

The Covid 19 The Likes of Possible Pandemic: An Islamic Way to Earnest Prophylaxis

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ABSTRACT

This paper, examines the Covid 19 pandemic and its future predictable like the deadly influenza virus, showcasing the Islamic-social measures to deal with such viruses with references to its events in history. The research traced back centuries in the history of the world to identify similar case studies. In the history of humans, there is Hong Kong/68 (H3N2) pandemic, and when the Russian contagious disease strain (HINI) resurfaced in 1977, the contagious disease family originated from mammals and several other animals. Hence, the study established the fact that Islam prescribes different measures to contain it. Muslim folks and others should take good care of their health by eating a balanced diet and maintaining good health habits in their bodies and places of worship. Descriptive and doctrinal methods are adopted to explain the Islamic perspective and some social strategies for dealing with pandemics. Finally, it is recommended that the provision provided in the Islamic objective before the secular policy and development programs should be correctly implemented to save lives, even prior to disease challenges. While Muslims are also urged to understand their religion and every human should be a law-abiding citizen to tackle the menace of pandemics around the world.

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1. INTRODUCTION

The study theoretically examines the Covid 19 pandemic and its predictable like influenza in the future, while showcasing the Islamic-social measures to deal with such viruses with references to its events in history. In the research, descriptive and doctrinal methods are used to collect information about the Islamic and some social strategies in dealing with pandemics. Therefore, this introductory section would demonstrate tips on the definition of a pandemic, with a specific focus on the first part of this paper which is the Covid-19 pandemic. In a nutshell, the meaning of a Pandemic as a concept, according to Merriam-Webster online dictionary, is defined as an outbreak of a disease that occurs over a wide geographic area (such as multiple countries or continents) and typically affects a significant proportion of the population. E.g. the 1918 flu was a pandemic and claimed millions of lives. On March 11, 2020, the World Health Organization (WHO) declared COVID-19 a pandemic because of its spread in 110 countries.

With the rapid spreading of covid-19 pandemic around the world, health experts including World Health Organization (WHO) have laid down some protocols and guidelines to protect against and prevent the spread of the pandemic. This includes but is not limited to the following: 1) Keep a physical distance of at least one meter from others, even if they don't appear to be sick. Avoid crowds and close contact. 2) Wear a properly fitted mask when physical distancing is not possible and in poorly ventilated settings. 3) Clean your hands frequently with alcohol-based hand rub or soap and water. 4) Cover your mouth and nose with a bent elbow or tissue when you cough or sneeze. Dispose of used tissues immediately and clean hands regularly. 5) If you develop symptoms or test positive for COVID-19, self-isolate until you recover. 6) Get vaccinated as soon as it's your turn and follow local guidance on vaccination. 7) Regularly and thoroughly clean your hands with either an alcohol-based hand rub or soap and water. This eliminates germs that may be on your hands, including viruses. 9) Stay home and self-isolate for 10 days from symptom onset, plus three days after symptoms cease. Call your health care provider or hotline for advice. Have someone bring you supplies. If you need to leave your house or have someone near you, wear a properly fitted mask to avoid infecting others. Etc.

However, the further pages of this study would emphasize the possible future influenza or pandemic, by studying Islamic standpoint and scholars' views, adequate prevention and solution to suppress the spreading or outbreak of future deadly pandemics will also gain study attention.

2. FINDINGS AND DISCUSSION

2.1 PREDICTION OF LATE-ERA ON HUMAN INFLUENZA PANDEMIC

In space and time, the possibility of the world witnessing the deadly pandemic is consistently been revealed. The influenza viruses are usually predicted ahead of 50 to 100 years, meanwhile, they all came to pass as the probability said. For instance, there is information based on historical predictions on the pandemic virus, which emphasizes that in the 1930s there will be a future influenza pandemic in human life. Then they have the Hong Kong/68 (H3N2) pandemic, and after it, the Russian influenza strain (H1N1) resurfaced in 1977. Research asserted that these viruses as the family of influenza originated from mammals and several animals. They are represented by the subtypes (H4-H15) in animals which may cause a pandemic because humans have no resistance to them. However, many studies have established the fact that many of these viruses originated and can also be well predicted to have the future influenza pandemic in Asia, Hong Kong, and Russia, especially China due to their consumption

of animals that have avian influenza gene pool, like the pig and wild ducks. And in the 20th century, influenza spread to other regions like Spain in 1918 and North America as it affected many humans.

Nevertheless, as far as these animals still exist and some countries still consume them, we believe the possibility of future pandemics is high, simply because the creator (Almighty God) has categorically informed us about the events that are constant with the existence of humans in general, in His word to guide the world, Qur'an stated that: *"And He creates what you do not know"*

Al-Qurtubi mentioned the fact that the majority of scholars of tafsir are on the establishment of a generalized sense of this verse and that is subjected to all creation, whether or not they are around currently or would be appearing in the future. In any case, the capability of creating things did not attract limitation, which means there is the probability of periodic insight into pandemics like influenza and Covid 19 if people engage in the cause with carelessness. The researchers stood on this same Quranic point in the late centuries; they argue that the future pandemic: influenza and its likes may circle between the zoonotic transmissions due to the increment of domestication animals, while new different plants are also being dispersed.

2.2 ISLAMIC PERSPECTIVE ON THE PANDEMIC AND THE MEASURE TO EARNEST PROPHYLAXIS

Islam has taken proactive measures in dealing with the pandemic through a series of steps. Undoubtedly, one of the primary necessities that Islam comes to protect is life. It, therefore, warns Muslims against endangering their lives either through eating, drinking, or indulging in any dangerous activities that could harm them. In fact, Islam urges Muslims to make use of lawful medicines that could enhance their physical fitness and maintain their good health. Allah says:

"And we send down from the Quran that which is a healing and mercy to those who believe". In the course of explaining this noble verse of the glorious Quran, Al-Qurtubi mentions that Muslim scholars are of two opinions. The first is that Quran heals the spiritual illness by removing ignorance, doubtless and any impediment that may block the soul from understanding the miracles and matters that points to the existence of Allah. The second opinion is that it is a cure for any phenomenon by seeking incantation and protection from Allah. In a Hadith narrated by Abu Hurairah (R.A), the prophet (pbuh) says:

"There is no disease that Allah has sent down except that He also has sent down its treatment".

The use of traditional and prophetic medicine had gained global recognition over the decades. The glorious Quran and traditions of the prophet mention the use of olive oils, dates, black seeds, honey and vinegar as medicinal treatments for the human being. Moreover, Islam strongly warns against partaking in any activity that may lead to the spread of a pandemic i.e. the Prophet (pbuh) said: *"If you hear of an outbreak of plague in a land, do not enter it; and if the plague breaks out in a land in which you are in it, do not leave that place."*

In the course of finding an earnest prophylaxis to the pandemic outbreak, the Caliph Umar bn Khattab understood this, when he returned from entering Sham (Syria) with some delegates of noble companions of the prophet after being informed about the outbreak and spreading of the pandemic therein (Ali, Kundra, Alam, & Alam, 2021; Kabilan & Annamalai, 2022).

Nevertheless, among the control measures that focus on pandemic prevention is that Islam makes purification (of oneself from anything considered by Islam as physical or spiritual filth or dirt or impure) an important prerequisite to be considered when embarking on some devotional acts of worship in Islam e.g Solaat, Circumambulation of the holy Kacbah, recitation of the glorious Quran e.t.c. It is the bedrock of worship in Islam. All parts of the body, cloth and place of worship should be purified. Otherwise, worship is null and void. In fact, purification is considered half of the Muslim faith if well maintained. The Prophet (pbuh) said: *"Purification is half of faith."*

However, a Muslim can achieve purification through various means laid down in Islam. For instance, one can purify his body and soul through the performance of water or sand ablution or ritual baths. The basis and significance of ablution lie in the Holy Quran, Sunnah and the consensus of Muslim jurists. Thus, Allah commands ablution every five times in daily prayers. He says:

O you who believe! When you intend to offer As-Salat (the prayer), wash your face and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you come from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you and to complete His Favor on you so that you may be thankful.

The prophet (pbuh) also reiterated that the salat of a person who committed minor impurity i.e. passes urine, stool or wind is not accepted until he performs ablution. There is no dispute among all Muslim scholars on the compulsion of ablution before observing any Solaat. Moreover, Islam recommends ritual baths after sexual intercourse, menstruation, and post-natal bleeding and Muslim corpse should be washed before burial arrangements. It also urges Muslims to take baths before observing Jumu'ah and Eid prayers. Among the etiquettes of table manners in Islam is that Muslim wash their hands before and after eating.

Besides, the Prophet (pbuh) urges Muslims to cover their foods and utensils against germs and bacteria. The Messenger of Allah (pbuh) said: *"Cover the vessels and tie up the waterskins, for there is no one night in the year when pestilence descends, and it does not pass any vessel that is not covered or any waterskins that is not tied up, but some of that pestilence descends into it."*

In midst of the measures of controlling the pandemic, Islam also forbade dealing with dead animals that as beast or fowl which dies of natural causes without being slaughtered or hunted by men. However, there are rationales for this prohibition, and it's listed below according to Al-Qaradawi: 1) If the animal died naturally, it is quite likely that it died of some acute or chronic disease, through eating a poisonous plant or other similar causes, hence eating its flesh will probably be harmful. the same is the case when the cause of death is old age or starvation. 2) The prohibition encourages the owner of an animal to guard it against disease and malnutrition lest it dies and be wasted. in the case of disease, he will be quick to seek a cure for it or will hasten to slaughter the animal. 3) By prohibiting the flesh of a dead animal from human beings. Allah in his infinite mercy provided a source of food to animals and birds that according to Quran constitutes communities like ourselves. 4) Eating the flesh of a dead animal is repugnant to all civilized tastes and is considered by the intellectual peoples of all society to be contrary to human dignity. e.t.c.

Nevertheless, Islam recommends the killing of mice and dangerous animals that could harm human beings either through biting or transferring diseases from one person to another. : It was narrated that Aisha (R.A) Said: The Messenger of Allah (pbuh)said: *"There are five creatures which are all vermin and may be killed inside the (Kaaba)sanctuary: crows, kites, vicious dogs, scorpions and mice"*

Imam As-Suyooti wrote: "Animals can be classified into four categories in this regard: Firstly, those which have the benefit and no harm; it is impermissible to kill them. Secondly, for those who have harmed and no benefit, it is recommended to kill them, such as snakes and harmful creatures (referred to in the hadith as the five fawaasiq, that is vicious animals). Thirdly, those who have benefit in one respect and harm in another; such as the hawk and falcon. It is neither recommended nor disliked to kill them. Fourthly, for those who have neither benefit nor harm, such as worms and beetles, it is neither prohibited nor recommended to kill them.

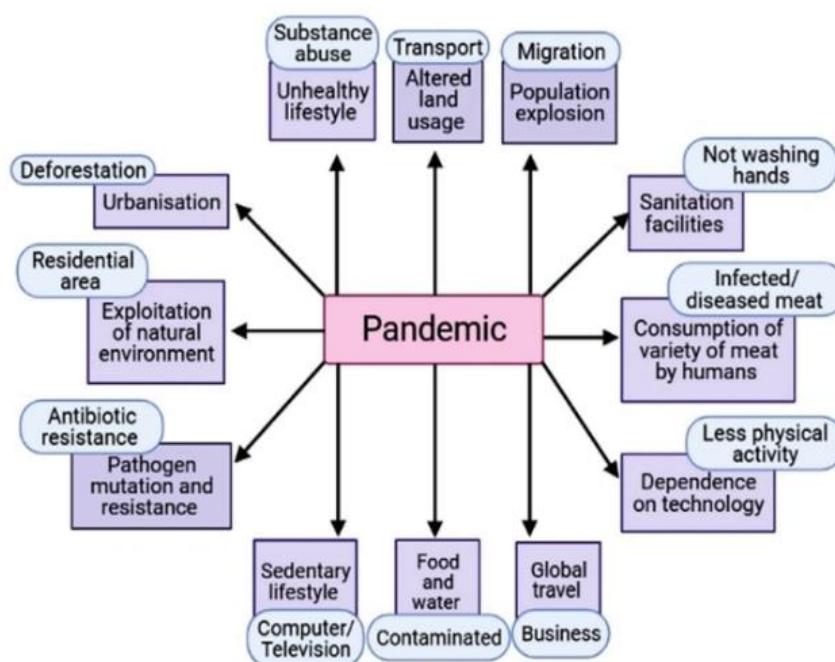
In addition, Qaradawiy (2005) asserts that Islam forbade eating pork i.e. flesh of swine. Since the pig relishes filth and offal, its meat is repugnant to persons of decent taste. Moreover, recent medical research has shown that eating swine flesh is injurious to health in all climates, especially hot ones. Scientific research has also shown that pork carries a deadly parasite (trichina) among others and perhaps science may discover in the future what will shed more light on the wisdom of this prohibition.

Hence, Allah Almighty speaks by describing His messenger, Muhammad (pbuh) as the one who (forbids them wicked things). In addition to this, some scholars say that eating pork frequently diminishes the human being's sense of shame concerning what is indecent. It is important to mention that the above comment stands the chance to be traced already; many reports were derived from research in the state of certification of the fact that influenza epicentre is mostly possible to originate from southern China, and that is a tie to the farming practices and the promotion of pig as the source of protein. Whereas, the pigs and ducks are very liable to quickly interspecies and diffusion with common exchange funds around the influenza viruses. On the other hand, the people who practice religious teachings like, Muslims and Jewish do not see promoting the pig as a good idea in society, with that, observing the reduction of raising pigs in the agricultural sector would serve as a step to prevent possible influenza in the future.

2.3 SOCIAL PREVENTION AND FUTURE EARNEST PROPHYLAXIS

Beyond having the vaccine in place, other areas need to be focused on to prevent a harmful future pandemic. Since we are to prepare ahead for any kind of deadly pandemic, in whichever way, whether from any animal or plant, it's necessary to make the vaccine to restore the active immune system and extensively ensure strong health. However, the factors contained in the below picture has registered by a research result to be the part that might be contributing to the outbreak of emerging viruses and diseases.

Figure 1.



These are components that are consciously needed to avoid a deadly virus in the future. All the rules and preventions used during the past Covid 19 stated by WHO are also important points to implement to enjoy a safe community. Meanwhile, talking of preparation for the Covid 19 type of pandemic may also fascinate an interest to mention well social protection and development to put in place the program that will engage in monitoring the life, societal welfare, and health of the people in case of any emergency isolation or total lockdown.

The likes of the aimed method in this argumentation can help people survive the outbreak of any future pandemic, as our creator warns against injuring or killing ourselves and puts it to every creation directly, Qur'an states:

And spend in the cause of God, and do not throw yourselves with your own hands into ruin, and be charitable. God loves the charitable.

In the case of translation to this verse, among the great meaning of this noble verse was seen in Tabari's work, where he maintained that the meaning of the verse portrays spending to the cause of Almighty Allah and that is given the portion of charity that are meant for the poor, needy, and the stranded people to them. So, whoever is capable of doing this empowerment is charged to embark on it or he or she will throw their selves into ruin .

Someone can deeply notice that the human development goal is established here even without bonding its exercise to the pandemic period, hence, it might be preferable at this particular time. As for better narration and understanding, during the life of the prophet, there is a real implementation of this theory, in a nutshell, good exemplification was found since the early of an Islamic state,

Abdullāh ibn 'Umar (may Allah be pleased with him) reported: 'Umar acquired a piece of land in Khaybar, so he came to the Prophet (may Allah's peace and blessings be upon him) to know what he should do with it. He said: "O Messenger of Allah, I have acquired a piece of land in Khaybar, and I have never acquired a property more precious to me than that. What do you command me to do with it?" He said: "If you wish you can keep its origin as an endowment, and give its yield in charity." So, 'Umar gave the land in charity (i.e. as an endowment on the condition that the land would neither be sold nor given as a gift nor bequeathed). He gave its yield as charity to the poor, the relatives, for the emancipation of slaves, in Allah's cause, and for the travellers. It was permissible for its administrator to eat from it in a reasonable just manner and feed his friends without seeking to be wealthy by its means. In another wording: "without storing the property to become rich .

This Hadith represents the real meaning of human development that lies in caring for a human's life and his survival with possible social difficulties, this act is worth emulating to help society to overcome any pandemic challenges. Among the highly facilitated objective of Islam is the preservation of the soul by all means, during or without any pandemic a soul must be taken proper care of in the Islamic perspective, therefore, the second higher objective of Islam: is the preservation of the self/soul. So, Islam has devoted a major quantity of texts and teachings to establishing the preservation of one's soul because of the basics of all. it's through life that humans are ready to keep up or preserve all of the Almighty's provisions and principles. Therefore, Islam has not solely protected the soul from being killed or wasted but additionally established a group of rules to make sure its welfare spiritually and humanly that's to secure survival desires like food, marriage, shelter, drinks and wear similarly as establishing rules that deny and forbid the all suggests that of self's distractions. In the Holly book, Almighty Allah says:

"And in no way is it for a believer to kill a believer, except it be by mistake; and whoever kills a believer by mistake must set free a believing slave, and present blood money (diya) to [the deceased's] family, unless they [charitably] remit it. As if [the slain] was from a people hostile to you and he was a

believer, then [the penance is] to set free a believing slave; and if [the slain] was from a people between whom and you there is a covenant, then blood money (diya) is to be presented to his family and [also] a believing slave must be set free. And whoever does not find [the means to do so] must fast two months consecutively, a penance from Allah. And Allah has ever been Knowing, Wise” .

Also noted in another verse, “O you who believe (qīṣāṣ) is prescribed on you for those murdered; the freewoman for the freewoman, the slave for the slave, and therefore the feminine for the feminine. However whoever is forgiven somewhat by his [slain] brother (i.e., his family), then adhering to with fairness and payment (adā’) [of blood money] to him in kindness (iḥsān). That’s associated with degree alleviation and mercy from your Lord, however, whoever transgresses [the limits of Allah] afterward, shall receive a painful torment.

Finally, the last but not the list verse established that: “And don't kill the soul that Supreme Being has forbade [to be killed] except by [legal] right. This has He taught you that you just might use reason.” () As well as several different examples from Quranic verses and Hadith in which Islam asked to prevent the soul from any bad and evil including deadly diseases in this case study.

Similarly, in the course of having development programs to combat trying situations; we found the Millennium Development Goals, in which referred to as the study of international organization Millennium Development Goals (MDGs), these are area unit the eight goals set by the 189 world organization member states in September 2000 and united to be achieved by the year 2015. The Millennium Declaration was signed at the September international summit control at the world organization headquarters in (New York City), and also the 149 international leaders attending committed to combating unwellness, hunger, poverty, illiteracy, discrimination against ladies and environmental degradation. The MDGs were derived from this Declaration, and specific indicators and targets were fixed up to them.

According to the research, the following area units are the eight Millennium Development Goals:

1. Eliminate extreme poverty and hunger; 2. Achieve global primary education; 3. Empower women and promote gender equality; 4. Reduce child mortality;
5. Promote maternal health; 6. Fight malaria, HIV/AIDS, and other diseases; 7. Promote environmental sustainability; and 8. Develop a universal partnership for development.

However, the implementation of those eight chapters of the Millennium Declaration was united to start in first Jan 2001, and the world organization united to be holding such summits every five years to assess its progress towards achieving the MDGs. the primary follow-up to the Millennium Summit was controlled in 2005 at the 2005 World Summit. However, since 2001, the world organization has given heaps of priority to the implementation of those MDGs, and although most of the targets had not been achieved by 2015, considerable positive progress has been recorded over the fifteen years.

As for the researcher's opinion, we would like to subscribe to the fact that there is a need to complete the implementation of these listed development goals since they are so needed in society, and perhaps the only way to improve them is to follow up with their implementation across the world. By doing that, in the challenging period, many societies will benefit and hardship would be reduced in several communities around the globe.

3. CONCLUSION

Ever before the secular part of the world discovered pandemic viruses, vaccination and several preventions, Islam as a divinely revealed religion has given high priority to the well-being and betterment of human beings than any other creature. It honors the son of Adam (humans) both dead and alive. Therefore, Islamic teaching has placed a prohibition on the consumption of certain animals, these categories of animals are to be eliminated, this is not based on hurting them as an animal, but the

policy is there to prevent the possible disease that could spread, and harm human begins. It is discovered that an improper understanding of Islamic religious teachings contributed a lot to the spreading of the pandemic Therefore, Muslims are urged to be cognizant of their religion, understand it, adopt it, and apply it to their daily activities. Moreover, the general public is also advised to be law-abiding citizens by following the rules and regulations in the course of preventing the spread of covid-19 or any futuristic pandemic. Also, Muslim clerics should or leaders of society should stand up to their responsibilities by educating the public and Muslims, especially the youth so that they realize the teachings of the Islamic religion. Hence, the divine provisions introduced by the noble religion to better the lives of people, and the Western development programs designed to help develop humans financially in the form of charity should be truly implemented. However, we strongly believe that this practice would indicate the beauty of Islam and create a healthy society, love, peace, and harmony everywhere and at every time.

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