



## Islamic Perspective of Plagues and Pandemics

Dr. Abroo Aman Andrabi

Assistant Professor, Department of Islamic Studies, School of Humanities and Social Sciences, Jamia Hamdard, Hamdard Nagar, New Delhi, India

**\*Corresponding Author:** Dr. Abroo Aman Andrabi, Assistant Professor, Department of Islamic Studies, School of Humanities and Social Sciences, Jamia Hamdard, Hamdard Nagar, New Delhi, India

**Abstract:** The infectious disease coronavirus COVID-19 which was declared by World Health Organization to be a pandemic when it became clear that the illness was severe and that it was spreading quickly over a wide area. Muslims look up to their Holy Book and teachings of their Prophet (peace and blessings be upon him) for guidance under all the circumstances. These are the major source of religious law and moral guidance.

This research work will give an overview of the Muslim attitude towards plagues and pandemics until the beginning of the 20<sup>th</sup> century, and will cover how Islamic teachings can guide people to manage pandemics like COVID-19 and other variants, also it explores Muslim scriptures bringing forth precepts suggested to cope with such disasters. It is argued that precautionary measures, including isolation, quarantine, sanitation, and necessary immunization recommended by the World Health Organization, are the religious duties of Muslims. Additionally, Islamic scriptures advise various spiritual practices to its adherents, saving them from problems such as depression and mental distortion.

**Keywords:** Pandemics, Coronavirus, COVID-19, Plague in Islam, History of Epidemics in Islam, Holy Quran, Sayings of Prophet (PBUH).

### 1. INTRODUCTION

The outbreak of the Coronavirus in the early months of the year 2020 proved to be one of the most transformative events in the contemporary period. It was first detected in China in December 2019, where several cases of unusual pneumonia were discovered in the city of Wuhan. The health officials of china linked these cases to a newly identified virus on 7<sup>th</sup> of January 2020 that belongs to the family of Coronaviruses, which was named COVID-19. The international organization eventually designated the COVID-19 outbreak a pandemic on March 11 (WHO 2020). Pandemic is not a word to be used lightly or casually. A pandemic is a disease outbreak that spreads across countries or continents. It is an Infectious disease that has killed more people than any other cause throughout the history, and it affects more people, takes more lives than an epidemic. An epidemic is when an infectious disease spreads quickly to more people than experts would expect. It usually affects a larger area than an outbreak. By mid of August 2020 the number of confirmed cases globally reached 20 million and the number of confirmed deaths was more than seven hundred thousand, and the numbers kept increasing.

A spokesman for the Pan American Health Organization, Dan Epstein says that, "A pandemic is basically a global epidemic - an epidemic that spreads to more than one continent." (1) In the history of the world Pandemic constitute a noticeable theme, considering the massive and multifarious effect that such incidents have had both at the individual and collective levels. Historians usually refer to three main plague pandemics, with subsequent reappearances, in different regions: in mid-sixth century there was the Plague of Justinian, in mid of fourteenth century was the Black Death, and the Bombay Plague which appeared in the late nineteenth century. From a historical perspective, pandemics have impacted human history in many different ways. As much as they often had painful and tragic effects, they also disclose the human aptitude to deal with the difficult and challenging situations. In the Islamic tradition there is a significant body of writings that reports the issue of the plague. These writings are immensely diverse and includes reflections by theologians, jurists, ethicists,

historians, travelers, and of course physicians as well. All of them has discussed the plagues from their individual viewpoints. While theologians and jurists concentrated on the proper attitude of a follower of Islam in terms of matters related to creed and ritual practice, historians and travelers concentrated on writing down the actual events, happenings and appropriate information in specific regions. The Physicians of that time concentrated on understanding the disease in terms of diagnosis, prognosis, dealing, treatment and cure.

According to the Greek historian Procopius, in the summer of 541 AD a deadly infectious disease broke out in the Egyptian port city of Pelusium, located on the eastern edge of the Nile delta. It quickly spread eastward along the coast to Gaza and westward to Alexandria. By the following spring it had found its way to Constantinople, capital of the Roman Empire. Syria, Anatolia, Greece, Italy, Gaul, Iberia, Persia and North Africa: none of the lands bordering the Mediterranean escaped it. And in 542 AD it reached Byzantium in the middle of spring where it happened that Procopius was staying at that time in Constantinople. (2) Actually, the merchant ships and troops carried it throughout the world. About 300,000 people were said to have died in Constantinople alone during the first year. Even the Eastern Roman (Byzantine) emperor Justinian fell ill; though he recovered, his imperial ambitions did not. The mortality and disruption caused by the plague prevented him from recapturing the western provinces and restoring the former extent of the Roman Empire. (3) This pandemic is widely known as the plague of Justinian. The disease remained poisonous in these lands for slightly more than two centuries, although it never settled anywhere for long, but remained alternatively, it came and went. One of the most prominent lands which were stricken by plague was the Arabian world. Thus, the appearance of epidemics in early Islamic history may be attributed to the cyclical reappearances of plague in the Middle East following the plague of Justinian, beginning in 541 A.D. There is a cyclical pattern to the reappearances, excepting a long span of time (approximately 30 years) following the plague of Amwas. Syria and Palestine experienced plague epidemics about every ten years from 69/688-689 to 127/744-745, while the epidemics in the garrison's cities of Kufah and Basrah were more frequent. In Arabic the term for the plague (ṭā'ūn) is derived from the origin that denotes piercing with a sharp tool or weapon such as an arrow. The term is also used to describe a situation involving the death of many people as a result of a common disease, which explains its connection with the term wabā'. While ṭā'ūn is mostly reserved for the plague, the more generic term wabā' is usually used to denote an epidemic, especially one of large scale impact. Sometimes, these two terms were also used interchangeably as synonyms. This is mainly because whenever plagues erupted, they often resulted in a large number of victims. "Ibn Ḥajar (d. 852/1449) is one of the main sources on this topic. Not only did he write a comprehensive treatise on the issue of the plague but he also gave an eyewitness account of one of the main incidents of the plague during his lifetime. He discusses the various opinions on the distinction between ṭā'ūn and wabā' in two sections of his treatise on the plague. In the first section, after providing the various opinions, he concludes with two main points. The first is that there are several types of ṭā'ūn, following the various recorded opinions on the symptoms. The second is that wabā', following the views of Ibn Sīnā (Avicenna, d. 428/1037) and Ibn al-Nafīs (d. 687/1288) that he quotes, results mostly from contamination in the air, water, or in the environment in general (Ibn Ḥajar n.d., 95-101). In the second section, he argues that wabā' is more generic than ṭā'ūn, mainly on the basis of Prophetic reports indicating that ṭā'ūn does not occur in Medina (Ibn Ḥajar n.d., 102-108)" (4) Most of the symptoms that pre-modern sources give for the plague correspond with the bubonic type, which is accompanied by inflammatory swelling mainly in certain parts of the body such as the groin and armpits, although other symptoms were also recorded, which correspond with other types of the plague. Islamic historical sources are full with references to a series of plagues that hit different regions at different times.

Muslim attitude towards epidemics goes back to the very early period of the emergence of Islam. These views were based on rationale and reason and of course, inspired by Quranic and Prophetic injunctions. The epidemic was considered as a Decree of Almighty Allah and not the punishment for sins committed by the Servants of God. Despondency during savages of epidemics was considered un-Islamic. Those who faced such situations bravely (with all precautions) but died were considered Martyrs.

According to famous Egyptian Islamic scholar Ibn Hajar Asqalani (1372-1449), there were sixteen cases of Bubonic Plague (5) during the early Islamic period (till the end of Umayyad period.) These

included Plague of Amwas (638-39 AD), Plague of Kufa (669 AD) and Plague of Basrah (688-89 AD). A doubt remains whether all of the epidemics which have been enumerated were actually plague, because the detailed symptoms of plague are not fully described in the early period. The later writers quoted al-Mada'ini that the number of the great and famous plagues in Islam were five (before the Black Death which was considered the sixth), but other historians added more outbreaks. (6) During these outbreaks, thousands of Muslims lost their lives. Among them were prominent persons of Islam. However, the first big disaster Muslims confronted was the Plague of 'Amwas. In general, we can consider following ten incidents of plague until the beginning of the 20<sup>th</sup> century.

### 1.1. Plague of Shirawayh

This plague is considered the first plague epidemic in the Muslim era. It occurred in 6AH/ 627-628 AD at Ctesiphon (al-Mada'in), the capital city in Persia, during the life of the Prophet Muhammad (peace and blessings be upon him). The name of Shirwayh plague is derived from the Sassanian king of Persia, Siroes, who died of this plague in 7AH/629AD. Al-Tabari mentioned that so many Persians died during this epidemic. There isn't any record assures the presence of some victims among the Muslims.

### 1.2. Plague of Amwas

The plague of Amwas, also spelled as plague of Emmaus, was a bubonic plague epidemic that afflicted Syria in 638–639, during the first plague pandemic and towards the end of the Muslim conquest of the region. It was the second recorded plague of the Islamic era, it severely struck the Arab army at Amwas in the first two months of the year (Muharram and Safar) 17AH/638AD and again in 18AH/639AD. A severe pestilence that broke out in all the regions of Syria in 18AH/639 AD, corresponds with the plague of Amwas in the Arabic sources, and that one was certainly bubonic plague. Amwas, which is a small village located in Palestine between Jerusalem and al-Ramlah, was severely affected. The historical accounts of the plague of Amwas state that about 25000 Muslim soldiers died. Among the companions of the Prophet who died in plague were Abu Ubaydah, Yazid ibn abiSufyan, Muadh ibn Jabal and his son, Shurahbil ibn Hasanah, al-Fadl ibn al-Abbas, Abu Malik al-Ashari, al-Hareth ibn Hisham, Abu Jandal, Uwais al-Korani and Suhayl ibn Amr.(7) Al-Tabari said that plague was so severe to the extent that the enemy looked forward to conquest the Muslims and the panic spread through Muslims hearts. The plague epidemic had been preceded by a severe famine, which was called the year of "al-Ramadah", in Syria and Palestine which may have predisposed the population to the disease. This predisposition is due to lowered human resistance and the attraction of the plague-infected rats to the food reserves in human settlements and as a result rats, the reservoirs of *Yersinia pestis bacillus*, became into a closer contact with men. The disease then spread very rapidly through most of Syria, which had only recently been devastated by famine, before it spread to Iraq and Egypt.

The rationale behind the attitude of Muslims towards keeping away from the place of epidemics, physical distancing in modern terms, and to stay put at the place of the outbreak, lockdown in modern terms was strengthened by an important incident that occurred during the time of Hazrat Umar Farooq (May Almighty God be pleased with him), who was the second Righteous Caliph of Islam. This incident is mentioned in Islamic History as follows:

Sometime during 638, Hazrat Umar ibn al-Khattab, the second Caliph of Islam, came to know of some administrative lapses in Syria causing widespread trouble there. He decided to visit the area himself and discussed the matter with Hazrat Abu Ubaidah ibn Jarrah who was commanding the Muslim Army stationed at the garrison in Damascus. Hazrat Umar set out for Syria in early 638. When he got as far as 'Sargh', Abu 'Ubaidah and his companions came there to meet him. They informed him that a plague had broken out in Amwas, a village in Palestine, which spread very fast to Syria, Iraq and Iran and killed people in thousands. Hearing the outbreak of deadly disease, he called a council of the Muhajirun (the people of Mecca) and Ansar (the people of Medina) for a discussion about the prevailing situation and sought their opinion about the decision to proceed. Majority of them were against entering Syria and exposing to the epidemic. After a lot of debate, Caliph Umar (God be pleased with him) decided to move the people, who accompanied him, back to Medina. Hearing the decision of Hazrat Umar to return, Hazrat Ubaidah felt disheartened and said to Hazrat Umar "Are you absconding from decree of Allah?" He like nobody's business replied, "Yes, I am fleeing from the

decree of Allah to the decree of Allah. If you had camels and they are entering into a valley with two sides, one fertile and one barren, would you graze the camel in the fertile land by the decree of Allah or you would graze in the barren land by the decree of Allah?" The statement of Caliph Umar establishes an exceptional example of how to balance between relying on Allah and taking sufficient precautions. Later on, he also received similar advice from Abdur Rahman ibn Awf who narrated the Hadith in which the Messenger of Allah (peace and blessings be upon him) said, "If you hear that the plague epidemic has started in a land, do not enter there; if you are present in that land, do not come out from there. These teachings perfectly illustrate one of the fundamental objectives of the Shariah, which is to preserve life. About a year later, during the second attack, the caliph Umar summoned Abu Ubaydah, the military commander in Syria, from Amwas to Medina to prevent his death from the plague epidemic. Abu Ubaydah realized the caliph's intention and refused, preferring to stay with his army in Syria. Therefore, Caliph Umar ordered Abu Ubaydah to move the army out of the infected area in Jordan to a new safer and higher area "al-Jabiah" in Hauran. But before leaving, Abu Ubaydah himself succumbed to the disease. Abu Ubaydah, along with three other Companions of Prophet, was among those twenty-five thousand soldiers who became victims of deadly Plague. (Sahih Bukhari and Sahih Muslim)

The story of Amwas and Prophetic Saying (Hadith) on Epidemic are ethically powerful reasons for Muslims to follow present-day norms for containing the spread of deadly corona virus and other variants of it. Therefore, taking precautions to avoid the spread of infectious disease is something prescribed in Islam.

### 1.3. Plague of Kufah, Iraq

Some 30 years after the devastation in the Levant, the plague struck again in Kufah in 49A.H/669AD during the reign of the Umayyad caliph Muawiyah. His governor, al-Mughirah ibn Shubah is reported to have fled from this epidemic. When the epidemic had subsided, he returned to Kufah and died of plague in 50/670.21. The recurrence of plague is very likely to have been linked with two key factors:

- The Byzantine Empire had been suffering from a plague pandemic since 541, coined the Justinian Plague after the Roman Emperor Justinian. Emperor Justinian ruled the vast Roman empire from Constantinople, present-day Istanbul.
- The spread of the Muslim community into new lands and increased trade outside of the community provided routes for the plague to infect more people.

This plague coincided by the arrival of Arabs to the Asian shore of the Bosphorous for the first time in 48AH/668AD, but the cold winter, their lack of warm clothing and provisions, dysentery and plague soon decimated their camp. The companion Abu Ayyub al-Ansari was amongst this expeditionary force determined to be amongst those mentioned in the Prophet's famous hadith of a victory in Constantinople. Although the army made it to Constantinople, so did the plague, and the expedition did not succeed. Abu Ayyub passed away during this period because of the infection of the intestines resulting in severe diarrhea with the presence of blood and mucus (dysentery). Later on a tomb was later built over what is believed to be his burial site.

### 1.4. Plague of al-Jarif, Present-day Iraq

This particular wave became known as the violent plague, likely due to the way it decimated the local population in such a short space of time. It was named because it swept through Basrah in southern Iraq like a flood about the year 69-70/688-689. John bar Penkaye described it but he thought that it affected northern Iraq in 67/687.23 In Shawwal 69/April 689, the plague epidemic was so severe that in three successive days 70000, 71000, and 73000 died in the city; most men died on the morning of the fourth day after being infected. Ibn Khatima mentioned that Anas ibn Malik lost 83 of his offspring during this plague. There was a considerable difficulty in burying the dead; and to prevent looting and the entrance of predatory animals. For example, the mother of Obaid El-lah, the governor of Basrah, died and there was a great difficulty in burying her. (8) They even lock up the houses where all the inhabitants had died. There is confusion of dates and places for this plague epidemic. The confusion may be due to its repeated appearance in a number of adjacent regions within a short period. John bar Penkaye says that "there had been nothing like it, and I hope that there will be nothing like it again", (9) further he said that during the plague of 67AH/686-687 in upper Iraq, the survivors scattered like sheep over the mountains to escape it only to be followed and robbed by looters. (10)

### 1.5. The Plague of al-Fatayat (Maidens)

It struck Basrah, Kufah, Waset and Damascus in 87AH/706AD. It was called the plague of al-Fatayat because most of those who died were young women and maids, according to ibn Hajar's explanation. The excessive mortality on this occasion suggests that this was also bubonic plague. (11)

### 1.6. The Plague of al-Ashraf (the Notables)

It was named so because there were so many deaths among the high class men. It struck Iraq and Syria in 97/716 during the oppression of al-Hajjaj, the famous Umayyad governor of Iraq. In Syria, the crown prince, Sulaiman ibn Abd al-Malik, died in this epidemic. (12)

### 1.7. The Plague of 125AH/743-744AD

It occurred in the same year that the caliph Hisham died. Dionysius Stathokouplous, in his Chronicle of Tel Mahre, the Syrian Orthodox Patriarch (815–845), also said that the caliph Yazid III, died of a tumor that erupted on his head in 125AH/743–744 AD. The plague occurred in the territory stretching from the Euphrates to the West, the cities of Palestine, the North and South as far as the Red Sea, and in Cilicia, Iconia, Asia, Bithynia, Lusonia (probably Moesia), Galatia, and Cappadocia. (13) This outbreak of bubonic plague accompanied by famine in 743–744 described in the Zuqin Chronicle serves to illustrate the process. During the winter of 743–744 people were first stricken by the disease of the sore or “swelling” and abscess, and most of the heads of households died, but, because it was winter, the dead could not be buried. People were discarded in streets, porches, towers, shrines, and all the houses, suffering both from the severe disease and the harsh famine. Those who had food suffered from the disease more than anyone else, obviously due to the attraction of infected rats to the food. When it began to warm up, bubonic plague was discovered in those who were ill. They began to collapse in the street, and there was no one to bury them. (14) During this plague, Dionysius of Tel Mahre says that 100,000 people died in Mesopotamia alone, while 20,000 died each day for a month at Basrah and in the Hawran. Many large, wealthy families and many tribes were left without a single heir, so that the possessions, fields, and houses of the wealthy were inherited by their friends. (15)

### 1.8. The Plague of Salam

It spread in Basrah in 131 AH/750 AD and in Damascus in 135/754. It was severe in Ramadan. The deaths' rate was about 1000 daily. (16) About 70000 people died in the first day and more than 70000 died in the second day. The first pandemic of bubonic plague ended in 749 AD and the disease disappeared. Michael G. Morony thinks that it is also possible that the plague bacillus affected its victims in non-bubonic forms such as the pneumonic plague and the meningeal plague after the middle of eighth century (17), but it seems too far possibility.

### 1.9. The Black Death, 749 AH/14th Century AD

The most widely known outbreak of plague is possibly the Black Death pandemic, this pandemic killed an estimated 25 million people all over the world. The historical records indicate that it arrived in Europe in 1348 and is believed to have originated from Central Asia, where vast trade networks linked East and West. The Black Death brought human civilization on its knees, increased along key trade routes. In 1349, the plague reached Makkah. The famous traveler and historiographer Ibn Khaldun lost his parents to the plague in his home country of Tunisia. Of the impact of the plague on the wider world, Ibn Khaldun wrote: “Civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many of the good things of civilization and wiped them out... Civilization decreased with the decrease of mankind. Cities and buildings were laid waste, roads and way signs were obliterated, settlements and mansions became empty, dynasties and tribes grew weak. The entire inhabited world changed.” (18)

### 1.10. The Bombay Plague

Bombay was one of the most important ports and commercial centers in British India. The rapid growth of Bombay's commerce led to a large influx of workers. In the 1891 census the population of Bombay was counted to be 820,000. Most of the immigrant workers (over 70%) lived in chawls. The city services were not geared towards the well-being of the working class and various diseases were endemic to the slums. By 1896, it was a city of more than 820,000 people, and the bubonic plague broke out in this state of India. Its arrival in Bombay in the summer of 1896 was part of a deadly

pandemic that had originated in China in the 1850s and continued to afflict many parts of the globe until the 1950s. However, the authorities' response was hampered by their inexperience of dealing with the disease. They were also reluctant to admit the extent of the problem, knowing the severe impact it would have on trade, most significantly through the imposition of quarantine measures imposed on ships sailing from the port. The gravity of the situation could not be skipped down for long, therefore, the government of British India, assisted by the British and Indian Armies, mounted a vigorous fightback against this deadly epidemic, an operation that was fully documented in photographs by a British officer. In September 1896 the first case of bubonic plague was detected in Mandvi by Dr. Acacio Gabriel Viegas. It spread rapidly to other parts of the city, and the death toll was estimated at 1,900 people per week through the rest of the year. Many people fled from Bombay at this time, and in the census of 1901, the population had actually fallen to 780,000. The Governor of Bombay invited Dr. Waldemar Mordecai Haffkine, who had earlier formulated a vaccine for cholera, to do the same for the epidemic. In the first year of the plague, a research laboratory was set up at the JJ Hospital. It moved in 1899 to the Government House in Parel under the directorship of Haffkine. This was the beginning of the Haffkine Institute. (19)

Actually, plague disease was a major concern during the medieval ages in Islamic world. Prophet Muhammad (peace and blessings be upon him) dedicated many sayings to discuss plague. Most of the Hadith books, which collected and classified most of the Hadiths, contain a special chapter or more related to plague. For example, al-Bukhari dedicated two chapters in the book of Medicine for plague. (20) Moreover, Muslim writers composed, in Arabic, more than thirty-five specified treatises and books about plague, and most of these writers come with the approach to the subject through religious fact of understanding. Three religious principles, which were derived from the teachings of the Prophet Muhammad (peace and blessings be upon him), influenced the early Muslim community and set the framework for communal behavior when they confronted the disease:

- Plague was considered a mercy and martyrdom from God for the faithful Muslim and a punishment for the infidel. (Al-Bukhari Muhammad ibn Ismael, Sahih al-Bukhari, Hadith number 5400 and 5402).
- A Muslim should neither enter nor flee a plague-stricken land. (Al-Bukhari Muhammad ibn Ismael, Sahih al-Bukhari, Hadith number 5398).
- There was no contagion of plague because disease came directly from God. (Al-Bukhari Muhammad ibn Ismael, Sahih al-Bukhari, Hadith number 5380).
- There is no disease that Allah has created, except that He also has created its treatment. (Narrated Abu Huraira: Volume 7, Book 71, Number 582).

Therefore, Islam has informed the believers of the menace of epidemics and pandemics centuries ago and has directed to take preventive actions to keep their lives safe from the deadly pandemics. The preventive actions taught by Islam are the rules of a healthy and hygienic life that even medical science has recommended and is continuously endorsing now. The verse from the Holy Quran which says: "O ye who believe! take your precautions." (Holy Quran 4:71). There is a saying that precautions are always better than cures. Today the world had not been mired in the deadly pandemic if the precautions had been taken from the beginning of this virus, now it has resulted in innumerable deaths, poverty and devastation of the world economy. Because of this virus Covid-19, we are being advised to wash our hands at regular intervals and keep distance as preventive measures but Almighty Allah, has ordered its followers to keep clean in the verses, "O believers, when you stand up to pray wash your faces, and your hands up to the elbows, and wipe your heads, and your feet up to the ankles...." (Holy Quran 5:6), "Surely Allah loves those who are most repenting and loves those who keep themselves pure." (Holy Quran 2:222)....and Allah loves those observing purity. (Holy Quran 9:108)

In Islam no definite medicine was suggested for deadly epidemics. However, strong recommendations were made to make a distance from the place of epidemics and asked people not to move away from the place of an epidemic. They were asked to stay put. Even during some emergency, "stay at home" was allowed as part of Adhan (call for prayer) from Mosques. Narrated Nafi', "Allah's Messenger used to tell the Muezzin (who calls Azaan) to pronounce Azaan and say, Al Salat Fi Beyootikum" (Pray at

homes) in place of "HayyaAlasalah" (Come for the prayer) at the end of the Azaan, on a rainy or a very cold night during the journey. (Al Bukhari, Book Call for Prayers)The another saying of the Prophet Muhammad (peace and blessings be upon him) is "Cleanliness is half of faith." {Sahih Muslim}. Cleanliness being called 'half of faith' establishes its importance for Muslims. Thus those who perform ablution (the act of washing yourself clean as in a religious rite) five times a day maintain the preventive measure of the present pandemic and Salath (Prayer a religious act) thereafter is good for physical exercise creating immunity in the body.

The Prophet said: "Almighty Allah is Clean and loves those who are clean... is Generous and loves those who are generous. Always keep your courtyards and public places clean."The Prophet said: "When you cough or yawn, place your hand in front of your face (mouth) and lower your head.

The Prophet firmly observed what he advised his companions about the epidemics as he had done in other issues.

"Prophet of Islam has given a great importance to the public health as well as his own health. When he was in Medina and was about to make an agreement with one of the delegations, he refused to shake hands with one of the people (from the delegation), who had a contagious disease, sending him back to the place (from where he came)", "It is also reported that a leprous man once wished to pledge his allegiance to him, an act that would require him to touch or hold the Prophet Muhammad's hand. Keeping his distance, Prophet Muhammad (peace and blessings be upon him) said, kindly sent word to him that his pledge had already been accepted and that he should return home." (Sunan Ibn Majah). Prophet Muhammad (peace and blessings be upon him) said: "The cattle suffering from a disease should not be mixed with healthy cattle." (Sahih al-Bukhari). He urged his companions to pray for a good fate and wellbeing, in a hadith he said "None of you should wish for death due to a calamity that has afflicted him", "Yet if he must do something, let him say: O Allah, keep me alive so long as life is good for me, and cause me to die if death is better for me," in the continuation of the same hadith. Thesehadiths, urging Muslims to find legitimate and protective ways to survive. Narrated by Jabir, The Prophet of Islam said: "Every disease has a cure" (Sahih Muslim), That means there is no disease in this world that Almighty God has created, without creating its appropriate cure.

In Holy Quran Almighty Allah Says "Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful."(Holy Quran 2:243) Ibn Kathir explains in his tafsir, that those people were Jews, living in Dawerdan, an old village in Waset in Iraq. They left their homes because they thought this might save them from the plague which had struck their village. When they reached their destination, Almighty God ordered them to die. Then, after some days, Almighty God revive them. This story explains that people cannot escape the judgement of Almighty God, and it considers plague as a divine punishment. "No soul can die except by God's permission" (Holy Quran 3:185). Thus, while Islam gives importance to saving the lives so makes it clear that dying is a part of the contract (with God) and the final decision (of term) is up to God. The quality of life is equally or more important than the duration of living. Life is one of the greatest gifts and blessings of God and therefore, must be appreciated and protected. (21)In times like these we must not forget that despite the pain or anguish we may be enduring; God knows what is best for us. The Holy Quran says, "You may not like something which, in fact, is for your good and something that you may love, in fact, may be evil. God knows, but you do not know." (Holy Quran 2:216).

## 2. CONCLUSION

Sometimes we have to go through tough journey in order to value what we have and it teaches us very valuable lessons.Before pandemic people have become so materialistic, that they were looking at the things only for their need for example; they need to have this much money, this much gold, latest mobile phones, latest cars, new homes, new branded things and much more. Everywhere in the world the human life had become the secondary and all other materialistic things were the priorities for all human beings. When this pandemic happened and when the tragic of the loss of life has started on the mass all over the world, people suddenly realized the importance of health and their life, as people were struggling for their lives and started falling, dying, also saw their loved ones on their deathbeds. No one was clear what is going to happen next.

Islamic teachings to protect the public from death and sickness from a pandemic go back to the very beginning of Islam. As discussed earlier in this research paper, Prophet Muhammed (peace and blessings be upon him) advised his companions to value their health and live, urging people not to go to a place where there were epidemics. Safeguarding both the religion and life are amongst the primary objectives of the Shariah (Islamic Law). Hardship is an integral part of many acts of worship in Islam, such as fasting during summers. But if the difficulty crosses a limit, some rules may be relaxed, such as pregnant women may skip fasting in Ramadan and make it up later. Holy Quran in several verses wishes human beings to understand with reason on the acts of Nature. Thus, it is the duty of humans to understand all that is happening including disasters and find their solution to living and survive. Holy Quran and the sayings of the Prophet have always instructed Muslims to remain unsociable during epidemics. The story of Amwas and Prophetic Saying (Hadith) on Epidemic are ethically powerful reasons for Muslims to follow present-day norms for containing the spread of deadly COVID-19 and the variants associated with this. During this difficult timing of pandemic, when there is a lot of stress, fear and confusion, Islamic teachings can be very helpful in mitigating these conditions. We face tests daily with our health, social lives, death, wealth, and so on. These are moments when we are truly subjected to internal confusion. We may even question why certain things happen to us. Almighty, reminds us, "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give glad news to the people who have patience. Who, when disaster strikes them, say, "Indeed we belong to God, and indeed to Him we will return." (Holy Quran 2:155 - 156). Management of a pandemic like current COVID-19 requires a holistic approach, consisting of prevention, treatment, social support and emotional management. The teaching from the Holy Qur'an and the traditions of Prophet Muhammad (peace and blessings be upon him) provides excellent guidance for the holistic management of pandemics. Islam tells Muslims to utilize the means to protect themselves along with keeping their trust in Almighty Allah. Also if we follow the teachings of Prophet (peace and blessings be upon him) we can surely overcome this pandemic in a better way. The teachings of Prophet also provide an overview to afford a holistic approach to manage the pandemic. The pandemic has led to lockdown, has shown tremendous benefit on the environment. It is a message for us to use the resources in a very better way. It teaches us a lesson that the materialistic things are no more important for all of us, now we realized the importance of our health and our life, Almighty has reminded us about the priorities of our lives by this sad situation of pandemic. It really helped us to reset the way of our priorities and we have developed a capacity in ourselves to come out of this greed of new and materialistic things. Now we started taking care of someone, feeding someone, clothing someone, helping someone to walk, meeting their need, and when we do these things for someone needy, then they thank us for our service, we started more likely continue the effort with greater enthusiasm as we realized the money is not which can give us oxygen or our life. When we experience loss that we understand the meaning of gratitude, the immense and innumerable favors God showers upon us and to the fact Almighty God does not need anything from us. Everything we have, whether a small or great amount, is due to the Almighty's grace only.

### 3. NOTICES:

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### AUTHOR’S BIOGRAPHY



**Dr Abroo Aman Andrabi**, is a scholar on the Islam and Peace Project. She has obtained her Bachelor’s degree in Science and Masters degree in Islamic Studies from Kashmir University. She obtained her doctorate in Islamic Studies from Jamia Millia Islamia, New Delhi and is presently senior Assistant Professor in the Department of Islamic Studies, Jamia Hamdard, New Delhi. She finds this extremely rewarding as it enables her to contribute to preparing the coming generations of Islamic scholars. She is a renowned author having received instant fame with her first book, Muhammad Asad: His Contribution to Islamic Learning. Her next book entitled, Prophet Muhammad: The Man and The Message took her to new heights. She received International exposure when she worked on academic projects and searched for avenues of cultural cooperation between India and the Kingdom of Saudi Arabia in 2008-9. She is a regular contributor of articles to journals in India and abroad.

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