

A SCHOLARLY REVIEW OF THE RULINGS OF CORONA COVID-19 IN THE CONTEXT OF HADITHS ABOUT THE EPIDEMIC

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ABSTRACT

Religion is one of the fundamental factors in human life and the practising of it is mandatory too. The issue aroused when the first patient was reported 17 Nov 2019 in Wuhan, china. The deadly virus attacked human and adopted the Shape of pandemic. Millions of people were affected across the Globe. Nearly 198 countries were in the clutches of poisonous-microscopic particle. The medical experts and doctors advised the masses to adopt certain SOPs. While the government tried to implement it in any cost. The Muslims strictly observe their religious duties. thus, they faced a lot of difficulties to have a congregation prayer in masjids, funereal prayer, Jumma prayer, hajj gathering, and Umrah. The Ullma and the Islamic scholars have framed a structure to full fill the need of the hour in the light of Islamic sharia. Instead of shaking hand only Salam should be obeyed. However, the Islamic sharia is not that much strict but elastic which allow people to wear masks, keeping distance during congregation and funeral prayers.

Key words: Coronavirus, Infection, Health, difficulties, social distance,

The causation of the corona virus:

Corona is a Latin word meaning crown or hala. Because the appearance of this virus is similar to the sun's halo i.e. corona. That's why it's named coronavirus — and the virus is a toxic substance, or it's an infectious disease that is transmitted from one organism to another.

The name was coined by Jon Almeid and David Trell, who are remembered as Koreans ho first observed and studied the coronavirus.¹

Introduction of coronavirus

Coronavirus is a virus group. Which are found in avian and mammalian species. They resemble each other in morphology and chemical structure. There is no evidene, however, that

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human coronaviruses can be transmitted by animal. In animal coronaviruses invade many different tissues and cause a variety of diseases, but in humans they are only proved to cause mild upper respiratory infection, i.e common cold. This virus is dangerous because it is capable of spreading from human to human.²

According to Chinese government documents, on November 17, 2019, the first confirmed patient was reported in Wuhan, China. The number of coronavirus cases gradually increased and reached 200. On December 31, 2019, cases of unknown pneumonia were reported to health officials in Wuhan, the capital of Hubei province, due to the virus, and investigations into the disease began early next month. Most of the victims belonged to a marine animal market where live animals are traded. For this reason, it is said that the cause of the virus is zoonotic.³

Covid-19 This virus has acquired the ability to confuse the human defense system due to its complex mutation, which has greatly increased its spread. That's why the whole world is finding it difficult to control it.⁴

The reality and background of the coronavirus:

On December 26, 2019, four residents of Wuhan the capital of Hubei Province in central China approached Dr. Zheng Jixi complaining of fever, cough, and shortness of breath. Dr. Zheng discovered a mysterious type of pneumonia in these patients. Recently, Dr. Li Wenliang of Wuhan Central Hospital also warned people about a new virus through social media. But would things have been better if Dr. Li Wenliang's warning had been heeded instead of harassing him? This question cannot be answered conclusively at the moment. But what has been happening since then is becoming news for us and history for generations to come.

The number of patients infected with the new virus began to increase in Wuhan city. Most of the victims belonged to a seafood market, where along with the meat of fish and other marine animals, the meat of various types of bears, rats, monkeys, snakes, squirrels, bats, crocodiles, dogs, donkeys, foxes, pigs, turtles and wolves was also found. A few days later, China took several effective steps by closing the market. But this virus broke down on the world. From east to west, there is hardly any country that is safe from it. About 198 countries were affected by it and millions of millions were affected by this disease.⁵

As far as this disease is concerned, it is now quite clear that it is a life-threatening disease and causes more deaths, especially in older and less immune people. It spreads through the breath and can affect people nearby in the case of coughing and sneezing of the patient. Germs of this disease can also be transmitted to any part of the body hands, mouth, etc. clothes and

other items of use – and if they contaminate the hands and then touch the mouth or nose with them, they can also cause disease. This accelerated its spread and that led to its outbreak.⁶

But on the other hand, there are different types of theories about the Corona virus and most people are considering it a drama and most people who are fascinated by conspiracy theories, including one-third of Americans, believe that the virus has developed in China and transmitted to its country. And some people consider this to be the result of 5G technology. And a section in Pakistan believes that it is a Conspiracy of Jews to keep Muslims away from their places of worship.

But these conspiracy theories proved to be the most dangerous and deadly, because it led to more conspiracies in the minds of the people, due to which people were reluctant to go to the hospital.

But we have to show seriousness beyond all these thoughts, ideas and ideas - because where there was apparent loss of life, there was also a huge amount of economic loss. Therefore, it is the duty of every citizen to get rid of these ideas and act carefully and follow it completely by adopting the precautionary measures.⁷

Closure of mosques for Friday s and congregations from the point of view of prevention and protection from the corona virus:

In every difficult and painful time, whether it is catastrophe, disaster, plague, nervousness or fear, it is not a reasonable way to close religious places such as mosques and gatherings like congregations. These are holy and sacred places where Allah reveals his mercy and accepts the supplications of the people. Mosques are the most liked and favourite places from Allah on the surface of the earth. Therefore instead of closing the mosques, it is mandatory to allow people to mosques for seeking the mercy and blessings of Allah. As Allah himself prescribed in the Holy Quran the solution to salvation from evil and sins in different place. This is:

"يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ"⁸

"O you who believe! Seek support from patience and prayer, surely Allah is with those who are patient."

And the Prophet peace and blessings of Allah be upon him said:

"كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى"⁹

Hazrat Huzayfah may Allah be pleased with him said: "The Prophet peace and blessings of Allah be upon him used to pray whenever he was proud of him."

Allah says interpretation of the meaning: "We fear you, hunger, loss of property, loss of human lives. in the case of death, in the case of diseases and fruits will be tried with lessness nature or products, on this occasion, the glory of the Muslim except patience and patience. And there is nothing but to seek Allah's help by turning to Allah and praying.

The Muslims should be engaged in sorrow and happiness, relief and relief, health and health, hardship and forgiveness in all circumstances. It is narrated that the Messenger of Allah peace and blessings of Allah be upon him said that the believer has a great condition, for him everything is perfect, and no one except the believer has this characteristic. If he is in a happy state, he gives thanks to Allah, then it is a cause of happiness for him, and if he is in such a state of distress, he is patient, even for him. It is the cause of fear.

The rationale for the complete closure of mosques for congregations and congregations and its answer:

Some may argue with the Messenger of Allah peace and blessings of Allah be upon him on this occasion that the Prophet peace and blessings of Allah be upon him allowed him to pray at home during the night prayers during the cold and rainy seasons. As there are traditions in both The Muslim and the Sahih al-Bukhari, it was found that it was permissible to prevent them from coming to the mosques for prayers.

The following are the words of the Muslim traditions:

"أن ابن عمر، أذن بالصلاة في ليلة ذات برد وريح، فقال: "ألا صلوا في الرحال" ثم قال: كان رسول الله صلى الله عليه وسلم يأمر المؤذن إذا كانت ليلة باردة ذات مطر، يقول ألا صلوا في الرحال" ١٠

"Ibn 'Umar may Allah be pleased with him said: "Pray in your homes."when there was cold or rain. Then he said, "The Messenger of Allah peace and blessings of Allah be upon him used to command the muezzins to say whenever it rain or is cold at night, it is permissible to offer prayer at home"

"عن ابن عمر، أنه نادى بالصلاة في ليلة ذات برد وريح ومطر، فقال في آخر ندائه: ألا صلوا في رحالكم، ألا صلوا في الرحال، ثم قال: إن رسول الله صلى الله عليه وسلم كان يأمر المؤذن، إذا كانت ليلة باردة، أو ذات مطر في السفر، أن يقول: ألا صلوا في رحالكم" ١١

'Abd Allah ibn 'Umar may Allah be pleased with him said: " Allowed prayer in rainy and cold night, Then at the end of the call to prayer, he said, "Pray in your homes." Pray in your homes. Then he said, "The Messenger of Allah peace and blessings of Allah be upon him used to command the

muezzins whenever it rain or is cold at night, it is permissible to offer prayer at home’.

"عن ابن عمر، أنه نادى بالصلاة بضحجان، ثم ذكر بمثله، وقال: ألا صلوا في رحالكم، ولم يعد ثانية ألا صلوا في الرحال من قول ابن عمر" ١٢

Ibn 'Umar may Allah be pleased with him said: " You should pray in your own houses and do not repeat this sentence." Ibn 'Umar may Allah be pleased with him said:

"عن جابر، قال: خرجنا مع رسول الله صلى الله عليه وسلم في سفر، فمطرنا، فقال: «ليصل من شاء منكم في رحله» ١٣

Jabir may Allah be pleased with him said: "That once we were travelling with Prophet peace and blessings of Allah be upon him and it rains, then Prophet peace and blessings of Allah be upon him “that offer your prayer at your home”

"عن عبد الله بن عباس، أنه قال لمؤذنه في يوم مطير: " إذا قلت: أشهد أن لا إله إلا الله، أشهد أن محمدا رسول الله، فلا تقل: حي على الصلاة، قل: صلوا في بيوتكم"، قال: فكأن الناس استنكروا ذاك، فقال: «أتعجبون من ذا، قد فعل ذا من هو خير مني، إن الجمعة عزمة، وإني كرهت أن أخرجكم فتمشوا في الطين والدحض» ١٤

“Abd Allah ibn 'Abas may Allah be pleased with him said to his muezzin, "On the day when you say, 'When you say martyrdom, do not say 'Hi 'ali al-salaah', but say, 'Salwa fi baywatkam' in your homes. He said, "You were surprised by this. This is what He said who was better than me the Messenger of Allah be upon him said, "Friday, although it is obligatory, but I felt bad that should give you forgiveness and that you should walk in your way.”

And if there is a rasonible reason, then leaving the conregation and Friday prayer would be of no question, As for as closing of Mosques and prevening the worshiper to Mosques is concern, so in this Hadith there is no thing mentioning about it, while this practically aganinst it. and in some ways of this limit, there are such words which explain that whoever does not want to come, it is not necessary to leave this party, even during the time of the Prophet peace and blessings of Allah be upon him. The mosques were not closed for him, nor during the time of the Companions of Allah peace and blessings of Allah be upon him, nor in any period after that, nor

did they stop praying from the congregation. Natural disasters, earthquakes, disasters, riots, and diseases have caused so many deaths so that the entire population is destroyed. In this case, the exceptions that Allah may protect the entire ummah from such evils. Rather, the purpose of this announcement was that if anyone wants to pray at home, it will not be strict for him, but the call to prayer is given for the information and call of those who want to come. However, during these periods, the mosques remained inhabited and even after this announcement, those who were in the vicinity of the mosque would have attended congregational prayers.

Hazrat Abdullah abn Abbas RA once made this announcement to his muezzin on the occasion of rain at the time of Friday prayers, people were surprised, even though they did not like it. Abni Abbas RA explained: "I know that Friday prayer is obligatory and very important, and you will consider it obligatory to be present on Friday in spite of this difficulty in view of this important day. It is not so, because the Prophet of Allah peace and blessings of Allah be upon him has announced this on the occasion of rain in the cold nights, and have announced this to give me this leave. That is, so that you may not slip away and do not consider it necessary to come to the congregation on the occasion of heavy rain.

It is necessary to understand the background of this limitation in order to understand the meaning of this limit, that is, the prophet peace and blessings of Allah be upon him encouraged the congregational prayer so much that it was considered a sign of hypocrisy to leave the congregation at that time, and he peace and blessings of Allah be upon him said: He expressed his intention to burn the houses of those who abandoned the congregation without excuse¹⁵, including their belongings, and he did not allow any person to leave the congregation. It is clear that some imams are of the opinion that it is obligatory to pray from the congregation, and that it is not obligatory to pray do not make any excuse, now if the Messenger of Allah peace and blessings of Allah be upon him did not allowed to stop at the congregation on cold nights, even if they had not been allowed to stay from the congregation during the cold nights, the Companions would have been present at the Masjid-e-Nabawi for prayers, even if they did. It is difficult to bear the hardships, while the Messenger of Allah peace and blessings of Allah be upon him bring easyness for people and there was no harm or difficulty at all. Therefore, the Prophet peace and blessings of Allah be upon him made it clear to the Muezzin, so that the Muslim who wants to pray at home because of this excuse does not consider him to be a hypocrite. For this reason, it was announced to abolish the congregation altogether in the mosque, so it would be unfair to compare the time of the Companions with the present era of religious and practical decline.

During the time of the Companions of The Prophet peace and blessings of Allah be upon him and in later periods, there were plagues and plagues, whose deaths were hidden from the Historian. It is not the case that the good Ancestors did not issue Fatwas and orders to close the

mosques and give up the congregations altogether on the occasion of severe death, but during their time the return to the mosques increased. 'Abd al-Rahman al-Qurush, ya al-Damascus, al-Shaafai, wrote about the plague of 764 A.H. in his time:

"وكان هذا كالتطاعون الأول عم البلاد وأفنى العباد، و كان الناس به على خير عظيم: من إحياء الليل، وصوم النهار، والصدقة، والتوبة فهجرنا البيوت؛ ولزمنا المساجد، رجالنا وأطفالنا ونساءنا؛ فكان الناس به على خير" ^{١٦}

"When the plague broke out and began to destroy the people, people started pouring in in the pool of Night prayer, fasting, charity and repentance, and while men, children, and women have left their homes and move toward the mosques to get benefits"

It is narrated that the Prophet peace and blessings of Allah be upon him said:

Sayyid ibnMas'ib may Allah have mercy on him said: When Abu 'Ubaydah may Allah be pleased with him suffered from plague in Jordan, he called all the Muslims who were there and said to them:

I am telling you that if you accept it, then we will be on the verge of prayer, fast in the month of Ramadan, pay zakaah, perform Hajj and Umrah, and show the right path to each other. Keep on waiting and be kind to your people, and do not deceive them, and do not be able to neglect you the Hereafter during the day, so that if a man is a thousand years old, he will not be able to do so. Someday you will have to come to the place of death that you are seeing it. ¹⁷ Allah has decreed death for all the children of Adam, so they will all die, and the wisest of the children of Adam is the one who obeys his Lord the most and does the most for his here after life.

However, it is clear from the narrations of the Qur'an, The Hadeeth scholars and Narrator and jurists that if an epidemic corona virus or virus actually becomes common in any area then the infected people present in this area should not take part in congregation prayer and if this is been conform that, there are really patient of corona viruse then this is abvious in the mosques. Howere few people of localy should arrange congregation prayer in the Mosque and if the congregational prayers in the mosque are abandoned by the entire neighborhood, then the whole neighborhood will be sinful.

Those people who can not attain or offer congregation prayer in Mosques, they need not abonden the congregation but should offer and arrange the congregation at home or offices in the situation of pandemic while the reward would not be decreased.

And in areas where the corona virus epidemic is not common, then abandoning congregational prayers for fear of corona virus is not an excuse, but superstition, which is prohibited.

From the above details, it was found that it is not permissible for the management of the neighborhood to restrict the congregational prayers in the mosque, except for Friday and five-time prayers, it is permissible to close the mosques at times. The texts have strongly condemned the complete suspension of mosques and restrictions on prayers and zikr in them, calling their actions "cruelty". -

"وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَ سَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا لِيُتَفَيَّنَ لَهُمْ فِي الدُّنْيَا حَزَنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ" ١٨

And who can be more unjust than one who forbids the mention and worship of Them in the mosques of Allah and strives for their suspension? These people should not have stepped into them by being idols, but when they went by idols and literature, they would be ashamed of the day. And they will be sentenced to death in the Hereafter life.

In some countries, the solution for the general public in the case of prohibition on prayer from Friday congregations is:

If a country's government or local administration imposes restrictions on congregational prayers, then they should inform them about Islamic rulings in a peaceful manner with wisdom and patience and make every effort to do everything possible. Remove the restriction. And as long as there is a restriction, the excuse for missing the prayer of the mosque due to fear of cruelty and in view of the harm is valid, in such a situation, try to organize congregational prayers at home.

Therefore, if there are at least three adult men other than the Imam in the city, if there are at least three adult men in the city, and it is not forbidden for the worshippers to participate in other people's prayers, then the Friday prayer should be established. Therefore, after the time of Jumu'ah, the first adhaan should be given and the second adhaan should be given after reciting the Sunnah and the Imam should recite two Rak'a Salat after reciting the Khutbah Masnuna, whether at home or in which place he is Friday.

Prohibition on attending Fridays and congregations and attending other gatherings for coronavirus patients:

One of the reasons for not praying in congregation in the mosque is that a person is in a condition that causes pain to humans or angels, that is why who ever has eaten something smelly

before the prayer should not go to the mosque in this condition, but should go to the mosque after removing the smell from the mouth. People may naturally hate and hate, such as leprosy. In the light of the above details, a patient suffering from corona virus will definitely be considered disabled with respect to not praying in the mosque.

However, what will be the ruling on Friday prayers for such a patient? According to Sahnun Maliki, if such a person is sure to be the cause of people's persecution, then it will end the reason for Friday .¹⁹ According to Qazi Ayaz Maliki, he will only participate in the Friday prayers al-Kamil al-Nawawi Ali Sahih Muslim, however, such a person should not join the congregation in order to protect people from persecution in the congregation of five times prayers, and such a patient should stay away from other congregational places.

There is no contradiction between the text of Ummatul Qari and Sharh Al-Nawawi, but the meaning of Ummatul Qari means that it will eliminate the purpose of Jumu'ah, but if he wants to participate, he will not be forbidden, and the benefit of Sharh Al-Nawawi is that Jumu'ah will not be forbidden, that is, if he does not participate due to illness, he can do so, because he can do Jumu'ah on him. It will not be obligatory. As far as the order to stop it from gatherings is concerned, it can also be stopped from gatherings other than Friday.

It is narrated from Hazrat Abu Hurairah that the Prophet peace and blessings of Allah be upon him said:

"لا يوردن ممرض على مصح"^{٢٠}

"The patient should not go to the healthy."

It is narrated from Hazrat Sa'id bin Jubayr that the Prophet peace and blessings of Allah be upon him said:

"من سمع المنادي فلم يمنعه من اتباعه عذر، قالوا: وما العذر؟ قال: خوف او مرض، لم تقبل منه الصلاة التي صلى"^{٢١}

"Whoever hears the sound of the call to prayer and does not have any excuse to follow it people said: What is the excuse? Prophet peace and blessings of Allah be upon him said: "Fear and disease " then his prayer which he recited will not be accepted."

So, in the context of these Hadiths, a person infected with the corona virus is allowed to pray at home so that he himself is safe and others are also safe.

As a precautionary measure against the corona virus, healthy people should not participate in Friday prayers or congregations themselves:

Those who are definitely not infected with the corona virus, or only have the idea of getting the virus about a patient, it is necessary for such people to attend Jumu'ah and Jama'at, it is not permissible for a healthy person to leave the congregation in view of the fear of mohom, even if Friday should be abandoned, due to which it is allowed to leave the congregation. There are no such forms in them, but references to Sharh Saheeh Muslim.²² In the light of this, the research and fatwa of Allama Nawawi may Allah have mercy on him and Qazi Ayaz Maliki may Allah have mercy on him is that jadami i.e., a person suffering from a disease whose disease is contagious by the power of Allah under the means will not be prevented from Jumu'ah prayers. It will not be permissible to stop the patient from Friday and congregation.

Further details of this are that in the Shari'ah rulings, the fear that gives the benefit of zine-ghalib is reliable, for example, if an epilepsy patient knows from experience that he has epileptic seizures due to fasting, then he will now be allowed not too fast for fear of having epileptic seizures. Usually, such fear is manifested by a symptom, experience, or by the words of an expert Muslim religious physician. If the rest of the fear arises in the heart without any sign, experience or the opinion of a religious physician, or is caused by the words of a non-Muslim, which is not confirmed by a Muslim religious doctor, then this fear does not have credibility, but that fear leads to the belief of superstition and bad omen, which is strictly prohibited in the Sharia's.

"قوله: حاذق أي له معرفة تامة في الطب، فلا يجوز تقليد من له أدنى معرفة فيه ط قوله: مسلم أما الكافر فلا يعتمد على قوله: لاحتمال أن غرضه إفساد العبادة كمسلم شرع في الصلاة بالتيمم فوعده بإعطاء الماء فإنه لا يقطع الصلاة لما قلنا بحر قوله مستور وقيل عدالته شرط وجزم به الزيلعي وظاهر ما في البحر والنهر ضعفه ط. قلت: وإذا أخذ بقول طبيب ليس فيه هذه الشروط وأفطر فالظاهر لزوم الكفارة كما لو أفطر بدون أمانة ولا تجربة لعدم غلبة الظن والناس عنه غافلون"²³

"Along with the dominant perception and symptoms and the experience of the well-known physician, it is known that the disease increases due to the interaction of the non-patient with the patient. And the words of a physician with less experience will not be reliable and at the same time the words of a Muslim physician will not be reliable. The words of the disbeliever will not be trusted because there is a possibility of creating corruption in worship. For example, if Muslims start the prayer with tayamam and a non-Muslim promise to bring water, do not leave the prayer for it as it is in the Bahar. And just as one breaks the fast on the advice of the physician, atonement will be necessary if he has ordered without symptoms and experience, and the perception does not prevail and people are also unaware of it"

According to experts, the symptoms of this disease appear on a person suffering from the corona virus after a few days, so the person who is apparently right should also be careful about socializing, shaking hands, etc., because he is also likely to be infected with the corona virus.

So before understanding the answer, it should be known that the statement of the Medical Expert is only for the interpretation of the condition of the affected person, not for the change of Fqih rulings. The explanation for this is that the Sharia's has given leave of Tayamam for the patient for whom the water is harmful. Will water be harmful to a person or not? For the interpretation of one of these two steps, the opinion of the physician is reliable that if a physician says that the use of water is harmful to him, then it will be permissible for him, but the physician should not determine about any person, but only say that the use of water is a possibility of being harmful to him; Due to this statement of the physician, the Rulling order cannot be changed.

After the above description, the answer to the questions is that if someone is known to be infected with this virus through clear symptoms of corona virus or through a reliable test, then it is permissible to stay away from such a person as a precautionary measure, but if any symptom, experience or the opinion of a religious physician does not determine the dimension of his suffering from the disease. Taking precautionary measures about the statement would be considered superstitious, not a precautionary measure, because from the point of view of jurisprudence, it is certain that a healthy person is apparently healthy, and the illusion or doubt does not destroy the belief.

"وهذا من باب الطب ليس من الفقه في شيء فلم نقل به لهذا"^{٢٤}

And it is from the chapter of medicine and it has nothing in jurisprudence,so did copy it.

"والثابت باليقين لا يزول بالشك"^{٢٥}

And that which is proved with certainty is not removed from doubt.

Keeping these distances between the rows of prayer due to the corona virus:

It is clear that in order for the standing of prayer to be correct in congregational prayers, it is necessary for the place of imam and Muqtadi to be united, whether the truth is united or the ruling. The mosque, the courtyard of the mosque, and the mosque are all united, so in the mosque, the courtyard of the mosque, and the fina mosque, if there is a distance of more than the number of these two rows between the ranks of the imam and the Muqtadi, or the Muqtadi. Health will not be prevented, and prayers will be offered, but it is abominable to leave these distances between the rows.

Under normal circumstances, it is abominable for the Muqtadis to keep a distance from the right side of the rows during congregational prayers, but in view of the current situation, due to the government's orders, it is forbidden to keep a distance between the rows within the boundaries of the mosque. If the prayer is offered by keeping a distance on this side, then it will be offered with groaning, however, the reward of the congregation will not be reduced, but in the current situation, if anyone keeps a distance and establishes prayers, then it is not forbidden, nor if in any country. If it is not mandatory to keep distance at the government level, then in this case, keeping distance should be avoided.

It is narrated in the Sahih al-Bukhaari:

"عن أبي بكرة رضي الله عنه: أنه انتهى إلى النبي صلى الله عليه وسلم وهو راکع، فرکع قبل أن یصل إلى الصف، فذكر ذلك للنبي صلى الله عليه وسلم، فقال: زادك الله حرصاً، ولا تعد" ٢٦

Abu Bakra may Allah be pleased with him came to the Mosque for prayer and the Messenger of Allah peace and blessings of Allah be upon him was in a state of bowing. When the Messenger of Allah peace and blessings of Allah be upon him came to know about this, he said: "May Allah increase your passion, so do not do it in the future."

It was found that the prayer would be performed within the limits of the Mosque of Shari, even if it was recited, but it would be abominable that the Messenger of Allah peace and blessings of Allah be upon him did so. It is forbidden to keep these distances between the rows, so it is abominable to pray at a distance in general.

Singing masks during prayer:

Abu Hurairah may Allah be pleased with him said:

"أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ وَأَنَّ يُغَطِّيَ الرَّجُلُ فَاهُ" ٢٧

"The Messenger of Allah peace and blessings of Allah be upon him forbade the hanging of clothes in prayer, and that a man should cover his face."

The jurists have written that under normal circumstances, praying without excuse without any excuse, wearing clothes and clothes, is an abomination and this practice is similar to that of the mujusis.

"يكره اشتغال الصماء والاعتجار والتلثم والتنخم وكل عمل قليل بلا عذر" ٢٨

It is abominable to nudge the ears in prayer, and the head with the mouth and a little with the ummah, and the mouth and nose, and to bring mucus, and to shorten every action without adoir.

"قوله: والتثم وهو تغطية الأنف والفم في الصلاة؛ لأنه يشبه فعل المحوس حال عبادتهم النيران، زيلعي. ونقل ط عن أبي السعود: أنها تحريمية"²⁹

Taltham means to cover the nose and mouth in prayer because it is the act of worship of the Majusis and this is the saying of Zelai. Ibn Masood said it is forbidden.

However, in the present situation, when the fear of getting rid of corona through the mouths proved by the people of art, then it is perfectly permissible to wear a mask on the face, just as it is permissible for the people who are unable to do so. It is permissible for a person who cannot stand up and pray with gestures on the side. And leave will be as necessary as necessary. Allah says interpretation of the meaning:

"فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ"³⁰

And whoever is compelled, if he is neither rebellious nor transgressor, there is no sin upon him."

Therefore, in the current situation, it is permissible to pray with a mask in places where there is a possibility of transmission of the virus.

Coronavirus causes skipping handshakes and meetings:

It is sunnah to greet the tongue and it is Mustahabb to shake hands, the Prophet peace and blessings of Allah be upon him said:

"إن المسلم إذا صافح أخاه، تحات خطاياهما، كما يتحات ورق الشجر"³¹

"When a Muslim shakes hands with his brother, the sins of both fall like leaves from a tree."

Therefore, if shaking hands makes anyone happy, then it can be abandoned at that time, so in such situations, only salaam should be obeyed, because we should be instructed to be careful. it is.

The limit comes as follows:

"عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ قَالَ قَالَ قَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ مَجْذُومٌ مِنْ ثَقِيفٍ لِيُبَايِعَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: أَنْتَ فَاخْبِرْهُ أَنِّي قَدْ بَايَعْتُهُ فَلْيَرْجِعْ" ٣٢

Hazrat Amar ibn Shurad-Thaqafi may Allah be pleased with him said: "Aman with leprosy came to Prophet peace and blessings of Allah be upon him to pledge allegiance from Banu Thaqif tribe so the Prophet peace and blessings of Allah be upon him returned it and said that he has pledged his allegiance.

Hadith scholars have written in this regard that He peace and blessings of Allah be upon him taught the Ummah to be careful at the level of causes at this time. Instead of shaking hands with him, he should stick to the language.

Therefore, if there is a possibility of the spread of any disease and epidemic diseases, then at that time, the precautionary measures that are being announced by the government, doctors and experts, if it is a precautionary measure. If they are not against the Shariah, then they should be bound from the Shariah point of view.

Rulings on bathing and funeral in case a Muslim die of coronavirus:

If a Muslim die of coronavirus, it is necessary for him to bathe like the general deceased, especially when there is no obstacle to bathing in terms of medicine. According to the research of the World Health Organization, there is no evidence of any infection from the interaction with the bodies of the people who died from the Corona virus, however, there is no evidence of anyone being infected with the body, however, keeping, lifting and bathing. Safety and precautions should be taken care of, and they should not be neglected.

And if the hospital staff at any place does not give any permission to bathe, then the influential and influential people of the area should contact the authorities responsible and resolve the issue and on behalf of the (W.H.O) Try their best to get permission to bathe on the basis of the instructions issued, however, if they arrange for bathing in the hospital or through their staff, then it will be done. There's nothing wrong with that. And if, god forbid, it is not possible for me to take a bath, then it should be done before I do it, and in compulsion, it will be replaced with bath. And if the hospital staff get themselves vaccinated, it will be better.

And if it is not possible in any place, and the hospital has made the hospital complete and complete, and it is not allowed to open it at all, and in any case, there will be various intolerable problems. If it is possible, then it will not be wrong for the family to leave the house in such a situation, and it will not be wrong to bury them without the funeral prayer, but it will

not be wrong to do bath and Tawaf in such a situation. The order of the mother will be fulfilled and, in this case, the funeral prayer of the deceased will be offered.

If he is buried without bathing and wearing a shroud, his reward will never decrease. And his family and Muslims will be absolved of his bathing. It is known from the texts that such a person will be in the rank of martyr in the court of God.

"المَبْطُونُ شَهِيدٌ، وَالْمَطْعُونُ شَهِيدٌ" - ٣٣

A person who died of stomach disease and plague is a martyr.

In case if a dead body is covered in envelope, so it is not permissible to move a wet hand or wet cloth over the dead covered body, while touching taimum should be strictly avoided.

In the case of bathing and bathing, it is necessary that just as for the absolute prayer, the purity of the whole prayer is the same condition, which is the excuse and compulsion. In the same way, purification of the funeral prayer is also a condition, which is necessary for excuses and compulsions. There are many examples of this in fqih.

It is not correct to pour water on the envelope because in islamic rulling bathing or Taimum is directly related to the human body, though giving bath or wipe with the wet cloth over the envelope is not permissible. There is no prohibition of wiping all the parts of ablution or bath, but if according to the Fqih, the wiping is found partially with the bath of some parts. And if most of the organs are wounded so that they cannot be washed, then the order of bathing is abolished and the order of the tayamum. And it is surprising that some scholars have decreed that the Quran is the ruling on the king, because in the principles of fqih it is settled that it is prescribed. The ruling of the muqees is no different from that of the muqee, and yes, the command of the muqees is the anointing which is the order of bath and the ruling of the muqees is the ruling on the king. It will not be possible to do this, while in the same way as ablution, it is also a condition for the common books of al-Fiqh wal-Fataawa.

"الثامن من ها - من شروط التيمم - زوال ما يمنع المسح على البشرة كشمع وشحم؛ لأنه يصير به المسح عليه لا على الجسد" - ٣٤

One of the conditions for tayammum is that what makes the wiping on the skin disappear, like cashmere and fat, because the wiping is done on it and not on the body.

"تيمم لو كان أكثره أي: أكثر أعضاء الوضوء عدداً وفي الغسل مساحة مجروحاً أو به جذري اعتباراً للأكثر وبعكسه يغسل الصحيح ويمسح الجريح" - ٣٥

Tayammum if it is more than any of the parts of ablution in number, and in washing a wounded area or it should be taken into consideration for the most, and on the contrary, the correct one should be washed.

Hating a person with coronavirus:

It is not permissible to hate a person who has been infected with corona, or has become a victim of an epidemic. If a person sees someone suffering from a disease, he should thank Allah that He has kept him safe. It is narrated from Hazrat Abu Hurairah that the Prophet of Allah sallallahu alayhi wa sallam said:

"من رأى مبتلى فقال: الحمد لله الذي عافاني مما ابتلاك به وفضلني على كثير ممن خلق تفضيلاً، لم يصبه ذلك البلاء"^{٣٦}

"Whoever sees a person suffering from a problem and then says: "Alhamdulillah, if you are a fan of the world, then he will not be called." Thanks be to Allah who has protected me from his glory and made me better than many of His creatures. Allah will protect him from his glory."

There is a high probability that a person who suffers from some kind of disease, his status is higher than that of a person who is protected from it. The Prophet peace and blessings of Allah be upon him said:

"إن العبد إذا سبقت له من الله منزلة، لم يبلغها بعمله، ابتلاه الله في جسده، أو في ماله، أو في ولده"، قال أبو داود: زاد ابن نفيل، ثم صبره على ذلك، ثم اتفقا حتى يبلغه المنزلة التي سبقت له من الله تعالى"^{٣٧}

When a person receives from Allah a status which he cannot reach through his deeds, Allah tests him through his body, his wealth, and his children, and then Allah gives him patience. Yes, he reaches the place which he received from Allah, and Allah elevates his status.

A person who can help someone in such a situation, reduce the severity of the disease of any disease, can help an elderly person, shouldn't hesitate from this work. Allah's Messenger peace and blessings of Allah be upon him said:

"خير الناس أنفعهم للناس"^{٣٨}

"The most beloved of mankind to All is the one who benefits other human beings the most."

There is a difference between taking care of meeting people in the event of an epidemic and not changing the attitude towards someone infected with the epidemic. The doctor who treats a disease with it takes all precautions while approaching the disease for testing and treatment, so that he does not feel uncomfortable with it and does not turn away from it. would have been. This should be the case with respect to other human beings' deaths. If they can't help them, at least pray for their healing, address them gently and respectfully, and show generosity and open-heartedness when meeting them.

Summary

The spread of epidemic diseases or viruses is a kind of punishment, it is not only causing people's deaths, but the world has completely collapsed. Therefore, today, when there is a panic of corona virus all over the world, Muslims should make special arrangements for prayers and prayers. Charity and charity are the wrath of The Lord, so charity and charity should be arranged. Dirt is very much involved in the attack of the disease. According to the report published by the World Health Organization, the virus is transmitted to another person through one person's hand or mouth, so hands should be washed frequently on this occasion and stay away from crowded places, use masks, shake hands with people as per the requirement of the time.

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