

Advice of Shaikh 'Abdullāh al-Bukhārī حفظه الله on Coronavirus

For indeed Allāh the Most High with His great wisdom tests His servants in happiness and distress, and so with this being the case, it is upon the servant to be patient and grateful as Allāh the Most High said:

وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ

"And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allah's Obedience)." (Al-'Arāf:168).

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ

"Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (the patient)?" (Āle-'Imrān: 142)

And here there are some affairs I wish to put forth a reminder upon regarding the epidemic of corona which has spread to the majority of the countries of the World today, and that will be in a few points:

The first point: That the ruler in authority (the King) of this blessed land (Saudi Arabia), the guardian of the two holy mosques - may Allāh keep him upright upon guidance - has adopted several measures in counteracting the spread of this epidemic, and the authorities of the land have implemented those preventive, protective, and remedial measures; and all of that in the interest of the safety and security of the servants (of Allāh) and the country. It is therefore incumbent upon every person living in the land of the two holy mosques to hear and obey the ruler, because what he has ordered with is from goodness.

In the Sahīhain (al-Bukhārī & Muslim) he صلى الله عليه وسلم said: "Whomsoever obeys me then he has obeyed Allāh, and whomsoever disobeys me then he has disobeyed Allāh, and whomsoever obeys my amīr (the one in authority upon a people) then he has obeyed me, and whomsoever disobeys my amīr then he has disobeyed me".

The second point: Taking the legislative means is from the actualization of trust in

Allāh, and leaving the means is not from trust in Allāh at all, and the Hadīth of ‘Amr Ibn Umayyah رضي الله عنهما indicates that whereby he said, “O’ Messenger shall I leave my camel loose (untied) and trust (in Allāh?)” He صلى الله عليه وسلم said, “Tie it up and trust (in Allāh).” And that is an authentic narration.

And in another wording, “Shall I leave my riding animal loose (untied) and trust (in Allāh)?” He صلى الله عليه وسلم said, “Rather, tie it up and trust (in Allāh).”

In the hadīth is an indication to take the legislative means, and that tying it up does not negate trust (in Allāh).

The third point: It must be known that this disease is a creation from the creations of Allāh, so Allāh created the disease and created the cure, Allāh the Sublime said:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things”. (az-Zumr:62)

So diseases are from the decree of Allāh, and their cure is by the decree of Allāh, and in Sahīh Muslim the Prophet صلى الله عليه وسلم said: “For every disease there is a cure, and so if the (relevant) cure comes upon the disease then he is cured by the permission of Allāh.”

And in the Sunan of Ibn Mājah and the Musnad of Imām Ahmad the Prophet صلى الله عليه وسلم said: “Allāh did not send a disease except that He sent a cure for it”, Imām Ahmad added, “The one who knows it, knows it, and the one who does not know it, does not know it.”

So nothing exits from His decree, rather His decree is returned back by His decree itself (the cure to the disease is from the decree of Allāh itself too), and so this returning back is from the decree of Allāh. So there is no possible route out from the decree of Allāh in any way, and all of it is from the decree of Allāh, the repellent, the repelled, and the repulsion, as al-Imām Ibn ul-Qayyim رحمه الله said.

The fourth point: The obligation of returning back to Allāh in humility, and

earnestness, and seeking repentance from Him from all sins, wrongs, and misdeeds – for no calamity befalls excepts due to sin and it is not alleviated except by repentance. In addition, it is upon us to stick to the legislative supplications (du'ās) and prophetic remembrances (adhkār), and we have in the Prophets and Messengers an example and role (to follow), just as Allāh said:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

“And (remember) Dhun-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): La ilaha illa Anta [none has the right to be worshipped but You (O, Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allah, abstain from evil and work righteousness)”. (Al-Anbiyā: 87/88)

And Allāh the Sublime said:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ
فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرَىٰ لِلْعَابِدِينَ

“And (remember) Ayyub (Job), when he cried to his Lord: “Verily, distress has seized me, and You are the Most Merciful of all those who show mercy. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us”. (Al-Anbiyā: 83/84).

And our noble Prophet صلى الله عليه وسلم would seek forgiveness and repent to Allāh 100 times a day. And he صلى الله عليه وسلم said, “O’ people repent to Allāh for indeed I repent to Him 100 times a day,” collected by Muslim.

And the ayāt in the Qur’ān encourage and command us with seeking forgiveness

and repenting, and from them the statement of Allāh the Most High:

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى

"And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed..." (Hūd: 3).

And Hūd عليه السلام said to his people:

يَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ

"And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as Mujrimun (criminals, disbelievers in the Oneness of Allah)." (Hūd:52).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

"And all of you beg Allah to forgive you all, O believers, that you may be successful." (An-Nūr: 31).

And we must be precautions that we do not fall into those whom Allāh said about:

وَمَا بِكُمْ مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ
ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ

"And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allah)." (An-Nahl: 53/54).

And His statement the Most High:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّهِ مَسَّهُ كَذَلِكَ زَيْنٌ لِّلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

“And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the Musrifun that which they used to do.” (Yūnus: 12)

And we must adhere to the supplications and remembrances of the Prophet صلى الله عليه وسلم - and especially in a situation like this, at a time of distress and difficulty.

In the Sahīhayn (al-Bukhārī and Muslim) ‘Abdullāh Ibn ‘Abbās رضي الله عنه said that the Prophet صلى الله عليه وسلم used to say at a time of distress, “There is no deity worthy of worship in truth except Allāh, the all-Knowledgeable, the Forbearing, there is no deity worthy of worship in truth except the Lord of the Great Throne, there is no deity worthy of worship in truth except the Lord of the Heavens and the Earth the Noble Throne.”

This is what I wished to make you aware of and highlight, I ask Allāh the Most High by His endowment, and generosity, and kindness, to alleviate and remove from us the calamity and the epidemic, and trials and tribulations - that which is apparent from them and that which is concealed.

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