

Confronting Corona Pandemic via Activating the Islamic Concepts

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Abstract

The irruption and global spread of pandemic Covid-19 since the end of 2019 has led to a serious and a comprehensive chaos affecting almost all aspects of the life. The consequence resulted in an international concerns where the control of the pandemic went out of control by the World Health Organizations (WHO) as well as the developed countries. The pandemic looked as a biological war being launched by the giant countries USA and China particularly against the elderly people to trim down the world populations of them due to the increase the life span in the well developed countries and the increase in rate of birth in developing countries. The overall mortality has exceeded a few millions without any ironic action to stop spreading the virus nor protecting the lives. Most of the modern global measurements taken so far to overcome the crisis have failed to contain the pandemic. While all the man-made laws failed to contain the pandemic the measurements driven from the activation and application of the divine laws, represented in Islamic values e.g. faith values, could guarantee the overcome the worldwide crisis.

Keywords: Covid-19, International concerns, Islamic values, pandemic, public health.

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INTRODUCTION

The whole global is still suffering from irruption of Corona virus (Covid-19) also known as acute respiratory disease (ARD) [1], which spread all over countries of the world. Without any doubt, all human beings either directly or indirectly are affected and the number of victims has exceeded two million while the mortality has reported over 200,000 [2]. The crisis of Corona has since revealed many ethical, cognitive and cultural aspects with which countries, governments and individuals have dealt with due to their considerable impact on control human reactions. The latter has revealed the illusion of material civilization, military strength and economic superiority whose claimants perceived illusion as if they seem true civilization, leading the whole world rush competing on the expense of wasting other moral and spiritual aspects. Western statements and attitudes had expressed both spiritual and moral crisis that the they have always been experiencing for a long time, yet even called people to despair, cut their hope for survival and appealed to prepare for death. Other countries, with all clear blatant and piracy, had seized the medical aid, respirators, and masked that were sent to some affected countries. Our world nowadays faces a common enemy as we all are in a fierce war with Covid-19 which virus

kills people, in addition to attacking the real economy at its core, that is, in the areas of trade, supply chains, business, and jobs. Entire cities and countries have declared a complete lockdown i.e. London and Istanbul while others declared close their borders down. Many international companies are still struggling to survive while families striving not to collapse under the weight of the crisis. The ghost of a global economic recession alarm has appeared and its expected certainty is ringing the bell. The International Labor Organization (ILO) has reported that workers around the world could lose up to USA 3.4 trillion in income by the end of year 2021. This crisis, above all, is a humanitarian crisis as the international society is under severe stress while its social fabric is turning apart. People, worldwide are either suffering or sick and frightened. While most adopted medical and safety regulations attempts have proved their certain failure, religious scholars, worldwide, are so keen to search for a miracle way of getting out of crisis. The big question may now arise as "Could we confront the Corona pandemic by activating the system of Islamic concepts"!

JUSTIFICATION

The various events which world is experiencing as an outcome of the spread of the Covid-

19 had led to clear contradictions and divergences, revealed by the attitudes of the state of intellectual slackness, abhorrent selfishness and the behavior of individualism and supremacy of the world's systems and countries. Yet, the world has failed to understand the events of this pandemic and adapt to its circumstances. In return, however, it provided a safety space to re-orient the course, evaluate roles, review responsibilities, identify strengths and aspects of the gap. In fact, the Corona had, imposed a new reality on humanity, which must deal with consciously and to realizes its moral responsibilities towards the world in light of the common humanity and its values. That is the strongest link that guarantees its safety spaces, paths of rapprochement, platforms of integration and through the harmony and interrogation of values, in which life begins its new cycle and its renewed dress.

Countries might have already implemented different efforts and mechanisms at their disparate attempts in dealing with the crisis, i.e. the size of their civilizational values, moral and human potentials they carry, and directives aimed at transferring the human beings to their brightest and most glorious humanity status. These attempts targeted to maximize their potential, established the components of success in order to build their paths of development and excellence via promoting thought, to strengthen the balance of knowledge, research, thinking, invention, innovation and productivity. All these efforts may eventually embody the reality of values and transfer them to the hypothesis of influencing the changing reality resulted from the pandemic via containing all the capabilities and opportunities aimed at activating all efforts and lines of influence in confronting it. Such efforts would enable humanity to draw its way that must be adopted, and to direct its work compass to reach a safe-land.

The 2019-2020 Coronavirus pandemic has significantly affected the environment and climate in several aspects i.e. caused a sharp reduction in transport meanwhile social and commercial activities have led to a decrease in the level of air pollution in many areas. In China, lockdowns and other measures have resulted in a 25% reduction in carbon emissions which estimated by an Earth-system scientist, may have saved at least 77,000 organisms over a two-month period [3]. The experts and scientists released an environmental report stating that carbon dioxide (CO₂) emissions could have dropped much more than the emissions reduction than during the Second World War (WW-II). The Carbon production may also decline by more than 5% a year which refers to a first decline since it retarded by 1.4% post 2008 financial crisis according to the Global Carbon Project of annual report: "I wouldn't be surprised to see a drop of 5% or more in carbon dioxide emissions this year, something we haven't seen since the end of WW-II," Rob Jackson says. He added, "I do not think that neither the fall of the Soviet Union, nor the oil crises or the various savings or rate of loans

during the past 50 years have affected emissions as this crisis did". These expectation represent a glimmer of hope in the midst of the crisis, as gastronomists have warned the world governments that global emissions must begin to decline by 2020 to avoid the worst effects of climate change on the planet.

Experts have also warn that without real change, the reduction in emissions from the Corona virus could be short-lived and would have a little impact on the concentrations of CO₂ that have accumulated in the atmosphere over decades [4]. Coronavirus has motivated people's potentials of their human and social tendency. You would now see everyone tries to do a deed including every path that leads to do good, e.g. either in cash or kind donations for medical efforts, towards supporting the unemployed, homeless, poor, Muslims, widows, orphans, and all those in need [5].

Principals have a great significance in the lives of individuals, groups and societies due to their fundamental role, as an issue of education, which is a valuable process. The principals do is defined philosophies, goals, the educational process, govern educational institutions and their curricula, which exist in every step, at every stage and every educational process. Without it, the education turns into a real chaos [6]. The principles also occupy a prominent place in the life of the individual and society. Attention to principles, regardless of laws, cultures, customs and traditions, has attracted the attention of the scholars and educators in all parts of the global. Ultimately, the principals are in charge for formatting human behavior in a strive to fulfill the meaning of their existence. They also establish the basic pillar of societies which will gradually become more important in light of the scientific and technical progress that affect all components of human lives [7]. This research aims to employ the Islamic principles, values and ethical aspects in confronting the Corona pandemic.

Islamic Principles (Values), are a set of established standards e.g. believes, cognitive, emotional, and behavioral perceptions that a person freely chooses after genuine thinking, contemplating, and believing in a firm belief. By these criteria a believer, with such a set of standards, could verify and judge on things with either good or ugliness, by either acceptance or refusal which, ultimately, yield a regular behavior distinguishable by persistence, repetition and pride [8]. Islamic values are also known as an obligation, believe, knowledge, or inclination of the individual to establish a set of judgments, laws and measures expressing the individual's point of view in relevance to his social reality, which he acquires via interaction with those around him in the society. This would establish a system of values through which an individual exercises his behavior as a criterion to verify and judge his actions and deeds [9].

Human history has recorded some other pandemics through previous centuries e.g. zoonotic disease, resulted from domestication of animals i.e. influenza and tuberculosis. There have also been many pandemics worth exploring which caused a "complete" destruction of cities:

- 1) The Plague of Athena (430-426BC): During the Peloponnesian War, the typhoid fever killed a quarter of the Athenian military forces and a quarter of its population within four years only. The mortality of this pandemic has weakened Athena's powers and control, but the virulence of the disease and its rapid death toll prevented it spreading across. The disease had killed individuals more rapidly than diagnosing the disease itself while the main cause of the plague was unknown for many years. Only in 2006, researchers from the University of Athens, had analyzed a recovered tooth from a mass grave under the city, and identified the bacteria that cause typhoid fever [10].
- 2) The Antonin Plague, appeared within the period between (165-180AD), was smallpox that spread to the Italian peninsula through soldiers returning from the Near East, caused the death of a quarter of those infected soldiers, and up to five million in total [11].
- 3) The Plague of Justinian (165-180AD) with its first outbreak was recorded as the bubonic plague, which broke out in Egypt and moved the following spring to Constantinople. At climax, according to what was mentioned by the Byzantine historian Procopius, it killed ten thousand people per day, and perhaps 40% of the city's population. This plague ended the life of between a quarter to half of the entire world's population, and it then swept through all known parts of the world [12].
- 4) The black plague (1330-1353AD) was estimated that 75 million people around the world had died. Eight hundred years later; the disease; however, with its first outbreak, re-appeared in Europe. The disease spread from Asia and reached the Mediterranean countries passed over to Western Europe in 1348 AD, possibly through Italian soldiers fleeing the conflict in the Crimea. It caused the death of an estimated 20-30 million Europeans within 6 years, equivalent to a third of its population, and up to half of the urban population was most affected. It was the first outbreak of European plague, which lasted until the end of the eighteenth century. More than a hundred plagues broke out in Europe during this period. The disease repeatedly appeared in England at a rate of once every two, three, four or five years, during the period from 1361-1480 AD. The Great Plague of London in 1665 and 1666 was the last outbreak of this disease in England. These diseases caused the

death of about 100,000 people in total, representing 20% of the London population [13].

- 5) The third epidemic, began in China in 1855AD but moved to India causing the death of ten million people. During the outbreak, the United States Americans saw it in the form of the San Francisco Plague in the period of 1900-1904. Today, there are still single cases of this plague in the western United States [14].
- 6) The Spanish flu, or the so-called influenza pandemic of 1918-1920, infected 500 million people around the world, including residents of the Pacific Islands and the Arctic causing mortality between 50-100 million people. Most influenza outbreaks disproportionately kill young people, adolescents, and the elderly, with high survival rates for those in the category between this and that, but the Spanish flu concentrated its impact on the death of young people. This influenza caused more deaths than individuals did during the First World War (WW-I), and the outcome of 25 weeks of influenza has led to a large number of deaths exceeded what AIDS caused in the first 25 years of its appearance. The movement of the military forces and the change of barracks during this war led the disease to spread and mutate faster, the soldiers immunity was weakened and they became more vulnerable to infection with influenza for reasons such as stress, malnutrition and chemical warfare. Moreover, the improved transportation systems have also facilitated the spread of the disease [15].

Among the deadliest diseases ever throughout the history is the AIDS, which has caused the death of 35 million people since its emergence in 1981. In between 2009-2010, swine flu appeared in the USA and Mexico, then spread from to all Countries of the world, and killed about 200 thousand people. Meanwhile, "Ebola" spread in a number of African countries and some countries of the world between 2014-2016, killed over 11 thousand people. The spread of the "SARS" virus killed 774 people and "MERS" killed at least 828 people since 2012. The "emerging corona" virus, originated in China around December 2019, and moved across to various parts of the country. The international death toll from it has reached about 2 million people so far [16]. The virus can spread directly between humans with an increased transmission rate (infection rate) in mid-January 2020. Several countries in Europe, North America, Asia and the Pacific have reported infections on their soil. The incubation period ranges from about 5 days or over, and there is initial evidence that it may be contagious before symptoms appear. Symptoms include fever, cough, and difficulty breathing, and may lead to death [17]. The international latest statistics of the Corona mortality around the world has crossed the two million mark, as the total virus deaths around the world

reached one million and 175 cases, while the total number of infections increased to 33 million and 169 thousand and 393 [18].

The Islamic principles system

The Islamic Values (IVs) could be classified into two i.e. Earthly and divine (spiritual). The goal is to reform the situation in this world and the hereafter, and it is from Almighty God which means that it is derived from the Holy Qur'an and the Sunnah of the Prophet. He who brought down the holy Quran and distinguish between good and evil deeds when the Almighty said in his holy book (I who have revealed the Quran and it is we who preserve it) (Al-Hijr; V.9). The Almighty God also said: (Those who believe and do righteous deeds, they are the best of the created beings) (Al-Beyyinah; V.7). The sincere believe in Almighty is the first pillar of the Islamic value system, and it is the supreme and supreme value from which other values emerge [19]. The Almighty God has commanded us to adhere to the Islamic values and virtuous morals: (The God commands justice, kindness and loyalty to the relatives) (An-Nahl, V.90). Our honorable Messenger (PBUH) also instructed us to show virtuous morals: "The Complete believers in faith are those with the best morals". Thus, we find that Islam has a comprehensive view of the subject of values, as it defines what should be and what should not be done, emphasizing the objectivity of values and taking into account the relativity of application and relativity of results [20]. Moreover, the Divine principles help individual to regulate perceptions, be aware of the knowledge and his adaptation method towards his environment, in addition to the individual's orientation towards a number of independent actions or behavioral patterns. Therefore, the values a person prefers that are above his value system determine his choices, behavior and believe about what important in life is to which he arranges his priorities according to this value pattern [21].

The source of values of the Islamic perspective includes (1). The words of the Almighty God and (2). The hadiths of His Noble Messenger Muhammad (PBUH). The believer should draw his values, learn and acquire them from the Holy Qur'an first then from the noble Prophet's Sunnah [22]. The Almighty said: "Do follow whatever the Messenger did and forbid whatever he forbade it" (Al-Hashr, 7). The Noble Qur'an is the most important and basic source of Islamic values and laws which represents the nature and the source of Islamic values as divine, fixed, with specific goals which leads to seek the satisfaction of God [19]. Many Qur'anic verses highlight these values and describe them as they are straight e.g. "In it exist valuable orders" which refers to straight principles (Al-Bayyinah; V.3); "That is a valuable religion" (Al-Rum; V.30), refers to the religion of an upright community; "This Qur'an guides to the best and the fairest" (Al-Israa; V.9); "There is no God but He who is the living and the standing one" (Al-Baqarah; V.255), that means,

He who is commander of all things; "Praise be to God who sent down the Scripture to His servant and did not make in any antidote (Al-Kahf, V.1-2). The Noble Qur'an calls for justice and benevolence, saying, "Indeed, God orders the justice, kindness, and the delivery of good deeds to the closest relatives" (An-Nahl: V.90). Islam also calls for the values of justice, their importance and the value of consultation, and fulfillment, as Almighty God vowed to his prophet: "Do consult them on matters" (Imran: V.15). Almighty God also calls the believers to discuss their issues between them so that to conclude the righteous conclusions: "Their issue is a consultation between them" (Al-Shura: V.38); The holy Quran calls for good morals, respect for the eldest, sympathy for the young, help the needy, forgiveness, mercy, advice, honesty, truth-telling, humility, tolerance and loyalty, equality, conviction, altruism and patience [23]. The Holy Qur'an urges us to start science and knowledge by exploring our surroundings, then asks us to move to the invisible world and believe in God both in word and in deed; to move away from the whims and evils of the soul, to follow advice, to search for evidence and to a comprehensive think before issuing judgments; to follow the method of scientific thinking in order to reach the scientific laws that protects a person, particularly when thinking is used as a means to gain knowledge and worship of God.

The recognition of the Noble Qur'an is the main source that we derive original values from which its verses must be transformed into realistic behavior. The scientific application of what is stated in the Holy Qur'an is what Islamic education aspires as the Holy Qur'an preserves the Islamic nations' ideology, dignity, cultural unity and shows us the nature of the human being and his preference over all creatures, never mind it clearly defines man's relationship with the universe and life. The valuesstemming from the Holy Qur'an and the Sunnah of the Prophet are values that deal with man from every aspects in balance and clarity because they originate from Islam [24].

The Noble Qur'an and the Sunnah of the Prophet are the two main sources of the system of values and virtues that Islam brought, and are the basis on which the Islamic value system was built, including the values, principles, virtues and ideals it contained. These values are divine, absolute and stable; however, are linked to the highest structure of the pyramid in Islamic development, in terms of belief in God the creatures of the universe according to the laws and cosmic and social norms set by the Lord of the world [19]. Therefore, the Islamic values can be summarized as:

- 1) The values of Islamic faith in God and His oneness are validated as stated by the Almighty: "It is only He who does have the creation and the command, who is blessed, the Lord of the worlds." (Al-A'araf; V.54).

- 2) Integration principles between formation and legislation: These principles confirms that the Islamic values are based on the fact that the human being is an integrated unit in every little aspect. In other words these principles are concerned with developing, directing and satisfying of his needs in order to achieves a balance to parallel between both his materialistic and spiritual sides. "Oh you mankind: upon what the God rewarded you do seek the eternal home; however, do not ignore your chance in the life, do good deeds as the God did his part to you; but never seek corruption in the global as the God does not like the corruptors" (Kessas: V.77).
- 3) The values of belief in the unity of the human kind: all people share a strong bond that is humanity, and that they are all equal in their formation and in nature as human beings of the same genus who live in this world. Therefore, the Islamic value system (IVS) rejects and condemns all manifestations of discrimination, segregation and racism between all human beings: "O mankind! We have created you male and female and made you into nations and tribes to get know each other; the best of you is who fears the God; the God is Scholar and Expert" (Al-Hujurat; V.13).
- 4) Values of honoring man: These values, confirm that man is the master of the creatures in this universe, their supreme and the best of them, and Almighty God has endowed him with many blessings; and it is he who said "He has formatted you the best ever" (Ghafir; V.64).
- 5) Values of moderation: e.g. in all types of human behavior, social and human relationships.
- 6) The values of repentance: which refer to quitting from disobedience and return to obedience with the intention of becoming closer to God and urging for forgiveness.
- 7) The values of guidance: which is the acceptance and submission with a firm will to God, the will of truth, goodness, beauty, and walking with the nature of human existence. Thus, guidance is a positive and constructive attitude, as mankind respects the limits of God and is against disobedience.

A): Literature Review

- 1) In a most recent study involved 746 students from Egyptian universities, both governmental and private sectors to identify the nature of some problems i.e. psychological loneliness, depression and psychological distress, obsessive compulsive, boredom, eating disorders, sleep disturbances and social concerns as a consequence of Covid-19. Psychological problem measurements i.e.

descriptive and analytical approach was adopted to analyses the outcome. It was concluded that boredom is one of the utmost psychological problems that university students suffer from at the current time followed by a moderate degree of other psychological problems (significant difference) were attributable to the variance in gender and age while an insignificant difference was detected due to the environment variable [25].

- 2) Another recent study involved 50 academic members of Khadouri University aimed to reveal the impact of e-learning, within the environment of spread of the Corona virus using a descriptive analytical approach included academic members during the outbreak of the Coronavirus through the e-learning system. Necessary data were collected using a questionnaire whose reliability factor with 0.804 impact factor. A moderate impact of e-learning from their point of view, in light of the spread of the Corona virus, was detectable. The interaction of the academic staff with e-learning, confronting the generated obstacles as well as the involvement faculty administration with e-learning were moderate too. The recommendation they have come out with was to hold training courses for both academic staff and students to overcome all obstacles may generate due to the e-learning system as well as the need to combine face-to-face education with e-learning in higher education institutions in the future [26].
- 3) Another recent study dealt with future strategies for managing epidemics and disaster risks in light of the repercussions and negative effects that the world has been exposed due to the experience of a crisis that poses the new Corona. The study has involved, apart from the preface, 4 topics e.g. the main question and sub-questions, the research objectives, its importance and terminology. The second topic dealt with managing the risks of epidemics and health disasters and confrontation while third part dealt with the most important repercussions that the world experienced as a result of the spread of the new Corona disease in respect to health, Economy, social, psychological and political aspects. The last part involved the most important strategic expected towards the end of this pandemic, the lessons learnt from and the harsh experience that the world experienced during the spread of the epidemic. A set of findings and recommendations were concluded to confirm, an entire, the content, the extent of the seriousness of these epidemics, how disasters and the need to make a quantum leap in the capacity and preparedness of the global in the future to prevent the disasters or at least reduce its impacts [27].

B). The system of Islamic principles

- 1) In a recent study conducted in 2013-2014 aimed to propose a conception harness the Police Academy in promoting Islamic values among 376 trainee students using a descriptive analytical approach to obtain information and answer the study questions. Using statistical methods i.e. Pearson correlation coefficient, Cronbach's alpha coefficient, frequencies, percentages, arithmetic mean, standard deviation, relative weight, T-test and analysis of variance, aimed to verify and validate the impact of Islamic concepts on the trainees. The conclusion generally was summarized as a medium degree i.e. 59%, of faith, 59% Ethical impact and (58%) for social impact [28].
- 2) Another study targeted verification the impact of the characteristics of both values and ethics in both Arab-Islamic culture and in Western culture for a comparison purposes using the perspectives of Al-Ghazali and Parsons. The results indicated that there is an agreement between these two cultures in a number of value patterns, but with an only single difference which is due to the variation between the two cultures in some of their variables [29].

Confronting Corona by activating the system of Islamic values:

A few proposals have been postulated which may be considered to confront this dangerous epidemic that has swept the world and breached borders, societies and human kind by activating the system of Islamic values to maintain reducing its spread, rather than treating the Corona pandemic, include:

First: The strong return of religious belief: It is natural, the religious feeling deepens its pillars, as a feeling based on the believe in the existence of a supernatural divine power to which human seeks when he returns to his nature as a weak organism, no matter how he feels distinguished and central in the universe. With Corona, this impression arises even among the heedless, the deniers, or the underdogs, but it renews among the religious. In crises that exceed man power to challenge, people feel a strong need for divine power surrounds everything which humanitarian scientific progress confirms the increase in this truth as an affirmation. That is because the way Corona spreads via using the human as a host and as a carrier makes it feel more direct threat to human than it does as a natural disasters. The matter here is almost related to a hidden enemy more deadly, in this case, than natural disasters, which science has developed technical means to monitor and predict, while the scientists, in their scientific laboratories, are still searching for drugs and vaccines against the deadly virus "Covid-19".

Second: Corona and the moral ethical question: The spread of Coronavirus reveals the abyss that stands at the foot of human being, as "the humanity today stands

on the edge of the abyss, not because of the annihilation hanging on its head, which is a symptom of the disease, but because of its bankruptcy in the world of values." This was evident in the positions of a number of Western officials, including President Donald Trump and a number of Republicans who emphasized giving priority to young people in resisting Corona, the economy and preserving job opportunities at the expense of the elderly. Where they launched the slogan: "The cure is worse than the disease," which explains the delay of the United States in imposing quarantine measures because industrial, financial and economic cartels do not tolerate such measures for long.

Thirdly: the bankruptcy of the capitalist world and the inability of the social democratic model to address the crisis. The China apparently succeeded in confronting and containing the Corona pandemic, while capitalism in its most extreme form represented by the USA and social democratic systems based on individual freedom, who rebels, has failed to do so. Due to the nature of individual cultural formation which has the power to control, led to a kind of complacency in dealing with the pandemic, has caused a disaster while the central authority did not regain its role until after its destruction. The Western countries had discovered the crises and the importance of global solidarity late, and after the Corona virus had spoiled them. Therefore, the hypothetical G20 summit meeting came and pledged to pump five trillion dollars, without making practical decisions for cooperation or solidarity with the poorest countries and peoples.

Fourth: Defeat in the values of individualism and the resurrection of the values of social and human solidarity. The philosophy of the renaissance was based on restoring respect for the human being in his individual format, and on glorifying the abstract rationality that sees the individual person as the measure of everything, while the group and the state are nothing but a space for the individual to exercise his absolute freedom unless it affects others. However, the Corona crisis revived, even in societies adopted individuality of modernity, the values of solidarity, sacrifice and self-denial of some societal groups i.e. doctors, nurses and others. This may be the beginning of a return to a feeling involves the need for social relevancy and global human solidarity. While this pandemic has revealed the bankruptcy of a number of countries that present themselves as the example and cradle of freedom and democracy symbols, the bankruptcy of its health and social solidarity systems it revealed another aspect of the issue e.g. the images of solidarity with the Italian people. They have dispatched a number of doctors and equipment as an aspect of this luminous image, in addition to the images of struggle and interconnectedness that the medical teams and others pioneered to the point of risking their members to a high degree of dangers.

Fifth: Bridging the relationship between society and the state and returning life to mediation institutions: It sounds still a premature to drive such a conclusion, yet indicators of popular and societal interaction with state institutions, at all levels, indicate promising potentials in this aspect and they are contingent on strengthening this state of national mobilization. This pandemic is suitable for invoking all the traditions and stock of religious and social values in the field of social solidarity, especially, family and tribal solidarity, as well as motivating citizens to pay zakat (Islamic tax). Moreover to activate the official forms of collecting and organizing the distribution of this zakat, and to value civil and political society initiatives in areas of solidarity without concerns or sensitivities. All these could be done within the scope of the law and with the coordination and supervision of the concerned authorities.

Sixth: Evoking various values (faith, family, social, national, and humanitarian):

1). Faith Values: Almighty God says: (Whenever our tyranny appears they would all beg mercy) [Al-An'am, V.43]. Therefore, whenever our affliction, severity, poverty, calamities, plagues, pandemics and hardship, descend it is ought to, plead with Almighty God and seek and take refuge in Him. The supplication is a greater state than resorting to supplication, as it carries the meaning of weakness and humiliation in front of Almighty God. It bears the meaning of closeness, supplication, urgency and exaggeration in the question and desire. This is because the adversities that befall people alert them that there is no refuge from God but Him, that fleeing is from the God to the God himself, and that the need for all people at this decisive moment in which all tricks have been exhausted and all possibilities have been exhausted is to seek refuge in Almighty God. A companion, Abu Yahya Suhaib bin Sinan, said via the Messenger of Allah (PBUH): How wonderful is the believer's faith as all his goods he does or been through is for his favor, and only his favor, when he gives thanks, it was good for him, or he bears, with patience, it would be best to him too [30].

Based on this noble prophetic hadith, the believe in faithful values achieves psychological security and spiritual stability for the human being, by deepening the doctrinal feeling that is based on belief in fatalism and good thinking in God, whereby a person returns to his Lord by praying to distract him and his Ummah (nation) from the plague, and protect them from calamity. Then, the believer takes the necessary reasons to face this fate (the epidemic) with another measure (knowledge) and taking the necessary health and preventive reasons from the epidemic. This is how the Islamic commander, Amr bin Al-Aas addressed the people in Syria when the epidemic struck, he told them: (O'people! If this pain occurs, it only catches and disperse like fire, so avoid it in the mountains). He went out, and the people followed him and they dispersed

until God removed it from them. Omer Bin Khattab was happy when he heard the outcome [31].

This is an important directive that applies to nowadays quarantine as the ministries of health advise the victims to disperse from each other and not congregate, until the rate of transmission between them decreases while violating the directives of the health officials and security authorities leads to human destruction. The Almighty Lord says: "Do not take risk of anything which may cause you destruction" (Al-Bakarah, V.195). Moreover, the Corona epidemic demonstrated the size, weakness and powerless of the human being in front of the power and greatness of the Lord e.g. the armies of the entire world, its modern technology, advanced weapons and transcontinental missiles were unable to confront a small creature that cannot be seen with the naked eye "The human being is created provocative" (Al-Ma'arij, V.19).

The Corona epidemic caused the whole world to panic and chaos which disrupted the daily life of millions of people plus it caused a decline in global economic indicators, cancellation of all international travel, and a halt to movement between countries and even between cities in one country. It also caused cancellation of dozens of conferences, forums, and political, sports, cultural, intellectual and other events. Hence, the adherence to the values of faith achieves for the person psychological immunity and spiritual security, by deepening the feeling that is based on belief in fatalism, good believe in God, and patience with calamity. Where a person returns to his Lord with repentance, forgiveness and supplication to distract him and his nation from the epidemic, and protect him from calamity. All peoples have realized the importance of the values of faith in times of adversity and resort to the Lord where in an atmosphere in which the whole world lives in confusion, fear and panic.

2). Social values: A companion, Numan bin Bashir mentioned that the Prophet (PBUH) said: «Those sailors life on the fear of God and the reality in which, like folk on a ship, injuring some at the top and some underneath, was who at the bottom if they derive from the water passed on from above them, they said: if I have violated in violation of our share has not harmed above us, and what they wanted to leave them the all perished, though they took on their hands survived, and survived all» [31]. It is an elaborate prophetic depiction of a society in which the values of co-operation, solidarity, sympathy, mercy, self-denial and social unity prevail to rescue its ship drowning and/or destruction. On contrary society, where the selfishness prevails and values are absent evil is spread in and it will end up in drowning and perdition.

The noble Prophet's hadith also directs the shared responsibility entrusted to all people in the same society and within the single nation. Everyone, inside

the same ship that faces a single danger cannot differentiate between rich and poor, ruler and ruled, old and young, man and woman, scholar and ignorant [32]. Any mistake made by any passenger on board leads, under these critical circumstances, to harm everyone. Therefore, to survive drowning will be through strict application of precautionary, preventive and sanitary measures issued by the official authorities (security and health) in order to achieve the safety of all the passengers onboard via not violating the state of health emergency, adherence to home isolation, quarantine, social distancing, wearing protective masks, commitment to personal hygiene that helps raise mental and physical immunity. Thus, social values contribute to mitigating the negative social impacts resulting from this virus.

3). Human Values: The Almighty God orders us: (Do co-operate with righteousness and piety but do not co-operate in iniquity and enmity) (Al-Ma'idah, V.2). He also describes those who feed poor: "Those who feed food, on the basis of his love, the poor, orphan, and captive, but we feed you for the sake of God, without asking you any acknowledgement" (Al-Insan, V.8-9). Jabir bin Abdullah referred to the Messenger of God (MGBPWH) said: "The believer are easy going people, always friendly with others and the best believer who is the most useful to others [33].

Hence, the human values are the path that brings people out of the darkness of adversity, epidemics and pandemics, as the preservation and activation of human values in the lives of people contributes to achieving global peace, social security, and human unity among human beings of all sects, boredom and indolence.

RECOMMENDATIONS

It is recommended that:

- 1) The necessity for Islamic countries with all their institutions, to realize the importance and gravity of the challenges arising from the spread of epidemics and health disasters, and that the system of Islamic values must be of great and advanced importance.
- 2) The importance to develop scientific and research capabilities in the field of corona risk management and to study the best ways to reduce the expected threats as a result of the spread of viruses and deal with them in a correct scientific way.
- 3) To take all measures that would develop and support the Islamic and health value system, in a way that would contribute to avoiding the gaps created by the Corona pandemic.

CONCLUSION

In order to complete the current research, the researcher proposes to conduct a number of studies e.g.

a survey study of a number of patients with Corona disease and the extent of their application of the Islamic values system and to study the correlation relationship between Corona disease and the faithful values of those affected.

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