

Divine Philosophy of Plagues and Torments

A study in the light of Tafhim al-Qur'an - The Meaning of the Qur'an by Syed Abul' A' la' Maududi

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Abstract

In this mundane world, resulting from wicked deeds, easy and difficult circumstance, individual and mass casualties, destruction and calamities of all sorts are connected with the actions and morals of humans as well as with the trials on humans by Allah, results of evil doings, and also with the Divine punishment. The filth of thought, actions and physicality has a great share in the causes of these different disasters and Torments. These Divine punishments can be assumed in different forms. Their rejection, doubt in them and heedlessness towards them is against the Quran and Hadith. The basic and key reason of the rejection to these is the disbelief in the Day of Judgment, owing to which moral restraints are imposed on human beings, which are unpleasant to them. However, seen through the light of Quranic verses and Hadith there is no point which impedes in believing that the Allah Almighty Who, on the Day of judgment, resurrects a man after his departure from this world can inflict, in this world too, the Divine punishment on this body on account of his sins and rewards on account of his good deeds. The basic reason of this mindset of rejection to this is the zenith-of-the-roof western-education and research's promulgation of only the materialistic perspective of the history and the influences based on the weariness to Allah. The solution is to bend the knee in humility before Allah and adhering to the Divine Law or the Sunnah of Allah and giving men the thought to the right path by putting to a better use of the delay granted for the reconciliation with Allah instead of committing the wicked deeds. In this case, we, as the moderate Ummah and the best of all the Ummah, proclaim the Jihad of guidance in all fields of life.

Keywords: *Qura'an, Tafhim al-Qur'an, Corona Virus, Plagues, Torments, Judgment Day*

Introduction

Denial of the small and big torments sent down by Allah as a result of evil deeds of human beings in this worldly life, doubting them and ignoring them is against the Qur'an and Hadith. And the divine punishment has been



mentioned. For example, Al Baqarah: 42 to 45, Al Jinn: 17 and AlMursalat: 16 to 19 show that the life of human beings is based on mischief and ruin. Pharaoh was whipped by God in this world,(Almuzzammil:15,16), while in Surah AlFajr:6 to14, in the context of the torments that will be inflicted on different nations in this worldly life, Syed Maudoodi says:

The mention of the conduct of a few well known tribes of history and their ultimate end is meant to point out that the universe is not working under some deaf and blind law of nature, but a Wise God is ruling over it, and in the Kingdom of that God only one law, which man describes as the law of nature is not working, but a moral law also is operative, which necessarily calls for retribution and rewards and punishments.¹

Literature Review

Mufti Muhammad Shafi in his Tafseer Ma'arif-ul-Quran has highlighted in detail the divine philosophy of punishments.

Syed Abul' A' la' Maududi has also talked about the divine philosophy of punishments in modern perspective in his Tafseer Tafhim al-Qur'an.

In the books of Hadith, hadiths have been collected under the title of Kitab al-Fatan with reference to worldly and hereafter punishments.

Mohammad Sarwar Khan has made many points clear on this subject in his book "Kiya Tum Dekhte Nahin" کیا تم دیکھتے نہیں۔

Syed Abul' A' la' Maududi has spoken in his book Tafahimat Vol. III (تفہیمات سوم) on the topic of the tragic end of the nations of the West.

Muhammad Yousuf Islahi has discussed the reasons for Allah's punishments in his book Shaoor-e- Hayat Vol. III. (شعور حیات سوم)

Research Question

1. Is the Quran and Sunnah describing worldly Calamities, Epidemics, Disasters and Plagues as the punishments of Allah?

According to the Quran, "man's great denial is the denial of the Hereafter, and he insists on immorality." (See Surah Ya sin: 78, Surah Qaf: 2 and As Shams: 11).² In Surah Nuh:25 there is a clear mention of the punishment of the Hereafter after the people of Noah were punished for drowning in this world.³ Similarly in the context of Pharaoh it is stated as فَأَخَذَهُ

اللَّهُ نَكَالَ الْأَجْرِ وَالْأُولَى : (Consequently, Allah seized him for punishment both in the Hereafter and in the world), The clear words of (An naziat:25) regarding Pharaoh's capture in the world also describe the worldly torment On the other hand, it is stated that the punishment of hunger and fear is imposed on the ungrateful for the blessings of Allah. The Holy book explain:

وَ صَرَبَ اللَّهُ مَثَلًا قَوِيَّةً كَانَتْ أُمَّةً مُّظْمِئَةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ

اللَّهُ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ. (An nahl:112)

Translation: Allah cites the instance of a habitation: it was enjoying a life of peace and security and was receiving its provisions in abundance from

every quarter. But when it began to show ingratitude towards the favors of Allah, He made its inhabitants taste the consequences of their doings, and inflicted misfortunes of hunger and fear on them

From microscopic insects to living and inanimate creatures such as the heavens and the earth, innumerable creatures have been created according to a purposeful plan. In the beautiful narrations of their aims and abilities, human service, adornment, trial and torment are all mentioned. Abraham's mighty elephants and the simple abalone that made them into buffalo are also among the creatures filled with the command of God. In the same category, in Surah An-Noor: 2 and 3, rain and hail have rained down and their damage is a lesson for those who have eyes.

In this regard, the revelation of the bee in An Nahl: 1, the great action of the innocent and the beautiful result is enough to open our eyes. Like the mighty creatures, germs and viruses are also purposeful creations of Allah.

The reality of Epidemics, Disasters and Deaths (Islamic perspective)

We also know from the Quran and Sunnah the approaches and principles of punishment for the sins of human beings in this worldly life. It is said that the result of the deterioration of human life is to be brought to light in the form of various torments:

Ar)- *ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ*

(Rum: 41)

Translation: Mischief has appeared in the land and sea on the account of men's own doings that He may make them taste some of their (evil) works: maybe they mend their ways.

Therefore, it is not correct for a person to say that moral decay has no worldly **consequences**, as a newspaper columnist wrote:

I have been hearing from my Muslim brothers for ten days that the plague of Corona is the punishment of Allah and unless we go to the Ka'aba, the Prophet's Mosque and the mosques and repent, Allah will not be pleased with us. - - - It is thought that if there were plagues, the plague would never cover the dust of the shoes of the beloved Prophet like Hazrat Abu Ubaidah. So we have to be as patient as China, as tolerant as Italy and France, and as patient as the United States and the United Kingdom. Be patient.⁴

Referring to the guidance available to those who will come to the Day of Judgment in discussing the virtues and vices of human life, Syed Maududi says:

the purpose is to warn the people that they will not be left alone after they have been granted power in the land and over the things of life, but Allah will put them to the test to see how they used their power. Whatever happened with the people of Noah was in accordance with this law, and the same will happen in future with any community which is raised to power.⁵

Surah Ta Ha: 124 states that those who oppose the commandments of

God can suffer in this worldly life. In the light of the following verses, there is nothing to prevent them from acknowledging this as Muslims. That the Lord, who can resurrect a person who has passed away from this world in the form of death, on the Day of Resurrection, can inflict punishment on the same body in the form of a sin or reward in the form of a good deed in the life of this world. In (Al Qiyama: 3, 4) It is mentioned that even the fingertips of a human being can be repaired to the point of fineness. Says:

What makes them deny the Hereafter is not, in fact, their regarding the Resurrection and Hereafter as impossible but they deny it because acceptance of the Hereafter inevitably imposes certain moral restrictions on them, which they detest. They desire that they should continue roaming in the world at will as they have been roaming before. They should have full freedom to go on committing whatever injustice, dishonesty, sin and wickedness that they have been committing before, and there should be no deterrent to obstruct their freedom and to warn them that one day they will have to appear and render an account of their deeds before their God. Therefore, it is not their intellect which is hindering them from believing in the Hereafter but their desires of the self.⁶

Today, the greatest tragedy of Western education and research, which has reached its

peak with the same mentality, is to present only a materialistic view of history and to have the effect of aversion to God and the Hereafter. Due to this, irresponsible thinking and action in the world has led the entire human life on the path of destruction.⁷

The historical consequences of the destruction of various nations after their moral depravity are proof that the doctrine of the Hereafter is based on reality, which the denying nations were wiped out of the world by divine punishment after suffering severe moral depravity. The same thing is

repeated in Surah Qaf: 37: *إِنَّ فِي ذَلِكُمْ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ*

Translation: Indeed in this there is a lesson for every such person who has a heart or who gives ear and listens with attention.

Regarding the time of revelation of these torments, Syed Abu ul Aala Maududi has described the law of rewards as prescribed by God as follows:

That Allah's law of retribution does not decree the total destruction of a nation as long as there remains a considerable element of good in it. As against the majority of the bad people, if it is still contains a small element of those who continue trying to invite others to the right way, Allah gives it an opportunity to work, and goes on increasing the respite of the nation which is not yet wholly devoid of goodness. But in case theca remains no element of goodness at all in the nation, Allah's law is that He somehow rescues by His power and grace some of the good people, who might have become weary and helpless fighting evil in its settlements, and deals with the rest as every sensible master would deal

*with his rotten fruit.*⁸

In his translations of Quran Tafhim al-Qur'an he also states in this regard that there is no real and complete punishment for crimes committed in the world. However, from these torments people can learn a lesson about how the nations who disbelieved in their Lord went astray and what was the end of them.⁹

In the context of the torments inflicted on the former nations due to moral degradation, the rule of God Almighty is as follows:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَةَ وَهِيَ ظَالِمَةٌ إِنَّهَا أَخَذْتَهُمْ شَدِيدًا. إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ

الْآخِرَةِ... - (Hud: 102,103)

Translation: And when your Lord seizes a sinful town, He seizes it like this indeed His seizure is very terrible and painful. In fact, there is a sign in this for everyone who dreads the Torment of the Hereafter.

In the context of these verses, Syed Maududi writes:

*That is, In these historical events there is a sign which will show conclusively to the one who considers this deeply that the torment of the Hereafter is inevitable, as warned by the Messengers. One can also judge from this how terrible it will be. This knowledge will fill one with such fear that will keep one on the Straight Way. Everyone who makes a critical study of history with this consideration that it is not merely a collection of events but also a means of drawing logical conclusions, will find that the rise and fall of communities and nations has been taking place in a regular succession. Moreover, one will find that this rise and fall takes place in accordance with some moral laws in an extraordinary way. This is a clear proof that man is subordinate to the Sovereign, Who is ruling over the universe in accordance with some rational moral laws. Accordingly, He raises up those who keep the moral limits above a certain minimum standard set for this purpose and degrades those who fall below it. Then He gives respite to the latter to mend their ways, but if they do not avail of it and continue their downward march and fall below the limit set for their complete degradation, He annihilates them in a way as to serve as a lesson for others. The fact that these events always take place in a regular cycle leaves no shadow of doubt that rewards and punishments are permanent parts of the law of His Kingdom.*¹⁰

The law is that God is not as quick to show mercy to people as He is to punish them and punish them for their sins. He gives them ample opportunity to recover before they are caught.¹¹

He has declared those who do not learn from these torments to be blind in heart (Al Hajj: 3). In this regard, there is a special mention of the blasphemy of Moses against Pharaoh in Yunus:88. in Yunus:21, it has been said that God's schemes are far faster and more effective than man's cunning and cunning. قُلْ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا نَمْكُرُونَ. Translation: "Say to them, Allah is swift in his plan than you: indeed His angels are keeping a full record of your acts of deception." Syed Maududi writes:

Allah does not hasten in punishing and seizing the people for their sins as He hastens in showing kindness and compassion to them. Do they, then, want Him to hasten His torment for their rebellions, as He hastened to remove famine in answer to their supplications? As this is not Our Way, We give them time to mend their evil ways in spite of their transgressions and rebellions.¹²

The same is stated more clearly in Surah Ar Ra'ad: 31,32.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ . . . فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ .

Translation: As for the disbeliever, because of their misdeeds, one affliction or the other does not cease to visit them every now and then, or come near their home: it will go on like this until Allah's threat comes to pass. Indeed, Allah does not fail to bring about His threat.

The Qur'an's message regarding various forms of torment (Al Anaam: 65, . Ash Shuaraa: 61) is very clear. For example, the division of a nation into groups or sects after acquiring the right and turning away from it is also a form of God's punishment (Al Maidha:14, Al Anaam: 65). Syed Maududi says in this regard:

It is a warning to those who had become very bold in their enmity with the Truth because no scourge from Allah was in sight. They are being warned that the scourge of Allah does not take long to come. A gust of wind can destroy them all at once. A sudden shake of an earthquake can sink their Habitations underground. A spark can set on fire the magazines of enmity and involve clans, nations and countries in endless blood feuds. Therefore, "If no scourge is coming on you, this should not make you so bold and neglectful as to go on treading blindly the way you are following without discerning whether it is right or wrong."¹³

Syed Maududi In his commentary, makes it clear the Quranic Verse of As Sajdah:21 as: *وَلَنذِيقَنَّ لَهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ*. Translation: Even in this world We shall make them taste (one or the other) lesser torment before the greater torment: may-be they desist(from their rebellious attitude.)

The torment of Akbar means the torment of the Hereafter which will be inflicted on the reward of disbelief and transgression. For example, serious illnesses in people's lives, the death of their loved ones, tragic accidents, losses, failures, etc. And in collective life there are storms, earthquakes, floods, epidemics, famines, riots, battles and many other evils that engulf thousands, millions, millions of people. The expediency of bringing down these calamities has been stated that before they are afflicted with the great torment, people should come to their senses and give up the way of thinking and acting in return for which they will eventually have to suffer that great torment. . . . In this sense, these disasters are not just disasters but God's warnings.¹⁴

At different places of the Quran Suffering from worldly torments, sufferings and afflictions is a beautiful way to humbly bow before God, the

Sunnah of Allah, the respite given to return to Allah and the responsibility of human beings are beautifully described. (Reference Al Anaam: 42 to 45, Fatir:43, Ar-Ra'd:11, AlNahal:61). In this regard, describing the mercy and grasp of the Lord together It was said: نَبِيٌّ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ. وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْكَرِيمُ (Al-Hijr: 49,50) Translation: O Prophet! Tell My servants, I am Forgiving and Merciful, but at the same time My chastisement is also a severe chastisement.

After the clear message of Allah, how did the nations of Lot, Aika and Thamud describe the worldly torments that befell them:

فَأَخَذْنَاهُمُ الصَّيْحَةَ مُشْرِقِينَ. فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِن سِجِّيلٍ. . . . وَإِنْ كَانَ
أَخْطَبَ الْآيَاتِ لَظَلِيمِينَ. فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهَا لِبِأَمَامٍ مُّبِينٍ. . . . وَقَدْ كَذَّبَ أَخْطَبَ الْحِجْرِ الْمُرْسَلِينَ. . . .
فَأَخَذْنَاهُمُ الصَّيْحَةَ مُصْبِحِينَ (Al Hijr: 73 to 83)

Translation: At last a severe blast overtook them at dawn. Then we turned their habitations up-side-down and We rained stones of baked clay upon them. There are big signs in these events for men of understanding. And the smitten territory lies on the highway. Indeed there is an admonition in it for true believers. As the people of Al Aikah were unjust , We took vengeance on them. And the ruined habitations of these two Communities lie upon the open highway. The people of Al Hijr also treated the messengers as impostors and We sent Our Revelations and showed Our Signs to them, but they went on ignoring all these things. They hewed their dwelling into the mountains and apparently lived in full security. But at last a violent blast over took them with the approach of the morning.

For those who do so in the future in the face of these torments it has been announced: وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ. Translation: And such scourge is not far from the workers of iniquity. (Hud: 83)

In his commentary on the calamity that befell the nation of Lot, Syed Maududi writes:

In fact, morally and legally, the case of a nation that is directly addressed to a prophet is very different from the case of all other nations. In a nation where a prophet is born and he conveys God's message directly to him in his own language and presents to him a living example of his truthfulness in his personality, God's argument is fulfilled. . . . This type of matter is fundamentally different from the case of nations to whom God's message has not come directly but has reached them through various means. . . . But this does not mean that the torment has now come upon the nations that have turned away from God and are lost in intellectual and moral error. The fact is that all such nations are still tormented. Even small warning punishments and big decisive punishments. . . . Apparently, a large group of scientists and historians and philosophers who are ignorant of the reality are dominating the human race, who keep paying attention to all such phenomena by physical laws or historical reasons and keep on forgetting it and never

understanding it. Does not give the chance that there is a god above who first warns the wrongdoing nations of their wrongdoings in various ways and when they turn a blind eye to the warnings he has sent and insist on their wrongdoing So the car comes and throws them into the pit of destruction.¹⁵

The following is a summary of the details given in Tafheem-ul-Quran regarding the various punishments inflicted on the Children of Israel:

According to the pre-announcement of Prophet Moses, there was a severe famine in the land of Egypt and after that there was terrible rain, hail and thunder and lightning all over the country. The storms that devastated settlements and fields came, the whole country was terrified of locusts according to his declaration, lice and swarms spread all over the country according to his declaration, on the one hand severely afflicting man and animal. There was torment and on the other hand the granaries were destroyed. . . . A flood of frogs came and disturbed the whole population. Exactly according to his announcement, there was a torment of blood, which caused the water of all canals, wells, ponds and reservoirs to flow. It turned into blood, fish died, water reservoirs became infected everywhere, and for a whole week the Egyptians longed for clean water.¹⁶

In addition to the polytheists in the Quran, those who disregard God's revelations have been called the greatest oppressors and deserving of punishment.(Sajdah:22, Albaqarah:85, Al mu'min:21 & 28 to 33). Similarly at different places of the Quran a same ruling was also applied to hypocrites. While He said to the people of "Aad" for the purpose of punishment in this world as:

لِنَذِيْقَهُمْ عَذَابَ الْحُزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَحْزَىٰ. (م السجده:16)

Translation: So that We might make them taste a disgraceful scourge in the life of this world, but the scourge of the Hereafter is even more disgraceful.

However, instead of following the true knowledge of revelation, denying it and understanding all the human sciences that are available to you has been considered as inviting divine punishment.¹⁷ There are many such verses which differentiate the worldly torments in various forms from the torments of the Hereafter. For example in Al ahqaaf 24,25 It has been said that what the people of Hud considered to be a cloud was in fact the punishment of God. In Alfurqaan:37 it is explained that the torment that will befall the people of Noah is a sign for those who will come later. While in the verses of Ash Shuaraa:8,67,103,121,139,158,174,190 it is repeatedly said: **إِنَّ فِي ذَلِكَ لَآيَةً** Translation: "There is indeed a Sign in this" that those who reject the call of the Prophets to reform and run the system of will in their worldly life are subjected to various forms of destruction and torment by God. The following verses of the Qur'an Al aaraf:94 to 99 are also a lesson for those who follow the formula of "Fear not to fight Corona:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبِأْسَاءِ وَالطَّرَائِفِ لَعَلَّهُمْ يَرْجِعُونَ. ثُمَّ بَدَّلْنَا مَكَانَ

السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ. وَلَوْ أَنَّ أَهْلَ
الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِنَّ كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ.
أَفَأَمِّنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ. أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ.
أَفَأَمِّنُوا مَكَرَ اللَّهِ فَلَا يَأْمَنُ مَكَرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

Translation: Whenever We sent a Prophet to a habitation, We first afflicted its people with adversity and calamity so that they should humble themselves. Then We changed their adversity for good fortune till they became very prosperous and said, " Our forefathers also had their adversity and prosperity." At last We seized them all of a sudden when they were quite unaware . Had the people of habitations believed and adopted the way of piety, We would have opened the doors of blessings from the heavens and the earth, but they denied the Truth; So We seized them for the evil they had earned . Do the people of the habitations now feel secure that Our punishment will not come to them all of a sudden at night, while they might be fast asleep? Or , do they feel secure that Our punishment will not smite them all of a sudden during the day while they might be engaged in pastime? Are these people not afraid of Allah's secret plan? In fact, only those people doomed to destruction, who are not afraid of Allah's secret plan.

Syed Maududi's commentary of these verses is sufficient to explain in this regard. He writes:

When a prophet was sent to a nation, the external environment of that nation was first made very conducive to accepting the invitation. That is, he was afflicted with misery and calamities. Famine, epidemics, trade deficits, war defeats, and so on. So that his heart may soften, his arrogant and arrogant neck may be loosened, his pride of power and intoxication may be shattered, his confidence in his means and resources and his strengths and abilities may be defeated, he may feel That there is another power above him who has the gardens of his destiny in his hands, and thus his ears are opened for advice and he is willing to bow humbly before his God. Then, even in this favorable environment, when his heart is not inclined towards accepting the truth, he is subjected to the temptation of prosperity, and from here the prelude to his ruin begins. When she begins to get rich, she forgets her bad days and her misguided leaders instill in her the foolish notion of history, that the ups and downs of circumstances and the making and breaking of destiny are not happening on a moral basis in the management of a sage. . . . Therefore, to take a moral lesson from the revelation of sufferings and calamities and to accept the advice of a counselor and start supplicating to God is nothing but a kind of mental weakness. This is the foolish mentality that the Prophet (peace and blessings of Allah be upon him) mapped out in this hadeeth:

لا يزال البلاء بالمؤمن حتى يخرج نقياً من ذنوبه والمنافق مثله كمثل الجمار لا يدرى فيم ربطة اهله ولا فيم

ارسلوه.

Translation: That is, "The trouble of the believer is rectified until he comes out of this furnace and is cleansed of all filth, but the condition of the hypocrite is like that of a donkey who does not know that his master Why did he tie it and why did he leave it?"¹⁸

God's punishment falling on man is a secret plot "trick". In this regard Syed Maududi writes:

In fact, the word **makar** is used, which in Arabic means to plot secretly, that is, to act against a person in such a way that he does not know that he will be doomed until a decisive blow is dealt to him. On the contrary, looking at the situation, he kept thinking that everything is fine.¹⁹

For the misguided people, the decision of various forms of torment in both worlds is inevitable.(Alraad:34) While the hypocrites will suffer a double punishment. Which means that on the one hand, the world in which they fell in love and adopted the attitude of hypocrisy and treachery will be lost to them and they will be humiliated and disgraced. On the other hand, the mission they want to see fail will thrive against their wishes and efforts.²⁰

Further instructions have been given in this regard in An nahal:45,46. In Al ahzab:57 it is explaining the curse on human beings as a curse, it is said that those who persecute Allah and His Messenger deserve it. What is meant by disobedience to Allah is disbelief and polytheism, atheism and disobedience to the Messenger by making its haraam lawful.²¹ But today the man who is devoid of the Hereafter and devoid of the fear of God wants to impose his will instead of God on the resources and abilities spread in the universe. In order to impose his will, he also uses the slogan "My body is my will". However, there are clear injunctions regarding the application of the law of the Creator over everything that Allah has created (Al aaraf:54). Such claimants to the will of God's created body were warned of worldly punishment:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ-

(An noor:19)

Translation: As for those, who like that indecency should spread among the Believers, they deserve a painful punishment in this world and in the Hereafter,16 for Allah knows and you do not know (its consequences)

According to the Islamic moral concept, revenge is the reality of individuals and nations who go astray (An nahal:33,34). On this basis, Hazrat Shoaib warned those suffering from other types of corruption, including weight loss, of the consequences:

وَيَقَوْمٍ لَا يُجْرِمُونَكَ شِقَاقِي أَنْ يُصِيبَكَ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ

لُوطٍ مِنْكُمْ بِبَعِيدٍ-(Hud:89)

Translation: And I do not want at all to commit those evil practices, which I forbid you.⁹⁹ I desire only to reform you as far as it lies in my power. And this work of mine depends entirely on Allah's help: and in Him I have put my trust and to Him I turn for everything. And O my people, let not your obduracy against me be conducive to bring upon you

the doom that overtook the peoples of Noah, Hud and Salih. And the people of Lot are not far from you.

No deed of God is devoid of wisdom and purpose. The worldly punishment of small scale is a means of contemplation in favor of the servants as well as a means of contemplation so that they may return to the truth without giving up their rebellion. This is stated in Sura Al-Anaam :70 as under:

وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَ

عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ-

Translation: nevertheless, go on admonishing them by reciting the Qur'an to them lest any person should be seized because of his own deeds, and that too at the time, when there would be no protector, no helper and no intercessor to rescue him from Allah, and when no conceivable amount of ransom would be accepted from him; this is because such people shall be seized in consequence of what they themselves had earned; they shall get boiling water to drink and a painful torment to suffer for their rejection of the Truth.

The same consequences will befall the old sinners as well as those who will do evil in the future. The various epidemics and warnings that come in this worldly life are also torments and it is also said to be the grip of Allah to cause severe damage to a nation during war.(Az zumar:51)

The expulsion of the Jewish tribe of Bani Nuzair from their homes with humiliation at the hands of the Muslims was in fact a punishment for breaking their promises and conspiracies.²² This divine principle is explained in more detail in Surah Al Anaam:65.²³ And this law of reward made by God applies equally to all Muslims and infidels. For example, Allah warns Muslims in Quraan:

وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ (Muhammad:38)

Translation: If you turn away, Allah will replace you by another people, and they will not be like you.

Many verses of the Qur'an indicate the torments in this world before the torment of the Hereafter. For example, in Surah (At tur: 47) it is stated:

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ-

Translation: And even before that there awaits the wrongdoers another torment, but most of them do not know.

In spite of being reminded of the purpose of life, human beings have been exposed to personal and national calamities from time to time in the world they make interpretations that go beyond comprehension. In Al araf: 96 and As-Sajdah: 21, 22, he clearly states towards this purpose:

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَكْثَرِ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ. وَمَنْ أَظْلَمُ مِمَّن دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ

الْمُجْرِمِينَ مُنْتَظِمُونَ-

Translation: Even in this world We shall make them taste (one or the other) lesser torment before that greater torment; may-be they desist (from

their rebellious attitude). And who could be more wicked than the one who is admonished by the Signs of his Lord and he spurns them? We shall certainly take vengeance on such criminals.

Unfortunately, instead of understanding these clear messages, today governments, their writers and health experts sing the same tune that they are poor and underdeveloped, so be careful because even developed countries cannot cope with this corona virus While the Quran also gives a history of helplessness in the face of God's grip on the most developed nations and governments of the past. See Ar room:9:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا . . .

Translation: And have they never traveled in the earth that they could see the end of those who have gone before them? They were mightier than these in strength: they tilled the land and built more on it than these people have. Their Messengers came to them with clear Signs. Then it was not Allah Who was unjust to them, but it was they who were being unjust to themselves.

Syed Maududi writes in Tafhim-ul-Quran in this regard as:

This contains an answer to the argument of those who regard mere material progress as the sign of a nation's being righteous. They argue like this: "How it is possible that Allah will make fuel of Hell those people who have exploited the resources of the earth on such a large scale, who have constructed wonderful works on the earth and given birth to grand civilizations?" The Quran refutes this argument, thus: "Such works of construction have been built before also by many nations on a large scale. Then, have you not seen that those nations have perished along with their civilization and their grand and magnificent "works" ? There is no reason why the Law of God that has so treated in the world the mere material progress of a people lacking the right belief and conduct, will not treat them likewise in the Next World and make them fuel of Hell." ²⁴

Today's governments and intellectuals create slogans, instead of asking for forgiveness and turning to Allah, in their writings and speeches such as "go ahead and prepare to fight against Covid, do not fear, fight against it, stand as a nation against it and defeat this Covid"; this tells that man's reaction is actually the result of his knowledge and the way of thinking that grows in his light. On the Day of Judgment, the most unsuccessful group with the same pattern of thought and action has been declared in the Quranic terminology as the "Companions of the North". (اصحاب الشمال) These groups, which are the fuel of hell, are described in these words:

وَ اصْحَابُ الشِّمَالِ . . . اِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ . وَ كَانُوا يُصِرُّونَ عَلَى الْجَنَّتِ الْعَظِيمِ (Al

waqia:41 to 46).

Translation: And the people of the left hand. Oh, how unfortunate will be the people of the left hand! They will be in the scorching wind and the boiling waters and the shadow of black smoke, which will be neither cool

nor refreshing. These will be the people who had lived in ease and comfort before meeting this fate. They persisted in heinous sin.

According to Syed Maududi, the word "great sin" is comprehensive. It also means disbelief, polytheism and atheism, and every major sin of morals and deeds.²⁵

After all these Quranic explanations, it is surprising that after explaining in detail the physical harms of moral defects or the harm inflicted on human beings by Allah and His Prophet Muhammad, where is the scope for denying them? Syed Maududi writes about the occurrence of punishment for dealing with man on the basis of moral laws by his Creator:

In human history God's law of retribution has been working constantly, in which precedents are found of the rewards for the righteous and of punishments for the wicked people continuously. This is a clear evidence of the fact that even in the life of this world the Creator's relationship with man is not merely based on the physical law but the moral law also is working side by side with it. . . .the creation which has been given an opportunity to act morally while living in a physical body, should not only be dealt with on the basis of physical laws, like animals and plants, but the moral law also should be applied to its moral acts. . . God's law of morality that was conveyed through the Prophets, and on the basis of which man will be subjected to accountability in the Hereafter, is entirely based on the truth. For whichever nation determined its conduct and attitude in the world independent of this law, considering itself irresponsible and un-accountable, has gone straight to its doom.²⁶

The Quran states that man is mortgaged in return for his deeds.(Al Muddaththir:38, At Tur:21). In the context of this mortgage between man and his creator, Syed Maududi writes in his **interpretation** of كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ "Every person is a pledge for what he has earned":

The provisions, powers, capabilities and authority that God has granted man in the world are a debt that the Master has given to His servant, and as a guarantee for this debt the self of man is a pledge with Allah. If man by employing the provisions and the powers and authority in the right way earns the good by which the debt can be paid off, he will redeem the pledged thing, i.e. his own self, otherwise it will be forfeited.²⁷

The denial of the infallible Quranic law of troubles, sufferings and catastrophes in worldly life on the basis of moral law is actually hidden behind the rejection of the day of the Judgment. In this regard, a combined study of the following verses of Surah Al Qamar It will be useful. In the beginning it is said:

وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَبِيرٌ. وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ. حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ التُّدْرُ. (Alqamar:2,4)

Translation: Yet whatever Sign these people may see they turn away and say, "This is current magic."² They have denied (this too) and followed only their own lusts.³ Ultimately, every matter has to reach an

appointed end. There have already come to them narratives (of the former communities) containing enough deterrents to restrain them from rebellion and profound wisdom as serves the purpose of admonition well, but warnings are of little avail with these people.

After this, after describing to them the condition of the nations of Nuh, A'ad, Lout and Pharaoh and the occurrence of torment upon them, the Quran has been repeatedly declared as an "easy source of advice" which means that a nation can learn a lesson. If the right path is followed, then the turn of torment will not come. Also, if the same behavior is followed by other nations on which they have been punished, then why not be punished in the end?

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَ قَالَُوا عُجْنُونا وَ ارْذُجِرْ - فَدَعَا رَبَّهُ اِنِّي مَغْلُوبٌ فَانْتَصِرْ -
فَفَتَحْنَا اَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ - وَ فَجَرَرْنَا الْاَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى اَمْرِ قَدِيدٍ - - - - جَزَاءً لِمَنْ كَانَ كُفِرًا. (Alqamar:9 to 12)

Translation: Before them the people of Nuh also denied. They called Our seroant a liar, and said, "He is a madman," and he was rebuked harshly. At last, he called out to his Lord, saying, " I am overcome: take now Thy vengeance." Then We opened the gates of heaven with torrential rain and We caused the earth to burst forth into springs, and the waters met to fulfill the decreed end.. .

These verses are very clear about the way in which God rewarded Noah for mocking and denying the promotion of moral values. Later on, it was said about the behavior of Aad, Thamud and the people of Lout and its consequences:

اِنَّا ارْسَلْنَا عَلَيْهِمْ رِيْجا صَوْصَراَ فِي يَوْمٍ نَحْسٍ مُّسْتَبِرٍ - تَنْزِعُ النَّاسَ اَنْهَمُ اَنْجَارٍ نَّخْلِ مُنْقَعِرٍ - (Alqamar:19)

Translation: We sent on them a raging wind on a day of continuous ill-luck, which swept them off as though they were trunks of uprooted palm-trees.

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ - - - اِنَّا ارْسَلْنَا عَلَيْهِمْ صَيْحَةً وَّاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (Alqamar:31)

Translation: Thamud rejected the warnings, We let loose on them a single blast and they became as the trampled twigs of the fence of a fold builder.

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ اِنَّا ارْسَلْنَا عَلَيْهِمْ حاصِبًا - - - وَ لَقَدْ اَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ (Alqamar:34)

Translation: Lot's people denied the warnings. We sent on them a wind charged with stones, which spared none but Lot's household, whom we saved in the last hours of the night through Our grace. Consequently, We blinded their eyes (and said), "Taste now My torment and My warnings!" Early in the morning they were overtaken by a lasting torment. Taste now My torment and My warnings.

After these true historical events, it is utterly stupid and stubborn that instead of accepting this simple source of advice, one should insist that one will not accept it without seeing the torment. In the same way, we have been

guided:

(Al anfaal: الْعَقَابِ شَدِيدٌ اللَّهُ أَنْ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
وَ اتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَ اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

25). . . .

Translation: And guard against that mischief which will not bring punishment in particular to the mischief-makers alone from among you and know that Allah is severe in inflicting punishment.

Obedience to Allah and His Messenger is the survival of a good life. Otherwise, many others who do not try to improve the situation will be caught in violation along with the bad guys. In this regard, Syed Maududi writes:

If filth lies scattered at a few places, its evil effects remain confined to that particular locality or localities and only those people who keep their houses or persons dirty suffer from the consequent diseases. But if filth gets scattered all over the town and there is no one to prevent it and restore sanitary conditions, then the air, the water and the soil will all be contaminated and become so poisonous as to cause the outbreak of an epidemic in the whole town. Obviously it will not discriminate between those who scattered the filth and those who refrained from it, but will affect all the people who live in those surroundings. The same is the case of moral impurity, corruption and obscenity. If these evils are found in some persons individually but the fear of the good people of the society keeps them under check, the evil effects remain confined to the wrongdoers alone. On the other hand, if the collective conscience of the society becomes so weak that it cannot keep the evil suppressed, and the wrongdoers, the indecent and the unmoral people become so bold that they begin to commit their filthy acts openly, that mischief takes the form of an epidemic of immorality.²⁸

These and other similar warnings for those who do not pay attention have been declared the greatest tyrant in Al Ahqaf:57 to 59 , A'raf:163,166.

Summary/Conclusion

As Muslims, we believe that both death and the unique way of life are God's creation. There is no escape from death, but one can be saved from God's torment by correcting one's actions. Sudden deaths and calamities on human beings are on the one hand an expression of God's wrath on the oppressors for their misdeeds and on the other hand their purpose is to bring mankind to the right path as stated:

(As-Sajdah:21). وَ لَنُرِيَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ.

Translation: Even in this world We shall make them taste (one or the other) lesser torment before that greater torment; may-be they desist (from their rebellious attitude).

The best use of the innumerable faculties bestowed by Allah for the conquest of the present universe and the rightful use of its things is the rule of Islamic law, its requirement and God's will. Dozens of verses, and especially Surah Luqman, make a very clear statement in this regard. In this regard, Islam has completely eliminated the monastic approach and made it clear that

everything created is to be used in accordance with certain principles. For example:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ. (Al aaraf:32)

Translation: O Muhammad, ask them, "Who has forbidden the decent garments that Allah brought forth for His "servants and (Who has forbidden) the good and pure things of life bestowed by Him?" Say, "All these things are for the Believers in this world but on the Day of Resurrection, these shall be exclusively for them." Thus We make quite plain Our Revelations to those who possess knowledge.

Precautionary measures against diseases and epidemics are undoubtedly the message of the religion of truth. But thoughts of those who do not consider the calamities / diseases / heavenly and earthly calamities to be the punishment of Allah are actually deviating from the right path. In spite of the clear Quranic and prophetic announcements and messages presented in the previous pages, the claim of the believers not to call the plagues and epidemics etc. as a punishment of God and to set a present the ways and means of these nations to fight against it, because of which the nations are tormented is not only sad but also subject to accountability. Instead of such thoughts, in the light of true knowledge, the nation should be explained that why these torments come. And what temporary and lasting measures have been taken by the Creator to send them down? However, their permanent remedy and protection from them is nothing but a life of piety. If we, like the rebellious people of God, go out into the battle with only precautionary tools of this world to face the torment, there is only destruction, because God says about His armies that they are everywhere in the heavens and the earth. **وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ (Al fath:7)**

Translation: To Allah belong the hosts of the heavens and the earth, and He is All-Mighty, All-Wise.

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ. (Al Muddaththir:31)

Translation: And none knows the hosts of your Lord but He Himself.

The term "Taqwa" used in the Quran for the wise saying "abstinence is better than cure" is a very beautiful argument which means "cautious life". The Prophet (peace and blessings of Allah be upon him) called it "راس الحكمة" and the Quran describes it as a means of overcoming difficulties, providing sustenance through extraordinary means, facilitating matters, providing great rewards by removing evils. We need to connect with the Quran to improve our lives, strive in society according to its teachings and inspire others to follow it. The same command was given by the Lord of Glory to his last Messenger as: (go on admonishing them by reciting the Quran to them lest any person should be seized because of his own deeds,) While Allah Almighty identifies these great works of reforming the people with these messages of the Quran and this thought as great jihad like

asلَا تَجَاهِدُهُمْ بِهِ جِهَادًا كِبِيرًا (O Prophet, do not yield to the disbelievers, but wage a Jihad against them with this Qur'an. (Alfurqan:52). While in another place in the same direction says:

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعَيْدِ. Therefore, admonish with this Quran every such person who fears My warning (Qaf:45)

In addition to the light of Quranic thought, every effort made through physical and medical precautions using the resources of power to prevent diseases and disasters is in fact the result of the teachings of Islam. But the real problem is that we have adopted the non-Muslim propaganda (Islam phobia) of blaming Islam for the decline of Muslims due to intellectual and practical weaknesses. The worst victims are our English educated elite class. There is an urgent need to clarify the rights of the victims in this regard. Because Islam clearly speaks of the moral conception of history as opposed to the conventional conception of history in the world, and in this regard a great deal of intervention in the causes of disasters and other diseases in the form of epidemics. That is why our religion, through the Qur'an, taught the Prophet the verses of Surah Al Muddaththir in the very early days of Prophet hood, gave instructions to maintain physical and mental cleanliness (purity) through the message of:

قُمْ فَأَنْذِرْ رَبَّكَ فَكَذَّبَ وَثِيَابَكَ فَطَهَّرَ وَ الرُّجْزَ فَاهْجُرْ. وَلَا تَمُنْ نَسْتَكْتِرُ (Al Muddaththir:2 to

5).

Translation: arise and warn and proclaim the greatness of your Lord. And keep your garments pure, and avoid filth, and do not favor (others) expecting to get more.

Similarly- الطهور نصف الإيمان and الطهور شطر الإيمان - - - The prophetic proclamations of the Prophet (peace and blessings of Allah be upon him) are a clear proof of the command to cleanse one's body and one's environment (Hygiene).²⁹ Repeated ablutions during the day and night, use of clean water for cleaning hands and mouth before and after meals, use of perfume and soap etc. on different occasions are beautiful and first teachings of Islam. The first chapter in our jurisprudential books is about cleanliness. On this basis, proper care of cleanliness is the attainment of health and reward as well as treatment and cure of Corona Virus. Due to the importance of cleanliness, the Prophet (peace and blessings of Allaah be upon him) also issued instructions on seemingly trivial acts such as spitting. (Bukhaari:417). Similarly, he taught the sneezer to put his hand over his mouth and pray "يَرْحَمُكَ اللَّهُ" for mercy for such a person in response to his sneezing.

In the same way, to stay clean and avoid germs, use every means that is made legally, such as soap, shampoo, dettol, mask, gloves, sanitizers, etc. God has declared those who are clean to be His beloved in (Albaqrah:22) Most surely Allah loves those people who refrain from evil and keep themselves pure and clean- إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ. On the other hand,

following the policy of "Stay Home Safe & Save Life", the Prophet's teachings and guidance on staying away from spiritually or physically ill congregations says that we should also stay away from people suffering from infectious diseases. As Prophet (Peace Be Upon Him) said:

مَثَلُ الْجَلِيسِ الصَّالِحِ ، وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ . وَكَيْدِ الْحَدَّادِ ، لَا يَعْدَمُكَ مِنْ صَاحِبِ الْمِسْكِ . إِمَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ وَكَيْدِ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ ، أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً³⁰.

Translation: The Prophet (peace and blessings of Allah be upon him) said: The example of a good companion and a bad companion is like that of a perfumer and a blacksmith who sells musk. You will take it, otherwise at least you will be able to smell it. But the blacksmith's furnace will burn your body and clothes, (if not so) otherwise you will get its stench.

الطَّاعُونَ رَجَسٌ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ فِيهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ.³¹

Translation: The Prophet (peace and blessings of Allah be upon him) said that the plague is a torment that was first sent to a group of the Children of Israel or he said that it was sent to a previous nation, so when you hear about a place (There is a plague there) so do not go there. But if the plague spreads to a place where you are already, don't leave.

In obedience to these orders from the Companions, Hazrat Umar on the saying

نَفَرُ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ decided to return from one destiny to another instead of continuing his journey to the plague-stricken region due to the outbreak of the plague in Syria.³²

Regarding illness, our beloved Prophet (peace and blessings of Allah be upon him) says: Allah has not revealed any disease for which He has not sent a cure. Therefore, we must continue research for the treatment of diseases and follow the treatments that have been discovered or invented within the limits of the Shari'ah. Because this is a matter of knowledge and the source of all knowledge is the Almighty. He has instructed us to know, think and seek the truth (right thinking, right action, right treatment). But on the other hand, since the virus is being considered in the world as a reflection of the American Hollywood film Contigen 2011 in the biological war launched by the United States. (The US president, despite being called the corona virus by the world, has repeatedly called it the "China virus" and insisted on dumping its wreckage on China.) If all these fears are true, then the Muslim Ummah will be able to compete with its eternal enemies in every possible way as directed by The Holy Quraan (Al anfal:60) "وَأَعِدُّوا لَهُمْ مِمَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ" (Translation: And to encounter them, provide whatever force and trained ever-ready horses you can afford.)

Prepare and provide resources in the field of research and preparations must also be made to prevent such tactics.

There is also a need for Muslim scholars to consider protecting themselves and their nation from the unwarranted fear of being spread by the secularists and the unbridled media in such situations and to prepare a response. If the corona virus is seen as an epidemic, it is important to mention

that suspects should be quarantined for a reasonable period of time so that they do not become a source of harm to others. In this regard, the guidance given to us by the Prophet (peace and blessings of Allaah be upon him) for those who have camels provides guidance "لا يورد ممرض على مصح" Do not take your sick camel to healthy camels. As a precaution, the Prophet (peace and blessings of Allah be upon him) said: "Run away from the leper like you run away from a lion."³³ And he said: خير الناس من ينفع الناس³⁴. And "the best of you is the one who benefits the people and the best Muslim is the one from whose hands, tongue, etc. others are safe." Corona patients are most at risk from people close to them, so those closest to the patient should be most careful. But this precaution does not mean that the patient should be left altogether helpless. Because in the Hadith of the Prophet (peace and blessings of Allah be upon him) have declared the believer to be the brother of the believer and it is forbidden to oppress him or leave him helpless.³⁵

Keeping these teachings in mind, it is necessary to rely on Allah with full spiritual and physical caution with the use of available resources, which is also the weapon of the believer and for this is also the teaching of God and His Messengers. Hazrat Yaqub's instructions to his sons to enter the court of Yusuf are the best expressions of tact and trust:

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِن بَابٍ وَاحِدٍ وَاذْخُلُوا مِن أَبْوَابٍ مُّتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِن شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (Yusuf.:67)

Translation: O my children, do not enter the capital of Egypt by one gate but go into it by different gates. However know it well that I cannot ward off from you Allah's will for none other than He has any authority whatsoever. In Him I have put my trust and all who want to rely upon anyone should put their trust in Him alone.

The most beautiful, lasting and complete change in human society, the perfect Prophet

Muhammad, the Messenger of God, used all possible means and resources for his work, but also held fast to the trust (توكل) (Trust in Allah).³⁶

People should be guided to do their best to rid themselves and their society of the wrong practices that cause such torment epidemics. Such torments and calamities should be presented in our parties and on social media etc. with seriousness and true teachings instead of in a humorous manner. It is more important and better than giving good and bad examples of other nations prepare yourself and others to do good deeds like a conscious Muslim. A nation (امت) which has been created for the welfare of the people and for the construction of morals and character, the **jihād of benevolence and guidance of humanity is to be done while keeping away from disappointments** and asking forgiveness and mercy from one's Lord. Try to get this done before it's too late. This is the message given in these verses of (Az Zumar:53 to 56):

قُلْ يُعْبَادِي الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ. وَ آيِبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِبُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ. وَ اتَّبِعُوا

أَحْسَنَ مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَغْتَةً وَ أَنْتُمْ لَا تَشْعُرُونَ أَنْ تَقُولَ نَفْسٌ لِيُخَذِرَنِي عَلَى مَا فَزَعْتُ فِي جَنَبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ -

Translation: (O Prophet,) say, "O My servants, who have wronged their own souls: Do not despair of Allah's mercy: surely Allah forgives all sins: He is the All-Forgiving, the All-Merciful. Return to your Lord and submit to Him before the scourge overtakes you, and then you may get no help from anywhere. And follow the best aspect of the Book sent down by your Lord, before the scourge comes down upon you suddenly while you are unaware, lest afterwards someone should say, "Alas for the negligence (in duty) I showed towards Allah! Indeed, I was among those who mocked."

After using legitimate means and resources, prayer is a weapon of the believer. It must be used in troubles and hardships. For example, these prayers:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Translation: With the name of Allah, by the blessing of Whose Name nothing can harm, be it the earth or the heavens and He is the All-Hearing, the All-Knowing.

I seek refuge in the complete words of Allah, أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

from the evil of His creatures.

The real wisdom is to turn to the Lord through repentance before death and torment come, and to prepare good deeds for the stages to come after death. People should be encouraged to turn to Allah as well as to spend for the sake of Allah and the spirit of brotherhood for all kinds of help, especially for their compatriots. The government should also go beyond other necessary steps to create a real movement of return to God as a Muslim state. And the government workers should first set an example. Claims and commitments of the elimination of the financial corruption from the society are commendable and are welcomed, but more important than this is the commitment to eradicate moral, intellectual and authoritarian corruption and make one's body and soul bound by the will of God. This research article has also been written with the thought of fulfilling this true advice given in various verses like of these from Surah Al-Anaam 48,49:

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا بِمُسْهُمٍ

الْعَذَابِ بِمَا كَانُوا يَفْسُقُونَ-

Translation: For We send Our Messengers only to give good news to the righteous people and to warn the evil-doers: then those, who accept their Message and reform their own conduct, will have no cause for fear and sorrow and those who treat Our Revelations as false, shall have to suffer punishment in consequence of their evil deeds.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ جَسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَتَّقُونَ --- وَذَكَرْ بِهِ

أَنْ تُبَسَّلَ نَفْسٌ بِمَا كَسَبَتْ (٦٩٠٤٠)

Translation: Though the pious people are not in any way accountable for them, yet it is their duty to admonish them; perhaps they may refrain from their evil ways. And leave alone those who

have taken their faith as a sport and pastime and have been deluded by the life of this world; nevertheless, go on admonishing them by reciting the Qur'an to them lest any person should be seized because of his own deeds.

In the context of today's situation, these clear words of the Prophet (peace and blessings of Allah be upon him) are giving us an open message of turning to Allah for the transformation of our societies:

يَا مَعْشَرَ النَّهَارِجِينَ. تَمَسَّ إِذَا ابْتُلِيْتُمْ بِهِنَّ. وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ. لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ. حَتَّى يُعْلِنُوا. بِهَا إِلَّا فَمَا فِيهِمْ الظَّالِمُونَ وَ الْأَوْجَاعُ. الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضُوا. وَلَمْ يَنْقُضُوا الْبَيْعَاتِ وَالْوَيْدَانَ إِلَّا أُخْدُوا بِالْبَيْعِينَ. وَ شِدَادَةَ الْمُتُونَةِ. وَجَوْرَ السُّلْطَانِ عَلَيْهِمْ. وَلَمْ يَمْتَنِعُوا زَكَاةَ أَمْوَالِهِمْ إِلَّا مُبِعُوا الْقَطْرَ مِنَ السَّمَاءِ. وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سَلَطَ اللَّهُ عَلَيْهِمْ عَدُوًّا مِنْ غَيْرِهِمْ. فَأَخْدَلُوا بَعْضُ مَا فِي أَيْدِيهِمْ وَمَا لَمْ تَحْكَمْ أَمْرَهُمْ بِكِتَابِ اللَّهِ وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بِأَسْهُمِهِمْ بَيْنَهُمْ -³⁷

Translation: Refugee community! There are five things when you are afflicted with them, and I seek refuge in Allah from being afflicted with them. The first is that when a nation begins to have open pornography, plague and diseases spread among them which were not present among the people before them. Second, when people give less in measure and weight, they suffer from famine, economic hardship, and the excesses of their rulers. The third is that when people do not pay Zakat on their wealth, Allah withholds rain from the sky, and if there were no cattle on the earth, not a drop of water would fall from the sky. Fourthly, when people break the covenant of Allah and His Messenger, Allah puts upon them an enemy from among the people besides them, and takes away from them what they have. Fifthly, when their rulers do not make decisions according to the Book of Allah, and do not adopt what Allah has sent down, then Allah causes division and discord among them.

In the same way, in Surah As-Saff: 10,11 the believers are told to strengthen their faith in order to avoid any kind of torment and to fight for the sake of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ. تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

Translation: O you who have believed, shall I tell you of a bargain that will save you from a painful torment? It is that you should believe in Allah and His Messenger, and should exert your utmost in Allah's Way with your wealth and your selves. This would be best for you if you only knew.

The Prophet (peace and blessings of Allah be upon him) said:

All human beings are sinners and the - كُلُّ بَنِي آدَمَ خَطَاةٌ وَخَيْرُ الْخَطَاةِينَ التَّوَّابُونَ -

best sinners are those who repent



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