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Research Article

The Covid 19 And The Likes Of Possible Pandemic: An Islamic Way To Earnest Prophylaxis

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Abstract. This study dealt with breaking out pandemics, which is not a new phenomenon. It could be traced back centuries ago in the history of the world. Islam prescribes different measures to contain it. More so, within the history of humans, there is Hong Kong/68 (H₃N₂) pandemic, and when the Russian contagious disease strain (H1N1) resurfaced in 1997, the contagious disease family originated from mammals and several other animals. This paper, therefore, examines the Covid 19 pandemic and its predictable like influenza in the future, showcasing the Islamic-social measures to deal with such viruses with references to its events in history. Descriptive and doctrinal methods are adopted to explain the Islamic and some social strategies in dealing with pandemics. Finally, the study recommended that the provision provided in the Islamic objective before the secular policy and development programs should be correctly implemented to save lives, taking good care of their health

by eating a balanced diet and maintaining good health habits of their body and places of worship, even before 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.

Keywords: Covid 19, Future virus, Influenza pandemic, Islamic perspective, Earnest Prophylaxis.

INTRODUCTION

This section will 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. Basically the meaning of Pandemic, 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.(Merriam Webster, 2021). 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 and prevent the spread of the pandemic. This includes but is not limited to the following:

- 1- Keep 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.
- 8- 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.(WHO, 2020).

RESEARCH METHOD

This study has adopted the descriptive and doctrinal methods for its findings. These are two different approaches to research, particularly in the social sciences and humanities.

Descriptive Method: The descriptive method aims to describe and analyze phenomena as they naturally occur in the real world. This method typically involves observing and documenting behaviors, events, or situations without manipulation or

intervention. It focuses on collecting data through observation, interviews, surveys, and other techniques to gain a comprehensive understanding of the topic of study. For example, in the context of the given topic, the descriptive method may involve observing the implementation of prophylaxis measures in Islamic communities during the COVID-19 pandemic, documenting the practices, and analyzing the data to understand the patterns of behavior and trends.

Doctrinal Method: On the other hand, the doctrinal method aims to understand the underlying principles and beliefs that shape a particular system of thought or belief. This method involves analyzing religious texts, literature, and other doctrinal sources to identify the key concepts and principles that guide the behavior and actions of adherents.

For example, in the context of the given topic, the doctrinal method may involve analyzing Islamic religious texts and literature to understand the principles and beliefs that guide the Islamic approach to disease prevention and prophylaxis during pandemics.

Both descriptive and doctrinal methods can be used together in research to provide a more comprehensive understanding of the topic of study. The descriptive method can provide data on the practical implementation of principles and beliefs, while the doctrinal method can provide a theoretical framework for understanding the principles and beliefs themselves.

In the last note, the descriptive method involves the collection and analysis of data to describe legal phenomena, while the doctrinal method involves the analysis of legal texts such as statutes, regulations, and case law. (Pradeep, 2019). Meanwhile, both methods are commonly used in legal research and have their strengths and weaknesses. For example, the descriptive method is useful for understanding legal practices, and how to deal with situations, behaviors, and outcomes, while the doctrinal method is useful for understanding legal doctrine and its evolution over time. Legal researchers often use a combination of these methods to gain a deeper understanding of legal issues. (Hutchinson, n.d.). Therefore, these two methods were adopted in this research to showcase the Islamic rule on the steps to deal with a pandemic or deadly virus in both the current and in the predictable future of any influenza disease. With this course, we engage with the study in this paper with the descriptive and doctrinal methods to achieve valuable approaches to rules and regulations connected to this research, nevertheless, the researchers can use these methods separately or in combination to gain a deeper understanding of the phenomena of the research topic.

FINDINGS AND DISCUSSION

Prediction Of Late-Era On Human Influenza Pandemic

In space and time, the possibility of the world witnessing the deadly pandemic has consistently been revealed. The influenza viruses are usually predicted 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 Hang Kong/68 (H₃N₂) pandemic, and after it, the Russian influenza strain

(HINI) resurfaced in 1977. Research asserted that these viruses as the family of influenza family originated from mammals and several animals, and 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 Asian, Hong Kong, and Russian, 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 and infected many humans. (Robert G. Webster, 1997).

More so, as far as these animals still exist and some countries still consume them, we have the belief on the possibility of future pandemics is high, simply because the creator 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" (An-Nahl, 16:8) al-Qurtubi mentioned the fact that, the majority of scholars in 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. (A. 'Abdullah M. bn hmad al-A. al-Qurtubi, 1964). 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. (Behl, 2022; Uthman, 2022).

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. So, true Muslims are expected to seek a better understanding of the classical tradition of Islam by knowing the basic teaching of the Islamic religion. Acquiring appropriate religious knowledge is good to proclaim to the world that the course of the Qur'an sets to be the general guiding principle descended to lunch peaceful living in the whole world. The purpose of its context focuses on the true salvation of mankind both in this world and in the hereafter. Many human affairs were not omitted in the glorious Quran, features, such as theology, ethics, religious education and other circular aspects of taking good care of oneself were clearly explained, making the holy book unique and different and its kind did not exist. (Uthman, 2022, pp. 43).

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". (al-Isra', 17:82). When 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.(A. A. al-Qurtubi, 2021) 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.(Khan, 1997, sahih al-bukhari, kitab-altibb chap 1, vol. 7, Hadith no 5678).

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 oil 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: The Prophet 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."(Al-Khattab, Sahih muslim 2007, chap. 1 vol. 1 Hadith no 534).

In the course of finding an earnest prophylaxis to the pandemic outbreak, the Caliph Umar bn khattab is well understood when he returned from entering Sham (Syria) with some delegates of noble companions of the prophet after being informed about the spreading of the pandemic therein. Nevertheless, among the control measures that focus on pandemic prevention is that Islam makes purification an important prerequisite to be considered when embarking on some devotional acts. In fact, purification is considered half of the Muslim faith if well maintained. The Prophet (pbuh) said: The Messenger of Allah said: "Purification is half of faith." (Ibid, Sahih Muslim, 2007).

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 Favour on you so that you may be thankful. (Al-Ma'idah, 5:6).

Moreover, Islam recommends ritual baths after sexual intercourse, menstruation, and post-natal bleeding as it urges Muslims to take baths before observing *jumuah* 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 he said:

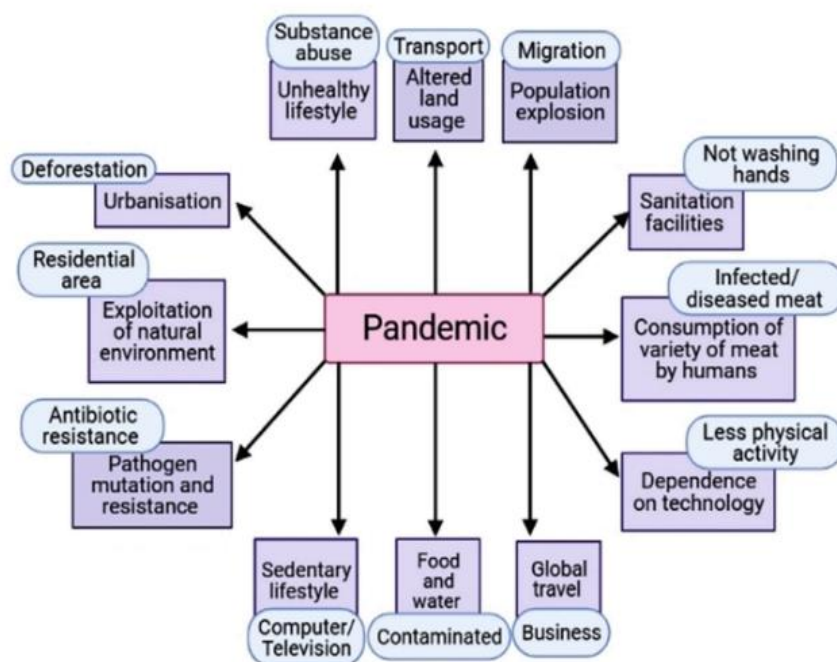
The Messenger of Allah (pbuh) said, "Cover the vessels and tie up the waterskins, for there is no one night in the year when pestilence descends, and it does not pass any vessel that is not covered or any waterskins that is not tied up, but some of that pestilence descends into it." (Sahih Muslim, 2007, Kitab Al. Ashriba Chap.12 Vol.5 Hadith no 5255.) · In midst of the measures of controlling the pandemic, Islam shows forbid dealing with dead animals and urge the killing of mice and dangerous animals: It was narrated that Aisha (p.b.u.h) Said: The Messenger of Allah (pbuh)said: "There are five creatures which are all vermin and may be killed inside the sanctuary: crows, kites, vicious dogs, scorpions and mice" (Sahih Muslim, 2007, Kitab Al-Hajj Chap.7 Vol .3 Hadith no 2867).

In addition, Qaradawiy 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. (Al-Qaradawi, 2005, (trans.) 3rd ed). 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 is of great point 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 pupil 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. (Robert G. Webster, 1997, p. 15).

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. (Behl, 2022, p. 12) 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 put it to every creation directly, Qur'an stated: "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". (al-Baqarah, 2:195). 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. (al-Tabari, n.d., v. 3, pp. 592-19).

Also, Islam ruled to maintain the affairs of the people with appropriate approach, by taking care of their shelters. Giving charity (zakat) emerged to be one of the pillars of Islam. This is wealth a muslim must give annually to the poor and needy. (Yekeen, 2023) The Islamic practice of giving Zakat, is a form of obligatory charity, in promoting social justice and reducing inequality in society. In fact, Zakat operates as a system of wealth redistribution, ensuring that the wealthier members of society give a portion of their wealth to those in need. Additionally, the role of Zakat

in promoting social cohesion and community building, as well as its potential for alleviating poverty and improving the overall well-being of society. (Burkhonov, 2020) However, Zakat would play a crucial role in promoting fairness and balance, if distributed accordingly, people will suffer less in the critical period and ease the affairs terrible moment of a pandemic or deadly virus in the community. This has been the teaching in Islamic societies throughout history. 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." (Encyclopedia, 2023)

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.” (An-Nisa’ 4:92)

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] afterwards, shall receive a painful torment. (al-Baqara, 2:178)

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.” (al-Isra’, 17:33), (Daru al ifta al-Misirriyah, 2022). 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 also the world organization united to be holding such summits every 5 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. (MGD monitor, 2015). 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.

CONCLUSION

Ever before the secular part of the world discovered pandemic viruses and vaccination with the prevention, 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. 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 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, such as Zakat and Sadaqah etc, to better the lives of people, and the western development programs designed to help develop humans financially in 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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