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The Impact of COVID-19 on Islamic Themes Translation

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Abstract

Translation is one of the most prominent aspects of applied linguistics. Definitely, it is considered as a best vehicle for moving from one language to another comprehensively. The importance of translation is not just shed light by linguistics, and those who deal with fields of translation. It is given the necessity and priority by Almighty Allah, when Allah says:

وَمَا أَرْسَلْنَا مِنْ رُسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ
(الْحَكِيمِ) . The interpretation of the verse means that Allah sent every messenger

and prophet to his citizen by their tongue. The same verse shows that the reason behind sending messengers and prophets with language of his citizen is to state, clarify, and simplify the commands and the teachings of Allah for them. Thus, the role of variety forms and techniques of translation are crucial task for fulfilling the interrelationship among civilizations, cultures, religions, and citizens. The aim of the study is two-folded. It will be fulfilled through answering this unique research questions:

Q/ How does translation play a vital role in the combination between the events of COVID-19 and some essential concepts of Islamic themes?

Methodologically, the tool of the study is represented by an English text to fulfil the aim of the study. The English text is an article (see appendix A) which is published in American Newsweek. It deals with seven traditions, of the prophet Muhammad (peace be upon him) about prevention of epidemics. The results of the study are shown that COVID-19 as a globally pandemic has great effect on confirming and ensuring the Islamic themes, which are represented in the verses of the Holy Quran, traditions of the prophet Muhammad (peace be upon him), and the speeches of Islamic ancestors. This result appears obviously in the Newsweek's article, and this is the answer of the research question, and the aim of the study has fulfilled.

1. Introduction

Translation is a precise profession in replacing the text from one language to another. It cannot be removed away from human being life since it is deals with them specially. The prominence of translation may be more necessary at the time of crucial and great occasions. Thus, translation plays a vital role at the time of existence and spread epidemic of coronavirus (COVID-19) nowadays. Indeed, increase coronavirus (COVID-19) all over the world effects on all the sides and domains of life. This study comes to shed light on one of the important domains; it is the interrelationship between religions and cultures, for instance, between Islam and Christianity. There are many articles, reports, papers, speeches, and interviews talk about Islamic themes from Christians' views. This relationship is achieved by translation, the process of conveying the ideas and impressions in addition to the texts from one Arabic into English.

2. Literature Review

2.1 Overview about Translation

The term of translation is one of the important domains of linguistics. Language is a means of communication, and

translation is an actual means to convey the meaning from language to another. Nida (1964, pp.161-164) states that the definitions of proper translation are almost as numerous and varied as the persons who have undertaken to discuss the subject. He adds, 'this diversity is in a sense quite understandable; for there are vast differences in the materials translated, in the purpose of the publication, and in the needs of the perspective audience'. However, a definition which is not confined to the mere transference of meaning is furnished by Nida and Taber (1969, p.12) who assume that translation consists of reproducing in the receptor language the closest natural equivalent of the source language message, first in terms of meaning and second in terms of style. Catford (1965, p.20) remarks that translation might be looked at as the replacement of a text in a language by a replacement of an equivalent text in another language.

Pym (1993, p.131, 149-150) shows that translation is a text from the perspective of 'external knowledge' but an activity 'aiming at the production of a text' from the perspective of 'internal knowledge'. Moreover, House (2009, p.3) defines translation as the replacement of an original

text with another one. As such, translation has been regarded as a kind of inferior substitute for the real thing, and it has been likened to the back of a carpet, or a kiss through a handkerchief. It can also be seen as providing access to ideas and experiences that would otherwise be closed off in an unknown language. He (2015, p.2) also comments that translation may be considered the result of a linguistic-textual operation in which a text in one language is re-contextualized in another. Translation is influenced by variety of extra-linguistic factors. However, translation is the interaction between inner linguistic-textual and outer extra linguistic, contextual factors, which make translation such a complex phenomenon.

Regarding the preceding definitions of translation, the researcher agree with Nida and Taber (1969, p.12) and Pym (1993, pp.131, 149-150) since they correspond with the perception of the current study. It is worthy to say that translation means communicating the intended meaning 'oral or written' from one language to another and vice versa.

Worthy mentioning here is to be careful with translation of religious text, especially with Islamic texts. The speech of the Holy Qur'an and the traditions came with

their intended meanings and occasions. They have accurate special purposes, so a translator has to be careful in his/her translations to not lose the intended meaning of the text. In this sense, a translator is obligated to move from "*conveying, replacing, and substituting*" level to the "*communicating, rendering, and delivering*" level through process of translating.

2.2 The Concept of COVID-19

Coronavirus (COVID-19) is one of the series types of renewed coronavirus. It began in China and then spread over the entire world. World Health Organisation (henceforth WHO) declared that coronavirus disease (COVID-19) is an infectious disease caused by a newly discovered coronavirus. Most people infected with the COVID-19 virus will experience mild to moderate respiratory illness and recover without requiring special treatment. Older people and those with underlying medical problems like cardiovascular disease, diabetes, chronic respiratory disease, and cancer are more likely to develop serious illness. COVID-19 virus spreads primarily through droplets of saliva or discharge from the nose when an infected person coughs or sneezes, so it's important that you also practice respiratory

etiquette (for example, by coughing into a flexed elbow). At this time, there are no specific vaccines or treatments for COVID-19. However, there are many ongoing clinical trials evaluating potential treatments ([www.world health organization](http://www.worldhealthorganization.org)). As the WHO confirmed that there is no certain medicine for COVID-19, so the efforts of biologists and specialists progress in looking for and finding out appropriate drug.

2.3 The Concept of Islamic Themes

The term Islamic is derived from the word "Islam", which refers to the religion of Allah. The religion that Allah admits to all his creatures, and commanded his prophets and messengers, as Allah said: " إن الدين عند الله الإسلام وما اختلف الذين أوتوا الكتاب Al-Amran:19. Moreover, the word "theme" refers to the subject of a book, film, speech, etc. (Walter, E. et al., 2004), and (Ba'albaki, M., 1977: 962). In this sense, the term of "Islamic theme" refers to the verses of the Holy Qur'an as well as the traditions of the prophet Mohammad (peace be upon him).

3. Methodology

3.1 English Target Version of the Study

The tool of the study is represented in such a dialogue article¹ between two

¹. By: Craig Considine on 3/17/20 at 1:06 PM EDT in Newsweek magazine.

Christians figures, the writer, Dr. Craig Considine, and one of the most prominent scholar of science of pandemics, the immunologist, Dr. Anthony Fauci. The article begins with this headline:

CAN THE POWER OF PRAYER ALONE STOP A PANDEMIC LIKE THE CORONAVIRUS? EVEN THE PROPHET MUHAMMAD THOUGHT OTHERWISE | OPINION

The COVID-19 pandemic is forcing governments and news sources to provide the most accurate and helpful advice to the world's population, as the disease is indeed global in reach. Health care professionals are in high demand, and so too are scientists who study the transmission and effect of pandemics. Experts like immunologist Dr. Anthony Fauci and medical reporter Dr. Sanjay Gupta are saying that good hygiene and quarantining, or the practice of isolating from others in the hope of preventing the spread of contagious diseases, are the most effective tools to contain COVID-19. Do Newsweek is a premier news magazine and website that has been bringing high-quality journalism to readers around the globe for over 80 years.

you know who else suggested good hygiene and quarantining during a pandemic? Muhammad, the prophet of Islam, over 1,300 years ago, while he is by no means a "traditional" expert on matters of deadly diseases, Muhammad nonetheless had sound advice to prevent and combat a development like COVID-19. Muhammad said: **"If you hear of an outbreak of plague in a land, do not enter it; but if the plague outbreaks out in a place while you are in it, do not leave that place."** He also said: **"Those with contagious diseases should be kept away from those who are healthy."** Muhammad also strongly encouraged human beings to adhere to hygienic practices that would keep people safe from infection. Consider the following hadiths, or sayings of Prophet Muhammad: **"Cleanliness is part of faith."** **"Wash your hands after you wake up; you do not know where your hands have moved while you sleep."** **"The blessings of food lie in washing hands before and after eating."** And what if someone does fall ill? What kind of advice would Muhammad provide to his fellow human beings who are suffering from pain? He would encourage people to always seek medical treatment and medication: **"Make use of medical treatment,"** he said, **"for God has not**

made a disease without appointing a remedy for it, with the exception of one disease—old age." I Am in Italy Amid the Coronavirus Crisis. America Must Act Now—And Act Big Perhaps most importantly, he knew when to balance faith with reason. In recent weeks, some have gone so far as to suggest that prayer would be better at keeping you from the coronavirus than adhering to basic rules of social distancing and quarantine. How would Prophet Muhammad respond to the idea of prayer as the chief—or only—form of medicine? Consider the following story, related to us by ninth-century Persian scholar Al-Tirmidhi: **One day, Prophet Muhammad noticed a Bedouin man leaving his camel without tying it. He asked the Bedouin, "Why don't you tie down your camel?" The Bedouin answered, "I put my trust in God." The Prophet then said, "Tie your camel first, then put your trust in God."** Muhammad encouraged people to seek guidance in their religion, but he hoped they take basic precautionary measures for the stability, safety and well-being of all.

3.2 Arabic Source Version of the Study

هل يمكن لتأثير الدعاء والصلاة وحده أن يوقف وباءً يشبه فيروس كورونا؟ حتى النبي محمد فكر بطريقة أخرى | رأي

لقد اضطرت جائحة COVID-19 الحكومات ومصادر الأخبار على تقديم أكثر النصائح دقة ومساعدة لسكان العالم، حيث أن المرض منتشر عالمياً ويمكن أن يُصاب به الجميع بالفعل. هناك حاجة ملحة على المتخصصين في الرعاية الصحية، وكذلك العلماء الذين يدرسون انتقال الأوبئة وتأثيرها. يقول خبراء مثل عالم المناعة الدكتور أنتوني فوجي والمراسل الطبي الدكتور سانجاي غوبتا أن النظافة الصحية الجيدة والحجر الصحي، أو ممارسة العزل عن الآخرين نأمل أن يمنع انتشار الأمراض المعدية، والتي هي أكثر الأدوات فعالية لاحتواء COVID-19. هل تعرف من الذي اقترح النظافة والحجر الصحي الجيد أثناء الوباء؟ محمد، نبي الإسلام، قبل أكثر من 1300 سنة، في حين هو ليس بأي حال من الأحوال متخصصاً "تقليدياً" في المسائل المتعلقة بالأمراض الفتاكة، ومع ذلك كان لدى محمد نصيحة جيدة لمنع ومكافحة تطور مثل COVID-19. قال محمد: "إذا سمعتم عن تفشي الطاعون في الأرض، فلا تدخلها، ولكن إذا تفشى الطاعون في مكان أثناء وجودك فيه، فلا تترك ذلك المكان". وقال أيضاً: "يجب إبعاد المصابين بالأمراض المعدية عن الأصحاء". كما شجع محمد البشر بشدة على الالتزام بممارسات النظافة التي من شأنها أن تُبقي الناس في مأمن من العدوى. تأمل الأحاديث التالية أو أقوال النبي محمد: "النظافة جزء من الإيمان"، "اغسل يديك بعد الاستيقاظ، ولا تعرف أين تحركت يديك أثناء النوم." "إن بركات الطعام تكمن في غسل اليدين قبل وبعد الأكل". وماذا لو مرض شخص ما؟ ما نوع النصيحة التي سيقدمها محمد إلى إخوانه من البشر الذين يعانون من الألم؟ وكان يبحث الناس على السعي دائماً للحصول على العلاج الطبي والأدوية: "خذوا العلاج الطبي" وقال: "إن الله لم يضع مرضاً دون تعيين علاج له، باستثناء مرض واحد- الشيخوخة". أنا في إيطاليا وسط أزمة الفيروسات التاجية. يجب على أمريكا أن تتصرف الآن- وتتصرف بشكل كبير، ولعل الأهم من ذلك أنه كان يعرف متى يوازن الإيمان مع العقل. في الأسابيع الأخيرة، ذهب البعض إلى حد القول بأن الصلاة والدعاء ستكون أفضل في إبعادك عن الفيروس التاجي بدلاً من الالتزام بالقواعد الأساسية للإبعاد الاجتماعي والحجر الصحي. كيف رد النبي محمد على فكرة الصلاة والدعاء كمفهوم ذا قيمة عليا بشكل عام، أم فقط للتداوي؟ تأمل القصة التالية، المتعلقة بنا من قبل العالم الفارسي في القرن التاسع الترمذي: في أحد الأيام، لاحظ النبي محمد رجلاً بدوياً يترك جملة دون ربطه، فسأل البدوي: "لماذا لا تربط جملك؟" أجاب البدوي: "أنا أكل على لله". ثم قال النبي:

"اربطوا جمالكم أولاً، ثم توكلوا على الله". حتّ محمد الناس على التمسك بديهم، وكان يأمل أن يتخذوا إجراءات احترازية أساسية لاستقرار الجميع وسلامتهم ورفاهيتهم

3.3 Analysis Translation of the Islamic Themes

After showing the original text of the Newsweek's article, we will deal with analysing and interpreting it concerning its contents. Author of the article dialogues the immunologist Dr. Anthony Fauci and the medical reporter Dr. Sanjay Gupta about their diagnosing the pandemic, and finding out the appropriate tackle and treatment. The article author, Craig Considine sheds light on the relationship between those instructions and procedures of Dr. Anthony Fauci and the medical reporter Dr. Sanjay Gupta and the speeches of the prophet Muhammed (peace be upon him) more than 1400 years ago. He mentioned that what are discovered and noticed nowadays had found for fourteen centuries ago by the prophet of Islam, Muhammed son of Abdul Allah (peace be upon him). Each speech of the prophet Muhammed (peace be upon him) will offer independently to show its accurate interpretation, and how it deals with the globally pandemic, COVID-19 despite of the long period between them, as shown:

1. The first tradition that is mentioned by Considine is "if you hear of an outbreak of

plague in a land, do not enter it; but if the plague outbreaks out in a place while you are in it, do not leave that place". This tradition is correct tradition that was narrated by Al-Bukhari and Muslim in their correct books, so it is called "agreed upon" as the highest degree of the "chain of the authority go back to the prophet Muhammed (peace be upon him) henceforth Isnad, as shown in the original text:

عن أسامة بن زيد (رضي الله عنهما) عن النبي (صلى الله عليه وسلم) قال: ((إذا سمعتم الطاعون بأرض فلا تدخلوها وإذا وقع بأرض وأنتم فيها فلا تخرجوا منها)) متفق عليه.

The interpretation of the tradition means that "if you hear that there is plague in a city don't enter and go there, and if you are in a city that plague is found and spread don't depart it". The tradition refers to the contagious diseases, and COVID-19 is one of those types of diseases.

2. The second tradition that is mentioned by Considine is "**Those with contagious diseases should be kept away from those who are healthy". This tradition** is correct. It was narrated by Al-Bukhari in his correct book. This tradition is a command from the prophet Muhammed (peace be upon him) to people overall to don't participate contagious diseases people with those who are healthy, as shown in the original text:

عن أبي هريرة عن النبي (صلى الله عليه وسلم): ((لا يُوردَنَّ مُفْرَضٌ عَلَى مُصِحِّ)) رواه البخاري

3. The third tradition which is noticed by Considine is "**Cleanliness is part of faith**". This Hadeeth was narrated by Al-Termithy. Indeed, its meaning is correct and all the daily instructions of Islam's teachings indicate the meanings of cleaning and purity, but its Isnad is weak as the scholars of Hadeeth declared, as shown in the original text:

روي عن النبي (صلى الله عليه وسلم): ((النظافة من الايمان)) رواه الترمذي بسندٍ ضعيف

4. The fourth tradition which is shed light by Considine is "**Wash your hands after you wake up; you do not know where your hands have moved while you sleep**". This Hadeeth was narrated by Al-Nassa'i with correct Isnad. Another advice from the prophet Muhammed (peace be upon him) to people overall to clean their hands by washing immediately after their waking up from sleep. Because you don't know your hands where may be put through sleeping. In this sense, WHO confirms that "the best way to prevent and slow down transmission is be well informed about the COVID-19 virus, the disease it causes and how it spreads. Protect yourself and others from infection by

washing your hands or using an alcohol based rub frequently and not touching your face", as shown in the original text:

عن النبي صلى الله عليه وسلم أنه قال: ((إذا استيقظ أحدكم من نومه فلا يغمس يده في وضوئه حتى يغسلها ثلاثاً، فإن أحدكم لا يدري أين باتت يده)). رواه النسائي بسند صحيح

5. The fifth tradition which is mentioned by Considine is "**The blessings of food lie in washing hands before and after eating**". This tradition was narrated by Al-Termithy. The meaning of the Hadeeth is correct since there are many daily instructions of Islam refer to it, but it is weakness in its Isnad. The tradition enhance people to the "ablution" that is defined as the process of using clean water for: washing both palms of hands, Hernia and inhalation, washing face, both hands to the elbow, wiping the head from the front of the head to the back and vice versa, wiping the flap of both ears, and washing both feet to the heels. Considering the procedures of Islamic ablution every day five times at least before and after your meals will be so efficient to protect you from any contagious disease, COVID-19 or others. WHO also encourages overall people to the same procedures that the prophet Muhammed (peace be upon him) enhances people to use it, as shown in the original text:

عن سلمان الفارسي (رضي الله عنه)، قال: قَرَأْتُ فِي التَّوَرَاةِ: أَنَّ بَرَكَةَ الطَّعَامِ الْوُضُوءَ بَعْدَهُ. فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)، فَأَخْبَرْتُهُ بِمَا قَرَأْتُ فِي التَّوَرَاةِ. فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): ((بَرَكَةُ الطَّعَامِ الْوُضُوءَ قَبْلَهُ وَالْوُضُوءَ بَعْدَهُ)) رواه الترمذي بسند ضعيف

6. The sixth tradition which is mentioned by Considine is "**Make use of medical treatment,**" he said, "**for God has not made a disease without appointing a remedy for it, with the exception of one disease—old age**". Indeed, these two expressions are derived from one Hadeeth that was mentioned by the prophet Muhammed (peace be upon him). It is correct tradition, and it was narrated by Ibn-Majah. The tradition has two essential references; the first is the command from the prophet Muhammed (peace be upon him) for overall people to use therapy and remediation, while the second has a reference to increasing morale of sick people, by informing them that there is no disease in the existence unless it has medication except ageing, as shown in the original text:

عن أسامة بن شريك قال: شَهِدْتُ الْأَعْرَابَ يَسْأَلُونَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَعْلَيْنَا حَرْجٌ فِي كَذَا أَعْلَيْنَا حَرْجٌ فِي كَذَا؟ فَقَالَ لَهُمْ: ((عِبَادَ اللَّهِ وَضِعَ اللَّهُ الْحَرْجَ إِلَّا مَنْ اقْتَرَضَ مِنْ عَرَضٍ أَخِيهِ شَيْئًا فَذَلِكَ الْأَذَى حَرْجٌ)). فَقَالُوا يَا رَسُولَ اللَّهِ: هَلْ عَلَيْنَا

جناح أن لا تتداوى؟ قال: ((تداؤوا عباد الله فإن الله سبحانه لم يضع داء إلا وضع معه شفاء إلا الهرم)) قالوا يا رسول الله: ما خير ما أعطي العبد قال: ((خلق حسن)). صحيح ابن ماجه

7. The seventh tradition which is mentioned by Considine is **"One day, Prophet Muhammad noticed a Bedouin man leaving his camel without tying it. He asked the Bedouin, "Why don't you tie down your camel?" The Bedouin answered, "I put my trust in God." The Prophet then said, "Tie your camel first, then put your trust in God"**. This tradition is considered one of the prominent rules in Islam. There are two perceptions in this Hadeeth, the first perception is utilising those reasons which are permitted concerning to the teachings of Islam, such as using medicine during the time of diseases, healthy taking care, and so on. While the second is belief from heart that Allah is alone who has the ability of benefit and worse in the existence, so people have to trust absolutely. Thus, the first perception is considered a part from the second one. This thought is obvious by using the conjunction "and = و" in the original Arabic version, as shown in the original text:

قال رجل للنبي (صلى الله عليه وسلم): يا رسول الله أترك ناقتي وأتوكل أو أعقلها وأتوكل؟ قال: (بل اعقلها وتوكل). رواه ابن حبان بسند صحيح

Analysis the preceding traditions of the prophet Muhammed (peace be upon him) that deal with infectious diseases, quarantine, and health taking care fourteen centuries ago, and its relation to the instructions of the WHO and epidemiologists may be considered the efficient answer for the unique research question, **How does translation play a vital role in the combination between the events of COVID-19 and some essential concepts of Islamic themes?**

4. Conclusions and Suggestions

The conclusions arrived at throughout this study can be summed up as follows:

- Translation is generally a crucial task since it deals with substituting and replacing the text from one language to another comprehensively, but its importance increases with crucial events, such as spread of infectious diseases like COVID-19.
- COVID-19 is a dangerous global pandemic and it effects great

numerous of people over the entire world without exception.

- There is no certain medicine for COVID-19 till now. Thus, all medicines and therapy just for healthy taking care and body immunity prevention from diseases.
- All the medicines, instructions, and advices of the WHO, epidemiologists, specialist of health care had been mentioned the prophet Muhammed (peace be upon him) fourteen century ago.
- Honesty and trustworthy of the prophet Muhammed (peace be upon him) that he is prophet and messenger of Allah, because all his speeches (traditions) are considered great instructions and advices for overall people, in anywhere and anytime.

There are number of suggestions that would be useful if they are fulfilled:

- Establishing applied studies about Translation, especially about those which deal with crucial occasions.
- Paying serious attention to the curriculum of translation, in translation and English departments in the Colleges and universities of Kurdistan Region.

- Supporting translation associations in Kurdistan Region by; establishing, looking attention, supporting, and supervising by official/government professionals specialists.

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Appendix (A)

Newsweek Article

Sat, Jul 04, 2020
MY ACCOUNT

OPINION

Can the Power of Prayer Alone Stop a Pandemic like the Coronavirus? Even the Prophet Muhammad Thought Otherwise |

Opinion

CRAIG CONSIDINE

ON 3/17/20 AT 1:06 PM EDT

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OPINION PRAYERS CORONAVIRUS PROPHET MUHAMMAD

The COVID-19 pandemic is forcing governments and news sources to provide the most accurate and helpful advice to the world's population, as the disease is indeed global in reach. Health care professionals are in high demand, and so too are scientists who study the transmission and effect of pandemics.

Experts like immunologist Dr. Anthony Fauci and medical reporter Dr. Sanjay Gupta are saying that good hygiene and quarantining, or the practice of isolating from others in the hope of preventing the

spread of contagious diseases, are the most effective tools to contain COVID-19. Do you know who else suggested good hygiene and quarantining during a pandemic? Muhammad, the prophet of Islam, over 1,300 years ago. While he is by no means a "traditional" expert on matters of deadly diseases, Muhammad nonetheless had sound advice to prevent and combat a development like COVID-19.

Muhammad said: "If you hear of an outbreak of plague in a land, do not enter it; but if the plague outbreaks out in a place while you are in it, do not leave that place." He also said: "Those with contagious diseases should be kept away from those who are healthy." Muhammad also strongly encouraged human beings to adhere to hygienic practices that would keep people safe from infection. Consider the following hadiths, or sayings of Prophet Muhammad: "Cleanliness is part of faith." "Wash your hands after you wake up; you do not know where your hands have moved while you sleep." "The blessings of food lie in washing hands before and after eating." And what if someone does fall ill? What kind of advice would Muhammad provide to his fellow human beings who are suffering from pain? He would encourage people to always seek medical treatment and medication: "Make use of medical treatment," he said, "for God has not made a disease without appointing a remedy for it, with the exception of one disease—old age."

I Am in Italy Amid the Coronavirus Crisis.
America Must Act Now—And Act Big
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Perhaps most importantly, he knew when to balance faith with reason. In recent weeks,

some have gone so far as to suggest that prayer would be better at keeping you from the coronavirus than adhering to basic rules of social distancing and quarantine. How would Prophet Muhammad respond to the idea of prayer as the chief—or only—form of medicine?

Consider the following story, related to us by ninth-century Persian scholar Al-Tirmidhi: One day, Prophet Muhammad noticed a Bedouin man leaving his camel without tying it. He asked the Bedouin, "Why don't you tie down your camel?" The Bedouin answered, "I put my trust in God." The Prophet then said, "Tie your camel first, then put your trust in God." Muhammad encouraged people to seek guidance in their religion, but he hoped they take basic precautionary measures for the stability, safety and well-being of all. In other words, he hoped people would use their common sense. *Dr. Craig Considine is a scholar, professor, global speaker, and media contributor based at the Department of Sociology at Rice University. He is the author of The Humanity of Muhammad: A Christian View (Blue Dome Press, 2020), and Islam in America: Exploring the Issues (ABC-CLIO 2019), among others.*

The views expressed in this article are the author's own.

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