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Practical Guidance of Islamic Law for managing potential Future covid-19 relapses

Olagunju-Ibrahim, Ridwan O.
Department of Islamic Law, University of Ilorin-Nigeria
ibrahim.or@unilorin.edu.ng

Ahmad Hussein F
Department of Islamic Law, University of Ilorin-Nigeria
folorunsho.ah@unilorin.edu.ng

Abdulraheem Taofeeq A
Department of Islamic Law, University of Ilorin-Nigeria
abdulraheem.t@unilorin.edu.ng

Hamzat-Umar Kawthar A
Department of Islamic Law, University of Ilorin-Nigeria
hamzat.ka@unilorin.edu.ng

Olohungbebe Mamudat I
Department of Islamic Law, University of Ilorin-Nigeria
olohungbebe.mi@unilorin.edu.ng

Ismail Danjuma Y
Department of Islamic Law, Fountain University, Osogbo-Nigeria
yusuf.ismail@fuo.edu.ng

Abstract

The covid-19 pandemic with all its underlined devastating medical challenges has come and gone. This study however brings back the painful memories of the pandemic with a view to examining what indices may again have the potential to bring about its possible future outbreak. The study particularly aims at exploring the checkmating roles of Islamic law on this global life-threatening calamity. The objectives in this work are to propose an integration of the therapeutic guidance of Islamic law with orthodox medical contributions of scientists (vaccinations, majorly). The hybrid of these twin variables is considered imminent to offer better relief and wellness when needed. This is moreso that the so-called scientific interventions, while the Covid-19 lasted, were not free from harsh side effects such as the inflammation of the heart muscle and the lining after the heart. This research employs a qualitative approach through library

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* Corresponding Authors:

Olagunju-Ibrahim, Ridwan O.

E-mail: *ibrahim.or@unilorin.edu.ng*

research, utilizing, content analysis of literature related to the subject of focus. Findings indicate that though the pandemic's intensity has long subsided, factors such as increased human-animal interaction, urban overcrowding and climate change among others can contribute to reoccurrence of the pandemic at any time. The work further finds that plethora of guidelines exist in the Qur'an and Sunnah which offer Islamic way-out from illnesses and pandemics.
Keywords: Pandemic, Covid-19, Vaccines, Side Effects, Reoccurrence, Therapy Tips, Islamic Law.

Introduction

Covid-19 pandemic came as a monster and world health challenge from which the old and young were enmeshed in intense fear and apprehension. Scientists across the globe intervened through the development of vaccines to vacate the fear and restore normal life, but the achievement of the desired goal was never an easy ride. Before the pandemic could eventually abate, diverse environments here and there all had their fair share of the catastrophe independently. In Singapore for instance, the hospitalization of 416 people as of 7th April 2022 on account of the life-threatening pandemic was confirmed (Sim, 2021). Out of this figure, 44 cases required oxygen supplementation at the time while the intensive care unit (ICU) played host to 15 out of the entire number. As of August 2022, about 1,290 deaths were attributed to Covid-19 pandemic. With this, Singapore became one of more than 200 countries and territories then battling with the novel corona virus (Young, 2020).

In South Africa, the country's National Institute for Communicable Diseases (NICD), a division of the National Health Laboratory Service, reported 947 new Covid-19 cases as of 24th June, 2022 (Silal, 2020). This surged the total number of laboratory-confirmed cases at the time to 3,991,003, a 6.9% positivity rate (Modisenyane, 2022). United States of America, reported 88,708,703 COVID cases (Blow, 2020). Out of this, the victims who lost their lives were 1,040,641 while 84,352,427 people got full recovery (Hanage, 2020). The Nigerian experience at the period was not all that different from the nasty descriptions above. The hope is to take

the necessary cue from the above and work out better-solving modalities for the problem ahead of any possible relapse.

Eventually, the world was relieved of this deadly virus after hitting hard into a large proportion of people. It took the scientists a long time before they could come up with rescue vaccines to arrest the situation. Even when the said vaccines were ready, they were not completely free from harsh side effects, having serious implications on the entire body systems of the affected patients. This paper is informed by the desire to offer complementary therapy tips from the perspectives of Islamic law to the treatment of this pandemic in the future. The platitude that nothing is left unaddressed in Islam (Al-An'am: 38) constitutes what, among others, makes the Islamic legal system suitable, proper, and valid for all times and places. The emergence and development of Islamic medicine since the classical periods of Prophet Muhammad (S.A.W) and those of his immediate and later successors will continue to stand as evidence of the earlier referenced Qur'anic injunction that nothing is left out in the glorious book of Allah. If Islamic law can rightfully lay claim to some originality in proffering some medical safety tips, general guidelines for, and obligations on Muslims during periods of serious diseases like pandemics, then it will be more than clear that the comprehensiveness of the horizon of the Qur'an is irrefutable and will forever remain so. Although Islamic medicine later came to benefit from the early Greek medical system, which was developed by popular names such as Hippocrates, the father of medicine, and Galen, there were several independent contributions to the field of medicine by Muslim physicians especially in the Abbasid period, which was the golden age of Islamic medicine (Deuraseh, 2009). Recording these original feats by Muslims in medical lines should not spring any surprise by whatever stretch. The Qur'an and Sunnah are known for being the primary sources of Islamic law on the preservation of health. For instance, Allah says in the glorious book:

> "And we send down of the Qur'an that which is a healing and a Mercy to those who believe (in Islamic Monotheism and act on it), and it increases the

Zalimun (polytheists and wrong-doers) nothing but loss." (Al-Isra': 82)

With this Qur'anic quotation at fingertips, a discernible point therefrom, among others, is the potential of the divine law of Islam to recommend what needs to be done to checkmate whatever calamity (epidemic and pandemic inclusive) that may stand on the way of mankind. Having said this, the study at hand aims to discuss the preoccupation in the research work as follows; (a) Literature review, (b) Conceptual Clarifications, (c) Causes and Symptoms of COVID-19, (d) Prevention and Treatment of COVID-19, (e) Adverse Effects of Covid-19 vaccines, (f) Possibility of Covid Re-occurrence, (g) Synthesis of Islamic Law to Healing, (h) Some Practical Treatment Tips of Islamic Law, (i) Conclusion and Recommendation, and lastly, (j) References.

Problem Statement

Throughout history, humanity has faced numerous pandemics, including those from ancient times to more recent health crises. The Covid-19 pandemic has been one of the most devastating health attacks in this respect. It took the scientists a very long time before they could come up with therapeutic vaccines to arrest the situation then. Even at that, serious side effects such as Myocarditis and pericarditis played out as lots which the affected patients had to grapple with while the pandemic lasted. With possibility of the pandemic reoccurrence in near or far future due to continuous human-animal contact, urban overcrowding and climate change, need seems imminent to prepare for a comprehensive synergy solution of the therapeutic measures of Islamic law and orthodox medicine. The problem and gap which the work at hand hopes to solve and fill is paucity of literature on this hybrid style of recommendation in one treatise. This is the problem statement which the authors have thought wise to handle in the literary endeavor before the readers.

Research Objectives

This study aims to:

1. Identify the risk factors of reoccurrence of Covid-19 pandemic in future
2. Analyze the negative effects of restricting the covid-19 treatment to orthodox medical vaccines.
3. Establish that both the Qur'an and Sunnah are expressive of the truism that human healing exists in Islam.
4. Figure out and explain the practical treatment tips of Islam.

Research Questions

This research seeks to answer the following questions:

1. What are the risk factors of possible reoccurrence of covid-19.
2. How do the covid-19 invented vaccines impact adversely on patients of the pandemic.
3. Does Islamic law portend any potential to heal ailments of the mankind.
4. What are the practical treatment tips in Islamic law.

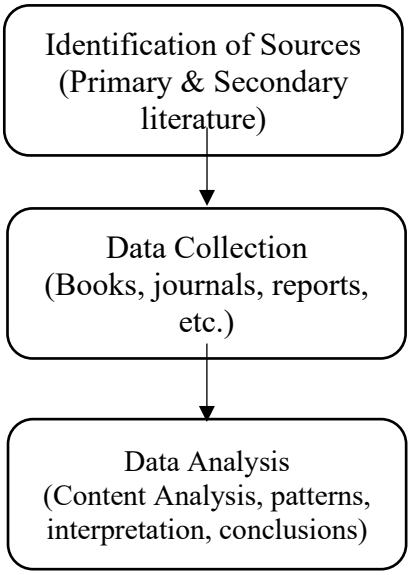
Research Methodology

This study employs a qualitative approach using library research as its main method. The selection of this method is based on the research objectives, which in whole emphasize conceptual and theoretical analysis, as well as the review of previous studies, rather than field data collection. Library research enables the researchers to gather information from various sources, both primary and secondary, such as books, journal articles, research reports, and relevant academic publications.

Conceptual clarifications are derived from classical and contemporary juristic works, ensuring a thorough understanding of key principles. Updated dictionaries are consulted to maintain linguistic precision and clarity. The study applies inductive reasoning to explore

Shariah-based strategies that can potentially synergize with Western medical practices. By integrating traditional religious principles with modern healthcare ethics, the research seeks to develop culturally sensitive solutions that promote ethical medical care while respecting both Islamic jurisprudence and contemporary medical frameworks for effective practice and patient care.

The strength of the method at hand lies in its ability to provide a strong theoretical, foundation, broaden perspectives through cross-study comparisons, and identify existing gaps in the literature. Thus, library research is highly appropriate for examining practical guidance from Islamic law for managing potential future covid-19 relapses. This approach allows the researchers to identify patterns, build arguments, and formulate recommendations relevant to the research context.



Literature Review

The literature review is structured around three main themes which are; serious threats to life as posed by Covid-19 pandemic and incapability of orthodox medicine to offer fast and risk-free healing from the pandemic.

The third theme is interrogating the option of Islamic medicine as a useful complementary therapy for the pandemic.

1. Serious Threats to Life as Posed by Covid-19 Pandemic

The outbreak of Covid-19 pandemic across the globe beginning in Wuhan, China in December 2019 was indeed a serious global health challenge that destroyed countless lives while it lasted (Iwasaki, 2020). The havoc posed by Covid can be likened to the woes of the early Circa pandemic of 3000 BC which almost wiped out an entire pre-historic village in China (Sung, 2020). The need to cure victims of COVID-19 compelled western scientists to develop vaccines such as PfizerBionTech Covid-19 vaccine and Janseen/Johnson and Johnson Covid-19 Vaccine among others (Pat, 2021). Covid-19 continues to be a significant public health concern, with global circulation of the SARS-COV-2 virus and hospitalizations and deaths continuing to occur (WHO, 2025). The Covid-19 pandemic continues to evolve as SARS-COV-2, the virus responsible, mutates into new variants. As of May, 2025, new strains such as NB.1.8.1, LP.8.1 and XEC are circulating globally, raising questions about their potential dangers (Kanishika, 2025).

2. Side Effects of Covid-19 Vaccines

The adverse effects of many of the covid-19 vaccines were and continue to be an issue of serious concern to all. For instance, the reported cases of Myocarditis and Pericarditis which often surfaced then upon taking MRNA Covid-19 vaccination posed serious confusion at the time and are, up till the moment, a source of worry at least, as to the safety of placing reliance on the vaccinations during possible future re-occurrence of the pandemic or outbreak of similar ones (Callaway, 2021).

In a related research, it is found that the most commonly observed side effects after covid-19 vaccination are pain at the injection site and tenderness in the extremity. Additionally, gender and vaccine type were found to be significant factors influencing the risk of side effects. Ezgi,

Terzi and Ismat have declared in the Abstract of their article that despite the efficacy of Covid-19 vaccination, the occurrence of side effects has raised concerns among healthcare, providers and the general population (Ezgi E. et. al., 2026).

3. Potency of Islamic Medicine on treatment of Covid-19

As put by a researcher, the need of holistic approaches that consider not only psychological but also spiritual wellbeing of Covid-19 patient is imminent (Syed Hamid Farooq B., 2025). This brings to the fore the imperative of interrogating the option of Islamic medicine in this study to see if the same can offer a useful complementary window of health succor to future victims of possible pandemics of Covid. (Ibn-al-Quff, 1989) highlights the propriety of this option for the targeted objective, basing his judgement on the Quranic saying, among others, that both healing and mercy are constitutive of the contents of the divine book i.e. the glorious Qur'an (Al-Isra':82).

There is another Quranic verse that similarly stresses that Islam, as introduced by the Prophet (SAW), has the unwavering potential to offer mercy, favour and goodness to mankind at all times. The particular verse reads: "We have not sent you (Muhammad) but as a mercy to the world" (Al-Anbiya' :107). As put by Kamali, (2009), mercy, guidance, and benefits are the most important purpose of the prophethood of Muhammad (SAW). The explanatory role of the prophetic sayings on the Quranic provisions is well discharged on this position when one considers the submission by the Prophet (SAW) that health (al-Sihhah) is among the two gifts of which many people are cheated (Al-Bukhari, n.d.). What this implies is that people should always be preoccupied with a thorough search for what can crush and circumvent any threat to their sound health (Al-Dhahabi, 1990).

From the foregoing, it is clear that the approach of Islamic medicine which this study hopes to adopt and recommend as a complementary way out of the Covid threat in the future is indeed a veritable medical measure capable of offering the needful in health challenges. Though, the pandemic

of Covid was particularly new and unprecedented when it first surfaced in 2019, the healing power (Shifa') of the Qur'an is so elastic and holistic that all sorts of Covid pandemics, despite their newness, are never incurable by the wonderful Quranic healing. Al-Razi's tripartite divisions of the concept of Islamic medicine, which include the treatment of specific diseases, is in further support of this platitude (Siegel, 1968).

Conceptual Clarifications

A pandemic as a noun or adjective is defined as a disease occurring over a wide area and affecting an exceptionally high proportion of the population. The term is said to stem from the Greek to-Latin word "pandemos". Other variants of this term (pandemic) such as epidemic and endemic offer close or even the same meaning as the one rendered above, with only a thin line of difference. For instance, an epidemic (from the French epidemique) refers to an outbreak of a disease affecting many individuals within a population, community, or region at the same time (Alten, 2001). In this second definition, two things make a difference from the first one; the fact that the disease must be wreaking havoc here and there at the same time (a rider missing in the definition of pandemic) and the fact of the lower number of the victims compared to the meaning of pandemic (which must affect exceptionally high proportion of people). From this analysis, one can conveniently conclude that a pandemic as a disease is larger in magnitude than an epidemic. It is however instructive to note that the two terms are in Arabic language given the same connotation "of what is prevalent" i.e. *Waba* or *Jaihah*. Further, in its usage as an adjective, the epidemic is portrayed to have additional features i.e. a disease already affecting many people or tending to affect them. As for the word endemic, used both as a noun and adjective, it gives a dictionary sense of a disease affecting a particular set of people, region, or native (Al-ba'albaki, 2009).

With the above rider, it is clear that pandemic, (which is the writers' concern in this paper), is also larger in the horizon than endemic which must only relate to a particular set of people, region, or native. For the pandemic, its spread knows no boundary and it is not restricted to any given region. From the foregoing linguistic analysis, what is most important is how to

unravel the Shari'ah medical tips which can be a way out from the challenges of any serious pandemic like Covid.

Causes and Symptoms of Covid-19

It is clear from the available data that the spread of Covid-19 was mainly from person to person within those in close contact (about six feet or two meters). The spread of the respiratory droplets released is when someone with the virus coughs, sneezes, breathes, sings, or talks. These droplets could be inhaled and could land in the mouth, nose, or eyes of a person nearby (Kandola, 2020).

In some situations, the COVID-19 virus can be spread by a person being exposed to small droplets or aerosols that stay in the air for several minutes or hours. This is called airborne transmission (Marawska, 2020). It can also spread if a person touches a surface or object with the virus on it and then touches his or her mouth, nose, or eyes, but the risk from this pattern is low. Although most people with Covid-19 then had mild to moderate symptoms, the disease did cause several medical complications as it also led to the death of so many people (Ketcham, 2021). Older adults or people with existing medical conditions were at greater risk of becoming seriously ill with Covid-19. Coronavirus is a family of viruses that can cause illnesses such as the common cold, severe acute respiratory syndrome (SARS), and Middle East Respiratory Syndrome (MERS) (Mohamadi, 2020). In 2019, a new coronavirus was identified as the cause of a disease outbreak that originated in China.

The virus was known as the severe acute respiratory syndrome coronavirus 2 (SARS- Cov-2). The disease it caused was called coronavirus disease 2019 (covid-19). In March 2020, the World Health Organization (W.H.O.) declared the Covid-19 outbreak as a pandemic. Public health groups including the U.S Centre for Disease Control and Prevention (C.D.C) and the World Health Organization (W.H.O.) started monitoring the pandemic daily.

On the symptoms of Covid-19, these may appear from 2-14 days after exposure. The time of exposure before having symptoms is called the

incubation period. Common symptoms include; fever, cough, and tiredness. Early symptoms may include; loss of taste or smell. Other symptoms include; muscle aches, chills, sore throats, runny nose, headache, chest pain, pink eye (conjunctivitis), nausea, vomiting, diarrhea, rash, etc (Benisek, 2023). The list is not all-inclusive. Children have similar symptoms to adults and generally have mild illnesses. The severity of Covid-19 symptoms can range from very mild to high. Some people would only have a few symptoms and some may have no symptoms at all. Some people may experience worsened symptoms such as shortness of breath and pneumonia about a week after the manifestation of the symptoms. Older people have a higher risk of serious illnesses from Covid-19 and the risk would increase with age. People who have existing medical conditions also may have a higher risk of serious illness. Certain medical conditions that may increase the risk of serious illness from COVID-19 include; serious heart issues such as heart failure, coronary artery disease or cardiomyopathy cancer, chronic obstructive pulmonary diseases (C.O.P.D), type 1 or type 2 diabetes, overweight, obesity or severe obesity, high blood pressure, smoking, chronic kidney disease, sickle cell disease or thalassemia, weakened immune system from a solid organ transplant, pregnancy, asthma, chronic lung diseases such as cystic fibrosis or pulmonary fibrosis, liver disease, dementia, down syndrome, weakened immune system from bone marrow transplant, HIV, substance use disorders etc (Yang, 2020).

In their case, emergency COVID-19 symptoms can include; troubled breathing, inability to stay awake, new confusion, and pale, gray, or blue-colored skin, lips, or nail beds depending on skin tone (Fu, Zhang, et. al., 2020).

Prevention and Treatment of Covid-19

At the time of the pandemic, the U.S. Food and Drug Administration (F.D.A) came to the rescue by giving emergency use authorization to some Covid-19 vaccines in the USA. These include: Pfizer-BionTech Covid-19 Vaccine, Moderna Covid-19 Vaccine, Janseen\Johnson and Johnson Covid-19 Vaccine (Telly, 2021) among others. A vaccine could prevent one

from contracting Covid-19 virus or from becoming seriously ill if one has already contracted the virus. Upon becoming fully vaccinated, one can return to many activities that may have been abandoned because of the pandemic, including not wearing a mask or not honoring the social distancing policy except where required by the rule or law. But where one who is fully vaccinated has a condition or is taking medications for a weakened immune system, such a person may keep wearing a mask.

However, where a person is yet to contract COVID-19, open to him/her are several steps to reduce the risk of infection. W.H.O and C.D.C recommend following the precautions below to avoid exposure to the virus that causes COVID-19 (Iftikhar, 2020):

1. Avoidance of close contact (within about 6 feet or 2 meters) with anyone who is sick or has symptoms.
2. Keeping distance between one another (within about 6 feet or 2 meters). This is especially true if one has a higher risk of serious illness. It must be kept in mind that some people may have Covid-19 and spread it to others even if they don't have symptoms or don't know they have Covid-19.
3. Avoidance of crowds and indoor places that have poor ventilation.
4. Washing hands often with soap and water for at least 20 seconds, or using hand sanitizers that contain some percentage of alcohol.
5. Wearing a face mask indoors or in public spaces and outdoors where there is a high risk of Covid-19 transmission such as a crowded event or large gathering. Further, mask guidance differs depending on whether one is fully vaccinated or unvaccinated. Surgical masks may be used if available.
6. Covering of mouth and nose with a palm or a tissue when one coughs or sneezes throwing away the used tissue and washing of hands right away.
7. Avoid touching eyes, nose, and mouth.
8. Avoidance of sharing dishes, glasses, towels, bedding, and other household items if one is sick.

9. Cleaning and disinfection of highly -touched surfaces such as door knobs, light switches, electronics and counters daily.
10. Staying home from work, school, and public areas if one is sick unless when going to get medical care. Avoidance of public transportation, such as taxis and ride-sharing is also important if one is sick.

Adverse Effects of Covid-19 Vaccines

In the US, there was, at a time, an increase in reported cases of Myocarditis and Pericarditis upon taking mRNA Covid-19 vaccination. This is particularly true in male adolescents and young adults of age 16 and older (Yaamika, 2023).

Myocarditis is the inflammation of the heart muscle, while Pericarditis is the inflammation of the lining outside the heart (Nassar, 2021). Though these reports then were rare and most of those who received care felt better after taking medication and resting, the fact remains that one needs to think outwards for complementary solutions to have better and surer handling. Also, some Covid-19 patients, upon receiving Janssen/Johnson & Johnson Covid-19 Vaccine and Guillain-Barre Syndrome, developed Guillain barre syndrome. This is a rare disorder in which one's body's immune system attacks one's nerves. Symptoms appear within 42 days of vaccination. Signs include; weakness or tingling sensation, especially in the legs or arms, that worsens and spreads to other body parts and difficulty in walking. Other signs are difficulty with facial movements, including speaking, chewing, swallowing, double-vision or inability to move eyes and difficulty with bladder control or bowel function (Hakroush, 2021). Johnson and Johnson's Covid-19 vaccine could also cause or increase the risk of a rare but serious blood clotting disorder.

The above aside, there were also reports of death from the administration of Covid-19 vaccination. According to the U.S.-based Vaccine Adverse Effect Reporting System (VAERS), the period between December 14th, 2020, and July 12th, 2021 recorded some death reports in the aftermath of COVID-19 vaccine injection (Dutta, et. al., 2022). Though the percentage of the victims was relatively low, the situation was seen as

one that begs for the discovery of other tips to be administered as supplements. To this extent, the writers bring to the limelight in this paper some practical treatment guidelines of Islamic law for all serious diseases and pandemics that can affect humanity such as Covid-19. This is important as no one is 100% sure of the impossibility of re-occurrence of the Covid pandemic. There may even be outbreaks of other ones if COVID-19 resurfaces. What's more, below are some indices on the possible repeat of the pandemic of COVID-19 itself.

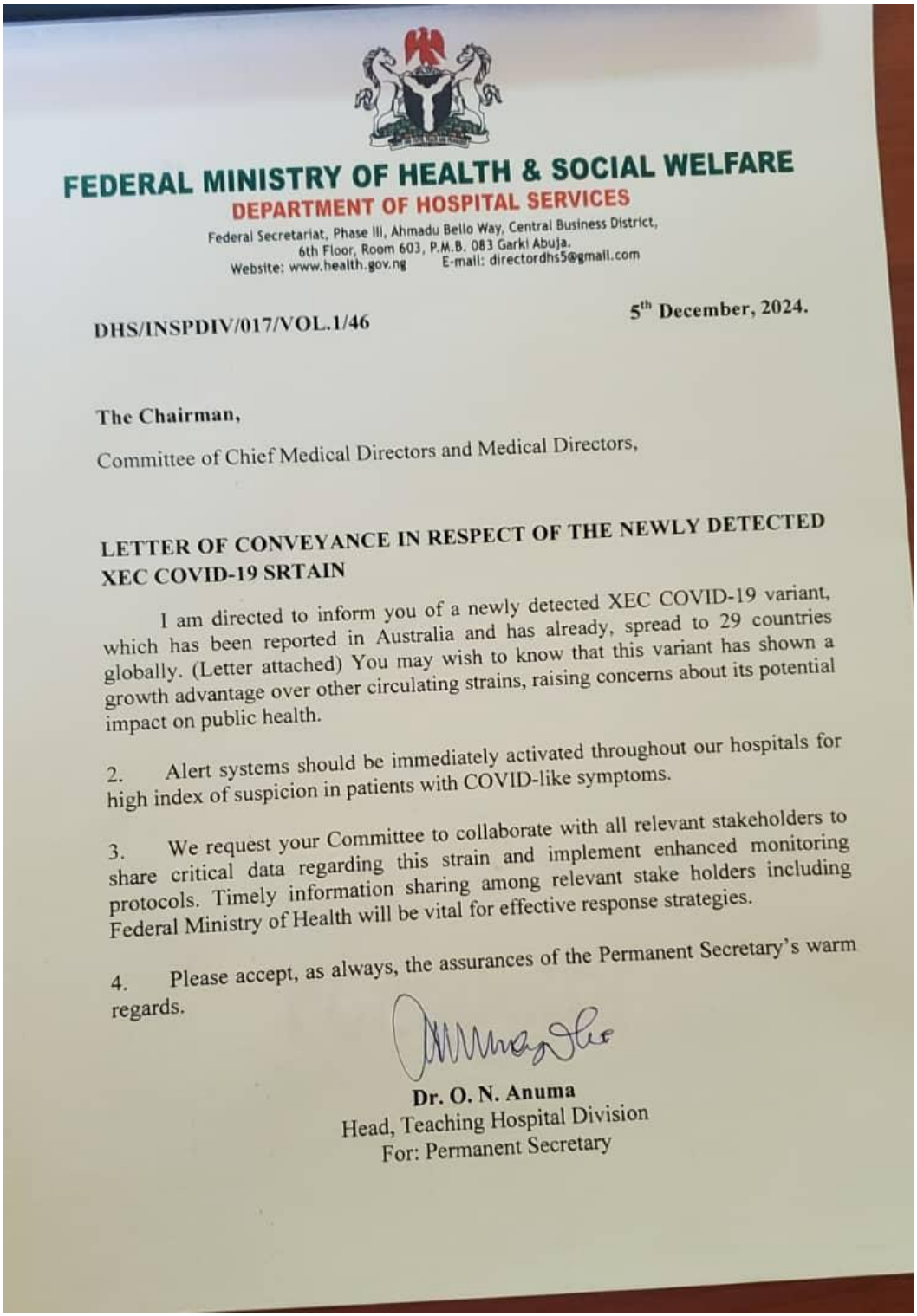
Possibility of Covid Pandemic Re-Occurrence

Since the first known pandemic-Antomne plaque, which affected about five million people, the world has been hit by several pandemics affecting millions of people in the current century. These pandemics are happening so frequently, covering wide areas of the world and affecting millions of people (Haileamlak, 2022). Despite huge scientific and medical advances, the potential for diseases to spread is increasing, and the risk of outbreaks escalating into epidemics or pandemics is getting higher. Several factors do play a role in the increase in frequency and coverage of pandemics. Even now that Covid-19 is over, the catalogue of these factors, may still play out and have the resultant effect of bringing back the Covid to the world in whatever form either now or later. A huge increase in globalization and connectivity has meant that the disease agent can spread from one side of the world to another within hours. As put by (Hughes, 2010), the major factors that can contribute to the occurrence of pandemics at anytime are:

1. Travel – Water and air transportation connectivity may expose one to serious infection if nothing is on the ground to combat the same.
2. Urbanization – People are now living in overcrowded and unhygienic environments which can breed infectious diseases if there are no adequate health systems that can contain the threat.
3. Climate Change – This can affect the spread of disease in many ways such as by altering the natural range of disease-carrying insects like mosquitoes.

4. Increased Human-Animal Contact – The risk of having outbreaks from zoonotic diseases is increasing because of the changing animal-people interactions. It is known that when pathogens jump the species barrier from animals to humans, their ability to spread and the severity of the disease they cause is a potentially lethal unknown.
5. Shortage of Health Workers – Constant migration of health workers from low and middle-income countries to high-income countries often depletes the health workforce in many nations in the regions where epidemic diseases, with the potential to become pandemics, are most likely to originate. Countries with inadequate health workforce in health systems can easily be vulnerable to the increasing threat of disease outbreaks.

While the world was being ravaged by the COVID-19 pandemic, modeling taking several factors into account showed that the next pandemic could be much closer than we think. In what appears a clear confirmation of this position, the Department of Hospital Services under the Federal Ministry of Health and Social Welfare in Nigeria has just written to inform the Committee of Chief Medical Directors throughout the country of a newly detected XEC Covid-19 variant. The variant is said to have been reported in Australia and has already spread to 29 countries globally (Anuma, 2024). For clarity and precision, a copy of the said letter is herein below incorporated.



FEDERAL MINISTRY OF HEALTH & SOCIAL WELFARE
DEPARTMENT OF HOSPITAL SERVICES

Federal Secretariat, Phase III, Ahmadu Bello Way, Central Business District,
6th Floor, Room 603, P.M.B. 083 Garki Abuja.
Website: www.health.gov.ng E-mail: directordhs5@gmail.com

DHS/INSPDIV/017/VOL.1/46 **5th December, 2024.**

The Chairman,

Committee of Chief Medical Directors and Medical Directors,

LETTER OF CONVEYANCE IN RESPECT OF THE NEWLY DETECTED XEC COVID-19 SRTAIN

I am directed to inform you of a newly detected XEC COVID-19 variant, which has been reported in Australia and has already, spread to 29 countries globally. (Letter attached) You may wish to know that this variant has shown a growth advantage over other circulating strains, raising concerns about its potential impact on public health.

2. Alert systems should be immediately activated throughout our hospitals for high index of suspicion in patients with COVID-like symptoms.

3. We request your Committee to collaborate with all relevant stakeholders to share critical data regarding this strain and implement enhanced monitoring protocols. Timely information sharing among relevant stake holders including Federal Ministry of Health will be vital for effective response strategies.

4. Please accept, as always, the assurances of the Permanent Secretary's warm regards.

Dr. O. N. Anuma
Head, Teaching Hospital Division
For: Permanent Secretary

One of the great lessons to be picked from the above is the urgency of preparedness for timely action and financing for those mitigation strategies as necessary measures to be put in place to ensure that we quickly come out of this monster of the COVID pandemic during possible reoccurrence.

Synthesis of Islamic Law to Healing

Qur'an is the first and primary source upon which Islamic law stands. This glorious book of Allah is full of sufficient guidelines on all affairs of mankind – whether mundane or spiritual. A clear pointer to the comprehensiveness of the Qur'an manifests when Allah says "We have left out nothing in the Book..." (Al-an'am : 38)., therefore, the search for effective therapy for all forms of human diseases can be conveniently located in the Qur'an and the Sunnah The Qu'ran is divinely described as so when Allah presents it as a healing and mercy to those who believe (Yunus : 57).

Though Islamic medicine is in some respects spiritually inclined, in several other spheres, it vets and even commands the application of medical knowledge, treatment, research, training, and other medicine-related activities. Failure to appreciate all these is said to devalue knowledge in Islam (Robson, 1934). A saying of the Prophet (SAW) that "there are two gifts of which many humans cheat themselves" (Al-Mubarakfuri, 2015), is believed to be in support of this submission as it stresses that Muslims, aside from spiritual concerns, must take good physical care of their health and strive to remain healthy. This understanding, among others, must have influenced Al-Razi, one of the greatest of the early Muslim physicians who was also known as the "Galen of Arabs", to conceptualize medicine as "the art concerning the preservation of healthy bodies, combating diseases and restoring health to the sick" (Al-Razi, 1941). These are the three aspects of medicine; public health, preventive medicine, and the treatment of specific diseases (Saraga, 2016).

Some Practical Treatment Tips of Islamic Law

It must be stated at the onset that Islamic law has several health-based prescriptions that can curb or reduce the spread of some serious diseases like COVID-19, the last witnessed global pandemic as at present. Though COVID-19 might not have been in existence as an ailment/catastrophe when the Islamic medical prescriptions were developed, the said prescriptions nevertheless do possess the potential of applying to it (Covid). This is because rules under the legal system of Islam were formulated in a way that their continuous relevance and suitability to modern-day and future occurrences are without hindrance. This explains one of the merits and characteristics of Shari'ah as a living and dynamic law.

On the mention and analysis of those health-based on Shariah prescriptions, one among these is the discernible permission under Islamic law for the use of reasonable quantity of alcoholic substance only when such becomes necessary. An example of the permissible situation in this respect is when the same is required to complement some ingredients needed to produce a given medical solution to be applied for checkmating a particular ailment or pandemic such as COVID-19. This could be of preventive or curative effect. The use of hand sanitizers which became very popular during the first and second waves of the global pandemic under reference (Covid-19) falls in this category. A cursory search into the usual components of those sanitizers would reveal the inclusion of some quantity of alcohol (Tushar Saha, 2021). Ordinarily, anything alcoholic is unlawful for Muslims to consume or use otherwise (Al-Maidah : 90). However, where a situation of absolute necessity presents itself in such a way that no better solution other than the unlawful content is available to espouse, latitude in Islamic law seems to allow the use of little or much-required quantity of the unlawful content to avoid the occurrence of a looming ugly consequence should the insistence on the abhorrence of the substance continue.

Although the particular conclusion above might not be there in the Qur'an expressly stated in favour of alcohol, the writers nevertheless draw this conclusion by way of analogy (Qiyas) from another Quranic verse

wherein Allah the Almighty overlooks the element of sin for a Muslim who is pressed by necessity to consume carrion, blood, flesh of swine and any flesh that is consecrated other than in the name of Allah (Al-Baqarah: 173). Ordinarily, the four edible items above among others are forbidden under Islamic law the same way alcohol is illegalized in the Holy Qur'an. But while the Qur'an categorically mentions the presence of compelling necessity as an exempting factor that can allow eating from any of the forbidden items mentioned above, the Quranic verse in which the believers are ordered to shun intoxicants for being uncleanliness is silent on the accommodation of necessity as a tenable exemption.

The above notwithstanding, the writers have considered the common fact of forbiddance which is present in the two sets of prohibited items (carrion and the rest) on one hand and (alcohol and the rest) on the other hand, and thus submits on the propriety of allowing the same necessity (as explained above) to operate as an exemption in the case of alcohol as well. For precision and clarity, herein below are the two relevant Quranic verses one after the other. The first one on the prohibition of carrion and others says:

> "He has forbidden you only carrion, blood and the flesh of swine; also any flesh that is consecrated other than in the name of God. But for one who is driven by necessity, neither craving nor transgressing, it is not sin. For God is forgiving and merciful." (Al-Baqarah : 173)

The second Quranic verse on the forbiddance of alcohol and other ancillary acts goes thus:

> "Believers, intoxicants, gambling and (occult dedication of) stones and divining arrows are abominations devised by Satan. Avoid them, so that you may prosper." (Al-Maidah : 90)

According to Al-Qurtuby in his legal interpretation of the penultimate Quranic verse above, the prohibition to take from any of the listed animals

in the verse for consumption may be vacated where one is compelled by a pressing condition to do so. The exegete/author mentions cases of abject hunger of no near hope or no hope at all and instances of coercion as possible examples of the said pressing condition. As for the instance of coercion, this may occur when someone forces a Muslim possibly at gunpoint to consume any of the said prohibited animals only to achieve pushing the coerced Muslim against his religious ordinance (Al-Qurtuby, 2008).

Islamic jurisprudence has long time come up with some important legal maxims for application in times of crisis and hardship to calm down tension. These maxims are traceable to the legislated exemptions by the lawgiver (Allah) to allow the legally accountable people (Mukallafun) to do what will nullify the already standing prohibitory orders. This thus reflects the mercy and beneficence which Allah bestows upon His creatures. Thus, the concept of necessity (darurah) in Islamic law helps to provide some ideas for protection and cure against diseases that may threaten the safety of three out of the five essential values (al-darūrāt al-khams) under the science of *Maqasid al-Shari' ah* i.e. purposes of Islamic law. These three are; faith or religion (Din), life (Nafs) and intellect (Aql) (Kamali, 2009).

Among the most important of the maxims that the jurists have established in connection with the preservation of health are; that necessity makes the unlawful to become lawful (al-darūrāt Tubih al-Mahzurat), harm must be eliminated (Al-darar Yuzal) and harm is to be prevented to the extent that is possible (Al-darar Yudfa^{c} Bi qadr al-Imkan). Others are; that necessity must be measured in accordance with its true proportions (Al-Darurah Tuqaddar bi Qadriha) and no injury to be inflicted as a penalty for another injury (La Darar Wala Dirar Fi al-Islam) (Azzam, 2004).

To the extent of the foregoing, an allegorical interpretation will seem imperative to be given to a particular popular Hadith of the Prophet (S.A.W) heralding the fact that Allah will not allow healing of an ailment to be rooted in what is forbidden. This Hadith, reported by Ummu Salamah, was pronounced by the Prophet when he entered into the abode of the

former whom he found boiling some wine substance in a cone. The Prophet (S.A.W) asked her "What for"? and the answer came steadily "My daughter suddenly cried out from an ailment, and someone recommended that we do this". In his final response, the Prophet (S.A.W) condemned the therapy (alcoholic wine) based on same being unlawful and that Allah will not make such an unlawful content to be the healing solution to any ailment (Al-Dhahabi).

If the direct and unequivocal meaning of this Hadith is to be followed, one will but conclude that this prophetic saying is not in harmony with the Quranic verse above which accommodates exemptions to some standing rules of Allah in the face of compelling necessity. The Hadith must thus be interpreted not in its absolute and unbending connotation in which it features, but in an allegorical manner which opens the door to the permissibility of taking what is unlawful when a compelling circumstance calls for that to save life by necessity. Here, it must be added that the permission to engage in this otherwise unlawful act is hinged on the fact that no other rescue path is available apart from the particular unlawful solution. Another important condition precedent to be satisfied here is limiting the quantity of the unlawful substance to be consumed only to the little or much volume of it required for saving the life of the person in question. If these twin conditions are met, such a person does not by the mere fact of the unlawful substance he takes commit disbelief, and neither do his acts of worship become invalidated. The exemption introduced in the Quranic portion earlier quoted covers all these.

A related scenario to the above is the treatment of a woman by a male physician due to dire necessity. Public interest or equity (Maslaha) validates this practice especially where the life of the woman is in danger if not attended to on time by the male doctor on the ground. This situation can be illustrated by a woman patient diagnosed of Vericose Veins. Such a woman needs to hire a trainer either male/female to help her with the veins. For the first assessment, the trainer attendant would want her to wear tight leggings and would want to see through the top to have a better view of her muscle definition. To handle this condition, she is first obliged to search for

a woman under whom she would undergo the treatment. This need is still obligatory even where the available woman is a disbeliever. But where there is no woman expert on the ground to attend to her, a male doctor available will perform the needful on her instead of abandoning her to death which is the next most probable consequence if she is left untreated in the circumstance (Mu'azzam, 2022). In a related situation, it is said that:

> "You should know that the prohibition of lustfully looking at women and touching them is applicable when there is no need for them. However, if there is a necessity, looking and touching are permissible as in the cases of phlebotomy, cupping or treatment. At such, it is permissible even if need arises to view the woman's sexual organs due to dire necessity. So, it is permissible for the man to treat the woman and the vice-versa on condition of the existence of a *Mahram* or husband." (Al-Shirbiny, 1997)

Back to the contributions of Shari'ah towards eliminating a serious pandemic like COVID-19, the infusion by Prophet Muhammad (S.A.W) of the hope of recovery from whatever disease in man is another germane point. The relevant prophetic hadith on this was narrated by Usamah Ibn Sharik, and it goes thus:

> "O servants of Allah! use remedies. For indeed Allah does not make a disease, but He "makes a cure for it except for one disease (old age)" (Imam Ahmad, n.d.)

This prophetic saying is there to attack despair in people which may make them rule out the possibility of regaining sound health upon being afflicted with a serious disease. This is understandable from the fact of old age which the hadith under reference presents as the only condition in man which cannot be cured. The benefit from this hadith therefore lies in its furnishing of encouragement to whomever may fall victim to any disease.

By this, it is a point of duty for all Muslims in particular (and the entire mankind in general) to strive to protect themselves as much as possible from diseases. Islamic law commands the saving of lives from destruction and prescribes that everyone must save his own life by preventing illnesses before they occur and taking medicine upon their occurrence.

Another useful recommendation of Islamic law on health maintenance and restoration lies in the consumption of honey for its massive medical benefits. This recommendation is discernible from the glorious Qur'an which is the flagship of the primary sources of Shari'ah. The relevant portion in the Qur'an says;

> Your Lord inspired the bee, saying, 'Make your homes in the mountains, in the trees and also in the structures which men erect. Then feed on every kind of fruit, and follow the trodden paths of your Lord'. From its belly comes drink with different colours which provides healing for mankind. Indeed, in this there is a sign for people who give thought. (Al-Nahl : 68-69)

Commenting on the above Quranic verse as it relates to honey's potential to cure ailments of mankind, (Al-Qurtuby, 2008) affirms the position maintained by the overwhelming majority of scholars that honey and no other thing else is the point of divine reference where the Quran in the above verse says "from its belly comes drink with different colours which provides healing for mankind". The strength of this submission would seem to lie in the underlying lexical and semantic structure of the context in which the particular Quranic verse at hand is constructed. The use of the phrase 'healing' in the verse does not appear to feature as if it is standing aloof in a vacuum and thus capable of being interpreted anyhow. Rather, a strong chain of connection is glaringly noticeable in the verse as cutting across four important phrases of the belly, drink, healing, and mankind. To this extent, the contrary juristic opinion as reported by Al-Qurtuby that the Qur'an and not the bee is the fountain of man's healing in

the verse will be unacceptable. Though the Qur'an is directly linked up with powers of healing in some other Quranic verses as earlier stated, the particular verse under review does not point to something else as the healing except the bee. The Qur'an as a divine document does not have a belly but the bee has. This is the chain of connection between the two and it is established in the verse (Al-Nahl : 69).

The foregoing having been done with, two things among others, attract the writers' attention in the above quotation. These are the non-restriction of the healing power of honey (an offshoot of bee) to any particular disease (against others) and the fact that healing from honey can be enjoyed not only by Muslims but all sorts of patients. This latter point is clear from the use of the word 'mankind' in the concluding part of the last quoted verse. On the first point of attraction, what the writers submit is that honey has veritable potential to treat any form of COVID-19 pandemic whenever such occurs again. Since no exemption among all diseases is introduced in the relevant Qur'anic verse above, nothing appears likely to exclude the Covid pandemic from the catalogue of diseases that can be contained by the healing power of honey. This is more so that the Covid is not the same as old age which, as hinted by the prophetic saying quoted earlier, can be regarded as a lone exemption from diseases that can submit to cure.

On the second point of attraction already highlighted, the essence thereof concerns Allah's supreme benevolence of making the health benefit of honey cut across all mankind with zero recognition for the difference in terms of the faith or religion professed. In the words of (Al-Qurtuby, 2008), this unrestrictive offer of divine benevolence to all mankind regardless of their nature of faith or religion is warranted and justified by the dictates of certain names of Allah the Almighty such as the Lord of the universe (Rabb al-'alamin) and the beneficent (Al-Rahman) among others. For instance, Al-Qurtuby in the reference above quotes Qatadah as interpreting the meaning of *rabb al-alamin* as the overlord of all living creatures of Allah, but excluding only Allah. In the same vein, the universe (al-'alamin or al'alamun), over which the Almighty enjoys His overlordship, is interpreted

according to Al-Qurtuby by Ibn Abbass as demons and human beings and by Al-Farrahu and Abu Ubaydah as those four groups of creature who possess intellect i.e.; mankind, demons, angels and devils.

Looking at the various interpretations of the phrase 'rabb al-'alamin' as given above, one observes that the compass of the term is spacious and elastic enough to accommodate more than Muslims. Thus, the legal system of Islam does not restrict the use of honey as a healing therapy to Muslims alone. This is because Allah's overlordship has a wide coverage which also makes the non-Muslims possible beneficiaries of this divine largesse. Likewise, Allah does not discriminate between Muslims and non-Muslims in the downpour of rain and the rise of sunlight. Rather, the two natural blessings benefit all sorts of mankind and other creatures on earth with no consideration for the faith professed by the beneficiaries.

Still, on the recommendation of honey, both early and contemporary physicians have noted the pre-eminent position of honey about the offer of cure. Honey consumption has been said to be capable of opening up the obstructions of the blood vessel, dissolving the excess by evacuating the stomach and intestines in addition to clearing the chest and liver (Ibn al-Qayyim, 2006). Honey is also said by the same author to be superior to sugar in many respects, and it is less sweet but stronger. If taken excessively, however, it can be harmful to the bile, unless it is mixed with. Honey is good for the aged, it is a suppressant to cough and it is used in medicine to treat corrupted phlegm and the stomach. It also softens the general system of the body.

Also important among the policies of Islamic law on eradication of serious diseases like Coronavirus in the future is the order of virus confinement to prevent the spread of the disease. This is what the prophet (SAW) possibly intended when he instructed the faithful not to enter into a land in which there is an outbreak of a pandemic disease. The other leg of this prophetic tradition is the imperative for one to remain in his current place if a serious contagious disease breaks out in the place (Al-Bukhari, n.d.) This hadith was what Umar Ibn al-Khattab relied upon in strengthening his position to cancel his Syria trip while already on the way

thereto. The cancelation came upon receipt by him of information as to an ongoing pandemic in Syria (Sham). Among his entourage on the trip were Abu Ubaydah Ibn al-Jarrah and Abdulrahman Ibn Awf. The opinion of the former (Abu Ubaydah), upon being consulted by Umar, was to neglect the fearful information and go ahead with the journey, placing reliance on destiny – that what would be would surely be. Caliph Umar, on the other hand, felt otherwise and decided contrary to Abu Ubaydah's opinion, especially when Abdulrahman Ibn Awf reminded him (the Caliph) of the hadith about the pandemic (Tā'ūn) paraphrased above.

It is under this health policy of Islam that Shari'ah can be seen as encouraging the issuing of lockdown orders during the possible resurgence of the Covid pandemic, as it broke out in the year 2019. To this extent, the various lockdown orders of the federal and state governments of Nigeria as well as governments of other nations during the outbreak of the covid globally in 2019 were perfectly valid and in harmony with the perfect recommendations of the legal system of Islam. Shari'ah enjoins restriction of individual liberties for the public interest (Maslahah Ammah) (Kamali, 2009) during the prevalence of serious contagious diseases. This could take the form of preventing entry into and exit from cities, imposing a partial or complete lockdown, imposing a travel ban, banning financial operations using notes and coins, suspending businesses, services, and schools, and closing markets. Social distancing decisions must also be respected by extending the application of the virus confinement policy of Islamic law for public interest.

In the same vein, Shari'ah obligates the isolation of patients infected with coronavirus. This includes those suspected of carrying the virus or have developed some symptoms thereof. They must all practice social distancing from their family, all acquaintances, and the general public. Carriers are also not permitted to hide the facts from recent contacts and relevant medical authorities. Hiding this fact can be interpreted to fall under the ambit of hiding necessary testimonies which Allah frowns at in the Qur'an (Al-Baqarah: 140).

Going further on the preparatory control during policies of Islamic law possible future occurrence of the disease of covid, frequent hand washing has been repeatedly mentioned by the modern day health care providers as one of the useful medical guidelines that have the potential to wash away the covid virus from the human system if the time gap after contacting same has not stretched long. This guideline as to washing will have to be regular and frequent to combat the virus at whatever time the same may be contacted – which may not even be known to the person affected. By the foregoing, it is not ambiguous that Islamic law has a long-time health policy of observing and maintaining general body cleanliness through the use of water. It is known perhaps by all that cleanliness in Islam is an act of worship and devotion. For instance, Allah says;

> Believers, when you rise to pray, wash your faces and your hands up to the elbows and wipe your heads and (wash) your feet up to the ankles. If you are in a state of impurity, take a full bath (Al-Baqarah: 283)

The divine instructions from the above quotation on maintaining regular purity before observing prayers are an imperative regulation that must be complied with not only every day but also at every time of the day when it ripens to observe any of the five obligatory prayers or even non-obligatory prayers. This is in tandem with a prophetic saying that "purification is half of faith". (Muslim, n.d.). Once again, the necessity of this purification to the obligation of salat observance is a matter of daily religious activity that must take place at close intervals. It is therefore the writers' submission that this purification law of Islam is in itself another sure policy of the divine legal system to combat COVID-19 in its possible future outbreak. Apart from the Qur'anic quotation on the point under reference, there is another relevant verse stressing the same theme (Al-Mudathir : 4) in the same glorious book of Allah. Thus, this paper encourages all and sundry to respect all the known rules of personal and public hygiene. It should be further noted at this juncture that the use of disinfectants that contain a small degree of alcohol is permissible to disinfect hands, surfaces, buttons, doorknobs, and other handles because the substance of alcohol is no longer

unclean with transformation (Istihalah) and dilution of additives in food and medicare.

Discussion of Findings

The integration of Islamic law and healing practices offers a balanced approach to health, blending spiritual guidance with medical strategies. The Qur'an and Sunnah provide enduring principles for health promotion and disease management, offering solutions relevant to contemporary healthcare challenges. Islamic healing integrates Quranic recitations, Prophetic traditions, and natural remedies to promote spiritual, physical, and mental well-being, fostering holistic health through faith and traditional medicinal practices.

Firstly, this study found that Integration of Islamic Law and Health Practices is crucial to sustainable healthy living. Islamic law (Shari'ah) provides comprehensive guidance for spiritual, physical, and social well-being, reflecting a holistic health approach. The Qur'an emphasizes divine wisdom in health care, stating, "We have left out nothing in the Book…" (Al-An'am 6:38). It describes itself as "a healing and mercy for those who believe" (Yunus 10:57), underscoring its role in promoting spiritual and physical health.

Secondly, Islam promote means towards holistic health for the humanity. Islamic teachings advocate both spiritual healing and empirical medical practices. Preventive care and active treatment are encouraged alongside spiritual devotion. The Prophet Muhammad (peace be upon him) said, "There are two blessings which many people lose: health and free time" (Al-Bukhari), urging believers to maintain health while fulfilling religious duties. Muslim scholars like Al-Razi combined preventive medicine, public health, and treatment strategies to promote wellness.

Thirdly, there are several principles of Islamic jurisprudence that provides guidelines for healthy living. Islamic law offers practical health guidelines. Prohibited substances, like alcohol (Al-Maidah 5:90), may be used in treatments when no alternatives exist. The Qur'an permits exceptions in necessity: "He has forbidden you only carrion, blood, the flesh of

swine...but if one is forced by necessity there is no sin upon him" (Al-Baqarah 2:173). Legal maxims supporting these exceptions include:

- Necessity permits the prohibited (Al-darūrāt tubīḥ al-maḥẓurāt)
- Harm must be eliminated (Al-darar yuzāl)
- Necessity is limited by its extent (Al-darūrāh tuqaddar bi qadrihā)

Similarly, there are specific literatures on prophetic Guidance for medical necessity which signals the role of Islam in sustainable healthy living. While a hadith prohibits wine as a cure, scholars contextualize it within broader necessity principles, affirming permissible exceptions when lawful alternatives are unavailable. Ibn Qayim, (2006) explicates the importance of Prophet medicine to the human holistic wellbeing with lots of natural medications. The Prophet (PBUH) encourages medical treatment thus: "O servants of Allah! Use remedies, for Allah has not created a disease without appointing a cure for it, except for old age" (Imam Ahmad). This promotes proactive healthcare while trusting in divine wisdom. The Prophet also recommend honey's therapeutic properties. The Qur'an highlights honey's healing properties: "From its belly comes a drink of varying colors in which there is healing for mankind" (Al-Nahl 16:69). Scholars recognize its benefits, such as treating infections and digestive issues.

Also, Islamic emphasis on gender considerations in Healthcare is to prevent indecency, protect privacy and promote professionalism. Islamic jurisprudence prefers same-gender healthcare providers but allows exceptions when necessary. Measures like having a chaperone and observing modesty maintain ethical standards. This study by Al-qufly, (2009), also suggest the need to enlighten the society on maintaining balance between need to promote same-gender preference and the situation of necessary to protect lives and maintain healthy living.

Finally, this shows that Islamic law provides guidelines for disease Prevention and protection public health. Islamic principles support disease prevention. The Prophet's advice to avoid plague-stricken areas aligns with modern quarantine practices, reinforcing strategies like lockdowns and travel restrictions during pandemics. According to BaHammam, (2022), Islamic law supports Isolation for Contagious Diseases. Islamic teachings

promote transparency and isolation for those with contagious illnesses, supporting public health responsibilities.

Supplementary Sections:

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b. Conflict of Interests

The lead author and co-authors hereby declare that there was no single instance of any competing financial or personal interest which could have jeopardized the need to stay focused on this research. Rather, all contributors showed impressive dedication and burning interest throughout the work towards achieving completion of the research.

c. Author's Contributions

I, Dr. Olagunju-Ibrahim, the lead author, conceived the idea of writing on the topic and thus formulated the topic. I drew out all the structural components of the work and wrote the Abstract, Introduction, Methodology, Literature Review, Discussion of findings and drafted a great proportion of the manuscript. Drs. Folorunsho and Abdulraheem gathered the literature and drafted the remaining portion of the manuscript. Mrs. Hamzat-Umar and Mrs. Olohungbebe drafted the Problem Statement, the Research Objectives (RO) and Research Questions (RQ) while Mr. Yusuf wrote the items under the supplementary sections and arranged the references. He also took charge of proofreading the whole manuscript before it was given out for editorial touches.

Conclusion

From the discourse in this paper of the many dangers to man inherent in covid-19 pandemic, it is not an overstatement that the world is in dire need of alternative preventive and curative therapy tips, especially from the Islamic law perspectives, to complement the scientist's' efforts on the ground. Indices and graphics of the disturbing phenomenon that the pandemic (Covid) had earlier constituted on man have been given an account of in this work, especially in Nigeria, Singapore, India, South Africa, and the United States of America among other countries of the world. From the abstract of the paper down to the introduction, conceptual clarification of some salient terms, causes, and symptoms of COVID-19, prevention and treatment of the covid, possibility of COVID-19 reoccurrence and synthesis of Islamic law to healing, adverse effects of the

treatment vaccines developed, the writers have employed lucidity and simplicity of writing style to marshall home all relevant and germane points in need of exposition in the paper. The frantic efforts of scientists around the globe in developing treatment vaccines to curb COVID-19 have been mentioned and commended in this treatise as well.

However, the paper exposes the inadequacy of these measures to holistically address the challenge of COVID-19. The paper ends with its particular contribution in the area of advocating for the application of several curbing solutions of the Islamic medical law to covid and similar pandemics. The use of honey and all that goes with it features conspicuously among the cluster of these Islamic law solution formulae all of which the paper justifies concerning cogent supporting authorities within the Islamic law realm. These, if heeded, are expected to be of veritable use in warranting circumstances. This, among others, is the underlying benefit that the academic piece before readers offers to all and sundry.

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