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PREVENTIVE MEASURES AGAINST INFECTION WITH THE CORONA EPIDEMIC IN THE ISLAMIC PERSPECTIVE

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In the name of of Allah the Merciful

"Introduction"

Praise be to God who singled out affliction, and blessings and peace be upon our Prophet Muhammad and all his family and companions, and after...

There is no blame. The task of man in this world is affliction, so the earth has made an arena for this struggle, whose Sharia ruler should be under divine oversight, and this continues until every nation reaches its deadline, at which time the war ends, in order for the differential points to be calculated to show which one is better.

Among the images of the affliction is this epidemic, which spread its wings all over the earth and covered and covered the shadow of fear that accompanies the souls of people.

But one of the grace of God Almighty over the nation of Islam is that he provided us with knowledge of what was meant by the affliction, to be an expiation for what sins past and an exhortation for what is received. The necessity of building a quarantine fence when epidemics occur and adopting safety reasons.

From what has been mentioned above, the many aspects of anyone who wants to write regarding the Corona epidemic become clear , and I have been destined to write on the topic " Preventive measures against infection with the Corona epidemic in the Islamic perspective" .

Importance of the topic:

This epidemic is a new coming, and the role of science students is no less important than others in the importance of writing about it and showing its effects, to reveal the right thing to the general public, because of the greatness of their need for it, as well as many rulings attached to this epidemic, and questions abound around it from the general public, especially doctors and specialists. Those who have faced facts that have not been encountered before, require their indication.

Research aims:

Statement of the impact of the epidemic on jurisprudence, which was granted, and how to change the way of dealing with it, in view of what took it from the reasons Aladtara R. Yeh.

Search Plan:

The main part of my research consists of five prerequisites that precede an introduction and end with a conclusion and indexes, as follows:

The first requirement: preventive measures in changing the wording of the call to prayer when times of crisis.

The second requirement: preventive measures in completing ablution.

The third requirement: preventive measures in washing the dead infected with the Corona epidemic.

The fourth requirement: preventive measures in how to perform group prayer during the time of the epidemic.

The fifth requirement: Preventive measures in greeting, shaking hands and wearing a muzzle at the time of Corona.

Conclusion: And it contains the most important results.

Index of sources and references.

And God I ask success and repayment.

The first requirement:

Preventive measures in changing the wording of the call to prayer when times of crisis

-**Mobile language** :Media, God Almighty said $\text{لَا إِلَهَ إِلَّا اللَّهُ}$:Tz and then Thi, ([1]) $\text{لَا إِلَهَ إِلَّا اللَّهُ}$ which let them know it, and authorized the muezzin to pray I know her. ([2])

-**And legally** “:Informing the time of prayer with specific words quoted on a specific characteristic. ([3])”

And I will explain the ruling on the call to prayer and its wording in the calamities:

1. **Ruling on:** the whole scholars that prayer from the characteristics of Islam and its rituals phenomenon, and that if the people of a country agreed to leave Qutloa, ([4]) but they differed in his ruling on three schools of thought:

The first doctrine :It is a sufficient obligation, but the sayings of the jurists differed in his homeland, so the correct view according to the Hanbalis is that it is imposed in Hatra , ([5](#)) and the Maliki school of thought over the people of Egypt , ([6](#)) but some Maliki's remembered that it was imposed in the mosques of the groups , ([7](#)) and some of the Shaafa'is agreed with it , ([8](#)) and it is also a narration on the authority of Imam Ahmad , ([9](#)) as it was narrated from some of the Hanafis that it is obligatory , ([10](#)) God have mercy on them all, and argued sayers so as narrated by Malik bin Huwayrith may Allah be pleased with him, that the Prophet , peace be upon him said: ((If you attended the prayer Vlaazn of you and AamkmOkbarakm. ([11](#)) ((

The indication: He, may God's prayers and peace be upon him, commanded to raise the call to prayer when the time began, and the absolute command indicates that it is obligatory.

The second school of thought : It is a confirmed Sunnah, and it is the most correct according to the Hanafis ([12](#))^{And} according to this, some Maliki's said to the group that is waiting for others to join them in the prayer , ([13](#)) and it is more correct according to the Shafi'is ([14](#)) Likewise, the Hanbalis said that it is a confirmed Sunnah of travel, and there is another narration that it is an absolutely confirmed Sunnah in travel and urbanization, which is apparent from the words of Al-Kharqi , ([15](#)) may God have mercy on them all, and the owners of this doctrine quoted the saying of the Prophet, peace and blessings be upon him, to the offender of the Bedouin: On the authority of Abu Hurayrah, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, entered the mosque and prayed and a man prayed upon him. he said: ((see chapter for you have not returned to pray and prayed then came and greet the Prophet peace be upon him , said back chapter you did not reach three said who sent you the right to the best others teach me said , if you have to pray magnify then read whatever you from the Koran then rest assured genuflect until then lift up kneeled moderate standing and then kneel so rest assured prostrate and then lift up sitting rest assured and do it all in your prayers . ([16](#)) ((In this hadith he did not mention the call to prayer even though he, peace and blessings be upon him, mentioned the conditions for entering the prayer from ablution, facing the qiblah, and the pillars of prayer.

The third school of thought is that it is a communal obligation on Friday without the other, which is the view of the Shafi'is and the Hanbalis in their opinion , ([17](#)) may God have mercy on them all, and they quoted as evidence that the call to prayer on Friday is a prayer for the congregation and the congregation is obligatory on Friday. ([18](#))

What seems to me is that the first doctrine is the most correct because of their evidence, and that is supported by the hadiths that direct the muezzin to say "Pray on your journeys" in times of necessity, as it is the doctrine of the majority and God knows best.

- 2. The form of the call to prayer and its location in the calamities :**The wording of the call to prayer is well-known, but in the case of emergency, the phrase "prayer on the road" or "pray on your journey" or "pray in your home" is added to it, or substituting the phrase another place, when there is An excuse from rain, mud, severe cold or strong wind, and this is what was mentioned in the purified Sunnah and the sayings of the old jurists, may God have mercy on them, inferring:

With what was mentioned in the pure prophetic Sunnah by giving the muezzin a choice, either he should say "Pray on your journeys" after completing the call to prayer, or he should say it instead of saying: "Come to prayer , ([19](#))" and as follows:

A (was correct in Nafie, he said: ((authorized son of Omar in the cold night Djan then said they arrived in Rahalkm told us that the Messenger of Allah peace be upon him was ordering the muezzin is authorized and then say to the effect that not arrived in the backpacker in the cold night, or rain On travel. ([20](#)) ((

In his saying: "Do not pray on the road," is evidence that it is said after the call to prayer, Al-Hafiz Ibn Hajar, may God have mercy on him, said: "Then he says on its aftermath clearly that the aforementioned saying was after the call to prayer was finished. ([21](#))".

Significance: The hadith provides for an increase in the well-known wording of the call to prayer, which is especially used in calamities.

B - It was reported in the two Sahihs on the authority of Abdullah bin Abbas - may God be pleased with them - that he said to the one who muezzin on a rainy day: in your houses, he said , as though the people denounced that, he said: Who is you surprised, had done a Who is the best of me, said Friday his intention, and I hated to OhrjkmVtemczua in the mud and refutation. ([22](#)) ((

This hadith is explicit in that the phrase: "Pray on the road" is instead of "Come to prayer."

He attributed that Iraqi Imam Allah 's mercy: "saying that they arrived in Rahalkm, contrary to the neighborhood as saying the prayer, it is better to say the muezzin Come, then say: Do not Tjaioa. ([23](#)) "

And Ibn Khuzaymah, may God have mercy on him, said: "It is said instead of the hailah, given the meaning, because the meaning is alive in prayer: Come to it, and the meaning of prayer on the road is: they are late to come, so it is not appropriate to include the two words together, because one of them is the opposite of the other. ([24](#))".

But his reply Hafiz Ibn Hajar God 's mercy, saying: "It can combine them do not need him what said to be the meaning of prayer in the backpacker: a license for those who wanted to avail himself, meaning Come to prayer: scar for those who wanted to complete virtue, even endure hardship. ([25](#)) "

Based on this, someone who does not have a compelling excuse, especially during the time of the Corona epidemic, can pray in the mosque like the imam with his family if he lives in the mosque. ([26](#))

And Imam al -Nawawi, may God have mercy on him , said: "He says: Do not pray on your journeys with the same call to prayer, and in the hadith of Ibn Umar that he said at the end of his call, and the two things are permissible. , and during, the year in which to prove, but after saying better, to keep software systems developed . ([27](#)) "

Ibn Mofleh God 's mercy, after mentioning the hadeeth of Ibn Abbas and Ibn ' Umar ,may Allah be pleased with them: " This indicates work Boehma wills. ([28](#)) "

As for the one in whom we are facing the "Corona virus" or "Covid 19", these excuses can be applied in terms of the form of the call to prayer, as well as prayer at home, as it is an infectious disease, as doctors say that the process of transmission is easy and fast. ([29])

If this becomes evident, then it can be said that :The ritual prayer of the call to prayer must be preserved and raised on time, and it is permissible in the event of rain, strong wind, heavy snow, or an epidemic contagious disease, as in the case of Corona virus or the like: for the muezzin to say: "Pray In your homes, "instead of" live on prayer " .Then he says after that: "Live on the farmer", until the end of the call to prayer, or to complete the call to prayer, then after it he comes with these words. As for the issue of measuring the Corona epidemic on the excuses of wind, rain and snow, it is permissible to pray in homes for fear of harm and harm that may inflict the worshiper. And it is known in this epidemic that the harm and harm is greater and more severe because it may lead to death, and the harm that befalls the injured is even worse than the harm of those excuses .God only knows.

The second requirement:

Preventive measures in completing ablution:

-Purity in language“ :Ablution from filth. ([30]) ”

-And legally :raising what prevents prayer from impurity or impurity with water, or raising its ruling with dust. ([31]) ” .

Purity in Islam is an act of worship and closeness to God, the Glorified and Exalted be He, and the evidence for that is abundant, for God Almighty has said ﷻ:It has not come to me ,([32]) (□ □) □□□□ □ □□□as well as saying ﷻ : g Ag Ham Khj five registered ,([33]) ﷻ and saying ﷻ : TeX was ([34]) ﷻ And he , may God’s prayers and peace be upon him , said: “Purification is the part of faith. ([35]) ”.

Modern science has proven after a "microscopic" examination that those who perform ablution, inhale and scent five times a day during the five daily prayers, the nose for most of them appeared clean free of microbes, while the noses of those who did not perform ablution gave microbial cultures of various types and large quantities. ([36])

It is the means of prevention of viruses and diseases urged the Prophet peace be upon him on Alastnthar three times when you wake up from sleep was narrated from Abu Hurayrah may Allah be pleased with him that the Prophet peace be upon him , said: "If you woke up from his sleep Vlistnther three times, the devil sleeps on Khiahimh. ([37]) ”

He also urges you to wash your hands thoroughly and to purify them when waking up from sleep, before immersing yourself in a bowl of water when performing ablution. On the authority of Abu Hurairah, may God be pleased with him, the Prophet, may God’s prayers and peace be upon him, said: “If one of you wakes up from his sleep, he should not dip. , For he does not know where his hand is. ([38]) .

The importance of ablution lies in the health prevention of diseases in general or respiratory diseases, especially epidemics, as when a person inhales water during ablution and scatters it, he pushes the dirt stuck to the nose, and cleanses the nasal passages of most germs that collect in its sides, and when a person uses cold water in his ablution This protects the person from a cold. ([39])

It is also a purification of the external organs of a person, and a purification of the body indicated by the hadith of Abu Huraira, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: "Would you have seen a river at the door of one of you be washed of it" ?They said: Nothing is left of its tuber. He said: "That is like the five daily prayers, from which God wipes out sins. ([40])".

"This is because the Islamic religion has placed the pillars of preventive medicine and the prevention of such diseases through ablution, which makes a person wash his organs five times a day, and it is one of the best ways to prevent diseases, including Corona, as it reduces the chances of infection with viral and epidemic diseases. ([41])".

In a research laboratory, a study was conducted on the people least vulnerable to epidemic and viral diseases, and it was discovered that Bosnia is the least vulnerable countries to such viruses by 89%, and the laboratory attributed these percentages to the large number of people in these countries washing their hands, and by thinking a little I concluded that this is the reason for it. Ablution, as an Islamic state. ([42])"

If this becomes clear, doctors in light of the Corona pandemic that have spread in many countries of the world recommend spacing, washing hands, face, rinsing the mouth, inhaling, and then blowing out, all of which are to prevent the emerging corona virus, so all these preventive instructions are also found in the acts of ablution that he came with. Our true Islamic religion, therefore, must be adopted to preserve the religion and the body .God knows.

The third requirement:

Preventive measures in washing the dead infected with the Corona epidemic:

-**Al-Ghusl language**“ :The complete washing of the whole body. ([43])”

-**Legally**“ :The use of pure water in all **parts** of the body in a special manner. ([44])”

The jurists, may God have mercy on them, are unanimously agreed that washing the dead Muslim, shrouding him and praying for him, and burying him are a duty of sufficiency. ([45])

They quoted the following evidence for the necessity of washing:

(A) talk that his story Daph, from Ibn Abbas , may Allah be pleased with them, he said , while a man was standing in Arafah as it was signed by his camel Vouksth, or said Voouksth- said the Prophet peace be upon him: ((Agsloh water and Sidr and shrouded in two garments, nor Thntoh, nor Yehovah his head, for he will be sent on the Day of Resurrection as a response. ([46]) ()

Significance: This hadith states that it is obligatory to wash the dead because of his command, may God bless him and grant him peace.

(B) the hadeeth of Abu ibn Ka'b said: "Adam , peace be upon him what was attended by death , he said to his sons any brown I I desire of the fruits of paradise and they went asking him Fastqublthm angels and with them Okfanah and Hnoth, along with axes, areal and Almkatel they said unto them , O sons of Adam , what you want and what you ask or what you want and where you go said Father sick Vachthy of the fruits of Paradise said to them Return was spent to spend your father , they came when she saw them Eve knew Vlazt Adam said to you me , I but the best of you

vinegary between me and the angels of my Lord, the Almighty Vqdoh and Gsloh and shrouded and Hntoh and they dug him and Olhdoa him and it arrived and then entered his grave So they put it in his grave, put milk on it, and then came out of the tomb, and then pressed it against it, and then said, Oh Children of Adam, this is your year . ([47])”

Significance: This hadith indicates the necessity of actions we take towards the dead, such as washing, shrouding, art ceremonies, and so on.

However, these actions must be done according to what is available and taking into account the state of necessity, as well as taking into account the preservation of the bodies of the living, the first of what must be done towards the dead, especially when the epidemic spreads, and as will come soon.

As for tayammum, it is the language of“ :intent and deliberate. ([48])”

-Legally: The Hanafis knew it“ :A name for wiping the face and hands from the pure level, and intent is a condition, because it is intention. ([49])”.

The Malikis defined it as an earthy cleansing that includes wiping the face and hands with brown.

And the Shafi’i knew it“ :Conveying dirt to the face and hands instead of ablution and washing, or to be part of them with special strips. ([50])”

And the Hanbalis knew it“ :Wiping the face and hands with purified soil in a special way. ([51])”.

Its legitimacy is mentioned in the Qur’an, Sunnah and consensus:

A (says ُﻭﻩ :Jeh g Ag Ham KhjKhum SJ survey OPY cm true pumping deaf resound included pumping surfaces of Sacrifice systems aj uncle GM Glen Gage examination trap Qah mouth then kJ. ([52]) ُﻭﻩ

And the Almighty said □□ ُﻭﻩ:right. ([53]) ُﻭﻩ □□

B - The hadith of Jabir bin Abdullah, may God be pleased with him, who said: The Messenger of God, may God’s prayers and peace be upon him, said ...)) :And the land was made for me as a mosque and purification. ([54]) (...

C - The consensus :Muslims are unanimously agreed that ablution is legal in place of ablution and washing in special cases. ([55])

As for how to deal with the dead of this epidemic from Muslims striving to fulfill their rights, from washing, shrouding and prayer, with diligence to take into account the reasons for paying attention to the transmission of infection to those in charge of preparing these dead.

If this is not possible, as in some places where there are no preventive means and equipment for those responsible for processing these dead, and there is a fear that infection will be transmitted to them, then the right of the deceased should be taken from washing according to the ability and ability, taking into account the public interest of those in charge of preparing the dead and not harming them, this indicates that What follows:

(A) as saying the Almighty ُﻭﻩ : IjIhIkh Im. ([56]) ُﻭﻩ

Significance: God Almighty has commanded us to obey Him according to what we are able to, because the legal rulings are not destructive.

B - On the authority of Abu Hurairah, may God be pleased with him, who said, The Messenger of God, may God's prayers and peace be upon him, said: "So when we forbid you to do something, avoid it, and if I command you to do something, then go for it. ([57])".

Significance: That he, peace and blessings be upon him, directs us to follow Sharia commands according to our energy and ability.

C - On the authority of Ibn Abbas, may God be pleased with him, who said: The Messenger of God, may God's prayers and peace be upon him, said: "There is neither harm nor harm. ([58])". This means that you do not harm others and do not harm yourself in implementing the legal rulings.

If this becomes apparent, then the mechanism for washing the dead due to the Corona epidemic, if only pouring water on him from a distance without touching the body for fear of transmitting the infection, this was fragmentary, according to the previous texts, which is what Imam Malik, may God have mercy on him, told when: He was asked about the one who suffers the sores and dies when they are submerged. The sores on his body, and they are afraid to wash it off. He said: "Water is poured on it according to their capacity. ([59])"

It can not wash the dead and Dlleke, as well as pouring water on it, it is so they can be to tayammum wipes his face and hands with earth, because Ibn eyebrow God 's mercy " :It can not wash it directs such as lack of water, and cutting the body, and as a man with a women 's non - mahram. ([60])",

And all these measures to protect the living, and there is no doubt that the fear of harming the washer is an excuse that is no less important than the rest of the legitimate excuses, and this is what the Faqih, may God have mercy on them, understood and directed us to, as follows:

A -Imam Al-Nawawi, may God have mercy on him, said " :If it is not possible to wash the deceased because the water is lost or burned, so that if it was washed, the deceased would not be washed, rather it should be done. He washes in order to be disgraced, or to fear that the washer may do so for what we have mentioned. ([61])" .

B- It came at the beginning of the needy: "(And if it is not possible to wash it) because of the loss of water, or burning, or stinging, and if it was washed, then it would be forbidden, or there is fear for the washer and he could not (perform the ritual prayer) by analogy with impurity. ([62])".

If this is evident, then it is not possible to perform a rag as well, then it becomes a rag that would spread the dust directly onto the face and hands of the deceased, ([63]) it is not possible, it drops, and buried in nature, but it has to be prayer for him to say ELDesoki God 's mercy in his entourage: "It can not be washed and Timmh as if abounded very dead Vgzle required starting but fall for the unable and prayer for him " ,Down with. ([64])

It is worth noting that the basic principle is that every dead person is buried in a separate shroud, and he is buried in a separate grave, but the Prophet, peace and blessings be upon him, permitted the combination of two when necessary. On the

authority of Hisham bin Amer said: My father was killed on the day of Uhud. (Ahfroof and Oosaua and do good and Advinoa Monday and three in one grave and made most of them Koran. [\[65\]](#)) ((

This has told us that Anas may Allah be pleased with him, for one day, he said: Vkhert dead and I said clothes, said: " The two men and three shroud in one dress, and then buried in a single grave. [\[66\]](#) "

Both hadiths indicate that the Prophet, may God's prayers and peace be upon him, gathered in one shroud, and one grave more than one dead due to the existence of a necessity requiring the provisions to be reduced and facilitated.

Knowing that washing, shrouding, and burial all take one rule, which is to do the ability, or with the thing that takes its place when the origin of the matter that must be done for the dead is not possible. God knows.

Fourth requirement:

Preventive measures in how to perform group prayer during an epidemic:

Prayer language :calling to pray and ask for forgiveness and mercy, the Almighty said ﷻ :Yi YiZRYIrlzIm In apolipoprotein. ([67](#)) ﷻ

As for Sharia : the audience defined it as words and deeds that opened with takbeer and concluded with salutation with the intention with special tapes. [\[68\]](#))

Al-Hanafi said: It is the name for these known acts of standing, kneeling and prostrating. [\[69\]](#)

The basic principle is that group prayers are held in the mosque and the Prophet, may God's prayers and peace be upon him, warned against defaulting on it, as in the hadith of Abu Huraira, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, said: Then he will be punished, then a man will command, and the people will pray, then he will disagree with men and burn their homes against them. [\[70\]](#)(⁾

And Abdullah may Allah be pleased with him, that the Prophet, peace be upon him said: ((I ordered a man interested to pray with people, and then burned the men fall behind their homes Friday. [\[71\]](#)) ((

But despite their importance, but in calamities and epidemics, they have special provisions, as follows:

First: Ruling on not praying in congregation and Friday prayers in an epidemic:

It is no secret that mosques usually witness large gatherings of Muslims in the five daily daily prayers, and attend the weekly Friday prayers, as well as the Tarawih prayers in the month of Ramadan, and others. With the occurrence of this fast-spreading virus, which leads to harm and destruction, we must follow what is stipulated in Islamic law of Acting when necessary and calamities, including:

1 The Almighty's saying: ((And do not throw your hands into perdition)). [\[72\]](#)

2 Allah's saying: (((And do not kill yourselves. [\[73\]](#)) ((

These two verses indicate the necessity of preserving souls and bodies, and avoiding what leads a person to perdition.

3 Abu Hurayrah may Allah be pleased with him , said: The Prophet peace be upon him: ((not Jordn nurse on Sanatorium)). ([74])

This is a prophetic warning against transmission and the necessity of adopting safety reasons.

4 About Abdul Rahman bin Auf , may Allah be pleased with him that the Messenger of Allah peace be upon him , said: ((if you heard the land do not have applied it, and if signed by land and you, do not go out to escape from it. ([75]) ((

These two texts indicate the necessity of quarantine and that it is forbidden for the injured to witness Friday and the congregation, because it may be a cause of transmission if there is closeness and mixing between people. ([76])

5 About Shareed bin Sweden Althagafi may Allah be pleased with him , said: (was in the delegation Thaqeef leprous man, sent to the Prophet peace be upon him «I may refer Bayanak. ([77]) («

Ibn Abd al-Barr, may God have mercy on him, said that the hadiths mentioned in the epidemic benefit from them: “The prohibition on riding deceit and risking oneself and joy, because it seems that most of the land and environment hardly spares its owner from the epidemic if he descends on it, so they forbid this apparent because the time and pain are hidden from them. ([78]) ”.

He said Shatibi God 's mercy " :In every guard against harmful Adamia was or others, and avoided from Almtoukat even submit the kit to her, and so the rest of what he is doing living in this house to ward off evil and bring interests. ([79]) "

It is worth noting that Islamic law has ordered the eater of what the people smell like "garlic and onions" to retire from mosques, as in the hadith of Jabir bin Abdullah, may God be pleased with him, said: The Messenger of God, may God bless him and grant him peace, said: ((Whoever eats garlic or onions, let us be removed) Or, for him to leave our mosque). ([80]) (

Therefore, if he retires from the mosque due to infection in the first place because of the severe harm that it involves, especially after the competent authority has decided the procedures for isolation, then he must abide by that, and leave witnesses to the congregational and Friday prayers and pray in his home or place of isolation . ([81]) The fatwa revolves around what is revealed of sickness cases, and the small number of sick people and their abundance, so whenever the epidemic spreads, it is obligatory for those in charge to leave prayer in the mosque and so on.

Second: Rows spacing during prayer :

Scheduled legally to establish prayer, unite place forward and praying behind him, and follow forward, settling the ranks of the congregation, and it relates, filling malfunctions, because it is good prayer and completeness of the words of the Prophet peace be upon him: ((Suwa ranks the rows settlement of prayer)). ([82])

On the authority of Anas bin Malik, may God be pleased with him, on the authority of the Prophet, may God’s prayers and peace be upon him, who said: ((Set up the rows, for I will see you behind my back. ([83]) (

What is meant by straightening the rows: “The completion of the first, the first, the filling of the gap and the alignment so that no one’s chest nor anything of it will

advance to the one beside him, and he does not start in the second row until he completes the first and does not stand in a line until the previous one completes. ([84])”

Jabir bin Samra, said: We have the Messenger of Allah came peace be upon him ,said: ((what I see you waving your hands like the tails of horses sun? Dwell in prayer " ,he said , and then we went out Frana shaved , he said:" Mali see Azin" , he said ,then we went out and said: " do not you describe as the angels when describing her Lord?" we said , O Messenger of God, and how would you describe the angels at the Lord? he said: "I do rows and Atrasson in class. ([85]) ((

This is in normal times, but in the case of an epidemic, self-preservation is a necessary goal of Islamic law , ([86]) and it is offered to others, so if the harm is achieved, then it is permissible to separate without disliking in congregational prayer as a precaution to prevent the spread of infection with the Coronavirus, and that the spacing of worshipers does not invalidate prayer.

Imam Kasaani God 's mercy said: "If he followed the imam in the far mosque and the imam in the mihrab Jazz; because the mosque on the spacing of the limbs to make the judgment as a single place. ([87]) "

And if there is no need for it, then how if there is a significant need for fear of spreading infection!?

He said sanding God 's mercy " :If the dam backwardness watching the excuse of free as a time the Holy Mosque was not hated to not default , ([88]) "how fast spreading epidemic with convergence?

With the spread of the Corona virus in many countries, and its classification as a global epidemic by the World Health Organization ([89]) The importance of the measures taken to combat and contain the epidemic, and to curb its spread as a rapidly spreading contagious, has increased because “necessities permit prohibitions , ([90])” and to preempt the transmission of the greatest evil consequences of infection from bringing in the interest of rows arrived , ([91]) and “necessity is determined by its extent. ([92])”

It is known that this is in the case of necessity, then the rows will return to the level and contact they are in, there is no defect in it and there is no relief after the rise of the calamity, God willing .Because “if the matter narrows, it will expand, and if it becomes wider, it becomes narrower as established by jurisprudence. ([93]) ”

Third: Does the prayer of those who are far apart in the rows count as a group or not:

Compacting and closing the imbalance in prayer is delegated to it, for it is Sunnah, the one who does it will be rewarded and the one who does not be punished, and the matter in it is desirable.

1 The Iraqi Imam, may God have mercy on him, said: “This matter is desirable, as evidenced by what he said in its justification,“ for setting up a row is a matter of good prayer” .

Ibn Battal God 's mercy: This shows that the establishment of classes a year because if it did not make it obligatory prayer of good because the good thing to increase the completeness and increase the obligatory. ([94]) "

2 Imam Al-Kasani, may God have mercy on him, said: "If the imam is imitated at the far end of the mosque and the imam in the mihrab is permissible, because the mosque is so far apart that the ruling is made as a single place. the mosque, and the rule of origin rule of tobacco, and that if it is not suspected case of the imam, the suspected may not be, as if it were on the roof of the mosque by side, connected to it, is not their way, it is true VaguetdyAqtdaah. ([95](#)) "

3 Samarqandi God 's mercy said: "then pray behind the rows alone but hates if there is a gap in the row if either did not find not hated because if the excuse is excluded not you see that women must pray alone behind the rows because unaligned men evil for their prayers. ([96](#)) "

4 Al-Tahtawi, may God have mercy on him, said: "If he prays behind the line, alone, voluntarily and without necessity, it is permissible and disliked. ([97](#)) "

5 Likewise, the Malikis, may God have mercy on them, went to the fact that he hates the prayer alone behind the row, and he hates cutting the rows and dislikes the congregation leading to the position of the imam, with the validity of the prayer in all of the above and he is not required to repeat it, and that the hatred misses the virtue of the row, not the congregation except for an excuse, so with an excuse there is no excuse) .Hate. ([98](#))

It is known that the Corona epidemic is an excuse without any doubt, so it is permissible to pray in this case without disliking.

6 He said Zargani: "(f) Jazz (solo prayer behind a row) that dyslexia him stand in it and only with hatred for the group and the preferred grade in virtue too Abomination is not permissible in his intention by obtaining access to it is not insolvent. ([99](#)) "

7 The Shafi'is, may God have mercy on them, did not exclude them regarding the issue and the location of the search for the aforementioned ruling, so in their view that the imam and the congregation, if they are in the same mosque, it is valid to follow, whether the distance between them is close or far, and whether the building is united or different, such as the mosque's courtyard, its roof, its square, and the minaret that is from the mosque The prayer is valid in all these images. ([100](#))

8 As for the Hanbalis, may God have mercy on them, it: If the worshipers stand behind the imam or on his right with a gap, even if there is a gap of three men or more, their prayer is not invalidated, this is mentioned in the demands of the prohibitionists: (and does not invalidate) prayer (by cutting a row at all), that is: Whether behind the imam or on his right (except) the row is cut off (on his left), that is: the imam (if after) the interrupted (as far as the standing of three men) ;So his prayer is invalidated, Ibn Hamid said, and he asserted it in the great care (and it turns: that what is meant) is the invalidity of a row prayer that has been cut off from the left of the imam as far as the shrine of three men (unless it intends), that is, as long as the disconnected sect did not intend (to separate) the imam, then he did not intend to leave him ; She got healthy, or called the class, or could pass to another without much work ;It is correct, and this is a vector (and) it is also heading: (It is far from the row) with its alignment with it, and its distance from it was (it was estimated), that is: the shrine of three men (so it did), that is: an individual whose prayer is not valid .This is not evident, as it has been stated that there is nothing wrong with cutting the rows behind the imam and on his right, and it includes the one and the group. ([101](#)) .

It can be said that close rows is desirable, and spacing out without an unpleasant excuse, and if the excuse is fulfilled, especially the excuse of the Corona epidemic, then it is not disliked, and the worshiper is rewarded with the congregation's reward .God knows.

Fifth requirement:

Preventive measures in greeting, shaking hands and wearing a muzzle during the time of Corona:

The greeting of Islam is: "May the peace, mercy, and blessings of God be upon you".

Saying the verbal greeting has great merit, and this is evidenced by the words of God Almighty: ((If you enter homes, greet yourselves with a greeting from God, a good blessing , ([102]) (and the Almighty said: ((And if you greet with a greeting, live better than it, or return it)). ([103])

It seems to date back to the beginning of creation , where he was in the correct from Abu Hurayrah , may Allah be pleased with him , he said: The Prophet peace be upon him)) :God created Adam in his own image sixty cubits tall when he created go , said greet those Alinver of sitting angels and listen to greet it greet and greet your offspring peace be upon you said , they said , peace be upon you and the mercy of God and the mercy of God Vzarroh Everyone who enters Paradise on the image of Adam still did not diminish after the creation so far. ([104]) ((

God, may He be glorified and exalted, said: ((Did the hadith of the honored guest of Abraham come to you when they entered it and said peace, he said peace)). ([105])

And greet the people of Paradise peace, the Almighty said: ((where their claim glorified God and peace greeting therein)). ([106])

Shaking hands with the hands is a prophetic Sunnah, and it is a complete greeting, and a reason for the fall of sins, and an increase in love and affection .Our master Muhammad, may God's prayers and peace be upon him, said: "There are no Muslims who meet, and they shake hands, unless they are forgiven before they separate , ([107])".and this is in normal circumstances, but since the medical professionals mentioned that shaking hands is considered a cause of infection and transmission of disease between people in the Corona epidemic, therefore it is necessary to give a verbal greeting, and leave handshakes, as warding off evil takes precedence over bringing Interests, and the Prophet, may God's prayers and peace be upon him, said: ((There will be no harm or no harm)) , ([108]) and to talk Shareed bin Sweden Althagafi may Allah be pleased with him , he said: (was in the delegation Thaqeef man leprous, sent to the Prophet peace be upon him «I may refer Bayanak. ([109]) («

As for embracing : At the usual times when the jurists differed, the imams Abu Hanifa and Muhammad, may God have mercy on them, hated it , ([110]) and Malik, may God have mercy on him ([111]) And it is makrooh among the Shafi'is except for someone coming from a journey ([112]) The Hanbalis and Abu Yusuf said that it permitted it . ([113]) However, the statement that hugging is permissible according to the one who permits it is restricted to that there is no disease that is feared to be transmitted through or because of it.

And the calamities have their provisions that are legally considered, and in the rules of Sharia that came to lift embarrassment and eliminate harm, capacity for everyone, and all of this is from the tolerance of religion, which is a mercy for the worlds.

But it can be said that the Sharia ruling on preventing it is tightened as a precaution in the event of the outbreak of the epidemic, especially if the flow of water in the community circulates in the land of Bouar, this is a patient among the sick, and that one is only a carrier of the disease and does not show symptoms of the disease, but spouses can be excluded between them, mothers, and fathers with their children Young children who are with them at home, if he ensures that they are not injured and not to be in contact or touch while outside the family .God knows.

As for wearing a muzzle , I did not find a text specific to it except for a text close to that, that, peace and blessings be upon him, when he sneezed he covered his head, as in the hadith of Abu Hurairah, may God be pleased with him, that the Prophet, peace and blessings be upon him: ((When he sneezed he covered his face with his hand or with his hand And his voice closed with it)). ([114])

But the general legal texts support the implementation of them, especially after what doctors have decided is useful, as it is one of the reasons for not spreading the disease, and among these texts:

1 verse 100 :E. Barr outclass Bam Ben BP saw Taz. ((115)) 00

2 says 100 :Mei Mei Ng towards Nk name Ni approaches they are the AjIh Akh Yi Yi Yum Z. ([116]) 00

3 says 100 :cent Bh Squirt pages including by Tj . ((117)) 00

"Conclusion"

Praise be to God, whose blessings and blessings and peace be accomplished is the Messenger of God and his family and companions, and after...

At the end of my journey in the preventive measures against infection with the Corona epidemic ,some of the fruits that I have reached in my trip must be recorded, as follows:

1 The research has proven that adopting the means of safety for religion and body is among the issues that the Islamic Sharia enjoins.

2 It was found in the research that the rulings of the Islamic religion did not legislate in a destructive way, but rather that they revolve around with their causes and purposes in existence and non-existence.

3 It was found in the research that the human being is the building of God Almighty and that is why it must be preserved to ensure the survival of the human race.

4 It appeared to the researcher that the Sharia texts regarding the provisions for the adhaan for prayer may be changed if there is danger and embarrassment for a person to alert him to.

5 Research has proven that the condition of prayer, which is ablution, is a disinfectant for the members of the body from viruses.

6 It has been proven in the research that the duty to wash the dead is only fulfilled in a way that guarantees the safety of the living.

7 The researcher found that it is obligatory to perform the prayer in congregation only after ensuring the safety of the worshippers.

8 It appeared to the researcher that wearing a muzzle has its legal origin and must be applied when necessary .

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