

## An Analysis of Epidemic Management from the Perspective of Fiqh Al-Hadith

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### Abstract

A plague is a disease that spreads rapidly and infects everyone with relative ease. Advice on the epidemic, its transmission, how to combat it, and the role of people and society have been discussed. The evidence can be observed in authentic hadiths. Cholera is the disease stated in the hadith that is classified as an epidemic. In reality, the guide that His Majesty s.a.w. and his companions created demonstrates that, in the phase of facing the cholera epidemic, it can serve as a guide for anybody in different eras and places while facing an epidemic. Consequently, it is vital to emphasise the significance of this study. It provides a detailed handbook for the management of epidemics. This study is qualitative, which is a method of library research data collection. Analysis of the content discovered in the sahih book of al-Tibb Bukhari's chapter and the authentic book of Muslim's al-Salam chapter is the primary method of data analysis. While the study's analysis is descriptive. From the 224 hadiths in al-sahihain, this study's outcomes reveal three essential components of epidemic control. Management from a mental perspective, management from a physical perspective, and management from an emotional perspective comprise these elements. Using the Quran and hadith as a guide, the planned additional research includes the creation of manual recommendations for epidemic management systems.

**Keywords:** Epidemic, Fiqh Al-Hadith, Mental, Physical, Emotional

### Introduction

A plague is a type of disease that is easy to spread. In simple language, it can quickly infect anyone if it is not contained and taken care of properly. Epidemic transmission has occurred in the past, now and in the future. For example, in ancient times, in the time of the Prophet,

an epidemic known as cholera attacked the surrounding area. In Malaysia, among the epidemics that have attacked are the dengue epidemic, H1N1, COVID-19, and most recently monkeypox. This epidemic or infectious disease will continue to occur as long as the world and humans exist. It happened as a test for all mankind. What is important is the need for a manual in dealing with it.

The best guidance in dealing with an epidemic is that which comes from God's revelation, namely the Qur'an and the Hadith. However, this study will focus the discussion on epidemic management in hadith, with reference to two authentic books, Sahih al-Bukhari and Sahih Muslim. In the sahih al-Bukhari will be focused on the chapter al-tibb (medicine) and the sahih Muslim will be focused on the chapter al-Salam (well-being). The fact is, out of 224 hadiths, whether repeated or not, there are detailed instructions from the Prophet s.a.w. in the face of an epidemic. This study will discuss the instructions of the Prophet s.a.w. said from the aspect of fiqh al-hadith. As a result, this kind of study is very important, as a guide in producing an epidemic management manual that will be used in the future regardless of the type of epidemic.

## **Literature Review**

### ***Management of the Covid Outbreak***

Coronavirus (Covid-19) is a group of viruses belonging to the Coronaviridae family and infectious disease caused by the SARS-CoV-2 virus. Covid-19 can also infect animals or humans. Human coronaviruses can cause mild illnesses such as the common cold, while others cause more severe illnesses (such as MERS - Middle East Respiratory Syndrome and SARS - Severe Acute Respiratory Syndrome). A new coronavirus not previously identified in humans emerged in Wuhan, China in December 2019 (World Health Organization, 2021). While the first case of COVID-19 in Malaysia was detected in late January 2020. The presence of this pandemic changed people's daily lives and affected the delivery of health in the country. The Prevention and Control of Infectious Diseases Act 1988 (Act 342) is used at the national level to curb the spread of epidemics and all communities at various levels need to adapt to the new norms and comply with the Standard Operating Procedures (SOP) set (Ministry of Health Malaysia, 2021).

Signs and symptoms include respiratory symptoms and include fever, cough and shortness of breath. In more severe cases, the infection can cause pneumonia, and severe acute respiratory syndrome and sometimes lead to death (WHO, 2020). Whereas older patients with comorbidities who have a chronic health background such as cardiovascular disease, diabetes, chronic respiratory disease or cancer are more likely and at risk of developing the severe disease due to coronavirus infection 2 (SARS-CoV-2) such as severe acute respiratory syndrome, or lead to death (Burki, 2020).

### ***Epidemiology***

According to a quote from the World Health Organization (2020), it is now announced that the spread of the coronavirus has been declared a pandemic. This is based on the observation and assessment of the latest situation around the world, the current situation is worrying. Not only that, the World Health Organization has been evaluating this contagion all the time and is very concerned about the level of rapid spread and its harm, also taking into account the level of insufficient action. Therefore, the WHO has made an assessment that COVID-19 can be categorized as a pandemic. The declaration of the outbreak as a pandemic means that

some countries are witnessing continuous human-to-human transmission that causes illness or death.

This continues until the countries take joint steps in facing the covid-19 epidemic. Among the biggest solutions in preventing or reducing the risk of the spread of this epidemic is to carry out social distancing and a national immunization implementation plan with a target population of 70% equal to 23 million Malaysians and implemented in early 2021 (MoH, 2021). The covid-19 immunization program is in achieving the goal, the more people get vaccinated, the more people form antibodies and further reduce the probability of more severe complications of the covid-19 disease. Indirectly it can protect at-risk groups who are not eligible for vaccination. A big positive impact can be seen from the implementation of this national immunization program is that, when the statement of the Director General of Health of the Ministry of Health Malaysia In the 25th Epidemiological Week of 2022, starting on 1 April 2022, Malaysia has been in the transition phase to endemic. This phase change can be achieved from pandemic to endemic following the effectiveness of public health prevention and control measures including the COVID-19 vaccination program in managing the spread of the COVID-19 infection in the country.

### ***Outbreak Management Plan***

In facing the challenge of this covid-19 epidemic, the World Health Organization (2021), proposed standards to prevent the spread of COVID-19 which include personal hygiene including frequent hand washing using an alcohol-based handkerchief or soap and water, covering the nose and mouth with bent elbows or disposable tissues when coughing and sneezing and avoid close contact with anyone who has a fever and cough. Also, the best way to prevent and slow down the spread is to be well-informed about the disease and how the virus spreads.

Currently, the best approach to achieving herd immunity against COVID-19 is through vaccination rather than by acquiring it naturally. There are at least two candidate vaccines that have reached the final stages of human clinical trials. The death rate of Malaysia's COVID-19 cases is lower than the death rate in the rest of the world; This is due to the successful implementation of preparations and advance planning, public health systems and hospitals, comprehensive contact tracing, active case tracing, and strictly enhanced MCO (Hashim et al., 2021).

Among the steps used to support the exit strategy in managing epidemics, according to Misra et al (2021), and facilitate its successful implementation include public health (this includes testing, contact tracing, quarantine and isolation, and surveillance), pharmaceutical (such as treatment, drug therapy and vaccination), and non-pharmaceutical interventions. These non-pharmaceutical interventions include physical isolation, the of face masks, and hygiene measures. Among others such as other restrictions such as staying at home (stay at home), school closures, travel restrictions, border closures, and measures to deal with ventilation measures, especially in closed spaces are implemented at various levels depending on the number of cases. This review focuses on public health and non-pharmaceutical interventions as a way out of sanctions. This strategy is also influenced by the health system and public health capacity along with ensuring physical distancing and reducing contact to control contagion, the purpose and justification of the closure are to strengthen the capacity of the health system. This includes not only facility-level capacity but also public health capacity in terms of testing, detection, quarantine and isolation. And every country is experiencing exit and containment strategies at different levels in the Covid-19 pandemic.

***Dengue Outbreak Management***

Dengue is a contagious disease and is an epidemic. Dengue disease is carried and spread by *Aedes* mosquitoes. Dengue is said to be an epidemic because this virus is easily contagious and spread on a large scale (Sulaiman & Ah Choy, 2016). While according to the World Health Organization (2022), dengue is a mosquito-borne viral disease that has spread rapidly to all WHO regions in recent years. Dengue virus is transmitted by female mosquitoes mainly of the species *Aedes aegypti* and, to a lesser extent, *Aedes albopictus*. This mosquito is also a vector of chikungunya, yellow fever and Zika virus. Dengue is widespread throughout the tropics, with local variations in risk influenced by climatic parameters as well as social and environmental factors.

In addition, at the virtual meeting of the WHO regional technical advisory group for dengue and other arbovirus diseases (2021), dengue has also emerged and been identified as a major public health challenge in recent years in all Member States of Southeast Asia (SE) Region, except for the Democratic People's Republic of Korea. Dengue is the most widespread and rapidly increasing vector-borne disease (VBD) in the world. The full global burden of dengue remains uncertain. Worldwide, 3.5 billion people live in dengue-endemic countries and are at risk of contracting dengue fever. Of these, 1.3 billion live in dengue-endemic areas in 10 countries in the Southeast Asian Region. While the dengue situation in Malaysia is classified as endemic which refers to a disease or epidemic that always exists in a certain area or district. This includes the spread of an epidemic in a larger scope such as involving a country (Astro Awani, 2020).

Next, according to the statement of the Director General of Health of the Ministry of Health Malaysia In the 28th Epidemiological Week of 2022, the current situation of dengue fever in Malaysia reported is 1,495 compared to 1,676 cases in the previous week, which is a decrease of 181 cases (10.8%). No deaths due to complications of dengue fever were reported in the 28th Epidemiological Week of 2022. The cumulative number of dengue fever cases reported to date is 27,915 cases compared to 15,226 cases for the same period in 2021, which is an increase of 12,689 cases (83.3%), while 19 deaths due to dengue fever complications reported compared to nine (9) deaths for the same period in 2021, which is an increase of 111.% (10 deaths) (KPK Press, 2022). According to the data released by the Ministry of Health above, there is an increase in cumulative cases of dengue at the annual level. This is not a good sign and needs to be taken into account by all parties in curbing the spread of the dengue virus.

Preventing or reducing dengue virus transmission depends entirely on mosquito vector control or disruption of human-vector contact. Activities to control spread should target *Aedes aegypti* (the primary vector) in its immature and adult stage habitats in the household and immediate environment, as well as other settings where human-vector contact occurs for example in schools, hospitals and workplaces unless there is strong evidence that *Aedes albopictus* or other mosquito species are local vectors of dengue. The primary vector breeds in many intentionally filled household containers such as those used for domestic water storage and ornamental plants, as well as in a variety of rain-infested habitats including used tires, discarded food and beverage containers, clogged drains and buildings under construction. Typically, these mosquitoes do not fly far, the majority of them stay within 100 meters of where they appear. They forage almost entirely on human targets, especially during the day, regardless of indoors or outdoors (WHO, 2009).

Other than that, in the face of this dengue epidemic, some recommendations and precautionary measures and epidemic management have been detailed by the World Health Organization (2022), if you have dengue, avoid the next bite in the first week of illness. The

virus may be circulating in the blood during this time, and it is possible that the virus can infect new uninfected mosquitoes, which in turn can infect others. The proximity of mosquito vector breeding grounds to human residences is a significant risk factor for dengue transmission. Dengue transmission involves many factors such as the patient's movement, the patient's habit of seeking treatment, the cleanliness of the environment and the commitment of related agencies to ensure a clean environment including the garbage disposal system (KKM, 2009).

### ***Monkeypox Outbreak Management***

Human monkeypox is a zoonotic Orthopoxvirus with a similar appearance to smallpox. Clinical differentiation of the disease from smallpox and varicella is difficult. Laboratory diagnostics is a key component to identifying and monitoring disease, and new tests are needed for more accurate and rapid diagnosis. The majority of human infections occur in Central Africa, where surveillance in rural areas with poor infrastructure is difficult but can be achieved with evidence-based tools and educational materials to inform public health workers of important principles (McCollum & Damon, 2013). Not only that, monkeypox or monkeypox is also easy to spread between individuals to other individuals through contaminated environments, contact with open wounds, ulcers and direct contact with the mouth and this virus can also spread from a pregnant person to the fetus, after birth through skin contact to the skin, or from parents with monkeypox to infants or children during close contact (WHO, 2022).

According to WHO director-general, Tedros Adhanom Ghebreyesus declared the spread of monkeypox as a global health emergency and the highest level of warning because, 3040 cases of monkeypox have been reported to WHO, from 47 countries. Since then, the epidemic has continued to grow, and now there are more than 16 thousand cases reported from 75 countries and territories and five deaths. This decision was taken due to the global spread of monkeypox as a global health emergency that has the potential to trigger international concern (World Health Organization, 2022). Meanwhile, the Malaysian government through the Ministry of Health (KKM) took some initial steps, following the announcement of a Public Health Emergency of International Concern (PHEIC) by the World Health Organization (WHO) related to monkeypox infection. The Minister of Health, Khairy Jamaluddin reminded all health facilities to be aware of the current situation of the infection and to improve case detection among patients at risk such as establishing sentinel surveillance in some private and government clinics to monitor the incidence of rash or skin lesions, increasing the capacity of laboratories that can carry out monkeypox virus detection test (Berita Harian, 2022).

With the eradication of smallpox in 1980 and the subsequent discontinuation of the smallpox vaccine, monkeypox has emerged as the most important orthopoxvirus in the public health spotlight. Monkeypox mainly occurs in central and western Africa, often near tropical rainforests, and is increasingly appearing in urban areas. Animal hosts include various rodents and non-human primates (WHO, 2022). Therefore, the Malaysian Ministry of Health (2022), has given guidelines for preventing the spread of this epidemic and monkeypox virus. Cases of monkeypox should be isolated until all lesions or wounds have healed and the scabs have separated. Close relationships are classified as including

- i) Anyone who provides care for a patient including healthcare workers or family members, or has other similar close physical contact.
- ii) Anyone living in the same place (example: living with or visiting) as a probable or confirmed case while the case is symptomatic with maculopapular rash.

- iii) Contacts with a high risk of infection should be quarantined and monitored for 21 days from the date of last exposure to a confirmed case: of monkeypox symptoms and sign surveillance. Contacts at low risk of infection should be placed under active surveillance by monitoring their health status twice a day. Asymptomatic contacts cannot donate blood, cells, tissues, organs, breast milk or semen while they are under symptomatic surveillance.

The management of this epidemic becomes easier when everyone takes precautions and follows the recommendations of the Ministry of Health and the WHO. We can reduce the risk of contracting monkeypox by limiting close contact with people who are suspected and confirmed to have monkeypox with animals that can be infected as well. In addition, take steps to maintain personal hygiene and disinfection and often keep abreast of current developments regarding the transmission of this monkeypox epidemic. Finally, it is necessary to know the health condition of your partner in sexual relations because contagion also occurs through sexual fluids (WHO, 2022).

### **Methodology**

This study is a qualitative study that involves the method of data collection through a literature review. The data collected and obtained were analyzed using inductive, deductive and thematic methods. As the main issue, this article finds the basic point of epidemic management found in the hadith and then linked to the current issue of the covid-19 epidemic. To see more clearly, the medical chapter in sahih al-Bukhari and the chapter on well-being in sahih Muslim are analyzed one by one. Constructed themes and analyze them inductively and deductively.

The scope of this study uses the hadiths found in the Sahihain which are from Sahih al-Bukhari and Sahih Muslim only. The selection of only these two is because al-sahihain has indeed been certified as authentic in placing the hadiths in it. Meanwhile, this study only refers to the hadiths found in the book of al-Tibb (medicine) in sahih al-Bukhari and the book of al-Salam (peace) in sahih Muslim. The researcher only chose these two books because the researcher believes that they are sufficient considering that there are too many hadiths in both of them. However, not everything in the book of al-Salam will be used, but after being analyzed it is related to medical affairs.

### **Findings of the Study**

The fiqh al-hadith is relevant to this subject. Therefore, it is important to start with the related hadiths as the primary source.

#### *Analysis of Hadith Distribution in al-Sahihain*

As mentioned in the scope of the study, the researcher only refers to the hadiths found in the book of al-Tibb in Sahih al-Bukhari and in the book of al-Salam in Sahih Muslim. The distribution of hadiths in these two books is as in the table below:-

Table 1.0

*Findings based on the researcher's analysis*

| Num | Theme                     | Sub Theme                    | Number Hadith   |   | Total |
|-----|---------------------------|------------------------------|---|---|-------|
|     |                           |                              | (Sahih al-Bukhari Muslim)                             | (Sahih Muslim)  |       |
| 1   | Every disease has a cure  | -                            | 5678  | 5705, 5706, 5707, 5708, 5709, 5710, 5711, 5712, 5713, 5714, 5715, 5716, 5717, 5718, 5719, 5720, 5721, 5722, 5723, 5724, | 21    |
| 2   | The women's law cures men |                              | 5679  | -   | 1     |
| 3   | Nutrition for treatment   | Honey                        | 5680, 5681, 5682, 5683, 5684, 5716,                   | 5731, 5732  | 8     |
|     |                           | Talbinah                     | 5689, 5690,   | 5730  | 3     |
|     |                           | Manna                        | 5708  |   | 1     |
|     |                           | Ajwa dates                   | 5768, 5769  |   | 2     |
|     |                           | Camel milk                   | 5685, 5686, 5727                                      | -   | 3     |
|     |                           | Habbatus Sawda               | 5687, 5688,   | 5728, 5729  | 4     |
|     |                           | Donkey milk                  | 5780, 5781  | -   | 2     |
| 4   | Treatment methods         | Putting medicine in the nose | 5691, 5692, 5693                                      | -   | 3     |
|     |                           | Cupping                      | 5694, 5695, 5696, 5697, 5698, 5699, 5700, 5701, 5702, | -   | 9     |
|     |                           | Shaving hair                 | 5703,   |   | 1     |
|     |                           | Use of Aktawiy               | 5704, 5705,   |   | 2     |

|   |                 |                              |   |   |   |    |
|---|-----------------|------------------------------|---|---|---|----|
|   |                 | Eyeliner                     | 5706,   |   |   | 1  |
|   |                 | Laduud                       | 5709,<br>5711,<br>5713,   | 5710,<br>5712,  | 5725  | 6  |
|   |                 | Methods of<br>stopping blood | 5722,   |   |   | 1  |
|   |                 | Ruqyah                       | 5735,<br>5737,<br>5741,<br>5743,<br>5746,<br>5748,<br>5750,<br>5752 | 5736,<br>5738,<br>5742,<br>5744,<br>5747,<br>5749,<br>5751, | 5663, 5664,<br>5665, 5666,<br>5671, 5672,<br>5673, 5674,<br>5675, 5676,<br>5677, 5678,<br>5679, 5680,<br>5681, 5682,<br>5683, 5684,<br>5685, 5686,<br>5687, 5688,<br>5689, 5690,<br>5691, 5692,<br>5693, 5694,<br>5695, 5696,<br>5697, 5698,<br>5699, 5700, | 49 |
|   |                 | Pray                         | -   |   | 5701, 5702,<br>5703, 5704   | 4  |
|   |                 | Aloe wood<br>(Gaharu)        | -   |   | 5726, 5727  | 2  |
|   |                 | Good sentence                | -   |   | 5759, 5760,<br>5761, 5762,<br>5763, 5764,<br>5765, 5766,<br>5767, 5768,<br>5769, 5770,<br>5771, 5772,<br>5773   | 15 |
| 5 | Type of disease | Leprosy                      | 5707  |   | 5783,   | 2  |
|   |                 | Uzrah                        | 5715,   |   |   | 1  |
|   |                 | Safar                        | 5717,   |   |   | 1  |



|   |                           |  |  |   |    |
|---|---------------------------|--|--|---|----|
|   |                           | Pneumonia                                | 5718, 5719,<br>5720, 5721                          |   | 4  |
|   |                           | Fever                                    | 5723, 5724,<br>5725, 5726,                         |   | 4  |
|   |                           | Cholera                                  | 5728, 5729,<br>5730, 5731,<br>5732, 5733,<br>5734, | 5733, 5734,<br>5735, 5736,<br>5737, 5738,<br>5739, 5740,<br>5741, 5742,<br>5743, 5744,<br>5745, 5746,<br>5747, 5748 | 23 |
|   |                           | Witchcraft (Sihir)                       | 5763, 5764,<br>5765, 5766,<br>5767, 5768,<br>5769  | 5667, 5668  | 9  |
|   |                           | There is no contagious disease by itself |  | 5749, 5750,<br>5751, 5752,<br>5753, 5754,<br>5755, 5756,<br>5757, 5758  | 10 |
| 6 | Things that are forbidden | Worship (Thiyarah)                       | 5753, 5754,<br>5755, 5756,<br>5772,                |   | 5  |
|   |                           | Haamah                                   | 5757, 5770,<br>5771                                |   | 3  |
|   |                           | Al-Kuhhan (Shaman)                       | 5758, 5759,<br>5760, 5761,<br>5762,                | 5774, 5775,<br>5776, 5778,<br>5779, 5780,<br>5781, 5782   | 13 |
|   |                           | Al-'Adwa                                 | 5772, 5773,<br>5774, 5775,<br>5776                 |   | 5  |
|   |                           | Drink poison and medicine with camels    | 5778, 5779,  | 5669, 5670,   | 4  |
| 7 | The story                 | When the Prophet was sick                | 5714,  |   | 1  |

|   |                         |                          |      |  |   |
|---|-------------------------|--------------------------|------|--|---|
|   |                         | The Prophet was poisoned | 5777 |  | 1 |
| 8 | Things related to flies | Flies                    | 5782 |  | 1 |

Referring to table 1.0, is an analysis made by the researcher of 224 hadiths found in the special sahihain in the medical chapter (al-tibb) in the sahih al-Bukhari and the well-being chapter (al-Salam) in the sahih Muslim. For the al-Tibb chapter, the researcher has taken out all the hadiths in that chapter, totalling 104 hadiths and built themes and sub-themes. However, for the al-salam chapter, the researcher only took 120 hadiths which in the researcher's observation and analysis are medical in nature as found in sahih al-Bukhari. And these 120 hadiths are placed in themes and sub-themes as in the hadiths in sahih al-Bukhari.

### Analysis of the distribution of hadiths that can be linked to epidemic management

The following are the themes and sub-themes that can be extracted from the entire analysis as found in table 1.0 that match the title of the study.

Table 2.0

*Findings based on the researcher's analysis*

| Num | Theme                    | Sub Theme     | Number Hadith                       |   | Total |
|-----|--------------------------|---------------|-------------------------------------|---|-------|
|     |                          |               | (Sahih al-Bukhari)                  | (Sahih Muslim)  |       |
| 1   | Every disease has a cure | -             | 5678,                               | 5705, 5706, 5707, 5708, 5709, 5710, 5711, 5712, 5713, 5714, 5715, 5716, 5717, 5718, 5719, 5720, 5721, 5722, 5723, 5724, | 21    |
| 2   | Nutrition for treatment  | Honey         | 5680, 5681, 5682, 5683, 5684, 5716, | 5731, 5732  | 8     |
|     |                          | Talbinah      | 5689, 5690,                         | 5730  | 3     |
|     |                          | Manna         | 5708                                |   | 1     |
|     |                          | Ajwa dates    | 5768, 5769                          |   | 2     |
| 3   | Treatment methods        | Pray          | -                                   | 5701, 5702, 5703, 5704  | 4     |
|     |                          | Good sentence | 5754, 5755, 5756                    | 5759, 5760, 5761, 5762,   | 18    |

|   |                           |  |  |   |    |
|---|---------------------------|--|--|---|----|
|   |                           |  |  | 5763, 5764,<br>5765, 5766,<br>5767, 5768,<br>5769, 5770,<br>5771, 5772,<br>5773                                     |    |
| 4 | Type of Disease           | Leprosy                                  | 5707   | 5783,   | 2  |
|   |                           | Uzrah                                    | 5715,  |   | 1  |
|   |                           | Safar                                    | 5717,  |   | 1  |
|   |                           | Pneumonia                                | 5718, 5719,<br>5720, 5721                          |   | 4  |
|   |                           | Fever                                    | 5723, 5724,<br>5725, 5726,                         |   | 4  |
|   |                           | Cholera                                  | 5728, 5729,<br>5730, 5731,<br>5732, 5733,<br>5734, | 5733, 5734,<br>5735, 5736,<br>5737, 5738,<br>5739, 5740,<br>5741, 5742,<br>5743, 5744,<br>5745, 5746,<br>5747, 5748 | 23 |
|   |                           | There is no contagious disease by itself |  | 5749, 5750,<br>5751, 5752,<br>5753, 5754,<br>5755, 5756,<br>5757, 5758  | 10 |
| 5 | Items that are prohibited | Worship (Thiyarah)                       | 5753, 5754,<br>5755, 5756,<br>5772,                |   | 5  |
|   |                           | Haamah                                   | 5757, 5770,<br>5771                                |   | 3  |

Referring to table 2.0 above, only five themes will be discussed compared to eight themes in total. The five themes consist of each disease having a cure, nutrition for treatment, treatment methods, types of diseases and things that are prohibited. For the theme of every disease has a cure, there are no sub-themes. For the nutrition theme for treatment, there are four sub-themes namely honey, talbinah, ajwa dates, manna and habbatussauda. As for the theme of treatment methods, there are two methods, namely praying and good words. While the last type of disease, there are seven sub-themes which are leprosy, uzrah, travel, pneumonia, fever, and cholera, there is no infectious disease by itself. Out of the 224 hadiths involved in this study, only 114 hadiths will be released in fiqh al-hadith and some of these hadiths are repetitive.

Looking at the matan and syarah of the above hadiths, three main aspects can be published in the discussion related to covid management according to the perspective of fiqh

al-hadith. First, is the emotional aspect. Second, is the physical aspect. And the third mental aspect.

## **Discussion**

### **Epidemic Management from an Emotional Aspect**

The spread of the covid-19 epidemic is very fast. The government's initiative to curb the spread of this epidemic can be seen with the implementation of the Movement Control Order (MCO) held in 2020 and 2021. The effect of this MCO greatly affects the emotions of each individual. This is because when individuals are faced with crises and sudden life changes, the normal reactions shown are feelings of worry, fear, worry, sadness, depression, confusion, and anger, and can even cause angry emotions (Junoh et. al., 2022). All these feelings come from emotions. This reaction is shown because the changes that occur in a person's life require him to change the daily routine that has become a habit (Aziz et al., 2021). Several approaches can be used when dealing with an epidemic which is from an emotional point of view which can be seen through the hadiths of the Prophet s.a.w.

### **Hadith Related to Praying**

Translation: from Uthman bin Abi al-'As al-Thaqofi, that he complained about the pain he felt in his body since he converted to Islam to the Prophet s.a.w. So, the Prophet s.a.w said. "put your hand on the painful part of your body and say bismillah 3 times and say 7 times auzubillah wa qadhratihi min syarri ma ajidu wa uhaaziru.

This hadith is a hadith that shows that a friend of the Prophet is not healthy. Then His Majesty advised him to put his hand on the sore spot and pray (Al-Nawawi, ). Based on the hadith above, fiqh al-hadith that can be linked to covid management on the emotional aspect is praying. The exhortation to pray is necessary and highly emphasized in Islam. If you look at the verses of the Quran, Allah s.w.t encourages people to pray to him. Praying is a state of a person asking God for help. In a pandemic situation or dealing with an epidemic, even if there is no MCO, human emotions are still unstable because this epidemic is still around us. Therefore, the suggestion to pray always is very emphasized.

### *Hadith related to saying good words*

Translation: From Anas bin Malik r.a said, Rasulullah s.a.w. said: "There is no adware and thiyarah, and what I like is a good deed, that is a good sentence". (Hadith narrated by al-Bukhari, hadith number 5757).

The hadith related to fall, which is speaking with good sentences, is found in three hadiths in sahih al-Bukhari while 15 hadiths in sahih Muslim. Performing good deeds is part of being kind to God. (Ibn Hajar, 1988). Every believer is commanded to be kind to God in all circumstances. According to Ibn Batthal quoted by Ibn Hajar in Fath al-Bari, God made it in human nature to love good words or words, just as he made them feel calm with a beautiful view, even though he did not have it and drank it.

Looking at the current situation, being at home for a long time coupled with pressure around the house, it opens up space for us to express all our anger, stress, and hurt feelings openly either by uploading on our social media or by speaking directly to family members or neighbours. Certainly, the words that come out of anger, stress and hurt are words that are not good and hurt others. Therefore, after we pray to God more, the second thing we must do to take care of our emotions and those around us is to speak or write good words. In

another hadith, the Messenger of God used the word "soleha" The pious words certainly come from pious and pious people. That person is sincerely submissive to God.

#### *Management of covid from a physical aspect*

The first case detected related to the covid-19 outbreak was on 24 January 2020 in tourists from China who arrived in Malaysia from Singapore. The transmission of the covid-19 epidemic is physical. That is through physical contact on surfaces that are contaminated or infected with the virus from an infected individual to another individual and through respiratory droplets (coughing and sneezing) (Berita Harian, 2020).

#### *Hadith Related to Plague*

Translation: From Usama bin Zaid, the Prophet s.a.w. has said: "When you hear taun in a country, then do not enter that country, and if you are in it, then do not come out of it. (Hadith Narrated by al-Bukhari, numbered 5728).

The following hadith describes cholera. In another hadith numbered 5730, the word epidemic is used instead of the word cholera. The word turn is placed instead of the original word ta'n to show the many deaths. This disease is included in the epidemic category. Taun is a disease that occurs widely due to bad air, thus disrupting the health of the body. When discussing the covid-19 outbreak, can be linked to the hadith related to taun. In this hadith, Rasulullah s.a.w. give an indication of what a person should do when faced with an epidemic. The indicator is divided into two, namely:-

A person who wishes to go to a place, but is informed that there is an epidemic in that place, then, he should postpone his wish to go to that place.

When a person is in an area that is mentioned as an epidemic area, then, he is forbidden to leave the area.

These instructions are very important to follow to prevent the spread of covid-19. In this regard, each individual must be disciplined in complying and must remove self-ego.

#### *Hadith related to sitting permanently in place*

Translation: From Aishah r.a. has said, "I asked the Messenger of Allah s.a.w. related to typhoid. So he informed me that indeed "it is a reward from God which is inflicted on whom He wills, but God will give mercy to the Believers. If a person witnesses the spread of the plague and then stays in his country patiently and expects a reward, and he is also confident that no harm will befall him except what God has determined for him, then he will receive a reward similar to the reward of a martyr. (Hadith Narrated by al-Bukhari, numbered 5734)

This hadith insists on people remain seated where they are when they see the spread of the turn epidemic. It can be linked to the atmosphere of dealing with the covid-19 epidemic as well. And it can be cited as proof of the two instructions stated by the Prophet s.a.w. in the previous hadith. The Messenger of Allah said the word patience, to show that indeed to stay in one place and not enter the plague is a form of considering that there are likely to be tasks that must be completed. Or maybe, parents, children or other loved ones are there.

#### *Hadith related to isolating yourself when struck by illness*

Translation: From Abi Salamah, he heard Aba Hurairah say: The Prophet s.a.w. said: "The owner of a sick camel should not put it in a healthy camel. (Hadith Narrated by al-Bukhari, numbered 5774)

The physical management of covid includes practising supplement use in addition to avoiding risky situations, leaving risky situations, and isolating yourself if you experience symptoms. There are other additional dietary practises described in the hadith, but the researcher only considers those given in the two aforementioned chapters, namely the chapter al-tibb and chapter al-salam.

Honey, talbinah, manna, ajwa dates, and habbatussauda are examples of food supplements that can be used for the overall health of the body.

*Management of covid from a mental aspect*

*Hadith related to every disease has a cure*

Translation: From Abi Hurairah r.a. from the Prophet s.a.w. has said: Allah does not send down disease but sends down the cure. (Hadith Narrated by al-Bukhari, numbered 5678).

The hadith above explains about every disease that God has brought, there must be a cure, which is medicine. When a person gets sick, his body condition is not normal. Taking medicine will help to restore a healthy body. In addition, continue to take care of health by improving food intake so that everything is nutritious, according to the food pyramid and nutritious (Al-Nawawi, 2005). Seeking medicine for healing is a claim, but believing that only God heals is a form of faith.

*Hadith related to illness not bad luck*

Translation: From Abi Hurairah r.a. has said, Rasulullah s.a.w. has said: "There is no disease that spreads by itself, no death due to worms in the stomach and no bad luck due to owls". So a Bedouin Arab said: "O Messenger of Allah, what do you think about the camels that are in the desert as if they were a herd of deer, then the camel that has scabies and enters the herd of other camels, then, the camel has infected scabies to other camels". His Majesty said: "So, who transmitted the disease to the first camel?" (Hadith narrated by Muslim, numbered 5750).

The calamity that strikes is not rightly associated with bad luck or causes criticism of the individual who is said to be the cause of the infection. This is because diseases can be contagious, but diseases are not necessarily contagious. The spread of this disease is not bad luck or the bad luck of a particular individual just as bad luck is not caused by the direction of the movement of birds, the arrival of owls or the arrival of the month of Safar. However, the assertion that a disease is not necessarily contagious does not prohibit a person from trying to avoid the conditions that cause infection. One is allowed to stay away from the source of infection and do so earnestly. If the situation indicates that a situation can cause harm, then efforts to avoid harm are mandatory.

In the early days of the covid-19 outbreak around the beginning of 2020, showed consistency to covid-19 patients for two reasons. First, because of being infected with this disease which is so painful. Second, it is looked upon obliquely by the surrounding community. Both things not only affect the physical health of the infected person but also greatly affect the mental health of the patient. The community needs to be reminded that being infected with covid-19 is not a form of misfortune or an opening to demeaning them. The community should provide the support, encouragement and assistance that is appropriate in helping them.

*Hadith related to death due to plague is martyrdom (syaheed)*

Translation: From Hafsa bint Sirin from Anas bin Malik r.a., from the Prophet s.a.w., who said: Taaun is martyrdom for every Muslim. (Sahih al-Bukhari, numbered 5732).

The discussion in this section is a form of a demand to be patient to stay in each place so that the epidemic infection does not infect others. And expect a reward and place high confidence that no harm will befall him except what God has determined. Therefore, whoever is patient, expects a reward and puts a lot of trust in Allah, then he will get a reward similar to the reward of an individual who died as a martyr (Ibn Hajar, 1988).

**Conclusion**

Management in the face of any epidemic that will arise is very important. The construction of the epidemic management manual must be carefully drafted and completed. This is because the presence of an epidemic is a sunnatullah. It will be present at whatever time God has arranged. His presence is a form of test of faith and patience for every human being. In the process of facing and adapting to any type of epidemic and infectious disease, Islam has outlined its guidance through the words of God and the Sunnah of the Prophet s.a.w. Epidemic management according to the perspective of fiqh al-hadith can be divided into three, epidemic management from an emotional, physical and mental point of view. These three types of outbreak management are sufficient to be used as a reference in the construction of the manual. Indeed, building a manual by looking at the guidance of revelation, especially al-hadith, is very important, because that is the authentic reference in the lives of all people.

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