



International Research Journal on Islamic Studies (IRJIS)

ISSN 2664-4959 (Print), ISSN 2710-3749 (Online)

Journal Home Page: <https://www.islamicjournals.com>

E-Mail: tirjis@gmail.com / info@islamicjournals.com

Published by: "Al-Riaz Quranic Research Centre" Bahawalpur

Shariah's Perspective on Managing Pandemics: A Study of the Covid-19 Pandemic

1. Bela Monis Mughal,

M.Phil. Scholar, Department of Islamic Studies,
Fatima Jinnah Women University, Rawalpindi, Punjab, Pakistan,
Email: mughalbm7@gmail.com

ORCID ID: <https://orcid.org/0000-0001-7469-1594>

2. Masooma Batool,

Lecturer, Department of Islamic Studies,
Fatima Jinnah Women University, Rawalpindi, Punjab, Pakistan
Email: masoomabatool@fjwu.edu.pk

ORCID ID: <https://orcid.org/0000-0003-2411-2253>

To cite this article: Bela Monis Mughal and Masooma Batool. 2022. "Shariah's Perspective on Managing Pandemics: A Study of the Covid-19 Pandemic". International Research Journal on Islamic Studies (IRJIS) 4 (Issue 2), 20-30.

Journal	International Research Journal on Islamic Studies Vol. No. 4 July - December 2022 P. 20-30
Publisher	Al-Riaz Quranic Research Centre, Bahawalpur
URL:	https://www.islamicjournals.com/eng-4-2-2/
DOI:	https://doi.org/10.54262/irjis.04.02.e02
Journal Homepage	www.islamicjournals.com & www.islamicjournals.com/ojs
Published Online:	30 December 2022
License:	This work is licensed under an Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)



Abstract:

Many pandemic diseases occurred in the history of Islam as well as in the era of the Prophet (S.A.W) such as plague, smallpox, and Leprosy. Like these epidemic diseases, the novel coronavirus 19 is also a contagious pandemic disease that came in the twenty-first century. This research aims to know how any pandemic disease came then how it should be dealt with according to Shariah. The methodology adopted for conducting this research is qualitative as it includes the material taken from primary and secondary sources of Islam. The purpose of the study is to make people aware that whenever any pandemic like covid-19 came then they should not become afraid and must not lose their hopes in Allah Almighty. The study concludes that these epidemic or pandemic diseases came as a trial for the believers. Islam provides complete teachings that help one to deal with any sort of problem whether it should be related to one's health or any other aspect of life. Finally, every individual on their part must

know how any kind of pandemic disease shall be managed according to the practices of Shariah.

Keywords: Allah Almighty, Holy Prophet (PBUH), Islam Shariah, Covid-19, Disease

1. Introduction

There are many kinds of diseases such as epidemics, pandemics and outbreaks that occurred at different times in different eras. Likewise, Covid-19 is also a pandemic disease that had never come before the twenty-first century. It is a catastrophic form of disease which causes an individual dies in its severe condition when not treated properly. Similarly, its symptoms of treatment are very much identical to that of the plague. In Islamic history when this type of contagious disease happened to Hazrat Ayub (A.S). He was also taken away far from his place so that others might not get affected by his disease. But later he recovered from it. At that time as well He (A.S) also used to follow the precautionary measures which are nowadays being followed by every individual in Covid-19.

The basis for treating the diseases is found in Shariah. Likewise, for treating Covid-19 much of the rulings are taken from their teachings of the Quran and Sunnah of the Prophet (S.A.W). Covid-19 is a disease that first time came in China and from there it spread all over the globe. Its contagious nature has made it a very dreadful disease. Furthermore, concerning treating such types of ailments many eatables are curable for all kinds of diseases such as honey, cumin seeds, olives, dates, and vice versa. Because at the time of Prophet (S.A.W) much of the treatments of the diseases were done from the Tibb-e-Nabwi. At that time people were less educated and there were rare doctors due to which the proper cure for diseases was not possible through medication.

Even nowadays, although, people have become civilized and there is no shortage of doctors but still whenever any kind of disease such as Covid-19 came medical specialists also used to take guidance from the teachings of Shariah. As such teachings of Shariah are universal at all times. They are not time bound but will remain forever. People in Islamic history whenever faced with any such type of difficulty used to seek guidance from Shariah. Their faiths were very strong in Allah Almighty and were not fearful like the individuals of today. Comparably, individuals nowadays do have not such strong beliefs and get afraid quickly.

Whenever any disease had come it does not get immediately decline. Its increase remains for some time after that its peak with time gets declines. Hence, the Covid-19 pandemic sooner or later was controlled. Every kind of disease increases when neither any proper care is taken nor any precautionary measures are implemented. The research was conducted because of the problem which Muslims were facing due to covid-19 and how such a pandemic should

be dealt with according to the Shariah perspective. The research aims to make people aware that for every problem there is a solution in Islam as Islam is a complete code of life for every individual. And to make people cognizant that adopting those measures which should be beneficial for the Muslim ummah.

2. Shariah's Perspective on Managing Pandemics

The physicians of the fourteenth century had an idea about the epidemic plague that was communicable. The faculty of medical in Paris had warned the healthy person that they should avoid exhaling the air which is poisoned. He also warned people to maintain a distance from sick people. Gentilede Foligno whose death occurred in 1348, noticed that plague is transmitted from one man to the other man. Ibn Khatima was also of the view due to his orthodoxy the disease came due to Allah's will.¹ Initially, the infection occurred in the forts of the sea. Through sailors, it was transferred by the coincidence of ships that were commercial with the distribution of known attacks of plague which occurred firstly in Sicily at Messina region in 1347. Afterwards slowly and gradually at Venice city and Genoa at Italy and after that at Pisa after passing of few weeks.²

Quarantine is defined as a state in which an infected person is isolated from healthy individuals and is confined to its place. However, a lockdown is similar to that of quarantine. Lockdown situations are imposed on all people living in larger areas.³

The Islamic civilization in the era of Prophet Mohammad (S.A.W) was inclined much to the method of prevention (al-tibb-al-waqai) instead of healing (al-tibb al-ilaj). Many hadith of the Prophet (S.A.W) is related to maintaining the individual's health. It includes the use of miswak, exercise, cleanliness, balance diet. Furthermore, also there are many hadith that refers to quarantine outbreak of epidemics, and prevention from the disease leprosy and sickness which occurs due to flies.⁴ Avoiding alcoholic beverages, among other things, that contain alcohol. The Prophet (S.A.W) taught some techniques for healing illnesses, including cupping (hijamah), burning wounds with a hot iron, utilizing herbs as remedies, cauterization (kayy), using water as a compress, and drinking honey. Al-Tibb al-Waqai is the best option that the Prophet (S.A.W) offered throughout the reign of Majesty. Due to Arabs' limited knowledge

1M. D, W. B. O., & M. D, N. A. The plague at Granda, 1348-1349: Ibn al-Khatib and ideas of contagion. Bull. N. Y. Acad. Med, 58(4) (1982). Pp 418–424.

2Tognotti, Eugenia. Lessons from the History of Quarantine from plague to influenza A. infectious diseases, 19(2), (2013).Pp 254–259 www.cdc.gov/eid

3Muhammad, AbubakarYalwa. Al-Qur'an as a Remedy for Human Physical and Spiritual Illnesses, and Social Vices: Past, Present and Future. Journal of Islamic Studies and Culture, 5(2) (2017). Pp. 28-32 DOI: 10.15640/jisc.v5n2a

4Doherty, Timothy Mark., Buchy, Philippe, Standaert, Baudouin, Giaquinto, Carlo &Prado- Cohrs, David. Vaccine, impact: Benefits for human health. Vaccine, 34 (52) (2016). Pp 1-8. Doi: 10.1016/j.vaccine.2016.10.025.

about immunization, the other approaches were also limited. As a substitute in those days for preventing the spread of epidemic outbreaks, the Prophet (S.A.W) directive of separating the sick person from the healthy person was obeyed.⁵

Disease outbreaks and epidemics were rare throughout the Prophet's (S.A.W.) era. It was more difficult to prevent many epidemic diseases back then because there was less interaction between ancient people and modern humans at that time. Consequently, vaccinations are the finest effort at this time for obeying the Prophet's teachings (S.A.W). Regarding the implementation of pilgrimages, it is possible to explain the significance and value of vaccination in light of the necessity of human interaction on a global scale.⁶

The Prophet (S.A.W) taught illness-preventive techniques that are widely used and are not restricted to a particular setting or period. Instead, the advancement of civilization does not involve any efforts to change such tenets. The Prophet (S.A.W) used the practice of al-Tibb al-Waqai as an example. The example of quarantine is used often to separate sick people from healthy people. Vaccines can be given to boost human immunity without putting the two people in isolation. One is ill and the other is healthy. Vaccines are regarded as the finest way for preventing outbreak epidemics because of the current technological trials that have been conducted.⁷

The medical and scientific sectors have undergone several stages of growth in modern times as opposed to a time during the Prophet's life (S.A.W). Many of the special hints the Prophet (S.A.W) provided for treating illnesses are still known to the public today. The Prophet (S.A.W) also informed the populace of diseases that will arise in the future but did not yet exist in His (S.A.W) time. Prophet (S.A.W) primarily stressed the significance of foods and beverages, such as cumin, habbat al-sauda, water of zamzam, dates, olives, honey, garlic, and covering vessels before going to sleep, for human health.⁸In another hadith of the Prophet (S.A.W) there comes;

حَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "عَلَيْكُمْ بِهَذِهِ الْحَبَّةِ السُّودَاءِ فَإِنَّ فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ".
وَالسَّامُ الْمَوْتُ.١

5Ibid: Pp 5

6 Ibid:Pp 6

7Doherty, Timothy Mark., Buchy, Philippe, Standaert, Baudouin, Giaquinto, Carlo &Prado- Cohrs, David. Vaccine impact: Benefits for human health. Vaccine, 34 (52) (2016). Pp 1-8 Doi: 10.1016/j.vaccine.2016.10.025.

8 Ibid, 4

“Abu Hurairah narrated that the Prophet ﷺ said: ‘Use this black seed. For indeed it contains a cure for every disease except As-Sam’ As-Sam is death.’”⁹

وَحَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَطَّوْا الْإِنَاءَ وَأَوْكُوا السِّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لَا يَمُزُّ إِنَاءً لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٌ لَيْسَ عَلَيْهِ وَكَاءٌ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ .”

It was narrated that Jabir bin Abdullah said: “I heard the Messenger of Allah ﷺ says: Cover the vessels and tie up the water skins, for there is one night in the year when pestilence descends, and it does not pass by any vessel that is not covered or any water skin that is not tied up, but some of that pestilence descends into it.”¹⁰

Likewise, there are many hadith that refers to quarantine outbreak of epidemics and sickness which occurs due to flees. Some methods of treating ailments are taught by Prophet (S.A.W) which include cauterization (kayy), and wounds burning with a hot iron. Ingredients of herbs, cupping (hijamah), using water in a compressed way and taking honey as a drink. The command of the Prophet (S.A.W) regarding isolating the ill person from the healthy one was followed as an alternative in such days for stopping the epidemic outbreaks to spread. During the reign of the Prophet (S.A.W), the epidemic diseases of the outbreak were limited. The people at that time had less interaction like modern humans in the global world which includes the implications regarding many epidemics; as to avoid is very difficult. So, vaccines are the best initiative during this period for carrying out the instructions of the Prophet (S.A.W).¹¹

The prevention of disease methods which Prophet (S.A.W) has taught a principle is followed universally. “It is not limited to a specific place or time. The example given by the Prophet (S.A.W). is al-Tibb al-Waqai which is being practiced. The medical and science fields have gone through different stages of development in global times; rather, in a period of the life of the Prophet (S.A.W). Prophet (S.A.W) also reminded the people regarding the disease that do not exist in His time but will come in the future.”¹² Three important aspects have been derived through the Prophet’s (S.A.W) teachings and were very influential for the community of Muslims when the disease had come. ¹³ As there comes in a hadith

9At-Tirmidhi, Abu Isa Muhammad ibn Isa. Jami At-Tirmidhi. Vol-4, Book 2 & Hadith# 2041.Darussalam; Riyadh, Saudi Arabia, 2007.

10Al-Hajjaj, A. H. M. I. Sahih Muslim. Chapter 10, Book 23, Hadith # 4991. Maktaba Dar-us-Salam: Riyadh, Saudi Arabia, 2007.

11W. Dols, M. Plague in early Islamic history. Journal of the American oriental society, 94 (3). (1974).Pp 371-383URL: <http://www.jstor.com/stable/600071>

12 Doherty, M., Buchy, P., Standaert., Giaquinto., C & Prado- Cohrs., D. (Vaccine impact: Benefits for human health. Vaccine, 34 (52) 2016). Pp 1-8 Doi: 10.1016/j.vaccine.2016.10.025.

13 W. Dols, M. Plague in early Islamic history. Journal of the American oriental society, 94 (3), (1974). Pp 371-383 URL: <http://www.jstor.com/stable/600071>

حَدَّثَنَا عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الطَّاعُونَ فَقَالَ "بِقِيَّتِهِ رَجَزٌ - أَوْ عَذَابٌ أُرْسِلَ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ فَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا وَإِذَا وَقَعَ بِأَرْضٍ وَلَسْتُمْ بِهَا فَلَا تَهْبِطُوا عَلَيْهَا

“Usamah bin Zaid narrated that the Prophet ﷺ mentioned the plague and said: It is an abiding punishment or chastisement that was sent upon a group of the children of Israel. So when it occurs in a land while you are in it, then do not leave it. And when it occurs in a land while you are not in it, then do not enter it. (Sahih).”¹⁴

2.1. The Qur’an as a Remedy for Physical Illnesses

Muslim man and women believes that for every disease the cure is present in Quran.

As there comes in Quran:

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ

“We send down (stage by stage) in the Quran that which is a healing.”¹⁵

In Quran, it has been mentioned that there is a cure for every disease in honey. In the traditions of Prophet (S.A.W).¹⁶Such as,

حَدَّثَنَا أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. "مَنْ لَعِقَ الْعَسَلَ ثَلَاثَ غَدَاةٍ كُلَّ شَهْرٍ لَمْ يُصِبْهُ عَظِيمٌ مِنَ الْبَلَاءِ

It was narrated from Abu Hurairah that the Messenger of Allah (S.A.W) said:

“Whoever eats honey three mornings each month, will not suffer any serious calamity.”¹⁷

“Hazrat Ayyub (A.S) was very rich in wealth and had land for doing agriculture and farming. But when Allah (S.W.T) wanted to test him. The blisters and vesicles started producing on the body of Hazrat Ayyub (A.S) on which he had severe itching. When he itched, they had become ulcers in which there were small wombs and pus had started coming out from it. People of the city took him out of the place because of the fear of the danger that it might not affect any other person. Many years passed in this situation. Lastly, he prayed to his Lord that O Allah the disease and trials have encompassed me from all four sides. He (A.S) also said that you are the most merciful and by saying that he said everything.”¹⁸

Hazrat Ayub (A.S) was commanded by Allah that if he hits the ground with his foot there comes the water out from it which will be cool. The wife of the Hazrat Ayyub (A.S) saw

14At-Tirmidhi, Abu Isa Muhammad ibn Isa. Jami At-Tirmidhi. Darussalam; Riyadh, Saudi Arabia, 2007.Hadith.no. 1065

15 Al-Quran: 17:82

16Abubakar Yalwa Muhammad, Al-Qur’an as a Remedy for Human Physical and Spiritual Illnesses, and Social Vices: Past, Present and Future, journal of Islamic studies and Culture, 5(2), 2017. Pp 28-32 <https://doi.org/10.15640/jisc.v5n2a3>

17Al-Qazwini, Abu Abd Allah Muhammad ibn Yazid Ibn Majah Al- Rabi. Sunan Ibn Majah. Chapter 34, Vol.4. Hadith # 3450. Maktaba Darussalam: Riyadh, Saudi Arabia, 2007.

18Shafi, Muhammad. Maariful-Quran. Maktaba-e- Dar-Uloom: Karachi, Pakistan, 2008.

that Allah has taken all the afflictions from him. It has been narrated by Abu Hurairah that the Prophet (S.A.W) said, While Ayyub was bathing naked, locusts of gold fell upon him. Ayyub, peace be upon him, began gathering them in his garment. Then his Lord called to him, ‘O Ayyub, have I not made you so rich that you do not need what you see?’ He, peace be upon him, said, “Yes, O Lord! But I cannot do without your blessings!” It has been said by Qatadah and Hassan, that Allah blessed him by bringing his family and life back as a result of his steadfastness, humility, patience and repentance. It means the path for the solution as a result of patience had come out. Allah has listened to his prayers. He was cured. There is pure and clear guidance for those if they pass through that valley in which the trials are there. By keeping in front the seerah of Hazrat Ayyub(A.S) and by having patience, they shall move forward. At the end Hazrat Ayub (A.S) was instructed that his body must be washed with pure water to remove any kind of organisms from his skin externally and internally. Similarly, in the present time, the doctor also suggests ointments, injections and medicines for treating any sort of skin disorder.¹⁹

2.2. Cleanliness in Islam

Exploring through Covid-19 pandemic precautions and concerns, 2020, there comes in a hadith,

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، قَالَ قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
 "إِذَا سَمِعْتُمْ بِهِ بَأْسًا فَلا تَقْدِمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضِكُمْ وَأَنْتُمْ بِهَا فَلا تَخْرُجُوا فِرَارًا مِنْهُ". يَعْنِي الطَّاعُونَ.

“It was narrated that Abdullah bin Abbas said: Abdur -Rahman bin Awf said: ‘I heard the Messenger of Allah say: If you hear of it (the plague) in a land, do not go there, and if it occurs in a land where you are, do not depart, fleeing from it.’”²⁰

While looking into Islamic history the example of lockdown is also found in the era of Hazrat Omar (R.A). Because at that time in Syria the plague epidemic came in 639 AD during the campaign of the Muslim military due to which He (R.A) instructed his whole battalion that they should remain in their tents for safety and that other people might not get infected. Furthermore, the death ratio of Muslims was approximately twenty-five hundred people and it also includes the companions of the Prophet (S.A.W).²¹

19 Ibid

20Al-Bukhārī, Abu Abdullāh Muhammad Ibn Ismā`il Ibn Ibrāhīm Ibn al-Mughīrah Ibn Bardizbah. Sahih Al-Bukhari. Chapter 30, Book 76, Hadith # 44. Maktaba Dar-us-Salam:Riyadh, Saudi Arabia, 2007.

21Sibli, Sabbir Ahmad. Cleanliness in Islam: Exploring through Covid-19 pandemic precautions and concerns. (2020). <https://deliverypdf.ssm.com/delivery.php?ID=712065029125 &EXT=pdf&INDEX=TRUE>

3. Measures Adopted For Avoiding the Spread of the Deceased

The following are the measures that should be adopted to avoid the spread of the disease as taught by the Shariah:

3.1. Quarantine

Quarantine is the segregation, and isolation of human individuals. On any other creature in which they did not come in contact with the other individuals till the time when there has been no risk of their interaction with others according to health-wise.²²

Mohammad Ali was a person who begin with a modern process of reforming Egypt and who himself have taken the empire. And he developed a separate system for quarantine in the region of Alexandria. Also established institutions for the health of the public for combating the disease of cholera, plague and the rest of the epidemics. In the view as the bank of the river Nile was muddy and the inhabitants' conditions of living people were unsanitary which results in the epidemic outbreak of plague. Improving the situation for the supply of water, and hygiene through which one can prevent the disease and patients were not made located as well as family members. The pilgrimage which is performed annually was neglected by the Ottomans when they were accused by the Europeans after the spread of cholera from the city of Mecca. In 1865 to Europe. Conferences of sanitary were held internationally due to which in Suez the quarantines were finalized on the coasts of the Red sea. Such establishments forced the state of ottomans for revising the plague understanding and necessary institutions for its prevention.²³The duration of the third pandemic of plague is from the year 1894C.E till the present.²⁴

It is required for people to pray in times of disease outbreaks. As it is a test and a trial. But if the individuals die because of it. He will consider a martyr.²⁵ When the viruses of corona affected a few states in the years 2002 and the year 2003 in Asia, South America, Europe and North America. At that time also the rate of mortality was not less than 9.5%. Covid-19 had also affected Pakistan out of 210 states. The first case was reported in China in December 2019, in the city of Wuhan. The period for quarantine is dependent upon the infection and varies

22Conti, A.A. Quarantine Through history. Elsevier Inc., 2008.

23Bulmus, Birsan. Plague, quarantines and geopolitics in the Ottoman empire. Great Britain, United Kingdom: Edinburgh university press, 2012

24Welford, Mark R. Geographies of plague pandemics ; the spatial-temporal behavior of plague to the modern day. New York, America: Routledge, 2018.

25I.S, Irfan., M.D, Awang., S.A, Rahman, & A, Hasan, Pandemic and Islamic point of view based on hadith plague. Journal of critical Reviews, 7(8) (2020). Pp 1017-1020 Doi: <https://dx.doi.org/10.31838/jcr.07.08.213>.

accordingly to fight the pandemic covid-19; National Action Plan is developed by the government of Pakistan for controlling the further spread of the disease.²⁶

The first two cases were found in Karachi when they returned to Pakistan from Saudi Arabia, Italy, Saudi Arabia, UK, and Spain. The second method of the spread of disease was the transmission of vehicles locally. As the population of Pakistan is greater and it includes among the countries fifth in number in case of high population. To provide health facilities to the people who are infected due to covid-19, the helpline of sehat Tahaffuz was launched and its number was 1166.²⁷ The first death due to covid-19 was taken place on 18th March 2020. And that patient was quarantined in the Mardan when the result came positive of the test. For the curb of disease, curfew was also one of the ways to control the spread of disease by imposing a limitation on the people by avoiding gathering, traveling, coming out of their homes and remaining inside the houses. All activities of entertainment were suspended.²⁸

Dr. Palitha Mahipala who was the head mission of the World Health Organization also criticized that the lockdown should be imposed again in letter writing. The concept of Quarantine was given by Prophet ﷺ who advised humanity to avoid traveling, gathering, or staying, anywhere and emphasized remaining at that place at the time of the outbreak of a disease for safety.²⁹

The meaning of the word “taun” in the classical language of Arabic is a plague. The term waba is used in general form which means pestilence or epidemic. The historian named Al-Baladhuri told that taun and waba have struck those who were living in Kufa. A tradition of the Prophet(S.A.W)is there which warns that when taun comes not any Muslim should enter there if they are not present there.³⁰

3.2. Hand Washing and Hygiene

Cleanliness during the outbreaks of SARS and the pandemic Covid-19 works as a shield for medical workers against infection. Because Covid-19 spreads from individual to individual in case of interaction with an infected person directly or indirectly when get contacted with

26Ali, Raja.Waqar.,Akram, Muhammad.Ali., Haider, Mobeen., Nazir, Imran., Manan, Abdul., & Faisal, Muhammad. Covid-19 Pandemic and government policies to control its situation in Pakistan, 3(6) (2002). Pp 164-170. Doi: 10.7759/cureus.8853.

27 Ibid. Pp168

28Ehtesham, Maryam ., Almas, Talal., Akbar, Absam., Niaz, Muhammad Ali., Zia, Noreen. Towards the effective management protocols. A transnational review of the state of the art of coronavirus disease 2019 (covid-19) in Pakistan and the United Arab Emirates. Cureus. 2(6) (2020). Pp 1-12. e8853 Doi: 10.7759/cureus.8853

29Sohil, Mohd. Muzamil. Plague or covid-19 in the light of Quran and Hadiths. International Journal of creative research thoughts, 8(5) (2020).Pp 1484-1495. ISSN-2320-2882.

30J. Conradd, Lawrence. (1982). Taun and Waba conceptions of plague and pestilence in Early Islam. Journal of the economic and social history of the orient, 25(3). Pp 268-307. URL. <http://www.jstor.org/stable/3632188>

those surfaces that are contaminated or sometimes from the usable objects of an infected person. Covid-19 washing hands frequently minimizes the danger of Covid-19 to an individual. The cleanliness of the hands and that of the environment helps to eradicate the virus and its presence from unclean surfaces which is the first method for any infection to remove.³¹

3.3. Sneezing and Coughing Etiquettes

Taking care of respiratory hygiene helps one to minimize the spread of infection such as in the Covid-19 pandemic. Because respiratory hygiene includes covering the face, especially in the situation of sneezing and coughing. During the Covid-19 pandemic, the individuals who were suffering from this disease and when they used to speak, coughed, or sneeze then, as a result, small drops of liquid which used to come out from their mouths transmitting the virus. There is a hadith of the Prophet (S.A.W) reported by Hazrat Abu Hurairah (R.A) that the Prophet (S.A.W) also used to cover His (S.A.W) face with the help of His (S.A.W) hand or with the garment and sound His (S.A.W) muffles in it.

3.4. Social Distancing

سَمِعَ أَبُو هُرَيْرَةَ: بَعْدَ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "لَا يُورَدَنَّ مَجْرَضٌ عَلَى مُصِحِّحٍ".

“Narrated Abu Hurairah (R.A): Allah’s Messenger (S.A.W) said: The cattle (sheep, cows, camels, etc.) suffering from a disease should not be mixed up with the healthy cattle.

(Or said) Do not put a patient with a healthy person.” (As a precaution).³²

For declining the transmission of the virus social distancing is also considered an effective way so that the air droplets should not spread from one place to another.³³

4. Conclusion and Recommendations

After doing an in-depth study, it came to know that Covid-19 is not a minor disease in its nature. It is an extremely worst kind of disease, especially in those days when it came for the first time because of the reason that its medication was not present and the doctors were unable to save the lives of the people. Whenever any epidemic disease came before Covid-19 its medication was not present at first, but lately, it came. So people must know and be aware that how to take care of their hygiene individually. Not any problem had ever come into one’s life and its solution is not present in Shariah.

31 Azad, Aisha., Mateen Abdul., Faizan, Muhammad, Abid Muhammad, Shakeel Muhammad Umar, Feroz Farah, Akmal Hasnain, Sibtain Muhammad, Amjad Rana Nabeel Azad Mahnoor Khan. Covid-19 Pandemic and prevention according to teachings of Islam: A Review, GSJ, 9(7) (2021).pp 2072-2080.ISSN 2320-9186

32 Al-Bukhārī, Abu Abdullāh Muhammad Ibn Ismā’īl Ibn Ibrāhīm Ibn al-Mughīrah Ibn Bardizbah. Sahih Al Bukhari. Chapter 53, Book 76, Hadith # 85. Maktaba Dar-us-Salam: Riyadh, Saudi Arabia, 2007

33 Azad, Aisha., Mateen Abdul., Faizan, Muhammad, Abid Muhammad, Shakeel Muhammad Umar, Feroz Farah, Akmal Hasnain, Sibtain Muhammad, Amjad Rana Nabeel Azad Mahnoor Khan. Covid-19 Pandemic and prevention according to teachings of Islam: A Review, GSJ, 9(7) (2021).pp 2072-2080.ISSN 2320-9186

Like when the plague came into Islamic history, the precautionary measures that were adopted at that time are nowadays practiced and recommended by the medical specialists of the twenty-first century. Such preventive and precautionary measures adopted in Covid-19 are social distancing, quarantine, lock-down, and use of face masks and hand sanitizers. So the teachings of the Prophet (S.A.W) proved that they are true in their spirit. Likewise, health is a civic right for every individual which has been endowed by Allah Almighty. So it is the duty of every person they shall take care of each other and themselves.



This work is licensed under an [Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/)