

Preventive rules in the management of epidemics in the Prophet's Sunnah

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Abstract

The research aims to study and understand the meaning of the preventive rules in the management of epidemics in the Prophet's Sunnah as wanted by the prophet, peace be upon him (PBUH), and its explanation. This study included as for the research method, it is summarized in following the inductive-analytical approach, and the research consisted of an introduction, preface, seven topics, a conclusion, recommendations, an index of sources, and references. The seven topics are as follows: the first topic: the prevention of epidemics in quarantine in the Sunnah of the prophet, the second topic: the prevention of epidemics in sanitary isolation in the Sunnah, the third topic: the prevention of epidemics in the prohibition of adultery and sodomy in the Prophetic Sunnah, the fourth topic: prevention of epidemics through personal hygiene in the Sunnah, the fifth topic: the prevention of epidemics through the cleanliness of food and drink utensils in the Sunnah, the sixth topic: the prevention of epidemics through mental health in the Sunnah, and the seventh topic: the preventing epidemics through medication according to the Sunnah. The most prominent results of this research are that the Islamic nation followers and adhere to the preventive rules in managing epidemics in the Sunnah avoids their falling into crises and dangers of ominous consequences. In addition to that, the practical application of the preventive rules in the Sunnah of the prophet contributes to the management of epidemics in contemporary Islamic societies. The most important recommendations of this research are that the Islamic countries adopt the application of the preventive rules in the management of epidemics in the Sunnah as an approach to civilized Islam and spreading Islamic awareness and rooting preventive rules in the management of epidemics in the Prophetic Sunnah by cooperation between universities in Islamic and Arab countries.

Keywords: Prevention, Epidemics, Sunnah, Prophet, Islam.

Introduction

All praise is due to Allah, Lord of the worlds, and the best prayer and peace be upon our prophet Muhammad, the illiterate prophet, and all his family and companions, and Allah's be pleased with the sincere scholars until the judgment day. Allah Almighty made life two-faced, in some times with human and everything in it is bliss while sometimes life is against the human, and this is represented in the misfortunes that human faces and the trials that fall into him. However, out of his justice and mercy, he created human, then provided him with a defining booklet in which he shows him how to deal with himself in different situations, and with changing circumstances change which

represented in life bliss who lives sometimes and sometimes it gives him trouble. Therefore, Allah Almighty, glory be to him, sent with this booklet an expert guide, explaining what is in it, clarifying its aims and what is hidden from it. Thus the wise person, whenever he encounters a problem, he returns to Allah and what he explained in his book. Then he returned to the Allah expert and what his explanation from his statement.

In general, an epidemic is a general disease that spreads such as cholera, smallpox, coronavirus, and other diseases that spread among people. These are all epidemics, it includes what is called the old plague. Moreover, the Prophetic Sunnah is the guiding one in the face of

epidemics. On the other hand, the prophet Allah's blessings and peace be upon him, is the expert sent by Allah Almighty who guided us with his many stances that show us how to deal with epidemics, and he set rules for us in managing it. So, from here I have chosen my topic that is perhaps of great importance it is: "Preventive rules in managing epidemics in the Sunnah of the Prophet," and which we ask Allah Almighty to benefit many people from the topic of this research.

Importance of research

The importance of this research is evident in the following:

1. Rooting the preventive rules in the management of epidemics in the Prophet Sunnah.
2. To highlight the attachment of the preventive rules in the management of epidemics to the jurisprudence of the Prophetic Sunnah, which is the source of the correct understanding of it.

Reasons for choosing this research

The reasons for choosing this research can be summarized in essential points as follows:

1. Reaching an integrated vision of the preventive rules in managing epidemics in the Prophetic Sunnah by understanding the related prophetic hadiths and knowing their significance.
2. To benefit contemporary Islamic societies from the preventive rules in managing epidemics in the light of the Prophetic Sunnah.
3. Contribute to the practical application of the preventive rules in the management of epidemics in the Sunnah in contemporary Islamic societies.

Research problem

The research problem can be clarified through the following points:

1. Demonstrating the preventive rules in the management of epidemics in the hadiths of the prophet.
2. Knowing the rulings and sayings of the earlier and later scholars of hadith in the hadiths

of preventive rules in managing epidemics and their meanings.

3. Highlight the lessons learned from the hadiths of the prophet in the preventive rules in the management of epidemics.

Research objectives

The main objectives of this research are as follows:

1. How to understand the meaning of the preventive rules in the management of epidemics in the Prophet Sunnah as intended by the Prophet Allah's blessings and peace be upon him.
2. Explanation of the preventive rules in the management of epidemics in the Sunnah.

Previous studies

Through research and study, I did not find previous studies that touched on the aspects of this research, so I wanted this research to be a reference for those who wanted to delve into any topic related to the current research.

Research limits

1. Studying all the proper or good prophetic hadiths, and excluding the hadiths weak ones whose weakness is agreed upon.
2. Studying the sayings of the companions may Allah be pleased with them and the sayings of the followers may Allah Almighty have mercy on them, whether it is related to the ruling of the raised, or related to the meanings of those hadiths.

Research Methodology

The research methodology is summarized in following the inductive-analytical approach and its procedures are summarized in the following:

1. Restricting to the proper or good hadiths and leaving out the weak, whose weakness is agreed upon
2. Extracting hadiths and attributing them to their original sources, what I found in Al-Bukhari and Muslim, I sufficed with them. If I did not find them in them, I moved to the books

of sunan; like the four books of sunans, the masaneed, then the muwattaat, the compilations, the mustadrakaat, the dictionaries, and other similar books.

3. Judging the hadiths that are hadiths that are not found in Sahih Bukhari and Sahih Muslim through the sayings of the earlier and later scholars.

4. Explanation of strange words in hadiths from strange hadith books.

5. Tracing the sayings of the earlier and later scholars of hadith on the semantics of hadiths and their meanings from the books of hadith explanations.

Research plan

This research includes an introduction, preface, seven chapters, conclusion, recommendations, and an index of sources and references.

Introduction: It includes the importance of the research, the reasons for choosing it, its (problem, objectives, limits, methodology, procedures, and plan), and previous studies.

The preface: In it is the definition of the research terms: (prevention, management, epidemic, Sunnah), in the Arabic language, and the definition them is terminology as the scholars defined them.

First topic: Preventing epidemics in quarantine in Sunnah.

Second topic: Prevention of epidemics through sanitary isolation in the Sunnah of the Prophet.

Third topic: Prevention of epidemics through the prohibition of adultery and sodomy in the Sunnah.

Fourth topic: Prevention of epidemics through personal hygiene in the Sunnah.

Fifth topic: Prevention of epidemics through the cleanliness of food and drink utensils in the Sunnah.

Sixth topic: Prevention of epidemics through mental health in the Sunnah.

Seventh topic: the prevention of epidemics through the treatment from the Prophet Sunnah.

In conclusion, I say: Oh Allah, do not punish a tongue that tells about you, nor an eye that looks at sciences that point to you, nor a hand that writes the hadith of your messenger, nor a foot that walks to serve your religion. Oh, Allah, grant us sincerity in speech and action, and you judge between your slaves concerning wherein they differ. O Allah, guide me to the disputed matters of truth for you are the one who guides me to the straight path, Allahumma amain. And blessing and peace be upon our prophet Mohammed, his family, and his companions, and our last prayer is the praises and thanks be to Allah, lord of all that exists, glorified be your lord, the lord of Al-Izzah (He is free) from what they attribute unto him, peace be upon the messengers, and the praises and thanks be to Allah, lord of all that exists. (15/ Rajab/ 1443 AH, 16/2/ 2022 AD Dr. Mohamed Abdel Razzaq Aswad).

Preface: Definition of the research terms: (prevention, management, epidemic, Sunnah), in the Arabic language, and scholars terminology.

The first requirement: is the definition of prevention in the Arabic language and the terminology of scholars:

First: Definition of prevention in the Arabic language: Prevention in the language has several meanings, including ⁽¹⁾:

1. Maintenance, covering from harm, avoiding it, and guarding against it.
2. Preserving; May Allah protects him, i.e., protect him.
3. Protection; So, protection from the enemy, i.e., we protect ourselves from his harm.
4. Reform of the matter.
5. Caution.
6. The apparent is the disagreement of the hidden; it is the well-known piety.

Second: the definition of the prevention in the terminology of the scholars: It is excessive keeping and extreme caution from hated ⁽²⁾, or it is: preservation, protection, and guarding

¹ Lisan Al-Arab: Ibn Manzur: the subject of waqe, Al-Sahih "Taj Al-Lughah" and "Sahih Al-Arabiya": Al-Jawhari: the subject of waqe, the surrounding dictionary: Al-Fayrouz Abadi: the subject of waqe,

"Taj Al-Arous" is one of the jewels of the dictionary: Al-Zubaidi: the subject of waqe.

² Abu Al-Baqa al-Hanafi. Faculties (Glossary of Terms and Linguistic Differences).38.

against harm ⁽³⁾. Also, prevention is defined as immunity. In addition to that, some of the immunity is innate, that is which is born with a person and immunity that is acquired. As for innate immunity, it may be specific to the sex or the species, and acquired immunity consists of several things. The most important of these things is the injection of the vaccine ⁽⁴⁾, and it can be defined as preserving and keeping the human soul from falling into harm and damage, whether that is material or moral.

The second requirement: is the definition of management in the Arabic language and the terminology of scholars:

First: Defining administration in the Arabic language: administration in the language has several meanings, including ⁽⁵⁾:

1. Rotating: treating, and rotating affairs: treating them, which is a metaphor.
2. Obligation it is said: you turn someone on if you try to force them to, which is a metaphor.
3. Leaving, it is said: I turned him away from the matter if I asked him to leave it, which is a metaphor.
4. Al-Tawaf: whoever turns around an object, rotates it if he circumambulates around it.
5. Care and politics, a person who revolves around his women, i.e. governs them and takes care of them, which is also a metaphor.
6. Deliberation and dealing without delay.
7. Circle: defeat and bad.

Second: The definition of management in the terminology of scholars It is: the correct knowledge of what individuals must do, and then making sure that they do it in the best ways and the lowest costs, i.e. saving effort, time, communications, and money ⁽⁶⁾, or it is: the art of directing human activity ⁽⁷⁾.

Generally, the chosen definition of management is a series of sequential and integrated activities, starting with the set aims and then drawing the way to reach them, through the preparation of

planning, organizing, directing and controlling activities ⁽⁸⁾.

The third requirement: defining the epidemic in the Arabic language and the terminology of scholars:

First: Defining the epidemic in the Arabic language: In the language, the epidemic has several meanings, including ⁽⁹⁾:

- 1- Plague.
- 2- It is every general disease.
- 3- The sick.
- 4- Pointing with fingers.
- 5- A little water and it is interrupted.
- 6- The speed of death and its abundance between the people.

Second: The definition of an epidemic in the terminology of scientists: it is a general disease, which spreads, and it does not differ from its linguistic meaning, and an epidemic in modern medicine is: a sudden and rapid spread of a disease in a certain geographical area in the world so that the number of people infected with the disease increases and exceeds the usual rate of cases in that area ⁽¹⁰⁾.

On the other hand, the epidemic is defined as corruption that interferes with the essence of the air for heavenly or earthly reasons, such as stagnant water, and abundant carrion, as in the epics. And what is meant by the corruption of the air is that its reality becomes invalid because of what was created for it of reforming the essence of the soul, repelling vapors, and nourishing the bodies. Also known as it is a rot to which the air is exposed, similar to the rotting of accumulated variable water ⁽¹¹⁾. Moreover, it was said: it is the change of air with the upper beams, like the meeting of planets with rays and the lower ones like epics, the opening of graves and the rise of corrupt fumes and its causes with what was mentioned the change of seasons of time, elements, and the reversal of creatures. In addition, they mentioned signs of polluted air,

³ Saadi Abu Habib. Fiqh Dictionary (linguistically and idiomatically).386.

⁴ Muhammad Sedky. Islamic medical scientific lectures.18/593.

⁵ Lisan Al-Arab: Ibn Manzur: the subject of Dur, Al-Sahih Taj Al-Lughah and Sahih Arabic: Al-Jawhari: the subject of Dur, the surrounding dictionary: Al-Fayrouz Abadi: the subject of Dur, Taj Al-Arous from the jewels of the dictionary: Al-Zubaidi: the subject of Dur.

⁶ Naji Al-Sultan. Preacher's guide: 215.

⁷ Ahmed Al-Suwayan. Study of the future: a foundational introduction: 55.

⁸ Dr. Khaled Aljeraisy. Time management from Islamic and Administrative perspective:48

⁹ Lisan al-Arab: Ibn Manzur: subject of wbaa, al-Sahih "Taj al-Lughah" and "Sahih al-Arabiya": al-Jawhari: subject of wbaa, al-Dictionary: al-Fayrouzabadi: subject of wbaa.

¹⁰ The difference between an epidemic and a plague: Fouad Atta Allah, ARID online platform website. Look: link <https://portal.arid.my/ar-LY/Posts/Details/0595d1de-12d6-4b70-8088-401d03856153>.

¹¹ Scout encyclopedia of arts and sciences conventions: Al-Thanawy: 2/1753.

including fever, smallpox, catarrh, itching, tumors, and so on. The plague is a type of epidemic⁽¹²⁾, and the investigation is that between epidemic and plague in general and in particular. Every plague is an epidemic and not every epidemic is a plague. Likewise, general diseases are more general than the plague, because the plague is one of them⁽¹³⁾. Therefore, this relationship between the epidemic and the plague extends to the relationship between them in modern medicine as well, for example, the coronavirus is an epidemic, not a plague⁽¹⁴⁾. Because the signs of the epidemic were achieved in it which are infection, spread, and the abundance of death⁽¹⁵⁾.

The fourth requirement: defining the Sunnah in the Arabic language and the terminology of scholars:

First: defining the Sunnah in the Arabic language: The Sunnah has several meanings in this language, including⁽¹⁶⁾:

- 1- It denotes refinement and touching, including releasing it to the face, its circle, or its image, and the glossy: is the polished one, and a man with a sharp face: it is fine and easy.
- 2- Taking care of something and his care of it and it is said: the tooth of a camel makes it tooth if he improves its care. Means he was taking care good of her and fattening her.
- 3- The statement, and the Sunnah of Almighty and its rulings, commands, and prohibitions, and Allah made it clear for the people, and Allah enacted a Sunnah, i.e. He showed a straight path.
- 4- The continuous biography, the way, the Sunnah: the biography, good or bad; and everyone who began a matter that a people did after him, it was said: He is the one who enacted it, and the Sunnah: the praiseworthy, straight path; that is why it was said: So-and-so is from the Sunnis. Its meaning is from the people of the

praiseworthy straight path, and it is taken from the Sunan, which is the path.

Second: The definition of the Sunnah in the terminology of scholars: it is what was narrated from the Prophet blessing and peace be upon in terms of sayings, actions, report, acknowledgments, biography, character, or moral and ethical qualities⁽¹⁷⁾. This definition is synonymous with the definition of hadith according to the majority of hadith scholars, and the meaning of Sunnah and Hadith are synonymous because both of them refer to the Prophet blessing and peace be upon, may Allah bless him and grant him peace, in his sayings in support of his actions, and his actions in support of his words⁽¹⁸⁾, and this is what is more likely. Because the distinction between them is an unjustified difference. Because the use of the hadith expanded after the death of the Messenger blessing and peace be upon, it became included with his saying, action, and report, blessing, and peace be upon⁽¹⁹⁾.

First topic: Preventing epidemics in quarantine in Sunnah

The Sunnah dealt with many preventive medical aspects in public health such as ordering quarantine in the event of epidemics spreading in certain places. Therefore, the Prophet's blessing and peace be upon considered quarantine a basic rule in the prevention of epidemics and this is what modern medicine discovered after discovering the causes of diseases and epidemics⁽²⁰⁾. Sometimes the pollution of the air necessitates a lot of diseases, and this usually kills humans without disease and Al-Khattabi said: reclaiming one's air is one of the most beneficial things in correcting the

¹² Bride crown jewels dictionary: Alzubaidi: subject baa.

¹³ Medicine Prophet's: Ibn Qayyim al-Jawziyya: 31.

¹⁴ The difference between an epidemic and a plague: Fouad Atta Allah, ARID online platform website. Look: <https://portal.arid.my/ar-LY/Posts/Details/0595d1de-12d6-4b70-8088-401d03856153>.

¹⁵ Guidance of the Prophetic Sunnah in Dealing with Epidemics: The New Coronavirus Pandemic as a Model: Dr. Sundus Al-Obaid: 41-42.

¹⁶ Lisan Al-Arab: Ibn Manzur: the subject of Sunan, Al-Sahih Taj Al-Lughah and Sahih Al-Arabiya: Al-Jawhari: the subject of Sunan, the surrounding dictionary: Al-Fayrouzabadi: the subject of Sunan.

¹⁷ Dictionary of Sciences Prophet Hadith: Dr. Abdul-Rahman Al-Khamisi: 128, Fragments of Sunnah Sciences: Prof. Muhammad Al-Ahmadi Abu Al-Nour: 44, 66, Criticism Approach in Hadith Sciences: Prof. Nour Al-Din Atr: 28-29, Al-Sunnah Before Blogging: Prof. Dr. Muhammad Al-Khatib: 22.

¹⁸ Sciences of hadith and hadith term: Dr. Sobhi Alsaleh: 11.

¹⁹ Jurisprudential trends among the companions of hadith in the third century AH: Prof. Dr. Abd al-Majid Mahmoud Abd al-Majid: 13.

²⁰ Scientific Miracles in the Qur'an and Sunnah: Dr. Abdullah Al-Musleh, Dr. Abdul-Gawad Al-Sawy: 276-277.

body and vice versa ⁽²¹⁾. In order to limit the deadly epidemics, prevent their spread in Muslim homes, and prevent air pollution with these epidemics. Among the hadiths that mentioned epidemics in the Sunnah is the following hadith: Amer bin Saad bin Abi Waqqas narrated, on the authority of his father may Allah be pleased with him, that he heard him asking Osama bin Zaid, may Allah be pleased with them, what did you hear from the Messenger of Allah blessing and peace be upon about the plague ⁽²²⁾? Osama may Allah be pleased with him said: The Messenger of Allah blessing and peace be upon, said: the plague is unclean ⁽²³⁾ it was sent against sent on a group of Israelis or on some people before you, so if you hear of its spread in the land don't approach it and if a plague should appear in a land where you are present then don't leave that land in order to run away from it ⁽²⁴⁾, i.e. plague. A plague is a general disease and an epidemic that spoils the air and spoils the bodies ⁽²⁵⁾. The plague was said: it arises from the pollution of the essence of air, which is the substance of the soul, and Al-Ghazali combined the two matters and said: the air does not harm in terms of its contact with the exterior of the body but in terms of perpetual inhalation. Thus it reaches the heart and lung, and it affects the interior and does not appear on the outside except after affecting the interior. Therefore the person outside the country in which it is located does not usually get rid of what is firmly established in it from the ruling that includes in that country, in addition to that, if the healthy humans were allowed to go out, then sick persons do not find someone to pledge to them, so their interests would be lost. Among what some doctors have mentioned: that the place in which the epidemic occurs, the moods of its people adapt to the air and familiarity of

that spot, and it becomes for them like the right airs of others, so if they moved to the places with clean air, he wouldn't agree with them. Rather, perhaps if they inhaled its air, it would bring with it to the heart of the bad vapors with which his body had adapted and spoiled it, so he was prevented from going out for this matter. The wisdom of forbidding to come to him; lest the one who came upon him be affected by the decree of Allah Almighty, so he says: Were it not for the fact that I came to this land, it would not have befallen me. Perhaps if he had stayed in the place where he was, he would have been got sick, and he ordered that he not be given a final decision on the matter. Moreover, he forbade the one who if fell the plague on the land in which it descended to leave it. So that he does not become Muslim, he would say, for example: if I had stayed in that land, I would have been affected by what befell its inhabitants, and perhaps if he had stayed there, nothing of that would have happened to him ⁽²⁶⁾. For this reason, the Prophet's peace and blessings be upon him, stressed those who flee from the country of the epidemic, hoping for safety. Jaber bin Abdullah Al-Ansari, may Allah be pleased with him, narrated that the Messenger of Allah, may Allah bless him and grant him peace, said: who runs away from plague like him who runs away from the battle but he who patient in it with endurance will have a martyr's reward is and like the patient in battle ⁽²⁷⁾. This favors the doctrine of those who say that it is forbidden to leave the country in which the epidemic occurred ⁽²⁸⁾. In summary, in the prohibition of entering epidemic land, the command to be careful and prudent, and the prohibition against exposure to the causes of damage, while in the prohibition of fleeing from it, the command to trust, surrender, and delegate. On the other hand, **the first**: is for

²¹ Fath al-Bari Sharh al-Bukhari: Ibn Hajar al-Asqalani: 10/181, 189.

²² It is sores that come out on the body and are on the elbows, armpits, hands, fingers, and the rest of the body. He will have swelling and severe pain, and these sores come out with a flame and the surroundings will be black, green or reddish, violet-brown, and heart palpitations and vomiting will occur with him. Look: Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj: Al-Nawawi: 14/204.

²³ It means torment, and it was said: It falls on the side of punishment. Look: Fath al-Bari Sharh al-Bukhari: Ibn Hajar al-Asqalani: 6/520.

²⁴ Narrated by Al-Bukhari in his Sahih in the Book: Hadiths of the Prophets, Chapter: Hadith of the

Laurel, (Hadith: 3473), 4/175, and the wording is for him, and Muslim narrated it in his Sahih in the Book: Peace, Chapter: Plague, Terror, Fortune-telling and the like, (Hadith: 2218). 4/1737.

²⁵ The End in Gharib Hadith and Athar: Ibn Al-Atheer Al-Jazari: 3/127.

²⁶ Fath al-Bari Sharh al-Bukhari: Ibn Hajar al-Asqalani: 10/133, 188-189.

²⁷ Narrated by Ahmad in his Musnad, (Hadith: 14478), 22/365, Al-Arna'ut said in his margin: "Good for others."

²⁸ Fath al-Bari, Sharh Sahih al-Bukhari: Ibn Hajar al-Asqalani: 10/188.

discipline and education, and **the second:** is authorization and surrender ⁽²⁹⁾. So when the epidemic occurs, we must apply caution by taking the reasons in its various aspects, especially the quarantine ⁽³⁰⁾. Scientists in modern medicine have come to the conclusion that confining the disease to a limited place is achieved by the permission of Allah Almighty by preventing people from leaving the infested land. The prohibition of leaving the infested land represents a quarantine to which Islam preceded medicine by hundreds of years, and the prohibition of entry to the affected land is a preventive measure that Islam was preceded modern medicine to it. Among the diseases that require quarantine are cholera, smallpox, typhus fever, yellow fever, acquired immunodeficiency virus (AIDS), and coronavirus disease (COVID-19) ⁽³¹⁾.

Second topic: Prevention of epidemics through sanitary isolation in the Sunnah of the Prophet.

The Sunnah dealt with many preventive aspects of public health the most important of which is the so-called sanitary isolation, and it urged avoiding mixing and contact with patients in the event of epidemics spreading between certain people. Therefore, the Prophet may Allah bless him and grant him peace considering sanitary isolation a basic rule in the prevention of epidemics. This is what modern medicine discovered after the discovery of the causes of diseases and epidemics ⁽³²⁾, although diseases and epidemics are destiny and fate that affects societies and individuals, the Messenger may Allah bless him and grant him peace warned the

believers of the need to protect themselves from diseases, especially infectious ones. In addition to that, he indicated that the policy of isolation is obligatory in societies if they are exposed to the dangers of epidemics. Abu Hurairah (May Allah be pleased with him) reported: the Prophet peace and blessings be upon him, said: A sick person should not be taken to one who is healthy ⁽³³⁾. And this hadith guides to avoiding what usually causes harm to him, and to guard against what harm occurs to him. While he did not deny the occurrence of harm at that time by the action and will of Allah Almighty. The prohibition sick person should not be taken to one who is healthy is not due to infection, but rather to harm with an unpleasant odor and the ugliness of his appearance in some diseases. The meaning of the hadith is: the owner of camels with diseases does not make his camels mix with the camels which the owner have of healthy camels. Because the disease may be afflicted by the action of Allah Almighty and His decree by which he carried out the habit, not by its nature, so the owner of it will suffer harm from her illness, and perhaps he will have a greater harm than that due to the belief that the infection is by its nature, so he becomes a disbeliever ⁽³⁴⁾. It is better for the believer not to be exposed to something in which he needs striving thus he avoid the paths of illusions, distances the causes of pain, even though he believes that no one will be saved from beware from fate ⁽³⁵⁾. This was mentioned in the case of mangy camel scabies, so if this is in the case of an animal, then how about a human being? This term is general, both in old diseases such as leprosy, leprosy, scabies, or contemporary diseases such as avian influenza, AIDS, corona. Likewise, some epidemics and diseases spread through the air

29 Zad al-Ma'ad : fi Hadi Khayr al-'Abad: Ibn Qayyim al-Jawziyyah: 4/41.

30 Hedayat of the Prophetic Sunnah in Dealing with Epidemics: The New Coronavirus disease (COVID-19) Pandemic as a Model: Dr. Sundus Al-Obaid: 47-49.

31 Health prevention in Islam: a modern study: Ali Al-Thubaiti: 371-372, medical miracles in hadiths about infection: Dr. Muhammad Al-Bar: 56-62, infection in the purified Sunnah and scientific facts: Dr. Abdul Rahman Al-Rifai: 55-77, planning The Prophetic Sunnah for the Safety of Human Health and Environment: Dr. Ammar Alwan: 347-348.

32 Scientific Miracles in the Qur'an and Sunnah: Dr. Abdullah Al-Musleh, Dr. Abdul-Gawad Al-Sawy: 276-277.

33 Narrated by Al-Bukhari in his Sahih in the Book: Medicine, Chapter: No Hma (Hadith: 5771), 7/138, and the wording is for him, and Muslim narrated it in his Sahih in the Book: Etiquette, Chapter: No infection, no tira, no owl, no zero. There is no temptation, nor ghouls, nor does a sick visit a sanatorium, (Hadith: 2221), 4/1743.

34 Al-Minhaj Explanation of Sahih Muslim bin Al-Hajjaj: Al-Nawawi: 14/214, 217, Fath Al-Bari, Sharh Sahih Al-Bukhari: Ibn Hajar Al-Asqalani: 1/142, 187, 10/160-161, 242.

35 Fath al-Bari, Sharh Sahih al-Bukhari: Ibn Hajar al-Asqalani: 10/162.

and its pollution, so it was necessary to isolate the sick from the healthy so that the disease would not be transmitted to them, and that is for medical prevention from it, for example: what the Messenger of Allah, peace be upon him, recommended to avoid mixing with a patient with leprosy⁽³⁶⁾. Medical scholars have stated: that one of the most important causes of infection with this disease is the corruption of the air in itself or in the vicinity of lepers⁽³⁷⁾, and the smell of a sick person may reach the right one and make him sick, and this is seen in some diseases, especially leprosy, and the smell is one of the causes of infection⁽³⁸⁾. The danger of leprosy disease lies in damaging the extreme nerves, so the patient loses the sensitivity of the extremities first, then the fingers gradually fall out. It is an infectious disease whose infection is transmitted from the soul with prolonged contact. So all leprosy patients are now isolated in private clinics to prevent the spread of the disease⁽³⁹⁾. Abu Huraira (may Allah be pleased with him) narrated that he said: The Messenger of God said: "...flee from a leper as you would flee from a lion"⁽⁴⁰⁾. And in a second narration on the authority of Amr bin al-Shareed, on the authority of his father (may Allah be pleased with him) he said: There was a leper man in a Thaqeef delegation, so the Prophet sent to him: "We have pledged allegiance to you, so return"⁽⁴¹⁾. In the hadith of fleeing from lepers, these narrations indicate the legitimacy of preventing diseases, taking safety measures from germs and microbes, and maintaining public health.

The Muslim is enjoined to avoid the causes of evil if he is in good health, just as he is commanded not to throw himself into water or into the fire, which usually destroys or harms, so

too is he to avoid approaching the sick⁽⁴²⁾. The command to flee from a leper is not a matter of contagion. Rather, it is a natural matter, which is the transmission of the disease from one body to another through contact, contact, and the smell of smell. Therefore in many diseases, the disease usually passes from a sick person to a healthy person through a lot of contacts, and the leper smells strong until he becomes sick from sitting for long periods sitting, talking, and sleeping with him. This is why doctors order to leave contact with lepers, not on the path of infection but on the path of being affected by the smell; Because it sickens the one who constantly smells it, and that the command to flee from the one who is slandered is not due to necessity, but rather out of compassion; Because he (peace be upon him) used to forbid his ummah from everything that is harmful in any way, and guide them to everything that is good. Some of the medical people have stated: that odors cause an imbalance in the bodies, and this was the reason for the matter to be avoided⁽⁴³⁾, The Prophet's (peace be upon him) command to avoid the leper and to flee from it is carried out on the recommendation and precaution, not obligatory. It is forbidden from the mosque and mixing with people, and it is not prevented from performing the Friday prayer with people, and it is forbidden from anything else⁽⁴⁴⁾. This is also an affirmation of two important matters: the transmission of infection from a sick person to a healthy person if God Almighty wills, and limiting the disease and preventing its transmission to others. These rules are currently applied in medicine; Rather, it is considered one of the most important preventive medical pillars to prevent the spread of disease by the command of God Almighty⁽⁴⁵⁾.

³⁶It is a disease by which the meat is reddened and then cut off and scattered, and it was said: It is a disease that occurs from the spread of blackness in the whole body so that it spoils the mood of the organs and their appearance, and it was said: It was called that because of the clumping and cutting of the fingers. See: Umdat Al-Qari, Explanation of Sahih Al-Bukhari: Al-Ayni: 21/246.

³⁷ The Canon of Medicine: bin Sina: 3/188.

³⁸The Medicine Prophet's: Ibn Qayyim al-Jawziyya: 110.

³⁹ Manar Al-Qari A brief explanation of Sahih Al-Bukhari: Hamza Qasim: 5/220.

⁴⁰ Al-Bukhari narrated it in his Sahih in the Book: Medicine, Chapter: Leprosy, (Hadith: 5707), 7/126.

⁴¹ Narrated by Muslim in his Sahih in the book: Peace, chapter: Avoiding the leper and the like that, (Hadith: 2231), 4/1752.

⁴² Manar al-Qari, a brief explanation of Sahih al-Bukhari: Hamza Qasim: 5/222.

⁴³ Fath al-Bari, Sharh Sahih al-Bukhari: Ibn Hajar al-Asqalani: 10/160, 162.

⁴⁴ Al-Minhaj, Sharh Sahih Muslim bin Al-Hajjaj: Al-Nawawi: 14/228.

⁴⁵ Medical miracles in hadiths on the infection: Dr. Muhammad al-Bar: 56-62, medical miracles in hadiths on leprosy: Dr. Muhammad al-Bar: 82-88, infection in the purified Sunnah and scientific facts: Dr. Abd al-Rahman al-Rifai: 55-77 Health prevention in Islam: a modern study: Ali Al-Thubaiti:

The third topic: Prevention of epidemics in the prohibition of adultery and sodomy in the Sunnah

This is what Abdullah bin Omar, may God be pleased with him, narrated. He said: "The Messenger of Allah (peace be upon him) turned to us and said: 'O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them...'"⁴⁶. And what was narrated by Buraydah (May Allah be pleased with him), he said: The Messenger of God, peace, and blessings be upon him, said: "A people never broke the covenant, except that it killing was between them, and indecency⁴⁷ never appeared in a people, except that God gave them death, and no people withheld zakat, except that God withheld the rain from them."⁴⁸, and what Abdullah bin Abbas, may God be pleased with them both, narrated that he said: "Stealing from the spoils does not appear in a people but that terror is cast into their hearts. Fornication does not spread in a people except that death has multiplied among them..."⁴⁹.

In these hadiths, the Messenger of God, peace, and blessings be upon him, refers to the emergence of deadly diseases and death, when people fall into the abyss of immorality, and in fact what is called the acquired immunodeficiency disease (AIDS) appeared. It is the cancer of adulterers and homosexuals, and this disease that leads to death confirms the

Hadith of the Messenger of God (peace be upon him), If immorality appears, and people become public with it, especially in Europe, America, and other non-Muslim countries. We note that Islam raised its followers with an upbringing that leaves no room for sexual perversion or homosexuality. He enacted preventive legislation when he forbade adultery and homosexuality, and everything that leads to these immoralities, through:

turning a blind eye to forbidden looking, preserving the private parts, prohibiting mixing between the sexes, prohibiting seclusion between a man and a foreign woman with whom he is permitted to marry, separating male and female children in bed, asking permission, prohibiting handshakes between a foreign woman and a foreign man, and It is forbidden to slander women and men with indecency. And he ordered everything that prevents committing these immoralities through encouraging marriage and veiling Muslim women, and Violation of these laws spreads immorality, which in turn leads to epidemics and deadly diseases such as syphilis, gonorrhea, pubic lice, and acquired immunodeficiency disease (AIDS), and these diseases come from several forbidden ways; such as illegal sexual intercourse; The multiplicity of women's contact with multiple men in illegal relations, the intercourse of a woman in her anus, homosexuality between two men, human homosexuality with animals. The acquired immunodeficiency disease (AIDS) in particular has no cure except prevention, which is abstaining from these immoralities⁽⁵⁰⁾.

369-371, 374-375, Hedayat of the Prophetic Sunnah in dealing with epidemics: the new Corona pandemic as a model: Dr. Sundus Al-Obaid: 50-51.

⁴⁶ Narrated by Ibn Majah in his Sunan in the book: Al-Fitna, Chapter: Punishments, (Hadith: 4019), 5/149-150, and Al-Arna'ut said in his margin: "Hasan for others."

⁴⁷ What intensified his ugliness of sin, and contained the meaning of adultery. Look Al-Taysir in the explanation of Al-Jami Al-Sagheer: Al-Manawi: 1/115.

⁴⁸ Al-Hakim narrated it in his Mustadrak in the book: Jihad, (Hadith: 2577), 2/136, and he said: "This hadith is authentic according to the conditions of Muslim, and they did not produce it." Al-Dhahabi agreed with him in summarizing it, and Al-Bayhaqi narrated it in Al-Sunan Al-Kubra in the book: Al-Jizya, chapter: Fulfilling the covenant if the contract

is permissible, and the emphasis on its breach, (Hadith: 18850), 9/386.

⁴⁹ Narrated by Malik in Al-Muwatta in the book: Jihad, Chapter: What came in the Ghulul, (Hadith: 26), 2/460, Ibn Abd al-Barr said: "Such as this is only a suspension, because the like of it is not narrated by opinion..., Malik's hadith Complete, and all of them dictate what they say and watch for their validity." See: Recalling the doctrines of the jurists of the regions and the scholars of the countries for the meanings of opinion and effects contained in Al-Muwatta: Lah, 5/94.

⁵⁰ Islamic preventive and curative legislation for sexual diseases: Prof. Dr. Muhammad Aswad: 3, Rules for dealing with scientific and medical miracles in the Sunnah and its controlling: Dr. Abdullah Al-Musleh: 32-34, Medical knowledge in the light of the Qur'an and Sunnah: Dr. Ahmed

Fourth topic: Prevention of epidemics in personal hygiene in the Sunnah

The first requirement: Prevention of epidemics in general hand hygiene in the Prophet's Sunnah:

It is no secret that the hands are the most visible parts of the body subject to pollution and dirt. Neglecting their cleanliness and purity causes the transmission of diseases and germs from them to other parts of the body. Cleaning them protects the body from these deadly diseases, and maybe a person touches and rubs a sick sore part of his body while he is asleep⁽⁵¹⁾. So Sunnah has urged cleaning hands in many places as: before and after food, after relieving oneself, and when performing upon wash during ablution and from the Janabah, Abdullah bin Zaid, (may Allah be pleased with him), was asked about the ablution of the Prophet, (peace be upon him), and he called for a bowl⁽⁵²⁾ of water, so he performed ablution for them and the ablution of the Prophet, (peace be upon him), he poured water on his hand from bowl, then washed his hands three times, then put his hand into the bowl then gargle with water and spit it and inhaled three times, then inserted his hand and washed his face three times, then washed his hands twice to the elbows, then inserted his hand into the bowl and wiped his head, from front to back and then to the front one time, then wash his feet up to the ankles.⁽⁵³⁾ And what was narrated by Aisha, (may God be pleased with her), the wife of the Prophet, (may God bless him and grant him peace): "The Prophet, (peace be upon him), If he did performing ghusl from Janabah, he would start by washing his hands, then he would perform ablution as he did for

prayer, then he would dip his fingers into the water and wetness with it the roots of his hair, then he wipes his head with his hands three times, then poured water over his entire skin⁽⁵⁴⁾. Likewise, washing the hands when waking up from sleep: This is what Abu Hurairah, (may God be pleased with him), narrated that the Prophet, (may God bless him and grant him peace), said: "If one of you wakes up from his sleep, he should not dip his hand in the bowl until he has washed them three times, for he does not know where his hand was overnight."⁽⁵⁵⁾

The benefits of this Hadith appear in the prohibition against dipping the hand in the bowl before washing it. Likewise, this ruling is not specific to waking up from sleep, rather what is considered is doubt about the uncleanness of the hand. So when he doubts that it is impure, it is disliked for him to dip it in the bowl before washing it, whether he wakes up from sleep at night or during the day. Or doubts about its impurity without sleep, and all of this if he doubts the impurity of the hand. But if he is certain that it is pure and wants to dip it before washing it, then his ruling is that of doubt.

Because the causes of impurity may be hidden from most people, so close the door so that those who do not know will not tolerate it. If the water is in a large vessel such that it cannot be poured from it, and it does not have a small vessel with which to scoop it; His way is to take water with his mouth and then wash his hands with it, or to take the edge of his clean garment, or to seek the assistance of someone else⁽⁵⁶⁾. This was the best remover of those microorganisms hiding in large numbers in the grooves between the fingers and on their knots, and a dryer for this dangerous

Ibrahim: 3/30 - 48, 227-233, AIDS and cancer prevention from the folds of the verses of the Qur'an: Dr. Mahmoud Shaaban: 80, Hydayat of the Prophet's Sunnah in dealing with epidemics: the New Corona pandemic as a model: Dr. Sundus Al-Obaid: 43.

⁵¹ Scientific Miracles in the Qur'an and Sunnah: Dr. Abdullah Al-Musleh, Dr. Abdul-Gawad Al-Sawy: 274.

⁵² It is the basin, and it was said: a bowl from which to drink, and it was said: a mug, and it was said: it resembled a basin, and it was said: it was like a pot. Look: Umdat Al-Qari, Sharh of Sahih Al-Bukhari: Al-Ayni: 3/72.

⁵³ Al-Bukhari narrated it in his Sahih in the book: Ablution, Chapter: Washing the feet to the ankles, (Hadith: 186), 1/48-49.

⁵⁴ Al-Bukhari narrated it in his Sahih in the book: Ghusl, chapter: Ablution before washing, (Hadith: 248), 1/59, and the wording is for him, and Muslim narrated it in his Sahih in the book: Menstruation, Chapter: The description of washing Janabah, (Hadith: 316), 1/253.

⁵⁵ Al-Bukhari narrated it in his Sahih in the Book: Ablution, Chapter: Istijmar in an odd number, (Hadith: 162), 1/43-44, and it was narrated by Muslim in his Sahih in the Book: Purity Book » Chapter: It is disliked for a person who is performing ablution and others to dip his hand in a bowl of questionable impurity before washing it three times. (Hadith: 278), 1/233, and the wording is for him.

⁵⁶ Al-Minhaj Sharh of Sahih Muslim bin Al-Hajjaj: Al-Nawawi: 3/180-181, Rath Al-Tathreeb fi Sharh Al-Taqrīb: Zain Al-Din Al-Iraqi: 2/42-51.

store, and this Hadith contains great health protection, which appears as follows:

1. Prevention of most diseases that affect the digestive system due to food poisoning.
2. Prevention of itching of the skin.
3. Prevention of most diseases that affect the nose or eyes.
4. Preventing transmission of some diseases to others; such as typhoid, hayda (cholera), and dysentery.
5. Stimulate blood circulation ⁽⁵⁷⁾.

The second requirement: Prevention of epidemics in the command to eat and drink with the right hand in the Sunnah of the Prophet:

It is what was narrated by Omar bin Abu Salamah, may God be pleased with him, who says: I was a boy in the lap of the Prophet peace be upon him, and my hand was wandering in the plate ⁽⁵⁸⁾, so the Prophet peace be upon him, said to me: "Dear child, mention Allah's Name, eat with your right hand, and eat from what is next to you" This is still my food after ⁽⁵⁹⁾. The Prophet, peace be upon him, made on the right perfect and complete, and he made it for eating, drinking, and peace. And made in the left weakness and deficiency, also he made it for istinja', exhalation, and removing dirt ⁽⁶⁰⁾, and the left hand may be contaminated with microbes or the eggs of some parasites as a result of touching them at the time of istinja' ⁽⁶¹⁾, and this Hadith contains the health protection of the person by ordering to eat and drink with the right hand, not with the left, through the following matters:

1. Prevention of urine-borne diseases;

⁵⁷ Medical Miracles of the Prophet's Sunnah through Sahih Al-Bukhari and Muslim: Dr. Ahmed Al-Azab: 81-84, Health Prevention in Islam: A Modern Study: Ali Al-Thubaiti: 320-324, 326, 341, 359-360, Prophetic Medicine and Modern Science: Dr. Mahmoud Al-Nasimi: 1/175-177, Scientific Miracles in the Qur'an and Sunnah: Dr. Abdullah Al-Musleh, Dr. Abdul-Jawad Al-Sawy: 264.

⁵⁸ Indiscretion: lightness, he wanted his hand to extend to the sides of the plate, and the plate is like a bowl and a plate that contains food. Look Jami' al-Usool in the Hadiths of the Prophet: Ibn al-Atheer al-Jazari: 7/388.

⁵⁹ Narrated by Al-Bukhari in his Sahih in the book: Food, Chapter: Saying in the name of God over food and eating with the right hand, (Hadith: 5376), 7/68, and the wording is for him.), 3/1599.

Such as typhoid fever, and urinary tract infection.

2. Prevention of fecal-borne diseases; such as typhoid, hayda (cholera), dysentery, and inflammation of the intestine ⁽⁶²⁾.

The third requirement: Prevention of epidemics in the command to wash in the Prophet's Sunnah

In many hadiths, the Prophetic Sunnah urged ghusl in many places, close to twenty-one ghusl. They are Ghusl for Janabah, menstruation, postpartum bleeding, childbirth, Fridays, and the two Eids, for dropsy, eclipses, ghusl after washing the dead, the unbeliever when he embraces Islam, the insane and the unconscious when he wakes up when entering Ihram for Hajj, entering Makkah Al-Mukarramah, entering Medina, standing in Arafat, staying overnight in Muzdalifah, and throwing the three stones. Abu Huraira, may God be pleased with him, narrated that he said: The Prophet peace be upon him said: "it is the right of Allah upon every Muslim that he should take a bath (at least) on one day during the seven days and he should wash his head and body."⁽⁶³⁾.

Ghusl has a great effect in protecting the body and its health, and cleaning the body in it is the prevention of microbes and parasites that live and exist as a result of sweat and dust, and the like that. And the prevention of itching, inflammation, and fungi due to the spread of unpleasant odors and their fermentation by the influence of some of the many germs of the body, the number of which exceeds the population of the entire earth, and that a single

⁶⁰ A different interpretation of the hadith: Ibn Qutayba al-Dinori: 458.

⁶¹ Health prevention in Islam: a recent study: Ali Al-Thubaiti: 322.

⁶² The medical miracle of the Prophetic Sunnah through Sahih Al-Bukhari and Muslim: Dr. Ahmed Al-Azab: 51-58, Preventive Medicine of the Prophet: Dr. Mahmoud Muhammad: 53.

⁶³ Al-Bukhari narrated it in his Sahih in the book: Friday, Chapter: Is it obligatory for the one who did not attend the Friday prayer, whether women, children, and others?, (Hadith: 897), 2/5, and the wording is for him, and Muslim narrated it in his Sahih in the book: Friday, Chapter: Perfume and tooth brushing on Friday (Hadith: 849), 2/582.

shower removes more than two hundred million germs from the human body ⁽⁶⁴⁾

The fourth requirement: Prevention of epidemics in the command to perform ablution in the Prophet's Sunnah:

The Sunnah urges in many hadiths to perform ablution in many places, such as when wanting to pray, circumambulating during Umrah and Hajj, before washing the Janabah, before sleeping, touching the Qur'an, anger, and re-intercourse, and it contains activity, and preserving health and strength in it ⁽⁶⁵⁾. Thawban (May Allah be pleased with him) narrated, said: The Prophet peace be upon him, said: "Keep to the straight path, which you will not be able to do, know that your best action is prayer and that only a believer observes ablution carefully." ⁽⁶⁶⁾, and ablution is protection for other organs from many diseases and epidemics. The most important of them are sinus conjunctivitis, influenza, whooping cough, tonsillitis, ear diseases, skin diseases, and others ⁽⁶⁷⁾. All of this is daily protection from all diseases and epidemics ⁶⁸.

The fifth requirement: Prevention of epidemics in the command to cover the face when sneezing in the Sunnah of the Prophet

In sneezing, the Muslim is commanded to cover his face, as Abu Huraira (May Allah be pleased with him) narrated, he said: "Whenever the Messenger peace be upon him sneezed, he

would cover his mouth with his hand or a piece of cloth - thereby suppressing the sound (lowered his voice with it)." ⁽⁶⁹⁾, and in a second narration on the authority of Abu Hurairah: "When the Prophet (peace be upon him) would sneeze, he would cover his face with his hand or with his garment, and muffle the sound with it." ⁽⁷⁰⁾.

This is from the etiquette of a sneezer to lower his voice by sneezing, to raise it with praise, and to cover his face; lest the person in his mouth or nose appears to harm his companion, and he does not twist his neck to the right or the left; in order not to be harmed by it ⁽⁷¹⁾. Covering the face is one of the most important medical measures at this time to limit the spread of the Corona epidemic, whether to prevent it or not to spread the virus ⁽⁷²⁾.

Fifth topic: Prevention of epidemics in the cleanliness of food and drink utensils in the Sunnah.

Modern preventive medicine emphasizes the importance of cleanliness of tools used in food and drink; So that diseases are not transmitted to humans.

The first requirement: Prevention of epidemics in the command to cover the utensils of food and drink in the Sunnah of the Prophet

⁶⁴ Health prevention in Islam: a modern study: Ali Al-Thubaiti: 317-319, 345-353, Preventive medicine in Islam: Omar bin Mahmoud: 43-45, 57-58, Prophetic medicine and modern science: Dr. Mahmoud Al-Nasimi: 1/163- 166, 179, The Superiority of Preventive Medicine in Islam: Dr. Abdul Hamid Al-Qudah: 16-17.

⁶⁵ The Prophet's Medicine: Ibn Qayyim al-Jawziyyah: 190.

⁶⁶ Narrated by Abu Dawood in his Sunan in the book: Adab, Chapter: On sneezing, (Hadith: 5029), 7/375. The wording is his, and Al-Arna'oot said in his margin: " Sahih Hadith." And Ahmad narrated it in his Musnad, (Hadith: 9662), 15/412, and Al-Arna'oot said in his margin: "Its chain of transmission is strong."

⁶⁷ Preventive medicine from the Qur'an and Sunnah: Dr. Abdul Basit Al-Sayed: 78

⁶⁸ Hedayat of the Prophetic Sunnah in Dealing with Epidemics: The New Corona Pandemic as a Model: Dr. Sundus Al-Obaid: 49.

⁶⁹ Narrated by Ibn Majah in his Sunan in the book: Purity and its Sunan, Chapter: Maintaining ablution, (Hadith: 277), 1/184, and the wording is for him. , 37/60, and Al-Arna'ut said in his margin: "A sahih hadeeth."

⁷⁰ Al-Tirmidhi narrated it in his Sunan in the book: Adab, Chapter: What is stated about lowering the voice and fermenting the face when sneezing, (Hadith: 2745), 5/86, and the pronunciation is for him, and he said: "This Hadith is a Hasan Sahih". Al-Hakim narrated it in his Mustadrak in a book: Al-Adab, (Hadith: 7796), 4/325, and he said: "This hadith is a Saheeh hadith, and they did not collect it." Al-Dhahabi agreed with him in his summary.

⁷¹ Fath al-Bari, Sharh Sahih al-Bukhari: Ibn Hajar al-Asqalani: 10/602.

⁷² Hedayat of the Prophetic Sunnah in Dealing with Epidemics: The New Corona Pandemic as a Model: Dr. Sundus Al-Obaid: 49-50.

The Prophet Mohamed peace be upon him, commanded and recommended to keep covering and linking food and water utensils, to prevent them from being contaminated with germs carried through the wind, which may be transmitted from far places and cause destructive epidemic explosions, and there are many hadiths about that, including: what was narrated by Jabir bin Abdullah, may God be pleased with him, who said: I heard Prophet peace be upon him, say: "Cover the vessels and tie the water skin⁽⁷³⁾, for there is a night in a year when pestilence descends⁽⁷⁴⁾, and it does not pass an uncovered vessel or an untied water skin⁽⁷⁵⁾, but some of that pestilence descending into it". And in a narration: "In the year there is a day when an epidemic descends"⁽⁷⁶⁾, and in a second narration by Jabir may God be pleased with him, The Prophet Mohamed peace be upon him, who said: "When you intend going to bed at night, put out the lights, close the doors, tie the mouths of the water skins, and cover your food and drinks." Hamrnam said, "I think he (the other narrator) added, 'even with a piece of wood across the utensil'"⁽⁷⁷⁾. What concerns us from these two hadiths is to close and cover all utensils, containers, and conditions that preserve food and water so that they are not exposed to any pollution, which leads to human transmission and infection with diseases that may threaten his life⁽⁷⁸⁾.

The first hadith states that there is an epidemic that descends on one night or one day in a year, and it has a tangible physical picture that moves and descends and passes through vessels, and

descends into them or not. In their reproduction, movement, and spread, it was also determined that food and drinks are a suitable medium for the spread of epidemics through them and that they can be prevented by covering vessels and connecting watering cans, and modern science has proven that there are certain times in the seasons that are difficult to determine or predict in which winds can carry huge numbers of endemic germs, and from very distant places to certain places, causing an epidemic explosion of some diseases⁽⁷⁹⁾. As for the benefit of putting the lute. Because of the crawling insects, if they climbed the pots and wanted to move to the other side, find a bridge for them to move them without falling into the pot and dirtying it⁽⁸⁰⁾. And that some infectious diseases are transmitted by droplets through the dust-laden atmosphere, and that the microbe sticks to dust particles, when the wind carries them and reaches from the patient to the healthy, through his mouth and nose, or his food and drink vessels, and some infectious diseases are applicable in certain seasons of the year, for examples That the measles and poliomyelitis abound in the September and October months of the Gregorian year, and typhoid in the summer, while cholera takes a cycle every seven years, and smallpox every three years⁽⁸¹⁾, these prophetic directives are to protect food and drink from pollutants that may be transmitted to humans from the air, or from insects that transmit germs and parasites; Such as cockroaches, mice, flies and mosquitoes⁽⁸²⁾.

⁷³ It is the envelope of water if it is leather. Look Jami` al-Usool in the hadiths of the Messenger: Ibn al-Atheer al-Jazari: 5/77.

⁷⁴ It is a general disease that often leads to death. See: Al-Minhaj, Sharh Sahih Muslim bin Al-Hajjaj: Al-Nawawi: 13/187.

⁷⁵ That is ligature. Look: Mirqat al-Mafatih Sharh Mishkat al-Masabih: Ali al-Qari: 7/2760.

⁷⁶ Narrated by Muslim in his Sahih in the book: Drinks, Chapter: The command to cover the vessel, tie the waterskin, close the doors, and mention the name of God over it... (Hadith: 2014), 3/1596.

⁷⁷ Al-Bukhari narrated it in his Sahih in the book: Drinks, Chapter: Covering the vessel, (Hadith: 5624), 7/112.

⁷⁸ Umdat al-Qari, Sharh Sahih al-Bukhari: Badr al-Din al-Aini: 21/197-198, The Prophet's Medicine: Ibn Qayyim al-Jawziyya: 173.

⁷⁹ Scientific Miracles in the Qur'an and Sunnah: Dr. Abdullah Al-Musleh, Dr. Abdul-Jawad Al-Sawy: 273, Preventive Medicine in Islam: Omar Bin Mahmoud: 31-32.

⁸⁰ The Islamic approach to protecting and preserving the environment: Dr. Nagba Nabi: 945-946.

⁸¹ The Islamic approach to protecting and preserving the environment: Dr. Karam Farhat: 815-816, Gifts of the Prophetic Sunnah in dealing with epidemics: New Corona pandemic as a model: Dr. Sundus Al-Obaid: 50.

⁸² Preventive medicine from the Qur'an and Sunnah: Dr. Abdul Baset Al-Sayed: 91, Nutrition and Preventive Medicine: A study of the Hadiths Prophetic: Dr. Muhammad Eid Al-Saheb: 29-30, Health prevention in Islam: a modern study: Ali Al-Thubaiti: 360-361, legislative guidance Islam in Environmental Cleanliness and Health: Dr. Abdullah Al-Washli: 414-415.

The second requirement: Prevention of epidemics in the prohibition of breathing and blowing into drinking water vessels in the Sunnah of the Prophet

It is known that many diseases are transmitted from the sick to the healthy through saliva and lips, so if the group of people drinking from one vessel, this helps to widen the circle of disease, and the transmission of communicable diseases, and it has been proven that some microbes may be transmitted with breathing, and they live in fluids more than they live in the air, blowing and exhaling the spray leads to the transmission of many infectious diseases; such as influenza, polio, mumps, rubella, cold, sore throat, smallpox, tuberculosis, and other diseases; Especially viral ones, that is why the Prophet Mohamed peace be upon him instructed Muslims not to blow into drinking vessels, so that they remain clean and do not become contaminated⁽⁸³⁾. This is what was narrated by Abu Qatada, who said: The Prophet Mohamed peace be upon him: "When one of you drinks he must not breathe into the vessel, and when he goes to relieve himself he must not touch his penis with his right hand, or wipe himself with his right hand"⁽⁸⁴⁾.

In another narration, Abu Sa'id al-Khudri told that the Prophet forbade blowing into a drink. When a man said he saw specks in the vessel he told him to pour them out, and when he said his thirst was not quenched in one breath he told him to remove the cup from his mouth and take a breath⁽⁸⁵⁾. And in a third narration Anas used to

breathe twice or thrice in the vessel (while drinking) and used to say that the Prophet; used to take three breaths while drinking, The meaning of this hadith is that The Prophet Mohamed peace be upon him, he breathes three times during his drinking from the vessel⁽⁸⁶⁾, and the meaning of this breathing when the water is removed from the mouth, and the prohibition in the hadith: to put the breath into the vessel⁽⁸⁷⁾. These narrations in this hadith confirm that breathing into a vessel is prohibited, just as it is forbidden to blow into a vessel, but the Sunnah is to shed the mote from the vessel, not blowing into it, nor breathing into it, lest it is soiled by those who sat there, and breathing is forbidden by the Prophet Mohamed peace be upon him, as he forbade blowing into food and drink. Because he does not believe that some of his saliva will fall into it, the one who eats it will make him feel bad and eat it dirty. As dirtiness was in the matter of food and drink, and cleaning during it was the most common characteristic of most people, so he forbade that, lest food and drink spoil the one who wants to eat it, and the general jurists do not differ that if he breathed in the drink, it would not be forbidden⁽⁸⁸⁾. But it is forbidden for a man to give his brother what he hates, if he hates something in himself, then someone else comes and gives it to him, so let him tell him, and if he does not tell him, then it is deceit, and cheating is forbidden⁽⁸⁹⁾.

Likewise, these narrations in this hadith are for teaching about cleanliness; because something may come out of the nose with the breath and fall into the container, and that is what the one

⁸³ Scientific Miracles in the Qur'an and Sunnah: Dr. Abdullah Al-Musleh, Dr. Abdul-Jawad Al-Sawy: 270-271, Health Prevention in Islam: A Modern Study: Ali Al-Thubaiti: 361, Preventive Medicine in Islam: Omar Bin Mahmoud: 34.

⁸⁴ Al-Bukhari narrated it in his Sahih in the book: Ablution, Chapter: The Istinja' With the Right Hand, (Hadith: 153), 1/42, and the wording is for him, and Muslim narrated it in his Sahih in the book: Drinks, Chapter: It is disliked to breathe into the same vessel, and it is desirable to breathe three times outside. The vessel, (Hadith: 267), 3/1602.

⁸⁵ Narrated by Al-Tirmidhi in his Sunan in the book: Drinks, Chapter: What came about the dislike of blowing into the drink, (Hadith: 1887), 4/303, and he said: "This is Hasan Sahih Hadith." The wording is for him, and the Hadith is Hasan. Look: Sahih Sunan Al-Tirmidhi: Al-Albani: 2/333-334, and Ahmad narrated it in his Musnad, (Hadith: 11279), 17/379-380, and Al-Arna'oot said in his margin: "Its chain of

transmission is Sahih," and Al-Hakim narrated it in his Mustadrak in the book: Al-Ashraba. (Hadith: 7208), 4/155, and he said: "This is a hadith with a saheeh chain of transmission, and they did not collect it." Al-Dhahabi agreed with him.

⁸⁶ Al-Bukhari narrated it in his Sahih in the book: Drinks, Chapter: Drinking with two or three breaths, (Hadith: 5631), 7/112, and the wording is for him, and Muslim narrated it in his Sahih in the Book: Drinks, Chapter: It is disliked to breathe in the same vessel, and it is desirable to breathe three out The pot, (Hadith: 2028), 3/1602.

⁸⁷ Expose the problem from the hadith of the Sahih al-Bukhari and Sahih Muslim: Ibn al-Jawzi: 2/137-138, al-Minhaj Sharh Sahih Muslim ibn al-Hajjaj: al-Nawawi: 3/160, 13/199.

⁸⁸ Sharh Sahih Al-Bukhari: Ibn Battal: 1/243, 6/79-80.

⁸⁹ Fath al-Bari, Sharh Sahih al-Bukhari: Ibn Hajar al-Asqalani: 10/94.

who drinks hates. The same applies to the one who waits to drink, and also the smell of the drink, so you hate it, and water is one of the nicest and most agreeable substances to change by smell ⁽⁹⁰⁾,⁽⁹¹⁾.

The sixth topic: Prevention of epidemics in mental health in the Sunnah.

The first requirement: Prevention of epidemics in urging intellectual and doctrinal stability in the Prophet's Sunnah

This is one of the strongest motives in enduring epidemics, and we find this in the hadith of the Mother of the Believers Aisha, may God be pleased with her, the wife of the Prophet Mohamed peace be upon him, She said: "I asked the Prophet Mohamed peace be upon him, about the plague, and he told me it is a punishment God sends upon whomsoever He wills, but God has made it a blessing to the believers. When plague comes, anyone who stays patiently in his town looking for his reward from God, knowing that only what God has decreed for him can happen to him, will have a reward like that of a martyr" ⁽⁹²⁾, The hadith in it a statement of God Almighty's care for this honorable nation; Where he made what he promised punishment for others, as a mercy for them ⁽⁹³⁾, The first dimension of intellectual and doctrinal stability is the believer's certainty and knowledge that the epidemic is from God Almighty, and that it is a sign from Him, Glory be to Him, and from His cosmic law, as Osama bin Zaid, may God be pleased with them both, said: The Prophet

Mohamed peace be upon him said: Plague is the sign of a calamity with which Allah, the Exalted and Glorious, affects people from His servants. So when you hear about it, don't enter there (where it has broken out), and when it has broken out in a land and you are there, then don't run away from it ⁽⁹⁴⁾, As for the second dimension, it is the belief in the decree and destiny, and that it will not affect the believer except what God Almighty has decreed for him, and as for the third dimension, the epidemic is a mercy for the believer, that is way, the reward of martyrdom is achieved through Islam, exertion of means, patience, anticipation, belief in predestination, and contemporary with the epidemic ⁽⁹⁵⁾.

What helps with intellectual and ideological stability and strong psychological immunity is the hadith narrated by Suhaib (may God be pleased with him), who said: The Prophet Mohamed peace be upon him, said, "How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him" ⁽⁹⁶⁾, Patience is considered the basis for stability and for overcoming crises in peace ⁽⁹⁷⁾, and all this leads the believer to control and control emotions and to deal with epidemics with flexibility and poise, self-control, and responsibility ⁽⁹⁸⁾.

⁹⁰ Exposing the problem from the hadith of the two Sahihs: Ibn al-Jawzi: 2/137.

⁹¹ Summary of Hadiths Concerning Preserving the Environment: Dr. Fayez Abu Omair: 19-21, 23-24, The Role of the Sunnah in Caring for and Preserving the Environment: Dr. Saeed Al-Qazqi: 199-200, The Natural Environment in the Prophetic Sunnah: Dr. Abdul Sattar Al-Hiti: 23-24, Islamic Legislative Directive on the Cleanliness and Health of the Environment: Dr. Abdullah Al-Washli: 399, 400-401.

⁹² Narrated by Al-Bukhari in his Sahih in the Book: Hadiths of the Prophets, Chapter: Hadith Al-Ghar, (Hadith: 3474), 4/175.

⁹³ Umdat Al-Qari, Sharh Sahih Al-Bukhari: Al-Ayni: 16/59.

⁹⁴ Narrated by Al-Bukhari in his Sahih in the Book: Hadiths of the Prophets, Chapter: Hadith of the Cave,

(Hadith: 3473), 4/175, and Muslim narrated it in his Sahih in the Book: Peace, Chapter: Plague, Tira, Fortune-telling and the like, (Hadith: 2218), 4/1737 and his pronunciation.

⁹⁵ Hedayat of the Prophetic Sunnah in Dealing with Epidemics: New Corona Pandemic as a Model: Dr. Sundus Al-Obaid: 43-46.

⁹⁶ Narrated by Muslim in his Sahih in the book: Asceticism and the Softening, Chapter: The believer every affair is all good, (Hadith: 2999), 4/2295.

⁹⁷ Milestones in the Fiqh of Sedition and Crises: Ibrahim bin Saleh Al-Duhaim: 42, The Prophet's approach to managing crises: Dr. Iman Muhammad Azzam: 210.

⁹⁸ Hedayat of the Prophetic Sunnah in Dealing with Epidemics: New Corona Pandemic as a Model: Dr. Sundus Al-Obaid: 46-47.

The second requirement: Prevention of epidemics by urging the repetition of supplications in the Sunnah

What is prescribed for a Muslim is to supplicate a lot, and to keep his tongue always moist with the remembrance of God Almighty ⁽⁹⁹⁾, and in the honorable Sunnah many supplications have come, urging him to do so, specifying some of its types, as they are one of the causes of repelling calamities and epidemics before they occur, and removing them after they occur, so they are prevention, protection, and treatment. With the permission of God Almighty, the supplicate include the Holy Qur'an, which is the highest and best, supplication and saying: (There is no might and no power except in God), seeking forgiveness, and praying for The Prophet Mohamed peace be upon him, and blessings are upon him, and all of that is included in the supplicating, and the supplicate are repeated twice a day; morning and evening ⁽¹⁰⁰⁾.

For example: what was narrated by Aban bin Uthman, who said: I heard Uthman bin Affan may God be pleased with him, say: I heard The Prophet Mohamed peace be upon him, say: If anyone says three times: "In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower" he will not suffer sudden affliction till the morning, and if anyone says this in the morning, he will not suffer sudden affliction till the evening. Aban was afflicted by some paralysis and when a man who heard the tradition began to look at him, he said to him: Why are you looking at me? I swear by Allah, I did not tell a lie about Uthman may God be pleased with, nor did Uthman may God be

pleased with tell a lie about the Prophet (peace be upon him,), but that day when I was afflicted by it, I became angry and forgot to say them ⁽¹⁰¹⁾, This hadeeth of the Prophet is one of the supplications that ward off calamities in general, and the meaning is: "In the Name of Allah, Who with His Name nothing can cause harm in the earth nor the heavens," i.e. while mentioning it with a good belief and a pure intention, "Not in Heaven"; Any of the affliction descending from it ⁽¹⁰²⁾.

The third requirement: Prevention of epidemics in the urge to supplicate in the Sunnah of the Prophet

Supplication is one of the means of preventing epidemics, for the believer's hope that God Almighty will respond to his supplication eases his distress and anxiety, gives him a strength that helps him endurance and patience, and instills in him a feeling of psychological comfort. or save him a reward in the hereafter, or he will atone for his sins; Therefore, he believes that supplication is good and beneficial in the two worlds in any case, and The Prophet Mohamed peace be upon him, and blessings be upon him, used to teach his companions the use of supplication, and it helps in treating many disorders and mental illnesses; Such as distress, worry, sadness, insomnia, dread of sleep, It helps in self-discipline ⁽¹⁰³⁾. Including. What was narrated by Abu Saeed Al-Khudri may God be pleased with, said: One day The Prophet Mohamed peace be upon him, entered the mosque. He saw there a man from the Ansar called Abu Umamah. He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer? He said: I am entangled in cares and debts, Messenger of

⁹⁹ Hedayat of the Prophetic Sunnah in Dealing with Epidemics: New Corona Pandemic as a Model: Dr. Sundus Al-Obaid: 46-47.

¹⁰⁰ Worships are causes that protect against calamities and elevate them, God willing, Dr. Munira bint Muhammad Al Mutlaq: 260-271.

¹⁰¹ Narrated by Abu Dawood in his Sunan in the book: Adab, Chapter: What to say when it becomes morning (Hadith: 5088), 7/419-420, and Al-Arna'ut said in his margin: "A Hasan Hadith," and Al-Tirmidhi narrated it in his Sunan in the book: Supplication, Chapter: What was mentioned in supplication if morning and evening, (Hadith: 3388), 5/465, and he said: "This is a Hasan Sahih, strange hadith." And Ibn Majah narrated it in his Sunan in the

book: Supplication, Chapter: What a man supplicates in the morning and in the evening, (Hadith: 3869), 5/35, and Al-Arna'ut said in his margin: "Its chain of narrators is Hasan." Ahmad narrated it in his Musnad, (Hadith: 528), 1/546, and Al-Arna'ut said in his margin: "Hasan."

¹⁰² Worships are causes that protect against calamities and elevate them, God willing, Dr. Munira bint Muhammad Al Mutlaq: 262.

¹⁰³ Prophetic Hadith and Psychology: Dr. Muhammad Najati: 333, Psychological treatment methods in the light of the Noble Qur'an and the Prophet's Sunnah: Dr. Rashad Musa: 98, Prophetic Medicines: Prophetic Medicine, Cupping, Ruqyah, Supplication: Dr. Abdul Basit Al-Sayed: 116-123.

Allah. He replied: Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt? He said: Why not, Messenger of Allah? He said: Say in the morning and evening: "O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness, I seek refuge in Thee from cowardice and niggardliness, and I seek in Thee from being overcome by debt and being put in subjection by men." He said: When I did that Allah removed my care and settled my debt ⁽¹⁰⁴⁾, ⁽¹⁰⁵⁾.

The fourth requirement: Prevention of epidemics in urging to say a lot of there is no might and no power except in Allah in the Prophet's Sunnah

It is one of the supplications that repels affliction, and the believer believes that nothing happens except by His will and we have no power or strength except with Allah Almighty, for He is our Lord, the director of everything, and that it contains the meaning of complete delegation and submission to Allah, Lord of the worlds, and that nothing can be done without His will. And his will and the There is no might and no power except in Allah, who says it, disavow strength and power except by God Almighty and a person does not say it to ward off his eye that comes from wonder, but rather repels from himself wonder, which is vanity, arrogance, and pride that causes his self-destruction, The human and what he possesses are under the will of God Almighty, His might and His power ⁽¹⁰⁶⁾.

Narrated Abu Musa: While we were with Allah's Messenger in a holy battle, we never went up a hill or reached its peak or went down a valley and we raised our voices with Takbir. Allah's Messenger (peace be upon him) came close to us and said, "O people! Don't exert yourselves ⁽¹⁰⁷⁾, for you do not call a deaf or an absent one, but you call the All- Listener, the All-Seer." The Prophet (peace be upon him) then said, "O `Abdullah bin Qais! Shall I teach you a sentence which is from the treasures of Paradise? It is: 'There is neither might nor power except with Allah ⁽¹⁰⁸⁾'. And in a second narration on the authority of Jaber: "We complained to the Messenger of Allah (peace be upon him) about how hot the sand was, but he did not respond to our complaint, and he said: "Seek help there is no might or power except with God, for it removes seventy chapters of harm, the least of whom are distressed" ⁽¹⁰⁹⁾, And in a third narration on the authority of Abdullah bin Abbas, may God be pleased with them, he said: The Messenger of God said: "Whoever says: There is no might and no strength except with God the Great, God will turn away from him seventy chapters of affliction, the least of which is worry and distress" ⁽¹¹⁰⁾. Also in a fourth narration on the authority of Abu Hurairah (May Allah be pleased with him) o reported God's messenger as saying that "There is no might and no power except in God" is a remedy for ninety-nine diseases, the lightest of which is anxiety." ⁽¹¹¹⁾. The meaning by the spiritual medicine that has a strong effect, whether it is a worldly and

¹⁰⁴ Narrated by Abu Dawood in his Sunan in the book: Prayer, Chapter: On seeking refuge, (Hadith: 1555), 2/651, and Ibn Qayyim al-Jawziyah was silent about it when he mentioned it in his two books, The Prophet's Medicine: 147-148, and added Zad al-Ma'ad in Hada Khair al-Abad: 4/ 182-183, and its wording is attested by the hadith of Anas bin Malik (May Allah be pleased with him): The Messenger of Allah [SAW] said to Abu Talhah: 'Find me one of your boys to serve me.' Abu Talhah brought me out, riding behind him, and I served the Prophet every time he stopped (on his journey). And I often heard him say: "O Allah, I seek refuge in You from old age, grief, incapacity, laziness, miserliness, cowardice, the burden of debt and being overpowered by men. Hadith: 2893), 4/36. Look: Educational coexistence: Salem Al-Batati: 10.

¹⁰⁵ The Prophet's Approach to Crisis Management: Dr. Rajab Ahmed Abdel Rahim: 74-75.

¹⁰⁶ Worships are causes that protect against calamities and elevate them, God willing, Dr. Munira bint

Muhammad Al Mutlaq: 297, The Messenger approach to crisis management: Dr. Iman Muhammad Azzam: 211.

¹⁰⁷ i.e.care , and do not strain yourselves. See: Fath Al-Bari Explanation of Sahih Al-Bukhari: Ibn Hajar Al-Asqalani: 11/188.

¹⁰⁸ Al-Bukhari narrated it in his Sahih in the book: Predestination, Chapter: There is no power but from God (Hadith: 6610), 8/125, and the wording is for him, and Muslim narrated it in his Sahih in the book: remind supplication, repentance and forgiveness, Chapter: It is desirable to lower the voice in remembrance, (Hadith: 2704), 4/2076.

¹⁰⁹ Ornament of the Guardians and the Layers of the Righteous: Abu Naim Al-Asbahani: 3/156.

¹¹⁰ Encouraging the virtues of deeds and the reward for that: Ibn Shaheen Al-Baghdadi, (Hadith: 341),

¹¹¹ (1) Narrated by Al-Hakim in his Mustadrak in the book: Supplication, Takbeer, Tahlil, Praise and Remembrance (Hadith: 1990), 1/727. he said: "This is a true speech and it did not get out. Bishr bin Rafi al-

the hereafter, and the least and easiest of them is the kind of worry related to religion or this world, or they are the pension and the grief of the return. Undoubtedly, anxiety is a cause of self-harm and shortness of breath, and a cause of the weakness of strength and imbalance of organs ⁽¹¹²⁾, because if the servant absolves from the causes, his chest is relieved, his distress and worry is relieved, and strength, relief, and support come to him, and nature spreads over what is in the interior of the disease, so it repels him ⁽¹¹³⁾.

The seventh topic: the prevention of epidemics in the treatment of the Prophet's Sunnah

It was narrated from Abu Hurairah that the Prophet (peace be upon him) said: "There is no disease that Allah has created, except that, He also has created its treatment" ⁽¹¹⁴⁾. Jabir reported God's messenger as saying: "There is a medicine for every disease, and when the medicine is applied to the disease it is cured by God's permission." ⁽¹¹⁵⁾ This hadith is a reference to the desirability of the medicine, and there is a clear statement. Because he's learned that doctors say: Illness is the deviation of the body from its natural course, and with treatment is its return to it, and preservation of health can occur through the repair of food and other items. And his response is following the anti-disease medicines, and he might be accurate and close to the truth about the disease and the fact of giving the medicine, so that trust in the anti-disease medicines would be less. Hence, the mistake is made by the doctor only as he might think that the illness is from a hot substance, but it could be otherwise, or a cold/hot substance, without

the heat that he thought, and no cure is occurring.

It is as if the (peace be upon him) warned in his last words about what might contradict the first. He says: I said: For every disease, there is a cure, and we find many patients who are not healed. So he said: This is because of a lack of knowledge about the reality of medicine and not the loss of medicine, and this is clear ⁽¹¹⁶⁾. The point out that healing is dependent on injury, God willing.

Because the medicine may exceed the limit in quantity or quality and it will not be effective, but perhaps it caused another disease, and all of this proves the reasons,

And that this does not contradict the reliance on Allah Almighty for whoever believes that it is, by Allah's will and in His appreciation, and that it does not work by itself, but by what Allah Almighty values it, and that medicine may turn into a disease if God Almighty decrees that, so all of that depends on God Almighty's discretion and will, so the believer relies on God Almighty ⁽¹¹⁷⁾, and takes reasons and treatment, with his certainty that every disease has a cure, that is not disturbed by delay, nor moved by despair ⁽¹¹⁸⁾.

Conclusion

Praise be to God, who enabled me to complete my research: "Preventive Rules in Managing of Epidemics in the Prophetic Sunnah." In the end, I conclude with the following most important results:

1- The chosen definition of prevention: "Preserving and maintaining the human soul from falling into harm and damage, whether that

Harithi is not a abandoned person, even if he did not get out. Haitham al-Bakkaa did not get him out. He has a unique talk, and this is his position as a servants of Muslims.". Narrated by Ibn Abi Al-Dunya in Al-Faraj after Hardship, (Hadith: 11), 34, and its chain Hasan. See: Al-Taysir in the explanation of Al-Jami Al-Sagheer: Al-Manawi: 2/499.

¹¹² Mirqat al-Mafatih Sharh Mishkat al-Masabih: Ali al-Qari: 4/1608.

¹¹³ Al-Taysir with Sharh of Al-Jama Al-Sagheer: Al-Manawi: 2/499.

¹¹⁴ Narrated by Al-Bukhari in his Sahih in the Book: Medicine, Chapter: "There is no disease that Allah

has created, except that He also has created its treatment." (Hadith: 5678), 7/122.

¹¹⁵ Narrated by Muslim in his Sahih in the book: Peace, Chapter: There is a medicine for every disease and it is desirable to take medication (Hadith: 2204), 4/1729.

¹¹⁶ Al-Minhaj, Sharh Sahih Muslim bin Al-Hajjaj: Al-Nawawi: 14/191-192.

¹¹⁷ Fath al-Bari, Sharh Sahih al-Bukhari: Ibn Hajar al-Asqalani: 10/135.

¹¹⁸ Hedayat Prophetic Sunnah in Dealing with Epidemics: The New Corona Pandemic as a Model: Dr. Sundus Al-Obaid: 51.

be material or moral.”

2- The chosen definition of management: “A series of sequential and integrated activities, beginning with setting objectives and then the manner of access to them, through the preparation of planning, organizing, directing and controlling activities.”

3- The chosen definition of an epidemic: “A sudden and rapid spread of a disease in a geographical area, beyond its usual rates in the region concerned.”

4- The chosen definition of the Sunnah: “what was narrated from the Prophet peace be upon him in terms of saying, action, reporting, biography, congenital adjective, or congenital.”

5- The preventive rules in the management of epidemics are characterized in the Sunnah of the Prophet; It is a revelation from God Almighty, and it is the most reliable source after the Holy Qur'an.

6- The successful nation is the nation that adheres to the Prophetic Sunnah which defined the preventive rules for managing epidemics.

7- The Islamic nation's adherence to the preventive rules in the management of epidemics in the Prophet's Sunnah: Avoids falling into crises and unimaginable risks.

8- Contribute to the practical application of preventive rules in the management of epidemics in the Prophetic Sunnah in contemporary Islamic societies.

9- The preventive rules in the management of epidemics appeared in the Prophetic Sunnah in seven rules: As follows: Quarantine, sanitary isolation, prohibition of adultery and sodomy, personal cleanliness, cleanliness of food and drink utensils, mental health, and medication.

Recommendations

1- The Islamic countries should adopt the application of preventive rules in the management of epidemics in the Prophetic Sunnah as an approach to civilized Islam.

2- Spreading Islamic awareness and strengthening preventive rules in the management of epidemics in the Prophetic Sunnah in cooperation between universities in Islamic and Arab countries.

3- The practice of realistic preventive rules in the management of epidemics in the Prophetic Sunnah by scientists, scholars, and preachers allows people to see the good role models that they so desperately need.

4- It is necessary to include in the curricula at the different levels topics that focus on the management of epidemics in the Prophetic Sunnah and to inform young people about this.

5- Encouraging postgraduate students to take research and topics related to epidemic management in the Prophetic Sunnah.

6- Continuing to hold seminars and lectures to demonstrate the importance of the topic of epidemic management in the Prophetic Sunnah, and its positive impact on the life of the Islamic nation.

7- Organization of seminars and training courses in the management of epidemics in the Prophetic Sunnah.

8- Calling for the establishment of a satellite channel to disseminate the ideas of managing epidemics in the Prophetic Sunnah and international languages.

9- Seeking to spread the management of epidemics in the **prophetic Sunnah** by establishing publication and translation, from Arabic into foreign languages.

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