectedly exorbitant dividends, medical research will remain confined to

outer layers of the task. If the goal is protection of human offspring, medical teams must be doing jihad.

Jihad is the best methodology to control and defeat COVID-19. Jihad has five conditions: (1) sincerity of commitment to the service of humanity at large, (2) capability of performing the designed task, (3) wholehearted endeavor to reach the objective, (4) collective and joint effort by the entire world, cutting across nations, governments, races, and creeds, and (5) comprehensive and all-inclusive approach. If these five conditions are fulfilled, there is no way for jihad to fail in medical researches. The Qur'an elucidates the issue concerning definite success of jihad: "*And those who strive hard for Our sake, We will most certainly guide them in Our ways; and Allah is most certainly with those who perform excellently*" (29:69). It is reported on the authority of Jabir ibn 'Abd Allah that the Prophet (s.a.w.) said: "For every disease there is a medicine which if served to the patient will cure the ailment" (Muslim, *Sahih*, 4201). Here availability of remedy for diseases does not surely mean ever ready stock of relevant medicines; it rather means that man must play his part in doing jihad to develop the required remedy for the disease. This effort is to be sincere, proficient, wholehearted, collective, and comprehensive. As for the first four conditions for jihad, sincerity, proficiency, wholeheartedness, and collectivity, they are intelligible, but the last one, comprehensiveness may appear prevaricated hence an explanation is advanced here.

In the entire world, several systems of treating diseases are prevalent. The most well-known among them are: Allopathic, Homeopathic, ayurvedic, Unani, Acupuncture, and Dietary. The modern dominating medicine falls under Allopathy, and the rest are looked at as alternative. Modern medicine or Allopathy seems to be under the control of large multinational companies. The primary objective of these corporations is, as referred to above, huge profits. As for treatment of diseases and cure, these form negligibly secondary aims. This controlled hegemony is fully exclusive in nature. Exclusiveness contradicts the philosophy of jihad in the field of medicine. Jihad requires the efforts concerned to be made at a large scale involving all currently available systems of treatment. There is a need of establishing international consortium with the consent and agreement of all governments and organizations all over the world, which could deliberate over how to develop the guaranteed cure for the current as well as future pandemics, and embark upon researches accordingly. The deliberation and research are both to be carried out in the spirit of jihad. Otherwise, the efforts to develop suitable vaccine or cure might be doomed to failure.

8-MODESTY

Modesty may be defined as inner feeling of shame over doing something abominable. This feeling is intrinsically imbued in human nature. It

is not imposed from outside. In the contemporary world, majority of humans seem to have lost the sense of modesty hence brazen demonstration of all kinds of shameless acting. Beauty pageant, modelling, fashion shows, topless services, pornography, sex toys, movies on erotic topics like incest, porn magazines have all become today order of the day compelling the humans to view them as manifestation art and creativity. Behind all these exercises is the commercial brain. Despite all these efforts which aim at gaining more and more profits, the modern man could not yet do away with his inborn nature, modest. The Qur'an informs how the first human couple, Adam and Eve looked desperately for something to cover themselves as they realized their nudity before their arrival on the earth: "*Then they both ate thereof and their private parts revealed to them. Then they started to cover themselves with the leaves of the Garden*" (20:121).

Man needs to return to his natural form, attitude, and psyche. COVID-19 has drawn at least for the present thick and heavy curtains over all that is immodest. Immodesty is bane for the humanity. It has disintegrated families, snatched from the youth his/her innocence, deprived humans of critical thinking, forced every human being to accept wholehearted what they are given by the world tycoons, and made the entire humanity believe that they are not much different from animals. This is exactly what the Qur'an refers to: "*Certainly We created man in the best form, then We rendered him lowest of the low*" (95:4-5). Here lowest of the low means worse than animals. This situation of man today is consequent upon losing his sense of modesty.

There is hardly any controversy over the role of wine in intensifying problems. It is a leading risk factor for 2.8 million deaths each year and the seventh main factor of disability and premature deaths the world over (The Lancet, 24 August 2018). Alcohol suspends in one way or another the intellectual capability of the addict. Modesty is an intellectual feeling. If the intellect is, even though partially and temporarily, paralyzed, man is bound to be categorized as animal. There is no hope for the cure of any epidemic or pandemic so long as man insists to defy the nature and become away from modesty.

9-MODERATION

Moderation is the point between the two extremities, too little and too much. Too little is as much terrible as too much. Both put man at risk. Islam is surely a balanced and moderate way of life. The Qur'an confirm the moderate position of its followers: "*And thus We have made you a just and balanced nation that you may be the bearers of witness to the people, and the Apostle may be the bearer of witness to you*" (2:143). The verse states that Islam does not advocate too much spirituality nor too much love for the worldly life. It shows a very much moderate face. It exhorts its followers to be mindful of performance of devotional matter, on the one hand and of getting engaged in

earning livelihood after the devotional act is over, on the other. The two verse of the Qur'anic chapter 62 read: "*O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better, if you know. But when the prayer is over, then disperse in the land, and seek of Allah's grace, and remember Allah incessantly, so you may attain to blissful life*" (62:9-10). The Qur'an uses an idiom for earning livelihood: "seeking Allah's grace". It is very much significant. This idiom convey the message that ability to work to earn wherewithal is a blessing of Allah, that the work to earn livelihood must be from among the categories of the approved ones, that the work should be done diligently and sincerely, and that one should thank Allah for His grace. It is also noteworthy in the above statement (62:9-10) that remembrance of Allah is to be made in both devotional act (prayer) and commercial act (a worldly act). It is this remembrance of Allah incessantly everywhere which makes one always balanced and moderate.

Generally, rich people do not bother to think how much they spend to buy the luxuries of life and sooner or later face deprivation. The Qur'an considers it immoderate attitude and warns against it: "*And do not make your hands shackled to your neck nor stretch it forth to the utmost limit, lest you should end up blamed, deprived*" (17:29). Likewise, the Qur'an forbids the people from approaching extreme points in eating and drinking habits: "*Eat and drink but be not excessive*" (7:31). Moderation in spending and eating and drinking ensures protection of life, health, and wealth. It is reported on the authority of 'Abd Allah ibn Mas'ud that the Prophet (s.a.w.) said: "Those with immoderate attitude are perished, those who cross the moderate limits are destroyed. And those with excessive approach in life are spoiled" (Muslim, *Sahih*, 2670).

The Prophet (s.a.w.) rejected the life of ascetic rigidity and preferred equilibrium in piety which strikes balance between satisfaction of physical needs and performing religious duties. Once some people visited the Prophet's household and enquired about the Prophet's daily routine. When learned about it, they considered it insufficient and they decided to devote their entire life to asceticism, abandoning social ties and doing only prayers and fasting constantly. Upon having heard of this, the Prophet (s.a.w.) said: "I am most pious of all of you; look at me, I pray and sleep, I fast and break, and marry; whoever shuns my tradition is not from my community" (Al-Bukhari, *Sahih*, 5063; Muslim, *Sahih*, 1401).

10-CLEANLINESS

Cleanliness is one major hygienic condition for maintaining health. The people who live in unhygienic places are more prone to contracting diseases than those in relatively hygienic areas. In the Coronavirus related health advisory authorities insist on the public to sanitize their hands on and

off. It is surely to avoid contracting COVID-19. Islam views cleanliness of the body, cloths, wares, house, streets, roads, and vehicles as a basic rule of life. One may bring to the mind the 6th century C.E. when not only Arabian Peninsula but also the entire world was indifferent to the principle of cleanliness, the Qur'an in the very beginning of its revelation exhorted Prophet Muhammad (s.a.w.): "*And keep your cloths clean*" (74:4). It was a revolutionary idea. As a matter fact it is still a revolutionary idea. Washing faces, hands, and feet five times a day, and taking bath after sex and wet dream have boosted health of the people concerned. It may here be claimed that Muslims in the world are the worst sufferers of diseases. It is not because they strictly follow the Islamic principle of sanitation; it is rather due to non-execution of hygienic policy of Islam. One may also raise doubt over the efficacy of the above verse (74:4) as it advises only to clean cloths. "*Keep your cloths clean*" is logically a command to keep everything clean. Arguably, to keep the cloths clean the body is to be clean; and to keep the body clean the places are to be clean; and to keep the places clean all the items therein must be clean.

The Qur'an is very much sensitive to the hygienic principles for the whole nucleus family. For example, wife who regularly undergoes menstruation for a few days every month, her husband is advised to keep away from sexual act: "*And they ask you about menstruation. Say: it is a discomfort; therefore, keep away from the women during the menstrual discharge and do not go near them until they have become clean*" (2:222). In the modern times studies make two different claims: (1) sex during menstruation is harmless and enjoyable (Stephanie Watson, Is it safe to have sex during your period? Tips, Benefits, and Side Effects, <https://www.healthline.com>) and (2) sex during menstruation may lead to endometriosis (Mollazadeh S, SadeghzadehOskouei B, Kamalifard M, Mirghafourvand M, Aminisani M, Jafari Shobeiri M. Association between sexual activity during menstruation and endometriosis: a case-control study. *International Journal of Fertility and Sterility*, 2019; 13 (4): 230-235. Doi: 10.22074/ijfs.2019.5601). The write-up by Stephanie Watson seems merely a personal view, whereas the paper by Mollazadeh and others represents serious scientific research. Endometriosis is a condition caused by sex during menstruation leading to pelvic pain and other problems related to fallopian tubes and thereby to infertility. One thing is sure that comprehensive scientific studies are yet to be conducted to discover negative repercussions of sex during menstruation. Allah who is the Creator of human knows fully well about the harms of sex during menstruation. It is better and highly advisable to keep away from sex during menses as Allah advises (2:222).

CONCLUSION

COVID-19 is an unprecedentedly serious pandemic. It needs special, concerted, and extraordinary efforts by governments, organizations, and

individuals. What is more serious in this regard is that there is hardly any medical solution to the outbreak. It seems the Coronavirus attack is mere a symptom of the major problem. The dilemma the entire humanity has since long been facing is lack of concerted and sincere effort to protect the humanity in a comprehensive manner. The question how to ensure comprehensive protection of the humanity. Islam considers the protection of humanity in all-inclusive manner as an obligation for individuals, societies, organizations, governments, of international bodies. The ways to ensure protection of humanity in an excellent manner as suggested by the Islamic sources, the Qur'an, and traditions of Prophet Muhammad (s.a.w.) are repentance, invocation, honesty, generosity, jihad, modesty, moderation, justice, honor to human rights, and cleanliness. It is also not to be ignored that man is not independent in designing his own destiny; he is controlled by the Ultimate Truth, Allah. Unless the man gets back to Allah seeking His favor and grace, he will keep suffering with no solution in sight.

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