



EDISI KHAS

# PENGAJIAN ISLAM

## DAN CABARAN PANDEMIK COVID 19

PENYUNTING:

ROHANA ZAKARIA  
MARIAM MAT DAUD  
SAFINAH ISMAIL

SYED MOHAMAD ZAINUDIN BICHK KOYAK



# **PENGAJIAN ISLAM DAN CABARAN PANDEMIK COVID 19**

---



# **PENGAJIAN ISLAM DAN CABARAN PANDEMIK COVID 19**

**PENYUNTING**

**ROHANA ZAKARIA**

**SAFINAH ISMAIL**

**MARIAM MAT DAUD**

**SYED MOHAMAD ZAINUDIN BICHK KOYAK**

**PENERBIT FPPI**

**Kolej Universiti Islam Antarabangsa Selangor (KUIS)  
2021**

Cetakan Pertama / *First Printing*, 2021

Hak Cipta/*Copyright* Fakulti Pengajian Peradaban Islam (FPPI), KUIS, 2021

Hak cipta terpelihara. Sebarang bahagian dalam buku ini tidak boleh diterbitkan semula, disimpan dalam cara yang boleh digunakan semula, ataupun dipindahkan dalam sebarang bentuk, atau dengan sebarang cara, baik dengan cara elektronik, mekanik, penggambaran semula, perakaman dan sebagainya tanpa mendapat izin daripada Penerbit FPPI terlebih dahulu.

*All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical including photocopy, recording or any information storage and retrieval system, without permission in writing from Penerbit FPPI.*

Diterbitkan di Malaysia oleh / *Published in Malaysia by*

**PENERBIT FAKULTI PENGAJIAN PERADABAN ISLAM (FPPI)**

Kolej Universiti Islam Antarabangsa Selangor (KUIS)  
Bandar Seri Putra, 43000 Kajang, Selangor Darul Ehsan  
<http://www.kuis.edu.my/fppi/>

03-8911700 ext: 7167

Perpustakaan Negara Malaysia

Data Pengkatalogan-dalam-Penerbitan

**PENGAJIAN ISLAM DAN CABARAN PANDEMIK COVID 19 / PENYUNTING  
ROHANA ZAKARIA, SAFINAH ISMAIL, MARIAM MAT DAUD, SYED  
MOHAMAD ZAINUDIN BICHK KOYAK. – EDISI KHAS.**

Mode of access: Internet eISBN 978-967-2808-07-7

1. COVID-19 (Disease)--Religious aspects--Islam.
2. COVID-19 Pandemic, 2020-.
3. Government publications--Malaysia.
4. Electronic books.

I. Rohana Zakaria. II. Safinah Ismail. III. Marian Mat Daud.

IV. Syed Mohamad Zainudin Bichk Koyak.

616.24140088297

## KATA ALU-ALUAN

Segala pujian dan setinggi kesyukuran dirafakkan ke hadrat Allah SWT, Selawat dan Salam ke atas junjungan besar Nabi Muhammad SAW, Ahli Keluarga Baginda dan Para sahabat. Ucapan terima kasih di atas kesempatan yang diberikan untuk saya menukilkan sepatah dua kata dalam buku ini bagi mewakili pihak pengurusan Fakulti Pengajian Peradaban Islam (FPPI).

Ucapan syabas dan tahniah kepada Pengarah dan Jawatankuasa Penganjur International Conference on Islamic Civilizational Studies (IConICS 2021) yang terus berusaha dengan sepenuh jiwa mendokong Fakulti dan KUIS meneruskan jihad pendidikan bagi menggalas tanggungjawab ummah. Tahniah juga kerana berjaya menerbitkan buku digital *Pengajian Islam dan Cabaran Pandemik Covid 19* bersempena dengan penganjuran Seminar Antarabangsa Pengajian Peradaban Islam (*International Conference on Islamic Civilisational Studies / IConICS 2021*) oleh Fakulti Pengajian Peradaban Islam (FPPI), Kolej Universiti Islam Antarabangsa Selangor (KUIS) pada tahun 2021. Saya juga ingin mengucapkan syabas dan tahniah kepada semua yang terlibat dengan penerbitan buku digital ini, sama ada sebagai penerbit, penyunting, editor dan penyumbang artikel.

Islam merupakan agama yang bertujuan untuk mengatur kehidupan manusia (*way of life*) dalam setiap dimensi kehidupan dan peredaran zaman. Islam menjadi instrumen yang amat penting dalam pembangunan ummah dan pendidikan walaupun ketika ini kita sedang berhadapan dengan pandemik Covid 19. Islam yang bersifat dengan kesempurnaan dan kesejagatan sangat relevan dalam mendepani pandemik ini. Terdapat pelbagai isu-isu kontemporari dalam dunia masa kini khususnya berkaitan dengan pandemik covid 19 dalam aspek penguasaan dan penghayatan ilmu, di samping kaedah dan pendekatan semasa dalam penyampaian dan penerapan ilmu dalam kalangan pelajar dalam keadaan pengaruh teknologi yang sangat memberi kesan kepada mereka. Selain itu, isu-isu lain seperti pemisahan antara ilmu aqli dan naqli, proses pengajaran yang berkonsep *knowledge transfer* tanpa elemen pendidikan (*tarbiyah*) dan lain-lain juga perlu diberikan perhatian serius.

Diharapkan dengan penerbitan buku digital (e-book) ini dapat menjadi satu wadah diskusi yang sangat signifikan bagi meningkatkan kesedaran dan kefahaman masyarakat terhadap isu-isu kontemporari dalam bidang pengajian Islam. Semoga usaha ini akan menjadi peneraju tradisi ilmu dalam usaha memberikan pencerahan dan informasi demi memperkasa usaha dakwah di jalan Allah SWT.

Sekian, Salam hormat.

DR. MD NOOR BIN HUSSIN

Dekan,

Fakulti Pengajian Peradaban Islam (FPPI), Kolej Universiti Islam Antarabangsa Selangor (KUIS)

## SEULAS BICARA

Dengan nama Allah yang Maha Pemurah lagi Maha Penyayang, segala puji bagi Allah SWT yang telah memberi sebaik-baik nikmat berupa iman dan Islam. Selawat dan salam diucapkan selalu kepada Nabi agung Muhammad SAW beserta keluarga dan para sahabat baginda semuanya. Syabas dan tahniah kepada semua yang terlibat dengan penerbitan e-buku ini, sama ada sebagai penerbit, penyunting, editor dan penyumbang artikel. Ucapan terima kasih di atas kesempatan yang diberikan untuk saya menukilkan sepatah dua kata dalam buku ini bagi mewakili pihak pengurusan fakulti. Pemahaman dan penghayatan sebenar nilai-nilai Islam dalam aspek pendidikan diyakini mampu untuk menangani isu-isu kontemporari yang timbul dalam menterjemahkan maksud sebenar pendidikan dalam Islam. Antara solusi yang terpenting ialah pengintegrasian pelbagai disiplin ilmu semasa dengan ilmu-ilmu turath yang berteraskan kepada kefahaman yang jelas terhadap al-Quran dan al-Sunnah. Kepelbagaian teknologi baharu yang mencorakkan landskap kehidupan moden perlu dikuasai di samping asas-asas penting aqidah, fiqh, dakwah, akhlak, bahasa arab dan sebagainya. Saidina Ali RA berpesan

*“Didiklah (persiapkanlah) anak-anakmu atas hal yang berbeza dengan keadaanmu (sekarang) kerana mereka adalah manusia yang hidup untuk satu zaman yang bukan zamanmu (sekarang).”*

Semoga penerbitan e-buku ini akan memberi impak yang sangat besar dalam memberi nilai tambah kepada khazanah penyelidikan negara berteraskan pengajian Islam. Buku ini juga diharap mampu memberi pendedahan kepada para pembaca untuk memaknai penyelidikan yang telah dilaksanakan sesuai dengan teori dan kemahiran yang dipelajari serta inovasi yang dihasilkan.

Sekian, selamat membaca.



USTAZ MOHAMAD REDHA BIN MOHAMAD  
Pengarah IConICS 2021,  
Fakulti Pengajian Peradaban Islam (FPPI),  
Kolej Universiti Islam Antarabangsa Selangor (KUIS).

# PRAKATA

*Bismillahirrahmanirrahim.*

Dengan nama Allah SWT Yang Maha Pemurah Lagi Maha Penyayang. Selawat dan salam ke atas insan paling sempurna, Rasulullah SAW, ahli keluarga baginda, dan para sahabat RA yang telah dipayungi lembayung keredaan Allah SWT di dunia dan di akhirat.

Budaya menimba ilmu, berfikir, menyelidik, dan menyebarkannya merupakan tanggungjawab seorang akademia yang harus dipraktikkan dalam memperkasakan dunia pengajian Islam. Namun banyak cabaran yang perlu dilalui oleh kita semua terutama ketika Pandemik Covid 19 yang melanda negara kini memberi impak dalam kehidupan.

Alhamdulillah, syabas dan tahniah kami rakamkan kepada para penyumbang artikel atas usaha murni dalam menerbitkan buku *Pengajian Islam dan Cabaran Pandemik Covid 19* terbitan Fakulti Pengajian Peradaban Islam (FPPI), Kolej Universiti Islam Antarabangsa Selangor (KUIS) pada tahun ini. Buku digital ini merupakan koleksi percambahan idea autentik para akademia dalam usaha menambah publikasi korpus pengajian Islam.

Semoga penerbitan buku digital (e-Book) ini akan memberi impak yang sangat besar dalam memberi nilai tambah kepada khazanah penyelidikan negara berteraskan pengajian Islam. Diharap juga dapat memberi pendedahan kepada para pembaca untuk memaknai penyelidikan yang telah dilaksanakan sesuai dengan teori dan kemahiran yang dipelajari serta inovasi yang dihasilkan.

Sekian, selamat membaca.

SAFINAH ISMAIL  
MARIAM MAT DAUD  
ROHANA ZAKARIA  
SYED MOHAMAD ZAINUDIN BICHK KOYAK

Penyunting

# ISI KANDUNGAN

	<b>KATA ALU-ALUAN</b>	i
	<b>SEULAS BICARA</b>	ii
	<b>PRAKATA</b>	iii
	<b>ISI KANDUNGAN</b>	iv
	<b>PENDAHULUAN</b>	
BAB 1	<b>PANDEMIC COVID-19 NEWS COVERAGE: AN ANALYSIS OF VERBAL PROCESSES IN ‘ASWAQ’ NEWS PORTAL</b> Muhammad Marwan Ismail, Farah Nadia Harun, Wan Moharani Muhamad, Nurhasma Muhamad Saad and Sulaiman Ismail	1-17
BAB 2	<b>EPIDEMICS IN THE HISTORY OF ISLAM AND PROPHETIC METHOD IN COMBATING EPIDEMICS</b> 18-26 Yusuf Oktan	
BAB 3	<b>SOLUSI TERBAIK PENCEGAHAN PANDEMIK COVID-19: BEBERAPA CATATAN PENTING MENERUSI PERSPEKTIF AL-QURAN</b> Abur Hamdi Usman & Azwar Iskandar	27-43
BAB 4	<b>PERKEMBANGAN MEDIA PEMBELAJARAN BAHASA ARAB BERASAS NEUROSAINS: KAJIAN LAPANGAN DI SEKOLAH MENENGAH KEJURUAN DI MASA COVID-19</b> Mohammad Jailani, Suyadi dan Betty Maulirosa Bustam,	44-56
BAB 5	<b>MENDEPANI PERINTAH KAWALAN PERGERAKAN (PKP) BERLANDASKAN AL-QURAN</b> Mohamad Redha Mohamad, Mohd Ikram Mohd Nawi & Muhammad Zaid Shamshul Kamar	57-64
BAB 6	<b>KOMPETENSI SYARIKAT JUARA TRAVEL BAGI AKTIVITI HAJI DAN UMRAH DALAM MENDEPANI CABARAN COVID 19</b> Muhammad Yusuf Marlon Abdullah, Ahmad A’toa’ Bin Mokhtar, Halim Bin Mokhtar	65-71
BAB 7	<b>CABARAN PELAJAR SUBJEK ULUM HADIS KUIS DALAM PERLAKSANAAN PEMBELAJARAN ATAS TALIAN: SATU TINJAUAN AWAL</b> Siti Mursyidah Mohd Zin, Farhah Zaidar Mohamed Ramli	72-79

BAB 8	<b>KAJIAN PENGAMALAN ISTIGHFAR DALAM KALANGAN MAHASISWA ERA COVID-19</b> Zaidul Amin Suffian bin Ahmad, Siti Fatimah binti Mohammad Nawawi	80-96
BAB 9	<b>KOMUNIKASI MASSA IBU BAPA TERHADAP ANAK-ANAK KETIKA PANDEMIK COVID 19</b> Safinah Binti Ismail, Nursuhaila Idayu Binti Amran, Wan Irfani Najwa Binti Wan Ismail, Fatin Nur Adriana Binti Mohd Razali.	97-104
BAB 10	<b>BIDANG KUASA PENTADBIRAN MASJID DI NEGERI SELANGOR MENURUT UNDANG-UNDANG DAN HUBUNGANNYA DENGAN ISU BERKAITAN MASJID SEMASA PANDEMIK COVID-19</b> Zanariah Dimon, Norita Kamaruddin, Sahlawati Abu Bakar	105-117
BAB 11	<b>PENGURUSAN REZEKI MENURUT ISLAM SEMASA PANDEMIK COVID-19</b> Aisyah Jamilah Mohsin & Mohd Sufi Ibrahim	118-127
BAB 12	<b>PENGURUSAN TEKANAN GOLONGAN B40 MENDEPANI CABARAN IMPLIKASI PANDEMIK COVID 19 DI NEGERI SELANGOR</b> Mariam Abd Majid, Muhammad Syahmi Farhan, Norunnajjah Ahmat	128-144
BAB 13	<b>STRATEGI PENGAJARAN MELALUI SMALL DALAM KALANGAN GURU BAHASA ARAB: CABARAN DAN KEPENTINGAN SEMASA COVID-19</b> Nor Azhan Norul'Azmi, Noor Shamshinar Zakaria	144-157
BAB 14	<b>MENJADIKAN MASJID SEBAGAI PUSAT PEMBERIAN VAKSIN</b> Zubair bin Amir Nur Rashid, Nur Mardia binti Mazri, Muhammad Ikhlas Rosele	159-166
BAB 15	<b>PEMBERIAN ZAKAT KEPADA PETUGAS BARISAN HADAPAN MENURUT PERSPEKTIF SYARAK</b> Nur Mardia binti Mazri, Zubair bin Amir Nur Rashid	166-173
BAB 16	<b>REALITI DAN CABARAN TENAGA PENGAJAR TAHFIZ FASA PANDEMIK COVID-19: PENGALAMAN DI UNIVERSITI TENAGA NASIONAL (UNITEN)</b> Amaluddin Arshad, Muhammad Hafizan Abd Hamid, Siti Salma Mohamad Shokri <sup>1</sup> Syafawati Salihan	174-179
BAB 17	<b>PENDEKATAN DAKWAH DALAM PENGURUSAN TINGKAH LAKU TANTRUM ANAK MENGALAMI AUTISME KETIKA PANDEMIK COVID-19</b> Salmihah Che Mud, Fariza Md Sham & Manisah Mohd Ali	180-195

BAB 18	<b>PENGURUSAN COVID 19 DI MALAYSIA MENURUT PERSPEKTIF MAQASID SYARIAH</b> Mohd Izzuddin Mohd Noor, Fatimah Nadirah Mohd Noor	196-212
BAB 19	<b>ANALISIS AKTIVITI KEAGAMAAN DI MALAYSIA SEMASA TEMPOH PERINTAH KAWALAN PERGERAKAN (PKP) BERDASARKAN PRINSIP AL-DARURAH</b> Muhammad Safwan Harun, Abdul Karim Ali & Norhidayah Pauzi	213-223
BAB 20	<b>APLIKASI KERANGKA FIQH AL-TAWARI' SHAYKH ' ABD ALLAH BIN BAYYAH DALAM HUKUM ISLAM SEMASA WABAK</b> Saiful Islam Nor Mohd Zulkarnain, Muhammad Safwan Harun, Abdul Karim Ali, Muhammad Ikhlas Bin Rosele	224-230
BAB 21	<b>KEMUDAHAN APLIKASI MUDAH ALIH DALAM PEMBELAJARAN ILMU MORFOLOGI SEMASA PANDEMIK COVID 19</b> Hasanah Binti Haji Iksan & Ummi Najihah Binti Mohmad Razi	231-247
BAB 22	<b>CABARAN DAKWAH TERHADAP KOMUNITI LGBT BERHIJRAH DALAM FASA PANDEMIK COVID-19</b> Noor Hafizah bt Mohd Haridi, Ahmad Munawar bin Ismail, Suriani bt Sudi, Zainora Daud	248-257
BAB 23	<b>PERANAN PENDAKWAH DALAM MENDEPANI PERINTAH KAWALAN PERGERAKAN (PKP) SEMASA PANDEMIK COVID-19</b> Nur Uswah Ahmad Fauzi, Muhammad Syakir Sulaiman	258-266
BAB 24	<b>TERAPI PSIKOSPIRITUAL NABAWI DALAM MENANGANI DAMPAK KESIHATAN MENTAL COVID-19</b> Syamim Zakwan Rosman, Siti Rashidah Abd Razak, Siti Zaleha Binti Ibrahim, Dr. Noraini Binti Mohamad	267-275
BAB 25	<b>كورونا: حكمة أو مصيبة؟</b> نورمه بنت حسين	276 -281
BAB 26	<b>جائحة كوفيد ١٩ وتأثيرها على ظهور مصطلحات جديدة : دراسة معجمية تقابلية في وكالة برنامجا</b> سيف الله بن شمس الدين ، عدنان بن مت علي ، حسني بن عبد الله	282-294

جملة الشرط وتسخيرها لتوضيح مرض فيروس

كورونا: نص منظمة الصحة العالمية نموذجاً

وان موحاراني بن محمد، سليمان بن إسماعيل،

محمد مروان بن إسماعيل، ذوالكفل بن مد عيسى،

نور حسمى بنت محمد سعد

## BAB 2

# EPIDEMICS IN THE HISTORY OF ISLAM AND PROPHETIC METHOD IN COMBATING EPIDEMICS

Yusuf Oktan<sup>1</sup>

Yalova University, Turkey,

### Introduction

According to some linguists, the word ta'ûn (طاعون), which derives from the root ta'n (طعن), which means to injure, condemn, is the name given to all diseases with contagious features. Taun (Plague) disease, which has a common feature, is also called plague because it spreads to the air and therefore weakens the body by spreading to people (İbn Manzûr, 1414). There is also the use of plague instead of ta'ûn. According to this view, ta'ûn is a type of plague. Ibn Sînâ (d. 428/1037) said that the plague emerged due to the deterioration of the substance in the air, which is the substance of the spirit. According to Ibn Qayyim al-Cevziyya (d. 751/1350), if taun multiplies and spreads, it is expressed as plague. According to him, there is a general relationship between plague and taun. Accordingly, every plague is a plague, but not every plague is a plague. Tumors, wounds and swellings seen in the body are the effect of taun (el-Javziyyah, 1990). Ibn Hajar (d. 852/1449) explains the reason for separating taun from the plague as the attack of the demon who is in taun but is not in the plague (İbn Hajar, 1379). Those who distinguish between the plague and the plague are probably based on the narration of Abu Musa al-Ashari (d. 42/662-63) from Prophet Muhammed (Pbuh). According to this narration, the Prophet said: "The destruction of my ummah will be with ta'n and taun!" Some of them asked, "We understood what ta'n (injury) is. But what do you call taun, O Messenger of Allah?" the Prophet replied their question: "Your enemies are a disease caused by the prodding of demons and earning you the reward of martyrdom." (alHanbal, 32/293). In another narration quoted by al-Bukhari, James said that taun could not enter al-Madina. (al-Bukhârî, 5/2165). Many epidemics like al-'Amavâs epidemic (18/693), al-Jârif epidemic (69/688), al-Fatayât (al-Ashrâf) epidemic (87/705), Müslim b. Qutayba epidemic (131/748) and various epidemics in the Abbasid and Mamlûk period have been seen throughout the history of Islam. The article will examine these prominent epidemics and will refer to the methods used in them. Thus, the prophetic methods used in epidemics will be explained.

### Significant Epidemics in the History of Islam

#### al-'Amavâs Epidemic (18/693)

Historical sources report one of the largest epidemics recorded in the history of Islam during the caliphate of Caliph Omar in the 18th year of Hijrah. This epidemic, which went down in history as the Amavâs Tâun, takes its name from the city of Amavâs, located between

Jerusalem and Remle, a city in Palestine. Because, this is the city where the disease was first seen. The disease, which later spread to Damascus, was also attributed here. The reason for the emergence and spread of this epidemic are the many deaths caused by the wars between the Muslims and the Greeks, and the deterioration of the corpses by staying on the streets (al-Salâbî, 2009).

Many people died due to this epidemic, including Muâz Ibn al-Jabal, Ebû 'Ubeyde, Yezîd b. Ebî Süfyân, Shurahbil ibn Hasane, Ebû Jandel Fadl b. Abbâs, one of the leading companions. (İbn al-Kathîr, 1988). According to the historian Sayf Ibn Omar (d. 180/796), there was an epidemic in Damascus in the 17th year of the Hegira, but historical sources state that this was not the Amavâs epidemic that caused the death of many people, but another epidemic that occurred before the aforementioned epidemic in Damascus. Therefore, the knowledge that the Amavâs epidemic, which İbn Omar expressed, happened twice, does not reflect the truth (İbn al-Kathîr, 1988). In the 18th year of the Hijra, famine also broke out. The severe drought in the Hejaz region caused the crops to dry out and this situation caused severe hunger. This situation caused people to leave their places and come to al-Madina and ask for help from the state. Caliph Omar took action to provide food aid to the region. He has sworn not to eat yoghurt and butter until people meet their basic food needs. It is reported that he sent word to the governors to send aid to the people of al-Madina (İbn al-Kathîr, 1988). After the situation improved after the severe famine that lasted for about nine months, people left Medina and returned to their places (İbn al-Kathîr, 1988). It was reported that in the Imavas epidemic that emerged shortly after this, around twenty-five thousand people died in Damascus alone, and this number corresponded to half of the Damascus population of that period. Thus, Omer went to Damascus to divide the inheritance of the deceased after the incident and appointed new commanders and governors to replace them (al- Salâbî, 2009).

### **al-Jârif Epidemic (69/688)**

It is reported that many people died in a short time in the Cârif epidemic that broke out in Basra in 69 Hijri. Historical sources, which state that seventy thousand people died every day in a three-day period, recorded that more than two hundred thousand people died during the epidemic. It was reported that very few people survived in the city, only seven people gathered for Friday prayers and some women (al-Yâfi'î, 1997). According to what Abû Nefîd tells, a group of tribes with him tried to bury those who died in the epidemic, but after a while they could not afford it due to the large number of those who died. He stated that they found the people of the house dead in the houses they entered and they could not do anything but close the door and leave (Ibn al-Kathîr, 1988).

This epidemic emerged during the caliphate of the caliph Abdulmelîk İbn al-Marwan, while Abdullah b. zubayr dominated the regions of Iraq, Najd, Hejaz and Khorasan from the Arab Islamic state. This conflict and separation in the Islamic state administration has prevented the deal with the epidemic and the delivery of aid to the people (al-Bahjet, 2011). Ebû'l-Esved ed-Duelî (d. 69/688), who was a scholar and poet who brought the Arabic diacritics system to the Qur'an and determined the first principles of the Arabic syntax, and Kubeyse b. Harîs died in this epidemic (al-Jafar, 2010). The amount of death mentioned in the epidemic was found to be exaggerated by some researchers. Because it has been stated that not much time has passed since the city of Basra was founded at the time of the epidemic, and that a crowd of more than two hundred thousand could not form in the city by immigrating to the city (al-Jafar, 2010). The

sources giving information about when, where, and severity of the epidemic did not touch on the causes, spread and consequences of the epidemic in detail.

### **1.1. al-Fatayât (al-Eshrâf) Epidemic (87/705)**

This epidemic, which was seen in the cities of Damascus, Basra, Kûfa and Wasit in 87 Hijri, was named as al-feteyât, which means "girls", because it was first seen in women in the cities and caused the death of many of them (al-Zahabî, 2003). The epidemic, which was seen in the last period of the caliphate of the Umayyad caliph Abdumelik b. Marwân, later spread to the entire city and caused the death of many people. Caliph Abdumelik b. Marwân died shortly after the epidemic (Ibn Quteyba, 1992). Since Emîn b. Abdullah b. Hâlid, Matraf b. Abdullah, Sa'sa'a b. Hisn and many other important names died in this epidemic, the epidemic was also called al-Ashraf, which means honorable ones (al-Jafar, 2010). However, historical sources did not provide detailed information about this epidemic, how it spread, how it affected the society and what kind of damage it caused. Moreover, in the correspondence between the governor of Iraq at that time, Hajjâc b. Yusuf es-Thaqafî (d. 95/714) and the caliph Walîd b. Abdumelik (d. 96/715), this issue was not touched upon.

This epidemic mentioned by historical sources did not affect the conquest policy of the state. The conquests on the eastern front and in the Transoxiana region took place exactly at the time of the epidemic. It is also wondered why Muslims did not take precautions such as climbing the humid and wet hills to protect themselves from the epidemic in the Amavâs epidemic that they had experienced before. Although historical sources called this epidemic al-Ashraf to emphasize the high number of prominent people who died in the epidemic, the number of people who died in the epidemic is limited in historical sources (al-Bahjat, 2011). Although this epidemic is mentioned in the sources due to its importance, the lack of detailed information about its effect and destruction, and the fact that it is not mentioned in the correspondence, causes questions about the nature of the epidemic. Therefore, this epidemic deserves to be the subject of an independent study.

### **Muslim b. Qutayba Epidemic (131/749)**

The epidemic that emerged in the city of Basra in Iraq in 131 Hijri was recorded in the historical records as the last major epidemic of the Umayyad State. The epidemic spread in the months of Rajab and Sha'ban. The most severe period of the epidemic was seen in the month of Ramadan. This epidemic was named Müslim b. Qutayba (d. 131/748), who was the first person to die in the epidemic. This epidemic, which lasted for three months without interruption and severely in total, only abated in Shawwal. It has been reported that during the most severe period of the epidemic, a thousand people were buried a day. In this epidemic, many famous people passed away, especially the jurist and muhaddis Eyyûb b. Ebî Teymiyye es-Sakhtiyânî (d. 131/749), and the muhaddis Mansûr b. Zâdân, İshâk b. Süveyd el-Adevî (d. 131/749), who were followers (The tâbi'ün.) (al-Bahjat, 2011).

### **Some Other Epidemics in the History of Islam**

In addition to the aforementioned epidemics, it has been recorded that the epidemic, which stands out among the recorded epidemics, started in Baghdad after the looting of the city, one of the biggest disasters seen in the history of Islam, by the Mongols. In Hijri 656, the Mongolian army, sent by the Mongol Khan Mengü Khan under the command of Hulagu, besieged Baghdad, the capital of the Abbasid caliphate. In Hijri 656, the Mongolian army, sent by the Mongol Khan Mengü Han under the command of Hülägü, besieged Baghdad, the capital of

the Abbasid caliphate. The Mongolian army, which captured the city and killed the caliph and his family, plundered Bayt al-Hikme, which was founded by the Caliph Memûn (d. 218/833) and where the Islamic world has five centuries of scientific and cultural accumulation (Yıldız, 1988). It is reported that close to one million people, even imams, orators and hafiz, were killed by Mongolian soldiers in this disaster. Mosques remained closed for months after the plunder. Forty days after this massacre by the Mongols, only a few people remained in the city. The air of the city, whose streets are filled with human corpses, has changed with the effect of the falling rains. Thus, a severe plague epidemic broke out in the city. This situation returned to normal only when the city's air shifted to the Damascus region. It has been noted that most of the few people who remained in the city died during this epidemic (Ibn al-Kathîr, 1988). The air coming from the Baghdad region also affected the city of Damascus. It has been reported that 1200 people a day died in Aleppo due to the disease caused by this weather and they were buried (al-Zahabî, 2003). The epidemic that emerged in Cordoba in 526/1132 caused the death of many people. The famine caused by the epidemic caused prices to increase. It has been recorded that half a kilo of wheat was sold for fifteen dinars. The epidemic and famine affected the poor the most, so the needy had no choice but to take shelter in charities led by scholars and righteous people.

Another prominent epidemic in the history of Islam was seen in the Berber state (524-667/1130-1269), also known as the Almohads, which overthrew the Almoravid State, which ruled over Spain, North Africa and Western Sahara today, and replaced them. Some sources claimed that this epidemic was regional and was seen in and around the capital Marrakech. The fact that Abu Hafs Amr al-Hintani, who returned from al-Andalus and was one of the grandfathers of the Hafsians, died due to this plague brings to mind the thought that the epidemic must have been seen in al-Andalus but historical sources do not mention any epidemic that took place in Andalusia at that time (al- Bulkuteyb, 2002).

This plague, which emerged in Hijri 571, went beyond the borders of the capital Marrakech, reached the western borders of the state and even spread to the Islamic states in the west. Due to the epidemic, the people in the capital tried to leave their homes and go out of the city to save themselves from the epidemic. However, according to historical sources, people who thought of escaping from the epidemic died on the way. The epidemic, which lasted for about a year, caused demographic changes. The daily death toll in the capital alone has reached 1700. Researchers who find this figure exaggerated stated that the daily death toll is about 200 (al-Bulkuteyb, 2002). Historical sources mention that wars and strife escalated during epidemics. As a social and economic effect of the epidemic, exorbitant price increases have occurred in the basic needs of the people, especially wheat.

The epidemic, which was effective in Tripoli and its surroundings between 819/1419-825/1422, caused the death of most of the people of the city. It has been reported that in Damascus, Tripoli, Remle and Gaza, there are no children, young people or slaves left in their homes. It has been reported that the reason why slaves died so much was because they were constantly mixing with the society and bringing aid to people. The epidemics caused the evacuation of villages, the formation of new settlements, and thus demographic changes. The epidemic, which was effective in the Damascus region in 897/1491, especially spreading to the villages of Damascus, Aleppo and Gaza, caused the death of one third of the people in the settlements. The death of many landowners and farmers in the Damascus region has caused lands to change hands and the evacuation of most of the villages. This situation caused the state to decide that the farmers could leave their lands only after three years. Due to the large number of the deceased, an exorbitant increase was observed in the materials used in the funeral process, however, the producers and sellers increased their wealth.

After epidemics such as plague and taun, moral deterioration was seen in the society. Sin and evil have spread to the living, and even to the dead, such as grave theft, excessive savings have been seen. Superstitions and practices such as fortune telling and stargazing have increased among people. After the increasing epidemic in Damascus in 902/1496, people turned to people who were dealing with stargazing and it was reported that they respected their promises that gave certain dates when the plague would end. In addition, positive developments in the society were recorded. Some sultans, vizier and rich travelers established a bimaristan to gain Allah's approval. Almost all of them had a unit dealing with the epidemic. Among the services offered in Bimaristan, there were burial procedures for people who died from the epidemic and were not related. The fact that many people died in the epidemic, their corpses were left in the city and the burial was delayed contradicted the religion of Islam, which ordered the burial to be done as soon as possible in a manner befitting the deceased. This situation prompted the leaders of the state and the benefactors to create institutions that would wash, shroud and bury the deceased and the deceased.

It has been mentioned that in order to prevent social deterioration after the epidemic and to prevent the spread of prostitution, the people of charity have done practices such as closing the places where alcohol is sold, going to the field to visit the graves of the blessed people and fasting for three days to end the ugly acts committed in the society. In the epidemic in 909/1503, he ordered the gathering of the poor and the kurras in the Umayyad Mosque in order to get rid of the severe illness of Mansur, son of Kansuh, heir to the Burji dynasty in the Mamluk State, and ordered the reading of Sahih-i Bukhari from the Qur'an and hadith books. It has been reported that thousands of cups of food were served to people (Ibn Tolun, 1997).

### **Prophetic Methods Used in the Epidemic**

Although there was no epidemic in the Islamic lands during Prophet Mohammed (Pbuh) period, the epidemic that emerged in the Sassanid Empire in 6/628 in the first years of the Medina period and was referred to as Shîravayh b. al-Kisrâ caused the death of many people. The king of the empire, Qubad II, died in this epidemic (Ibn al-Miskavayh, 2000). Historical sources did not report any epidemic news during the Mecca and Medina period. However, it is possible that what Prophet Mohammed said about the plague and the plague was said on the news of the epidemic that occurred in the Sassanid Empire. In a narration, Prophet Mohammed stated that he saw a black woman with messy hair coming out of Medina and reaching Mahya, and interpreted this dream as the transmission of the plague in Medina to that region (al-Bukhârî, 5/2580). In another narration quoted from Aisha, after the migration to Medina, Prophet Mohammad said: "O Allah, make us love Medina as you made us love Mecca, or make us love it more. Transfer Madina's fever to Juhfa! O Allah, grant us abundance in our sustenance measured by our Mudd and sa' scales!" (al-Bukhârî, 5/2580). Thus, the flat and uncomfortable air of Medina was moved to Juhfa, which is about 200 km north of Mecca, which is also known as the Miqat border where those coming from Damascus enter ihram today, and whose inhabitants were few at that time (Ibn Battâl, 2003). It is understood that the word plague used in these narrations is not directly known as an epidemic disease, but the flat and disturbing air is met with the word plague.

In addition to the orders of Prophet Mohammad, which we will explain in detail below, not to enter the place where the taun disease is, and not to leave if there is, there are also narrations that those who escaped from the taun fled the war, and to be patient with him is to be patient in the war (al-Hanbal, 2003). In a way, this narration is actually an important example of

the quarantine practice, which is at the forefront during the spread of epidemic diseases today. The fact that Prophet Muhammad compares the one who flees from the epidemic to the one who flees from the war, and the one who stays in the place of the epidemic to the one who is patient with the war fits the case. Because, a person fleeing from the war may cause disorganization of the army, irregular retreats in masses, and eventually the defeat of the army and even greater disasters. Recklessly leaving a place where there is an epidemic can cause a much bigger disaster and cause the death of many people in masses. In a narration that Aisha asked Prophet Muhammad about taun, James Prophet Muhammad: "The disease of tâ'ûn was a kind of torment that Allah sent to whomever he wished. Allah made him a mercy for the believers. For this reason, a servant who is caught in tauna continues to live in the place where he is, patiently waiting for his reward and waiting for his reward from Allah, and if he knows that what Allah has ordained will happen to him, he will be given the reward of a martyr (al-Bukhârî, 5/2165). Muslims believe that good or bad comes from Allah. He believes that nothing can happen except Allah's knowledge and will (al-An'âm, 59; al-Tawba, 51; Yunus, 49).. Allah is the one who knows exactly which of the tests such as hardship, trouble, poverty and sadness will come to His servants in this world. He tests his servants with good and evil. This situation is reserved in the pre-eternal knowledge of Allah (Ibn Battâl, 2003). In this case, the narration is both in harmony with the meanings of the verses and these expressions of Prophet Muhammad in a way provide psychological support to the believers in situations such as illness, trouble and especially epidemics.

Prophet Muhammad's words, which are not directly related to the epidemic, but that he has commanded around the general health and health rules, are also among the methods used in the fight against the epidemic. Today, the application of masks, which health organizations constantly recommend in the fight against the pandemic and which has been obligatory in our lives for a long time, is an important practice in preventing the spread of the disease. This is a precaution to protect the mouth and nose where the disease can be directly transmitted. In addition, covering the mouth of food and drink in order to prevent the indirect spread of the disease is a desired practice all over the world. On this subject, Prophet Muhammad recommends covering the vessels and tying up the water scoops (al-Bukhârî, 5/2132). The expressions that Prophet Muhammad said within the framework of general health and cleaning manners, that a contagious disease would descend to the earth at one night of the year and that it could enter the food and containers with open mouths (Muslim, 969; al-Hanbal, 3/129), in a way, have been one of the most used measures in the fight against today's epidemic diseases.

One of the important attitudes in the fight against the epidemic is to stay away from people who have or suspect the disease as much as possible. Today, the safe distance rule, which is frequently reported by authorized mouths in our country, is one of the rules that is constantly repeated and recommended to be applied in order to minimize the spread of the epidemic. The Prophet's orders (al-Bukhârî, 1/129) to run away from the person with leprosy like escaping from a lion brings to mind the rule of safe distance in the most important fighting measures used in the fight against the epidemic today.

Covering the mouth due to the use of a mask, which is applied against the particles coming out of the mouth during coughing and sneezing, which is one of the most common reasons for the spread of the disease, was reported by Prophet Muhammad in sneezing and subsequent practices within the framework of the etiquette rule. The Prophet said: "When one of you sneezes, he should cover his mouth (face) with his hand and lower his voice." (al- Hâkim, 4/293). Today, the practice of "closing the mouth with your hand or arm while sneezing and coughing", which is highly recommended by the health boards during the epidemic period, the

Prophet mentioned in particular the rules that we can call the etiquette that a Muslim should do without being devoted to the epidemic period.

Due to the statements of Prophet Mohammad about diseases, the precautions to be taken in the epidemic have been an important measure for Muslims. While Ömer was on his way to Damascus, he was informed that the epidemic had spread to Damascus when he arrived in the town of Sarh. Abdurrahman b. Avf told Omar that Prophet Mohammad said: "If you hear that there is a taun disease in a place, do not enter it. It is narrated that he said, "If taun disease occurs in a place and you are there, do not escape from taun" (al-Bukhârî, 5/2165). The Companions disagreed on the phrases expressing the orders and prohibitions about not leaving and entering the place where the epidemic was found in this narration. While some of them acted on the apparent meaning of the narration, some of them interpreted the narration. Those who interpret the expression in the narration considered it permissible to leave the place where the epidemic took place. Those who interpret the expression in the narration considered it permissible to leave the place where the epidemic took place. Because Umar tried to get Abu Ubayda out of the place where the epidemic was, but Abu Ubayde remained at the place of the epidemic. This does not mean that Umar did not act on narration by removing Abu Ubayda from there. Because, when Umar asked Abu Ubayda to take the Muslims out of the city and take them to humid places with plenty of water, Abu Ubayda did so. When Umar was in Sarh, he wrote these statements to Abu Ubeyde. Ömer later heard the narration that Abdurrahman b. Awf reported that there was no entry or exit to the place where the epidemic was found. Afterwards, Omar returned to Medina. This shows that at first they were unaware of the spread of the plague, and when they were informed of this situation, they moved away from there. However, although there is disagreement about exiting from the place where the disease is, there is no disagreement about entering the place where the disease is located, except for essential situations. Some considered it permissible to leave the place where the epidemic was, with the thought that there was no escape from the destiny of Allah. There is no harm in leaving the place of the disease for treatment or to go to a healthier environment (al-Salabî, 2009).

The interpretation that Abu Ubaydah b. al-Jarrah and Muadh b. al-Jabal were extremely fatalistic and therefore they saw the taun disease as Allah's mercy and did not take any precautions against the disease (Cengiz, 2020) seems far from our side. Because the reason why Abu Ubayda did not leave the city was that he was in charge of the city, and if he did, it is more reasonable that he did not attempt to do so, since this situation could cause a mass exit, thus causing the disease to spread further, and leaving behind those who could not afford to leave the city.<sup>2</sup> In addition, Prophet Mohammad described Abu Ubayda as the trustee of the Ummah. As a result, it is a license to stay in the place where there is an epidemic and to leave there. Whoever is in a place where an epidemic has spread, and if he is hit by a disease, there is no benefit in leaving it unless there is an essential situation such as treatment, on the contrary, it is harmful.<sup>3</sup>

## Conclusion

The first epidemic in the history of Islam was the Damascus-centered Amavas epidemic after the death of Prophet Mohammad. This epidemic was probably an epidemic with many details about it, due to reasons such as the fact that one of the leading Companions like Omar was in the caliphate, many people staying in the city were also companions, and the spread of the

---

<sup>2</sup> Muhammed Hasan al-Shurrâb, Ebu Ubeyde Âmir b. el-Cerrâh, (Dimaşk: Dâru'l-kalem, 1997), 237; Salâbî, Ömer b. el-Ḥaṭṭâb Şaḥşiyetuhu ve 'aşruhu, 254.

<sup>3</sup> Salâbî, Ömer b. el-Ḥaṭṭâb Şaḥşiyetuhu ve 'aşruhu, 254.

epidemic narration. It was not stated whether the measures such as not entering the city and not leaving the city were applied in later epidemics, such as the transfer of the people to high humidity places.

Historical sources convey the information that during the epidemic periods, situations that directly affect the people such as famine and high cost, the rich and producers get richer, and the poor people get into a much more difficult situation. During the epidemic periods, exorbitant price increases occurred in the basic needs of the people, especially wheat, as a social and economic effect of the epidemic. In addition, interstate wars, power struggles and conflicts have caused the people to be affected by the epidemic and famine to the maximum extent. Demographic changes have occurred in some places during the epidemic periods. Situations such as the rapid evacuation of cities or sheltering in cities due to epidemics have led to the formation of new settlements later on.

Insufficient security during the epidemic period brought along other social problems. Situations such as the increase in prostitution, moral disorder, people's tendency to superstitious beliefs and laxity in worship are among the social effects of the epidemic. This situation prompted the statesmen, benefactors and wealthy merciful people to take action and led to the construction of places such as bimaristan and shelter for the poor. The post-epidemic period necessitated the establishment of a system to carry out the burial of the deceased orphans.

The attitudes and measures that the Prophet said in general and in particular were applied during epidemic periods from time to time. Practices such as the quarantine example applied in the Amavâs epidemic, the first epidemic in Islamic history, and the prevention of those who were in the epidemic area from leaving their places, are not mentioned in later epidemics. In addition, the Prophet's orders about the epidemic, such as not leaving the place where there is an epidemic, as a precautionary measure, not to enter the place if it is outside the region, to escape from the leprosy, are among the practices that are considered important in the fight against the epidemic today. Also, the commands of the Prophet, such as giving the rank of martyrdom to those who died due to an epidemic disease, provide psychological support to people. Therewithal, the practices such as covering the cups and drinks that the Prophet said within the framework of general health, cleanliness and manners, and covering the mouth when sneezing are among the most used measures in the fight against the epidemic today.

## Reference

- Ahmed b. Hanbel, Ebû Abdullah Ahmed b. Muhammed. (2001). *el-Müsned*. Beirut: Müessesetü'r-risâle.
- Behjat, Nuseyr Fâzil. (2011). eṭ-Ṭavâ'în fî ṣadri'l-İslâm ve'l-hilâfeti'l-Emeviyye. *Mecelletü Jami'âtü al-Karkûk*, 2(6), 1-18.
- Bukhârî, Muhammed b. İsmail. (1987). *Şahîhu'l-Buhârî*. Beirut: Dâru İbn Kesîr.
- Bukhârî, Muhammed b. İsmail. (2009). *et-Târîhu'l-Kebîr*. Haydarabad: Dâiretü'l-Maârifil-Osmâniyye.
- Bulkuteyb, el-Hüseynî. (2002). *Cevâihu ve Evbietü Mağribu 'abd'l-Muvahhidîn*. Rabat: Menşûrâtü'z-Zaman.
- Cafer, Z. (2010). Vebâu't-Ṭâun fî'l-İslâm ve İṣâbetü'l-meşûrîn bihi ḥattâ nihayeti'l-'aşri'l-Emevî. *Mecelletü Câmîati Kerbelâi'l-ilmîyye*, 1, 104-114.
- Cengiz, E. (2020). Hz. Ömer Döneminde Meydana Gelen Amvas Tâunu ve Etkileri. *Kafkas Üniversitesi İlahiyat Fakültesi Dergisi*, 7(13), 129-150.

- Cevherî, İsmail b. Muhammed. (1990). *Tâcu'l-luğa ve Şihâbu'l-'arabiyye*. Beyrut: Dâru'l-ilm.
- Cezerî, Ebû saâdet el-Mübârek b. Muhammed. (1979). *en-Nihâye fî ğarîbi'l-Ĥadîs ve'l-eser*. Beyrut: el-Mektebetü'l-ilmîyye.
- Hâkîm, Muhammed b. Abdullah. (1990). *el-Müstedrek*. Beyrut: Dâru'l-kutubi'l-ilmîyye.
- Ibn Battâl, Ebû'l-Hasan Ali b. Halef. (2003). *Şerhu Şahîhi'l-Buhârî*. Riyâd: Mektebetü al-Rüşd.
- Ibn Hacer, Ebû'l- Fazl Ahmed b. Ali. (1379). *Fethu'Bârî şerhi sahîhi'l-Buhârî*. Beyrut: Dâru'l-Marife.
- Ibn Kayyım el-Cevziyye, Muhammed b. Ebû Bekir. (1990). *et-Tıbbu'n-Nebevîyye*. Beyrut: Dâru'l-kitâbi'l-'arabiyye.
- Ibn Kesîr, Ebû'l-Fidâ İsmail b. Ömer. (1988). *el-Bidâye ve'n-nihâye*. Beyrut: Dâru İhyai't-turâsi'l-arabî.
- Ibn Kuteybe. Ebû Muhammed Abdullah b. Müslim. (1992). *el-Me'ârif*. Kâhîre: el-Hey'etü'l-Mısıriyye.
- Ibn Manzûr, Ebû Fazl Cemaluddin. (1414). *Lisânu'l-'Arap*. Beyrut: Dâru Sâdır.
- Ibn al-Miskeveyh, Ebû Ali Ahmed b. Muhammed. (2000). *Tecâribu'l-ümem ve te'âkub'l-bimem*. Tahran: Soruş.
- İbn Tolun, Şemsuddin Muhammed b. Ali. (1997). *Müfâkakatü'l-halân fî havâdisi'z-zaman*. Beyrut: Dâru'l-kutubi'l-ilmîyye.
- Müslim, Ebû'l-Hüseyn İbn Haccâc. (2006). *Şahîhu'l-Müslim*. Riyâd: Daru Tayyibe.
- Salâbî, Ali Muhammed. (2009). *Ömer b. el-Ĥattâb Şahşiyetuhu ve 'aşrubu*. Dımaşk: Dâru İbn Kesîr.
- Şurrâb, Muhammed Hasan. (1997). *Ebu Ubeyde Âmir b. el-Cerrâh*. Dımaşk: Dâru'l-kalem, 1997.
- Yâfi'î, Ebû Muhammed Afifuddin Abdullah. (1997). *Mir'âtu'l-cinân*. Beyrut: Dâru'l-kutubi'l-ilmîyye.
- Yıldız, H.D. *Abbâsîler*. (14.11.2020). TDV İslâm Ansiklopedisi.  
<https://islamansiklopedisi.org.tr/abbasiler#1>
- Zehebî. Ebû Abdullah Muhammed b. Ahmed Şemsuddin. (2003). *Tarîhu'l-İslâm ve vefeyâti'l-meşâhiri ve'l-a'lâm*. Berut: Dâru'l-ġarbi'l-İslâmî.