

Contagion in the light of the Quran and Sunnah

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Abstract: Islam is a complete and comprehensive code of life. None of problems is left unsolved in the Quran or in the Sunnah. Now-a-days Corona virus is a burning issue of the entire world. The world is disconnected unthinkable and unprecedentedly due to this massive contagious virus. The issue deserves research in the light of the holy Quraan and Sunnah. On the issue Hazrat Abu Hurairah reported and said, "Allah's apostle (PBUH) said that there is no contagion, no portent, no influence of the departed soul and no safer. And escape away from the leprosy as like as you flee away from the lion".¹ In another hadeeth on the authority of Abu salamah bin 'Abdur Rahaman bin 'Aouf (may Allah be pleased with them) as reported, verily Allah's prophet (PBUH) said, "the lord of sick camels is not allowed to lead his camels to drink water with the healthy camels". There are many other hadeeths on the issue, the orientalist pointed out controversy among the sayings of prophet (PBUH) on the issue and said: the sayings of prophet on contagion are controversial and contradictory. The article will focus on the above-mentioned issue, regarding combination and re-conciliation among the traditions and lab-proven scientific truth.

Keywords: Contagion, Covid-19, Corona virus, Optimism, pessimism, (Hamah) Safar, Supplication, Pre-determination, Quarantine, Isolation, Social /physical distancing, evil eye.

Date of Submission: 20-06-2021

Date of Acceptance: 05-07-2021

I. DEFINITION OF CONTAGION:

The situation in which a disease is spread by touching or coming in contact of someone or something.

The situation in which feelings, ideas or problems spread from one place to another:

The synonym of contagion in Arabic is 'Adwa (العدوى). The word is a noun derived from the verbal noun al-I'daa (الإعداد) which means سراية المرض من المصاب إلى غيره contagion or transmission of disease from infected one to healthy one.

II. THE BACKGROUND:

The Arabs in age of darkness believed on transmission of infectious disease to others without permission of Allah, they also believed in Portent² Pessimism, (Haamah)³ Optimism,⁴ Safar⁵ and some other traditions.

III. TRANSMISSION OF DISEASES IN THE SCIENTIFIC POINT OF VIEW:

There are many diseases which transmit from one being to another directly or indirectly by virus or bacteria. It is lab-proven truth in the present world that there are many communicable and contagious diseases. Some of them are mentioned here.

Direct viral transmission:

(a) Direct contact: STD, AIDS, Chicken Pox, Skin and eye infection.

¹ Sahih al – Bukhari Hadith no.: 5707.

²: When a man wants to do something during the pre-Islamic era, he would go to a bird's nest and try to make it fly away. If the bird flew to the right, he would take this as a good omen and go ahead with his intention; but if the bird flew to the left, he would take this as a bad omen and refrain from doing what he intended to do.

³ Haamah refers to the then tradition described variously as a worm which infests the grave a murdered until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly.

⁴ Optimism means to say good auspicious and encouraging words to someone.

⁵ The month of Safar was considered as unlucky month during the age of ignorance.

- (b) Droplet infection: Covid-19, Influenza, Common cold, SARS.
- (c) Inoculation in to skin or mucosa: hepatitis B through contaminated needles or syringes, Rabies by dog bites
- (d) Transplacental: Rubella, AIDS, CMV, Herpes Simplex.

Indirect viral transmission:

- (a) Vehicle borne:
 - (i) Water borne: Hepatitis A, Pollio,
 - (ii) Blood borne: Hepatitis B, CMV.
- (b) Vector borne: Dengue, Chikungunya, Zika virus, Yellow fever.
- (c) Air borne: Chicken Pox, Measles, Mumps, Small Pox, SARS, Influenza.
- (d) Fomite borne: Hepatitis A.
- (e) Unclean hands and fingers: Hepatitis A, Rota viral diarrhoea.

Bacterial direct transmission:

- (a) Direct contact: Leprosy, Skin and Eye infection
- (b) Droplet infection: TB, Whooping cough, Diphtheria, Meningococcal Meningitis.
- (c) Contact with soil: Tetanus, Anthrax.

Indirect bacterial transmission:

- (a) Vehicle borne: (i) Water borne: Typhoid, Diarrhoea, Cholera, Dysentery. (ii) Blood borne: Syphilis.
- (b) Vector borne: Typhus, Relapsing fever.
- (c) Air borne: TB, Diphtheria, Whooping cough,
- (d) Fomite borne: Diphtheria, Typhoid fever, Bacillary dysentery.
- (e) Unclean hands and fingers: Typhoid fever, Cholera, Dysentery and Diarrhoea.

IV. CONTAGION IN ISLAMIC PERSPECTIVE:

According to the creeds of Ahl as- Sunnah Wal-Jama'ah, Allah is the unique authority of all powers, abilities and properties and he provides the properties to the creations they need. So, the things will happen according to their properties and abilities usually until or unless the authority stops these properties for a time being or cancels them forever, e.g., Allah the almighty had stopped the property of fire in favour of the prophet Ibrahim (PBUH) giving an emergency ordinance:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ.

“We said, O fire, be thou cool, and (a means of) safety for Abraham”⁶.

Allah (SWT) divided water of red sea for Israelites to cross it stopping the physical nature of water and said:

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَبْنَاكُم وَاعْرَضْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ.

“And remember, we divided the sea for you and saved you and drowned Pharaoh's people within your very sight”⁷.

The property and physical nature of knife of Ibrahim (PBUH) was stopped by Allah (SWT) while he was slaughtering his beloved son Isma'il (PBUH) obeying Allah's order urged in the dream.

ثم وضع السكين على حلقه فلم تعمل.

“Then he put the knife on his (Isma'il) throat but it did not work”⁸.

And moreover, all kinds of miracles took place for the prophets and the most closed righteous and Allah fearing peoples are in the same way.

Finally, Allah the almighty deactivated the property of Poison mixed with the meal of Muhammad (PBUH) at Khaibar by a Jews woman just a little prior to his death and again reactivated its property just before his death to provide him the honor of death of martyrs. It is reported on the authority of 'orwah(May Allah be pleased with him) :

قالت عائشة رضي الله عنها: كان النبي صلى الله عليه وسلم يقول في مرضه الذي مات فيه: «يا عائشة ما زال أجد ألم الطعام الذي أكلت ببخير، فهذا أوان وجدت انقطاع أبهري من ذلك السم»

“Aishah (May Allah be pleased with her) said, Prophet (PBUH) was saying during his illness that causes to death.” O 'Aishah, I feel pain of the food that I had taken at Khaybar. Now I feel my aorta is separating due to that poison”⁹.

Bacteria and virus move from one being to another usually if they are provided the property and ability of contagion and infection. In fact, the law of nature also demands movement and transmission of the disease. It is

⁶ Al- Anmbia::69.

⁷ Al- Baqarah:50.

⁸ Al-Zamakhshari, Abul Quasim Mahmud bin 'Amar bin Ahmad, Al-Kassaf 'An Haqaiqi Gawamid al- Tanzil wa -Asrar at -Ta'wil, Darul Kitab al- 'Arbi ,Birut 3rd edition 1407 Hijri. Vol.:4 P- 56.

⁹ . Bukhari, Abu 'Abdillah Muhammad bin Isma'il, Sahihul Bukhari, Hadith no.: 4428, VOL.: 6, P-9.

both an experience and a lab-proven truth. The pandemic covid-19 is live and burning evidence of contagion and infection. More than thirty-eight lac seventy seven thousand people have died of covid-19 as on 20.06. 2021 all over the world and it has been killing people massively across the world. The comment of Ibn Hajar al-‘Asqalani regarding contagion is quoted here:

قال ابن حجر العسقلاني: “فالعُدوى إنَّ حاصلة، ولكنها بتقدير الله، وهذا أمر ينبغي أن لا يختلف فيه اثنان، وهو الحق الذي يوفق بين سائر الأدلة، ولا يغير منه تطور العلم واكتشاف الجراثيم والبكتيريا الناقلة للأمراض شيئاً، لأن هذه الجراثيم إنما تعمل بتقدير الله، والله يسلمها على من يشاء”¹⁰

“Ibn Hajar al-‘Asqalani Said: Then contagion is existing, but that is given by Allah the almighty, this is a matter that should not differ one another about it and this the truth that reconciles among all evidences and development of sciences and invention of contagious insects and bacteria do not change anything, because these insects act by the direction of Allah and Allah sends them to whom he wants”.

Evidences from Sunnah on Contagion:

1. The hadeeth narrated on the authority of Abu Hurairah (Allah Be Pleased with Him): “Escape away from the leprosy as like as you flee away from the lion.” refers that the plague disease is contagious and infectious.

2. “لا يُوردُ مُمرضٌ على مُصحِّحٍ” a lord of sick camels should not lead his camels for drinking water with the healthy camels” means to fear that if he brings healthy camel within the touch of sick one, the healthy one will be sick.

3. Return of ‘Omar (may Allah be pleased with him) to Madinah from ‘Amwas, the plague effected area.

عن عبد الله بن عباس: أن عمر بن الخطاب رضي الله عنه، خرج إلى الشام، حتى إذا كان بسرغ لقيه أمراء الأحناء، أبو عبيدة بن الجراح وأصحابه، فأخبروه أن الوباء قد وقع بأرض الشام. قال ابن عباس: فقال عمر: ادع لي المهاجرين الأولين، فدعاهم فاستشارهم، وأخبرهم أن الوباء قد وقع بالشام، فاختلقوا، فقال بعضهم: قد خرجت لأمر، ولا نرى أن ترجع عنه، وقال بعضهم: معك بقية الناس وأصحاب رسول الله صلى الله عليه وسلم، ولا نرى أن تقدمهم على هذا الوباء، فقال: ارتفعوا عني، ثم قال: ادعوا لي الأنصار، فدعوتهم فاستشارهم، فسلخوا سبيل المهاجرين، واختلفوا كاختلافهم، فقال: ارتفعوا عني، ثم قال: ادع لي من كان ها هنا من مشيخة قريش من مهاجرة الفتح، فدعوتهم، فلم يختلف منهم عليه رجلان، فقالوا: نرى أن ترجع بالناس ولا تقدمهم على هذا الوباء، فنادى عمر في الناس: إني مصبح على ظهر فاصبحوا عليه. قال أبو عبيدة بن الجراح: أفراراً من قدر الله؟ فقال عمر: لو غيرك قالها يا أبا عبيدة؟ نعم نفر من قدر الله إلى قدر الله، أ رأيت لو كان لك إبل هبطت واديا له عدوتان، إحداهما خصبة، والأخرى جدية، أليس إن رعيت الخصبة رعيتها بقدر الله، وإن رعيت الجدية رعيتها بقدر الله؟ قال: فجاء عبد الرحمن بن عوف - وكان متغيباً في بعض حاجته - فقال: إن عندي في هذا علماء، سمعت رسول الله صلى الله عليه وسلم يقول: «إذا سمعتم به بأرض فلا تقدموا عليه، وإذا وقع بأرض وأنتم بها فلا تخرجوا فراراً منه» قال: فحمد الله عمر ثم انصرف.

“It is narrated on the authority of ‘Abdullah bin ‘Abbas(May Allah Be Pleased With Them.) Indeed, Hazrat ‘Umar (May Allah Be Pleased with Him) went to Syria (in his regular trip) when he reached at ‘ Sarag’ leaders / governors of the provinces;¹¹ Abu ‘Obaidah bin -al- jarrah and his companions received him and informed him that the epidemic took place in the land of Syria(‘ Amwas). Abdullah bin ‘Abbas((May Allah Be Pleased With Them) said: ‘Umar said: Please call the early emigrants to me; calling them he exchanged views with them on the issue and informed them that the epidemic has taken place in Syria, they differed in their opinions; some of them said : “ You have come here for an important job and we don’t like to go back from the job and some other said: there are some other people and Allah’s apostle’s companions with you, we don’t think it reasonable for you to push them into the place of epidemic. Then ‘Umar (May Allah Be Pleased with Him) said: you may go away from me now. After sometime he said: call Ansar to me. Therefore, I called them and he has exchanged views with them and they followed the way of the emigrants and differed as they did. Then he said to them, "Leave me now." and added, "Call for me the old people of Quraish who emigrated in the year of the conquest of Makkah." I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that place of epidemic." So 'Umar made an announcement, "I will ride back to Madinah in the morning. So, you should do the same." Abu 'Ubaidah bin -al-Jarrah said (to 'Umar), "Are you fleeing away from what Allah had ordained?" 'Umar said, "Would that someone else had said such a thing, O Abu 'Ubaidah! Yes, we are fleeing from what Allah had ordained to what Allah has ordained. Don't you agree that if you had camels that went down a valley having two sides, one green and fertile and the other dry and unfertile, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry one only if Allah had ordained that?" At that time 'Abdur Rahman bin 'Auf, who had been absent because of some job, came and said, "I have some knowledge about this. I have heard Allah's Messenger (PBUH) saying: 'If you hear about it (an outbreak of plague) in a land, do not go to it; but if plague breaks out in a place where you are staying, do not run away from it.'" 'Umar (May Allah be pleased with him) thanked Allah and returned.”¹²

¹⁰ Al' Asqalani, Alahafiz Ahmad bin ‘Ali bin Hajar, Tahqiq: Ahmad ‘Isam ‘Abdul Qauadir -al-Katib , Bazjul Ma’un fi Fazlit Ta’un, P-27, Darul ‘Asimah, Riad.

¹¹ Syria at that time was divided into five provinces, e.g:Jordan, Hims,Damisque, Pelastine and Qansarin. These provinces were called Ajnad in Arabic. Al-Hanayee Abul Hussain Kasful Muskil al- Hadeeth as-Sahihain, Vol. :1st, p-216.

¹² Bukhari, Abu Abdillah Muhammad bin Isma’il, Sahihul Bukhari, Hadith no.:5729.

The above-mentioned hadith clarifies that some diseases are contagious and for this quarantine is a must. That's why 'Umar (May Allah Be Pleased with Him) came back to Madinah after consulting the issue with Allah's apostle's companions of different levels separately and finally hearing the saying of prophet (PBUH) from 'Abdur Rahman bin 'Auf on the issue.

4. Abu 'Obaidah bin Al-Jarrah and Hazrat Mu'az bin Jabal (May Allah Be Pleased with Them) considered the epidemic of 'Amwas as a result of prophet's supplication to his lord for his ummah and bounty of Allah the almighty upon his servants. Both of them have died suffering from the epidemic. After their death the leadership of the people was given to 'Amr bin al-'Aas and he considered the plague as a contagious disease and has taken preventive measure directing the people to flee away to mountains for quarantine. The related portion of hadith is quoted here:

فَلَمَّا مَاتَ اسْتُخْلِفتَ عَلَى النَّاسِ عَمْرُو بْنُ الْعَاصِ ، فَقَامَ فِينَا حَاطِبِيًّا فَقَالَ : أَيُّهَا النَّاسُ إِنَّ هَذَا الْوَجَعَ إِذَا وَقَعَ فَإِنَّمَا يَشْتَعِلُ اسْتِيعَالَ النَّارِ ، فَتَجَبَّلُوا مِنْهُ فِي الْجِبَالِ . قَالَ : فَقَالَ لَهُ أَبُو وَإِلَّةُ الْهُذَلِيِّ : كَذَبْتَ وَاللَّهِ ، لَقَدْ صَحَّبتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَنْتَ شَرُّ مَنْ جَمَارِي هَذَا . قَالَ : وَاللَّهِ مَا أَرَدْتُ عَلَيْكَ مَا تَقُولُ ، وَإِنَّمَا اللَّهُ لَا نَفِيْعَ عَلَيْهِ ، ثُمَّ خَرَجَ وَخَرَجَ النَّاسُ فَتَقَرَّقُوا عَنْهُ وَدَفَعَهُ اللَّهُ عَنْهُمْ . قَالَ : فَبَلَغَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابِ مِنْ رَأْيِ عَمْرُو فَوَاللَّهِ مَا كَرِهَهُ .

“Therefore, when he (Mu'adh bin Jabal) died, caliphate/ leadership of peoples was given to 'Amr bin al-'Aas, then he stood addressing us and said, “O people, indeed when this disease (plague) took place, it burns like fire, so you should flee away from it to the mountains”. He ('Amr) said: later on, Abu Wathila -al-Huzli told him, “By Allah, you have told a lie, I have accompanied Allah's apostle (PBUH) and you are worse than my ass”. 'Amr said, “I will not protest what you say and by Allah, we shall not stay here in this epidemic. After sometimes, he went out and the people also had gone away from him into different directions. Allah had removed the plague from them. The reporter said, “The opinion of 'Amr bin -al-'Aas reached to 'Umar bin Khattab and he didn't dislike it”¹³.

5. Evil eye is right. It can harm anything by bad looking towards it. If the light coming out from cornea can harm anybody or anything, then virus or bacteria can move from one being to another reasonably and logically. So, some diseases are contagious and infectious undoubtedly. As Abu Huraira reported:

عن أبي هريرة رضي الله عنه عن النبي - صلى الله عليه وسلم - قال: "العين حق". وقال - صلى الله عليه وسلم - : "العين تُدخِلُ الرجل القبر، وتُدخِلُ الجمل القدر". قال المنلوي: أي تقتله فيدفن في القبر (وتُدخِلُ الجمل القدر) أي إذا أصابته ماتت أو أشرف على الموت فذبح وطبخ.

“It's reported on the authority of Abu Hurairah (May Allah be Pleased with Him) from Allah's apostle he (PBUH) said: the evil eye is right and he said: evil eye can drive the man into the grave and the camel into casserole or cooking –pot. Al- Munawi said: that means evil eye will kill him then will be buried and when the camel will be affected by evil eye it will die or will be about to die then it will be slaughtered and will be cooked.¹⁴

قال الحكماء: والعائن يبعث من عينه قوة سُمِّيَّة تتصل بالمعان فيهلك ، أو يُهلك نفسه، ولا يبعد أن تتبع جواهر لطيفة غير مرئية من العين، فتتصل بالمعِين وتتخلل مسام بدنه، فيخلق الله الهلاك عندها ، كما يخلق عند شرب السُم ، وهو بالحقيقة فعل الله.

The wise said: “The evil-eyed man sends from his eye a toxic force that relates to the seen then he passes away or perishes himself, it is not impossible to release some invisible thin essence from eye and it relates to the seen therefore, it spreads through the pores of his body, then Allah creates loss as he creates it at the time of drinking poison. In fact, it is Allah's action.”¹⁵

I would like to opine that the toxic power that releases from eyes of the evil-eyed man was given to them according to Allah's sunnah of creation when he has created them.

6. Mental diseases also transmute as physical one does due to company. There are many evidences in favor of the theme in the holy Quran, Sunnah, Literature and other sources Some of them are mentioned here:

6:1: And keep thy soul content with those who call on their lord morning and evening, seeking his face; and let not thine eyes pass beyond them, seeking pomp and glitter of this life; nor obey any whose heart we have permitted to neglect the remembrance of us, one who follows his own desires, whose case has gone beyond all bounds.¹⁶

6:2: If any one takes the evil one for their intimate, what a dreadful intimate he is!¹⁷

6:3: The day that the wrong-doer will bite at his hands, he will say, “Oh! Would that I had taken a(straight) path with the apostle!” “Ah! Woe is me would that I had never taken such a one for a friend! He did lead me astray from the message (of God) after it had come to me! Ah! the evil one is but traitor to man.”¹⁸

6:4: Every child is born on instinct / nature (Islam). Then his parents make him Jews, Christian and Worshiper of the fire.¹⁹

¹³ Ahmad, Musnad *Iamm* Ahmad, Vol. :1st, p- 196.

¹⁴ . Al-Munawi, Zainuddin Muhammad 'Abdur Rauf bin Tajul 'Arifin bin 'Ali bin Zainul 'Abidin al- Haddai, Faizul Qadir Sharhu al- Jami' as-Sagir, Al-Maktabat at-Tijariah al-Kubra, Egypt, Edition: 1st, 1356 A.C. Vol.: 4, P- 397.

¹⁵ Ibid, P- 396.

¹⁶ Kahaf: 28.

¹⁷ Nisaa:38.

¹⁸ Furqan: 28-29.

6:5: One follows his friend's religion. So let every one of you look at whom he makes him a friend.²⁰ There is a proverb: A man is known by the company he keeps. The famous poet Tarafah bin Al-'al-'Abd said:

عن المرء لا تسأل وسل عن قرينه *** فكل قرين بالمقارن يقتدي²¹

“Don't ask me about anyone but ask me about his companion because every companion follows the bird of same feather”. The poet 'Adi bin Zaid said:

إِذَا كُنْتَ فِي قَوْمٍ فَصَاحِبُ خِيَارِهِمْ .. وَلَا تَصْحَبِ الْأَرْدَى فَتَرْدَى مَعَ الرَّدِيِّ

”When you stay with a group of people, then you have to accompany with the best one of them. Don't accompany with the worst one; because you will worsen yourself with the company of the worst one.”²²

6:6: One will be with whom he loves.²³

6:7: Abu Dhar al-Gifari used to say: Loneliness is better than a bad companion and a good companion is better than loneliness.²⁴

6:8: A bad company is like a bellow's blower either he will burn your clothes or you will get some bad smell from him.²⁵

6:9: It is reported on the authority of Ja'far bin Sulaiman (May Allah be pleased with him) and he said, “I have seen Malik bin Dinar sitting and there was a dog beside him”. Then, I have told him, “O Abu Yahya, what is this?” He replied, “It is better than a bad company”.²⁶

The above-mentioned evidences focus on the transmission of diseases both mental and physical due to staying one within touch of sick or man of bad character. So, it is obligatory for a man to think about his friends. Are they men of bad character? If they are, let him keep away from them because they are more contagious than scabies.

7. More Hadeeths on Contagion: There are many different Hadeeths on the contagion. Some of them seem to be apparently contradictory. Some instances are mentioned here:

7:1:

حدثنا سعيد بن ميناء، قال: سمعت أبا هريرة، يقول: قال رسول الله صلى الله عليه وسلم: لا عدوى ولا طيرة، ولا هامة ولا صفر، وفر من المجذوم كما تفر من الأسد.

“It has been reported on the authority of Sa'yeed ibn Minaa and he said: I have heard Abu Hurairah saying: Allah's apostle (PBUH) said; There is no contagion, no portent, no influence of the departed soul and no safer. And escape away from the leprous as like as you flee away from the lion”.

7:2:

عن أبي هريرة رضي الله عنه قال: قال النبي صلى الله عليه وسلم: «لا عدوى ولا صفر، ولا هامة» فقال أعرابي: يا رسول الله، فما بال الإبل، تكون في الرمل كأنها الطباء، فيخالطها البعير الأجرى فيجر بها؟ فقال رسول الله صلى الله عليه وسلم: «فمن أعدى الأول؟»

“It is narrated on the authority of Abu Hurairah, (May Allah Be Pleased with him) that the Prophet (PBUH) said, “There is neither contagion, nor Safar, nor Haamah. A Bedouin stood up and said, “Then what about the camels on the sand as if they are deer when a mangy camel mix with them and they all get infected with mange?” The Prophet (PBUH) asked, “Then who conveyed the mange to the first one?”²⁷

7:3:

وعن أبي سلمة: سمع أبا هريرة، بعد يقول: قال النبي صلى الله عليه وسلم: «لا يوردن ممرض على مصح» وأنكر أبو هريرة حديث الأول، قلنا: ألم تحدث أنه: «لا عدوى» فرطن بالحشيشة، قال أبو سلمة: فما رأيت نسي حديثاً غيره.

“It is narrated from Abu Salmah he had heard Abu Hurayrah (May Allah Be Pleased with them) saying later that the Prophet (PBUH) said, “The lord of sick camels is not allowed to lead his camels (for drinking water) with

¹⁹ Bukhari, Muhammad bin Isma'il, Abu 'Abdillah, Sahihul Bukhari, Tahqiq: Muhammad zuhair bin Nasir, Tawqun Najat, Edition: 1st, 1422 Hijri, Hadith no.: 1385, Vol.: 2, P-100.

²⁰ . Ahmad, Musnad Ahmad, Hadith no.: 8417, Vol.: 14, p- 142. Sunanu Abi Dawood Hadith no.:4833, Sunan at- Tirmidhi, Hadith no.: 2378, Musnadi Abi Dawood at- Tialsi, Hadith no.: 2694.

²¹ Al- Bikri, Tharafah bin al-'Abd bin Sufian bin Sa'd, Diwanu Tharafah bin al-'Abd, Darul Kutub al-'ilmiah, Edition-3rd,2002 A.C.,Vol.:1st. P-32. Some body attributed the line to 'Adi bin Zaid, An-nuwairi Sihab uddin Ahmad bin 'Abdul wahhab, Nihayatul Arab Fi Fununil Adab, Darul Kutub al-'Ilmiah Birut, Lebanon, Edition-2004 A.C., Vol.:3rd, P-58.

²² Ad-Dimasqi, Abul Fida Isma'il bin Muhammad bin 'Abdil Hadi, Kasful khifa ,Muzil al-B'as,Almaktabatul 'Asriah, Edition: 1st, 2000A.C.,Vol.:2nd, P- 238.

²³ . As-Sajistani, Abu Dawood Sulaiman bin al-'As' Ath . Sunani Abi Dawood, Darur Risalah al-'Alamiah, Edition:1st, 2009A.C. , Hadith no.:5127, Vol.: 4, P-92. Sunani Nasaiee, Hadith no.:2385, Sunani Abi Dawood, Hadith no.: 5127.

²⁴ Al-Qaja'iee, Abu 'Abdillah Muhammad bin Salamah bin Ja'far, Musnadul Sihab, Tahqiq: Hamdi bin 'Abdul Majid as-Salafi, Muasasatu ar- Risalah, Birut, Hadith no.:1266, Vol.:2, P- 237.

²⁵ Al- Albani, Abu 'Abdir Rahman Muhammad Nasir Uddin, Mukhtasar Sahih al-Imam al- Bukhari, Maktabatul M'arif, Riad, edition: 1st, 2002 A.C.. Vol.: 2, P- 35. Hadith no.:993.

²⁶ . At- Tabrani, Sulaiman bin Ahmad bin Aiyub bin Matir, Cairo, Dar al-Haramain, Vol.: 1st, p :200.

²⁷ . Bukhari, Muhammad bin 'Abdullah, Hadith no.: 5770.Vol.: 7, P- 138. Sunani Abi Dawood, Hadith no. :3911, Vol.: 4, P- 17.

the healthy camels”. Abu Hurairah has denied the first hadeeth (No contagion). We have asked him, “Have you not narrated that there is no contagion?” He has jargonized in Ethiopian language and then Abu Salamah said, “I have not seen him forgetting any hadeeth except this one”.²⁸

7:4:

عن أنس بن مالك رضي الله عنه، عن النبي صلى الله عليه وسلم قال: «لا عدوى ولا طيرة، ويعجبني الفأل» قالوا: وما الفأل؟ قال: «كلمة طيبة». .
“It is reported on the authority of Malik ibn Anas (May Allah be pleased with him) from prophet (PBUH) as he said, “There is neither contagion nor portent. I like good omen. They asked, “What is good omen? He replied, “Good saying”.²⁹

7:5:

عن ابن شهاب، أن أبا سلمة بن عبد الرحمن بن عوف، حدثه، أن رسول الله صلى الله عليه وسلم قال: «لا عدوى» ويحدث، أن رسول الله صلى الله عليه وسلم قال: «لا يورد ممرض على مصح» قال أبو سلمة: كان أبو هريرة يحدثهما كلتيهما عن رسول الله صلى الله عليه وسلم، ثم صمت أبو هريرة بعد ذلك عن قوله «لا عدوى» وأقام على أن «لا يورد ممرض على مصح» قال: فقال الحارث بن أبي ذباب وهو ابن عم أبي هريرة: قد كنت أسمعك، يا أبا هريرة تحدثنا مع هذا الحديث حديثاً آخر، قد سكت عنه، كنت تقول: قال رسول الله صلى الله عليه وسلم: «لا عدوى» فأبى أبو هريرة أن يعرف ذلك، وقال: «لا يورد ممرض على مصح» فما رآه الحارث في ذلك حتى غضب أبو هريرة فرطن بالحشيشة، فقال للحارث: أتدري ماذا قلت؟ قال: لا، قال أبو هريرة: قلت أبيت قال أبو سلمة: " ولعمري لقد كان أبو هريرة، يحدثنا، أن رسول الله صلى الله عليه وسلم قال: «لا عدوى» فلا أدري أنسي أبو هريرة، أو نسخ أحد القولين الآخر؟³⁰

“It is reported on the authority of Ibne Sihab (May Allah be pleased with him) that Abu Salamah bin ‘Abdur Rahman bin ‘Aouf (May Allah be pleased with them) narrated to him that Allah’s prophet (PBUH) said, “There is no contagion.” He is narrating also that verily, Allah’s prophet (PBUH) said, “The lord of sick camels would not bring his camels for drinking water with the healthy camels.” Abu Salmah said that Abu Hurairah was narrating both of the hadeeths from Allah’s prophet (PBUH). Later on, he remained silent regarding his saying ‘no contagion’ and he stucked to his narration ‘the lord of sick camels would not bring his camels for drinking water with the healthy camels’. The Reporter said that Harith bin Abu Dhubab, the cousin of Abu Hurairah (May Allah be pleased with him) said, “I was hearing you narrating another hadeeth with this one, you became silent regarding that. You used to say as Allah’s apostle said, “There is no contagion.” Abu Hurairah denied to be acquainted with the Hadith and said, “The lord of sick camels would not bring his camels for drinking water with the healthy camels”. Therefore, Harith never saw Abu Hurairah to be angry on the issue and then jargonising in Ethiopian language he said to Harith, “Do you know what I have told? He replied, “No”. Abu Hurairah (May Allah be pleased with him) said, “I have said that I have denied”. Abu Salma said, “By my life, Abu Hurairah used to narrate that verily Allah’s prophet (PBUH) said, “There is no contagion. I don’t know either Abu Hurairah has forgotten or one of both narrations abrogated another one”.³¹

It is narrated also on the authority of Abu Hurairah (May Allah Be Pleased with him) that the Prophet (PBUH) once ate with a leper and said, “eat out of trust in Allah and reliance.

Reconciliation among the Hadiths on Contagion:

1:1: The Hadeeth of ‘Adwa(contagion) is narrated in many authenticated books of hadeeth like Sahihul Bukhari and Sahihul Muslim etc. on the authority of Abdullah bin Omar³² Anas bin Malik³³ Jabir bin Abdullah³⁴, Saib bin Yazid³⁵, Abdullah bin Mas’wood³⁶, S’ad bin Malik³⁷ and Abdullah bin Abbas³⁸ (May Allah be pleased with them). So, the hadeeth regarding ‘Adwa(contagion) being denied by Abu Hurairah (May Allah be pleased with him) is authenticated and narrated by abovementioned sources. So, it needs a clear interpretation and reconciliation.

²⁸ Ibid, Hadith no.: 5771, Vol.: 7, P- 138.

²⁹ Ibid, Hadith no.: 5776, Vol.: 7, P- 138. It is to say to a patient: you will recover soon, to say to someone, who is looking for something lost: you will get it soon. To greet someone with Salam proclamation of good news, to say to somebody May Allah make you safe and provide his bounty upon you etc.

³⁰ . Al-Qusairi, Muslim bin Hajjaj, Sahihu Muslim, Hadith no.: 5923, Vol.:7, P-31

³¹ . Al- Qusairi, Muslim bin Muhammad, Sahihu Muslim, Hadith no.: 2221, Vol.: 4th, P-1743.

³² Bukhari, Abu Abdillah Muhammad bin Isma’il, Darus S’ab, Cairo, edition-1st,1978A.C.. Hadith no.: 5756,5776, Ibni Majah 3537, Sahih Muslim: 5933, 5934, 5855,5856, As-Sajistani, Abu Dawood Sulaiman bin Ash’ath, Sunan-e -Abi Dawood, Darul Fikr Birut Hadith. no.: 3916.

³³ . Bukhari, Abu Abdillah Muhammad bin Isma’il, Darus S’ab, Cairo, edition-1st,1978A.C.. Hadith no.: 5756,5776, Ibni Majah 3537, Sahih Muslim: 5933, 5934, 5855,5856, As-Sajistani, Abu Dawood Sulaiman bin Ash’ath, Sunane Abi Dawood, Darul Fikr, Birut Hadith no.: 3916.

³⁴ . An- Nisapuri Abul Husain Muslim bin al-Hajjaj bin Muslim al- Qusairy, Sahihu Muslim, Darul- Jail and Daru Aafaq-al-Jadidah, Birut, Hadith no.: 5928, 5929, 5930, 5850, 5851, 5852.

³⁵ . Sahih Muslim, Hadith no.: 5885, 5921.

³⁶ . Sunan-e- Nasayee Hadith no.: 3143, Shahi Muslim: Hadith no.:5938.

³⁷ . Sunan-e- Abi Dawood, Hadith no.: 3921.

³⁸ . Sunan-e- Ibne Majah, Hadith no.:3539.

1:2: Abu Hurairah (may Allah be pleased with him) has reported hadeeth negating the contagion and at the same time and same place he has reported hadeeth affirming the contagion and moreover, he has denied reporting of hadeeth of “La ‘Adwa” (No contagion) to his cousin Harith strongly and strictly. The style of denial was very extreme, even he has jargonized in Ethiopian language. So, his contradictory statement is not acceptable about the issue in accordance with Usulul Hadith.

1:3: The Hadeeths of contagion are ‘Aam(General). Some diseases are specialized (Khas) from this general rule. The narration refers to the diseases are not contagious generally but some diseases are contagious like leprosy. Because, Allah’s prophet (PBUH) has directed his followers to escape from leper and to safeguard themselves from the same in the Hadith of contagion. As He said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا عَدْوَى وَلَا هَامَةَ وَلَا صَفَرَ , وَأَتَّقُوا الْمُجْذُومَ كَمَا يَتَّقَى الْأَسَدُ "

“Reported by Aby Hurairah (May Allah be pleased on him) and the Prophet (PBUH) said, “There is neither contagion, nor Hamah nor Safar. And safeguard yourselves from leper as safeguarded from a lion.”³⁹

The opinion of Abu Bakr At-tib is mentionable here:

قال أبو بكر بن الطيب: زعم الجاحظ عن النظام أن قوله عليه السلام: (فر من المجذوم كما تفر من الأسد) معارض قوله عليه السلام (لا عدوى) قال ابن الطيب: وهذا جهل وتعسف من قائله؛ لأن قوله: (لا عدوى) مخصوص ويراد به شيء دون شيء وإن كان الكلام ظاهرة العموم فليس ينكر أن يخص العموم بقول آخر له أو استثناء، فيكون قوله: (لا عدوى) المراد به إلا من الجذام والبرص والجرب، فكانه قال: (لا عدوى) إلا ماكنت بينته لكم أن فيه عدو وطيره فلا تناقص في هذا إذا رتب الأحاديث على ماوصفناه.

“In reply to Jahiz for his confusion on contradiction between two hadiths ‘No Contagion’ and ‘Run away from leper as you flee away from a lion’, Abu Bakr bin at-Tib said, “It is an ignorance and arbitrariness of the speaker; because saying of prophet (PBUH) “No contagion” is special (Khas) intending to include something and exclude something. And if the statement means apparently generalization, it would not be denied to fix the prevalence with another statement or exclusion. Then the intended meaning of his saying “no contagion” will be no infection but through leprosy, plague and mange. As if he (PBUH) said, “There is no contagion but what I have expressed to you is that there is contagion and portent in them. Therefore, no controversy will remain more when the traditions will be reconciled according to my statement mentioned above.”⁴⁰

1:4: Saying of Allah’s apostle (PBUH) “no contagion” means that all diseases are not ever contagious. It is our experience-proven truth that the service providers to the virus affected patents are not always seen to be affected by them. It is due to Allah’s special consideration or their strong immune system. Otherwise, every contagious virus infects the other naturally. Because, the Almighty has provided the ability of contagion in it and his saying” a lord of sick camels should not lead his camels for drinking water with the healthy camels” means to fear that if he brings healthy camel within the touch of sick one, it will be infected with the decree of Allah as the 1st one became infected. Then, people will say that the 1st one makes it infected.⁴¹

Allah’s apostle (PBUH) has negated the eternity and perpetuity of contagion and infection. It is experience-proven truth and reality in our day to day lives. The then Arabs used to believe that every disease transmutes to every healthy one who comes in touch or contact of sick one. Negating such kind of belief, Allah’s prophet (PBUH) said, “No contagion”. Property or substance of the matter, viruses, and bacteria is not eternal and perpetual. Because, the sole authority of all properties is one and unique and that is Allah the almighty, the provider of it.

1:5: لا عدوى is a statement (خبر). It refers prohibition (نهي). The hadith says that none of you should be the cause of infection to others. Every infected one should maintain quarantine, physical distance and keep the others safe from infection following the directions and guidelines of the Quran, Sunnah, WHO and the authorities concerned with the issue.

1:6: Opinion of Ibne Khaldun on Hadiths related to medical science clarifies that the narration of prophet (PBUH) about treatment is not part of revelation. It is the part of heritage and his brain child. His opinion deserves to be quoted here:

للبيادية من أهل العمران طبٌ يبنونه في غالب الأمر على تجربة قاصرة على بعض الأشخاص متوارثا عن مشايخ الحي وعجائزه، وربما يصح منه البعض إلا أنه ليس على قانون طبيعى ولا على موافقة المزاج. وكان عند العرب من هذا الطب كثير وكان فيهم أطباء معروفون كالحارث بن كدة وغيره.

³⁹ . Al-Baihaqi, Abu Bakr Ahmad bin Husain bin ‘Ali, As Sunan al-kubra, Majlisu Dairatul al-M’arif an- Nizamiah, Haidrabad, India. Edition: 1344 Hijri Vol.:7th, P- 218.

⁴⁰ Ibn al- Battal, Abul Hasan ‘Ali bin Khalaf bin ‘Abdul Malik, Sarhu Sahihil Bukhari Li- Ibni Battal, Maktabatur Rusd, K.S.A. Riad.

⁴¹ . At-Tahawi, Abu Ja’far Ahmad bin Muhammad bin salamah bin abdul Malik, Sharhu Ma’niil Athar, ‘Alamul Kutubi, Vol.:4th, P-310.

والطب المنقول في الشريعة من هذا القبيل وليس من الوحي في شيء وإنما هو أمر كان عادياً للعرب. ووقع في ذكر أحوال النبي صلى الله عليه وسلم من نوع ذكر أحواله التي هي عادة وجبلة لا من جهة أن ذلك مشروع على ذلك النحو من العمل. فإنه صلى الله عليه وسلم إنما بعث ليعلمنا الشرائع ولم يبعث لتعريف الطب ولا غيره من العادات. وقد وقع له في شأن تلقيح النخل ما وقع فقال: «أنتم أعلم بأمور دنياكم». فلا ينبغي أن يحمل شيء من الطب الذي وقع في الأحاديث الصحيحة المنقولة على أنه مشروع فليس هناك ما يدل عليه اللهم إلا إذا استعمل على جهة التبرك وصدق العقد الإيماني فيكون له أثر عظيم في النفع. وليس ذلك في الطب المزاجي وإنما هو من آثار الكلمة الإيمانية كما وقع في مداواة المبطون بالعسل ونحوه والله الهادي إلى الصواب لا رب سواه.

“From the urban people, there were some medicines for rural people which they used to make an experience inherited from aged men and women of the tribe. Often something may go effective/ correct, but it does not work neither in natural law nor with the consent of the mood. In the tribe of Arabs, there were a huge number of such kinds of medication and there were many prominent physicians like Harith bin kaldah and the others.

The medicine narrated in Sunnah belongs to this type of statement and it is not revelation. In fact, that was habitual matters of the Arabs. Many conditions and activities of the prophet (PBUH) have been mentioned in the Sunnah as his personal affairs and habits not as responsibility of Shari’ah. Because he (PBUH) was actually sent to teach us the rule and regulations of Shari’ah and he wasn’t sent to make us introduced with the medicine and other habitual matters. It happened to him what happened about palm pollination and he said, “you are more aware of your worldly matters.” So, the medicine narrated in authentic hadiths should not be considered legislated or Shar’iah affairs. There is nothing that refers to that meaning. But when those medicines are used for gaining Barakah with strong belief, then it will be more effective and useful and that is not natural medicine. In fact, that is effect of the words that is based on strong belief as happened in treatment of stomach pain with honey etc and Allah is the actual guide to the right, there is no lord except him”⁴².

1:7: The hadiths of contagion are not on Shari’ah issues related to intimation of message but these are worldly affairs. Prophet (PBUH) said:

إذا أمرتكم بشيء من دينكم فخذوا به، وإذا أمرتكم بشيء من رأيي فإنما أنا بشر،

“When I give you, any religious command, follow it, and when I give you any order to do something from my opinion, then (don’t forget that) I am a man.”⁴³

When Companions (May Allah be satisfied with them) could understand that the saying of prophet (PBUH) is from revelation they used to bring it in practise then and there. If they could not understand, is it from revelation or his suspicion, then they used to ask him (PBUH) to clarify. If he clarified the saying as his imagination or thinking, then the companions used to say their opinions. Most of the times the prophet of manners and politeness returns to their opinions, because he was directed by Allah to share and consult with his companions in worldly issues, e.g., prophet (PBUH) returned to his companions’ opinions in the battle of Badr.⁴⁴

” إِنَّمَا ظَنَنْتُ ظَنًّا فَلَا تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللَّهِ شَيْئًا فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ ”

“Then when I suppose anything don’t follow me on my supposition but if I narrate you anything on behalf of Allah (SWT) then follow it, because certainly, I will never tell any lie on Allah”⁴⁵.

So, sayings, statements and directions of prophet (PBUH) about treatment and medication are not part of his prophecy jurisdiction, because he wasn’t sent as a physician. Therefore, the hadiths that negate contagion are out of suspicion, supposition and imagination not as the part of revelation.

1:8: The hadiths that negate infection are similar to hadith narrated on palm pollination. He (PBUH) said to his companions when his direction on palm pollination went wrong: “ you are more aware of your worldly affair”⁴⁶.

The prominent Islamic scholar dr. Yusuf Al-Qaradawi said:

“فمن المتفق عليه: أن النبي صلى الله عليه وسلم لم يدع العلم بالطب، ولا بعث لذلك”

“All scholars agreed that verily prophet (PBUH) did not claim to be a doctor and he wasn’t sent for that purpose.”⁴⁷

1:9: Some scholars said: the hadiths that negate contagion are abrogated by the hadiths that affirm contagion and infection, because usually the latest statements abrogate previous one if they are contradictory. The hadiths that

⁴² .Ibni Khaldun, Abu Zaid Wali uddin ‘Abdur Rahman ibni Muhammad ibni Muhammad, Diwnul Mubataada-e- Wal- khabr Fi Tarikhil ‘Arab Wal- Barbar Waman ‘Aasarhum min Dhawis Sa’nil Akber, Darul Fikr, Birut, Edition: 2nd.1988 A.C., Vol.:1st, P- 301.

⁴³ ., Al-Qusairi, Muslim bin Hajjaj, Sahihu Muslim, Tahqiq: Muhammad Fuad ‘Abdul Baqi, Daru Ihyait Turathil ‘Arbi, Birut, Vol.: 4th, P- 1834.

⁴⁴ Al-Husaini, Muhammad bin Rashid bin ‘Ali Reja, Tafsirul Quran Al-Hakim, (Tafsirul Manar) Al-Hayyatul Misryyatul ‘Aammah Lil-kitabi, Edition: 1990A.C., Vol.:7th, P- 118.

⁴⁵ . Al- Qusairi, Muslim bin Hajjaj, Sahihu Muslim, Tahqiq: Muhammad Fuad ‘Abdul Baqi, Daru Ihyait Turathil ‘Arabi, Birut, Hadith no.:2361, Vol.:4, P-1835.

⁴⁶ . An Nisapuri, Muslim bin Hajjaj al-Qusairi, Sahihu Muslim, Hadith no. 2363, Vol.: 4th, P- 1836.

⁴⁷ Al-Qaradawi, Yusuf bin ‘Abdullah, Assunnatu Masdaran Lil Ma’rafati Wal- Hadharati, Darus Saruq, Cairo, Edition: 4th, 2005. P- 67.

affirm infection were narrated by prophet (PBUH) later on.⁴⁸ Being it one kind of information that may be right or wrong and doesn't allow abrogation but hazrat Abu Salmah, the reporter of the hadith has legislated the abrogation saying:

"فلا أدري أنسي أبو هريرة أو نسخ أحد القولين الآخر"⁴⁹

"I don't know whether Abu Hurairah (may Allah be satisfied with him) forgot or one of the statements abrogated another."

Ibn al- Qayim, the prominent Islamic scholar has recommended this opinion saying:

" هذا المسلك حسن "

"This opinion is nice"⁵⁰.

1:10: The opinion of Ibnul Qayim about reconciling between apparently contradictory hadiths on contagion is: the sayings of prophet PBUH are divided in to two kinds; they are: (a) sayings that based on revelation. This kind of sayings are undoubtedly true and there is no chance to be confused about it. (b) Information given from his opinion, thinking, supposition and imagination that may be right or wrong and somebody may be more aware of that than him.

1:11: Answering to the question of Bedouin the holy prophet (PBUH) made a question to him and said: فمن أعدى؟ then from who did the 1st camel (with the itch) catch the disease? Then, in another narration of this hadith, the wording is: "فَمَنْ أَجْرَبَ الْاَوَّلَ" meaning: "Then what animal made the first camel develop an itch?"

Prophet's question to Bedouin does not mean that there is no contagion rather it means that every disease is not contagious but some diseases are infectious and contagious. Allah can develop viruses in any body any time everywhere as like as 1st one is affected. Prophet Muhammad (PBUH) wanted to purify his belief about infection questioning him. The then Arab used to believe that every disease is contagious. Prophet (PBUH) said: every disease is not contagious but some diseases are contagious.

Moreover, it is not necessary that carrier of viruses would be an animal or a man. So, 1st animal can be infected by some agent present in the food it ate, water it drank or the air it inhaled.

1:12: Prophetic exception is not to be generalised and chain of following hadith that reported on the authority of Jabir is not authentic.

عن جابر: أن رسول الله - صلى الله عليه وسلم - أخذ بيد مجذوم فوضعها معه في القصعة، وقال: "كل، ثقة بالله وتوكلا عليه.

"It is reported on the authority of Jabir (May Allah be pleased with him) verily Allah's apostle (PBUH) has taken hand of a leprous and put it in the plate and said: eat with trust in Allah and depending on him".

The great scholar Albani considered the hadith as Da'if⁵¹ due to Mafdhah bin Fudhalah in the chain, Imam Bagwi termed it as Garib⁵² and Imam Bukhari narrated with authentic chain just opposite of the hadith mentioned above: "flee away from leprous as like as you flee from a lion".

وأخرج أحمد (19468)، ومسلم (2231)، وغيرهما من طريق عمرو بن الشريد، عن أبيه قال: كان في وفد تقيف رجل مجذوم، فأرسل إليه النبي - صلى الله عليه وسلم - : "إنا قد بايعناك فارجع". لفظ مسلم.

Moreover, Imam Ahmad, (19468) Imam Muslim (2231) and others have narrated on the authority of 'Amr bin Sharid he reported from his father, he said; there was a leprous in the team of "Thaqif" the prophet (PBUH) sent a man to him saying: "we have taken oath from you, so you may go back"⁵³.

So, hadith of putting hand in the plate of leprous and eating together does not negate the contagion due to weakness in the chain of the narration and availability of hadiths that affirm contagion reported on the authority of authentic chains. Moreover, the hadith may be related to the prophetic exception.

1:13: The last but not the least is the comment of 'Asqalani on contagion and quarantine is:

"فما ذهب إليه السبكي صحيح، بل أصح منه أن يقال: إن شهد طبيبان مسلمان عارفاً بتأثير المريض على الأصحاء، وجب عزل المريض إلى أن يشفى".

"The opinion of Imam al- Sabki(in favor of contagion) is correct rather it is more correct than his opinion to be said: If two Muslim doctors endorse infection of sick to the healthy men, then isolation of sick man is a must till he gets cured."⁵⁴

⁴⁸ . Al-Qardawi, Dr. Yusuf, Assunnatu Masdaran Lilm'rafati Wal- Hadharah, Darus Saruq, Cairo, Edition: 4th, 2005, P- 77.

⁴⁹ . Al-Qusairi, Muslim ibni Hajjaj, Sahihu Muslim, Hadith no. 5923, Vol.: -7th, P-31.

⁵⁰ . Ibnul Qayim, Miftahu Daris Sa'adah, Vol.: 2nd, P- 267.

⁵¹ . Al-Mundhari, al-Hafiz 'Abdul 'Azim bin 'Abdul Qawi, Mukhtasar Sunani Abi Dawood, Matabatul M'arif, Riad, K.S.A. Vol.: 2, p- 617.

⁵² . Al- Bagwi, Muhius Sunnah Abu Muhammad al-Husain Mas'ud bin Muhammad bin Farra, Sharhus Sunnah, Al-Maktab al-Islami, Dimashq, Birut, Edition 3rd, 1983 A.C. P- 172, Vol.: 12th.

⁵³ . Al- Sajistani, Abu Dawood Sulaiman bin al-Ash'ath, Sunani Abi Dawood, Dar al- Risalah al-'Alamiah, Edition:1, 2009 A.C., P-69, Vol.:6.

Finally, we would like to say: strong denial of Abu Hurairah, the reporter of hadith “no contagion” to narrate it and the hadith “The lord of sick camels is not allowed to lead his camels (for drinking water) with the healthy camels” reported by him confirm that the hadiths that negate contagion are abrogated by the hadiths that affirm contagion.

Outcomes:

The research work has made clear that there are some traditions of prophet Muhammad (PBUH) that are considered as information which are not parts of Shari’ah but they are simply worldly affairs, that’s management is kept for our intellect and research.

(a) Prophet Muhammad (PBUH) wasn’t sent as a physician that he would provide solution of every medical problem but he was sent as a religious and spiritual teacher. So, Allah (SWT) has provided him complete and comprehensive knowledge about religion- code of life from Adam to Muhammad (PBUH), the last knot in the prophecy chain.

(b) To know the pros and cons of the whole universe is not obligatory for the prophet (PBUH), because he is not sent to teach the mankind about astronomy and formation of the world and its management in detail but he is sent to the mankind and jinkind to guide them to the straight path; the path of the Quran and Sunnah and to educate them how to lead the life religiously and how to achieve their ultimate goal Jannah in the life hereafter.

(c) There are some contagious diseases. virus and bacteria have been given their properties by Allah, the unique source of powers, abilities and properties. The virus and bacteria will do their jobs in accordance with their properties following Sunnah of creation (سنة التكوين) until or unless the authority cancels or stops their properties. For example: Allah, the authority had cancelled the property of fire in favour of Ibrahim (PBUH) giving an emergency ordinance to it.

(d) The hadiths that negate the contagion are abrogated by the hadiths that affirm infection and contagion.

(e) Allah deactivates the virus and bacteria in favour of the closest, the dearest and the nearest servant who deserves His special consideration like Musa, Ibrahim (PBUT) and the man who develops his immune system along with strong belief in Allah can prevent the infection of virus, because physical system will create the preventive measure developing enough strong immune system in his body.

(f) Finally, I would like to conclude that some diseases, viruses and bacteria are infectious and contagious, move from one being to another by the ability given and installed in them by Allah, the creator. Usually, they will do their jobs until or unless Allah, the prime and unique authority stops or cancels their properties. To take preventive measures, to keep away from epidemic or pandemic region and to maintain quarantine, isolation coupled with physical distance are lawful in the light of the evidences quoted above from the Quran- Sunnah and these are not harmful to our trust in Allah and fate and also do not contradict to them.

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