

THE CONTEXT OF COVID-19: ISLAM'S STAND BASED ON THE H'ADITH

Dr. Al Kafil Choudhury

Associate Professor,
T.N. College, Assam (India)

Research Article

Corresponding Author*

Al Kafil Choudhury

Article History

Received: 05.04.2020

Accepted: 07.04.2020

Published: 14.04.2020



Abstract: The appearance of COVID-19 as a pandemic has shocked the whole world recently since the ending part of 2019. Although different views are found available from different religious viewpoints, the subject has attracted the whole world with the exercise of communal dialogue in India particularly when some cases have been reported to be found in the participants of *Tablighi Jamaat* (an unorganized Islamic reform movement) gathered at Nizamuddin Markaz (center) in Delhi. Whatever may be the purpose of those communal talks amongst people trying to make either the conservative Muslims responsible or the government administration concerned, it is the duty of a Muslim to make it clear in front of the world the views concerning pandemic based on the *hadiths*. The *hadiths* are the collection of Islamic traditions that contain the sayings, advice, or instructions of Prophet Muhammad (peace be upon him). The paper is an effort to present the stand of Islam on pandemic and infectious diseases and how a Muslim should react to a COVID-19 like circumstances.

Keywords: COVID-19, worldwide impact, Islamic view.

Introduction

Like a pandemic, COVID-19 has shocked the whole world recently since the ending part of 2019. Coronavirus disease (COVID-19), also known as 2019-nCov, 2019- Novel Coronavirus is “an infectious disease caused by a new virus. The disease causes respiratory illness (like the flu) with symptoms such as a cough, fever, and in more severe cases, difficulty breathing. You can protect yourself by washing your hands frequently, avoiding touching your face, and avoiding close contact (1 meter or 3 feet) with people who are unwell.” [i]

This deadly disease has taken about more than 70 thousand lives to date including the people belonging to several countries like America, China, Italy, Spain, etc. that are advance not only in resources but also in the health service spheres. As a consequence, COVID-19 has been able to prove itself irresistible in front of medical science that could not save a large number of victims even after leaving no stone unturned. India, being the second-largest country in the world in terms of population, naturally should be full of tension considering some deficiencies concerning the fight against Corona,

particularly due to a large number of uneducated and ignorant people in terms of health consciousness. Religious conservatism of various sections of people has been surely another factor for such tension.

Discussion and Analysis

It has been observed that although different religious sections of people, devotees, etc. gathered in various places in India could not move forward dispensing those congregations for protection through following the norms such as social distancing which is due to the sudden declaration of lockdown. The government should have declared such lockdown consulting the state governments at least 5/6 days before so that people from different states could reach their homes. Regarding foreign nationals also, the Government should take a similar step so that if unable to send back them to their home countries, they could stay in quarantine without any trouble.

Anyway, what is more, alarming and detrimental in such a situation happened in India, has been witnessed in the form of a communal game that has been played by the media (both electronic and social). The case is concerning the congregation of Muslims from all over the world at Nizamuddin Markaz in Delhi. The *Tablig Jamaat* was scheduled to be held from 13-15 March 2020 with a gathering of lakhs of people from several countries all over the world. After the program was over, most of the devotees left except 1-2 thousand including some foreigners and residents of other states who could not leave immediately for this or that reason; and then due to the Janta Curfew (people's curfew) on 22nd March as well as the sudden declaration of lockdown on 24th March 2020 for 21 days, they could not move further. However, the Nizamuddin authority is responsible for not having postponed the program in a situation when COVID-19 had already created a panic like situation in various countries although not in India. They argue that they had regular correspondence with the concerned government authorities and did not postpone the program, particularly when the union government of India notified on 13 March 2020 that there was no health emergency till then in the country.

Interestingly, those of the devotees left as well as those remaining, from amongst them some were found COVID-19 positive and the media began to make not only the *Tablig Jamat* but also the whole Muslim community responsible for spreading the disease all over the country. It is a matter of utter disappointment that when the disease has been proved as a threat for all irrespective of caste, creed, religion, etc. why a particular community or religion should be made responsible for the fault or no fault of a particular organization belonging to the community. It might be, it is an agenda of a particular political force to gain vested interest through communal polarization.

Anyway, whatever might be the cause behind such allegation, it is the duties of the Muslims to let all concerned know about the view of Islam regarding an epidemic, pandemic, infectious diseases, etc. The article will try to present the stand of Islam in this regard based on the most authentic data as laid in the *Hadith*.

On being prepared and taking precautionary measures [ii]

- ❖ Usāma b. Zaid said the Prophet (ﷺ) said:
إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا
“If you hear of a plague in a land do not enter it; and if it breaks out in the land where you stay, do not leave.”[7]
- ❖ Usāma b. Sharīk narrated that the Prophet (ﷺ) said:

تداووا عبادَ الله فَإِنَّ اللهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً

“Servants of Allāh! Make use of medical treatment, for Allāh has not made any disease without creating a cure for it.”[8]

❖ Abū Huraira narrated that Allāh’s Messenger (ﷺ) said:

لا عَدْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ، وَفَرَّ مِنَ الْمَجْدُومِ كَمَا تَفَرُّ مِنَ الْأَسَدِ

“There is no unbidden contagion, no evil omen, no death bird (*hama*), no tape-worm (*safar*), and one should keep away from a leper as one keeps away from a lion.”[9]

❖ Abū Huraira narrated that Allāh’s Messenger (ﷺ) said:

لا يُورِدَنَّ مُرَضًّا عَلَى مُصِحِّحٍ

“Do not quarantine the healthy with the infected.”[10]

❖ Abū Mālik al-Ash’ari reported that the Messenger of Allāh (ﷺ) said:

الطَّهْرُ شَطْرُ الْإِيمَانِ

“Being clean and pure is half of faith.”[11]

❖ Mu’ādh b. Jabal said that the Messenger of Allāh (ﷺ) said:

الصدقةُ تُطْفِئُ الخَطِيئَةَ

“Charity wipes away sins.”[12]

On supplications [iii]

❖ Salmān narrated that the Messenger of Allāh (ﷺ) said:

لا يَرُدُّ الْقَضَاءُ إِلَّا الدَّعَاءُ

“Nothing revises the Decree of Allāh except supplication.”[13]

❖ ‘Uqba b. ‘Āmir said:

The Messenger of Allāh (ﷺ) said to me: ‘Say.’ I said: ‘What should I say?’ He then recited Sūrat al-Ikhlās, Sūrat al-Falaq and Sūrat al-Nās, and then he said:

لَمْ يَتَعَوَّذِ النَّاسُ بِمِثْلِهِنَّ أَوْ لَا يَتَعَوَّذُ النَّاسُ بِمِثْلِهِنَّ

‘People have never sought refuge in Allāh with anything like this,’ or ‘the people have never sought refuge with Allāh by anything greater than this.’[14]

❖ Abū Huraira reported that the Messenger of Allāh (ﷺ) said,

مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شَيْءٌ

“Whoever recites every morning and evening this supplication: ‘*A’ūdhu bi-kalimāt illāhi al-tāmāti min sharri mā khalaq*: I seek refuge in Allāh’s perfect speech from any evil that exists’, shall not be harmed by anything”[15]

❖ ‘Uthmān b. ‘Affān reported that the Messenger of Allāh (ﷺ) said:

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

“Whoever recites three times in the morning and three times in the evening: ‘*Bismillāhi al-ladhī lā yadurru ma’as-mihi shai’un fī al-ardi wa lā fī al-samā’i, wa huwa al-Samī’ al-‘Alīm* (In the Name of Allāh with whose name there is protection against every kind of harm on earth or in heaven, and He is the All-Hearing and All-Knowing),’ nothing shall harm him.”[16]

❖ Anas b. Mālik narrated that the Prophet (ﷺ) used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ

“*Allāhumma innī a’ūdhu bika min al-bars, wa al-junūn, wa al-judhām, wa min sayyi’ al-asqām*: O Allāh, I seek refuge in You from leprosy, madness, communicable disease, and evil diseases.”[17]

❖ On the authority of ‘Ā’isha, Mother of the Believers:

أن النبي ﷺ كان يُعوذُ بهذه الكلمات: اللهم ربَّ الناس أذهبِ الباسَ، واشفِ أنتَ الشافي، لا شفاءَ إلا شفاؤك شفاءً لا يُغادرُ سقماً. فلما نُقِلَ في مَرَضِهِ الذي مات فيه أُحْدِثُ بيده فجعلتُ أُمسَحُهُ بها وأقولُها فنزعَ يَدَهُ من يَدِي وقال: اللهم اغفرْ لي وألجئني بالرِّفِيقِ الأعلى. قالت: فكانَ هذا آخِرَ ما سَمِعْتُ من كلامِهِ

“The Prophet (ﷺ) used to recite the following prayer upon those who were unwell: ‘*Allāhumma rabbi al-nās adhib al-ba’s, washfi Anta al-Shafi, lā shifā’ a illā shifā’uka, shifā’an lā yughādiru saqama*: O Allāh, Lord of all humans, take away the affliction and grant healing, for You are the Healer, there is no heal but yours—grant us a cure that leaves no trace of sickness.’

“When the Prophet (ﷺ) fell sick at the end of his life, I took his hand and wiped it over his body and recited these words. He withdrew his hand from mine and said: ‘O Allāh, forgive me and give me the best company,’ and those were his last words.”[18]

On solitude and self-isolation [iv]

❖ ‘Uqba b. ‘Āmir said:

سألتُ: يا رسول الله ﷺ ما النَّجاةُ؟ قال: أمسِكْ عَلَيْكَ لسانَكَ، ولسِعْكَ ببيتِكَ، وابكِ على خطيئَتِكَ

I asked the Messenger of Allāh (ﷺ), “How can salvation be achieved?” He replied, “Control your words, keep to your home, and weep over your sins.”[19]

On upholding people’s rights [v]

❖ ‘Abd Allāh b. ‘Umar reported that the Prophet (ﷺ) said:

كلُّكم راعٍ، وكلُّكم مسؤولٌ عن رعيَّته، فالإمامُ راعٍ، وهو مسؤولٌ عن رعيَّته، والرجلُ راعٍ في أهله، وهو مسؤولٌ عن رعيَّته، والمرأةُ راعيةٌ في بيت زوجها، وهي مسؤولَةٌ عن رعيَّتها

“All of you are guardians and are responsible for your duties. The ruler is responsible for his subjects, the man is in charge of his family, the woman is responsible for her husband’s house and their children. All of you are guardians and are accountable for your responsibilities.”[20]

❖ Abū Huraira reported that the Messenger of Allāh (ﷺ) said:

عَلَيْكَ السَّمْعُ والطَّاعَةُ في عُسْرِكَ وِيسْرِكَ، وَمَنْشَطِكَ وَمَكْرَهِكَ، وَأَنْزَرَةٌ عَلَيْكَ

“It is obligatory upon you to listen to and obey the authorities during prosperity and adversity; whether you are willing or unwilling, even when someone is given undue privileges over you.”[21]

❖ Anas b. Mālik reported that Allāh’s Messenger (ﷺ) said:

أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ

“You have better knowledge and expertise in the material affairs of the world.”[22]

❖ It was narrated from ‘Amr b. al-‘Ās that the Messenger of Allāh (ﷺ) said:

مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذَلِكَ فَهُوَ ضَامِنٌ

“Whoever practices medical treatment when he is not known or qualified for it, will be held liable.”[23]

❖ Ma’mar b. ‘Abd Allāh reported Allāh’s Messenger (ﷺ) as saying:

لَا يَحْتَكِرُ إِلَّا خَاطِي

“No-one hoards except for the crook.”[24]

On communal behaviour and good conduct [vi]

❖ ‘Abd Allāh b. ‘Amr narrated that the Messenger of Allāh (ﷺ) said:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُم مِّنَ السَّمَاءِ

“The merciful are shown mercy by al-Rahmān. Be merciful to all inhabitants of the earth, and you will be shown mercy from the One above the heavens.”[25]

❖ On the authority of Jābir b. ‘Abd Allāh, the Prophet (ﷺ) said:

كُلُّ مَعْرُوفٍ صَدَقَةٌ

“Every act of goodness is considered an act of charity.”[26]

- ❖ On the authority of Abū Shuraiḥ al-Khuzāʿī that the Prophet (ﷺ) observed:
 مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ؛ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لَيْسَ كُنْتَ
 “Whoever believes in Allāh and the Last Day should do good to his neighbour. Whoever believes in Allāh and the Last Day should show hospitality to his guests, and whoever who believes in Allāh and the Last Day should either convey goodness or remain silent.”[27]
- ❖ Abū Mūsā al-Ashʿari narrates that the Prophet (ﷺ) said:
 يَسِّرَا وَلَا تُعَسِّرَا، وَيَسِّرَا وَلَا تُعَسِّرَا، وَتَطَوَّعَا وَلَا تُخْتَلِفَا
 “Show leniency to others and do not be severe nor harsh. Give people good news and never be repugnant. Work together and do not be divided.”[28]
- ❖ On the authority of ‘Abd Allāh b. ‘Abbās, that the Prophet (ﷺ) said:
 إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَةً كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ
 “Allāh loves that His concessions are used, in the same way He likes His commandments to be upheld.”[29]
- ❖ Anas b. Mālīk reports that the Prophet (ﷺ) said:
 لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ
 “None of you becomes a true believer until he likes for his brother what he likes for himself.”[30]
- ❖ Nuʿmān b. Bashīr reported that the Messenger of Allāh (ﷺ) said:
 مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى
 “The believers—in their mutual kindness, compassion and sympathy—are like one single body. When one of the limbs suffers, the whole body responds with restlessness and fever.”[31]
- ❖ ‘Abd Allāh b. ‘Umar reported that the Messenger of Allāh (ﷺ) said:
 مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ؛ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ؛ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ
 “Whoever fulfils the needs of his brother, Allāh will fulfil his needs; whoever removes the troubles of his brother, Allāh will remove some of his troubles on the Day of Resurrection. Whoever conceals the shortcomings of a Muslim, Allāh will conceal his shortcomings on the Day of Resurrection.”[32]
- ❖ On the authority of Jābir b. ‘Abd Allāh, the Messenger of Allāh (ﷺ) said:
 خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ
 “The best person is the one most useful to others.”[33]
- ❖ Abū Saʿid narrated that the Messenger of Allāh (ﷺ) said:
 مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ
 “Whoever doesn’t express thanks to people, has not shown gratitude to Allāh.”[34]
 A concluding chapter containing a comprehensive hadith
- ❖ On the authority of ‘Abd Allāh b. ‘Abbās who said:
 كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَالَ: يَا غُلَامُ، إِنِّي أَعْلَمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ؛ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ؛ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ
 One day I was behind the Prophet (ﷺ) riding on the same mount and he said, “Young man, I shall give you some words of advice: Be mindful of Allāh and Allāh will protect you. Be mindful of Allāh and you will find Him before you. If you ask, then ask Allāh alone; and if you seek help, then seek help from Allāh alone. Know that if the entire world comes together to benefit you in any way, they would not be able to do so except with what Allāh has already prescribed for you; and if they were to come together to harm you in any way, they would not be able to do so except with what Allāh has already prescribed against you. The pens have been lifted and the pages have dried.”[41]

Conclusion

From the above discussion and analysis, it is crystal clear that Islam never allows ignorance and superstition, etc. regarding a disease be it a common, epidemic, pandemic, or infectious one. However, Islam holds that such diseases may be a consequence of the sins committed by people who are warned by the almighty through such diseases that could be overcome by people through care, safety, precaution, etc. as well as through repentance of sins. The *hadith* testifies this as the following:

On plagues and trials, along with an encouragement to be patient and to anticipate Allāh's reward [vi]

- ❖ 'Ā'isha, Mother of the Believers, said:
سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الطَّاعُونَ، فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يُعْتَقُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ، لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ، فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا، يَعْلمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ
I asked the Messenger of Allāh (ﷺ) about plagues and he said, "They are a punishment which Allāh sends upon whomsoever He wills, but Allāh has made it a mercy to the believers. Anyone who remains in a town which is plagued with an epidemic, remaining patient and anticipating Allāh's reward, while firmly believing that nothing will befall him other than what Allāh has preordained for him, then he will receive a reward of a martyr." [2]
- ❖ Suhaib al-Rūmī reported that the Messenger of Allāh (ﷺ) said:
عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ، صَبَرَ فَكَانَ خَيْرًا لَهُ
"How wonderful is the situation of a believer! there is good for him in everything and this applies only to a believer. If prosperity befalls him and he expresses gratitude to Allāh, then it will be for his good; and if adversity befalls him and he endures it patiently, it will also be for his good." [3]
- ❖ Anas b. Mālik reported that the Messenger of Allāh (ﷺ) said:
إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ؛ وَإِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَى، وَمَنْ سَخِطَ فَلَهُ السُّخْطُ
"The magnitude of the reward is proportionate to the severity of the trial. When Allāh loves a people, He tests them. Whoever accepts that shall be pleased, but whoever is discontent shall be devastated." [4]
- ❖ Abū Huraira reported that the Prophet (ﷺ) said:
مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَدَى وَلَا غَمٍّ، حَتَّى الشُّوْكَةُ يُشَاكُّهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ
"Never is a believer afflicted with discomfort, illness, anxiety, grief or mental anguish, or even something as trivial as the pricking of a thorn, except that Allāh will expiate his sins on account of his patience." [5]
Abū Huraira reported that the Prophet (ﷺ) said:
مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَدَى وَلَا غَمٍّ، حَتَّى الشُّوْكَةُ يُشَاكُّهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ
"Never is a believer afflicted with discomfort, illness, anxiety, grief or mental anguish, or even something as trivial as the pricking of a thorn, except that Allāh will expiate his sins on account of his patience." [5]
- ❖ Abū Mūsā al-Ash'ari reported that the Messenger of Allāh (ﷺ) said:
إِذَا مَرَضَ الْعَبْدُ، أَوْ سَافَرَ، كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا
"When a slave of Allāh suffers from illness or goes on a journey, he is credited with an equal reward of whatever good works he used to do when he was healthy or at home." [6]

References

[i] <https://www.google.com/covid19/> Retrieved on 8 March, 2020.

[ii], [iii], [iv], [v], [vi] https://www.islam21c.com/islamic-thought/40-hadith-for-pandemics/?_cf_chl_jschl_tk_=880e56c9b4d693e63a55be21907710550b2e5e4b-1586235915-0-AfN-nsOd7qNHTOc32BfWI73C_09_45nGaSJgJsFGeMF7SqRBuAk-r4XFrexNv_71BGRNtK1Jngq0ffGsPtLgDsbmJXswGS5M9OTKOcnGJVjsNXVA8qs9icsxIiOEfkFrdyKACnxLQ7PKZXVUpTevigyg-NccTrVprAizXaGN6J_n8A9kwq7gdPSr3gt8qPbVKYut-_pYoa9-CmfBXEG3NYad7JkHALrF4qimINkUGNW7_E-a82K_HTS6uPSJZs5oRjbcSkuo93L16ocQ9mTwcWODE4vEonQYVVSZgj0lz8mq0cvYbwZLFFNpL3ePas8KBDVlgWJ5l0XxgF9EtkHv86VercVsf-TydvSDwTMgPiOaq4EdEeG0MoJbuhNdH9uoxJgdY4JvAberiNtY8B3MCJYc Retrieved on 07 March 2020