



Corona Pandemic: Psychological Problems and impacts (In the light of Islamic Sharia)

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Keywords:

CoronaPandemic,
Psychological,
Problems, impacts, Islamic
Sharia

Receiving Date:

24 April 2021

Acceptance Date:

28 June 2021

Publication Date:

30 June 2021

Abstract:

The coronavirus has spread terror, panic, and confusion. TV channels and anchors are trying to keep the public aware. Due to the lockdown, roads and streets, the city and the field are looking like a non-populated place. The roads in cities used to be jammed for six hours, but now they are deserted. There is an atmosphere of sadness and anxiety everywhere. The shadows of anxiety, worry and depression are getting deeper in people. In private practice, most patients come with cough, cold, flu and shortness of breath symptoms, most of them with reasonable symptoms. But every patient must ask this question from a doctor, Did I get coronary heart disease? "Am I safe from corona?" "Did I get a corona infection?" Doctors must reassure again and again that there is no such thing. New advertisements and advice on TV and social media are giving information to people but also have made the public mentally ill. As the number of patients increases, so does the anxiety and worry of the people. People do not understand what to do. Where to go as news of the lockdown comes on TV and in the media, there is growing anxiety among the people. The coronavirus has taken root in the world and is now spreading to all countries more dangerously. The steps taken by the government in this regard are commendable. The survival of the city now lies in the city's isolation. What is inside the house and its movement is limited to the four walls of the house, it is safe itself and can be helpful in keeping others safe because if one person in the house is infected with coronary heart disease then others will not be safe. So what is limited is really safe. The psychological & social impacts of the coronavirus are that most people become irritable, quarrelsome, and anxious. Most people are complaining of headaches and insomnia because of this. Many patients come and say that they have lost their appetite and sleep since the coronavirus came. So, in this article we will focus on the Corona Pandemic, psychological problems and impacts and its solutions In the light of Islamic Sharia

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Introduction:

It is appropriate to divide the present age into two periods in terms of psychological problems. Global Epidemic COVID 19 shook the foundations of the world. Not only has the world's economic and social problems increased, but the world is suffering from psychological problems. The epidemic has affected men and women of all ages, including children and the elderly. By 2019, the proportion of these psychiatric problems was slightly lower and we could easily classify them into different categories of mentally ill people, including domestic violence, infertility, social segregation or lack of mental abilities, as well as inherited mental retardation. It was caused by an accident or trauma that caused a mental breakdown in the human mind. Until then, stress and fatigue were considered to be the main causes of anxiety. Depression was also a major issue at the time. But after COVID- 19, psychological problems gradually increased. The most common cause of this disorder is anxiety. The disease has not only made a person suffer from nervous tension but has also led to mental illnesses including irritability, anger and selfishness. A clear example of this is last year when developing countries like the United States witnessed unusual incidents during lockdowns in which people risked their lives using things like detox and bleach to avoid the disease and fear in the future. And looted shops and malls to escape hunger due to poverty. This epidemic disturbed the balance of the world system. The main reasons for this include loneliness or social distance and abandonment of daily routines. Social distance is part of this chaos. Distrust and fear of transmitting the disease to another person increased the tendency for violence and selfishness in the common man, which is an important branch of psychology. There was no significant difference in the nature of psychological problems before or after the code. The severity of their occurrence has increased. People who already had anxiety are now being severely affected because anxiety and depression is a broad term that involves countless problems. People used to know that death was imminent, but after the code, the shadow of death is hovering over every house and every 4 out of 100 households are suffering from this disease. Depression has been exacerbated by the fiscal deficit situation due to a decline in business activity. People who used to be beaten in the families who used to go out and consider themselves safe are now trapped in the house due to social distance and are suffering from mental anguish.³

Statement of problem:

What is the corona virus? In Latin, the crown is called a corona, and the virus was given this name because it resembles a crown with pointed nails. The size of this virus is 06 to 0.14 and the average size is 0.125 microns.⁴

Nowadays, print, and electronic media (WhatsApp, Facebook, and Twitter, etc.) are an important means of communicating information and news reaches all people instantly. But unfortunately, the general attitude in this regard is irresponsible. Information is forwarded to others without research. On the contrary, sometimes false news is deliberately spread for various reasons, which leads to fear and panic. This is a very inappropriate attitude and the Prophet (PBUH) strictly forbade the transmission of any news without investigation and called such a person a liar.

³ Ayesha Yaseen, Growing psychological problems in society, (<https://www.jasarat.com/blog>, May 27, 2021)

⁴ For details: Coronavirus disease (COVID-19) advice for the public: Mythbusters, (<https://www.who.int/emergencies/diseases/novel-coronavirus-2019/>)

One micron is one thousandth of a millimeter. It is spread from one person to another through breathing. Symptoms usually begin to appear about five days after entering the body but can take up to two weeks. If a person spits mucus or saliva, the virus can live in it for many hours, sometimes even days.

China is the country most affected by the disease. The death rate among more than 72,000 sick people there is about 15% of those over 80 years of age, while between 70 and 80 years, 08% of people die.

The World Health Organization (WHO), based on data from 44,000 patients infected with the virus, wrote that 81% had mild symptoms, while 14% had severe symptoms and 5% had Become very ill. Since thousands of people are still being treated, and it is not clear how many cases of mild symptoms have gone unreported, the death toll could be higher or lower, but this rate is usually not less than two percent. Deaths occurred in 8% of patients between the ages of 70 and 80 years, between the ages of 50 and 60 years, 1.3% of the patients died and in 40 to 50 years, 4.0% of patients died. Almost 1 billion people fall victim to influenza every year and about six and a half million people die from it. Similarly, malaria causes up to 4 lakh deaths annually.⁵

Research Questions:

1. What is the Corona Pandemic?
2. Why the need of Islamic Sharia highlighted after COVID- 19?
3. How Islamic sharia guidance can be implement after diagnosing psychological problems and impacts on society.?

Research Objectives:

1. To identify the psychological issues and impacts due to corona pandemic.
2. To explain the Islamic guidance after COVID -19.
3. To promote the awareness about the implementation of Islamic sharia after knowing the psychological issues in the world.

Research Scope:

Although a lot of articles and books have been written on the concept of COVID- 19 but my specification of research would be about the analysis of psychological issues after COVID- 19. To clarify Islamic sharia for the solutions of psychological problems, I will focus on Qur'an, Sunnah and from Islamic traditions.

Research Significance:

As for as the significance of this research is concerned, Islam is a religion of security and is a strong opponent of problems. Islam is a preacher of world peace and teaches peace and security and not to create strife and chaos.

Research Methodology:

⁵ For details:WHO Coronavirus (COVID-19) Dashboard,(<https://covid19.who.int/>)
<https://www.who.int/emergencies/diseases/novel-coronavirus-2019>

In this research the widely applied methodology will be CRITICAL ANALYSIS. The method of this research would be at educational standard for comparing and critical analyzing the corona pandemic: psychological problems, impacts and solutions in the light of Islamic Sharia. The famous and authentic books & articles will be analyzed/ compared about the topic. It will be tried to provide a comparison between authentic and non-authentic traditions about the Psychological problems and solutions after COVID- 19.

Literature Review:

The following books and articles are directly related to literature review on the concept of peace in Islam. i.e.

Impact of Islamic Law & Psychological problems caused by COVID 19, Impact of mental health problems on COVID 19 patients from an Islamic perspective, Sharia and Islamic law: religious worship during the COVID-19 pandemic. Although there are number of books and articles have been written on the same topic but describing all will prolong the discussion. Symptoms of Corona Virus (COVID -19):

The symptoms of the disease are usually like the flu (influenza), but it is relatively high and spreads very fast. The virus stays in the throat for three to four days after entering the body and then enters the lungs or esophagus. The symptoms of the disease usually appear in the following order, but this order is not necessary:

In the beginning there is fever. Then comes a dry cough and difficulty breathing about a week later.

In this disease, the symptoms of runny nose and sneezing are less than the common cold.

Headache or general muscle pain can also occur.

Dangers and precautions:

Very young children and the elderly have more severe symptoms of the disease and it can be fatal. People with low immunity can be severely infected. Patients with diabetes, heart disease and other similar diseases are more likely to have a serious illness. Everyone should take the following steps to boost their immunity.

The most important thing is to get enough sleep. Try to go to bed early at night and not be busy after Isha prayers. Get up early in the morning and start the day with Fajr prayers. Allah has created the night for rest and the day for halal sustenance. It is now scientifically proven that a good night's sleep not only boosts a person's immune system but also helps prevent many other diseases.

Thus, it has been scientifically proven that people who are mentally confident, calm and have strong willpower also have stronger immune systems and increase the germicidal capacity of the body's immune system. Destiny and trust are the attributes of a Muslim, and the stronger and more effective these attributes of faith and the remembrance of Allah and related to it, the greater will be the power of resistance.

In addition, the diet should be high in protein. Milk, eggs, meat, and pulses are high in protein. A few other things (such as vitamin C, etc.) are also needed to boost immunity, which can be obtained from fresh fruits and vegetables, especially bananas, malts, and green leafy vegetables. Avoid junk food such as burgers. They lower the immune system.

Prevention of disease:

Wash hands thoroughly several times a day. It is better to use soap. Wash your hands for at least 20 seconds and several times a day. If we perform ablutions five times a day and perform the obligatory prayers and at the same time wash our hands before eating and after going to the toilet according to the rules of Islam, then we will wash our hands at least eight to ten times a day. If we follow it as a Sunnah, then safety and reward will come together.

When coughing or sneezing, cover your mouth with a tissue or handkerchief and wash hands immediately afterwards to prevent the virus from spreading. Put these items in the trash later and dispose of or burn them in a suitable place (municipal drums). If nothing is available, cover face with the sleeve of the elbow fold when you cough. Never cover your face with hands.

Avoid touching eyes, nose, and mouth after touching anything suspicious. Wash hands immediately if touched. Do not put dirty hands on face or face. This can cause the virus to enter your body.

People who are coughing, sneezing or have a fever can get the virus out of their mouths and spread it into the air. Keep at least one meter, or three feet, away from such people. Do not go near such people.

Stay home if you feel unwell. If you have a fever, excessive cough or difficulty breathing, consult a doctor immediately and follow their instructions.

As the chances of the disease spreading are still high, avoid going to crowded places, unnecessary travel, markets, or gatherings.

Apply a few drops on your hands every two to four hours.

Do not bring the face so close that your breath is felt on the other's face.

Drink plenty of water. Remember that if the virus enters the stomach from the throat, it dies due to gastric acidity and if it enters the lungs, it causes disease. If you have itchy or sore throat, gargle regularly along with the medicine.

Not everyone needs to wear a mask. However, people who are more likely to get the disease, such as those in the health sector or those who suspect that they may be in contact with an infected person, should use a mask.

There is no effective vaccine to prevent coronavirus and there is no drug to treat it, so precautions are the only way to prevent the disease.

Corona epidemic and psychological problems:

Fear and terror of corona infection is causing people to suffer from social inequality and inconsistency which creates a lot of psychological issues. Everyone is upset, sad about these problems. The city, the streets and the bazaars are gloomy with sadness. The poor are worried, and so are the rich. Poor and day laborers are worried because they will not get wages due to lockdown, if they do not get wages then where will they eat. Rising inflation has made it difficult to eat two meals a day. The Prime Minister of Pakistan has laudably announced that Rs. 3,000 per month will be given to millions of workers for rations. Let's reduce some of the hassle. Praise be to God! Our welfare organization Customs Healthcare Society is also in the field.⁶

On the one hand, public awareness about Corona is being created. On the other hand, a ration package has been arranged for the families of the affected workers. Arrangements have been made to

⁶ Dr. Asifa Mahmood, The social and psychological effects of the terror of corona infection,(Retrieved from <https://www.express.pk>, March 26,2020)/ SPETCI, para, 2

deliver free ration packages to the affected people at the Customs Healthcare Society's centers across the country in Lahore, Islamabad, Bara Kahu, Jaffarabad (Balochistan), Muzaffargarh, Swat Mardan and Bannu. May Allah Almighty empower all people to play their role in this hour of trouble. Open the mouths of your lockers and take care of the laborers around them and take care of their self-esteem and deliver rations and other necessities to their homes so that they do not suffer from hunger or illness on lockdown days. They also do not suffer from mental disorders and do not let their children die of hunger and poverty.⁷

The Corona epidemic has affected countless men and women, young and old, poor and rich, and blacks and whites for the first time in their lives around the world. The following issues come to my mind when I think about the troubles, compulsions, difficulties, and trials which I have seen among patients, friends, and strangers face in the last few months.⁸

1. Fear of death

I do not know how many people are terrified of death. They are worried that sooner or later they will be stricken with the plague of Corona and then they will meet a painful death. People who are elderly or have a physical illness have this fear stronger than others.

2. Fear of illness

Many of those who do not fear death are afraid of disease. They are afraid that they will get a serious illness due to Corona, then they will die by rubbing their feet and no one will be able to save them. They believe that the disease is incurable until a vaccine is available.

Friends and relatives of those who are dying of coronation are not able to attend the funeral or hug each other for fear of illness. Even in such cases, psychological problems are on the rise.

3. Fear of unemployment

Some of patients who used to work in clubs and restaurants have lost their jobs and some are waiting for the day when they will be fired. Although the Canadian government has been paying many Canadians 500 dollars in a week form many months, but unemployment is still hanging over people's heads like a sword. Parents who have small children are very worried. I don't know how many small businesses have gone bankrupt or are thinking of going bankrupt.

4. Irritability of mood

Men and women who used to go to work every morning and meet friends every evening have become grumpy and irritable sitting at home. In some families, the situation is a bit more volatile and the tensions in the relationship have escalated to the point where the issue has escalated beyond abusive gossip and then to divorce and separation. Some are anxiously awaiting the end of the Corona epidemic so that as soon as the epidemic is over, a new chapter in their lives begins and they move to another home. In some homes, aggression and violence have escalated to the point where police are called repeatedly.

5. Separations

I do not know how many old parents are not allowed to go out of the house by young children, which has increased the distance between friendships and closeness. Now when people meet, they do not shake hands or hug. People are now realizing how important touch is for human mental health.

⁷ Ibid

⁸ Khalid Suhail, Corona epidemic and psychological problems, (<https://www.humsub.com.pk,11,11,2020>)

Travel has been severely restricted due to the Corona epidemic. People who used to travel to different cities and countries are now trapped in their own homes. For some, the feeling of loneliness is becoming a torment.

In the last few months, the physical and emotional distance between many patients and doctors has also been increasing. I do not know how many doctors have closed the doors of their streets, markets, and hospital clinics. They now diagnose and treat their patients online. I advise patients to keep in touch with their loved ones, relatives, and friends online. And attend zoom meetings regularly.

I have attended many Zoom meetings, seminars, and conferences in the last few months. I did not even have to go out of the house to attend these parties. I also advised patients to start a hobby that they can do at home. If anyone is interested in literature or music, they can enhance their tastes with the help of internet and YouTube.

Patients who still visit to clinic and sit in group room six feet away to be interviewed; we don't have the evacuation we need it. We do not want our family to listen to us because we come to complain about them. While Corona has imposed new restrictions on many jobs in the world, modern technology has also introduced us to new freedoms. Technology is helping to build relationships that did not exist before.

These days, many people of all races, languages and religions are hoping that scientists around the world will develop a coronavirus vaccine as soon as possible also practicing this in different countries so that people can be fully involved in the business of life again. The coronavirus has forced people around the world to think about life from a new angle. When the world is healed by the Corona epidemic, humanity will not only have developed collective resistance and HERD IMMUNITY, but it will have reached the next level of collective consciousness.

For the immediate solutions of all above psychological problems and impacts the Sharia rule and religious advice for the state institutions is that they too should keep their awareness campaign and precautionary measures subject to the rules and etiquettes mentioned in the Islamic Sharia. Avoid undue coercion in this regard, especially in the religious circles, religious rites and the educational circles of the Book of Healing (Holy Qur'an). Immediate revival of the Prophetic Zamzams, immediate announcement of the end of the closure of such constituencies and issuance of orders for collective prayers everywhere.⁹

Epidemic: Islamic Perspective:

As Muslims, we believe that life and death are in the hands of Allah and it is not the Muslim way to be alarmed by such a situation. It is also necessary to seek treatment following the Sunnah. The Prophet (PBUH) forbade healthy people from entering the area of the disease and forbade the people of that area from leaving. These measures are called quarantine in modern terms.

There is an important lesson for all, especially Muslims, in the current turmoil in the world. Allah says (interpretation of the meaning):

“Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.”¹⁰

Whatever good befalls you is from Allah and whatever evil befalls you is from yourself.

⁹ Rafique Ahmed, Corona Virus and Holy Prophet's Teachings, (<https://www.banuri.edu.pk>, April, 2020)

¹⁰ Surah Rum, 30:41

“We have sent you ‘O Prophet’ as a messenger to ‘all’ people. And Allah is sufficient as a Witness.”¹¹

Allah has given us another opportunity to learn a lesson so that we can focus on our deeds and turn to Allah. Do not waste this opportunity and sincerely repent from whatever is causing the wrath of Allah and ask for forgiveness as much as possible. Allah says:

“We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure. who, when faced with a disaster, say, “Surely to Allah we belong and to Him we will ‘all’ return?” They are the ones who will receive Allah’s blessings and mercy. And it is they who are ‘rightly’ guided.”¹²

Today there is an atmosphere of fear everywhere. In such a situation, we must face this test with patience and perseverance, relying on Allah. This is the success of both worlds for us.

It would be appropriate to mention here another aspect of the miracles of the Qur'an. In response to the criticism of the disbelievers in Surah Baqarah of the Holy Qur'an, Allah says:

“Surely Allah does not shy away from using the parable of a mosquito or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the disbelievers, they argue, “What does Allah mean by such a parable?” Through this ‘test’, He leaves many to stray, and guides many. And He leaves none to stray except the rebellious.”¹³

The government of the day has taken several steps to prevent this epidemic. Everyone should act on it and do their part. This is the teaching of our religion. This difficult time also teaches us the lesson of turning to Allah and we should pay special attention to this and ask for forgiveness. At the same time, we should pray to Allah to give us the strength to overcome this epidemic and do good deeds. The following are some relevant essays in this regard:

Abu Hurairah narrated that: The Messenger of Allah (PBUH) said: “Whoever sees an afflicted person then says: ‘All praise is due to Allah who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-ḥamdulillāhi alladhī `āfānī mimmabtalāka bihī wa faḍḍalanī `alā kathīrin mimman khalaqa tafḍīla)’ he shall not be struck by that affliction.”¹⁴

O Allah, indeed, I seek refuge in You from the evil of what the wind brings¹⁵

Narrated Anas ibn Malik:

The Prophet (PBUH) used to say: “O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases.”¹⁶

Narrated Abu Hurairah:

¹¹ Surah, 4:79

¹² Surah Al Baqarah,, 2: 155-157

¹³ Surah Al Baqarah,, 2:26

¹⁴ Tirmazi, Abu Isa Muhammad bin Issa, Jami at Tirmidhi, Chapters On Supplication,3432

¹⁵ Ibid, 3520

¹⁶ Abu Dawood, Sunan Abu Dawood, rayer (Kitab Al-Salat): Detailed Injunctions About Witr Hadith No. 1554

A man who was stung by a scorpion was brought to the Prophet (PBUH). He said: “Had he said the word: I seek refuge in the perfect words of Allah from the evil of what He created, he would not have been stung, or he said, It would not have harmed him.”¹⁷

“There is no god ‘worthy of worship’ except You. Glory be to You! I have certainly done wrong.”¹⁸

In the same way, while taking all possible precautionary measures, we should recite Ayat ul Al-Kursi and Surah Al-Ikhlās, Surah Al-Falaq and Surah Al-Nas three times in the morning and evening after each prayer. In addition to this, there are many good deeds which we can not only overcome by overcoming these difficult situations with sincere faith, but they can also be a cause of Allah's pleasure for us.

Everyone has a responsibility to deal with this epidemic. He should not hesitate to do what he can. Doctors and other medical personnel should treat patients. Researchers should develop drugs and vaccines. Wealthy people should offer their wealth for scientific research, treatment and to meet the needs of the people. Everyone came forward to help the disabled and the elderly. Every human being should keep in mind that running to meet the needs of the people is one of the great deeds of nearness to God.

According to the hadith, a man asked the Messenger of Allah (PBUH): Which of the people is most beloved to Allah? He said: "The one who is most beneficial to the people."¹⁹

Islamic teachings call for the protection of human life and its protection from all forms of suffering. It is one of the high values that Islam has strengthened. Islam has given so much importance to the protection of human life that in case of oppression, Muslims can utter the word *kufr*. Allah says “Not those who are forced while their hearts are firm in faith.”²⁰

Islam allows the sick and the traveler not to fast in Ramadan, to avoid severe hardship and harm. Allah says:

“But whoever of you is ill or on a journey, then ‘let them fast’ an equal number of days after Ramaḍān.”²¹

These things are allowed even though they must give up determination and good deeds. On this basis, it has been said in the first place that to save the people from the 'infection' of the corona virus, the prayers in the mosques should be stopped and the prayers should be offered in the houses.

There are some unanimous rules of Shari'ah: for example, Teasing will be removed, Illegal things become permissible in an unavoidable situation, Ease is given in case of hardship. In the current situation, the justification for stopping the performance of rituals in mosques can be argued from the following hadiths along with the above rules.

Narrated Abu Huraira: Allah's Apostle said: “The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said: Do not put a patient with a healthy person). (as a precaution).”²²

¹⁷ Ibid, Chapter 29, Medicine (Kitab Al-Tibb), Baab, Zabiha Ke Ihkaam O Masail, 3899

¹⁸ Surah Al Anbia,21:87

¹⁹ Al Mutqi al Hindi, Kanz ul Amal, Kitab al Muaiz al Riqaq, Hadith No, 44154, Maktaba al Shamila

²⁰ An Nahl, 16:106

²¹ Surah Al Baqarah, 2:184

²² Bukhari, Sahih Bukhari, The Book Of Medicine,Dawa Aur Elaaj Ke Bayan Main,5771

Doctors say with certainty that a person with the corona virus sometimes does not show symptoms for a long time. So, he can transmit the virus to anyone he meets. This possibility is increased by people coming and going in mosques, standing in rows, and prostrating different people in one place.

Narrated Saud: The Prophet said, “if you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.”²³

Attendance at mosques can be compared to the leave that the Prophet (peace and blessings of Allah be upon him) gave in the form of rain.

Narrated Muhammad bin Seereen: On a rainy day, Ibn `Abbas said to his Mu'adh-dhin, after saying, 'Ash-hadu anna Muhammadan Rasulullah' (I testify that Muhammad is Allah's Apostle), do not say 'Haiya 'Alas-Salat' (come for the prayer) but say 'Pray in your houses'. (The man did so). But the people disliked it. Ibn `Abbas said, It was done by one who was much better than I (i.e. the Prophet ﷺ). No doubt, the Jumua prayer is compulsory but I dislike putting you to task by bringing you out walking in mud and slush.²⁴

There is no doubt that the danger of the virus and the hardships it causes are greater than the hardships of going to the mosque for prayers in the rain.

Abdullah bin Masud said: Persevere in observing these five times of prayer where the announcement for them is made, because they are from the paths of right guidance. And Allah, the Might, the Majestic, has laid down for his prophet (PBUH) the paths of right guidance. I have seen the time when no one stayed away from prayer except a hypocrite whose hypocrite was well known. I witnessed the time when a man would be brought swaying between two men till he was set up in the row (of the prayer). Every one of us has a mosque of his in his house. If you were to pray in your houses and stay from your mosques. You would abandon the Sunnah (practice) of your prophet, and if you were Abandon the Sunnah (Practice) of your Prophet, you would become an unbeliever.²⁵

From this hadith, the jurists have argued that any fear about oneself or one's family is one of the excuses for leaving Jumu'ah or Jamaat. Going to the mosque can lead to self-infection and transmission to one's family, so one who does not attend Friday or congregational prayers is disabled.

Friday prayers are not allowed in homes through radio or television or loudspeakers or any other means of communication. By doing so, the Friday prayers will not be performed and whoever performs it in this way, the Zuhr prayers will not be canceled. This is the decision of the present-day fatwa issuing bodies and associations. On this occasion, and many decades ago, all contemporary jurists have issued the same fatwa. Because Friday prayers is a devotional and devotional act of worship. It is paid in a certain Shariah way, without which it will not be valid. It has been paid in this manner and with these conditions and elements from the time of its obligation till the death of the Prophet (PBUH) and it has been paid in the same manner without any change. It is contrary to the Prophetic method to perform it in the house, and it is a violation of the Prophetic guidance to take a new form for it, which will invalidate the prayers. Listening to Friday sermons and praying at home through any means of communication is not correct for several reasons:

“O believers! When the call to prayer is made on Friday, then proceed ‘diligently’ to the remembrance of Allah and leave off ‘your’ business. That is best for you, if only you knew.”²⁶

²³ Ibid, The Book Of Medicine, Dawa Aur Elaaj Ke Bayan Main, 5728

²⁴ Ibid, Chapter 12, The Book Of Al-Jumuah (Friday), Baab, Jumah Ke Bayan Main

²⁵ Abu Dawood, Sunan, Chapter 2, Prayer (Kitab Al-Salat), Baab, Taharat Aur Us Ke Ehkaam O Masail

²⁶ Surah Al Jumu'ah, 62:9

This verse commands us to "run" for Friday. On this basis, the scholars have declared it obligatory to go to the mosque for Friday.

Aws bin Aws narrated: Allah's Messenger said to me: 'Whoever performs Ghusl on Friday, and bathes completely, and goes early, arriving early, gets close and listens and is silent, there will be for him in every step he takes the reward of a year of fasting and standing (in prayer).'²⁷

Offering Friday prayers at home will not make it possible to follow these instructions of the Qur'an and Sunnah. Friday is obligatory in a specific way and for a specific purpose. Although scholars agree that Friday prayers are obligatory on Fridays or Zuhr prayers, there is disagreement among them as to which prayers are real and which are substitutes. The correct view is that Zuhr is original and Jumu'ah is different, because Zuhr became obligatory on Isra 'and Jumu'ah became obligatory later. Therefore, if Friday cannot be established for any reason, then it will be returned to the original, that is, Zuhr. In many Muslim cities and areas, Muslims differentiate between Friday mosques and five-time prayers mosques. Therefore, they offer Friday prayers only in big mosques, not in small mosques. This benefit will not be obtained if the Friday prayers in the homes are declared valid through radio, mic, or any other means of communication. The result of Friday prayers in the house at the sound of the mosque microphone will be that the slogan of Friday prayers will lose its significance and as a result, Friday and five daily prayers will not be arranged later. If the Friday prayers are valid in this case, then the five daily prayers will also be valid in the first place. There will be no need to build mosques like this. Only one small mosque will be built in each city, which can accommodate two or three people in addition to the imam. The rest of the people will pray on the microphone of the mosque in their homes and workplaces. Even more surprising would be that if the Masjid al-Haram and the time of prayers at them were the same, they would start praying behind the Imam of the Haram while watching television while living in their homes.

The jurists have stipulated that the Imam and the follower should be in the same place for the correctness of the follower in the prayer, and that the follower should know the movements of the Imam in such a way that there is no room for doubt and the follower should be unaware of the Imam's condition. Do not stay If he is ignorant, his prayers will not be valid. Similarly, the jurists have stipulated that there should not be much distance between the Imam and the Muqtada, for example, there should be no barrier, or a canal in which boats run, or there should be no obstacle that would allow the Muqtada to lead the Imam. It will prevent you from reaching (if he wants to go). Following the imam of the mosque through a microphone or any other means of communication while living at home will not fulfill these conditions. Therefore, according to most jurists, such a prayer would not be valid. Their argument is from this hadith of the Prophet (PBUH).

Narrated Abu Huraira: The Prophet said, The Imam is (appointed) to be followed. So do not differ from him, bow when he bows, and say, Rabbana-lakal hamd if he says Sami`a l-lahu liman hamidah; and if he prostrates, prostrate (after him), and if he prays sitting, pray sitting all together, and straighten the rows for the prayer, as the straightening of the rows is amongst those things which make your prayer a correct and perfect one.²⁸

In Jumu'ah prayers, the main thing is to be devoted and restrained, that is, to perform it as the Prophet (PBUH) performed it. He never offered Friday prayers at home, neither did the Companions nor the people after him. Friday is one of the rituals of Islam. It requires it to be announced and paid for in a place where all Muslims can easily reach. That is why those who do not consider it a condition for Friday to have a mosque, also say that its payment should be in a place that is common to all Muslims.

²⁷ Tirmazi, Al Jame al Sahih, Chapter 5, The Book On The Day Of Friday, Baab, Nawafil Aur Sunnaton Ke Ehkaam O Masail, 496

²⁸ Bukhari, Sahih Bukhari, Chapter 10, The Book Of Adhan, Baab, Azaan Ke Masail Ke Bayan Main 722

This condition will not be fulfilled if Friday prayers are offered in the house. According to the Hanafis, the condition for Friday prayers is general permission, that is, everyone should know where the Friday prayers are taking place. And the door is open for them to take part in it. This condition will not be fulfilled in the case of Friday prayers at home. Never in Islamic history have Friday prayers been offered in homes. Outbreaks appeared to be exacerbated during the Friday prayers in the mosques, and Friday prayers were stopped five times a day. The ancient jurists forbade Friday prayers in many mosques of a city and asked them to perform it in a big mosque. Its purpose was to express the unity of the Muslims. Then, according to him, why is it correct to recite Jumu'ah with three or four people in the house? In this case, the principle is to obey the orders of the city administration and the health department. If normal life is going on in the city, no case of Corona has come to light and no instruction of social distance has been issued, then there is no problem in offering prayers in the mosque.

It is important to follow the instructions of the city's health department. When gathering is stopped, one should stay at home and perform the five daily prayers with the family in congregation and the Zuhr prayers should be offered with the congregation instead of the Friday prayers. Prayers in mosques should be stopped to protect the lives of the people.

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“Spend in the cause of Allah and do not let your own hands throw you into destruction `by withholding`. And do good, for Allah certainly loves the good doers.”²⁹

In these circumstances, it is better to suspend prayers in mosques and perform them at home. Congregational prayers are a definite Sunnah, and the protection of human lives is obligatory. Thus, it is not correct to put the Sunnah before the obligatory. It is difficult to perform the prayers in the above manner, and what Allah has made easy is complicated. This is also contrary to the spirit of congregational prayers. This is because in the texts, the worshipers are commanded to stand close to each other in a row and it is forbidden to offer prayers alone behind a row. Even in this way, praying in mosques cannot protect people from aggression. Because coming and going in the mosques will mix them, different people will prostrate in the same place at different times, if they open the door of the mosque, they will touch the hands. Therefore, it is better not to offer prayers in mosques in this manner.

When a Muslim is in trouble, or in trouble, he runs to prayer, supplication and weeping before Allah Almighty. When the sun was eclipsed during the time of the Prophet (PBUH), the Messenger of Allah called it a sign of Allah and addressed his companions:

Narrated `Aisha: In the lifetime of Allah's Apostle (PBUH) the sun eclipsed, so he led the people in prayer, and stood up and performed a long Qiyam, then bowed for a long while. He stood up again and performed a long Qiyam but this time the period of standing was shorter than the first. He bowed again for a long time but shorter than the first one, then he prostrated and prolonged the prostration. He did the same in the second rak`a as he did in the first and then finished the prayer; by then the sun (eclipse) had cleared. He delivered the Khutba (sermon) and after praising and glorifying Allah he said, the sun and the moon are two signs against the signs of Allah; they do not

²⁹ Surah Al Baqarah, 2:195

eclipse on the death or life of anyone. So, when you see the eclipse, remember Allah, and say Takbir, pray and give Sadaqa. The Prophet then said, O followers of Muhammad! By Allah! There is none who has more ghaira (self-respect) than Allah as He has forbidden that His slaves, male or female commit adultery (illegal sexual intercourse). O followers of Muhammad! By Allah! If you knew that which I know you would laugh little and weep much.³⁰

Just as solar eclipses and lunar eclipses are signs of God, which indicate His power, so plagues and all diseases are signs of God. Just as it has been commanded to offer prayers on solar eclipse and lunar eclipse, so also on epidemic etc. one should turn to Allah Almighty. It is prescribed to invite Muslims to prayers and supplications in times of trouble.

Scholars of principle and jurisprudence have stated that it is permissible to set a time for absolute acts of worship, such as staying up at night, remembrance, and supplication, etc., if it is not believed that there is any special virtue in worship. Even if a person has the means to reach the nisab, but the year has not yet passed, Zakat can be paid in advance for a period of one year or more in view of the dire need of the people. In view of some credible expediency, it is correct to pay Zakat in advance before the end of the year, according to the Jumu'ah and most of the scholars.

Ali narrated: Al-Abbas asked the Messenger of Allah about paying his charity (Zakat) in advance before its time is due (by being in possession for a whole year), he permitted him to do that.³¹

Zakat is a financial right. The period for its payment has been fixed for the convenience of the Zakat payer. It can be removed prematurely. Just like a person takes a loan from someone for a certain period, he can repay the loan even before the maturity.

There is a misconception in the minds of some Muslims that the moral teachings of Islam relate only to the mutual affairs of Muslims. This is against the correct understanding of Islam. Islamic morality will be demonstrated to all human beings.

Abu Dharr said: The Messenger of Allah said to me: 'Have Taqwa of Allah wherever you are and follow an evil deed with a good one to wipe it out and treat the people with good behavior.'³²

It is prescribed to treat non-Muslims well, such as praying for them, treating them with compassion and helping them in various ways, but those who do so will be rewarded by Allah Almighty. Praying for someone is a good thing. This has been commanded in the Qur'an and Sunnah. Scholars agree that it is permissible for non-Muslims to pray for physical health and healing.

Narrated Anas: The Prophet said, none of you will have faith till he wishes for his (Muslim) brother what he likes for himself.³³

The word 'brother' includes both Muslims and non-Muslims. Just as a Muslim wants health and healing for himself, so should he want it for other Muslims and non-Muslims.

It is not permissible according to Shari'ah to feel constricted or hate a person who has contracted corona or has contracted another epidemic. If a person sees someone in distress, distress, or disease, he should thank God that He has kept safe.

³⁰ Bukhari, Sahih Bukhari, The Book of The Eclipses, Sooraj Girhan Ke Mutaliq Bayan, 1044

³¹ Tirmidhi, Jami At Tirmidhi, The Book on Zakat, Witr Ke Firoyi Ehkaam O Masail, 678

³² Ibid, Chapters On Righteousness And Maintaining Good Relations With Relatives, Khaane Ke Mutaliq Ehkaam O Masail, 1987

³³ Bukhari, Jami, The Book of Belief (Faith), Emaan Ke Bayan Main, 13

Umar narrated that: The Messenger of Allah (PBUH) said: “Whoever sees a person afflicted and say: ‘All praise is due to Allah Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created, (Al-ḥamdulillāhi alladhī `āfānī mimmbatalāka bihī wa faḍḍalanī `alā kathīrin mimman khalaqa tafḍīla)’ then he shall be saved from that affliction for as long as he lives.”³⁴

It is very possible that a person who is suffering from a problem has a higher status in the sight of Allah Almighty than a person who is safe from that problem.

Narrated Muhammad ibn Khalid as-Sulami: On his father's authority said his grandfather reported: He was a Companion of the Messenger of Allah (PBUH) said: I heard the Messenger of Allah (PBUH) say: When Allah has previously decreed for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children. Abu Dawood said: Ibn Nufail added in his version: He then enables him to endure that. The agreed version goes: So that He may bring him to the rank previously decreed from him by Allah.³⁵

In case of diseases and especially in case of epidemic, the correct method is to follow the instructions of specialist doctors. Muslims and all others should strictly follow the instructions of health experts and the government's advisory. The only valid method of spiritual healing is to pray to God for health and healing. He should also arrange prayers and dhikr to alleviate anxiety and grief. It is no secret that the Corona epidemic is spread by public outcry. As a result, many people have contracted the disease, and many of them have died or become seriously ill, and in general have become a means of spreading the disease. Therefore, anyone who does this intentionally will be a sinner, even a sinner. That is why people should stay in their homes, not go out without urgent needs, and avoid meeting others. Anyone who violates these measures and restrictions and as a result becomes infected with the disease and transmits the disease to others, it is feared that his act So there is a fear that this act of will be on the level of 'murder on suspicion'.

Corona virus is a deadly virus that is spread by human interaction. If a person suffers from this disease and the other person touches it or touches something of it, then it can also affect him, he may even die. It is not permissible to go in or out of places where there is an epidemic. The reason for this is the protection of life, which is one of the purposes of Shariah. A Muslim must obey the orders of his city and the health department and not go out of his house unnecessarily. If there is an urgent need, he should follow all the precautionary rules and keep all the safety and security requirements in mind. It is clear from the Saheeh Hadith that it is obligatory to stay at home in times of epidemics.

If shaking hands and hugging is causing aggression, as doctors and experts have made clear, then shaking hands and hugging would be haram.

Funeral prayers are obligatory for the people. If some people do it, then all the people lose their obligation. Therefore, it will suffice for as many people as the law allows to offer funeral prayers, even if there are only three of them. However, Muslims who wish can offer funeral prayers in absentia, even if they do so alone.

As far as burial is concerned, the principle is that a Muslim will be buried where he died. The Companions were buried where they died. Similarly, the principle is that a Muslim should be buried in a graveyard reserved for Muslims. If there is any difficulty in this, he should be buried wherever possible, even if he must be buried in a non-Muslim graveyard. In the Hereafter, man's deeds will be of use to him. Where is his burial? It will not benefit him at all.

³⁴ Tirmadi, Jami, Chapters on Supplication, 3431

³⁵ Abu Dawood, Sunan, Funerals (Kitab Al-Jana'iz), Ghulam Ki Azadi Ke Ehkaam O Masail,3090

Muslim religious organizations should do their best to understand the importance of burying the dead in the eyes of Muslims. And how much anxiety will there be in burning their bodies? Explain this and put pressure on the concerned departments not to decide to burn the bodies.

Conclusion:

Over the past one year, a deadly infectious disease such as the corona virus has caused extraordinary problems around the world, and its effects have hit Islamic religious circles hard. It has been proven that this invisible virus, called Covid-19, spreads very rapidly from all forms of human gatherings and interactions, and because it has no effective drug / vaccine, it is harmful to human life and health. Therefore, while there was talk of banning all forms of congregational practice, it was also natural to temporarily suspend the observance of religious collective worship. But this situation was not only new but also worrisome for most Muslims, and it was also publicly seen as part of a secret conspiracy by non-Muslims. In countries where there was government control, Friday and congregational prayers were soon banned and did not face much opposition from any religious leader / party, but where this was not the case, many religious statements and fatwas were issued. The situation in Pakistan is a prime example of this. Although over time most religious groups or scholars have acknowledged that a temporary ban on religious gatherings is necessary to prevent the disease but many scholars still oppose it. It is a different matter that they are temporarily silent in front of the government machinery, but academically they still insist on their opinion. There is a need for an in-depth analysis of these various statements by Islamic circles and for the future to yield positive results. Islamic Sharia has represented the dimensions of psychological stability in an integrated and realistic way, which reflects the aspects of wisdom and hope. Islamic Sharia has emphasized on psychological harmony of people during epidemics, which is the key to stabilize individuals' & collective emotions of the people. It is necessary to refer to the Holy Quran and Sunnah at the times of epidemics to reinforce psychological stability. Allah Almighty is strengthening the humanity through the justification of all related reasons so that security shall prevail over the world.

Recommendations:

Man must take all the necessary measures to protect his own life and the lives of other human beings. If a person knows that he has Corona disease, he must stay away from others, otherwise he will be a sinner and will be held accountable in the sight of God. Especially in times of crises and epidemics. Exaggeration in storing excess food can be detrimental to others. People fear malnutrition and commodity prices rise. It is not permissible for a Muslim trader to exploit people by raising prices or hoarding while waiting for prices to rise.

The doctor may be present at the hospital. Muslim doctors should abide by the rules and regulations of the hospitals they are working in. If they are empowered, then respect medical, moral, and human values. If a person who dies in this epidemic is buried without bathing and wearing a shroud, his reward will not be reduced, and his family and Muslims will be free from his ghusl and burial. It is known from the texts that such a person will be in the rank of martyr in the court of God.

Islamic sharia awareness should be spread for diagnosing the psychological problems impacts and for the provision of the solutions.

Identify medical research in order to find treatment and vaccine also apply the principles of Islamic medication during the COVID-19.