


RESEARCH ARTICLE	 The Plague Image in the Islamic Heritage Blog Historical Approaches to the Jurisprudence and Reality of the Emmaus Plague (18 AH / 639 CE)
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Abstract This Scientific Paper attempts to examine the Theoretical and Applied Knowledge Foundation provided by Historical, Medical, and Jurisprudential Literature, especially that which existed during the Early Days of Islam, regarding the Contagion of the Plague of Emmaus (18 AH/639 CE), as a Historical Issue linked to the Jurisprudence of Reality, and which raised Questions across many Historical Periods about its Nature, Causes, and Methods of Dealing with it. This is achieved by Presenting the Comprehensive Overview of the Approaches that addressed the Descriptive Image of this Type of Plague, by Diagnosing the Empirical Knowledge that was Based on Observation and Viewing among the General Public at that time, regarding its Causes and Effects on the one hand; and on the other hand, Examining the Various Opinions that approached the Diversity of Literary readings of the Dimensions of this Plague, including Some who said it was a Type of Epidemic or Not. Then, the Study is directed to Narrating the Facts of Omar bin Al-Khattab's (may Allah be pleased with him) Confrontation of this Plague that affected the Country, in the Midst of the Requirements of Religious and Procedural Reality, Legislation and Interpretation, and Creating Solutions for it in order to Achieve Security, Stability and Development for the Country and the Public.	
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Introduction:

The Plague of Emmaus is considered One of the Disasters that occurred in the Islamic State during the Period of the Rightly-Guided Caliphate, and during the Reign of Omar ibn Al-Khattab (may Allah be pleased with him) in the Year (18 AH/639 CE) after the Conquest of Jerusalem, due to the Serious Disease and Epidemic Cases that the Levant experienced, resulting from Climatic Fluctuations that led to Changes in the Nature of the Air and Air Pollution. Because of this, the Food System changed, and the Geographical Specificity of Emmaus imposed it. All of this impacted Health-Related Issues, but also affected the Economic, Social, and Mental Levels of Society. This led Epidemiological Knowledge to Draw its Experience from the Course of Events and the Set of Principles and Rules adopted by Omar ibn Al-Khattab (may Allah be pleased with him) in Confronting this Plague. This was done in order to Identify its Causes and Strive to Detail Methods of Treatment, Prevention, and Resistance Based on Realistic Interpretations of it. **What is meant by Epidemic and Plague? What is the Difference between them from a Medical and Jurisprudential Perspective? What Precautionary Measures did Omar ibn Al-Khattab (may Allah be pleased with him) take to limit its Spread and Extension to the Various Regions of the Islamic State? How do we Explain his Adoption of Practical Positions seeking to Provide the Maximum Degree of Protection for all Muslims? Were his Efforts in the Midst of Interpreting a Previous Text related to the Current Incident and Applying it according to the Requirements of its Lived Reality?**

All of this required us to Collect Relevant Historical, Medical, and Jurisprudential Documents, and to Examine their Narrative rather than Critical Data in terms of Style and Content. This was done using the Inductive and Descriptive Approach to address the Various Questions Outlined in the Study, which addresses the Problematic Aspect of Diagnosing the “Plague of Emmaus” in light of the Islamic Heritage Blogs, which provide us with a Foundational Basis for Investigating and Interpreting Similar Epidemics that have affected our Current Era, as was the Case with the COVID-19 Pandemic of (2020 CE).

Based on what was Outlined Above, the Data and Requirements of the Subject were Studied Cognitively and Methodologically according to a Three-Pronged Plan based on:

- Monitoring the Various Approaches to the Subject's Literature (Linguistic, Historical, Medical, and Jurisprudential), in order to Determine the Relationship between Plague and Epidemic (**1st Axis**).
- Then, the Historical Facts Surrounding the Plague of Emmaus under the Rule of the Islamic State and the Policy of Omar ibn Al-Khattab (may Allah be pleased with him) are presented (**2nd Axis**).
- To Reach the Extent of Diagnosing the Issue in Light of the Ijtihad of Omar bin Al-Khattab (may Allah be pleased with him) regarding the Incident, and Applying the Principles and Objectives of the Islamic Law as a Method for Dealing with its Medical Data (**3rd Axis**).

1st Axis: Conceptual Framework for Research Keys

The Methodological Reasons dictated that the Study consider the Diverse Observations and the Transmissional Differences in the Meaning of the terms “Epidemic” and “Plague,” and the Similar Terms Used by Linguists and Medical Scholars. Initially, Using the Linguistic Explanation as a Tool to Verify the Meanings of these Concepts and their Generality, due to the Precision of the Medical Literature at the time, which contained Texts that Constructed Concepts. This was done with the Aim of Creating an Integrated System between the Elements of the Study, and Placing their Study in Light of the Fundamentals of the Plague of Emmaus.

First: The Plague and its Relationship to the Epidemic in the Islamic Heritage Blogs

It is revealed through the Collection of the Islamic Heritage Literature that Chronicled the Subject of Epidemics and Plagues, the Extent of the Ambiguity of the “Plague” Meaning, and the Overlapping of its Connotations with which it was expressed as Replacing “Epidemic” as a Synonym for it, or More General than it, or that it is a Type of it, based on the Linguistic Dictionaries that Clarified the Images of these Concepts under Various Forms and Names. Then, by Selecting Some News Texts through which the Concept of the Plague and its Social, Economic, and Political Effects can be Controlled. As well as Researching its Internal Causes based on the Priority of the Hadith Blog in Classification and Explanation, while Reviewing Medical Works and Exploring their Depths to Decide on the Dialectic of Semantic and Scientific Overlap to Control the Term.

The Arabic Linguistic Lexicons agree that the Epidemic; A General Disease that can be prolonged or shortened: The Earth has been afflicted with an Epidemic, and it is plagued and infested, if its Disease has become Widespread. (Al-Jawhari: 1984 CE, p. 79. Ibn Manzur: 1999 CE, p. 197. Al-Farahidi: 1967 CE, p. 15. Al-Zamakhshari: 1988 CE, p. 606. Ibn Sidah: 2000 CE, p. 344).

In **the Medical Terminology**, it is a General Disease among People, often due to a Common Cause (Ibn Zuhri: 1998 CE, p. 126. Al-Antaki: 1995 CE, p. 333). This Definition includes Linguistic and Medical Criteria to Distinguish it from the Normal Disease. Saying that it is a “General Disease” means being Cautious about a Disease Specific to a Certain Person that is not Contagious, and Linking it to “People” Distinguishes it from Death, which is Common to Livestock and Other Animals. “Mostly Fatal” involves avoiding Common Diseases, but it is accompanied by Safety, and recovery is achieved with it, so it is not considered of this type. And about a “Common Cause”; Beware of what might be Common in Diseases with Different Causes in a particular topic, as they are not considered an Epidemic because their Causes are scattered among the Diseases that are Caused by them and are of different types (Ibn Jatima: 1988 CE, p. 181. Saeed Binhamada: 2007 CE, pp. 237-238).

This Explains the General Considerations Set of its Occurrence, both the apparent and the reality, Resulting from Factors outside the Body, either in terms of time or place, such as Changes in the Air, from heavy rain to little or no rain, or a Change in a Season of the Year from its natural state to its opposite, or pollution of the atmosphere due to the rise of rotten, putrid vapors, which leads to a change in the usual living food system (Ibn Jatima: 1988 CE, p. 162. Ibn Al-Khatib: 2015 CE, p. 65. Ibn Al-Nafis: 2008 CE, pp. 286-331).

It has been said: “The Epidemic is all Diseases”, although it is often used to refer specifically to the Plague, which is characterized by Sores that appear all over the Body, accompanied by Swelling and Severe Pain (Al-Nawawi: 1929 CE, p. 204. Ibn Abd Al-Barr: 1993 CE, p. 71). The Truth is that there is a Difference between the Epidemic and the Plague in general and in particular. Every Plague is an Epidemic, but not Every Epidemic is a Plague (The Judge Iyad: 1998 CE, p. 132. Ibn Hajar Al-Asqalani: 2005 CE, p. 130. Ibn Nujaym: 2002 CE, pp. 375-376. Ibn Qayyim Al-Jawziyya: 1988 CE, pp. 35-36. Al-Sarmari: 2005 CE, pp. 21-26).

It is understood from Ibn Al-Athir’s statement that the Plague is “A General Disease and an Epidemic that Corrupts the Air, thus Corrupting Moods and Bodies” (Ibn Al-Athir, 2020 CE, p. 2537), that it is More General than the Epidemic, which makes it a Part of the Plague (Zakaria Al-Ansari: 1902 CE, p. 38).

It is also understood from the Hadith of the Prophet Muhammad (peace and blessings be upon him) that: “The Plague does not enter Medina”. It is mentioned in the Hadith that Aisha (may Allah be pleased with her) said: “We came to Medina and it was the most Plague-Ridden Land of Allah Almighty” (Al-Bukhari: 2002 CE, p. 454). It was mentioned in the Hadith of the Iraqis that: “It was a Plague-Ridden Land” (Al-Bukhari: 2002 CE, pp. 451-452 A). In the Hadith of Abu Al-Aswad, he said: “We came to Medina and they were dying a Terrible Death” (Al-Bukhari: 2002 CE, pp. 451-452 B). It appears from the Hadiths that the Disease of Epidemic is mostly Caused by the Corruption of the Blood due to the Corruption of the Air, Unlike the Plague, which is Caused by the Sting of the Jinn, because Almighty Allah prevented the Plague from Medina due to the Presence of the Angels whom Allah appointed to Prevent the Antichrist and the Jinn from Stabbing the People of Medina (Winsink: 1936 CE, p. 165).

It is Clear that Some Linguists and Historians have distinguished between the Concepts of “Epidemic” and “Plague.” The Epidemic includes Many Diseases, including the Plague that occurred during his time (Ibn Jatima: 1998 CE, p. 161. Al-Jawhari: 1984 CE, p. 79. Ibn Qayyim Al-Jawziyya: 1988 CE, pp. 35-36), such as the “Plague of Emmaus”, which is Called the Streptococcal, Bubonic, or Syphilitic Plague (Gottfried: 2017 CE, pp. 33-34), which is an External Sores on the Body at the Level of the Lymph Nodes, such as the Thighs and Armpits, or on the Neck under the Ear (Michel Lepourier: p. 732. Al-Mawaq and Al-Rasa’: 2007 CE, pp. 104-105. Ibn Sina: 1999 CE, p. 164). And “The Pneumonic Plague” (Peste Pneumonique) occurs in the Lungs due to Air Pollution, leading to Excessive Coughing, Spitting, Difficulty Breathing, and Hemoptysis (Ibn Khaldun: 2006 CE, p. 282). And “The Septicemic Plague” (Peste Septicémique), or “Bloody” or “Poisonous Plague” (Septicemic: Blood Poisoning), appears in the Body as a Black Substance, which is in the Form of Black Pustules resulting from Bleeding in the Skin, with a Severe Rise in Body Temperature and a Drop in Blood Pressure, along with Severe Dehydration (Ibn Jatima: 1998 CE, p. 181).

The Basis for Attributing the Plague to the “Prick of the Jinn” is the Hadith of Abu Musa Al-Ash’ari (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings be upon him) said: “The Annihilation of My Nation will be by Stabbing and Plague”. It was said: “O Messenger of Allah, we know about Stabbing, but what is the Plague?” He said: “And the Pricking of Your Enemies from among the Jinn, and among Each are Martyrs” (Al-Hakim: 2002 CE, p. 114). The Word “Jinn” in the Hadith should be taken Literally without Interpretation, because it moves from the Inner to the Outer, affecting the Inner first, then the Outer, and it may not penetrate (Al-Manawi: 1972 CE, p. 287. Ibn Abd Al-Barr: 2017 CE, p. 194).

This means that the Plague differs from Epidemics in that its Cause is not mentioned in any Epidemic, which is that it is Caused by a “Jinn Prick”; It does not Contradict what Doctors say about it Arising from a Toxic Substance, or the Agitation of the Blood, or its Flow into an Organ, because there is nothing to prevent this from Occurring from an Internal Stab Wound (Ibn Hajar Al-Asqalani: 2005 CE, p. 105).

Thus, the Statement indicating that the Plague is Not Synonymous with the Epidemic, and that its application to it is Only by Way of Metaphor because it is More Specific; This is because the Name of the Plague is “An Epidemic”, “Pain”, or “Disease”, and is Carried in a meaning other than its meaning of being a “Prick of the Jinn”. The Epidemic is applied to a large amount of Death, and it is more general than the Plague. As for the Disease and Pain, they are applied to every illness, whether Plague or otherwise.

Second: Emmaus Plague and its Symptoms

There are Several Narrations regarding its Pronunciation. **The First:** is to Open the first and second letters (by Fatha), so One says “Ammawas” (Al-Bakri: 1988 CE, p. 971. Al-Nawawi: 1929 CE, p. 537). **The Second:** is to break the first letter ((by Kasra) and close the second letter (by Sukun), so One says “Emwas” (Al-Bakri: 1988 CE, p. 971. Al-Hamawi: 1981 CE, p. 157). **The Third:** is to open the first letter (by Fatha) and close the second letter (by Sukun), so One says “Amwas” (Al-Zubaidi: 2004 CE, p. 286). It was said: Because he was General and Tragic, meaning: it made some people an example for others. (Al-Suhayli: 2021 CE, p. 143. Ibn Hibban: 1995 CE, p. 8).

Emmaus; named after a Palestinian Village located South of the City of Ramla, Near Jerusalem, on the Ramallah-Gaza Road, (28 km) from “Jaffa”. It was established on the northwestern Slope of a Hill (375 m) above Sea Level, Opposite the Neighboring Village of “Yalu” on the Other Slope of the Hill, at an Elevation ranging between (225 and 250 m) above Sea Level. Its Area overlooks the Central Palestinian Coastal Plain to the West (Al-Hamawi: 1981 CE, p. 154. Al-Nawawi: 1929 CE, p. 107).

According to the different narratives; There is a Verbal Similarity between it and the word “**Amathos**”: the Greek City that dates back to the Second Century BC, which was mentioned in the Books of Arab Geographers under the Name “Amta”, and is located on “Wadi Rajab” which flows into the Jordan River from the Eastern Bank in “Ghor Al-Balawneh” about (225 m) below Sea Level in Irbid Governorate, and it seems that it was distorted to “Amta” after the news of the “**Amathos Plague**” was transmitted to the People Orally (Shurab: 1997 CE, pp. 223-224).

Which makes the Plague “**Amathos**” the Cause of the Plague, especially if we consider that it is a **Contagious Bubonic Plague that appeared among Rodents, then transmitted to Humans via Mosquitoes and Fleas** (Ibn Sina: 1999 CE, p. 164). The Latter are abundant in Hot, Low-Lying Areas, and “**Amta**” or “**Amathos**” in the Jordan Valley is (225 m) below Sea Level. Al-Tabari described the Environment of Tiberias, saying: “Tiberias is the Casbah of the Jordan, the Country of the Canaan Valley, located between a mountain and a lake. It is narrow and difficult in the Summer, and frightening and pestilential” (Al-Hamawi: 1981 CE, p. 142). “The People of Tiberias dance for two months from the abundance of fleas” (Al-Maqdisi: 2002 CE, p. 142).

Evidence that confirms this is; what Omar ibn Al-Khattab (may Allah be pleased with him) wrote to Abu Ubaidah (may Allah be pleased with him) during the Year of the Plague: “As for what follows: You have placed the People to a Low-Lying Land with a Foul Wind” (Al-Tabari: 1967 CE, p. 61). Omar ibn Al-Khattab (may Allah be pleased with him) chose Jabiyah and said in his letter: “Jordan is a Low-Lying Land with a Foul Wind, and Jabiyah is a Pleasant Land, so lead the Muslims to Jabiyah” (Ibn Asakir: 1995 CE, p. 485). The Low-Lying Land with a Foul Wind comes from: the word Slump and fall, which refers to the Foul and Weak Wind (Ibn Manzur: 1999 CE, p. 125).

This; and among the Symptoms that History has narrated about the Plague of Emmaus and its Results, is what Al-Dhahabi mentioned about the Pain of Emmaus from which Abu Ubaidah and his family were cured. He said (may Allah be pleased with him): “O Allah, grant your share in the family of Abu Ubaidah, a boil appeared on his little finger, and he prayed to Allah to bless it” (Al-Dhahabi: 1996 CE, p. 22). This is an indication that the Person afflicted with the Plague suffers from Severe Pain and Suffering, which is likely due to fever, Headache, Muscle Pain, Blisters, and Swollen Lymph Nodes in the Thigh, behind the Ear, and under the Armpit (Omar Mahmoud: 1990 CE, p. 80. Gottfried: 2017 CE, p. 33).

A Number of the Prophet's Companions died from this Plague, Including: Abu Ubaidah ibn Al-Jarrah (may Allah be pleased with him), Muadh ibn Jabal (may Allah be pleased with him), Yazid ibn Abi Sufyan (may Allah be pleased with him), Sharhabil ibn Hasna (may Allah be pleased with him), Suhayl ibn Amr Al-Amri (may Allah be pleased with him), Abu Malik Al-Ash'ari (may Allah be pleased with him), and Others. (Al-Dhahabi: 1985 CE, p. 16. Ibn Al-Athir: 2012 CE, pp. 1139-1140. Al-Asbahani: 1998 CE, pp. 73-74).

2nd Axis: Emmaus Plague in the Levant

The Islamic State was struck by Epidemics in Various Years and Regions, leaving Severe Impacts on the Demographic and Economic Structure of Society, which faced them with Great Uncertainty about their Repercussions. The Plague was the most Devastating Epidemic, and it has become Ingrained in the Collective Memory as a Highly Lethal and Easily Fatal Disease. There was the “Great Plague” of Kufa in (50 AH/670 CE), and the “Sweeping Plague” or “the Plague of ibn Al-Zubayr” that struck Basra in (69 AH/688 CE). The Death increased so much that the People of the House were dying, one by one, and no one was found to bury them (Al-Tabari: 1963 CE, p. 612. Al-Baladhuri: 1996 CE, p. 81. Ibn Al-Ja'd: 1990 CE, p. 187. Al-Dhahabi: 1996 CE, p. 86. Al-Baji: 1986 CE, p. 609. Ahmad Al-Adwi: 2018 CE, p. 74).

And also the “Plague of Girls” in the Year (87 AH/706 CE), due to the Large Number of Young Women who died (Ibn Hajar Al-Asqalani: 2005 CE, p. 363), and the “Plague of the Nobles” in the time of Al-Hajjaj in Wasit, and the “Plague of Adi ibn Arta'ah” in the Year (100 AH/718 CE), and the “Plague of Ghurab Crow” in the Year (127 AH/744 CE), and the “Plague of Muslim ibn Qutaybah” in the Year (131 AH/748 CE) (Zakaria Al-Ansari: pp. 36-37), and Other Plagues.

However, the Historical Sources usually mention the “Plague of Emmaus”, which Occurred during the Era of the Rightly Guided Caliphate during the Reign of Omar ibn Al-Khattab (may Allah be pleased with him). Ibn Qutaybah wrote that it struck the Palestinian City of Emmaus in (18 AH/639 CE) (Ibn Qutaybah: 1960 CE, p. 601). It appears that this Plague broke out following the Wars that took place in the Levant due to the large number of Dead People left Unburied on the Battlefields. Muslims buried their Dead as their Religion commands, but the Defeated Armies were usually unable to bury their Dead. Therefore, the Bodies of the Romans and Persians remained in Iraq. The Plague then struck Iraq and spread

to Basra, then to the Levant. The number of Muslims killed ranged between 25,000 and 30,000 (Ibn Al-Athir: 1987 CE, p. 399).

In the Year (17 AH/638 CE), Omar ibn Al-Khattab (may Allah be pleased with him) set out for the Levant, accompanied by the Muhajireen “Emigrants” and the Ansar “Supporters”. When he reached Sargh, he was met by the Commanders of the Armies, Abu Ubaidah ibn Al-Jarrah (may Allah be pleased with him) and his Companions. They informed him that the Epidemic had entered the Land of the Levant (Al-Tabari: 1967 CE, p. 57). He gathered the Muhajireen “Emigrants” and the Ansar “Supporters” and consulted with them on whether; To Enter the Levant, where the Epidemic was? Or To Return to the Hijaz? They disagreed, so he ordered them to Return to Medina. Abu Ubaidah Aamer bin Al-Jarrah criticized him and said to him: “O Commander of the Faithful, are you fleeing from the Decree of Allah?” Omar said: “If someone other than you had said it! O Abu Ubaidah, yes, we flee from the Decree of Allah to the Decree of Allah” (Al-Bukhari: 2002 CE, p. 1451. Muslim: 2003 CE, pp. 28-29).

While Omar and Abu Ubaidah were talking, Abdul Rahman ibn Awf (may Allah be pleased with him) came and asked about the news. They mentioned the matter to him, and he said: “I have Knowledge about this”. I heard the Messenger of Allah (peace and blessings be upon him) say: “If you hear of it in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it”. Abdul Rahman said: “Omar praised Allah and then left” (Al-Bukhari: 2002 CE, p. 1451. Muslim: 2003 CE, pp. 28-29) Omar returned to Medina, and Abu Ubaidah remained with the Muslim Soldiers in the Levant. When Abu Ubaidah ibn Al-Jarrah died; and Omar ibn Al-Khattab appointed Anr ibn Al-Aas (may Allah be pleased with him) as his Successor, Anr stood up and addressed the People, saying: “O People, when this Pain strikes, it flares up like a Fire, so seek shelter in the Mountains to Prevent it”. So, he went out with the People to the Mountains, and Allah lifted the Pain from them. When Omar heard this, he did not dislike it. Twenty-Five Thousand People Died from the Plague of Emmaus, and some say Twenty-Six Thousand (Ibn Al-Athir: 1987 CE, pp. 400-401. Abd Al-Malik ibn Habib: 2008 CE, p. 111).

3rd Axis: Omar ibn Al-Khattab’s Ijtihad (may Allah be pleased with him) Regarding the Plague Medical Crisis

First: The Plague between Prevention and Treatment among the Medieval Doctors

The Sources provided Additional and Accurate Information about the Description of the Plague, the Treatment and Precautions Necessary to Avoid it, and the Methods Used to Combat it and Limit its Spread.

1. Isolation and Quarantine:

As a Preliminary Procedure; if the Plague Outbreak Occurs, anyone is prohibited from entering Areas where the Epidemic has spread and from mingling with its inhabitants. The Residents of those Areas are also prohibited from leaving them, regardless of whether the person is infected with the Epidemic or Not. Abu Hurairah (may Allah be pleased with him) said: I heard the Messenger of Allah (peace and blessings be upon him) say: “Do not bring the Sick Person to the Healthy Person” (Al-Bukhari: 2002 CE, p. 1461). This means that Healthy People should not be placed next to Sick People so that they do not contract the same type of illness and disease as their patients (Ibn Qayyim Al-Jawziyya: 1988 CE, p. 67).

On the Authority of Aisha, she said: The Messenger of Allah (peace and blessings be upon him) said: “My Nation will not perish except by the Stabbing or the Plague”. I said: “O Messenger of Allah, we know this Stabbing, but what is the Plague?” He said: “A Gland like the Gland of the Camel. The One who stays in it is like the Martyr, and the One who flees from it is like the One who flees from the Battle” (Ahmad ibn Hanbal: 2008 CE, p. 307. Ibn Al-Muthanna: 1993 CE, pp. 379-380. Al-Haythami: p. 239).

On the Authority of Abdul Rahman ibn Awf (may Allah be pleased with him), who said: The Messenger of Allah (peace and blessings be upon him) said: “If you hear of it in a land, do not go there. If it breaks out in a land where you are, do

not leave, fleeing from it” (Al-Bukhari: 2002 CE, p. 1451. Muslim: 2003 CE, p. 1109). The Prohibition against Entering the Plague-Ridden Land is an Order to the Caution and Protection, and the Prohibition against Exposing Oneself to the Causes of Destruction. The Prohibition against Fleeing from such a land is an order to Trust in Allah, submit to Him, and Delegate one’s affairs. The First is Discipline and Instruction, while the Second is Delegation and Submission (Ibn Qayyim Al-Jawziyya: 1988 CE, p. 61).

This is what Omar ibn Al-Khattab (may Allah be pleased with him) did, abstaining from entering the Levant, despite his Trust in Allah and his Good Faith, without abandoning his work. He ordered Abu Ubaidah ibn Al-Jarrah to head to Higher Ground, where the Air was Pure and Clear, and to avoid the Low-Lying Areas where the Water was Stagnant and the Air was Polluted.

Preventing People from Entering the Plague-Ridden Area is Clear and Understood from the Texts of the Hadiths. However, Preventing Someone in the Plague-Stricken Town from Leaving it, even if they are Healthy and well, is Unclear (Youssef Al-Hajj: 2003 CE, p. 608). Today, Medicine has come to know that the Healthy Person in the Epidemic Area may be a Carrier of the Microbe. Many Epidemics affect many People, and Microbes enter their Bodies without showing any signs of illness. They appear to be in Good Health, yet transmit the Disease to Healthy People (Omar Mahmoud: 1990 CE, p. 78).

This is what we can apply to what is happening today with the Rapidly Spreading Coronavirus Pandemic, “COVID-19”, which is transmitted by People carrying the Microbe without showing symptoms, thus transmitting the Disease to Healthy People. As for the Plague; Ibn Jatima and Ibn Al-Khatib indicated the way to guard against it and treat it if the Disease becomes Severe.

2. To be Careful of it:

This is a Comprehensive Prescription for Ways to Avoid Contracting the Plague and Protect yourself from Infection. However; the Results of all these Precautionary Measures are not Entirely Guaranteed, given that this Epidemic is Caused by Air Changes, since Humans cannot do without Breathing (Hussein Boujrra, 2011 CE, p. 453).

Ibn Jatima identified Six Things to Protect Oneself from the Medical Considerations that support it:

- **The First is Air;** and its Condition is to fill the House with Fragrant Herbs and to be persistent in smelling them, and to smell the Scent of Orange, Lemon, Roses and Violets.
- **The Second is Movement and Stillness;** by inhaling larger quantities of Air, and tending towards Stillness and Moderation in practicing it as much as possible if it is necessary (Ibn Jatima, 1988 CE, pp. 160-162).
- **The Third is Food and Drinks;** avoiding heavy and rich ones such as Porridges, Tharid, Sponges, Cakes, and Baked Goods with Cheese (Ibn Jatima, 1988 CE, pp. 160-162 A), and replacing them with Bread made from Pure Wheat moderate in Salt and Yeast, kneading it with a little Good Vinegar and Water. As for Meat; it is necessary but not in Excess, and the Best is Poultry, such as Pickled Chicken and Partridge (Al-Shaqiri, 2013 CE, pp. 260-261). Eating Lentils is considered a Protection from the Plague, according to Al-Razi (Al-Razi: 2000 CE, p. 428). The Best Fruits; are Pears and Pomegranates, especially the Sour and Bitter Ones, and Pears and White Grapes, especially those that are not fully sweet (Ibn Jatima, 1988 CE, p. 164).
- **The Fourth is Sleep and Wakefulness;** It is required to limit oneself to sleeping a little, because it is more suitable for sleep.
- **The Fifth is Vomiting and Defecation;** (Ibn Jatima, 1988 CE, p. 164) or what is called “Facilitating the Nature”. This can only be achieved by excessive consumption of juice and beverages, along with relying on thinning the blood by slitting veins and cupping, and engaging in Sexual Intercourse without affectation, while keeping the Body clean and bathing frequently (Ibn Hajar Al-Asqalani, 2005 CE, pp. 371-376).

- **The Sixth is Psychological Feelings and Symptoms;** which is achieved by Expanding the Soul and Bringing Pleasures to it, such as by Turning, for Example, to the Book of Allah (Glory be to Him), History Books, and especially News of Humor and the Appeal of Erotic and Love Poetry (Ibn Jatima, 1988 CE, p. 168).

Ibn Al-Khatib added that; It is Better to Avoid Places of Corruption such as the Sick and the Dead, or to approach his clothing, utensils, or tools, or to live in his place, or to be next to his house (Ibn Al-Khatib, 2015 CE, p. 66).

3. Treatment if the Disease Becomes Severe:

Treating this Disease once it has become established is often of little benefit. However, some beneficial treatments include Apple Juice mixed with Sakangbin Syrup, or Four Ounces of Pear Juice with Jujube, or Two Ounces of Jujube, all cooked in One and a Half Pounds of Water until the third remains. The Mixture is then filtered and mixed with One and a Half Ounces of Tamarind and an Ounce of Sugar. Drink this Warm on an Empty Stomach, along with Bloodletting (Ibn Jatima: 1988 CE, pp. 179-186). Ribas is drunk Cold to relieve the Pain of Fever (Al-Razi: 2000 CE, p. 194). They also used an Ointment to apply to Tumors called “Verdigris Ointment”, which was made from Verdigris, Wax, Resin, and Pine Gum (Ahmed Al-Adawi: 2018 CE, p. 48).

Second: The Ijtihad of Omar ibn Al-Khattab (may Allah be pleased with him) in Light of the Principles and Objectives of the Islamic Law

Al-Bukhari in his Sahih (Al-Bukhari: 2002 CE, p. 1451), Muslim in his Sahih (Muslim: 2003 CE, pp. 28-29), Imam Ahmad ibn Hanbal in his Musnad (Ahmad ibn Hanbal: 2008 CE, p. 63), Abu Dawud in his Sunan (Abu Dawud: 2009 CE, pp. 19-20), and Imam Malik in his Muwatta’ (Malik: 1984 CE, pp. 500-501) reported on the Authority of Abdullah ibn Abbas (may Allah be pleased with him) that Omar ibn Al-Khattab (may Allah be pleased with him) went out to the Levant, and when he reached Sargh, the Commanders of the Armies met him and informed him that the Epidemic had broken out in the Land of the Levant. Ibn Abbas said: Omar said: Call for me the First “Emigrants” Muhajireen. So, he called them and consulted them and informed them that the Epidemic had broken out in the Levant. They disagreed, and some of them said: We have already left. For a matter, and we do not think that you should go back from it. Some of them said: With you are the Rest of the People and the Companions of the Messenger of Allah (peace and blessings of Allah be upon him), and we do not think that you should precede them in this Epidemic. He said: Leave me alone. Then he said: Call the Ansar “Supporters” to me. So, I called them, and he consulted them, and they followed the Path of the Muhajireen “Emigrants”, and they differed as they differed. So, he said: Leave me alone. Then he said: Call for me whoever was here from the Elders of Quraysh from the Muhajireen “Emigrants” of the Conquest. So, I called them, and not two men differed from them about him. They said: We think that you should go back with the People and not precede them in this Epidemic. So, Omar called out to the People: I am going to ride in the morning, So, you must ride in the morning. Abu Ubaidah ibn Al-Jarrah (may Allah be pleased with him) said: Fleeing from the Decree of Allah? Omar said: If Someone Other than you had said it, O Abu Ubaidah! Yes, we flee from the Decree of Allah to the Decree of Allah. Tell me, if you have Camels and they come down into a Valley with Two River Banks, one of which is Fertile and the other is Barren, is it not that if you graze the Fertile One, is it not according to the Decree of Allah, and if you graze the Barren One, is it not according to the Decree of Allah? He said: Then Abdul Rahman ibn Awf (may Allah be pleased with him) came and said: I have Knowledge about this. I heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “If you hear of it in a Land, do not go to it, and if it breaks out in a Land where you are, do not leave, fleeing from it”. He said: “So, Omar praised Allah and then left” (Al-Bukhari: 2002 CE, p. 1451. Muslim: 2003 CE, pp. 28-29).

It seems that what Omar ibn Al-Khattab (may Allah be pleased with him) called for, and the Order he gave the Muslim Armies he commanded, to Retreat from the Conquest of the Levant and Return to Medina, was a Solution that was Extremely Complex in practice, Difficult to Achieve in theory, and even somewhat Fallible. It somewhat parallels the Conventional Quarantine, but in Reality, it was a Realistic and even Applicable Matter at the time, as he was Unaware of this Hadith (Hussein Boujrra, 2011 CE, p. 403). If the People had intended to go out, those Unable to do so due to illness or other reasons would have lost their interest, finding no one to Care for them, alive or dead. If going out had

been Legislated, the Strong would have gone out, and that would have broken the Hearts of the Weak. Perhaps Omar wanted to preserve Abu Ubaidah's Life, as this was in the Interest of the Nation as he was an Experienced Military Leader who contributed to the Conquest of Damascus (Ibn Al-Athir: 1987 CE, p. 401. Rahma Uchikan: 2024 CE, p. 319).

His Statement, "Fleeing from Allah's Decree?" was not a Flight from the Plague, as they were still on the Outskirts of the Levant. Then, Omar hastened, before falling into the Labyrinth of Debate regarding the Issue of Fate and Destiny, after saying: "Yes, Fleeing from Allah's Decree to Allah's Decree. Have you not seen if you had Camels and they descended into a Valley with Two River Banks, one of which was Fertile and the other Barren, wouldn't if you graze the Fertile one you would be grazing them according to Allah's Decree, and if you graze the Barren one you would be grazing them according to Allah's Decree?" He then threatened Abu Ubaid ibn Al-Jarrah, in addition to the Fact that this Decision was taken based on Consultation and the Consensus of the Quraysh Elders who are Migrants of the Conquest (Hussein Boujrra, 2011 CE, p. 403 A).

Conclusion:

In the Summary of the Above, the Study of the Plague Image and its Literature in the Islamic Heritage Blogs, and what the Various Approaches to the "Plague of Emmaus" recorded in its History and the Jurisprudence of its Reality, has recorded the Sum of the Results that were revealed by the Issues of this Study, and they are as follows:

- ❖ The Linguistic Aspect of the Medieval Islamic literature reveals that the Term Plague has Overlapping Connotations, which has Cast a shadow of Ambiguity in Defining its Concept based on its Social, Political, and Economic Influences.
- ❖ It has become Clear through the Linguistic-Historical Approaches to the Medical Data of the Term Plague in the Midst of its Causes and Consequences that it has a More Specific Meaning than Epidemic, and it is Not Synonymous with it, and its application to it is only by way of Metaphor because it is More Specific than it.
- ❖ The Adoption of Omar ibn Al-Khattab (may Allah be pleased with him) in Confronting the Issue of the Plague and Limiting its Effects, which affected many aspects, was explained by Several Considerations that go Back Basically to:
 - 1) Based on Religious Constants, including Legislative and Procedural ones:
As for Legislation; It was an achievement of one of the Five Objectives of Islamic Law, namely, the Preservation of Human Life from this Deadly Plague. Therefore; All Possible Measures were taken to Protect it from anything that would harm or destroy it. Likewise, complying with a Command and Wisdom that had Positive Aspects, achieved his Correct Position, which is "Their Affair is a Matter of Consultation among themselves". Considering the Plague a Calamity; he should have consulted the Senior Companions regarding matters for which he did not find a Text from the Constants of the Qur'an and Sunnah that would fulfill this Principle.
As for the Procedural Aspect; He settled on the Opinion that says to Return to Medina and not Enter the Levant, taking into account the Practical aspect, which is the Precaution against Death, and avoiding compliance with the Hadith of Prohibition as a Radical Procedural Solution to the Plague Crisis.
 - 2) Based on Civilizational Dimensions and their achievement, which are:
His Reign was characterized by a Political Harmony between the Ruler and the Subjects. It was a Policy dominated by adherence to the principle of Shura "Consultation" in all its aspects as a principle and foundation. How could his Jurisprudence not consider this Dimension of an Issue of such importance in achieving the Good of the Nation?
And to Preserve the Country's Security and Stability; He sought to Protect his Soldiers, Princes, and Subjects. He sought to Invite Abu Ubaidah to Medina to Preserve his Safety, as he represented a Leader whose loss due to this Devastating Plague was not to be Underestimated.
- ❖ His Efforts were directed towards Interpreting the Jurisprudence of the Lived Reality of this Plague and Applying it to the General Objectives of the Islamic Law as an Objective that constituted a necessary consequence and an inevitable way out, and in terms of the Historical Pulls of the same incident by way of the Prohibitive Prophetic Hadith that preceded it in the Solution.

Statement of conflict

Authors declare that there is no any conflict of interest.

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