

Shahriyah – Develop in Correct Islamic Thoughts and Beliefs Amidst Coronavirus (COVID-19)

Due to the Coronavirus pandemic, there is widespread anxiety, panic and fear among the people. It is reflected by their behavior and by their words on different platforms. It is a result of their thoughts, beliefs, faiths, principles in life, media propaganda, public opinions, healthcare facilities, systems of life such as the economic system, the social system, the legislative system, the political system, the educational system, etc. It is seen even among most of the Muslims, due to their ignorance and the absence of Islam for the past 9 decades. Therefore, it becomes a collective obligation of (a group of) Muslims to wipe off the ignorance among Muslims and to reestablish Islam in the way of Prophethood of Rasulallah (saw), since Allah (swt) says: **﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾** ***“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” [Surah Aal-I Imran 3:104]***

Firstly, we must have a clear, pure and crystalized understanding on what to think and how to act during this COVID19 Pandemic or any such pandemic, so that our thoughts and beliefs be in line with Islamic beliefs and our actions emanating from those thoughts and beliefs be in line with Akham Shariah of Allah (swt), so as to create right awareness and right understanding our Muslim Ummah of the same.

Let us explore the following concepts so as to develop the correct Islamic thoughts and beliefs which produce right actions:

1. COVID – A Trial from Allah (swt)
2. Allah (swt) is Supreme over everything – (superpowers)
3. Tawakkul on Allah (swt) - not to panic
4. Fear for Death - know the only cause for death is end of one's Ajal
5. Being responsible and helping each other instead of being individualistic and selfish
6. Goodness in Ummah as individual change occurred amidst pandemic – Expecting societal change.
7. Time to realize the blessing of Allah (swt)
8. Aqeedah, Shariah and the pandemic

1. COVID19 Outbreak – A Trial from Allah (swt): Bearing it with Patience

Our beloved Prophet Muhammad (saw) said: **«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»** ***“How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him.” [Muslim].***

Therefore, it is to be realized that that this outbreak is a trial from Allah (swt) which we need to face with patience and increased remembrance of Allah (swt) instead of being panic and fear-stricken in a difficult time like COVID19.

Further, this virus outbreak is a stark reminder to all believers, like us, and to all the disbelievers, including the West, to realize that how weak we are all in front of Allah (swt), regardless of our financial position or technological and medical advancements.

Therefore, right from this moment, we must draw ourselves closer to Allah (swt), seeking His forgiveness for our misdeeds with *Sabr* (patience) and to rush ourselves for complete submission to Allah (swt). When we draw near to Allah (swt), we must realize the Supreme Power of Allah (swt) and the power of His Deen.

2. Allah is Supreme over everything – (superpowers)

It is an undeniable fact that the negativities caused by the Coronavirus, which started in Wuhan, China and spread all over the world in a short time, are reflected in every aspect of life. One of the major realities that the coronavirus showed and reminded us is that Allah (swt) is the Supreme over everything. We, as the believers of Islam, surely believe that Allah (swt) is the Supreme over everything.

However, this was sometimes not reflected in some of our Muslim brothers and sisters, as they argue that the idea of re-domination of Islam over the world is just a utopia, nothing more than a fiction and it is beyond the reality to talk about the establishment of the Islamic State when the super powers (USA, England, Russia, China, etc.) are in control of the whole world.

But, Allah (swt) has exposed the weakness of the so-called superpowers with this Coronavirus and reminds us of His Power and power of Islam to dominate the world and restore Justice and Peace. So, our responsibility is to implement of the Deen of Allah (swt) over the world and rely for His Help. ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَصَرَّوْا اللَّهَ يَتَصَرَّكُمْ وَيَتَّبِعْ أَفْدَامَكُمْ﴾ **“Oh you who have believed, if you support Allah, He will support you and plant firmly your feet.”** [Surah Muhammad: 7]

3. Tawakkul on Allah not to panic

Reliance on Allah (swt) is nothing but the concept of Tawakkul on Allah (swt), the Supreme Power over everything. We should rely on Allah (swt) and adhere to patience rather than giving way to panic. We must remember that Ajal-Death-Rizq are in the hands of Allah (swt). He (swt) says: ﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُّوَجَّلًا﴾ **“And it is not [possible] for one to die except by permission of Allah at a decree determined”** [Surah Al-i-Imran: 145]. ﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾ **“And there is no creature on earth but that upon Allah is its provision”** [Surah Hud: 6]. ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ **“Indeed, it is Allah who is the [continual] provider”** [Surah Adh-Dhariyat: 58]. Allah (swt) also says: ﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ **“Say, never will we be struck except by what Allah has decreed for us; He is our protector. And upon Allah let the believers rely”** [Surah At-Taubah: 51].

4. Fear for Death- know the only cause for death is end of one's Ajal

Since Islam, the Deen from Allah (swt), is not re-established in this world, the kufri systems of life have led to thoughts and concepts against Islam. For instance, death and the end of this life have become something unnatural and very distant. The Akhirah and its eternity are presented as something unimaginable. The real attention is drawn to this present life. Man tries to find his bliss and rest in this Dunya and covers up death and the reality that one day he will no longer be in this Dunya.

However, not thinking about death and the Akhirah has some serious implications for human behavior. As a result, his goal and striving are always limited to this worldly life. So, if there is no thought about the death, man does not concern about his accountability and chooses happiness in this world as the basis of his actions. The limits and regulations of the Creator are of little importance than his own desires, yearning and wishes. Man cheats to get to his goal and lies to gain reputation. His own well-being takes precedence over everything else. The rich oppress the poor and the leaders deceive their people. Human conscience is troubling him less and his concepts dictate that he should focus on his affairs on this life. Generations are raised with this self-oriented and on worldly life fixing thoughts. All these are the results of not thinking about the death. ﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾

“Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.” [Quran: 21:35]

However, the Quran keeps reminding humankind that they will taste death and that eternal life will only be after death. The message of Islam is to free people from the struggle for happiness on this worldly life, whose attainment is impossible, and to invite them to the Akhirah. The Revelation of Allah (swt) opens the heart of every Mo'min (believer) for the eternal life and thus the person gets the characteristic that he is present in this ephemeral Dunya, but his longing and his goal are the Akhirah. So, there is no better reminder for the Akhirah as Death.

But death does not occur when a person grows old, has an illness, gets a weak body or has been subjected to a serious accident. The belief that one can delay death if he eats well, does a lot of sports, takes care of his body's well-being or lives in a peaceful country is wrong. The real cause of death is the Ajal (end of lifespan) and nothing else. ﴿وَمَا كَانَ لِنَفْسٍ أَنْ﴾
“And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.” [Quran: 3:145]

So, one should not waste his time thinking about how to escape death. Instead, one should check for oneself whether his efforts were directed only to the well-being in this world or to the well-being in the Hereafter. The thought of death should always accompany a person so that he never loses his goal. His whole being in this Dunya should be aimed at collecting fruit for his Akhirah.

There are different actions that man can do to prepare for his death. He can follow the Laws of Allah (swt) that have been imposed on him as individual and, accordingly, he will also receive this reward for these actions. But the human being should always strive to get the highest reward in this Dunya. Therefore, it has a great reward to work with a community that calls humanity to Islam, to Khair and to Akhirah. In such a community, it is best guaranteed that one will not be distracted by the deceptive Dunya and that people will always remind each other of the ultimate goal of this life and the reality of death.

Such a community is Hizb ut Tahrir whose goal is to revive the Islamic way of life, a life order that does not motivate humankind to selfishly focus only on its own well-being and the cravings of earthly life, but to seek with mind and heart the closeness and satisfaction of the Creator, and to prepare in this Dunya for the eternal life and for the meeting with the Almighty.

“Uthman bin ‘Affan (ra), in the last Khutba he gave in his life, said: **“Allah (swt) gave you this world to request the Akhirah, and did not give it to you for you to rely upon,**

for this world ends and Akhirah is everlasting. So, let not that which ends make you disregarding, nor keeps you busy from that which lasts. Choose to seek.”

Therefore, we Muslims must be always take responsibility and help each other to live under the Islamic system of life, so as to attain highest possible reward and seeking the pleasure of Allah (swt).

5. Being responsible and helping each other instead of being individualistic and selfish

Allah (swt) says, ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ﴾ “**And thus we have made you a just community that you will be witnesses over the People**” [Surah Al-Baqarah: 143].

So, it is to be realized that we are Muslims raised as an example for humankind and therefore we must not behave like the Kafir-Mushriks. We must not indulge in hoarding and must not create crisis of daily needs. We must not be individualistic, selfish and uncaring about others, but rather we should behave responsibly and help each other.

In contrast to the selfish, frantic panic buying in the West during the outbreak, the Muslims should be considerate in their purchasing, even spending from their wealth and time to help the poor and weak. And this is in accordance with the Sunnah of RasulAllah (saw) when he (saw) said, «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ» “**Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgment.**” [Tirmidhi].

Through their patience, Dua’a and practical approach, the Muslims should confirm their goodness in front of Allah (swt). RasulAllah (saw) said, «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ وَإِنَّ اللَّهَ إِذَا أَحَبَّ إِلَى قَوْمٍ ابْتَلَاهُمْ فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخَطَ فَلَهُ السَّخَطُ» “**The greatest reward comes with the greatest trial. When Allah loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath.**” [Ibn Majah]

So, we Muslims must realize that during difficult times and when the trial of Allah (swt) comes to them, the goodness and greatness will be comes out from Muslims living as per the Commandments and the Prohibitions of Allah (swt).

6. Goodness in Ummah as individual change occurred amidst pandemic – Expecting societal change

﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ﴾ “**And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus, is made pleasing to the transgressors that which they have been doing**” [Surah Yunus: 12]

There are many people who are very concerned and upset if they are struck by a mischief, a difficulty or an illness. Accordingly, they start to become more religious and pray to Allah (swt) that He lifts and removes the adversities. They pray, expect and hope that their prayers will be answered. But when Allah (swt) removes their adversities and abolishes the plight, they turn away and sink into their arrogance as if nothing had happened to them and quickly forget the difficult times and thus Allah (swt) will punish them.

Of course, it is a beautiful and good deed when a Muslim seeks help and refuge by Allah (swt) and hopes that only Allah (swt) can bring relief in his affairs. However, people should

not only pray to Allah (swt) in difficult times, but they should remember Him also when they are doing well and nothing is missing in their lives. Furthermore, a Muslim should not interpret something good or bad in an event, but hope for the "khair" in every matter and concentrate himself on how to deal with this in an Islamic scale. The Prophet (saw) said **«عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»** **«How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allah, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.»** (Muslim)

If one relates the above-mentioned concept to the problematic issue of the Coronavirus pandemic of today, it becomes apparent that many people feel much more devoted to Islam after the outbreak of the virus, and hope now more than ever for the protection of Allah (swt). These people think that they are in a difficult situation now. This feeling arises because they are, this time, PERSONALLY affected by an incident. They think that this disease is a "sharr" (evil) for them and they look for a salvation wherever they can, even pray to Allah (swt) and think that Allah (swt) doesn't know about what is in their hearts.

But the main question is, were the Muslims, together as an Ummah, not attacked by an even bigger virus before the outbreak of the Coronavirus? Namely Democracy and its miserable plans against Islam. Hasn't the Ummah endured a big disaster since the Islamic Caliphate was destroyed? Doesn't the Ummah suffer every day in the occupied countries? Isn't the Ummah afraid of the bombs and missiles of the enemies of Islam? Isn't the Ummah having trouble implementing Islam worldwide? Aren't Muslims kept in prisons to give up their belief? Aren't thousands of Muslims dying of hunger every day? Aren't the Muslim women not raped and tortured?

So, should a Muslim think that he is in a difficult situation now after the Coronavirus outbreak or should he think that the Muslims as an Ummah are in a difficult situation for a long time? That means that the Coronavirus outbreak should not be a shock for the Muslims from the point of view of life difficulties. They should not only prefer Islam when they are affected personally by a problem; rather, they should always be aware that today the Ummah as a whole is in a difficult situation since it has no longer a state and a protector. However, this feeling should not be emotional and only for a short time during the Coronavirus Pandemic; it should always be there and the believer should always strive for Islam and his Ummah and not just for the well-being of himself.

But the glorious thing is that Allah (swt) is the One Who forgives beyond expectation, accepts repentance and pardons our faults. He is the One who veils our sins and protects us from their effects, so we may go on without shame or guilt. No matter how many or how huge the sin is, Al-Ghafoor can cover it up. Thus, it is not too late and every Muslim can show repentance, sincerely devotes himself to Islam and does not worry every single day of his short life about the new virus, but rather about the bitter situation of his Ummah. He can work for the establishment of the Khilafah (Caliphate) upon the Method of the Prophethood and fulfill his duty toward his Ummah.

“The aim of Hizb ut-Tahrir is to resume the Islamic way of life and to carry the Islamic Da’wah, i.e. to achieve the objective of solving the vital issue concerning the Muslims. Resuming the Islamic way of life means to bring Muslims back to living Islamically in the land of Islam and in an Islamic society, in which the Islamic thoughts and the Islamic emotions dominate, and in which the systems and laws of Islam are implemented. Thereby, all the societal affairs will be carried out according to the divine rules, and the prevailing viewpoint in the society will be the Halal and the Haram. This would be under the shadow of an Islamic

State which is the Khalifah, where Muslims would appoint a Khalifah and pledge to listen to and obey him on the condition that he governs them with the Book of Allah and the Sunnah of His Messenger, and on condition that he carries Islam as a message to the world by invitation and Jihad. The party aims to accurately revive the Ummah through the enlightened thought that is established on the Islamic Aqeeda (creed). It seeks to return the Islamic Ummah to its previous glory and might, so that it would take the initiative from the other states, nations and peoples, and return to the position of being the number one state in the world, as it was in the past when it used to look after the world and care for its affairs according to the laws of Islam.” (The Methodology of Hizb ut Tahrir for Change)

Now, it is the time to realize that with this COVID outbreak, Allah (swt) has exposed the weakness of the so-called superpowers, the enemies of Him and Islam. This comes as another blessing from Allah (swt) and lifts the hopes of Muslim Ummah to reestablish Islam over the world.

7. Time to realize the blessing of Allah (swt):

It is a strange irony that we became familiar with the blessings and their continuity even when we are asked about our situation and we say: “nothing is new”, we became desensitized to the value of these blessings unless we lose them. Shouldn't we realize the greatness of the blessings and the continued good health, and shouldn't we draw closer to Allah, especially under the pandemic of the Coronavirus, when we are in greater need of that. We have been deprived of many of the blessings that we considered as a matter of routine in our daily life, such as transportation, work, study and family visits, so we now know their value, as well as the blessing and reward of Jumu'a and congregational prayer and attending the lessons of Islamic knowledge.

Whoever complained about his place of residence and his standard of living and aspired to live a life of wealth and prosperity, now realized the blessing of having a house that shelters his family in which they quarantine themselves to protect themselves from the Coronavirus, while many of our brothers and sisters have lost their homes due to brutal wars and criminality that they are subjected to, as is the case of the people of Syria and the Rohingya Muslims. They no longer have homes to protect them from the cold winter and the heat of the summer and quarantine themselves from the Coronavirus, and we have also felt the blessing of providing food for us and our families, while others find nothing to feed themselves and families. Under this pandemic, we realized the meaning of the hadith of the Messenger (saw): «نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصِّحَّةُ وَالْفَرَاغُ» **“Two blessings which many people squander: Good health and free time.”** (al-Bukhari)

As far as health is concerned, however much we thank Allah for the good health and well-being He has given us, we will not fulfill His due. One of the blessings is the blessing of the breath that many have been deprived of because of this virus and they are now living on ventilators, if they find them at all. This makes us review our matters and seize this health before sickness and use it in Allah's obedience. As for the blessing of free time that many people waste, they used to complain of boredom, and they are the most complaining and grumbling these days due to the procedures to prohibit movement and prohibiting leaving the homes due to the Coronavirus pandemic, or another section that was complaining about the lack of free time they had because of work and busyness, now this free time is a cause for all of us to think about how we spent our time before.

Did the world and its dazzle take their time at the expense of the Afterlife? It is an opportunity for each one of us to account himself, and try to remedy what he missed, and work to fill the free time with obedience to Allah and draw closer to Him (swt) on the level of

individual acts of worship and good deeds, and on the level of working to revive his Ummah and restore Allah's rule on earth, thus making the ordeal a grant, especially since we are approaching the month of Ramadan, this blessed month, the month of spirituality and opportunities that Allah (swt) has granted us to attain in this month, while others are denied of this, those who have died with this virus or otherwise. This month is one of the greatest blessings from Allah for His servants to make them witness the days of obedience and the opportunity to gain Hasanat (rewards) to erase the bad deeds, and in it is the virtue of emancipation from the Hellfire, and realizing a great night described by the Lord of Glory as better than a thousand months (of worship).

The greatest blessing that we must realize these days is the blessing of the great Islam, which brought us out from darkness into light, and from worshiping servants to worshiping the Lord of the servants. It is Islam that has laid down rules and legislation for all of our life's affairs starting with the cleanliness of bodies and place that some people have begun to learn in the shadow of the pandemic, up to the form of the system of government and taking care after the affairs of the people, which all humankind is missing and not only Muslims, under the capitalist system, especially in light of the Coronavirus pandemic and the way capitalist countries and their followers from the rulers in Muslim countries dealt with it. And while we are talking about the bliss of the world, we must not forget nor neglect what Allah (swt) has prepared for His obedient believers on the Day of Resurrection, because if they have countless abundant blessings in the world, they will have in Jannah that which: «مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ» **“What no eye has ever seen, no ear has ever heard of, and nobody has ever thought of.”** (al-Bukhari)

O Allah we ask you to grant us your pleasure and we ask You to grant us Jannah and its blessings. O Allah praise be to You for Your patience with Your knowledge (of our deeds), praise be to You for Your pardon with Your power (to punish). O Allah to You is the complete praise, and all the good is in Your hand, and to You all matters return, the known and the hidden. O Allah we praise You for all that You bestowed upon us, those that we know and those that we don't know. O Allah to You is the praise in the way fitting to the majesty of Your face and greatness of Your Sultan (power), glory be to You, we cannot count the praise for You, You are as how You have chosen the praise to Yourself.

But, instead of holding on these blessings from Allah (swt) and we tend to be ignorant and allow the Kuffar to meddle with our Islamic Principles. Further, we join them in disregarding Islamic Aqeeda and Akham Shariah by accepting Secularism either as a replacement or equivalent to Islam.

8. Aqeedah, Shariah and Pandemic

The debate around the handling of the Coronavirus pandemic (Covid-19) has arrived at the front door of the Muslims' faith and belief. Secularists are always playing tricks to give a negative image that the aspect of belief is close to ignorance and occultism, while the secularists, especially in the West and developed countries, are worshippers of reason and empiricism.

Islamic principles are certainly in contrast to secularism. It is precisely the strong and productive Islamic iman that must remain to affect our reasoning in a healthy manner. This means that having iman (being a believer) does not mean losing our rationality. Meanwhile, having iman makes us bear the consequence of the attachment of Shariah law to our behavior. This factor of iman makes Muslims special, even better than other people. The quality of a strong and productive iman is an effective recipe for the people in facing various ordeals and disasters in various countries.

How to place our iman in the midst of this global pandemic? There are two important notes that need to be discussed in regards with the case above.

Firstly, the importance of establishing iman through rational way (aqliyah). Shaykh Taqiuddin An-Nabhani once warned of this danger if one has Iman only with wijdan (feelings) for it can cause him to stray away (from correct belief) to infidelity and ignorance. Any clash between our activities of thinking, iman, and behavior as Muslims shows that we still don't fully embrace iman. Fearing of Coronavirus - Allah's creation - does not mean we do not have iman in Almighty Allah (swt).

We see that the Qur'an draws our attention to things that can be sensed - all of them are imperfect, weak, and dependent - to prove the existence of a Creator, Allah (swt). There are hundreds of Qur'anic ayat expressing this meaning, for example: **﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ** **﴿Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.﴾** [TQS Al-i Imran [3]: 190].

Secondly, Islamic Shariah has rules for how to respond when there is an outbreak. Outbreak of a disease had never occurred at the time of the Prophet Muhammad (saw), but he had taught how his Ummah should respond if it happens. The Prophet (saw) said, **﴿إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا﴾** **“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.”** (Narrated by al-Bukhari).

This hadith explains the prohibition of entering a pandemic area, so one will not be infected. Likewise, those who are inside this area cannot leave, so they won't infect others - in exception of seeking treatment. In our history, an outbreak occurred during the era of Khalifah 'Umar, in the area of Amawash, near Palestine, the Sham region. Umar also obeyed Shari'ah by carrying out this hadith principle by canceling his departure to the location of the plague.

So to conclude, these two simple notes may strengthen our faith and make it productive, not losing rationality and at the same time not losing the courage to prove to the world that Muslims are strong in facing this Coronavirus with their iman!

Thus, Islam comes with a comprehensive set of laws to address every problem happening to humanity, whenever and wherever. This perfection of Islamic Sharia is confirmed by the One Who is Perfect, Allah (swt). Therefore, it is impossible to find any flaw in it, no matter how small it is.

Allah (swt) said: **﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ** **﴿This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.﴾** [Surat al-Ma'idah [5]: 3].

Conclusion:

The Prophet (saw) said: **﴿إِنَّمَا سُمِّيَ الْقَلْبُ مِنْ تَقَلُّبِهِ إِنَّمَا مَثَلُ الْقَلْبِ كَمَثَلِ رِيشَةٍ مُعَلَّقَةٍ فِي أَصْلِ شَجَرَةٍ يُقَلِّبُهَا الرِّيحُ** **﴿It is only called the qalb (heart) because of how it can change. The similitude of the heart is like a leaf hanging by the trunk of a tree that is being blown upside down by the wind.﴾** [Ahmad, it is hasan according to al-Iraqi]

The Prophet (saw) used to say often: **«كَانَ رَسُولُ اللَّهِ ﷺ يُخْزِرُ أَنْ يَقُولَ: يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَمَّا بِكَ وَبِمَا جِئْتَ بِهِ، فَهَلْ تَخَافُ عَلَيْنَا؟ قَالَ: نَعَمْ، إِنَّ الْقُلُوبَ بَيْنَ أَصْبَاحِ اللَّهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ»** “O changer of the hearts, make my heart firm upon your religion (deen).” The companions said, “O Messenger of Allah, we believed in you and what you have brought. Do you fear for us?” He answered, “Yes, verily, the hearts are between Allah’s fingers and he turns them any way he wills.” [Tirmidhi, sahih according to Albani]

If care is not taken to ensure that the individual adopts the correct belief in the true sense affecting not only his mind but his heart such that its rust is removed, then his actions will be in the wrong direction, where someone externally seems like an ideological Islamic personality but in reality is still a mixed personality but with a stronger Islamic mentality.

Abdullah ibn Umar narrated, "Allah's Messenger (saw) said, **«إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ.»** "قِيلَ: يَا رَسُولَ اللَّهِ وَمَا جَلَاؤُهَا؟" قَالَ: كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةِ الْقُرْآنِ" **“These hearts become rusty just as iron does when water affects it.' On being asked what could clear them he replied, 'A great amount of remembrance of death and recitation of the Qur'an.'”** [Al-Tirmidhi, 673]

The above mentioned beliefs/concepts shed light on the manner of linking the Aqeedah in order to purify the nafisyah(disposition). They require triggering the instincts such that the Aqeedah and the concepts emanating from it are taken in the personal sense truly affecting the individual.

This is what was embodied in the training of the companions by Prophet (saw) with the *Wahi*, the theme of the Surah's revealed in Makkah clearly demonstrate this.

These concepts highlighted the weakness of man in front of his Lord, the inevitability of death, the greatness of the Lord of the Universe etc. From these we can be able to strengthen our personality as true believers. Pondering over these concepts with the particular emphasis on issues related to the nafsiyah will trigger us upon the fear and veneration of Allah, striking our emotions, touching the heart and bring tears to the eye.

In the book, 'The Essential Elements of the Islamic Nafsiyya', written under the guidance of Sheikh Ata Abu al-Rashtah, it states:

"We should not miss the opportunity of reminding the Da'wah carriers, especially those who are working to resume the Islamic way of life by establishing the Righteous Khilafah state, of the reality in which they work. They are surrounded by the clashing waves of the enemies of Allah. If they are not with Allah by day and by night, how then can they drive their way in the different walks of life? How can they reach their desired aim? How can they elevate higher and higher? How? How?"...

Wal Hamdu Lillahi Rabbil 'Aalameen

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