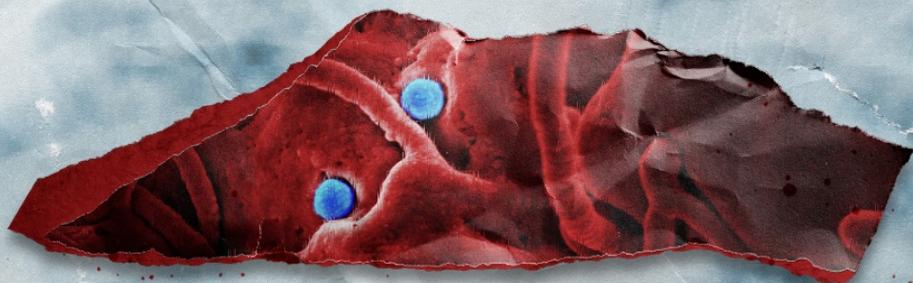


MUWAHHIDEEN PUBLICATIONS EBOOK SERIES



VIRUSES & DISEASES

The Cause and Cure According To Islām

By Shaykh Dr. 'Abdullah ibn Şulfiq aẓ-Ẓafīrī



Viruses and Diseases **The Cause and The Cure According To Islām**

by Shaykh Dr. ‘Abdullah ibn Şulfīq az-Ẓafīrī (حفظه الله)

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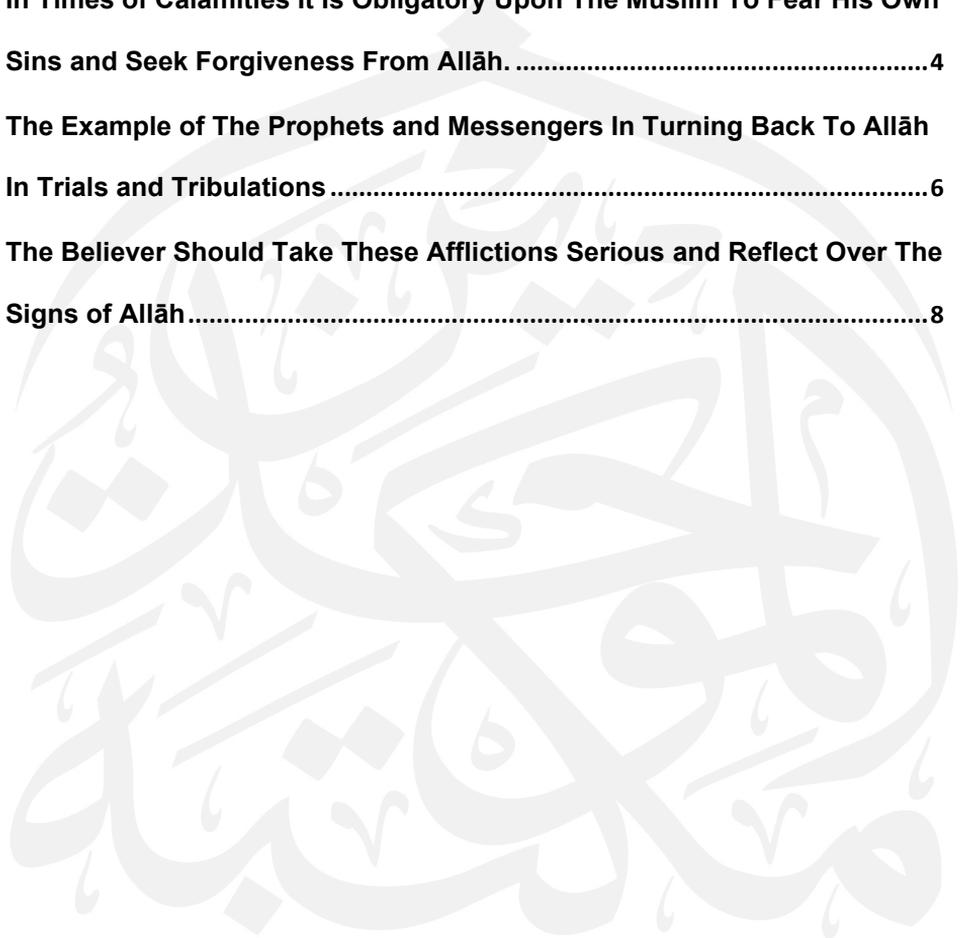
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

The Muslim Knows That Calamities Are From The Decree of Allāh and Because of The Sins of The People

It is an obligation upon the Muslims in general, but especially in these days and times in which a pandemic (the Coronavirus) has spread throughout the world. It is an obligation upon the Muslims to turn back to Allāh (سبحانه وتعالى), to seek refuge with Him, to believe in Him with true Īmān and to know that these are from the signs of Allāh (سبحانه وتعالى) that He sends to stop the people from their actions, and from the punishments that Allāh sends, and that all of this happens due to what Allāh (عز وجل) has decreed from His Qadar.

The Muslim believes in the Qaḍā' and Qadar of Allāh (عز وجل) and knows that whatever happens is because Allāh has decreed for it to happen. And the Muslim knows that whatever happens to humankind will never escape from what Allāh (عز وجل) has already decreed and what He is in control of, not even for the blinking of an eye. And the Muslim knows that what happens is because of the sins of the people. Allāh (عز وجل) has mentioned in the Qur'ān that He sends catastrophes, disasters, sickness and the like upon people such that they can turn back to Him, repent to Him and humble themselves before Him.

As He says (سبحانه وتعالى),

﴿فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ﴾

“When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shayṭān made fair-seeming to them that which they used to do.”¹

¹ Sūrah al-Anām 6:43

This shows us that when people are hard-hearted and when disaster strikes and calamities befall, they do not return back to Allāh, that the Shayṭān has beautified their sins to them and that this is Istdirāj (Allāh allowing the people to go farther and farther upon the wrong path that they have chosen for themselves until they go so far—being given every opportunity to turn back to the Straight Path—until the point of no return when Allāh suddenly snatches them and destroys them).

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿۱۷۸﴾ فَطُغِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows. So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allāh, the Lord of the ‘Ālamīn (mankind, jinns, and all that exists).”²

In Times of Calamities It Is Obligatory Upon The Muslim To Fear His Own Sins and Seek Forgiveness From Allāh.

Allāh (عز وجل) is Wise in His Actions and there is a reason for why He does what He does and allows to happen what He allows to happen. And in these times, it is an obligation upon the Muslim to fear his own sins and not to feel safe of the plotting of Allāh. At the same time, the believer is not to lose hope and despair in the Mercy of Allāh. Rather, he should turn back to Allāh, seeking His Forgiveness, repenting to Him, knowing that Allāh (عز وجل) will not destroy people as long as they continue to seek His Forgiveness.

² Sūrah al-Anām 6:44-45

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾

“And Allāh would not punish them while you (Muḥammad) are amongst them, nor will He punish them while they seek (Allāh’s) Forgiveness.” ³

So these are two situations that Allāh (عز وجل) will not destroy the people in. One of them is gone—that is, the life of the Prophet (صلى الله عليه وسلم). The second however, remains i.e. the opportunity for Tawbah and turning back to Allāh in repentance. In fact, it is an opportunity for repentance; the door will be open for it until the Hour is established.

It is an obligation upon every believer, male and female, young and old, jinn or humankind, to turn back to Allāh (سبحانه وتعالى), Rabb al-‘Ālamīn, knowing that He (سبحانه وتعالى) is Forgiving and Merciful.

﴿نَبِيٌّ عَبْدِي أَيُّبَى أَنَا أَلْعَفُورُ الرَّحِيمُ ﴿١٠٠﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾

“Declare (O Muḥammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. And that My Torment is indeed the most painful torment.” ⁴

﴿قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْعَفُورُ الرَّحِيمُ﴾

“Say: ‘O ‘Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’” ⁵

So in these times the believer is to turn back to Allāh (سبحانه وتعالى), praying to Him, making Qiyām al-Layl, making du‘ā’ and asking Him (سبحانه وتعالى) for health and

³ Sūrah al-Anfāl 8:33

⁴ Sūrah al-Hijr 15:49-50

⁵ Sūrah al-Zumar 39:53

wellbeing. Asking Him (سبحانه وتعالى) to remove from us this affliction which has befallen us.

Allāh (عز وجل) loves when His servants turn back to Him, humbling themselves before Him and begging of Him. So the believer should never lose hope or despair in the Mercy of Allāh. Certainly, Allāh (سبحانه وتعالى) forgives His servants. And taking this approach i.e. not despairing in the Mercy of Allāh (عز وجل), this is following in the footsteps of the Prophets of Allāh (عز وجل)—those who turned back to Him in times of hardship, relied on Him, trusted in Him and never despaired in His Mercy.

The Example of The Prophets and Messengers In Turning Back To Allāh In Trials and Tribulations

This was the way of the Prophets of Allāh (عز وجل). Just look at Ayyūb (عليه السلام) when he was afflicted with illness, he turned back to Allāh (عز وجل) and Allāh removed his affliction. Just look at Yūnus (عليه السلام) when he was in the belly of the whale, he turned back to Allāh (سبحانه وتعالى), not losing hope or despairing in His Mercy, and Allāh removed his affliction. Just look at Allāh's Prophet Ya'qūb (عليه السلام) who lost two of his sons; he did not lose hope in the Mercy of Allāh. Rather, he commanded the rest of his sons to go and look for their brothers, saying to them,

﴿يٰٓبَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَاَخِيهِ وَلَا تَاۡيَسُوْا مِنْ رَّوْحِ اللّٰهِ اِنَّهٗ لَا ئَيَسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ﴾

“O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allāh's Mercy. Certainly no one despairs of Allāh's Mercy, except the people who disbelieve.”⁶

Just look at Ibrāhīm (عليه السلام) when his people threw him in the fire; he did not despair of the Mercy of Allāh. He turned back to Allāh (عز وجل) saying, “Ḥasbī Allāh

⁶ Sūrah Yūsus 12: 87

wa ni' mal Wakīl (Sufficient for me is Allāh and what an Excellent Disposer of affairs He is)." And so Allāh (عز وجل) saved him from that fire that his people threw him in and Allāh commanded the fire to be cool and calm upon Ibrāhīm.

The same was the case with our Prophet Muḥammad (صلى الله عليه وسلم) when he made the Hijrah, emigrating from his homeland Makkah, and the disbelievers of Quraysh were following behind him having put a bounty out on him, and he was alone. Nobody was with him except Abū Bakr (رضى الله عنه) and they were hiding in a cave, and Abū Bakr said to him (and they [the disbelievers of Quraysh] had reached that same cave), "If they only look at their own feet they will see us." The Prophet (صلى الله عليه وسلم) did not despair in the Mercy of Allāh. He put his trust in Allāh saying to him, "O Abū Bakr, what do you think about two men with whom Allāh is the third?"

When the disbelievers of Quraysh had gathered a great army to totally annihilate the Muslims in the Battle of al-Aḥzāb, the Muslims did not lose hope, as Allāh (عز وجل) says about them,

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٦٠﴾ فَأَنقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَأَتَّبِعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٦١﴾﴾

"Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.' But it (only) increased them in Faith, and they said: 'Allāh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).' So they returned with Grace and Bounty from Allāh. No harm touched them; and they followed the good Pleasure of Allāh. And Allāh is the Owner of Great Bounty.'" 7

⁷ Sūrah Āli 'Imrān 3:173-174

The Believer Should Take These Afflictions Serious and Reflect Over The Signs of Allāh

The point is, the Muslim is to have more hope in the Mercy of Allāh, and not despair at the same time from the plotting of Allāh. And likewise, in these days and times, that are times of affliction, the believer is not to take the current situation as a big joke. Joking about matters like this, about the present situation in the world, is a sign of having a dead heart. It is a sign of being negligent.

When a solar eclipse happened in the time of the Prophet (صلى الله عليه وسلم), he did not make a joke out of it, he was afraid. He went and told the people, “Go and get the women out. Tell them to come and pray. There might just be that there is a woman who is clothed in this life but will be naked on the Day of Resurrection.” He feared for the Punishment of Allāh.

And in the other situation he said, “Woe to the Arabs from an evil that has approached. On this day, a small hole in the wall that is keeping Ya‘jūj and Ma‘jūj out has been broken through.” He was afraid in this situation.

And the same would happen when he (صلى الله عليه وسلم) would see the clouds approaching when it was going to rain, he would fear that these clouds might be the likes of a storm that Allāh was sending to destroy the people, as it happened with previous nations. Then, if it would begin to rain and it became apparent that this was a Mercy from Allāh, and not a punishment, then he would relax.

So we have the ḥadīth that ‘Ā’ishah (رضى الله عنها) once asked why was he so afraid when he saw the clouds coming. He told the story of a previous nation that thought that it was simply going to rain on them, yet what was approaching was none other than a punishment that destroyed them.

So the Muslim is to look at the signs that Allāh sends in nature, to reflect on them, to turn back to Allāh (سبحانه وتعالى) in times of trial and tribulation and calamity, to ask Allāh (سبحانه وتعالى) for His Mercy, to ask Allāh (سبحانه وتعالى) for His Forgiveness and to beg of Allāh to remove this affliction from us.

We ask Allāh (عز وجل) to relieve all of the Muslims of the sickness that is going around and Allāh knows best.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم