

Handbook Against the Pandemic:

# Islamic Guidance for the **COVID-19** **Crisis**

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Handbook Against the Pandemic: Islamic Guidance for the COVID- 19  
Crisis

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وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ  
لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا  
وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ  
مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾


[الأنعام: ٤٢-٤٣]

And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.


(Al-An'am: 42-43)







# **HANDBOOK AGAINST THE PANDEMIC: ISLAMIC GUIDANCE FOR THE COVID-19 CRISIS**



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## FOREWORD



By Chularatchamontri

I would like to extend my appreciation to Associate Professor Dr. Ismail Lutfi Japakiya, Rector of Fatoni University, for his efforts in writing “Handbook Against the Pandemic: Islamic Guidance for the COVID-19 Crisis”. This book provides important guidance and education during this crisis, and aligns with the implementation of public health procedures and measures announced by the government to reduce the spread of the virus and keep ourselves and society safe to overcome the present crisis. However, we believe that all humans are created as vulnerable beings. As Allah the Almighty says:

{وَالْإِنْسَانَ ضَعِيفًا} [النساء: ٢٨]

“The human being was created weak”

Thus, humans will seek spiritual anchors in order to calm hearts and bring peace of mind. Meeting the physical processes and measures of challenges to human vulnerabilities have been

completely contained in the teachings of Islam for more than 1400 years. The Messenger Muhammad and his companions have performed as examples for his nation to follow physically and spiritually in facing any disasters, including the current crisis. Therefore, it is necessary to create morale and encouragement for yourself with religious teachings in order to strengthen mental stability for the reverence of Allah, have patience to overcome the spread of the COVID-19 outbreak, and persist with virtue, making good deeds, and asking for Du'aa to tide over this crisis.

I sincerely hope that the content in this handbook will benefit Muslims and all people in strengthening the body and mind to face this epidemic, follow the guidance of both government and religious organizations, and accept these challenges as a life lesson for everyone in the future.

By H.E. Mr. Aziz Phitakkumpon,

Chularatchamontri

(The Chief State Counsellor for Islamic Affairs of Thailand)





## FOREWORD



By the Secretary-General of the Southern Border Provinces

Administrative Centre (SBPAC)

Coronavirus Disease 2019 (COVID-19) is a new infectious disease that appeared in late 2019. Since then, COVID-19 has infected approximately 1,098,000 people around the world (numbers as of April 4, 2020) and about 59,000 people have died (data as of April 4, 2020). This pandemic has impacted the global economy, and created great fear, anxiety, and disruption to people not seen since the end of World War II. COVID-19 has spread regardless of racial, religious, and political barriers to every part of the globe. As a result, countries around the world need to accelerate their measures to cope with this disease, including issuing authoritative directives, requesting public cooperation, raising awareness, and enforcing necessary lockdowns to prevent the outbreak from affecting more citizens.

As of the first week of April 2020, the number of infections and deaths in Thailand is not too high (About 2,000 people were infected and about 20 have died) due to mutual cooperation between the government and Thai people. However, no predictions for its end can be made. The government has imposed several measures to prevent the spread of the pandemic. In particular, the government has urged social distancing (also known as physical distancing) to mitigate the risks of people "gathering or being at close range", which has included measures like closing schools, universities, entertainment venues, shopping centers, refraining from/suspending travel, or prohibiting gatherings and outings at certain times – all things that must be avoided to prevent further spread. The success of effective prevention measures for this pandemic "requires the cooperation and sacrifice of all citizens" because the regulations and prohibitions affect the livelihoods of all people.

In the southern border provinces of Thailand, about 80 percent of the population are Muslims, who have strong faith and practice religious activities regularly. Muslims perform congregational Friday prayers at masjids, listen to religious lectures, practice traditional greetings by touching hands, cheeks, or hugging, etc.

Since the COVID-19 pandemic, the government has announced measures that prohibit or restrict some of these actions, thus affecting Muslim lifestyles in fundamental ways, especially religious activities. This circumstance has raised concerns among some Muslims about ways to sustain long-standing religious activities while adhering to government regulations. However, it is the good fortune of people in the southern border provinces to have a knowledgeable scholar speak on these topics – Associate Professor Dr. Ismail Lutfi Japakiya of Fatoni University, who specializes in Islamic principles and teachings. Dr. Japakiya is a highly respected university professor with a large number of followers, both locally and internationally. He is a distinguished



Islamic scholar recognized by many international organizations in the field of Islam. He has devoted his time to gather information, compose, and write this book “Handbook Against the Pandemic: Islamic Guidance for the COVID-19 Crisis”.

This book is of paramount importance. Dr. Japakiya explains, advises, and raises awareness among Muslims in the southern Thai provinces (including other provinces in Thailand) about the challenges of facing COVID-19, and how to adjust religious requirements so they can be performed appropriately and not conflict with the government’s safety regulations to prevent further spread of the pandemic.

Therefore, I deeply appreciate Dr. Ismail Lutfi Japakiya’s important efforts in this area. As the rector of Fatoni University, he has exercised critical leadership as a religious leader, providing guidance and direction to Muslims so they may practice their religious faith safely during this COVID-19 outbreak in Thailand. For example, he points out that "prayer at masjids is important, but prevention is more important." This guidance has led Muslims to understand the risks of the pandemic, and the appropriate measures needed to maintain safety and health while exercising religious activities.

I believe “Handbook Against the Pandemic: Islamic Guidance for the COVID-19 Crisis” will benefit all Muslims and fellow human beings. I pray to the Lord Allah to bless him with good health so he may continue to benefit Thai society and the nation in the long run.

RAAdm Somkiat Polprayoon  
Secretary-General of the Southern Border Provinces  
Administrative Centre (SBPAC)



## FOREWORD



By the Advisory Board of the Thai Islamic Medical Association

Coronavirus Disease (COVID-19) emerged at the end of the year 2019, and has since resulted in more than 1 million people infected and more than 50,000 deaths, and these numbers are increasing. The occurrence of COVID-19 is regarded as the worst pandemic in a hundred years, and one of the greatest challenges humanity has faced since World War II. In the five southern border provinces of Pattani, Yala, Narathiwat, Songkhla and Satun, over 70 percent of the residents are Muslims. COVID-19 outbreaks are prevalent in this area, with more than 200 confirmed infected people and four deaths (as of April 7, 2020).

Islam is God-revealed religion that guides humans through the Messenger Muhammad (may peace and blessings be upon him). The teachings cover all human activities, including behavior related to preventing the spread of disease and promoting principles of health care. The human body is an 'Amaanah' (responsibility) that Allah has given us to take care of in order to be able to perform religious duties and complete human tasks.

Islamic rules require religious gatherings, such as congregational prayers at the masjid five times a day. Also, there is a regulation for Muslims to gather every Friday to listen to the Khutbah (Islamic Sermon) and perform prayers together at the masjid. Muslims strictly abide by these requirements and their practices are a beautiful reminder of faith in the five southern border provinces. However, in this pandemic crisis, social distancing is recommended as a key public health measure to prevent the disease. As many agencies have stipulated, closing schools and commercial areas, prohibiting public gatherings, and limiting or closing various services significantly reduces infections and the spread of the disease. The use of social distancing measures in this crisis is recommended by consensus from the Ulama councils in many Muslim countries around the world, such as Saudi Arabia, Jordan, Qatar, Kuwait, Malaysia, Brunei, and Thailand under the leadership of the Shaykh al-Islam of Thailand. The consensus of the ulama has yielded that prayers can be performed at home during this period. However, it is critical that residents of the five southern border provinces are aware of these recommendations and practice proper social distancing.

The Thai Islamic Medical Association is an organization that serves to integrate medicine and public health for the people according to Islamic principles. We responded to the advice of Associate Professor Dr. Ismail Lutfi Japakiya, Rector of Fatoni University, by issuing guidelines for Muslim conduct in the early stages of the COVID-19 outbreak in Thailand. Dr. Japakiya is a well-known and highly regarded religious leader who has been campaigning for correct understandings and safe religious practices since the beginning of the outbreak. Since then, he has written this book, "Handbook Against the Pandemic: Islamic Guidance in the COVID-19 Crisis" that will benefit all Muslim brothers and sisters. The world is in a remarkable time, and faces

the challenge of rapid disease spread. It is crucial to educate people about safe practices, and stop the spread of misinformation and lack of Tawakkul (Reliance on God or “trusting in God's plan).

In this book, Dr. Japakiya provides correct understandings of how science and religion can be practiced together during this epidemic, and ways to behave and adjust religious activities to comply with public health regulations to prevent further spread of the virus. I therefore ask for blessings from God to accept this good work of Dr. Ismail Lutfi Japakiya, and bless him with perfect health in order to benefit the Muslim community, Thai society, and the nation.

Dr. Ananchai Thaipratan

The Advisory Board of the Thai Islamic Medical Association





## FTU ENGLISH TRANSLATION TEAM PREFACE



In the name of Allah, Most Compassionate, Most Merciful. All praises be to Allah, the One who honoured us by the light of knowledge, the vanquisher of the darkness of ignorance. We praise Him. We seek His help, His forgiveness, and His guidance.

We are thankful to Allah for giving us a valuable opportunity to translate the first English version of “Handbook Against the Pandemic: Islamic Guidance for the COVID-19 Crisis” written by Associate Professor Dr. Ismail Lutfi Japakiya, a reputable Muslim scholar of the Archipelago and Islamic world, Rector of the Waqf university in Thailand - Fatoni University. With the humbling responsibility of translating the first English version for international audiences providing Islamic guidance during the crisis of COVID-19, our translation team has strived for faithfulness to the original versions in both the Jawi script and Thai language of the work. However, we realize that some mistakes might not be fully avoided in the translation because our team rapidly translated these works in preparation for the holy month of Ramadan, as the pandemic crisis of COVID-19 is peaking throughout the region. In this time, the Muslim world needs to consult and refer to reliable sources of Islamic guidance in order to adjust religious activities to comply with public health regulations and prevent further spread of the virus. The translators would like to thank Mr. Tarik Abdel-Monem from the University of Nebraska–Lincoln, USA, for his editing assistance. May Allah bless him.

Finally, we would like to ask for Allah's forgiveness for any drawbacks with this translation, while taking comfort in the fact that Allah will accept our personal sacrifices to complete this work as faithful volunteers.

FTU English Translation Team.





## AUTHOR'S PREFACE



الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَسْتَغِيثُهُ وَنَتُوبُ إِلَيْهِ، وَنَعُوذُ  
بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ،  
وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ. وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اَللّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا وَخَلِيبِنَا  
الْمُصْطَفَى مُحَمَّدٍ، وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. أَمَّا بَعْدُ:

Alhamdulillah Alaakullihaal, all praises due to Allah in every circumstance. Since the end of the year 2019 (corresponding to the month Rabiuthaane, 1441 Hijrah), we have seen disease spread under the direction of Allah, the Knowing and the Wise. The disease had its source from practices where certain foods were consumed in ways incompatible with Islamic principles, and as a result the coronavirus 2019 (COVID-19) emerged, and has since spread rapidly. The epidemic has now spread to the whole world, with over a million people infected and resulting in at least fifty

thousand deaths (data as of early April 2020). It took only three months for the virus to be a global contagion.

Subhaanallaah, whatever required by Allah, will happen according to His Will. This disease has been spreading throughout Thailand. Initially, only those in Bangkok and nearby areas were infected, but finally the disease has spread to almost all parts of the country. May Allah grant safety to each of us. I pray to Allah to protect us from such a deadly disease.

Indeed, the COVID-19 outbreak is even more dangerous than any other pandemic in the past hundred years of world history. Even the Ka'bah had to be closed and Tawaaf was prohibited. The number of prayers inside the Al-Haraam and Annabavee Masjids are limited due to the possibility of infection. Relations between countries have been paused, and the trade economy are at the brink of collapse. Transportation by land, water and air have stopped. Various transactions of all people are in disarray. Subhaanallaah!

For this reason, many brothers and sisters have asked the author to compose a handbook as a guide for facing the current crisis of COVID-19, according to Islamic principles contained in the scriptures of Allah and Sunnah of the Messenger (may peace and blessings be upon him) through the explanation of reliable Islamic scholars. This is a supplement to the original book I had written entitled "A Patient's Guide of Islamic Teachings" that was published in 2012 (Hijra 1433). This new book was written with the hopes that Allah will make it useful to all His servants, both Muslims and non-Muslims, and bless all brothers and sisters, both men and women, including all people in this country and around the world with safety from this illness.





The author would like to thank H.E.Mr. Aziz Phitakkumpon, the Chularatchamontri, RAdm Somkiat Polprayoon, Secretary-General of the Southern Border Provinces Administrative Center (SBPAC), and Dr. Ananchai Thaipratan, President of the Medical and Public Charity Foundation and Advisory Board of the Thai Islamic Medical Association for their testimonies to this book.

My appreciation also goes to Ustaaz Abdul Karim Ahmad and Mr. Osman Idris, who are very tired in helping me to complete the contents of this book. My heartfelt thanks as well to many other brothers, particularly the E-daiyah Team and the Translation Committees, Suf'am Osman, who translated the book into Thai and other languages. My special thanks also go to FTU's English translation team led by our senior lecturers-Asst. Prof. Dr. Mahsoom Sateemae, from the Faculty of Education and Asst. Prof. Aneeda Noi Wong, from the Faculty of Liberal Arts and Social Sciences, and the reviewers of this "Handbook Against the Pandemic: Islamic Guidance in the COVID-19 Crisis, who are distinguished university scholars from both local and international universities, namely, Mr. Tarik Abdel-Monem from the University of Nebraska-Lincoln, USA, Assoc. Prof. Dr. Khairudin Aljunid from the National University of Singapore, Prof. Dr. Afandi Salleh, Deputy Vice Chancellor, Universiti Sultan Zainal Abidin, Malaysia, Asst. Prof. Sorat Abdulsata, Asst. Prof. Dr. Sukree Langputeh, and Mr. Kriya Langputeh from Fatoni University, Thailand. May Allah bless them.

Finally, I pray for all brothers and sisters, whether they are patients or people who are the nations of the Messenger Muhammad (may peace and blessings be upon him), may Allah shower them with goodness.

وصلَّى الله على نبينا محمد وعلى آله وصحبه وسلم، سبحان ربِّ العزَّة  
عما يصفون، وسلام على المرسلين، والحمد لله ربِّ العالمين.

*Akhukum ad-Dai' lakum* (أَخُوكُمُ الدَّاعِي لَكُمْ)

Associate Professor Dr. Ismail Lutfi Japakiya  
Rector, Fatoni University, Thailand  
Ramadan 1441/ April, 2020





## (1) FACTS OF THE COVID-19 PANDEMIC AND ITS HIKMAH

A pandemic can be described as the manifestation of Sunnatullaah or Allah's customary way of acting toward humans on earth. It is an outcome of disaster, torment<sup>1</sup>, or disease, resulting from a cause committed unjustly by Allah's servants. It befalls any servants whom He wills, in order to test whether they will return to obey the Lord. and surely, human beings will never be able to avoid such a trial. <sup>2</sup>

Take heed of what Allah says:

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي  
عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ [الروم: ٤١]

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<sup>1</sup>. Severe physical and mental suffering

<sup>2</sup> Such a pandemic trial can be described as 'Fitnah' which means a divine trial to remove the sickness and weakness of behavior in some unrighteous servants or to warn them to return to Him.

(added by the editor).





*"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have done so He may let them taste part of [the consequences of] what they have committed that perhaps they will return [to righteousness]." (Ar-Rum: 41)*

﴿وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ﴾

﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِّنْ

دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾ [الشورى: ٣٠-٣١]

*"And whatever strikes you of disaster - it is for what your hands have earned; He pardons much. And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper." (Ash-Shuraa: 30-31).*

The Messenger Muhammad (Peace and blessings be upon him) says:

فَالطَّاعُونَ شَهَادَةٌ لِأُمَّتِي وَرَحْمَةٌ لَهُمْ...

*"Plague is a reward<sup>3</sup> as Martyrs for my nation, is a mercy to the Believers... (stated in Musnad Imaam Ahmad, 5/18, see Saheeh al-Jaami' al-Sagheer, No. 60).*

This implies that the appearance of the COVID-19 pandemic, provides an opportunity for the nation of Prophet Muhammad (Peace and blessings be upon him), especially the Mu'min (the Believer) to return to Allah Almighty and get closer to Him through seeking His forgiveness, repenting, supplicating as well as continuing to be patient. Through such obedience, he or she will

<sup>3</sup> For those who died from the epidemic.



receive mercy from Allah (Subhaanahu wa ta 'alaa [the most glory, the most high]).

### 1.1 Unresolved Fitnah Leads to Wider Impacts

According to Sunnatullaah, whenever Fitnah<sup>4</sup> occurs but the authorities do not seek to solve the problem or improve the situation, its impact will be spread into all society.

Allah says:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ﴾ [الأنفال: ٢٥]

*“And fear a trial which will not strike those who have wronged among you exclusively, (but it will attack the public including those who are not unrighteous too) and know that Allah is severe in penalty.” (Al-Anfaal: 25)*

Such a pandemic is as an aspect of Sunnatullaah, a product of bad deeds, injustice and disobedience, and caused by the lack of any attempts on the part of reformers or authorities to improve society.

## 1.2 The Mu'min's Attitude toward a Pandemic

### 1.2.1 Having a firm belief and trusting in Allah

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<sup>4</sup> Temptation, sedition, civil strife, conflict, trial, affliction, or distress ( added by the editor).



Mu'min (the Believer) must have a firm belief in Allah's predestination (Qadaa' and Qadr). They must always maintain their faith in Allah as well as trust in Him (Tawakkul).

Allah says:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ [التوبة: ٥١]

*"Say (Muhammad), "Never will we be struck (by neither good nor bad incidents) except by what Allah has decreed for us; He is our protector and upon Allah let the Believers rely."*

(At-Tawbah: 51)

*Tawakkul* is meant to make all causes of success and security happen before submitting all efforts and their results to the will of Allah only. In accordance with sunnatullaah, Muslims must try as much as possible to avoid the causes of epidemics. They should seek only correct information about diseases provided by pandemic experts, and be submissive to Allah for everything, with firm belief in the predestination (Qadaa' and Qadr) of Allah, the Most Wise (Ahkamul-Hakimeen) and the Most Merciful of all (Arhamur-Raahimeen). Thus, *Tawakkul* is the most important cause that leads one to achieve what he wishes, as well as dispel any possible undesired impacts.



### 1.2.2 Repenting to Allah

One should know that the purpose that Allah gave trials to any servant is to remind His servants to repent and obey by becoming closer to Him and to be in constant Ibaadah.<sup>5</sup>

Allah says:

﴿وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ  
يَرْجِعُونَ﴾

*“And we will surely let them taste the nearer punishment (in this world) before the greater punishment (in the hereafter), that perhaps they will repent.” (As-Sajdah: 21)*

That is the truth of Allah’s mercy upon His Believers.

### 1.2.3 Being humble to Allah

Allah says:

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَآءِ  
لَعَلَّهُمْ يَتَضَرَّعُونَ﴾ ﴿٤٢﴾ ﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن  
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾ ﴿٤٣﴾  
[الأنعام: ٤٢-٤٣]

*“And We have already sent [messengers] to nations before you,*

<sup>5</sup> Ibaadah is the act of worshiping Allah according to Islamic beliefs. According to Imam Ibn Katheer (rahimahullaah), ibadah is obedience to Allah by acting upon what He commands, and abandoning what He forbids; and this is the essence of Islam, which means submission and surrender to Allah ( added by the editor).



*[O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us]. Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.”(Al-An’aam: 42-43)*

A pandemic can be looked upon as one of Allah’s soldiers to attack His enemy. In other words, it is a message or reminder from Allah for His servants in this world. However, there is still much intangible wisdom that His servants must understand.

Now, adhere to the following words of Allah:

﴿وَلِلَّهِ جُنُودُ السَّمُوتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

*“And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise.” (Al-Fath: 7)*

Allah says:

﴿وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ﴾

[المُدَّثِر: ٣١]

*“And none knows the soldiers of your Lord except Him. And mention of the Fire is not but a reminder to humanity.”*  
(Al-Mudaththir: 31)

In conclusion, a pandemic is an infectious disease that spreads as rapidly as an aggressive soldier of Allah to attack its victims, or a reminder for humans to ponder and learn from what has befallen



previous nations that witnessed a great number of deaths. Allah has granted in this present era the knowledge of medication and prevention such that many patients have been cured of diseases.

### 1.2.4 Striving to avoid a pandemic and overcome it

It is the duty of every pious male and female Believer to protect themselves, their families and societies from COVID-19 and similar contagious diseases. If one is cautious, but still Allah wills him/her to be inflicted by the disease, then it is his/her duty to make efforts to overcome it with various supplication (Du'aa ) and good medical treatment.

Allah says:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

*“and do not cast into destruction with your own hands. Be good doers; Allah loves the good doers.”* (Surah al Baqarah: 195)

The Messenger says:

لَا ضَرَرَ وَلَا ضِرَارَ

*“There should be neither harming (darar) nor reciprocating harm (dirar).”* (Hadeeth by Imam Malik in al-Muwatha’: 546, al-Syafi-I in al-Umm: 8639.)

This Hadeeth is considered as Hasan (Good) Hadeeth by al-Thawri and al-Nawawee in al-Azkaar and al-Suyutee in al-Jaami’ al-Sagheer No. 9880: Hasan. The above Qu’ranic verses and Hadeeth imply that one must make efforts to keep himself as well



as his society away from a pandemic. The Messenger (may peace and blessings be upon him) says :

مَا أُنْزِلَ اللَّهُ دَاءً إِلَّا أُنْزِلَ لَهُ شِفَاءٌ

*“Allah does not send down any disease, but He also sends down the cure.” (Al-Bukharee, No. 5678)*

Another Hadeeth states the importance of treatment.

فَتَدَاوُوا

*“seek cure for disease”*

(An-Nasaa-i: Ibn Hibbaan and al-Haakim confirm that this is Saheeh, see Fathulbaree 10/35)





## (2) **COVID-19 PREVENTION METHODS**

Islam places importance on the moral teaching, “a prevention is better than a cure”. For this reason, Islam has introduced mental and physical antidotes to humans in many different ways, including guidance for eating, drinking, exercising and other aspects of life as well as invocations and supplications to Allah.

Methods of protection against COVID-19 include the following:

### **2.1 Maintaining Cleanliness**

Islam recognizes and places importance on cleanliness. It is an obligation for Muslims to clean the body, food, beverages, clothing, household appliances, bedrooms, bathrooms, workplaces and religious areas, etc. This is because dirtiness is a perfect environment for germs and disease to spread.

As for the COVID-19 virus, it is not sufficient to just clean with water, soap, alcohol gel and other materials. Washing one’s hands and face should be done often and according to the Sunnah (Prophetic ways) and correct methods advised by public health officials.

Alhamdulillah. All Praise belongs to Allah, Islam prescribes to all Muslims to pray five times a day. Prior to prayer, begin by brushing your teeth and making ablution by washing both hands,



including rubbing between the fingers (three times), washing the mouth (three times), nasal irrigation (three times), washing hands up to the elbows (three times), and wiping the head and ears. Finish with washing both feet and rubbing between the toes and fingers (three times).

If possible, one should try to be ready to pray by being in a state of ablution at all times. Prayer is a weapon for the Believer. And every time before praying, one should redo the ablution even when one's ablution is not religiously invalidated.

عن عُثْمَانَ بْنِ عَفَانَ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ :  
«أَرَأَيْتَ لَوْ كَانَ بِفِنَاءٍ أَحَدُكُمْ نَهْرٌ يَجْرِي، يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ  
خَمْسَ مَرَّاتٍ، مَا كَانَ يَبْقَى مِنْ دَرَنِهِ؟» قَالُوا: لَا شَيْءَ. قَالَ:  
«فَإِنَّ الصَّلَوَاتِ تَذْهَبُ الذُّنُوبَ كَمَا يَذْهَبُ الْمَاءُ الدَّرَنَ»

*Uthmaan bin Affaan narrated, "I have heard the Messenger, May peace and blessings be upon him, say 'Could you all answers this question, If there is a river running at the door of one of you for which you can take a bath five times every day, will your body be dirty or smell?' The people who listened to him said there shall be no dirt left. He continued 'Therefore, the five obligatory prayers to Allah obliterates all sins as a result of performing them.' (Muslim No. 258 Musnad Imam Ahmad No. 518)*

In order to perfect cleanliness and protect yourself from the pandemic, it is very appropriate to wear a face mask every time you leave the house and whenever you meet with people, especially at gatherings.



## **2.2 Following the Prophetic Ways of Eating and Drinking**

All of our eating and drinking habits should be consistent with healthy nutrition guidelines as shown in the Sunnah of the Messenger (may peace and blessings be upon him). In consuming foods and drinks, we must choose those that are Halalan Tayyiban (which means lawful and good under Islam) and consume only nutritious ones, while adhering to the times and methods of consumption.

One should drink enough clean water and other healthy drinks such as warm water, ginger water, garlic water, etc. Fruits should be consumed regularly. Seven Ajwaa dates should be eaten every morning and evening. Organic vegetables, fish, and meat without excessive fat should be consumed. One should refrain from drinking icy water and foods that are too sweet or salty since any exceeded consumption always causes sickness.

## **2.3 Exercising**

As we should be concerned with cleanliness, wearing masks, being patient with the situation, and making Du'aa (supplication) to Allah, it is also recommended for us to partake in physical exercise. Exercising regularly can help strengthen our immunity system, which can prevent sickness. Everyone should exercise on a daily basis, such as walking for elderly people, or running for young people. Exercise should be done at least 30 minutes a day, enough to exert and sweat. Hopefully, regular exercise can increase immunity for disease prevention.

## **2.4 Home Quarantine**

In order to protect oneself from the onset of the COVID-19 pandemic and other epidemic diseases, it is necessary for one to stay at home as much as possible and not mingle with other







people. The virus may exist on human bodies or clothes for some time, or even spread through the air. The Messenger (may peace and blessings be upon him) says:

سَلَامَةُ الرَّجُلِ فِي الْفِتْنَةِ أَنْ يَلْزِمَ بَيْتَهُ

*“The safety of a person during Fitnah--Crisis (especially with the epidemic disease) is to detain himself in his home.”*

(Saheeh Al Jaami’ as Sagheer 3649)

To prevent oneself from infection with the COVID-19 virus, it is necessary to quarantine oneself at home. Because home quarantine will not only prevent oneself from being infected by the pandemic, but also stop spreading the infection to others. This is in accordance with the Islamic principles as the Messenger (may peace and blessings be upon him) says:

لَا ضَرَرَ وَلَا ضِرَارَ

*“One should not do something to harm himself and should not harm others”*) Reported by Imam Malik al Muwattaa’, al Bayhakee in As-Sunna al Kubraa, all reporting is reliable according to Al Albanee in At-Ta’aleeqat Ar Radeeyah 2/476).

One must keep in mind that home quarantine is the best way to stop the spread of this pandemic as some pious predecessors (Salaf) used to say, "The epidemic that occurred is like a fierce fire. People are their fuel, so stay apart between us so that the fire could not spread to him until it is finally extinguished with His (Allah) approval." ) Musnad Imam Ahmad No. 1697 and Tareeq At Tabaree 4/62). Furthermore, home quarantine is not only to protect oneself but also to protect family members, relatives and friends. May Allah help us all.





## 2.5 Leaving the House with a Du'aa (Supplication) and Wearing a Mask

In case it is necessary to go out of the house, one should wear a mask and recite the following supplication while stepping out of the house:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*“In the name of Allah. In the name of Allah, I believe in Allah, I rely on Allah. That which Allah wills takes place. There is no power nor strength but in Allah.”*

The following will be said to him at that time:

هُدَيْتَ، وَكُنِيتَ، وَوُقِيتَ

*“You are guided, defended and protected”*  
(Sunan Abi Dawood No. 5095, At Tirmidhee 3426,  
Saheeh al Jaami' 6419)

## 2.6 Staying Away from Committing Sins

One should strive to avoid committing any sins against the commandments of Allah, such as anything Haram (prohibited) and syubhah (doubtful) ); drugs, intoxication including cigarettes, and Haram food - especially Haram meat which could spread disease (Please see further discussion in an Arabic magazine, Sayjidee, [2013] vol 1684 p. 122, an article written by Dr Ahmad al Khatir).

It is noted that the source of the new coronavirus -COVID-19 is also from the consumption of animals that are Haram and against



Islamic principles, such as bats, snake blood, etc. May Allah protect us all.

## 2.7 Abstaining from Gatherings

One must try to avoid contacting people and gatherings, especially at large congregations such as the masjids where people are crowded. Cease traveling to countries or areas that are infected with COVID-19. The Messenger (may peace and blessings be upon him) says:

إِذَا سَمِعْتُمْ بِالطَّاعُونِ فِي أَرْضٍ فَلَا تَدْخُلُوهَا وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ  
بِهَا فَلَا تَخْرُجُوا مِنْهَا - وَفِي رِوَايَةٍ فِرَارًا مِنْهُ

*"And whenever anyone of you heard of the epidemic disease (like Coronavirus) in any area do not enter that area and if it happens in the land that you live, do not leave (your land), "and another report is, "Do not escape because of fear of the disease."*

(Al-Bukharee No. 5728, Muslim No. 92[2218])

## 2.8 Separating Patients from Others

For the person who is infected with any contagious disease like COVID-19, he has to be isolated and prevented from meeting with uninfected people. The patient must not pass by and cross or interact with healthy ones even in the masjid to perform congregational prayers. As such, a person infected with COVID-19 is forbidden to leave his place since he could spread the disease to others. The Messenger (may peace and blessings be upon him) says:

## لَا يُورَدُ الْمُمْرِضُ عَلَى الْمُصِحِّ

*“Do not allow the sick animal or people to pass any animals or healthy humans.” (Muslim No.105 [2221])*

The Messenger (may peace and blessings be upon him) says:

## «وَفِرَّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ»

*“Get away from leprosy just like how you would flee from the lions.” (Al-Bukharee No. 5707)*

All behaviors mentioned above are capable of spreading the disease to others. Therefore, it is strictly prohibited for those infected to go out and spread the disease to others, even to the masjid.

These prophetic teachings of the Messenger (may peace and blessings be upon him) date back to more than 1400 years ago, but still remain true. These practices were conducted under the reign of Umar Bin Al Khattab (may Allah please with him) during the plague (Taa’oon Amawaas) in H. 18. These lessons benefited the Ummah (nation) of The Messenger of Allah, Muhammad (may peace and blessings be upon him), both Muslim and non-Muslim, throughout the world until now.

## الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ.

*“All praise be to Allah, who guides us to this teaching, and we will not receive any guidance if Allah does not guide us.”*



## 2.9 Reciting Lawful Islamic Incantations with the Quran and Sunnah --the Prophetic Way

The Messenger (may peace and blessings be upon him) used to recite Du'aa (supplication) for his companions with several supplications, for instance:

اَللّٰهُمَّ رَبَّ النَّاسِ، اَذْهَبِ الْبَاسَ، اِشْفِ اَنْتَ الشَّافِي لَا شِفَاءَ اِلَّا شِفَاؤُكَ شِفَاءً  
لَا يُغَادِرُ سَقَمًا

*“Oh Allah! The Sustainer of Mankind! Remove the illness, cure the disease. You are the One Who cures. There is no cure except Your cure. Grant us a cure that leaves no illness.” (Al-Bukharee No. 5742)*

We should regularly recite Islamic incantations with supplications to cure and heal ourselves, our wives, children, and other family members and sick persons with the Du'aa reported from the Messenger (may peace and blessings be upon him), such as reciting the Quran surah (chapter) al Faatihah (Al Bukharee 2276 Muslim 65[2201]), and the three last chapters of the Quran: al Ikhlas, al Falaq, and an-Naas (Al Bukharee No. 4439 Muslim No. 50[2192]), on both our hands and wipe them on our body as much as we can, especially on painful areas. This should be done three times.

## 2.10 Making Istighfaar and Tawbah

Istighfaar (asking forgiveness) and Tawbah (repentance) are important deeds, since they benefit all of humanity, particularly in suspending and removing perils and dangers facing society. Allah says:

﴿وَمَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ [الأنفال: ٣٣]

*"...and Allah would not punish them while they seek forgiveness." (Surah Al Anfaal: 33)*

﴿وَأَنْ أَسْتَغْفِرُوا رَبَّهُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمِيعَكُمْ مَتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ [هود: ٣]

*"And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor..."*  
(Surah Hood: 3)

That is Allah's own assurance of His favors for those who always ask Him forgiveness and repent to Him, but only a few of His servants believe in Him. Even among Muslims themselves, they ignore what Allah says in the Ayat. Aleebin Abi Taalib (may Allah be pleased with him) said:

مَا نَزَلَ بَلَاءٌ إِلَّا بِذَنْبٍ وَلَا رُفِعَ بَلَاءٌ إِلَّا بِتَوْبَةٍ

*"The calamity was sent due to their sins and it will not be suspended unless people repent.) "Ibnul Qayyim in Ad daa'a wa Ad Dawaa' page 179)*

## 2.11 Making Dhikrullaah (Remembrance of Allah) and Du'aa (Supplication and Invocation)

Almost every Islamic scholar agrees that there are no other efforts to suppress calamities and epidemic diseases better than remembrance of Allah, especially through the morning and evening supplications reported from the Messenger (may peace





and blessings be upon him) known as Adhkaar An Nabawee<sup>6</sup>. These supplications have many benefits. The Du'aa al Mustajaab (the supplication or invocation of sincere hope to be accepted by Allah) is especially recommended when supplicating for security, good health, and cure of diseases.

The Messenger (may peace and blessings be upon him) says:

مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فَتَحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ، وَمَا  
سُئِلَ اللَّهُ شَيْئًا يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ

*“Whoever has been guided to the gate of Du’aa (invocation) means that the gate of mercy has opened for that person and nothing which is asked of Allah will be more pleasing to Him than asking for health and security.” (At Tirmidhee No. 3548)*

The Messenger (may peace and blessings be upon him) says:

الدُّعَاءُ يَنْفَعُ مِمَّا نَزَلَ، وَمِمَّا لَمْ يَنْزَلْ، فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالْدُّعَاءِ

*“Indeed, Du’aa (supplication and invocation) is beneficial both to the things that have happened and the things that will happen. Therefore, do make Du’aa, all slaves of Allah ” (Al Haakim No. 1815 Al Albanee in Saheeh Al Jaami’ As Sagheer No. 3409)*

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<sup>6</sup> Adhkaar An Nabawee literally means supplications or words of remembrance, are compiled as a special type of Du’aa collection supplications for morning and evening. Pious Muslims usually recite them every morning and evening to remember Allah and ask for His protection from any possible undesired situations in daily life (added by the editor).



## لَا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ

“There is nothing that can stop the decree of Allah except the Du’aa” (At Tirmidhee No. 2139)

The best Du’aa are the Du’aa reported from the Messenger (may peace and blessings be upon him) and his companions. Among the Du’aa the author has chosen to publish in this book is the one called Al Adhkaar An Nabawee, which serves as a shield for Muslim homes. There are 33 supplications, especially the thrice morning and evening recitations of the three last chapters of the Qur’an- Al Ikhlāas, Al Falaq, and An Naas, which are enough to protect each of us. (Saheeh al Jaami’ 4406. (The Du’aa in Adhkaar an Nabawee are as follows:

«مَنْ قَالَ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ، فِي الْأَرْضِ وَلَا فِي السَّمَاءِ، وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ، حَتَّى يُصْبِحَ، وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى يُمْسِيَ

“Whoever recites this supplication three times in the morning, there shall be no sudden calamity to fall on him. If one recites it in the morning, he shall be protected until evening, and if one recites it in the evening, he shall be protected until morning.” Sunan Abi Dawood No. 5088)

This is what the Messenger has insured his nation. The Messenger would not say anything but wah’yu (the revelations to him) from Allah. In addition, the Messenger (may peace and blessings be upon him) never abandoned recitation of this Du’aa in the morning and evening:



اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ  
الْعَمُوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي،  
وَأَمِنْ رُؤُوعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ.. وَمِنْ خَلْفِي، وَعَنْ  
يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

*“O Allah, I seek my well-being in this world and the Hereafter. O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allah, conceal my secrets and preserve me from anguish. O Allah, guard me from what is in front of me and behind me, from my left, and from my right, and from above me. I seek refuge in Your Greatness from being struck down from beneath me.”*

Furthermore, there are Du’aa al Ma’thoor<sup>7</sup> and Du’aa al Mustajaab in which the author has published many years ago. Du’aa is very beneficial for the person who recites in order to adhere the command of Allah, as He has instructed us to do according to this verse:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠]

*And your Lord says, "Call upon Me; I will respond to you."* (Surah Ghafir:60)

The example of Du’aa from the Messenger (may peace and blessings be upon him) regarding prevention from various diseases is as follows:

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<sup>7</sup>Supplications (Du’aa) that were reported directly from the Messenger (may peace and blessings be upon him) are usually recited in and after prayers by pious Muslims ( added by the editor).



(1)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُوْنِ وَالْجَذَامِ وَمِنْ سَيِّئِ الْاَسْقَامِ

*“O Allah, I seek refuge in You from leprosy, madness, elephantiasis, and evil diseases (such as COVID-19)”* (Sunan Abi Dawood No. 1554 and Musnad Ahmad No.13004)

(2)

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ اِنِّيْ كُنْتُ مِنَ الظَّالِمِيْنَ

This is the Du’aa of the Prophet Yunus (may peace and blessings be upon him) when he was in the belly of the whale which means *“There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors.”* (Imam Ahmad No. 3/192, Abu Dawood No. 2/92, and al Nasaa-i No. 8/271)

The Messenger Muhammad (may peace and blessings be upon him) says, *“Indeed, no Muslim man supplicates with it for anything, ever, except Allah’s response to him”* (Imam Ahmad No. 1462 and at-Tirmidhee No. 3505).

(3) The Messenger Muhammad (may peace and blessings be upon him) always recited this Du’aa:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ سُوْءِ الْقَضَاءِ، وَمِنْ دَرَكِ الشَّقَاءِ، وَمِنْ  
شَمَاتَةِ الْاَعْدَاءِ، وَمِنْ جَهْدِ الْبَلَاءِ.

*“O Allah, I seek refuge in You from the evil of what has been decreed, from misery, from the mockery of (triumphant) enemies, and from severe calamity.”* (Al- Bukharee No. 6347 and Muslim No. 53 [2707])



(4)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ  
نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ.

*"Allah, I seek refuge in You from the withdrawal of Your blessings and the change of Your protection (from me) and from the sudden wrath of Yours, and from every displeasure of Yours."* (Muslim No. 96 [2739])

(5) Making this Du'aa when seeing someone afflicted by an illness. The Messenger (may peace and blessings be upon him) says that whoever sees an afflicted person and says:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ، وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ  
تَفْضِيلًا

*"Praise be to Allah who has saved me from what He had afflicted you with, and for honoring me over many of his creations."*

When a person recites this Du'aa, he/she will never be afflicted by it (the particular affliction) (Saheeh Al-Jaami' Al-Sagheer No. 6248).

(6) Making Du'aa for others secretly.

One should make Du'aa for his brothers and sisters secretly, especially for those who have been afflicted by an illness, because the Du'aa in secret will be responded with the word 'Ameen' by Malaa-ikah (the angels), then they will ask Allah to give the person whatever that has been asked for his brother. May Allah protect us from the plight of pandemics and serious diseases.



At-Tayyibee said that we are asked to remove a calamity with the remembrance of Allah, Du'aa, prayer, and donations (Ibn Hajar al-'Asqalaanee, Fath al-Baree 2/531).

## 2.12 Prostrating (Sujood) and Giving Thanks to Allah<sup>8</sup>

When good news comes to you, your families, or your brothers such as the improvement of safety, recovery from illness, or any success, even a small matter, give thanks to Allah by saying “Alhamdulillah” as well as prostrating to Him to seek His pleasure. The Messenger (may peace and blessings be upon him) says:

*“When there is good news that comes to him, he hurries to prostrate (sujood) in order to thank Allah”.* (Hadeeth Imam Ahmad with the level of Hasan (good), see the book of As-Suyutee in his Al-Jaami' As-Sagheer No. 6634, and Al-Albanee in his Al-'Irwaa No. 474)

Giving thanks to Allah increases Allah's pleasure, as He confirms by saying:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ [إبراهيم: ٧]

*'If you are grateful, I will surely increase you [in favor]' (14: 7).*

Keep in mind that the prostration of thanks to Allah is conditioned upon these three things:

1. One's heart in submission to Allah,
2. One's tongue that says thanks to Allah,
3. And the other parts of one's body surrender to Allah.

These are the ways of prostration to thank Allah. Alhamdulillah  
Wa Shukrillaah.

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<sup>8</sup> The prostration of thanks to Allah is Sunnah or recommended. It is not necessary to make takbir and salam, or have ablution before doing this. Wallaahu a' lam, Allah knows best.



### 2.13 Performing Obligatory Prayers

Try to perform obligatory prayers regularly in jama'ah (congregation) at the masjid. When prayers in congregation at the masjid are forbidden due to announcements from the authorities and related organizations to avoid spreading this pandemic disease, pray at home with families. Optional prayers (after the obligatory prayers) are recommended to perform at home.

The Messenger of Allah (may peace and blessings be upon him) says:

فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ ؛ فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

*"Therefore, O people! Perform your prayers at your homes, for the best prayer of a person is what is performed at his home except the compulsory congregational prayer." (Al-Bukharee No. 731)*

The Fajr (dawn) prayer is highly encouraged to perform in jama'ah. The Messenger of Allah (may peace and blessings be upon him) says:

مَنْ صَلَّى الصُّبْحَ (فِي جَمَاعَةٍ) فَهُوَ فِي ذِمَّةِ اللَّهِ

*"Whoever offers the morning prayer, he is under the protection of Allah, the Mighty and Sublime" (Muslim No. 261 [657])*

### 2.14 Performing Sunnah (Supererogatory) Prayers

Priority is given to the following Sunnah prayers:

1. The Night prayer which ends with the Witr<sup>9</sup>.

The Messenger of Allah (may peace and blessings be upon him) says:

<sup>9</sup> Witr is the final prayer of all Sunnah prayers and consists of an odd number of rak'ah or prayer units (added by the editor).



عَلَيْكُمْ بِقِيَامِ اللَّيْلِ ؛ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ  
إِلَى اللَّهِ، وَمَنْهَاجٌ عَنِ الْإِثْمِ، وَتَكْفِيرٌ لِلْسَّيِّئَاتِ، وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ

*“Hold fast to the Night Prayer (Qiyaam al-Lail), for it is the practice of the righteous before you, and indeed Qiyaam al-Lail is a means of nearness to Allah, a means of prevention from sin, an expiation for bad deeds, and a barrier for the body against disease.”*(Al Tirmidhee No. 3549, see Al-Jaami' As-Sagheer No. 4079)

1. The two- unit Sunnah prayer before the Fajr prayer.  
The Messenger of Allah (may peace and blessing be upon him) says:

رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

*“The two raka’ah at dawn are better than this world and what it contains”* (Muslim No. 96 [725]).

2. The four-unit Sunnah Dhuha prayer (every Morning).  
The Messenger of Allah (may peace and blessings be upon him) says:Allah says: *“O children of Adam! Do not be discouraged to maintain four raka’ah of Sunnah Dhuha prayers every morning. Surely I guarantee response to your request and will protect you from undesired things since the time of prayer completion until the late evening.”*(Al Mustadrak Al-Haakim No. 429, see Sililah, Al hadeeth Al-Saheehah No. 1908)





## 2.15 Doing Good Deeds and Ihsaan<sup>10</sup> for Human Beings

The Messenger of Allah (may peace and blessings be upon him) says:

الْمَعْرُوفُ إِلَى النَّاسِ يَقِي صَاحِبَهُ مَصَارِعَ الشُّوْءِ، وَالْأَفَاتِ، وَاهْلَاكَاتِ

*"Doing good deeds for others can protect you from bad things, diseases, and disasters."* (Al-Tirmidhee No. 3549, see Saheeh Al-Jaami' Al-Sagheer No. 4079)

It is recommended for one to do good deeds toward those who have been afflicted by diseases, and help ordinary people be safe from this pandemic. For example, provide financial support for the family of an ill person, or donate resources for printing applicable *Du'aa* and manuals that will help people stay safe, such as this book. For merchants or entrepreneurs, do not monopolize or raise product prices during this crisis. Insha Allaah, we will be safe from this threatened pandemic.

## 2.16 Covering the Food and Water Containers

The Messenger of Allah (may peace and blessings be upon him) says:

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<sup>10</sup> Ihsaan is from the word "إحسان" in Arabic which means perfection, excellence and also beautification or to do beautiful things. In the Islamic perspective, it is a sense of social responsibility borne from Islamic convictions. Ihsaan is the highest form of worship" (*ibaadah*), excellence in work and in social interactions. A muslim has responsibility to obtain perfection or excellence in worshipping Allah by doing Ibaadah and good deeds as if he/she sees Allah although he/she cannot see Him. He must have sincerity during performing prayers and being grateful to parents, family, and God. . He must maintain his good relationship and be kind to all human beings (added by the editor).

عَطُّوا الْإِنَاءَ، وَأَوْكُوا السِّقَاءَ ؛ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لَا يَمُرُّ  
بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ  
الْوَبَاءِ

*“Cover the vessels and tie the waterskins, for there is a night in a year when pestilence descends, and it does not pass an uncovered vessel or an untied waterskin, but some of that pestilence descends into it.”(Muslim No. 99 [2014])*

## 2.17 Reciting Ayat al Kursi Before Going to Bed

Abu Huraira narrated to the Messenger (may peace and blessings be upon him),

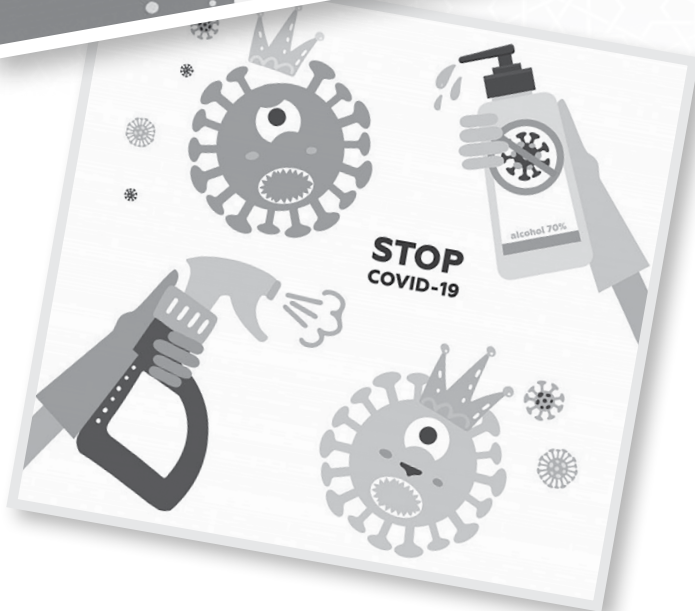
*‘Whenever you go to your bed, recite the verse of Al-Kursee (2:255) from the beginning to the end of the verse.*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ... وَهُوَ الْعَلِيُّ الْعَظِيمُ

*Then a guardian from Allah will be guarding you, and Satan will not approach you till dawn. When the messenger heard that, he said, ‘He told you the truth, though he is a liar.’(Al-Bukharee No. 2311, 3275, 5010)*

That’s among the many strategies and practices guided by Islam for caring for ourselves, our families, our society as well as our nation from the COVID-19 pandemic with permission of Allah.Wallaahul musta’aan.







## (3) GUIDELINES ON DEALING WITH COVID-19

For those that Allah tests with Coronavirus Disease (COVID-19) or other illnesses detected by doctors (قدر الله وما شاء فعل) – Allah so determined and did as He will), they should behave as follows:

### 3.1 Believing in the Divine Decree

No museebah (disaster) befalls us unless it is allowed by Allah as it has been recorded in the book of Allah's decree (Qadaa' and Qadr) since He created the heavens and the earth. Allah says:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾

*“No disaster strikes upon the earth or among y yourselves except that it is registered before We bring it into being – indeed that, for Allah, is easy” (Surah al-Hadeed, :22)*

The Messenger of Allah (may peace and blessings be upon him) says, “Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.” (Muslim No. 16/ 2653)



### 3.2 Being Patient through Saying, “Indeed We Belong to Allah, and Indeed to Him We Will Return.”

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Rejoice at good news in the Quran as Allah says:

﴿وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُفْتَخُونَ ﴿١٥٧﴾﴾ [البقرة: ١٥٥-١٥٧]

“But give good tidings to the patient, who when disaster strikes them say, “Indeed we belong to Allah, and indeed to Him we will return.” Those are the ones upon whom receive blessings from their Lord and mercy. And It is those who are the (rightly) guided.” (Surah al-Baqarah, 2:155-157)

Stay calm with the mercy and blessings of Allah, and entrust our affairs to Him. He is the only One who can help us remove our distress and anxiety. Anxiety is one of the factors causing more serious and critical conditions.

### 3.3 Making Du'aa (Supplication)

3.3.1 Keep saying الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ - *All praises be to Allah in every circumstance* (Muslim No. 2803)

3.3.2 Keep saying قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ - *Allah has decreed and whatever He wills, He does.* (Muslim No. 2664)

3.3.3 Keep saying: **اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا** - *Allah, Allah is my Lord, I do not associate anything as partner with Him.* (Saheeh: Abu Dawood No. 1525)

3.3.4 Keep asking Allah to cure you by repeating the following Du'aa 7 times:

**أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَنِي**

The Messenger says: “If anyone visits a sick person whose time (of death) has not come, and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease.” (Sunan Abi Dawood No. 3106)

3.3.5 Put your hand on the painful part of the body and say:

(3 times) “ **بِسْمِ اللَّهِ** — *Bismillaah – In the Names of Allah*”,

followed by repeating the following Du'aa 7 times:

**أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ**

(I seek refuge with Allah and with His Power from the evil that I find and that I fear.) (Muslim, No. 2202)

3.3.6 Make Du'aa as Prophet Ayub (may peace and blessings be upon him) did:

**وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ**

(And remember) Prophet Ayub said when he called to his Lord, “Indeed, adversity<sup>11</sup> has touched me, and you are the Most Merciful of the merciful.” (Surah Al-Anbiyaa: 83)

Then, Allah replied to him:

<sup>11</sup> The adversity faced by Prophet Ayub (may peace and blessings be upon him) was a serious illness (added by the editor).

﴿فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ﴾

(So We responded to him and removed what afflicted him of Adversity) (Surah Al-Anbiyaa: 84).

- 3.3.7 Keep supplicating to protect from harm and hardship by this Du'aa:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ،  
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ  
"There is no god but Allah, the Tolerant, there is no god but Allah, the Lord of the Magnificent Throne. There is no god but Allah, the Lord of the Heaven and the earth, the Lord of the Edifying Throne." (Saheeh al-Bukharee No. 6346 and Muslim No. 2730)

- 3.3.8 Make this daily Du'aa as well:

اللَّهُمَّ اشْفِنِي، اللَّهُمَّ اشْفِنِي، اللَّهُمَّ اشْفِنِي شِفَاءً تَامًا عَاجِلًا لَا يُعَادِرُ سَقَمًا

Oh Allah cure me, Oh Allah cure me, oh Allah cure me, grant me a complete and urgent recovery that leaves no illness. (Abu Dawood No.850)

- 3.3.9 Make Du'aa with the Du'aa of Prophet Yunus (may peace and blessing be upon him):

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

So indeed, no Muslim man supplicates with it for anything, ever, except Allah responds to him (Jaami' at-Tirmidhee No. 3505).

- 3.3.10 And one of the best Du'aa:





اللَّهُمَّ إِنِّي أَسْأَلُكَ الْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ

*O Allah, I ask You for Al-Mu'aafah in this world and in the Hereafter (Sunan Ibn Maajah No. 3581).*

3.3.11 Recite the following Du'aa of the Messenger (may peace and blessings be upon him):

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي .

O Allaah, forgive me, have mercy on me, grant me well being, guide me and grant me provision ( Abu Dawood No. 850)

While we are making Du'aa, invoke Allah by means of Tawassul<sup>12</sup>-giving reference to the righteous deeds we have done for His sake (see Saheeh al-Bukharee No. 2272). One can also ask noble men who are still alive to make Du'aa for patients. In the meantime, we can recite verses in the Quran and Du'aa from the Messengers' traditions.<sup>13</sup>

### 3.4 Obeying and Treating Parents with Kindness and Mercy

Please keep in mind that obedience and good treatment toward parents with goodness and mercy are one of the reasons that Allah grants us rewards and protects us from divine punishments.

### 3.5. Seeking Effective Remedies

The desert Arabs asked:

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<sup>12</sup> Tawassul is to invoke Allah by means of an intermediary. The permissible tawassul in Islam is through 3 means: Tawassul by means of the Names and Attributes of Allah; Tawassul to Allah by virtue of a person's righteous deeds; Tawassul by a righteous living man supplicating for others (added by the editor).

<sup>13</sup> Read the author's book: "*Pedoman Pesakit dan Pengurusannya*, (in Bahasa Malaysia) for more information related to curing illness through Quranic verses and Du'aa according to the Messengers' tradition (pages 57 onwards).



يَا رَسُولَ اللَّهِ، أَنْتَدَاوِي؟ فَقَالَ: تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ  
مَعَهُ شِفَاءً (دَوَاءً)، غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ

*O' the Messenger of Allah, should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age.* (Abu Dawood No. 3855 – Jaami at-Tirmidhee No. 2038 – Ibn Maajah No.3436)

As mentioned above, a Muslim patient should seek the best treatment according to the Messenger's traditions (may peace and blessings be upon him), as well as a medical treatment recommended by medical specialists. In the meanwhile, we should also have healthy nutrients:

- 3.5.1 Drink Zamzam water with supplications for healing.
- 3.5.2 Drink hot, ginger, or garlic water, etc.
- 3.5.3 Eat seven 'Ajwaa dates every morning and evening'. (see al-Bukharee No. 5445, 5768, 5769 – Muslim No.154, 2047)
- 3.5.4 Eat healthy fruits (i.e. cultivated bananas and others).
- 3.5.5 Eat black cumin or black seeds.

According to the messenger's traditions, black cumin or habbatus sawda is highly recommended for a medical treatment:

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي الْحَبَّةِ  
السَّوْدَاءِ : ( شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ ) قَالَ ابْنُ شِهَابٍ : وَالسَّامُ الْمَوْتُ.

Narrated from Abu Hurayrah (may Allah be pleased with him) that he heard the Messenger of Allah (may peace and blessings be upon him) say concerning the black seeds: "In it there is healing

for every disease, except as-saam.” Ibn Shihaab said: As-saam is death<sup>14</sup>.

(Muttafq’ Alayh, al-Bukharee No. 5687, 5688, Muslim No. 88-2215)

### 3.6. Giving to Charity

Voluntary charity with intentions to seek Allah’s help can cure illness, as the Messenger of Allah says:

دَاوُّوْا مَرَضَكُمْ بِالصَّدَقَةِ

*da’oo amradaakum bis-sadaqah*

*Cure your ill ones with charity* (Al-Tabaranee No. 10196 –  
Saheeh at-Targheeb wat at-Tarheeb: Al Albaanee No. 744).

### 3.7 Getting Enough Sleep

We should sleep at least 6 hours a day.

### 3.8 Remembering Allah

Recite the following *Dhikr*:

**Tasbih**

سُبْحَانَ اللَّهِ

**Subhaan-Allaah**

*Glory be to Allah*

سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

**Subhaan Allaah Al-’Azeem, Subhaan Allaah wa bihamdihi**

*Allah, the Greatest is free from imperfection, Glory be to Allah and  
His is the praise*

**Tahleel**

لَا إِلَهَ إِلَّا اللَّهُ

<sup>14</sup> See further discussion in the author’s book : “Pedoman Pesakit dan Pengurusannya” ,  
page 67.



## **La ilaaha illallaah**

*None has the right to be worshiped but Allah*

## **Tahmeed**

الْحَمْدُ لِلَّهِ

## **Al-hamdulillaah**

*All praise and gratitude belong to Allah*

## **Takbir**

اللَّهُ أَكْبَرُ

## **Allaahu akbar**

*Allah is the Greatest.*

## **Salawaat Messenger Muhammad**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

## **Allahumma salli 'alaa Muhammad wa 'alaa ali Muhammad**

*O Allah, bless Muhammad and Muhammad's family*

## **Hawqalah**

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

## **Laa hawla wala qoowata illaa billaah**

*There is no might nor power except with Allah.*

## **Istighfaar**

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

## **Astaghfirullaah wa atoo bu ilayh**

*I seek the forgiveness of Allah and repent to Him.*



If we are too fatigued to utter, remembrance in the heart can be practicable.

### 3.9 Being Optimistic toward Allah

One should obey and follow this Hadeeth al-Qudsee<sup>15</sup>. Allah says:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي « وفي رواية: «إِنْ ظَنَّ خَيْرًا فَلَهُ،  
وَإِنْ ظَنَّ شَرًّا فَلَهُ

*'I am what my servant thinks of me and I will be with him when he invokes me.'* (Muslim No.19).

Another report stated:

*'If he has a positive thought (for example, he thinks that Allah will help him) he will get it (a positive result as he expects) and if he has a negative thought, he will get it (a negative result as he expects).'* (Saheeh Ibn Hibbaan No. 639)

The Messenger of Allah says:

لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ

*(Do not anyone of you die except when you are optimistic toward Allah)*  
(Muslim No. 81 [2877])

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<sup>15</sup> Hadeeth al-Qudsee can be described as the sacred narration. Which is attributed to Allah, and related from him. The Messenger (may peace and blessings be upon him) would receive the meaning from God through inspiration of a dream, and then he would inform his community of this in his own words (added by the editor).



### 3.10 Doing Righteous Deeds, Refraining from Evil Deeds, and Closing Dens of Iniquity<sup>16</sup>

Everyone, especially in the government sector, should play important roles to raise awareness of social campaigns to do good deeds and forbid all kinds of evils. Places that serve alcoholic drinks and entertainment sites that Allah prohibits should be shut down. We seek Allah's help to eliminate the epidemic and disaster. May Allah give us help. Ameen.



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<sup>16</sup> A place of immoral behavior where illegal things are done, usually of a sexual nature, or involving alcohol or gambling (added by the editor).



(4)

## **PRAYERS DURING THE COVID-19 PANDEMIC**

We all know that Islam is the religion of compassion and simplicity. Daily prayers are one of Muslim's obligations, but this obligation has exceptions in some cases to make it easier for Muslims, such as during times of anxiety, travelling, bad weather, and sickness.

### **4.1 Prayers for Women**

Performing their prayers at home is better for women. There is no conflict among Islamic scholars in this matter.

### **4.2 Prayers for Men**

There are three cases for men's prayers.

- 4.2.1 In the case that the pandemic has just begun (first crisis)





For those who are healthy with no infection, disease, fever, cold or cough, they should go to the masjid for daily congregational prayers and do the following:

1. Make ablution from home.
2. Wear a face mask to cover the nose and mouth.
3. Use hand cleaning gel (before entering and leaving the masjid).
4. Use a clean personal prayer rug (Sajadah). Do not use or share it with others.
5. After finishing prayers, sit for Wirid (the supplications after the obligatory prayer) at least one meter away from each other.
6. Do not give Salam to each other with hand shaking or hugging.
7. Go home immediately after completing the prayers. Do not talk or hold prolonged conversations.
8. For those who are sick, they must not go to the masjid as it may cause infection to others.
9. It is better for the Imam to recite short Surahs in prayers relatively quickly, and not too long.
10. Bow down while giving Salam (at the end of the prayer) in order to protect people on both left and right sides from droplets of saliva or discharge from the nose.

#### 4.2.2 In the case that the pandemic is spreading (second crisis)

Insha'Allaah, when the pandemic begins spreading, but not too severe, it is allowed for Imams to combine the prayers (Jam') between Zuhri and Asri as well as Maghrib and Isha' at the masjid, but not shorten (Qasr) them. Imams should choose short Surahs to recite in prayers. Furthermore, the imams should strictly follow the recommended ways described for the first case.

عَنِ ابْنِ عَبَّاسٍ، قَالَ: جَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الظُّهْرِ  
وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ، فِي غَيْرِ خَوْفٍ، وَلَا مَطَرٍ « [وَفِي  
رَوَايَةٍ عَنْهُ: وَلَا فِي سَفَرٍ] فِي حَدِيثٍ وَكَيْعٍ: قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: لِمَ  
فَعَلَ ذَلِكَ؟ قَالَ: كَيْ لَا يُخْرِجَ أُمَّتَهُ، وَفِي حَدِيثٍ أَبِي مُعَاوِيَةَ: قِيلَ لِابْنِ  
عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: «أَرَادَ أَنْ لَا يُخْرِجَ أُمَّتَهُ»

Ibn Abbas reported that the Messenger of Allah (may peace and blessings be upon him) combined the noon prayer with the afternoon prayer and the sunset prayer with the 'Ishaa' prayer in Medina without being in a state of danger or rainfall. And in the hadeeth transmitted by Waki' (the words are):

*"I said to Ibn 'Abbaas: What prompted him to do that? He said: So that his (Prophet's) Ummah should not be put to (unnecessary) hardship." And in the hadeeth transmitted by Mu'aawiya (the words are): "It was said to Ibn 'Abbas: What did he intend thereby? He said he wanted that his Ummah should not be put to unnecessary hardship." (Saheeh Muslim No. 705)*

This Saheeh Hadeeth is the obvious evidence that it is allowed to combine prayers due to a pandemic which can seriously harm human lives more than other diseases. It is more dangerous than other reasons for which it is allowed to combine prayers, such as combined prayers during illness, rain, fear, and during travel, which is less cumbersome than this situation. Moreover, the Messenger Muhammad (may peace and blessings be upon him) used to combine prayers due not to the reasons stated above, but to make it easier for his nation. Therefore, when compared to this second crisis period of pandemic spread, it is necessary for us to follow



the lenient Sunnah (the way of prophet) in this regard. Wallaahu'alam- Allah is the Omniscient.

For those who do not agree to follow the correct Hadeeth from the compassionate Messenger (May peace and blessings be upon him) which are lenient for his Ummah (nation), it is allowed to make daily congregational prayers five times a day at the masjid if the 10 conditions mentioned above are strictly followed, or to pray together with family members at home due to the fear of the pandemic. Wallahu'alam- Allah is the Omniscient.

#### 4.2.3 In the case that the pandemic is greatly expanding (third crisis)

When the pandemic is greatly expanding, as the government has announced, it is better to pray at home with family members rather than praying at the masjid. This is because praying at the masjid may result to the infection spreading to others. Moreover, praying at home in seclusion protects the safety of ourselves and others from the dangers of easily contagious pandemics such as COVID-19.

It is permissible to refrain from the Friday (Jumu'ah) prayer according to the order of the central council responsible for identifying appropriate religious requirements. Since many people come to pray Jumu'ah on Friday, the pandemic is more likely to spread rapidly than through the daily congregational prayers during a severe pandemic. (Please refer to the Hadeeth of Saheeh al-Bukharee No. 901 d and Saheeh al-Muslim No. 26 [699]. Imam Nawawee said that this hadeeth is obvious evidence that the Friday (Jumu'ah) prayer is permissible to cancel due to rain and similar causes. For our school of thought (Madhhab) and other schools of thought. Please see Sharh Saheeh al-Muslim No. 5/206).



The Mu'azzin (the person who calls for Muslim prayers) should continue to make the call regularly, but only for prayer time announcements using the words:

صَلُّوا فِي رِحَالِكُمْ

*“pray in your home (habitation)”.*

If the Imam and Mu'azzin (a person who calls for the Muslim prayer) are neither sick nor infected, they are able to pray together with a few people. The prayer should be private, with no need to invite others to pray with them. *Wallaahu'a lam- Allah is the Omniscient.*

### **4.3 Diligence in Performing Personal Religious Practices at Home**

In this severe pandemic crisis, we should be diligent in performing personal religious practices at home, such as praying the Rawaatib (optional prayers) before and after Fard prayers (compulsory prayers), praying Duhaa (the voluntary prayer after sunrise), praying Witr (the night optional prayers) for 11 units (raka'ah) or at least 3 units (raka'ah), reciting the Quran, teaching Islamic morality to children, creating closeness among family members, making Du'aa (supplication) with Du'aa al Mustajaab, performing the *Dhikr* (Allah's remembrance), Tahleel (saying La ilaaha ilalallaah), Tasbih (exalting Allah), Istighfaar (seeking forgiveness from Allah), Tawbah (repentance), Salawaat (prayers and praises for the Messenger Muhammad – May peace and blessings be upon him), Saadaqah (voluntary charity) and fasting (there is the recommendation from an expert claiming that fasting may strengthen your immunity) *Wallaahu'a lam- Allah is the Omniscient.*



The messenger of Allah (May peace and blessings be upon him) stresses the importance of performing prayers at home by saying:

فَصَلُّوا أَيُّهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةِ صَلَاةُ الْمَرْءِ فِي  
بَيْتِهِ إِلَّا الْمَكْتُوبَةَ

*“O people, perform prayers in your houses, for the best prayer of a person is that he prays in his house except for the compulsory prayers (which are better to pray at the masjid)”*  
(Saheeh al-Bukharee No.731)

In conclusion, remembrance of Allah through Tasbih, Istiqfaar, Salawaat, Tawbah, Saadaqah, Du’aa, Tahleel, Dhikr, etc. is highly encouraged during time of a pandemic crisis.

Allah says:

﴿ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴾ ﴿ ١٤٣ ﴾ ﴿ لَلَّيْتُ فِي بَطْنِهِ إِلَى  
يَوْمٍ يُبْعَثُونَ ﴾ ﴿ ١٤٤ ﴾ ﴿ [الصافات: ١٤٣-١٤٤]

*“And had he not been of those who exalt Allah, He would have remained inside its belly until the Day they are resurrected.”* (As-Saffaat 143-144.)

Ibn Mas-ood said: “There were no prophets from all the prophets that were tested by disaster who would do anything except asking for help from Allah with much Tasbih (SubhaanaAllah - Exalting Allah), and Imam Shafi’ee also said that “I have not seen anything more beneficial in times of epidemic than Tasbih, Subhaana Allah - Exalting Allah” (Hilyat ul-Awliyaa 9/136).



(5)

## PATIENCE AND DEATH FROM COVID-19

A person may have protected him/herself from coronavirus infection, provided with the utmost treatment and experienced the full grief of illness. But when Allah chooses him to return to His mercy ( إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ), he will be blessed with the hope of being a Shaheed ( martyr). May Allah give him mercy.

The Reward of Patience with a Pandemic Disease

The mother of the Believers – A'ishah - used to ask the Messenger of Allah (may peace and blessings be upon him) matters related to a pandemic disease (Plague). The Messenger said that:

أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ،  
فَلَيْسَ مِنْ عَبْدٍ يَقْعُ الطَّاعُونَ، فَيَمُوتُ فِي بَلَدِهِ [وَفِي رِوَايَةٍ عَنْ أَحْمَدَ:  
فِي بَيْتِهِ] صَابِرًا مُحْتَسِبًا، يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ  
لَهُ مِثْلُ أَجْرِ الشَّهِيدِ



*"Indeed, it was a punishment Allah used to send on whom He wished, but Allah made the test as a blessing for the Believers. None (among the Believers) who remains patient and wishes to be rewarded by Allah in a land in which plague has broken out (Imam Ahmad mentioned the word "at home") and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr." (Saheeh al-Bukharee No. 5734)*

Ibn Hajar Asqalaane said that the following Hadeeth are for those who suffer the pandemic and they remain patient, though they are alive (Fath al-Baree 6/42). We hope that those who patiently quarantine themselves at home or are treated at the hospital will receive these rewards. As Allah's Messenger (may peace and blessings be upon him) says:

الشُّهَدَاءُ خَمْسَةٌ : الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ  
اللَّهِ الشُّهَدَاءُ

*"Five are regarded as martyrs: They are those who die because of*

1. *plague,*
2. *abdominal disease,*
3. *drowning or*
4. *a heavy or solid object: a falling building, stone, iron, wood and road accidents, both motorcycle and car accidents*
5. *and the martyrs in Allah's Cause. (Saheeh al-Bukharee No. 653, 2829 Muslim No. 164(1914))"*

In addition, there are many narrators who mentioned others





who have died as martyrs: *They are those who die because of*

6. *gastropathy and bloating*

7. *fire*

8. *women who die in childbirth or from postpartum*

*bleeding.*(Al Muwatta No. 1/233-234, Musnad

Ahmad No. 23753, Abu Dawood No. 3111, and Al-

Nasaa-i No. 1864)

Dying from a pandemic thus means being honored because Allah has granted this honor to the companions (sahaabah) such as Abu Ubaidah ibn al-Jarrah, Mu'aadh ibn Jaba, Yazeed ibn Abu Sufyaan, Shurahbil bin Hasanah, Abu Jandal Suhayl Ibn Amr, and Al-Fadl ibn Abbaas RadiAllaahu `anhum (Al-Bidaayah Anni-haayah 9/164). Hopefully, Allah will grant us the status of being a martyr for any rightful causes. Wallaahul Muwaffiq.





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## SUMMARY AND EPILOGUE

Alhamdulillah, all praises be to Allah who bless and protect us from all calamities in this world and the punishment of the hereafter.

This is brief information about dealing with COVID-19 according to Islamic principles. The writer tried to compile the information in order to provide guidance for males and females - all nations of the Prophet Muhammad (may peace and blessings be upon him), both Muslim and non-Muslim. Hopefully, Allah will grant this book the blessing (barakah) that it can benefit everyone. The writer would like to end by praying the Du'aa as follows.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا  
اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ ، اَللّٰهُمَّ اِنَّا نَسْأَلُكَ  
بِاسْمَائِكَ الْحُسْنَى وَصِفَاتِكَ الْعُلَى اَنْ تَغْفِرَ لَنَا ذُنُوبَنَا كُلَّهَا وَاَلَّا تُؤَاخِذَنَا  
بِمَا اَخْطَاْنَا وَمَا فَعَلَ الْجَاهِلُونَ مِنَّا، اَللّٰهُمَّ اِنْ كَانَ هَذَا الْوَبَاءُ وَالْبَلَاءُ

بَذَنْبِ ارْتَكَبْنَاهُ فَإِنَّا تَائِبُونَ إِلَيْكَ رَاجِعُونَ، رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ.

اَللّٰهُمَّ يَا مُنْزِلَ الدَّاءِ اكْشِفْ لَنَا الدَّوَاءَ وَاجْعَلْهُ فِيْ اَيْدِيْنَا سَهْلًا مِّسْوْرًا،  
وَاشْفِنَا وَاشْفِ مَرْضَانَا وَارْحَمْ مَوْتَانَا بِفَضْلِكَ وَكَرَمِكَ وَجُودِكَ يَا اَكْرَمَ  
الْاَكْرَمِيْنَ، اَللّٰهُمَّ اصْرِفْ عَنَّا وَارْفَعْ عَنَّا وَعَنْ الْعِبَادِ وَالْبِلَادِ الْوَبَاءَ، وَنَجِّنَا  
مِنَ الطَّعْنِ وَالطَّاعُوْنَ وَالْبَلَاءِ. اَللّٰهُمَّ اِنَّا نَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالجُنُوْنِ  
وَالْجُلْدَامِ وَالْوَبَاءِ وَسَيِّئِ الْاَسْقَامِ. اَللّٰهُمَّ اجْعَلْنَا جَمِيْعًا فِيْ حِرْزِكَ وَكَفْلِكَ  
وَحِفْظِكَ وَضَمَانِكَ وَعَفْوِكَ وَعَافِيَتِكَ وَعَوْنِكَ وَعِنَايَتِكَ وَسِرِّكَ وَلُطْفِكَ  
وَفَضْلِكَ وَرَحْمَتِكَ وَاحْرُسْنَا فِيْ حِصْنِكَ الْحَصِيْنِ وَحَبْلِكَ الْمَتِيْنِ  
وَاحْفَظْنَا فِيْ عَيْنِكَ الَّتِي لَا تَنَامُ، وَاعِنَّا عَلٰى صِدْقِ التَّوَكُّلِ عَلَيْكَ وَحُسْنِ  
الْاِعْتِصَامِ بِكَ وَحَدِّكَ لَا شَرِيْكَ لَكَ، يَا ذَا الْجَلَالِ وَالْاِكْرَامِ، اِنَّكَ عَلٰى  
كُلِّ شَيْءٍ قَدِيْرٌ.

وَصَلَّى اللّٰهُ عَلٰى نَبِيِّنَا مُحَمَّدٍ وَعَلٰى اٰلِهِ وَصَحْبِهِ وَسَلَّم. وَسُبْحَانَ  
رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ. وَسَلَامٌ عَلٰى الْمُرْسَلِيْنَ. وَالْحَمْدُ لِلّٰهِ رَبِّ  
الْعَالَمِيْنَ.

Masjid Ibaadur Rahmaan Fatoni

4 Sya'ban 1441 H.

This book provides important guidance and education during this crisis, and aligns with the implementation of public health procedures and measures announced by the government to reduce the spread of the virus and keep ourselves and society safe to overcome the present crisis.

**H.E.Mr. Aziz Phitakkumpon**

Chularatchamontri

(The Chief State Counsellor for Islamic Affairs of Thailand)



This book is of paramount importance. Dr. Japakiya explains, advises, and raises awareness among Muslims in the southern Thai provinces (including other provinces in Thailand) about the challenges of facing COVID-19, and how to adjust religious requirements so they can be performed appropriately and not conflict with the government's safety regulations to prevent further spread of the pandemic.

**RAdm Somkiat Polprayoon**

Secretary-General of the Southern

Border Provinces Administrative Centre (SBPAC)



In this book, Dr. Japakiya provides correct understandings of how science and religion can be practiced together during this epidemic, and ways to behave and adjust religious activities to comply with public health regulations to prevent further spread of the virus. I therefore ask for blessings from God to accept this good work of Dr. Ismail Lutfi Japakiya, and bless him with perfect health in order to benefit the Muslim community, Thai society, and the nation.

**Dr. Ananchai Thaipratan**

The Advisory Board of the Thai Islamic Medical Association

