

**ISLAMIC CONCEPT OF GLOBAL HUMAN HEALTH
SECURITY AND ZONOSIS: A CASE STUDY OF CORONA
AND HANTA VIRUSES**

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Abstract

The recent outbreak of Corona Virus pandemic and the subsequent emergence of Hantavirus' threats in China has challenged the human health security across the world and claimed the lives of many innocent people. Islamic law especially Holy Quran and Narrations of the Holy Prophet (peace be upon Him) guarantees the Global Human Health Security – irrespective of race, culture, religion, language, geography, and any other consideration. It discourages all kinds of barbarism and human casualties not only in peace time but also in war times. It protects the life, health and honour of the non-combatants. In addition, it emphasises on the observance of cleanliness in habits of eating of food, earning of livelihood, and of keeping environment clean so as to promote a universal healthy society free from all kinds of microbial diseases, but also teaches the solutions of human's sufferings in case of outbreak of pandemics.

1. Introduction:

The prevailing Covid-19 pandemic has engaged the attention of policy makers and claimed and still endangered the lives of human beings across the world indiscriminately. The individual is a referent object and as well as the causing agent of this Corona Virus, which spreads to society, to state (a political entity), to region (community of several states) and then to the world (a more complex pluralistic human society). This pandemic has been started from a single individual, which has engulfed the people in more than two hundred states which is alarming. At society level, the people-to-people contact has been diminished. Likewise, inter-states contacts have also been minimised, and almost ended. The governments in various states imposed lock-downs to curb this menace, and to protect the lives of their people.

The paper is divided into three major parts. Part I deals with the conceptualisation of Covid-19 Pandemic from security perspective. Part II deals with the brief situational analysis of Corona Virus pandemic in the light of Traditional and Non-Traditional security paradigms. Part III deals with the Islamic Concept of Global Human Health Security and conclusion.

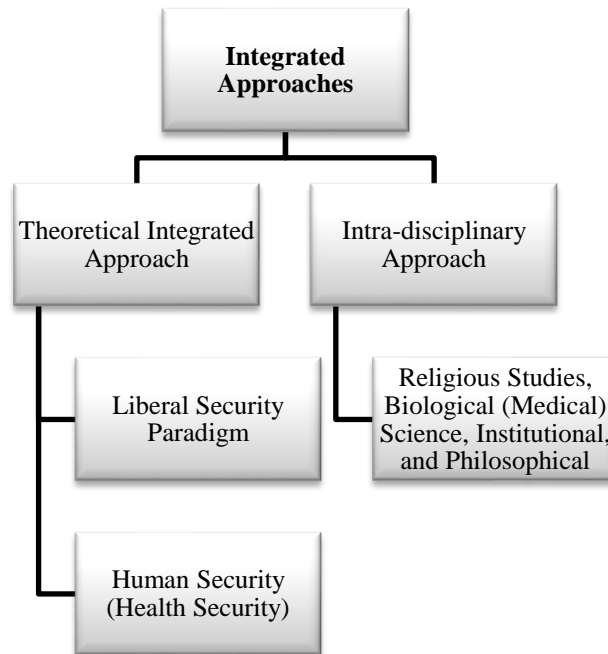
2. Methodology:

This study is primarily is qualitative in nature based on secondary sources of data derived from the Two Primary Sources of Islamic Law – Holy Qurân and Sunnah. In addition to this, the works of some medical experts have also been taken into account to substantiate argument. Keeping in view the current panic among the believers and non-believers of Islam in the world necessitated to highlight the current Covid-19 pandemic and the subsequent Hantavirus as Case Study to address this issue to an optimum level and to contribute to future policy formulation in public health sector. This study has been placed in the Non-Traditional or simply Human Security Framework so as to address it academically and empirically too. The analysis of data is based on the technique of content analysis.

In addition, two separate but interconnected integrated approaches have been applied – one is an integrated theoretical framework composed of liberal security paradigm and health security under the ambit of human security; and

other is an intra-disciplinary approach composed of religious studies, biological (medical) sciences, institutional, and philosophical (See Figure-1).

Figure-1



Source: First Author’s self-compilation

3. Conceptual Framework

Liberal security paradigm also views security from its own perspective.¹ The liberal Security Paradigm also views the security from state’s perspective but seeks peaceful, democratic and diplomatic solutions of the international issues instead of availing military options. It seeks liberalisation of borders, economy, and socio-cultural values so as to integrate the global community like Cobweb instead of colliding billiard balls. This school of thought mostly stresses on legal and institutional reforms for this purpose. The rapid advanced technological development and transportation has made the mobilisation of people from one corner of the world to other corner which has also raised the chances of spreading of diseases likewise. Contrary to this, Non-Traditional Security paradigm took a holistic view of the security consisted of military, social, economic, political, environmental and health securities.² However, health security has three main manifestations – human, animal, and plant –

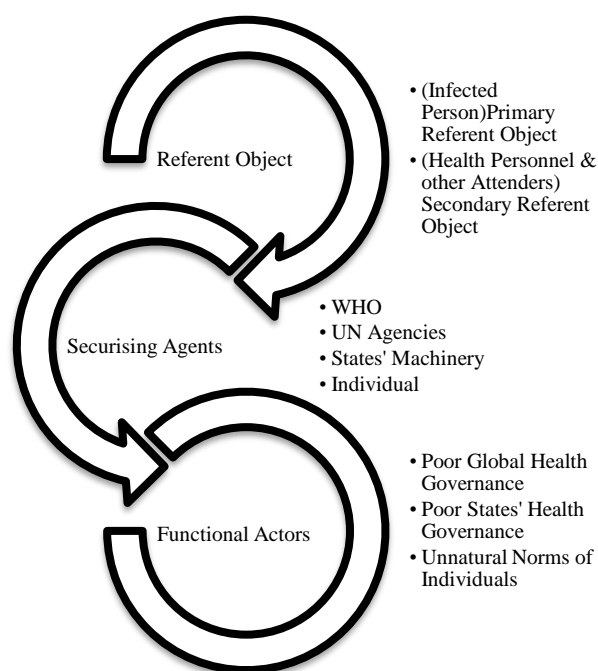
¹ Amir Ullah Khan, “Biosecurity Puzzles and Prospects: Case Study of Peshawar and District Bannu”, (Unpublished PhD Dissertation), School of Politics and International Relations, Quaid-I-Azam University, Islamabad, 2017, 47-54. Cited hereafter as Amir, “Biosecurity Puzzles and Prospects,

² See Dr. Amir Ullah Khan, & Dr. Syed Naeem Badshah Bukhari “Health Security Threats of VBDs in KP, and Islamic Concept of Cleanliness: Case Study of Dengue and Zika Viruses”, *Al-Azhaar*, Vol 2, Winter, 2017, 14. Cited hereafter as Amir and Dr. Bukhari, “Health Security Threats of VBDs in KP...

which are intimately connected with the rest of security sectors. Dr. Amir states: “any object or microbe, pathogen, virus, bacteria, or toxin as an existential threat poses threat to the health or life of human being (a referent object).”³ In the current Corona pandemic, Coronavirus is an existential threat to the health and life of man; which the global audience endorsed to securitise (Figure-2).

The outbreak of various catastrophic communicable and non-communicable, contagious and non-contagious, bacterial, and viral diseases led the global community to lay the foundation of institutional framework for the protection of human, animals, and plants. In this connection, World Health Organisation (WHO), various resolutions of the United Nations general Assembly (UNGA), and International Health Regulations, 2005 are the major headways to respond to a health emergency in any quarter of the world.⁴

Figure-2 Securitisation of Corona Virus



4. Case Study of Coronavirus and Hantavirus

Virus is the tiniest parasite making host cell – plants, animals, or bacteria – for replication. Human beings are reported to be infected from above four hundred of various kinds of viruses.⁵ Various types of viruses – Coronavirus, Parainfluenza 1-3, Influenza A & B, Hepes simplex, Adenovirus, Echovirus, Coxsackivirus, Epstein-Barr virus, Respiratory syncytial – are reported to cause

³*Ibid.*, 32

⁴*Ibid.*, 15-16

⁵R. Gordon Douglas Jr., “Chapter 373 - Introduction to Viral Diseases”; in Lee Goldman M.D., & J. Claude Bennett M.D., *Cecil Textbook of Medicine* (21st Edition), (Philadelphia: W.B. Saunders Company, 2000), 1919

respiratory problems and infect the upper respiratory tract.⁶ Stuart Levin reported that: “The direct contact with animals, the dairy products of infectious animals, poorly cooked poultry products (like eggs), fish, and meat in addition to inhalation of infectious air pose a serious human health security threat and exacerbate the chances of transmission of animal’s disease to human beings – known as Zoonosis (plural zoonoses). In United States, dogs and cats are the major reservoirs of causing zoonosis. The immunization and sterilization of pet and proper cooking of dairy products including meat, eggs, fish, etc can prevent such zoonoses. The overpopulation of ducks, pigs, and people are more prone to swine, avian, and human influenza viruses in Southern part of China. Influenza pandemics are also caused by the viral incubation of the three influenza species in the pig.”⁷

Some respiratory tract zoonoses with their respective reservoirs are: Psittacosis (caused by Aerosols from turkeys, ducks, parrots), Plague (caused by fleas from prairie dogs, rock squirrels, rats, cats), Hantavirus syndrome (caused by Deer mouse formites: urine, feces, saliva), Foot and mouth disease (caused by Cloven-footed mammals), Bordetella bronchoseptica (caused by dogs), and Histoplasmosis (caused by bats).⁸ The fatality rates of various zoonoses are varied in severity. The fatality rate of some diseases is follow: Rabies (100 %), Anthrax pneumonia (100%), Herpes simiae (50-70%), Ebola Virus (70%), Hantavirus pulmonary syndrome (50-70%), Yellow fever (20-50%), and Plague (50-80%).⁹

4.1 Hantaviruse Pulmonary Syndrome (HPS)

Hantavirus, popularly known as Rodent-Associated Virus, causes Hantavirus Pulmonary Syndrome (HPS) in vertebrates including human beings. It is directly transmitted to them by aerosol or contact with the rodents’ body or infected excreta. This can be prevented to control rodents domestically. The incubation period of HPS ranges from 12-16 days and the mortality rate is 40-50%.¹⁰ The recent incident of a death of a man by rodent in China has created psychological unrest in the world. This is also zoonoses.¹¹

⁶ Ibid., 1983

⁷Stuart Levin, “Chapter 372 – ZOOZOSES”; in Lee Goldman M.D., & J. Claude Bennett M.D., *Cecil Textbook of Medicine* (21st Edition), (Philadelphia: W.B. Saunders Company, 2000), 1779-1780.

⁸Lee Goldman M.D., & J. Claude Bennett M.D., *Cecil Textbook of Medicine* (21st Edition), (Philadelphia: W.B. Saunders Company, 2000), 1915; See also GC Cook, “Canine-associated zoonoses: An unacceptable hazard to human health”, *Q J Med* 70:5126, 1989; and See also AN Weinberg, & DJ Weber, “Animal associated human infections”, *Infect Dis Clin North Am* 5:1-181, 1991

⁹ See for more details on various Zoonoses, Stuart Levin, “Chapter 372 – Zoonoses”; in Lee Goldman M.D., & J. Claude Bennett M.D., *Cecil Textbook of Medicine* (21st Edition), (Philadelphia: W.B. Saunders Company, 2000), 1780

¹⁰ See for details Robert E. Shope, “Chapter 391 - Introduction to Hemorrhagic Fever Viruses”; in Lee Goldman M.D., & J. Claude Bennett M.D., *Cecil Textbook of Medicine* (21st Edition), (Philadelphia: W.B. Saunders Company, 2000), 1841-1842

¹¹“ Hantavirus in China: After coronavirus havoc, man dies of rat-caused disease”, *Daily Times*, March 24, 2020

4.2 Coronavirus

Rhinoviruses and Coronaviruses cause the Common Cold – an Upper Respiratory Infection – 50% and 10 to 50% respectively. The general symptoms of this disease are nasal obstruction, coughing, and sore throat.¹² Coronavirus infection occurs often as an exacerbation of chronic bronchitis. Persons with chronic respiratory disease suffer more severe exacerbations.¹³

4.2.1 Coronavirus Pandemics: Situational Analysis

Pathogens have no boundaries, religion, creed, nor race. They affect all the people anywhere in the world. The recent Corona Pandemic infected many prominent international political figures. The Canadian Prime Minister and his wife,¹⁴ more than 150 members of the Saudi Royal family,¹⁵ and several others in Australia, Brazil, Italy, Israel, Iran, Nigeria, Spain, Norway, Poland, Ukraine, and United States of America.¹⁶ So far the cause and proliferation of Coronavirus infection is concerned, Yi Fan, Kai Zhao, Zheng-Li Shi and Peng Zhou have pointed out ‘that causal agent of Coronavirus infection is bat which has been proliferated in China’.¹⁷ The study of these researchers show that Corona viral diseases – respiratory in nature – is mainly zoonotic in nature; which is transferred from bat-to-human and then from man-to-man. The statistics shows that the highest fatality rate has been recorded in some developed countries – like America, Italy, France, Spain, and UK – out of total global death cases 114247 (Naseem et al., 2021; Azam et al., 2020; Sarfraz et al., 2021). The total Coronavirus infected cases are 1853155, out of which 423625 infected have been recovered. The total percentage of death casualty is 6.16.¹⁸

<https://dailytimes.com.pk/582065/hantavirus-in-china-after-coronavirus-havoc-man-dies-of-rat-caused-disease/>; See also “What is Hantavirus and how does it spread”, *The Economic Times*, March 27, 2020

<https://economictimes.indiatimes.com/news/international/world-news/now-hantavirus-surfaces-in-china-amid-coronavirus-challenge/articleshow/74793841.cms>

¹²J. Owen Hendley, “Chapter 375 - The Common Cold”; in Lee Goldman M.D., & J. Claude Bennett M.D., *Cecil Textbook of Medicine* (21st Edition), (Philadelphia: W.B. Saunders Company, 2000), 1791

¹³Maurice A. Mufson, “Chapter 376 - Viral Pharyngitis, Laryngitis, Croup, and Bronchitis”; in Lee Goldman M.D., & J. Claude Bennett M.D., *Cecil Textbook of Medicine* (21st Edition), (Philadelphia: W.B. Saunders Company, 2000), 1794

¹⁴Catherine Porter and Ian Austen, “Justin Trudeau in Home Isolation: Daddy’s on an Important Phone Call”, *New York Times*, March 23, 2020. <https://www.nytimes.com/2020/03/23/world/canada/justin-trudeau-coronavirus.html>

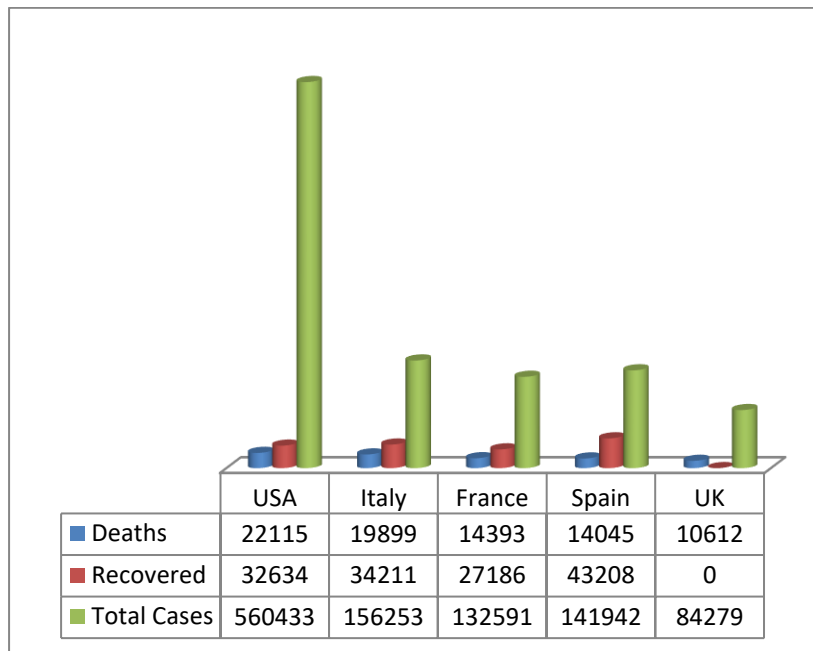
¹⁵Natalie O’Neill, “Up to 150 members of the Saudi royal family reportedly have coronavirus”, *New York Post*, April 9, 2020. <https://nypost.com/2020/04/09/up-to-150-members-of-saudi-royal-family-may-have-coronavirus/>

¹⁶ See for details “Coronavirus in the Corridors of Power: Which politicians and senior officials have the coronavirus?”, *Foreign Policy*, March 18, 2020. <https://foreignpolicy.com/2020/03/18/coronavirus-corridors-power-which-world-leaders-have-covid-19/>

¹⁷See for details Yi Fan, Kai Zhao, Zheng-Li Shi and Peng Zhou, “Bat Coronaviruses in China”, *Viruses*, 2019, 11, 210, 1-14

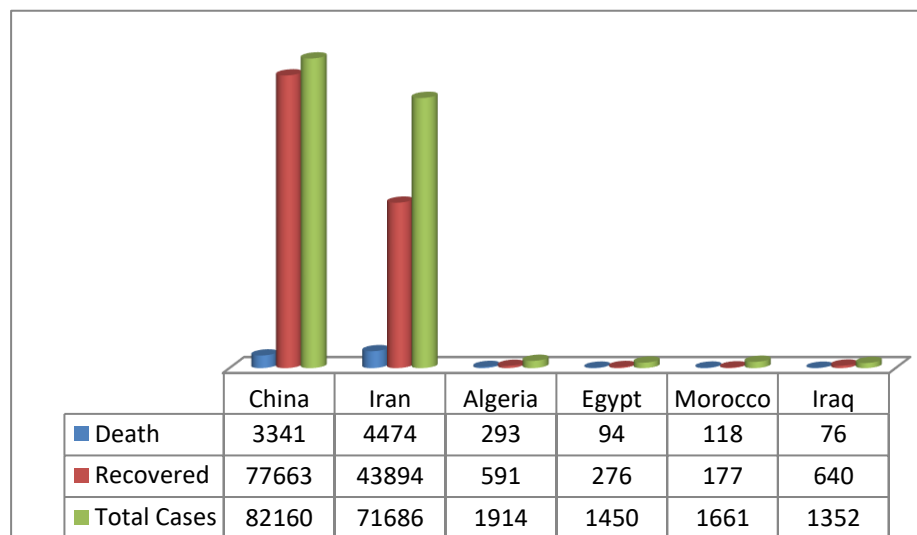
¹⁸ Accessible on <https://www.worldometers.info/coronavirus/#countries> (dated April 13, 2020). It is worth to mention that the cases will be occurred more in future.

Figure-3 Highly Affected Developed Countries



In addition to this, Coronavirus also affected citizens in some highly affected developing countries including China. The highest number of death toll is recorded in Iran, i.e., 4474 out of 71686 total recorded cases.¹⁹

Figure-4 Fatality Rate in Selected Developing Countries



It is noteworthy that this disease has been originated in China but the mortality rate is recorded in other countries in contrast to China.

4.2.2 World Health Organisation's Strategy to counter Covid-19

¹⁹*Ibid.*

It is reported that there is no Vaccine available in the world to cure a Corona Virus infected person. However, the World Health Organisation (WHO) has put forward some guidelines for both healthy and unhealthy (infected) people during the current pandemic the world community has faced with. The broad guidelines are: a) Cleaning or washing hands with soap and water or using alcohol-based sanitizer; b) Avoiding touching one's eyes, mouth, and nose; c) Wearing face-mask to cover mouth and nose properly so as to protect yourself from others and to protect others from yourself (in case you are infected); d) Discarding the face-mask once is used; e) Avoid travelling in case one has a complaint of cough or fever to stop spreading this disease; f) Avoid close contact with people suffering from fever and cough; g) Avoid physical contact when greetings; h) Avoid spitting in public places; and Showing empathy with those infected.²⁰

4.2.3 Ramifications

The global Coronavirus pandemic severely affected the global community and states' machinery. In social sector, the rate in increase of poverty, increase in crime, declaration of global and national health emergency, and threats to the lives of the general public and medical staff – doctors, nurses and other Para-medical staff have been witnessed.²¹ In addition, in economic sector – loss of unemployment, loss to tourist industry, owners of factories, industries, restaurants, hotels, and the employees worked therein – budget deficit, trade deficit, and debt burden have also been observed. Similarly, the lockdown has drastically affected educational activities at all levels. The children in UK are reported as at highest risk from paedophiles.²² Moreover, the political machinery in various countries is also faced with stagnation; and in several countries elections were postponed.²³

5. Islamic Concept of Global Human Security

²⁰ See <https://www.who.int/emergencies/diseases/novel-coronavirus-2019/advice-for-public>

²¹Protect 'healthcare heroes' from COVID-19, urges UN rights expert", United Nations Organisation, March 27, 2020. <https://news.un.org/en/story/2020/03/1060502>

²² UK home to 300,000 paedophiles who may 'exploit coronavirus crisis' to target children", *The Independent*, April 3, 2020. Accessed on <https://www.independent.co.uk/news/uk/crime/uk-coronavirus-paedophiles-child-sex-abuse-lockdown-isolation-a9443596.html>; See also "UN health agency warns against coronavirus COVID-19 criminal scams", *UN News*, February 29, 2020. <https://news.un.org/en/story/2020/02/1058381>

²³"The virus and the vote: France suspends local elections because of covid-19". *The Economist*, March 19, 2020. <https://www.economist.com/europe/2020/03/19/france-suspends-local-elections-because-of-covid-19>; See also Rob Merrick, "Coronavirus: Boris Johnson postpones May local elections amid Covid-19 outbreak", *The Independent*, March 13, 2020. <https://www.independent.co.uk/news/uk/politics/coronavirus-uk-local-elections-may-postponed-cancelled-boris-johnson-a9400471.html>; See also Conrad Duncon, "Coronavirus: Ohio Democratic Primary postponed to prevent spread of Covid-19 pandemic", *The Independent*, March 13, 2020. <https://www.independent.co.uk/news/world/americas/us-politics/coronavirus-ohio-democratic-primary-postponed-covid-19-election-mike-dewine-a9405691.html>; See also Ghina Ghaliya and Arya Dipa, "Several regions postpone early stages of 2020 regional elections as COVID-19 spreads", *The Jakarta Post*, March 23, 2020. <https://www.thejakartapost.com/news/2020/03/23/several-regions-postpone-early-stages-of-2020-regional-elections-as-covid-19-spreads.html>

Dr. Amir and Dr. Bukhari quoted Dr. Amanullah as: “Medical Science has two major braches – ‘Preventive and Curative Medicines. Preventive Medicines give preventive guidelines to safeguard man against all kinds of diseases; while the Curative branch gives guidelines about the treatment of an ailment. However, the former is better than the latter.”²⁴ In this part of the paper, the main emphasis will be on the Preventive aspect of Medical Science in the light of Holy Quran and Narrations of the Prophet (Peace be upon Him).

Before going to discuss the Islamic Concept of Global Human Security, it is essential to highlight the reasons of choosing Holy Qurân and Sunnâh as sources of Islamic Law. There is no iota of doubt that both Holy Qurân and Sunnâh are the primary sources of Islamic Law. Holy Qurân is Divinely Revealed Book, free from suspicions, and faults. It is complete code of life which covers all aspects of human life. Sunnâh or the life of Holy Prophet (S.A.W) is the explanation of Holy Qurân. There are certain Qurânic Verses in support of its exalted status.

In the 2nd Sûrah of Holy Qurân, it is clearly stated that this Book is revealed for the guidance of human beings so as to lead a harmonious life showing respect to their mutual rights, and to avoid any kind of transgression. It says, “This is the Book; In it is guidance sure, without doubt (The Cow: 2).” Again it is stated: “This (the Qurân) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqûn (the pious) (Âl-Imrân: 138)”. On another place, it has been declared a good advice and healer of all ills of men by stating: “O mankind! There has come to you a good advice from your Lord (i.e. the Qurân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, – a guidance and a mercy (explaining lawful and unlawful things) for the believers (Yûnus: 57).

Allâh – the Custodian and protector of Holy Qurân – challenges the unbelievers (if they would have any doubt in this Book) to bring a single Chapter (Sûrah). He says, “And if you (Arab pagans, Jews, and Christians) are in doubt concerning that We have sent down (i.e. the Qurân) to Our slave (Muhammad (S.A.W)), then produce a Sûrah (Chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful (The Cow: 23).”²⁵

Allâh has made arrangement to deliver His message to His creatures through His chosen persons (as His Messengers) to guide them in day-to-day affairs; and to teach them the path of salvation. Holy Qurân Says, “Mankind were one single nation, Allâh sent Prophets (Messengers) with glad tidings and warnings; and with them he sent the Book in truth, to judge between people in matters wherein they differed (The Cow: 213)”. Holy Qurân also gives

²⁴ Dr. Amanullah Mohmand, *God's Verses & Modern Medical Sciences* (Peshawar: Alwaraq Printing Press, 1997), 127-129 (Cited hereafter as Dr. Amanullah, *God's Verses & Modern Medical Sciences*)

²⁵ There are many other occasions in which the same challenge is given to mankind and even *Jinns*. For instance, Yûnus (Jonah):38; Hûd (prophet Hud):13; Al-Isrâ (the Journey by Night):88; Al-Qasas (the Narration): 49; and At-Tur (the Mount):34.

witness about the person of the Prophet Muhammad (S.A.W) by stating: "Indeed in the messenger of Allâh (Muhammad (S.A.W)) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much (The Confederates:21)

There are number of Verses in the Holy Qurân and narrations of the Holy Prophet (S.A.W) to substantiate Hadith and Sunnah as source of Islamic law. The above mentioned are just simple examples for the readers. Now in the preceding paragraphs, the status and rights of man in society with special reference to health security will be highlighted which is main hypothesis of this study. It was narrated from Jâbir that the Messenger of Allah said: "For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allah's Leave."²⁶

Now the central theme of this study needs to be discussed. Human body is a complex system created by God. He also provided His guidelines to nourish and protect it.

5.1 All Human Beings are One Family:

Islam is a universal religion that protects the rights of every man on the earth irrespective of his faith, race, cultural, language, colour, geography, etc. It strongly urges that all human beings have same parentage and their rights are mutually connected; and no one is allowed to encroach on the rights of others. Allâh says in the Holy Qurân, "O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you."²⁷ (1:4)

5.2 Encouraging to save life of the people

Islam protects and guarantees the life of every man in the society irrespective of his religious beliefs, and socio-cultural-ethnic background. It also guarantees the health of every individual in the society without any discrimination. In the Holy Qurân, it is stated: (That if anyone killed a life, it would be as he killed the whole people; And if any one saved a life, it would as if he saved the life of the whole people).²⁸

5.3 Halal Eating (Earning lawfully and eating permitted food)

Islam permits those food items which are beneficial for the health of men; and forbids all those things which are injurious to them and may cause health complication. There are number of verses in the Holy Qurân in which the Lord issues commandments to human beings to eat lawful things and avoid unlawful or forbidden things. Following are some the instances.

²⁶ Hadith No. 5741, Chapter 26, The Book of The *Salâm* ,in *Sahih Muslim* Trans: by Alama Waheeduz Zaman (Lahore: Khalid Ihsan Publisher, 2004), Vol. 6, 55. Cited hereafter as *Sahih Muslim*

²⁷ Verse No. 1, *Al-Mâ'ida* (The Table Spread) (V), *Al -Qurân*

²⁸ Verse No. 32, The Women (IV), *Al -Qurân*

"O mankind: Eat of what is lawful and good on earth" (Quran 2: 168).

O you who believe (in the Oneness of Allâh – Islâmîc Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed, He Whom you worship. (The Cow: 172)

O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful [meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily! I am Well-Acquainted with what you do. (Al-Mu'minûn: 51)

The meat of the dead animals and their blood used for eating poses health security threats to man and it is also against the nature of refined and decent man. So would swine's flesh where the swine live on offal. Where swine are fed artificially on clean food, the objections remain: (1) that they are filthy animals in other respects, and the flesh of filthy animals taken as food affects the eater; (2) that swine's flesh has more fat than muscle-building material: and (3) that it is more liable to disease than other kinds of meat; e.g., trichinosis, characterised by hair-like worms in the muscular tissue.²⁹

Altaf Ahmed Kherie pointed out the major categories of the forbidden and unlawful meat of the animals as: a) Carnivores – lions, tigers, leopards, panthers, wolves,, jackals, foxes, bears, elephants, donkeys, dogs, monkeys, b). birds of prey which attack their prey with claws and beaks – eagles, hawks, falcons, kites, crows, c) birds of the air which eat nothing but carrion, d) reptiles – snakes, weasels, chameleons, lizards, rats, frogs, alligators, and crocodiles, and e) insects, have been declared unlawful.³⁰

Dr. Amanullah Mohmand says that Pork (meat of pigs) has two worms – Taenia Saginata (popularly known as Beef Tape Worm (BTW) found in the cattle's meat) and Taenia Solium (Pork Tape Worm (PTW) found in pork and causes diseases in man called cysticercosis). The life of these worms is three phases – Adult Tape Worm (lives in man's intestine and produces slight abdominal discomfort), Eggs form (it passes in stool and reaches to crops through water), and Larval form (Larva – called as encospores – are formed from the eggs eaten by cattle and also passed to their muscles through blood; when man eats the meat of such cattle then it is transmitted to all organs of human beings). BTW cannot remain live in the human bodies and cannot produce any disease in man. However, PTW can invade various organs of man like brain, eyes, muscles of heart, liver, lungs, and peritoneum; and can cause diseases related with these organs. In addition to this, most of the diseases like AIDS, Hepatitis and Syphilis are transmitted through blood. Sick cattle have germs like bacteria and viruses. The proper cutting of throat of cattle helps to get rid of such germs flow out of their bodies through blood. Moreover, the

²⁹*The Qurân: The English Translation of the Meaning and Complementary*, King Fahd Holy Qurân Printing Complex, Kingdom of Saudi Arabia (n.d), p. 69 (Cited hereafter as *The Qurân: The English Translation of the Meaning and Complementary*); See also Altaf Ahmed Kherie, *Islam: A Comprehensive Guide-Book*, Karachi: Royal Book Company, 1993, 386 (cited hereafter as Kherie, *Islam: A Comprehensive Guide-Book*

³⁰Kherie, *Islam: A Comprehensive Guide-Book ...*, 387

meat of already dead cattle is also dangerous to the health of man and even can cause death provided it is unknown to him.³¹

The current global pandemic due to Coronavirus is zoonosis. The aforementioned research study shows that eating of bats is the main cause of this disease. Islam, that is why, forbade the eating of such animals which cause zoonosis.

5.4 Islam and Quarantine Mechanism

Islam has a unique quarantine mechanism to protect humans and animals alike from all kinds of diseases. It gives a detailed account of quarantine guidelines. Islam is the religion which guarantees the rights of every citizen in a society; and for the believers there is strict compliance to observe each other's rights and fulfil the duties allotted to them. Among these rights is duty to answer to Salam, duty to respond to one's sneezing with a benediction, and duty to inquire about the health of the sick Muslim brother. It was narrated that Abū Hurairah said: "The Messenger of Allah (S.A.W) said, "There are five rights that the Muslim has over his brother: Returning the Salâm (salutation), replying by saying Yarhamuk Allâh (may Allah have mercy on you) to one who sneezes, accepting an invitation, visiting the sick and attending funerals."³²

Narrates Abdullah bin Omar that once a person enquires from the apostle of God what was a better and more superior act in Islam (or a more superior practice among the practice of Islam)? "One, you feed the bondmen of the Lord; two, you make salutation (Salam) to those you know as well as to those you do not", the Propohet (S.A.W) replied.³³ It is related by Abas that Holy Prophet (S.A.W) said: "Son, make salutation when you go to your family. It will be a source of blessing to you as well as to the members of the family."³⁴ Imran bin Hussain narrated that Propohet Muhammad (S.A.W) said: "As-salaam-o-alaikum!" The Prophet returned the greeting, and when the man had sat down, he said: "Ten good deeds have been written in his name owing to this Salaam". After it, another person came and said, "As-salaam-o-alaikum wa Rahmatullah". The Prophet returned the greeting, and when the man had sat down, he said: "Twenty good deeds have been written in his name owing to this Salaam". Then, another man came and said: "As-salaam-o-alaikum wa Rahmatullah wa Barakatuh". The Prophet returned his greeting, and when the man had sat down, said: "Thirty good deeds have been written in his name."³⁵

The concept of greeting has social and religious rationale. Socially, it vanishes ill-will from the hearts of believers and promotes live and affection for each other. From religious perspective, it aims to get Divine reward. In addition to this verbal greeting, the shaking-hand with each other is also

³¹ Dr. Amanullah, *God's Verses & Modern Medical Sciences*, 25-30

³² The Book of The *Salâm*, *Sahi Muslim*, Vol. 6, 17

³³ Maulana Mohammad Manzoor Nomani's [Vol. IV], "Meaning and Message of the Traditions", (translated in English by Muhammad Asif Kidwai), Karachi: Darul Ishaat, 1983, 173. Cited hereafter as Nomai's "Meaning and Message of the Traditions",

³⁴ *Ibid.*, 176

³⁵ *Ibid.*, 174

common vogue in Muslim society. There are several Holy Traditions in respect of shaking-hands. One of them is narrated by Abdullah bin Masûd that the Prophet (S.A.W) said: "Shaking hands denote the completion of salutation."³⁶ However, regarding embracing and kissing, Hazrat Anas narrates that once a person enquired from the Holy Prophet (S.A.W): Is it permitted that upon meeting a brother or dear friend we clasped him in arms or kissed him?" "No", the Prophet replied. The questioner, then, asked: "is it allowed to shake hands with him?" "Yes! It is allowed," said the Prophet."³⁷

During the early days of Islam, science and technology was not developed as today, and the life style of the people was simple. However, various diseases and their respective treatments were also existed in that society. Islam is a Divine Religion, so many of its Commandments came from Allâh to the Last Messenger (S.A.W). Islam believes in a healthy society from all respects. It is why it has also devised a Quarantine Mechanism to protect not only its believers but also the non-believers against any disease that may be transmitted from human-to-human, or from animal-to-animal, or animal-to-human. It forbade the mixing up of diseased animal with other healthy animals, and ill-person with other healthy person. In this regard, Narrated Abu Hurairah, Allah's Messenger (S.A.W); said, "The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with healthy cattle, (or said) "Do not put a patient with a healthy person," (as a precaution)."³⁸

In the light of this Tradition, physical contact including shaking hands as a greeting are disallowed if there are chances of spreading of disease from an ailing person to other people in the society. In case such person intentionally does practice physical contact and promotes a contagious or infectious disease in the community then he would be held responsible for any harm meted out to other people, because he encroaches on the rights of those people. In another Narration, it is quoted, "A bedouin got up and said "Don't you see how camels on the sand look like deers but when a mangy camel mixes with them, they all get infected with mange?" On that the Prophet said, "Then who conveyed the (mange) disease to the first camel?"³⁹

Likewise, there are clear instructions by the Prophet Muhammad (S.A.W) with respect outbreak of pandemics in any area. In case of outbreak of any pandemic, the inter-cities mobility of the people must be stopped; because the infected person can become a carrier of that disease and may infect other people and ultimately put their lives in danger. In this respect Narrated Sa'd: The Prophet (S.A.W), said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not

³⁶*Ibid.*, 178

³⁷*Ibid.*, 179

³⁸ Holy Tradition No. 5771 , Chapter, 53 of The Book of Medicine (76), in *The Translation and Meanings of Sahi Al-Bukhari* (Arabic-English), by Dr. Muhammad Muhsin Khan), Vol. 7, (Riyadh: Dar Us Salam, 1997), 367 (Cited hereafter as *Sahi Al-Bukhari*); See also Hadith No. 5788, Chapter 33, The Book of The *Salâm* (كتاب السلام), *Sahi Muslim*, Vol. 6, 74

³⁹Hadith No. 5775, Chapter, 54, The Book of Medicine (76), *Sahi Al-Bukhari*, Vol. 7, 368

leave that place."⁴⁰ In this connection, there is also a story of the Hadhrat Umar, who stopped to proceed to Sham when he heard the news of outbreak of epidemic there. It is narrated as, 'Umar went to Sham and when he reached Sarth, he got the news that an epidemic (of plague) had broken out in Sham. 'Abdur-Rahmān bin 'Auf told him that Allah's Messenger (S.A.W) said, "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out in order to run away from it."⁴¹

In the current Covid-19 pandemic, in the light of various precautionary measures (as discussed above) it seems that these rights will be encroached and the other Muslim will be unable to fulfil such rights towards other fellow beings. However, this is not case, because shaking of hand with one another, acceptance of invitation, visiting a sick person becomes optional whenever there are chances of spreading of disease from one person to other people in a community; and it is preferred to avoid visiting a patient. It is evident from the above Holy Tradition that Salam or salutation is verbally allowed. The above two Holy Traditions also gives the concept of animal quarantine to stop spreading of diseases from animal-to-animal and then from animal-to-human (who are carnivores).

5.5 The Concept Cleanliness as Tool of Hygienic Environment

Islam provides a hygienic environment through cleanliness. The very essence of Islam is cleanliness 'Taharat'. It has broader perspective and encompasses cleanliness of body, of mind, of spirit, and environment.⁴²Hads (impurity) is the opposite of Taharat. Holy Quran says about cleanliness: ("Allah loves those who are pure and clean". The Cow: 222). On another occasion, Allāh commanded the Prophet to keep his garments free from stain (wa seeyabaka fatahîr(Al-Muddaththir: 74-4).

Similarly Holy Prophet (Peace Be upon Him) also emphasised on cleanliness. He says: "(Allah does not accept Prayer without purification)."⁴³On another occasion, Holy Prophet (Peace Be upon Him) states:(Cleanliness is half-faith).⁴⁴

5.5.1 Physical Purification

The concept of cleanliness is always initiated from self, then to one's surrounding. Islam also emphasises upon purification of one's body; for which it has devised mechanism to keep the believers clean in his daily life from dawn to dusk. Following are some of Islamic teachings in this connection. Salman of Persia narrates that: "I had read in Torah that to wash the hands and mouth after a meal was a source of barkat (abundance). (When) I mentioned it

⁴⁰Hadith No. 5728, Chapter 30, The Book of Medicine (76), *Sahi Al-Bukhari*, Vol. 7, 345; See also Hadith No. 5772-79, Chapter 32, The Book of The *Salām*, *Sahi Muslim*, Vol. 6, 66-69

⁴¹Hadith No. 5730, Chapter 30, The Book of Medicine (76), *Sahi Al-Bukhari*, Vol. 7, 347; See also Hadith No. 5784-87, Chapter 32, The Book of The *Salām* *Sahi Muslim*, Vol. 7, 70-73

⁴² Ausaaf Ali, *Haqooqul Ibaad* (Islamabad: National Book Foundation, 2014), 69

⁴³ 'Kitabut Taharat' in *Sahih Muslim* Trans: by Alama Waheeduz Zaman (Lahore: Khalid Ihsan Publisher, 2004), p. 355

⁴⁴ Ibid., p. 353

to the Apostle of God, he remarked: “To wash hands and mouth before and after a meal is source of barkat.”⁴⁵

In addition to this, Omar bin Abi Salma narrates that: “When), (in my childhood), I was in the care of the apostle of God, I used to eat from all parts of the dish. The Prophet (S.A.W) advised me to say Bismillah (before beginning to eat), and to eat with the right hand, and from (the part of the dish that was) in front of me.” Similarly, Abdullah bin Omar narrates that the Apostle of God said: “when anyone of you eats, he should eat with right hand, and when any one of you drinks, he should drink with the right hand.”⁴⁶

The aim of this advice is to ensure hygienic hands of the believers because man’s hands are very much exposed to various pathogens, microbes, or germs, so if he eats with unhygienic hands then such microbes will enter to his stomach through mouth and pharynx which may create biological disorder or simply a disease. Similarly, washing of mouth is also essential because the remains or particles of previous food are needed to be cleaned before entering into a fresh meal. It is worth to note that right hand will be used for all kinds of clean things unlike left hand which will be used to clean private parts, nose, or remove an impurity.

5.5.2 Daily Congregational Prayer

The concept of religious place for worship exists in every religion of the world where the believers visit and pray. Similarly the concept of Mosque – a worship place for the believers is also prevailed where they visit on five specified times to offer prayer according to prescribed manners in congregation. Islam commands congregational prayer (five times a day, weekly Jumma prayer, and two prayers of ‘Īd). Islam preaches congregational prayer and number of Holy Traditions give details regarding the congregational prayer.⁴⁷ It was narrated from Abū Huairah that: “the Messenger of Allah said: "Prayer in congregation is twenty-five times better in reward than the prayer of one of you praying alone."⁴⁸

5.5.3 Jumma Prayer (Weekly Religious Gathering)

Allah has assigned a separate Surah in Holy Qurân as Al-Jumuâh (literal meaning assembly) which reflects the importance of this day for the believers. Hadhrat Maulana Muhahmmad Aashiq Ilahi has shed light on the importance of Friday Congregational Prayer in the light of various narrations of the Prophet (S.A.W).⁴⁹ Holy Qurân says: “O ye who believe! When the call is proclaimed to prayer on Friday (The Day of Assembly), Hasten earnestly to the Remembrance of Allah, and leave off Business (and traffic): That is best for

⁴⁵ Nomai’s “Meaning and Message of the Traditions” ..., 233

⁴⁶ *Ibid.*, 239

⁴⁷ See for details *Sahi Al-Bukhari*, Vol. 4

⁴⁸ Hadith No. 1472, Chapter 42 of The Book of *Masâjid* and Places of Prayer; in *Sahi Muslim (Arabic-English)*, Vol. 2, p. 149-150

⁴⁹ *Hadhrat Maulana Muhahmmad Aashiq Ilahi, Anwar Ul Bayan*, (Vol. 1), (Karachi: Darul Ashaat, 2009), 393-398

you If ye but knew!⁵⁰ It was narrated from 'Abdullâh that the Prophet said concerning some people who stayed away from Friday prayer: "I was thinking of ordering a man to lead the people in prayer, then I would burn down the houses of men who stay away from Friday prayer, with them inside."⁵¹

It is worth to note that there is also exemption from this weekly religious gathering for minors, women, patients, travellers, slaves, lunatics, blind, and disabled.⁵²

5.5.4 Annual Congregational Prayer (Id)

In addition to this, numerous narrations exist with respect to 'Îd prayers. There is a separate part "The Book of the Two 'Îd prayers (Kiata Us Salât Ul Îddain in Sahi Muslim⁵³ in which various issues and essentials conditions required for the prayers have been highlighted.

5.5.5 Ablution is obligatory before to offer prayer

It was narrated from Simâk bin Harb, that Mus'ab bin Sa'd said: "Abdullâh bin 'Umar came to visit Ibn 'Âmir when he was sick and he said: 'Won't you supplicate to Allah for me, O Ibn 'Umar?' He said: 'I heard the Messenger of Allah (S.A.W) say: "No Salât is accepted without Wudû' (purification), and no charity (is accepted) that comes from Ghulûl," and you were the governor of Al-Basrah."⁵⁴ It was narrated that Hudhaifah said: "When the Messenger of Allah got up to perform Tahajjud, he cleaned his mouth with the Siwâk."⁵⁵

5.6 Purification in Family Life:

Family life or marriage is a universally recognised sexual relationship in which two opposite sex enters into a socio-religious and legal contract to produce offspring in a legitimate manner.⁵⁶ There is also detailed discussion on various issues of matrimonial life so as to facilitate the believers in leading a harmonious life.⁵⁷ Islam establishes purified relationship between husband and wife in all respects. It also establishes a Medical Code of conduct even in matrimonial relationship so as to ensure good health of the couple and their children based upon cleanliness. In this regard the instance of Mensuration period may be cited. During menstruation period, filthy blood flowing out from a female every month which is full of unhygienic microbes and can cause infection to a couple. However, in this period inter-dining and other social

⁵⁰ See for details *The Qurân: The English Translation of the Meaning and Complementary...*,1747-1748

⁵¹Hadith No. 1485, Chapter 42 of The Book of *Masâjid* and Places of Prayer; in *Sahi Muslim (Arabic-English)*, Vol. 2, 154

⁵²Kherie, *Islam: A Comprehensive Guide-Book ...*, 251

⁵³ See for details The Book of Purification; in *Sahi Muslim (Arabic-English)*, Vol. 1, p. 401-413

⁵⁴Hadith No. 535, Chapter 1 of The Book of Purification; in *Sahi Muslim (Arabic-English)*, Vol. 1, p. 354-355. It The Book of Purification gives a detailed account on this subject-matter.

⁵⁵ Holy Traditions No. 593, Chapter 1 of The Book of Purification; in *Sahi Muslim (Arabic-English)*, Vol. 1, p. 381

⁵⁶ There are number of Verses in the Holy Qurân in this regard. For instance; 7:89; 30:21; 16:72; 7:189; 25:72;

⁵⁷ See for details Holy Traditions No. 3398-3567 of The Book of Marriage (16) is consisted of 24 Chapters; in *Sahi Muslim (Arabic-English)*, Vol. 4, 15-89

interaction except sexual intercourse are permissible.⁵⁸ In addition to this, a female during menstruation period is also exempted from offering prayer and keeping fasting unless purified or cleaned.⁵⁹

It is also significant to highlight that Islam urges for observance of purification in offering of religious rituals. It was narrated that 'Aishah [may Allah be pleased with her] said, "We set out with the Prophet (S.A.W), not thinking of anything but Hajj. When we were in Sarif, or close to it, my menses began. The Prophet (S.A.W) entered upon me and found me weeping. He said, 'Have your menses begun?' I said: 'Yes.' He said: 'This is something that Allah has decreed for the daughters of Adam. Do what the pilgrims do, but do not circumambulate the House until you have performed Ghusl.' And the Messenger of Allah sacrificed cows on behalf of his wives."⁶⁰

The aforementioned teachings of Islam show Islam advocates cleanliness in daily life of every believer starting from washing hands, nose, arms, ears, feet, and whole body. This approach of cleanliness emanating from individual leads to societal environment cleanliness where everyone would be safe from any disease.

5.7 Manner of Yawning and sneezing

Abu Hurairah narrates that the Prophet (S.A.W) said: "when anyone of you sneezes, he should say: Al-Hamd-o-Lillah (praise to be Allah). And his brother who has to be with him should say: Yar hamukallah (Mercy of the Lord be upon you). In reply to it, the one who sneezed should say to him: "Yahdeekumullah wa yusleh baalakum (May Allah favour you with Guidance and set right your state)."⁶¹ Abu Hurairah narrates that "When the Prophet (S.A.W) sneezed, he used to cover his face with hands, or a cloth to suppress its report."⁶² In addition to this, Abu Saeed Khurdi narrates: "When any one of you yawns, he should cover the mouth with his hand as the Devil gets in (if the mouth remains open)."⁶³

It is also worth to note that there is no room for Islam to enter into Mosque for offering with bad odour in mouth. It is strictly banned because it not only offends the humans but also the Angels. There are number of sayings of the Prophet (S.A.W) to declare this act as abomination. It was narrated that Jâbir said, "The Messenger of Allah forbade eating onions and leeks, but we were overcome by need and we ate some of them. He said: 'Whoever eats from these foul-smelling plants, let him not come near our Masjid, for the Angels are offended by the same things that offend humans.'"⁶⁴

⁵⁸ See for detail study The Cow: 222-223 in Hadhrat Maulana Muhahmmad Aashiq Ilahi, *Anwar Ul Bayan*, (Vol. 1), (Karachi: Darul Ashaat, 2009), 216-219

⁵⁹ See for details The Cow: 185 in *Holy Qurân*

⁶⁰ Holy Traditions No. 2918 of The Book of *Hajj*; in Sahi Muslim (Arabic-English), Vol. 4, 324-325

⁶¹ Nomai's "Meaning and Message of the Traditions"... , 233

⁶² Ibid., 204

⁶³ Ibid., 204

⁶⁴ Holy Traditions No. 1252, Chapter 17 of The Book of *Masâjid* and Places of Prayer; in Sahi Muslim (Arabic-English), Vol. 2, 53

The expelling of vapours (drops of saliva) come out of mouth with sneezing either through nose or mouth which may be injurious to other people in surrounding. A sneeze is considered a sign of good health so benediction on reciprocal basis is also set out to earn reward from the Divine. But Islam has also kept into account its medical implications too. Islam that is why teaches to cover one's mouth or nose while sneezing or yawning so as to protect other fellow beings from the harmful effects of his this act if any. Secondly, it also seems unethical to open mouth either for sneezing or yawning without covering it properly. Lastly, microbes may also enter into mouth if it remains open. In addition to this, Islam imparts training to its believers to take care of the fellow beings.

In the recent WHO's recommendations with respect to current Covid-19 Pandemic is to cover your nose and mouth while sneezing either with elbow, cloth, or tissue paper. It also recommended face masks to wear so as to control this pandemic.

5.8 Plague (Pandemic) is Allâh's Punishment

It was narrated that Usâmah bin Zaid said: "The Messenger of Allah (S.A.W) said: 'The plague is a sign of punishment with which Allah tests some of His slaves. If you hear of it, do not enter (the land where it is), and if it breaks out in a land where you are, do not flee from.'"⁶⁵ Similarly, Narrated Nafi': 'Abdullâh bin 'Umar said, 'The Prophet said, 'Fever is from the heat of Hell, so abate fever, with water'."⁶⁶

6. Modus Operandi in Islam in case of Outbreak of any Pandemic:

Islam is not only teaching the preventive measures to avoid breaking out of pandemic or its spread from one place to another place.

6.1 Spend Charities during Pandemic

Islam ordains the circulation of wealth in the society instead of concentration of wealth. It urges its believers to spend money (both obligatory charities and optional charities) on your parents, relatives, and other deserving people in society both in peace time and any other natural calamities, "They ask you (O Muhammad) what they should spend. Say: Whatever you spend of good must be for parents and kindered and orphans and Al-Masâkîn (the poor) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well." (The Cow: 215)

In addition to it, Islam also discourages extravagancy in all its manifestations. "But waste not by excess for God loves not the wasters" (Quran 7:31). On another place, it is stated: "Eat of the good things we have provided for your sustenance, but commit no excess therein, lest my wrath should justly descend on you, and those on whom descends my wrath do perish indeed" (Quran 20:81).

⁶⁵ Hadith No. 5773, Chapter 32, The Book of The *Salâm* (كتاب السلام), *Sahi Muslim*, Vol. 6, 67

⁶⁶ Hadith No. 5723, Chapter 28, *Sahi Al-Bukhari*, p 343; See also Hadith No. 5751-57, Chapter 26, The Book of The *Salâm* (كتاب السلام), *Sahi Muslim*, Vol. 6, 58

6.2 Avoiding Hoarding

Islam encourages legitimate business and profit-making in which the welfare of the common is always placed as priority; and discourages all kinds of commercial activities wherein public welfare is ignored. Hoarding is not only a crime but also a sin. It is forbidden in Islam. Regarding hoarding, Sa'eed bin Al-Mūsāyyab narrated that Ma'mar said: "The Messenger of Allah (S.A.W) said: 'Whoever hoards is a sinner.'"⁶⁷

6.3 Feeding other fellows

Islam teaches to feed the needy people in all circumstances. During plague or pandemics, the chances of scarcity of food are high. If someone feeds his fellow beings during normal days or during pandemics period, then such an act is of highest reward. Narrated 'Abdullāh bin 'Amr: A man asked the Prophet (S.A.W), "Whose Islam is good" or "What (sort of) deeds in (or what qualities of) Islam are good?" The Prophet replied, "To feed (others), and to greet those whom you know and those whom you do not know."⁶⁸

6.4 Showing Respect to Mutual Rights

Islam has a universal declaration on human rights to protect the rights of parents, children, relatives, neighbours, travellers, slaves, women, orphans, and every member of the society. Holy Qurān ordains, Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allāh does not like such as are proud and boastful. (The Women:36)

On another occasion, charity is emphasised not only for healthy people but also for the poor and needy unhealthy or ailing people so as to help them to recover from illness and to become a healthy and independent member of the society. It is observed that sometimes treatment of disease is so expensive that poor patient cannot afford it. In this connection, Holy Qurān says, It is not Al-Birr (righteousness), and each and every act of obedience to Allāh, etc.) that you turn your faces towards East and West (in prayers); the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākīn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salāt (Prayer), and gives the Zakāt (poor-alms), and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious). (The Cow: 177)

6.5 Psychological Consolation

Islam also gives psychological treatment to its believers whenever a pandemic breaks out in any corner of the world. It asks for observance of patience during such calamity and to refrain from losing hope. It is also suggested the reward

⁶⁷See also Hadith No. 4122, Chapter 26 (The Prohibition of Hoarding Staple Foods), The Book of *Musâqâ* And *Mu'âmalah*, *Sahi Muslim*, Vol.4, 331

⁶⁸ Hadith No. 12, Chapter 6 (The Book of Belief, *Sahi Al-Bukhari*, Vol. 1, 60

for those who died of plague. Narrated 'Aishah, the wife of the Prophet; that she asked Allah's messenger about plague, and Allah's Messenger informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."⁶⁹

Islam is the religion of humanity. It forbids all the believers to honour the rights of each other; and the best of the believers is that from whose hands and tongue, the other fellow believers are safe. Narrated 'Abdullāh bin 'Amr: The Prophet (S.A.W); said, "A Muslim is the one who avoids harming Muslims with his tongue and hands....."⁷⁰ In a similar narration, Narrated Abu Musa: Some people asked Allah's Messenger (S.A.W), "Whose Islam is the best (i.e., who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."⁷¹

Conclusion

The thorough critical evaluation of the above discussion shows that Islam is a natural universal system which provides a global health security of man and all other creatures without any discrimination or distinction based on a comprehensive mechanism of cleanliness ranging from washing hands, brushing teeth, and other physical and soul purification. It also suggested the ways and means to counter pandemics. It has suggested social distancing, avoid gatherings, avoid unnecessary meetings, avoid unnecessary travelling, financial assistance to needy, sharing of food items with poor, avoid hoarding, and to avoid to cause trouble to other fellow beings. Current global lockdown severely affected every walk of life. Many people have become jobless. Many people have no access to daily food commodities. On the other side, some profiteers are trying to get maximum monetary benefits by hoarding things and raising the prices of daily commodities. Now it is the time to show a universal solidarity among all human beings irrespective of their religious, racial, socio-cultural, geographic, ethnic, sectarian, and political affiliations so as to counter the current Coronavirus pandemics and also to design a doable strategy to avert such catastrophic situation.

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