

Belief in Allah Almighty and its role in facing Corona virus

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Abstract

There is no doubt that every age of eras clears from the presence or spreading of epidemics and diseases. And in our current age, our world has been exposed to one of the largest pandemics that humankind was afflicted with. This is the Corona Virus (COVID 19) pandemic, and the curricula in confronting these pandemics were different, and from which is the Islamic curriculum that it is distinguished by the comprehension, the reality and the ability of treatment let alone that it is a divine, infallible approach whose source is the Holy Qur'an and the Sunnah of the Prophet, may God's prayers and peace be upon him. Hence the most important means for facing these diseases is the right doctrine; which is a peak in the power of faith in Allah Almighty; so, the aim of this study is clarifying the importance of believing in Allah Almighty for facing the pandemics and the way of their resistance and I approached in this study the inductive approach and the analytical approach and there were several consequences for this study among which: We are in a bad need for good faith in Allah Almighty, as it is one of the ways of healing, which is the adherence of the worshipper with his Lord, Glory be to Him.

Keywords: Corona virus, COVID 19, Holy Qur'an

I. Introduction

In the past few days, the world witnessed an outbreak of a pandemic from a list of the largest pandemics that afflicted humans. It's coronavirus (COVID-19); The World Health Organization declared the outbreak of this pandemic by describing it by a global epidemic (pandemic) on March 11th, 2020.

The latest spread of this epidemic in the world has caused panic, horror, and fear and life was greatly affected, as many businesses stopped, and the borders between countries were blocked, the schools, universities and companies were closed and the countries' economy was enormously influenced and the spread of this pandemic led to the injury of many people and the death of others.

And if we look at the history of the world, we will find that there is no age of the eras was devoid of the existence of these pandemics, and the spread of epidemics and diseases, so it was necessary to confront these diseases, and find a cure for these epidemics and eliminate them. The ways to confront these pandemics differed according to their culture, methods, religion and differences in science-acknowledged.

And the view of the Islamic approach in this confrontation; carrying in its sleeve a realistic, comprehensive and authentic approach that have the ability to cure with what it is distinguished by the divine source which is the Holy Qur'an and the Sunnah of the Prophet - may God's prayers and peace be upon him - and this was

The confrontation from this authentic divine approach includes a comprehensive confrontation that contains all fields, cognitive, faith, moral, health and security.

Among the most important of these means and ways to confront this pandemic (COVID 19) is the correct belief; which is represented in the power of faith in God Almighty. And contentment with God Almighty's will and destiny, taking into account the means, and trusting God Almighty well.

Research questions:

We will try to answer these important research questions, including:

- 1- What is the definition of the COVID 19 virus epidemic?
- 2- How do we face the Covid-19 epidemic in light of faith in God Almighty?
- 3- What is the importance of believing in God in the face of the Covid-19 pandemic?

Research objectives:

This research contains several objectives, including:

- 1- Identifying the reality of the Covid-19 virus epidemic.
- 2- Showing the role of belief in Allah in facing the Covid-19 virus.
- 3- Clarifying the importance of faith in God Almighty in facing the Covid-19 virus.

The Previous studies:

1- Preventive measures against epidemic diseases in the light of Islamic law - Yassin Al-Khalifa Al-Tayyib - Journal of the Saudi Fiqh Association - Part 3 - Issue 51 - Dhul Qi'dah 2020 AD.

2- The impact of the Corona epidemic on some of the provisions of prayer, a comparative jurisprudential study - Abdulaziz bin Abdulrahman bin Muhammad Al-Fayez - Magazine of Arts - Thamar University - Yemen - Volume 1 - Number 21 (2021)

3- Reliance and its relationship to preventive methods against epidemic diseases - Abdul Rahman Salih Al-theeb - Al Qasimia University magazine of Sharia Sciences and Islamic Studies - Majmaah University - Kingdom of Saudi Arabia - 2021 AD

4- Corona virus and its impact on the performance of worship, a jurisprudential study - Magazine of the College of Islamic and Arab Studies for Girls in Damanhour - Egypt - Saleh bin Ali Al-Saud - volume 6 - Part 2 - P.: 2021 AD -

5- Doctrinal violations among some Muslims in times of epidemics and disasters - Madiha bint Ibrahim Al-Sadhan - The Jordanian Magazine of Islamic Studies - Jordan - 2021 AD

II. Research Methodology:

In this study, I followed the inductive and the analytical method. This is by tracing the sources that explain the reality of the Covid-19 pandemic, and clarifying the means of faith in confronting this pandemic, while analyzing these means and showing their importance in facing this disease.

Research plan: The research plan includes: defining faith in God Almighty, the reality of the Corona virus (Covid-19), and the impact of faith in God Almighty in facing the Corona virus.

I ask God Almighty to make this work purely for His honorable sake, and praise be to God first and foremost.

Definition of faith in God Almighty

Defining concepts is one of the primary tasks in the scientific research, and this study included several terms, perhaps the most important of which is the term of faith, so it will become clear in the following lines the concept of this term in language; By researching the authentic

dictionaries of the Arabic language, and in order to clarify the meaning of this term, we will deal with its idiomatic meaning, and we will link the linguistic meaning with the idiomatic meaning until the meaning becomes clear; as judging a thing is a branch of its perception, as fundamentalists and rationalists say.

1- Definition of faith in language

There are numerous meanings of the word faith and its derivatives in dictionaries of the Arabic language. Ibn Faris in *Maqais al-Lughah* refers to the origin of this term and its linguistic meaning. He says: (AMN) the hamza, meem, noun are relevant in origin; one of them is the honesty versus the treason and it means the stillness of the heart, and the other: affirmation. (Ibn Faris, 1979 AD, Part 1, p. 133)

Ibn Manzoor defined the term faith in the language as a source derived from "He who believes in faith is a believer, and the scholars of linguists and others agreed that faith means: ratification. (Ibn Manzoor, 1414 AH, vol. 13, p. 21)

And Al-Fayrouzabadi defined faith in the language as: trust, showing submission, and accepting the Sharia. (Al-Fayrouzabadi, 2005 AD, p: 1176)

Al-Fayoumi referred to another meaning in *Al-Misbah*, which is: surrendering to God Almighty; He said: And I believed in God with faith: I submitted to Him. (Al-Fayoumi, d. t., p. 24)

From what was previously presented of the linguistic definitions of the term faith, it is clear that faith in language revolves around several meanings, including: ratification, surrendering, trust, showing submission, and acceptance of the Sharia.

2- Definition of faith in terminology:

There are several definitions of the term faith, including:

"It is ratification with the heart, acknowledgment with the tongue, and action with the pillars." (Abu al-Ezz al-Hanafi, 1997 CE, part 2, pg. 459)

And it has another definition that has two cases: "The first: that it is applied to individualizing that is not associated with the mention of Islam, then what is meant by it: the whole religion, speech and action.

The second: that it is used in conjunction with Islam, and at that time it is interpreted in terms of inner beliefs, as in the words of the Most High: "And those who believe and do righteous deeds" in many verses, and as His saying - may the peace and blessings of God be upon him -: "Oh God, whomever of us you keep alive, keep him alive in Islam, and whomever of us you take away, make him die in faith" (Abu Dawud 1998 A.D., Sunan Abi Dawud, The Book of Al-ganaez: Chapter on Supplication for the Dead, Hadith "3201" and Al-Hakim "1/358" via Abu Salamah on the authority of Abu Huraira in it. Al-Hakim said: It is authentic according to

the conditions of the two sheikhs, and they did not extract it, and Al-Dhababi agreed with him.)

This is because the actions of the limbs are only possible in life, but at death there remains nothing but the words and deeds of the heart.

As for examples of the first case, they include His saying: "God is the Guardian of those who believe, He brings them out of darkness into the light" (Surah Al-Baqara: 257), and His saying: "And God is the Guardian of the believers" (Al-Imran: 68), and His saying: "The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His verses (this Qur'an) are recited to them, they increase their faith, and they put their trust in their Lord (Alone). Who perform As-salat (Iqamat-as-salat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision (paradise)" (Surah Al-Anfal: 2-4)

And the Almighty says: "Only those are the believers who have believed in Allah and His Messenger, and afterwards doubt not but strive with their wealth and their lives for the cause of Allah. Those! They are the truthful." (Al-Hujurat: 15)

And he, may God's prayers and peace be upon him, said:

"No one will enter Paradise except a believing soul" (Al-Tirmithi, 1998 CE, in Al-Seer: Chapter: What came in Al-Ghulul, No.: 1574, and Al-Tirmithi said: Hassan Sahih)

And the Prophet - may God's prayers and peace be upon him - explained it with all of that - as: matters of religion, both apparent and hidden - in the hadith of Wafd Abd al-Qays in the Two Sahihs and others:

He said: I command you to believe in Allah alone. He said: Do you know what faith in Allah alone is? They said: God and His Messenger know best. It is testifying that there is no god but Allah and Mohamed is the messenger of Allah, and to perform prayer, and to pay the zakat, and to fast in Ramadan, and to give one-fifth of the earning.

(Al-Bukhari 1987, the Book of Al-Iman, chapter: Performing the Five Parts of Faith, by No.: 53, and Muslim 1991 AD, the Book of Al-Iman, chapter: The command to believe in God and His Messenger, the laws of religion, and supplication to Him, by number: 17)

And the Hadith of "The Faith has seventy-odd branches, the highest of which is saying there is no god but Allah, and the lowest of them is removing the harmful thing from the road" (Muslim 1991, the Book of Al-Iman, chapter: explaining the number of faith paths, number: 35) And Allah Almighty called prayer in His saying, "And Allah would not waste your faith" (Surah Al-Baqarah 143), meaning your first prayer to Jerusalem.

And this meaning is what was intended by the predecessors, as al-Shafi'i - may God have mercy on him - transmitted it on the authority of the Companions, the Tabi'een, and those after them who understood them unanimously. They said:

Faith is belief, saying, and deed, and all actions are included in the name of faith, and this meaning is what Al-Bukhari wanted to confirm in the book of Al-Iman, and based on it he arranged his chapters, so he said (Chapter on matters of faith), (Chapter on prayer is part of faith) and (Chapter Zakat is part of faith)---etc. And Al-Thawri said in the distinction between work and faith, it is an updated opinion that we found people on the contrary of it

And Al-Awza'i said: Those of the predecessors who passed did not differentiate between work and faith, and Omar bin Abdul Aziz wrote to Al-Amsar:

To proceed, faith is obligations and laws, so whoever completes them, he has completed the faith, and whoever does not complete them has not completed the faith.

And the speech of the Hadith clerics in their books needs ages to be discussed and from what they have meant from that: Responding the innovative actions people who got the affairs out of faith or shortened the faith on some of its parts as the one who said: the faith is only believing or rather than this from the innovative essays and the main point here is deciding the correct doctrine, the doctrine of the people of Sunnah and gathering that indicates that the religion by which no one can acquire properly except by deeds and saying and that's the meaning of the faith meant by the ancestors (Al-Okdaa, 1418 H, Part 1, page 175)

III. The truth of corona virus (Covid-19)

From the basic terminology in this study is the term of epidemic, and we will handle its definition in the language and the idiomatic approach in the following lines.

1- The definition of the epidemic in language:

The word epidemic is derived from the verb: (waba), waw, baa, and hamza, one word which is the epidemic (Ibn Faris, 1979 AD, part 6 page 83)

And the earth has been infected with a pestilence, and an epidemic, and had epidemic, and an infection, and an epidemic on the replacement, and an epidemic, and had an epidemic, an infected land, a pestilence, and an environmental epidemic, many pestilences. and it infected the earth: it overcomes it, and got the epidemic and expressed means nodded (Ibn Sayida, part 10 page 566), and an epidemic land is called once its illness increased (El-Azhary, 2001, part 15, page: 434)

1- The definition of epidemic in idiomatic approach:

There are several definitions for the term of epidemic; we will handle some of them in the following lines:

The epidemic: every general disease (Al-Razy, 1999 AD, part 1, page 332)

And in its definition also mentioned: the disease that spread and affected many people, such as smallpox, cholera, and others (Qalhaji 1988 AD, part 1, page 498)

The epidemic: it is corruption occurs for the core of the air for some divine and ground reasons (Elmanawy, 1990 AD, part 1, page: 334)

And some scientists specified the epidemic by the plague, as it is recited by Ibn Elathir in his saying:

"The plague: The general disease and the epidemic is the one for which the air is corrupted so the moods and bodies are spoiled: (Ibn Elathir, D.T, part 3 page 383)

Ibn Qayyim says, "the plague – from the language – is a kind of epidemic – And as the plague increases in the epidemic, and in the epidemic countries, it has been expressed by the epidemic, as Al-Khalil said: the epidemic: the plague.

And it was said: It is every disease that spread and the verification that between the epidemic and the plague in general and in specific, every plague is epidemic but not every epidemic is a plague and also the general diseases are more common than the plague as it is one of them and the plagues are abscesses, sores, and bad tumors that occur in the aforementioned places (Ibn Qayyim al-Jawziyyah, 1994 AD, part 4, page 35).

And the epidemic disease can be defined as followed:

"Every disease infects a large number of people in one area in a short period of time, so if the disease injured a great number of people in a vast geographical area, it would be called a global epidemic let alone if its reasons are not identified (Al-saghir, 2020 AD, part 1 page 595)

Defining corona virus (Covid-19)

The word virus, the accurate Arabic translation of it, is: fever, and combines: fever, fevers, and as for corona, it is a Latin word meaning: crown and corona, and on it, the accurate Arabic translation of the Corona virus is: coronary fever

It is known as the acute respiratory disease associated with the emerging corona virus

And corona virus is:

A group of viruses related to a virus of R.N.A - an RNA virus – formed from a big family of viruses and caused diseases in the mammals and

birds and the virus transfers between the human from the infected person to another person by close contact without protection.

And these viruses cause the infection of the respiratory system that ranges from mild to fatal, such as Middle East Respiratory Syndrome MERS-COV

And the severe acute respiratory syndrome (SARS-COV)

And the typical symptoms of the Corona virus include: fever, cough, shortness of breath, and sometimes the infection develops into pneumonia, and it may cause severe or fatal complications in people with a weak immune system, the elderly, and people with chronic diseases such as cancer, diabetes, and heart disease and vessels and chronic lung diseases, most people who do not have health problems and have been infected with the Covid-19 virus often suffer from moderate mental illness and recover without requiring special treatment (Al-Omran 2020 AD, part 2, page 348)

IV. The impact of faith in God Almighty in facing the Corona virus

The Muslim must be certain that it is Allah Almighty who created this disease and sent down the cure with it, believing in the Holy Messenger, may God's prayers and peace be upon him, who said in the authentic hadith, "Allah does not send down a disease without sending down a cure for it" (Al-Bukhari 1987, The Book of Al-teb, in the chapter Allah did not send down a disease without sending its cure down by number 5354)

Allah, Glory be to Him, "He is the Creator of the reasons of the disease and the medicine reasons that interfere and resist them and ordered us to take these hated reasons into consideration by these causes and the benefit of the two accommodations is based on that and the matter is stated on this rule so breaking down the reasons and extracting them from being reasons is breaking down for the sharia and the mundane affairs and depending on them and relying on them and believing that the causes are alone, and that they are complete causes of associating partners with the Creator, may He be glorified and exalted, and ignorance of Him, and deviating from the reality of monotheism, and proving its cause in the manner in which Allah created it (Ibn al-Qayyim, D.T, part 2, page 269)

So if the patient listened to this Hadith" Allah does not send down a disease without sending down a cure for it" that would affect his mental health and open a hope path in recovery for him as this hadith and other hadiths that talk about the recovery consist of:

"Strengthening the soul of the patient and the doctor, and urging him to seek medicine and relief for the patient, because if the soul is certain that it has a medicine, it increases its powers of hope and emits its

instinctive energy, so the psychological, natural and animal spirit becomes strengthened by the power of these spirits, and the forces that carry them become stronger, so they ward off the disease and subdue it (Al-Malaqari 2002 AD, part 7 page 2860)

And faith in Allah Almighty includes the believe in his attributes which are the integrity attributes and from these adjectives, the creator, the powerful so believing in Allah Almighty is the Creator of the human and other creatures among which the diseases and the epidemics as the believer assures that Allah is the one who creates these diseases and epidemics and that He also created the reasons of recovery for them as the disease and the medicine are creatures from the creatures of Allah Almighty. And the reasons of these diseases including germs and viruses are weak creatures from the creatures of Allah Almighty whatever the man's perception assumed that it is a dangerous disease, it would be still weak before the ability of Allah Almighty as Allah Almighty is capable of doing everything, Allah Almighty said, "Know you not that Allah is Able to do all things?" (Al-Baqarah: verse: 106)

And also believing that Allah Almighty is the Curer from the diseases as Almighty said, "And when I am ill, it is He who cures me" (Ash-shu'ara', 80) and the meaning of this verse is "if I become ill, no one can cure me except Him for what He has from the reasons that lead to that" (El-Maraghy 1365 H – 1946 AD, part 19, page 72)

And the Prophet teaches us to turn to God Almighty if we are afflicted with diseases, and we seek help from Him, Glory be to Him, and we call on Him with names to heal us, for He is able to do that, Glory be to Him, and this is clear in the verbal extracts of the Prophet. By Aisha "May Allah satisfy her- that peace be upon him – used to prevent some of his family by passing his right hand and says, "Oh God, Lord of the people, remove the pain and heal it, and you are the Healer. There is no cure except your recovery, a cure that leaves no sickness behind" (Al-Bukhari 1987, The Book of Al-teb, the chapter on wiping the pain with the right hand, No. 5743, and Muslim, 1991 AD, The book of Alsalam, the chapter on the desirability of reciting the patient, by No. 2191)

and in this hadith, the prophet directs us to confront the diseases, especially the pandemics as he guides us to this supplication that indicates the powerful faith in the adjectives of Allah Almighty as He is Almighty the Lord of people and He is alone the one who can release from the diseases and He is the Healer Almighty and there are two matters should be fulfilled in this praying:

- 1- The strength of certainty in this caller is that God Almighty will heal this patient with this ruqyah
- 2- The patient's approval of this and his belief that it will be beneficial, but if the issue is on the point of experience, then this does not benefit him, because it must be certain that what the Prophet, may God's

prayers and peace be upon him, did is right, and the place must be acceptable, and he who is the patient must be a believer in the benefit of that Otherwise, there is no benefit, because for those in whose hearts there is a disease, the signs will only increase their filth to their dirtiness, and God forbid (Al-Uthaymeen 1426 H, part 4, page: 479)

On the authority of Ibn Abbas, may God be pleased with them both, he said - The Messenger of God, May God blesses him and grants him peace, said:

“No Muslim returns to a Muslim and says seven times: I ask Allah the Great, the Lord of the Great Throne, to heal you, until he is healed unless his death has come.” (Al-Tirmizi, 1998 AD, Abwab El-Teb, by No. 2083 and Al-Tirmizi said: a good hadith)

On the authority of Uthman Ibn Affan, may God be pleased with him, he said - The Prophet, may God bless him and grant him peace, entered upon me while I was sick and said:

“In the name of God, the most Compassionate, the most Merciful. I seek refuge with you in Allah, the One, the Eternal, the One who did not beget, nor was He begotten, and there is none equal to Him, from the evil of what you find seven times. So when he wanted to leave, he said: "O! Uthman, seek refuge with it as I didn't seek refuge with better than it" (Ibn Abi Aldonia, in disease and expiations (194/153) and Al-Haythami mentioned it in Al-Majma' (5/110) and said: Abu Yali narrated it in Al-Kabeer on the authority of his sheikh Musa Ibn Hayyan, and I did not know him and the rest of his narrators are the men of the Sahih)

And among His names mentioned in the hadith of the Prophet: The name of: the doctor

On the authority of Ibn Abi Mulayka, Aisha said, “The Messenger of Allah, may God bless him and grant him peace, fell ill, so I put my hand on his chest and said: Take away the pain, Lord of the people, you are the physician and you are the healer, and The Messenger of Allah, may God bless him and grant him peace was saying: Let me join the superior accompany, and let me join the superior accompany” (Ibn Hanbal, 1999 AD, part 41, page: 291 Hadith number: 24774 and its reviewer said: Its chain of narrators is authentic)

And on the authority of Abu Ramqatha, he said: I came to the Messenger of God, may God’s prayers and peace be upon him, with my father, and he saw the one on his back and said, “O Messenger of Allah, should I treat it for you, for I am a doctor?” He said:

“You are a companion, and Allah is the physician.” (Ibn Hanbal, 1999 AD, part 29, page: 39 Hadith No.: 17492 and its reviewer said: Its chain of narrators is authentic)

And the meaning of the words of the Prophet: You are a companion, and God is the physician

That is, he is the real healer with the cure for disease, and this he said to Abu Ramtha's father when he saw the seal of prophecy and it was protruding.

So he thought it was a commodity born from waste, so the Mustafa, may God bless him and grant him peace, retorted his words by taking it out gradually from it to something else. I mean, this is not a treatment, but rather your words lack treatment, as you called yourself a doctor, and Allah is the doctor. However, you are a companion who takes care of the patient and be kind with him and that's the wise style in the art of the creative

And that is because the doctor is the one who knows the reality of the medicine and the disease that is capable of health and healing, and that is none other than Allah but calling Allah the doctor when he mentions him in a state of recovery, such as you are the healer, you are the doctor, is acceptable, and it is not said, O doctor, as it is said, O wise man, because his release on him is based on certain situation. (Al-Minawi 1356, part 2 page: 99)

And we are in the face of diseases and epidemics, we need a lot to think well of Allah Almighty, as it is one of the ways of healing that the servant clings to his Lord, Glory be to Him - and to the patient, or the one who is afraid of diseases and epidemics, or he remembers that he is despicable among God Almighty's creatures and that God's mercy is The Almighty is nine times the same as Him, and that Allah, the Most High, is independent of His torture, so one must confess his sins and his shortcomings and believe that his work, nor the intercession of others, is of no use in forgiving and pardoning him, if Allah Almighty does not permit it. And he evokes the verses of hope and their hadiths (Ibn Hajar, 1411 H, and Pages: 351 – 352)

Among the best of what has been mentioned about good faith is what has been reported in Sahih Al-Bukhari on the authority of Shaddad bin Aws, may God be pleased with him, on the authority of the Prophet, may God's prayers and peace be upon him, who said:

The master of seeking forgiveness is to say: Oh God, you are my Lord, there is no god but You, You created me, and I am your servant, and I abide by your covenant and your promise as much as I can. I seek refuge in you from the evil of what I have done. Whoever says it during the day with certainty in it and dies on that day before the evening comes, then he is one of those who enter Paradise, and whoever says it at night with certainty in it and dies before morning becomes one of the people of Paradise (Al-Bukhari, 1987 AD - the book of Al-Dawaat- Chapter: What He Says When Morning Comes – By No. 5964)

V. Conclusion

Praise be to Allah, Lord of the Worlds, with whose grace good deeds are accomplished, and may Allah's blessings be upon our master Muhammad, the best of Allah's creation, the seal of the prophets and messengers, and may Allah be pleased with the companions and the followers and those who followed them in goodness until the Day of Judgment, and after

We have finished - with the grace of God Almighty - studying this research, which is entitled (Faith in Allah and its role in confronting the Corona Virus (Covid-19) epidemic, and we have come out of this study with results, the most important of which are the following:

- 1- The need to face epidemics and diseases by taking into account the causes and seeking medicine for treatment with trust in God Almighty and the certainty that God Almighty is the Healer
- 2- The Islamic curriculum was distinguished in facing epidemics and diseases, with what it carries of a divine, authentic, realistic, holistic approach that possesses the ability to treat with what is distinguished by its divine source, which is the Holy Qur'an and the Sunnah of the Prophet, may Allah bless him and grant him peace.
- 3- In the confronting of diseases and epidemics, we need a lot to think well of Allah Almighty, as it is one of the ways of healing that the worshipper clings to his Lord - Glory be to Him.
- 4- Reading the Qur'an is also a cure for spiritual heart diseases, as it is also a cure for physical and psychological diseases
- 5- If a person is infected with a disease, he should not despair or grieve, and he should remember the prophets and messengers in their patience with the disease and enduring it, and their contentment with Allah's will and destiny. And we have in the prophets and messengers, and in our Prophet Muhammad, may God bless him and grant him peace, the role model and the good example.

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