



CORONA VIRUS DISEASE 19 ON ISLAMIC THEOLOGICAL REFLECTION

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Abstract

The Covid 19 pandemic has changed the entire structure of human life. From economic problems, social relations, to the most intimate parts of human life; Faith. Aqida as a foundation of religious belief in Islam, shaken by various theoretical problems, to answer questions; How does Islam from a theological reflection facing this pandemic situation? Through this article, the author demands to present a theological reflection in the face of the COVID-19 pandemic. By recollecting the thoughts of Islamic classical theology, with various ideologies and schools of thought in Islam as secondary sources, with the humanist theology's approach this article seeks to provide theological perspective and reflection, to nurture religious beliefs, and provide theological explanations for the pandemic situation related to the Muslim community.

Keywords : Covid 19, Islamic Theology, Reflection

A. Introduction

COVID-19¹ has turned 2020 gray. It destroys the entire structure of human life, and forces us to start a new era, a 'new normal'. This infectious disease caused by the newly discovered coronavirus. People who infected experience respiratory breakdown, and commonly getting infected through droplets of saliva or discharge from the nose when an infected person coughs and sneezes. The virus has affected more than 200 countries, and suddenly become global pan-

¹See: 'coronavirus' in https://www.who.int/health-topics/coronavirus#tab=tab_1, accessed on 2nd December 2020.



demic. The entire world is suffering and that the effect of COVID-19 is suffered by all community

The massive transmission of COVID-19 becomes the key factor why COVID-19 spread is difficult to stop. Referring to real time data, CSSE at Johns Hopkins University, per December 2020, more than 79 million people has been infected, more than 1.7 million people died, and 44.8 million successfully recovered.² The massive transmission and spread of COVID-19 has had a severe impact on economic and social system. Some countries ordered 'lock down' policies, in order to reduce the outspread of COVID-19.

Most government applies an extra approach, in order to reduce the calamity. Physical Distancing has been considered one of solution to prevent the spread. every countries tries to implement tightening associations and crowd activities, imposing restrictions rules for the community to carry out social activities in public spaces. Through social-physical distancing rules, social activities held online through various platforms. Including religion activities, and ceremonies such as worship and so on.

As part of the affected community, Muslims have also been faced with enormous challenges and difficulties, including fear, panic and anxiety. As a form of prevention, Muslims are prohibited from worshiping in mosques, and avoiding various kinds of ceremonial rituals that usually gather large numbers of people. Muslims

² See: 'coronavirus research center' in <https://coronavirus.jhu.edu/map.html>, accessed on 4th December 2020.

are 'forced' to perform the '*Ied al-Fithri* prayers³ at their own home, abandoning the tradition of '*silaturahmi*' and *halal bi halal* during the feast day. All these sacrifices were made in order to reduce the spread of the Covid 19.

Some of them also wonder, how can Allah, The Lord Almighty, seem to abandon humans to experience pain and suffer? How our 'belief' does answer the economic problems that hit us? How do we 'approach' God, while we are forced to stay away from mosques, congregational prayers, , and various other forms of worship? Many Muslim are *Hajj and Umrah* facing suffer that challenging their faith causing some theological incoherencies came up to the table. Can our faith in God give us optimism in the face of these heavy calamities?

In order to answer those questions, deep theological reflection is required; through reconstruct our understanding by reviewing the various perspectives of classical Islamic theology, in order to distance one from spiritual uncertainties. Islamic theology, on general concept, embodies several main discussions, The God's power, human free will, pre destination, the concept of divine omnipotence, the divine justice and the divine destiny such as the death and the prosperity.

This article attempts to present a theological reflection in responding to COVID-19 within the framework of the classical Islamic

³ See: 'coronavirus-is-changing-the-way-muslims-worship-across-the-world' in <https://www.aljazeera.com/news/2020/3/4/coronavirus-is-changing-the-way-muslims-worship-across-the-world>, accessed on 4th December 2020



theological debate. Theology as a form of interpretation of the presence of God, directly affects human actions and thoughts. In the concept of humanist theology proposed by Hassan Hanafi and Jamal Al Banna, for example, theology no longer reflects a God who is 'far away' but instead makes the perception of God the basis for human ideal actions towards Insan al-Kamil. Theology is no longer interpreted as celestial, but grounded together with individual human behavior. Through reading post

B. Islamic Theology and The emergence of Humanist Theology

Islamic theology, or it is mostly referred to as *ilm al-kalam* is one of the parts of Islamic religious studies, *Kalam* mostly understood as a “theology,” although this translation does not express perfectly well its scholastic methods. The theological discussions of the *mutakallimun* (*Kalam* scientist) used logical argumentation in order to support most of the principles of religion.⁴ The discussions focused on the existence of God, the divine justice, the nature of human and the creation of the world. With major influence from philosophical thought, using rationalistic argument in order to support Islamic dogma and defeat the heretical ideas that infiltrated Islamic beliefs. Then *Kalam* related tightly with *aqida*, which refers to belief, creed, or article of faith. According to al-Ghazali, The primary purpose of *kalam* is to understand the unity of God, His Essence and His Attributes. It aims to support various articles of faith,

⁴ Georges C Anawati, “*Kalam*,” in *The Encyclopedia of Religion*, ed. Mircea Eliade, (New York: Macmillan, 1987), vol. 8, 231-242.

which based on the *Quranic* text and prophetic traditions, using rational and analytical methods.⁵

The *kalam* thinkers were called *mutakallimun*. In the late of the 7 century some of *mutakallimun*, who were stand on the concept of free will, as contradictions to the traditionalist theologian's view called *Jabbariya* which stand on pre destination's concept. This group called the *Qadariyya* was the predecessor of *Mu'tazilites*, one of the most known theological sects.⁶ The opposite of the *Mu'tazilites* is the *Ash'arites*, refers to Imam Abu al-Hasan al-Asy'ari , The founder. Asyarites emerged in in the 10th century. Abu al Hasan al-Asy'ari was a former *Mu'tazili*, who combines the rationalist arguments with the textual arguments, to uproot the *Mu'tazilite's* concepts.

The early *mutakallimun* were mainly focused on the discussion about the contradictions in the text of Quran and hadith. For the example; the contradictions of free will and determinism or predestination. The relation between human's will and power and Divine's will and Power. In some verses God Almighty described as Omnipotence; having complete control over His creation. On another verses, God implicitly said that human has a free will and free act. Hu-

⁵ Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazali, *Revival of religion's sciences/Ihya 'ulum ad-din*, ed. Muḥammad Mahdī Sharīf (Beirut: Dar al-Kutub al-Ilmiyyah, 2011), vol 1, 25.

⁶ For more information on the Mu'tazilites sect see the article "Mu'tazila" by D. Gimaret in *The Encyclopaedia of Islam*, vol. VII, pp. 783-793, and see also William Montgomery Watt, "The Formative Period of Islamic Thought," In *Islamic Philosophy and Theology. An extended Survey* (Edinburgh: Edinburgh University Press, 1985) 1973,



man is free to believe or disbelieve as they want, and they will receive reward and punishment based on what he did in this world. These two contradictions developed two sect; The Rationalist⁷ theologians and The Traditionalist⁸. The rationalist interprets the scriptural text with more reasonable argument, using rational argument, They try to interpret the quranic text with contextual, allegorical or metaphorical interpretation, or known as *ta'wil*. The most notable one from this sect were *Mu'tazilites*.

When it comes to the question of free will and determinism, *Mu'tazilites* said that human has a free will, power to deal with their own acts. According to *Mu'tazilites*, if humans did not have the freedom to choose and acts, there would be injustice. Rewards and punishments were given by God as a symbol of justice, and God would reward or punish according to what human did with their own will.

The traditionalist argument based on the belief that Quran and Hadith are absolutely true and must be accepted and believed in just the way it is whether it can be understood or not by human reason. we should belief on it without any questions, and should not make another interpretations, cause we have limited knowledge to un-

⁷ Rationalist, identically refers to *mu'tazila*, but in general, all the speculative sect, give a portion to reason, in order to interpret quranic text, and prophetic traditions, see: Al-Syahrastani, *Kitab Nihayah al-Iqdam fi 'ilm al-kalam* (London : Oxford University Press, 1934) , 371. Al Syahrastani, *Kitab al-Milal wa al-Nihal*, ed. Muhammad Ibn Fath Allah al-Badran, (Kairo, 1951), Vol 1, 45. 'Ali Mustafa al-Ghurabi, *Tarikh al-Firaq al-Islamiah* (Kairo), 33.

⁸ Traditionalist, refers to *salafis*, those who follow the path of the pious ancestors (*salaf al-shalih*) who lived before the emerge of rationalist theology. The most prominent *ulama'* from this sect was Imam Ahmad ibn Hanbal, See the article "Ahmad Bin Hanbal" by H. Laoust in *The Encyclopaedia of Islam*, Vol I, . 272-277.

derstand the message of God the traditionalists insist that hat should be accepted as true whether we can understand it or not.

The traditionalist remained unchanged throughout Islamic history until now. The rationalist, on the other hand, embodies an develop their rationalist argument to Islamic dogma. Mu'tazilite sect, despite the rejection from most Muslims community, evolved to be followed by Shi'ite Muslims. On the moderate side, the Ash'arites combine the two sect. They continued to use rational argument, without abandoning the textual meaning of the text. The they tried to construct a theology which combine the *dalil aqliy* and *dalil naqliy*. In fact, ash'arites was closer to the traditionalists. They did not, go extremely far like Mu'tazilites in saying that God's attributes, being inseparate from His essence. Ash'arites refuses to refute God's involvement over mankind acts. Man, truly has responsibility for his own acts, but his will and his power on it been 'given' by God. It is called the concept of acquisition (*al-kasb*) ; God creates and involved in all human acts but humans has a will to choose them and that become responsibility for them.

After the emergence of Mu'tazilites and Ash'arites the style of classical theological debate began to slowly shift from theocentric to anthropocentric, textual to contextuality. Although the anthropocentric elements began to be seen in the classical theological debates, for example when discussing issues freedom of human will and human choices, but the discussion began to narrow sharply at humans as subjects and focus of discussion. This transition project,



one of which echoed by Hassan Hanafi. For him, the classical theological conception adopted by Muslims tend to contain conceptions that are too skyrocketing and empty ideas, not concrete discourse that finally able to awaken and direct the Islamic ummah to live real life.

Hanafi formulate conception of theology, from what was originally textual to contextual, from theory to action, and from deterministic resignation, to freedom of will. This switch is filled with two analytical blades, 1) analysis of language, and 2) analysis of social reality.⁹For Hanafi, language and terms of classical theology, must be read with a different approach different, so that it is not only identical with the "unseen" but also showing a rational empirical side, as in translation the concept of faith and charity, or the historical side, such as storytelling prophetic, or metaphysical review. Meanwhile, the analysis of social reality, according to him, is needed to reveal the historical-sociological setting of the emergence of theology classical, and review the axiological aspects of classical theological thought.¹⁰

In unifying these formulations, Hanafi uses dialectics, phenomenology, and hermeneutics. The development of theological thought that goes through the historical process, seen through

⁹ See: Hassan Hanafi, *Min al-Aqidah Ila al-Tsaurah*, I (Kairo: Maktabah Matbuli), page. 332 and also: Hanafi, Hasan, *Agama Ideologi dan Pembangunan*, page. 408-409

¹⁰ Kazuo Shimogaki, *Kiri Islam: Antara Modernisme dan Postmodernisme; Telaah Kritis atas Pemikiran Hassan Hanafi*, page. 9, See also: Riza Zahriyal Falah, Irzum Farihah, "Pemikiran Teologi Hassan Hanafi", *Jurnal Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan*, 3, no 2 juni 2015, p. 206

glasses dialectical, thesis-anti-thesis and synthesis. The dialectic of reason and revelation, rational and textual, able to carry a theological conception that sky and return it to consciousness, reality and more human reading. Hanafi borrows phenomenology to map social, political and economic realities, traditional realities in Islam, and the reality of the western threat, to then build revolution on it. Hanafi hopes that the reality of Islam can speak to himself, and looking at himself, not with western glasses. Hanafi uses hermeneutics to reread theological arguments, to be interpreted in accordance with the spirit of the transition from theocentric to anthropocentric theology.

This is due to the inability of classical theology to be a guide practical that becomes the motivation for action in concrete life man. When theology, as a human theoretical faith, is cut off with practical faith, what is known as personality syncretism, hypocritical dualism that gives birth to attitudes double. Reading revelation with reality, switching from logos to practice, from divine revelation to human behavior, is Hanafi's attempt to build ideas theological-anthropocentrism, which in principle reconstructs classical theology with a harmonious metaphorical-analogical interpretation with the spirit of unity between theological morals and practical morals

C. Theological Response

The implications of the COVID-19 pandemic are interesting to review, especially on the response of how religious people around



the world, especially Muslims deal with this problem. Majority of Muslims around the world trust and follow the scientific authorities (science) and WHO. Muslims do not need to go to Friday prayers or going to the mosque and not performing Hajj and Umrah. The Middle East region generally closes places of worship and carries out pray at home too. In addition, a large organization in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah also support the efforts of scientists and logicians science in the fight against Covid-19. NU and Muhammadiyah have jointly postponed a big agenda as a form of efforts to overcome Covid 19. The majority of Muslims are more Prioritizing fatwas that prioritize public interest over group interests (maslahah mursalah) in order to protect lives (hifdz alhayat) from the dangers of Covid-19 (mudharat) is the goal of Islamic law (maqasid al-Sharia).

Moslem's responds has been divided into two perspective; First, The Traditionalist; everything that happens, was a part of God's will. We can't run from it, we can't do anything to change the situation. All that we can do just surrender. Fear only to God, because only with his mercy, and his Will, Everything will change. Second, The Rationalist; we must do something to change situations, and yes we can. We have to promote "social distancing", wash our hands, use mask and do anything that necessary to prevent the spread of the virus. We have 'power' to stop the virus, not only complaining and rest anything to God.

According to the first one, we must not fear the virus. Because only God knows the time of 'ajal (the time of death), and the virus

wasn't the primary cause of our death.¹¹ Based on (Q 31:34), only God has knowledge of our time, and no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. In another verse, Allah said, every nation has its specified term. So when their time has come, they will not remain behind an hour, nor will they precede it, (Q. 7:34). Allah said that He is: "The One who created death and life to test you [as to] which of you is best in deed – and God is the exalted in Might, the Forgiving" (Q 67: 2).

According to (Q 9:51) anything that struck us was happened by what Allah has decreed for us; He is the only one who can protect us, and upon Allah let the believers rely. There is no danger, except what Allah has been decreed to us, according to hadith narrated by Abu Huraira: Prophet Muhammad PBUH said there is no 'Adwa (no contagious disease is conveyed without Allah's permission). Nor is there any bad omen (from birds).¹²

The second, the rationalist, argue that mankind has a power to change anything, and of course their fate, based on (Q 13:11), Allah said that He will not change the condition of a people until they change what is in themselves. There will be no change, until we precede it. We have to do anything necessary that will help us from the virus threat. So mankind has an obligation to save them from destruction. It based on the concept of free will and free act. It stat-

¹¹ Based on the hadith, narrated by Abu Hurairah, '(There is) no 'Adwa (no contagious disease is conveyed without Allah's permission) in Al Bukhari, *Shahih Bukhari, Book of medicine*, (Kairo: Dar al-ihya Al-Kutub al-'arabiyyah), Book 76, Hadith 5769.

¹² Ibid.



ed that mankind has a will and power to change his fate. Because only with the freedom to act, God will judge with justice and fairness.

The rationalist also argue that God is good, and tend to always give goodness to human. It is a 'duty' of God to be kind and gracious.¹³ The plague and disease then, was not totally a part of God's works. It was a part of *sunnatullah*, The Natural Law that has been decreed by God, which according to them, God himself cannot change it. Based on Quranic verses (Q 35:43) : "But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration". The calamities happened when the world tried to balancing itself. As a part of consequences from natural destruction, natural damage due to human action.

Another argument based on the story of 'Umar bin Khattab (May God pleased with him) When he went out to *Syam*, He was informed by Abu Ubayda regarding the plague there was a virus spread out on it. He then ordered to go back to *Madinah*, and not entering the city. One of the *shahabah* disagree with 'Umar decision and said: "Do you want to run from God's Will?. Umar response," Yes, we turn from The God's will to another God's will. Do you think if you had camels, then you landed valleys with different conditions, one fertile

¹³ On Mu'tazilite argumentation on free will and determinism see: Qadhi 'Abd al-Jabbar, *Sharh al-Ushul al-Khomsah*, Ed. 'Abd al-Karim Utsman, (Kairo: Maktabah Wahbah, 1965), 323-390. And Muhammad Al-Ghazali, *Al Iqtishad fi al-I'tiqad*, Ed. Ibrahim Agah Cubukcu and Husseyin Atay, (Ankara: Ankara Universitesi, 1962), 160.

and the other is barren? When you choose the fertile one, it was a God's will, if you choose another one, that also by God's will.¹⁴

Umar's response is made based on his *ijtihad*¹⁵, and was in tune with hadith Prophet Muhammad PBUH "If you hear an outbreak of *tha'un* (plague) in a land, do not enter it! But if the plague breaks out in a place while you are in it, stay and do not leave the place".¹⁶ This story, generally speaking told muslims, what should they do when the virus attacked, based on 'Umar's *Ijtihad*, and related to the hadith from Prophet Muhammad PBUH. It has laid significant on how Muslims should deal with pandemics, In this case, a disease which has already spread in some places. As a general rule, Muslims have to stay away from a plague-stricken city, and didn't leave when they are already there.

These two responses are basically intertwined effects. the traditionalist point of view will give birth to an attitude of spiritual surrender that leads to inner peace. Inner peace is the key to mental health that brings deep religious reflection. The rationalist point of view will create a responsive and adaptive attitude in the face of a

¹⁴ See: Al-Nawawi , Riyadh al-Shalihin, (Riyadh: Dar ibnu Jauzi, 2000), 358. And Ibnu Hajar al-Asqalani, *Fathul Bari Sharh Sahih al Bukhari* (Riyadh: Dar Salam, 2000).

¹⁵Intisar A Rabb, "Ijtihād." In *The Oxford Encyclopedia of the Islamic World*. *Oxford Islamic Studies Online*, <http://www.oxfordislamicstudies.com/article/opr/t236/e0354> (accessed 26-Dec-2020).

¹⁶ See; Ayalon Y, *The Black Death and the Rise of the Ottomans. In Natural Disasters in the Ottoman Empire: Plague, Famine, and Other Misfortunes*, (London: Cambridge University Press, 2014) and see also: Dols MW. *The comparative communal responses to the Black Death in Muslim and Christian societies* (Viator 1974) Vol 5, Page 269-288. And Dols MW. *Plague in Early Islamic History* in *Journal of the American Oriental Society* (1974) 94(3), page 371-383.



pandemic, based on the understanding that human attitudes and actions are basically independent, so effort and totality in protecting oneself and others is a must. From these two points of view, theology contributes internal (self-reflection) and external reflection. Self-reflection in the sense of building a spiritual mental 'surrender' and eliminating excessive anxiety. External reflection in the sense of building a person with adaptive and responsive character, in the face of various kinds of worst possibilities.

D. Reconciliation

All theological sect in Islam mainly agree with The concept of *al-qada'* and *al-qadar* (the divine decree and divine foreordination), belief in Gods' Will and God's Power is a part of Iman.¹⁷ However, there was a different interpretation when it comes to the Human's act; Do mankind has a free will or free act? Or anything and everything has been set up by God, which clearly means that mankind cannot do anything to change it? *Mu'tazilite* said that human have a free will, and they can act according to their will, but in different opinion *Ash'arite* said that, human have a will, but it 'gained' from God's Will, or it was called *al-kasb*.¹⁸ Back to the story of 'Umar, when he decide to return to Madinah, one of the sahabah Abu 'Ubayda disagree with him, he said 'Umar has trying to running away from God's decree, from What has been decreed by God. These two different perspective, has been reflected the different theo-

¹⁷ Al Bukhari, *Shahih Bukhari*, (Kairo: Dar al-ihya Al-Kutub al-'arabiyyah), Book 2, Hadith 43.

¹⁸ For the *Asy arites* argument, see : "Ash'ariyya" by W. Montgomery Watt in *The Encyclopaedia of Islam*, Volume 1, page 696

logical perspective among muslims, when it comes to fundamental questions; How we can deal with pandemics, with our Islamic faith?

The primary debate is about the existence of contagion. If contagion existed, it only happens with God's permission. Abu Ubayda's side believe that only God can decide when human dies, not the plague, and on the other side¹⁹, 'Umar believes that human has a freedom to choose between God's Will, Then he decided to turn away to Madinah. The consequence of the debate is the different act; whether one should or should not flee a plague-stricken area.

However, the entire theological sect, truly believe that all plague, sickness, and pandemics are determined by The Will of God. Life and death are some of mysterious part that remains unpredictable.²⁰ The different is, the way they deal with God's Will. Either accepts anything and surrender to God's Will, or Do something and fight. COVID-19 pandemic should be regarded as a good foundation to reconstruct our belief, and our deal with God's fate. Muslims, usually accept the suffering or even death as a part of test, to show their faith to God. Instead of complaining, They chooses to fight; close the mosque, obey the health protocol, stay and pray at their

¹⁹ See: CA, Che Mohamad, Shahar MA, Md Tahir MF, and Syed Abd. Hamid SAK. "Muslims Responses to Pandemics: Lessons from the Best Generation". *IJUM Medical Journal Malaysia* 19, no. 2 (October 28, 2020). Accessed December 26, 2020. <https://journals.iium.edu.my/kom/index.php/imjm/article/view/1609>.

²⁰See : Jianhui (Jane) Xiong, Nazila Isgandarova, and Amy Elizabeth Panton, "COVID-19 Demands Theological Reflection: Buddhist, Muslim, and Christian Perspectives , On The Present Pandemic" In *International Journal of Practical Theology*, Volume 24, Issue 1, Pages 5-28

home, wash their hand, and anything that can prevent the spread. Many Muslim still believe that we should move from God's Will, to another God's Will, like what 'Umar *radhiyallahu 'anhu* did. But in the process, they also sincerely seek Allah's forgiveness and turns to Allah in all of his affairs as the pandemics could be a warning from Allah for the wrongdoers.

In general, The Qur'anic teaching respond the pandemic with the indirectly respond. Quran implicitly mentioned the specific disease and the reflection about it, since there is no there is no specifics term that could be interpreted as a plague, disease or pandemic. On the quranic perspective, all the disease was a test for a believer in order to discover his/her true essence. It will encourage them to expose self-awareness and to build a good attitude in order to respect their responsibility to self and society in order to maintain and enhance well-being of others.²¹

In the pandemic era, based on their theological reflection, Muslims consciously use the wisdom of Islamic theology, their spirit to prevent the spread, based ond quranic teaching, Prophet's Hadith, and 'Umar's Ijtihad. They will use Islamic guidelines to respond to the moral and ethical challenges of COVID-19, curing physical, emotional and mental health issues with the spirit of believers and

²¹ Jianhui (Jane) Xiong, Nazila Isgandarova, and Amy Elizabeth Panton, "COVID-19 Demands Theological Reflection: Buddhist, Muslim, and Christian Perspectives , On The Present Pandemic" In *International Journal of Practical Theology*, Volume 24, Issue 1, Pages 5-28

faith to God, as a human responsibility and obligation toward the world.

E. Conclusion

As a collective response to collective suffering, Muslims respond to COVID 19 by strengthen their faith and their *ukhuwah*, hand in hand as a human, mobilizing their resources to break the chains, to solve the problem and adapt with the changes. Based on theological aspects, Muslims take actions seriously by promoting the public health protocols.

As a worshiper of God, and the follower of Prophet Muhammad PBUH, Muslims have an obligation to save their life in proper manner, and save the lives of the others in the place where they lives. Prophet Muhammad said, “ if a person in time of an epidemic plague stays in stays in their land, or in this context stays in their home, patiently praying for God ’s protection and believing that nothing will affect them except what God has decided for them, they will get the reward of a martyr. Prophet ordered us to try to get medical treatment, “Make use of medical treatment for God has not made a disease without appointing a remedy for it, with the exception of one disease – old age.

Despite the widespread disaster of COVID-19 and its side effect, there is still hope for us, Muslim, and for other believers, as we do something to fight the pandemics, and in the other side, strengthen our faith to God, as the Allah said, “Indeed, with hardship come ease. Indeed, with hardship will be ease” (Q. 94: 5 –6). Muslims



should build a good thought on their mind about Allah and spread out positivity in times of adversity. Despite the pain and suffers, Muslims should always stays positive and hope for His blessings and forgiveness. In this hard time, Muslim has to deal with this test with the correct attitude and proper manner, to gain the primary goal; to gain blessings and forgiveness.

From theological reflection, we should back deep to our principal belief as a human with optimistic and positive action and self-less reaction instead of despair and desperation. It would be more effective to deal with COVID-19 when we go back to our beliefs, not only a medical issue but with the right understanding, combining it with divine messages. This pandemic attacks our body, and the only one to cure it, is with proper medical treatment, and health protocol. Theological reflection can help our soul. Muslims, should consider pandemic as a test from God, a re-call to turn back to Him; believe in His Mercy and His Grace and remain optimist for a better future.

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