

# **Plagues, Epidemics and Pandemics in the Historical Works of Arab Scholars:**

**Preventive Measures and the Lessons Learned**

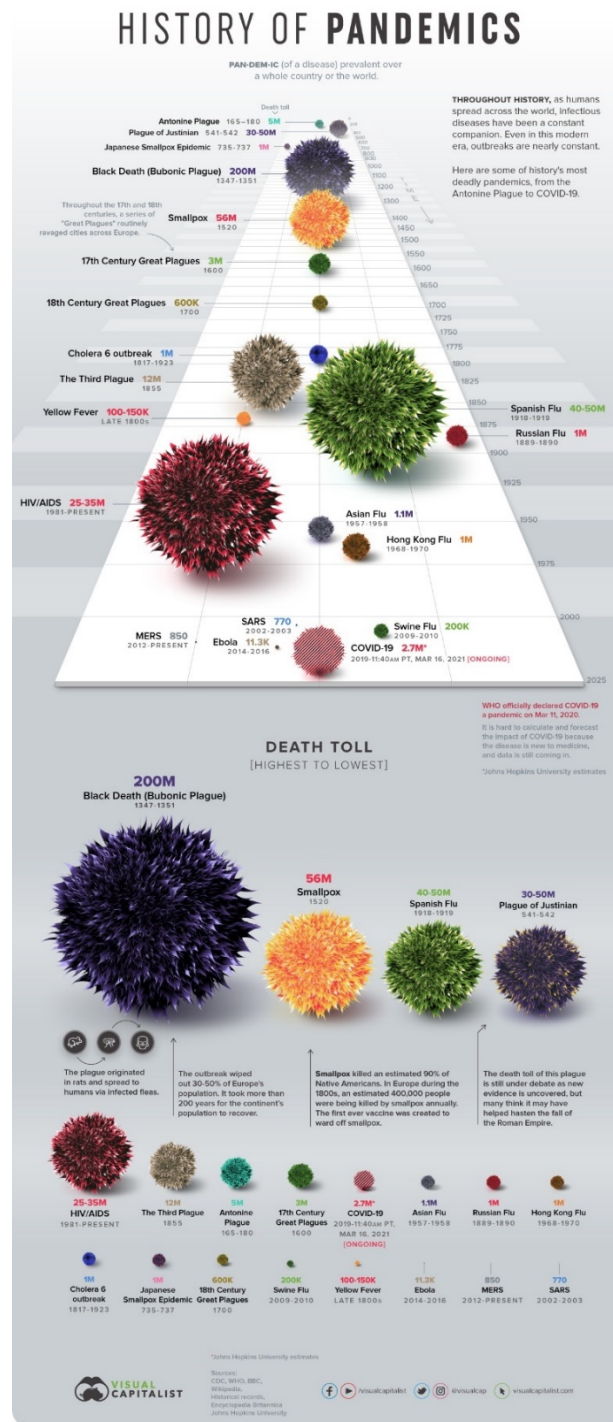
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The history of mankind has witnessed many outbreaks of plagues, epidemics and pandemics. In Islamic history, these outbreaks are generally referred to by the Arabic word *Ta'un* (plague), and widespread outbreaks and pandemics by the words *Al Ta'un Al Kabir* (the Big Plague) or *Al Jaref* (the Sweeping Plague).



The isolation imposed on or chosen by Arab and Muslim scholars and authors who witnessed these epidemics led to a large number of treatises that are wholly devoted to the subject of epidemics and plagues. Their works discussed these calamities from medical and theological perspectives and a sociohistorical and literary narrative. The issue was also sometimes discussed in general in the books and textbooks of *Hadith* (Prophet's traditions), *Fiqh* (Islamic jurisprudence) and medicine.

The individual experiences of those who lived through these plagues were clearly present in their works, each according to their discipline and profession. According to Muhammad Ali Atta<sup>1</sup>, the physician would diagnose the disease, prescribe treatment and give advice on preventative measures. The *faqih* (an Islamic jurist; a scholar in Islamic law) would expound on the Islamic rulings related to plagues. The preacher would soften the hearts of people, encourage them to have good faith in Allah (God) and make sincere repentance, and remind them of fate and divine decree. The poet and writer would eloquently describe the situation to comfort and lighten the heavy hearts of the mournful. Finally, the historian would chronicle the event to immortalize it in the annals of history, so that the later generations would learn from the experiences of the previous.

### **Arabic Literature on Plagues: Argument of Infection and Precaution**

Among the early Arabic works on plagues are an essay by al-Kindī (died circa 873 CE/260 AH) on *Al-abkhera al-mosleha le-aljaw min al-anbaa* [Vapors Purging the Atmosphere against Epidemics]; *Kitaab Al Tawa'in* [An Essay on Plagues], by Ibn Abi al-Dunya (died 894 CE/281 AH); and *Na'atul asbab al-mualleda le al-wabaa fi misr* [Causes Generating Epidemics in Egypt], by Ibn al-Jazzar (died 980 CE/369 AH). All three treatises were lost, while a later larger text by Muhammad al-Tamimi (died circa 990 CE/390 AH) titled: [\*Madat al-baqā' bi-islah fasad al-hawa' wa-'l-tabarruz min darar al-waba\*](#) [Survival Material about Treating Air Spoilage and Avoiding Harms of Epidemics] is published.

The 8<sup>th</sup> century AH/14<sup>th</sup> century CE witnessed the "Al Ta'un Al Kabir" (the Big Plague), a pandemic known in Europe as the "Black Death," which swept across the globe before it reached the Islamic world in the year 749 AH/1348 CE. Al-Maqrīzī (died 1441

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<sup>1</sup> Muhammad Ali Atta. [\*Authors of the Plague: Islamic scholarly works on how to fight epidemics and plagues.\*](#)

CE/845 AH), a medieval historian during the Mamluk era, said it originated in China. Unlike its predecessors, this plague "covered the regions of the whole world, east and west, north and south, and inflicted all races descended from Adam and other beings, including even fish, birds of the sky and wild animals on the ground."<sup>1</sup>

In his *Muqaddimah* (Prolegomena), Ibn Khaldun (died 1057 CE/449 AH) gave a vividly eloquent description that could apply to any pandemic at any time. He wrote: "This was the situation until, in the middle of the eighth [fourteenth] century, civilization both in the East and the West was visited by a destructive plague which devastated nations and caused populations to vanish. It swallowed up many of the good things of civilization and wiped them out. It overtook the dynasties at the time of their senility, when they had reached the limit of their duration. It lessened their power and curtailed their influence. It weakened their authority. Their situation approached the point of annihilation and dissolution. Civilization decreased with the decrease of mankind. Cities and buildings were laid waste, roads and way signs were obliterated, settlements and mansions became empty, dynasties and tribes grew weak. The entire inhabited world changed ... It was as if the voice of existence in the world had called out for oblivion and restriction, and the world had responded to its call. God inherits the earth and whomever is upon it. When there is a general change of conditions, it is as if the entire creation had changed and the whole world been altered, as if it were a new and repeated creation, a world brought into existence anew."<sup>2</sup>

In that century, as a result, there were other notable writings by those who witnessed the massive plague. Of these significant works are *Tabsil gharad al-qasid fi-tafsil al-marad al-wafid* [A Description and Remedy for the Disease of the Pest]<sup>3</sup>, by Ibn Khātima Al-Andalusi (died after 1369 CE/770 AH), a prominent physician, historian and writer in Medieval Muslim Spain; and [\*Muqniat as-sail 'an al-marad al-ha'il\*](#) [A Convincing Answer to Inquirers About the Massive Disease], by Lisan al-Din Ibn Al-Khatib (died 1374 CE/776 AH), who was a polymath poet, writer, historian and politician (with interest in medicine) in Muslim Spain as well. The two friends, Ibn Khātima and Ibn Al-Khatib, reached the conclusion that the existence of contagion was proved "by experience, deduction, the senses, observation, and by unanimous reports" and taking

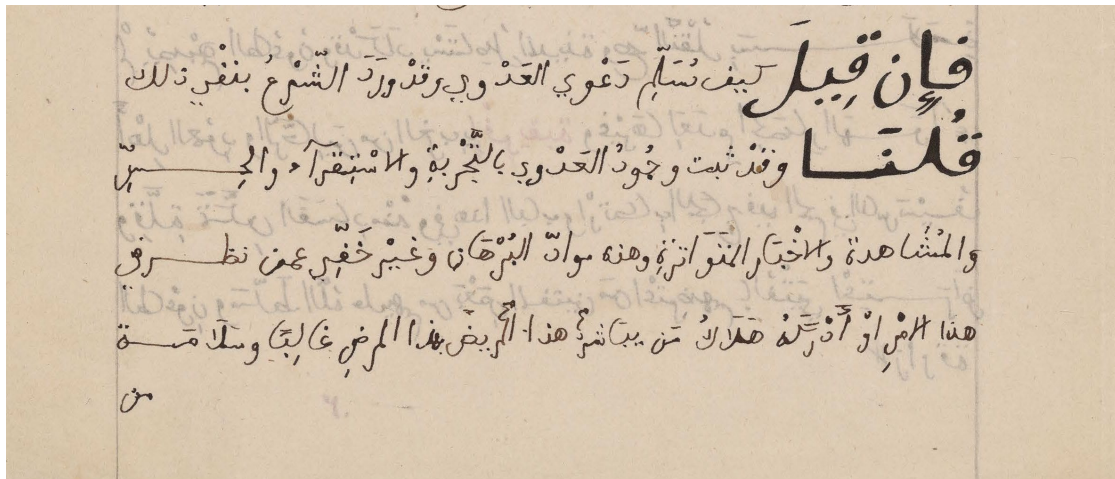
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<sup>1</sup> Al-Maqrīzī. *Al-Suluk*. Cairo Edition: part 2, section 3: p.773.

<sup>2</sup> Ibn Khaldun. *Al-Muqaddimah*. Tunis edition: p.51.

<sup>3</sup> Muhammed Hassan published both Ibn Khātima and Ibn Al-Khatib works in his book *Three Andalusian Treatises on the Sweeping Plague*. If there is a classical text that is suggested to start with full reading, it will be Ibn Khātima's text, as it combined and discussed both the medical and theological/religious aspects of the topic.

precautions and measures of prevention did not contradict trust in Allah's decree. Ibn Al-Khatib even said "to ignore the proofs for plague contagion is an indecency and an affront to God and holds cheap the lives of Muslims."



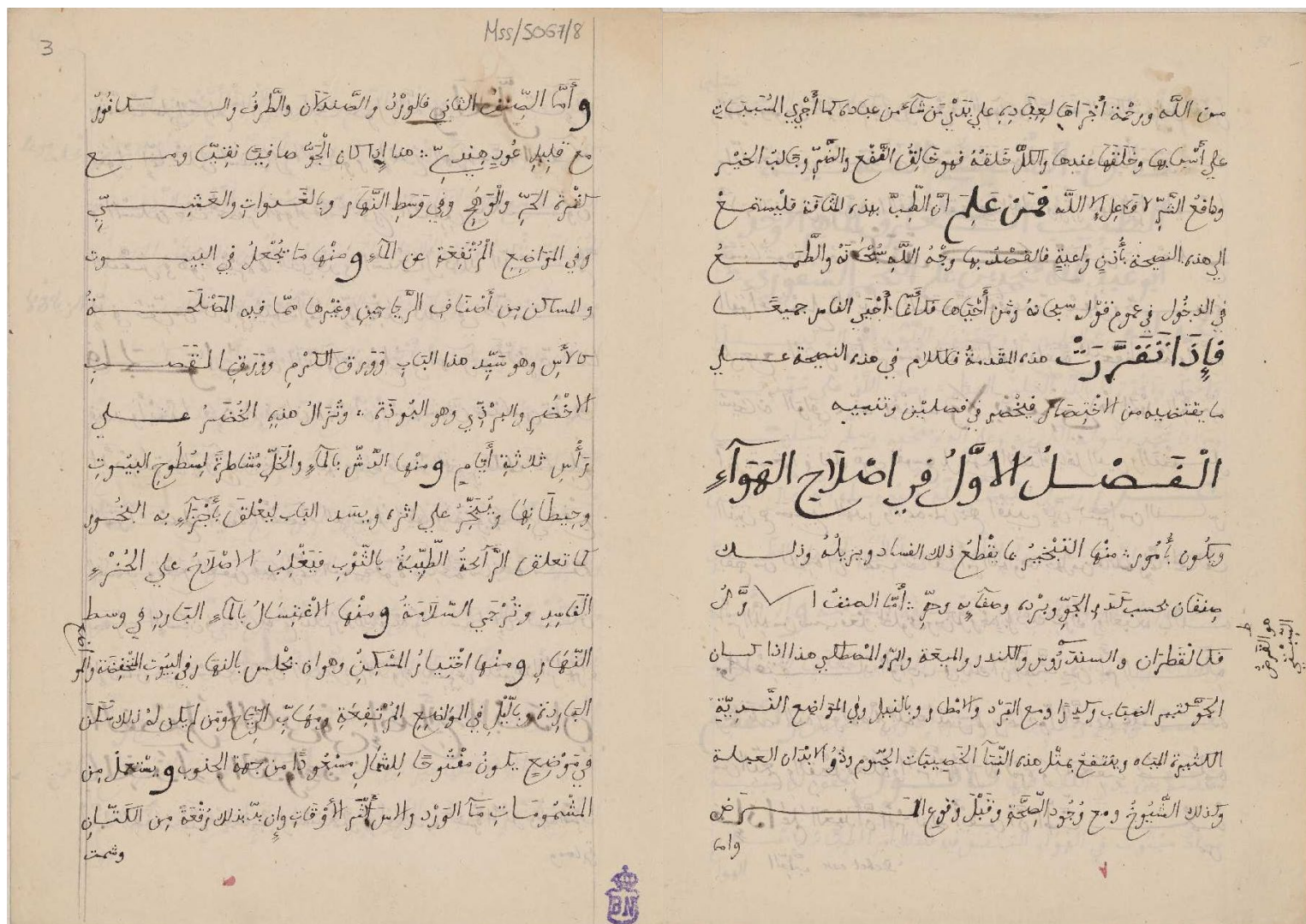
الأزرق من الخواص بالناس بالسيوف فسالت على شيء أقبل لا يبع  
 من النفوس والوهج ماله يعلمه الأمن تتب عليه الفناء يستبد  
 وإن كان يرى القصد من المضرة وفوق مع طهر لفظ الحديد  
 ومن الأصول التي لا تحمل أن الدليل الشجر إذا عارضه  
 الجحر والمشايدة لم تم تأويله والتحقيق في هذا تأويله بما ذهب إليه  
 طاعة من أثبت القول بالعدوى وفي الشرح مؤنسات عديده  
 لقوله لا يورث من من على منجوع وقول الصحاح أفتر من قدر الله  
 إلى قدره وليس هذا موضع الطفا في هذا الخوض والتكلم في القول  
 بالعدوى لو بعدد ما شرحت ليس من وطأ في هذا القدر إنما جري مجري  
 الجمل المختصرة والمشهور تحقيق في تحله و**و** بالتحقق والتقصص  
 عن مثل هذا الاستدلال زعارة وتصاقر على الله واستقر خاص لنفسه  
 المسلمين وقد وقف من أهل الزرع بالعدوى إلى الله  
 مستقبلين مشهودين على أنفسهم بالرجوع عن الفتوى بذلك  
 من تسويج الملقاء باليد إلى التهلكة عصمت الله من الخطأ ووقفنا  
 في القول والعمل **إن قيل** ما عندكم في أصل هذا الوفاة منكم ظهر في  
 الأرض

ط  
 وقف بغضه  
 في قوله ما  
 الله لا يقدر  
 للعدوى الواحد  
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 منافع الطبع  
 بقوله بل  
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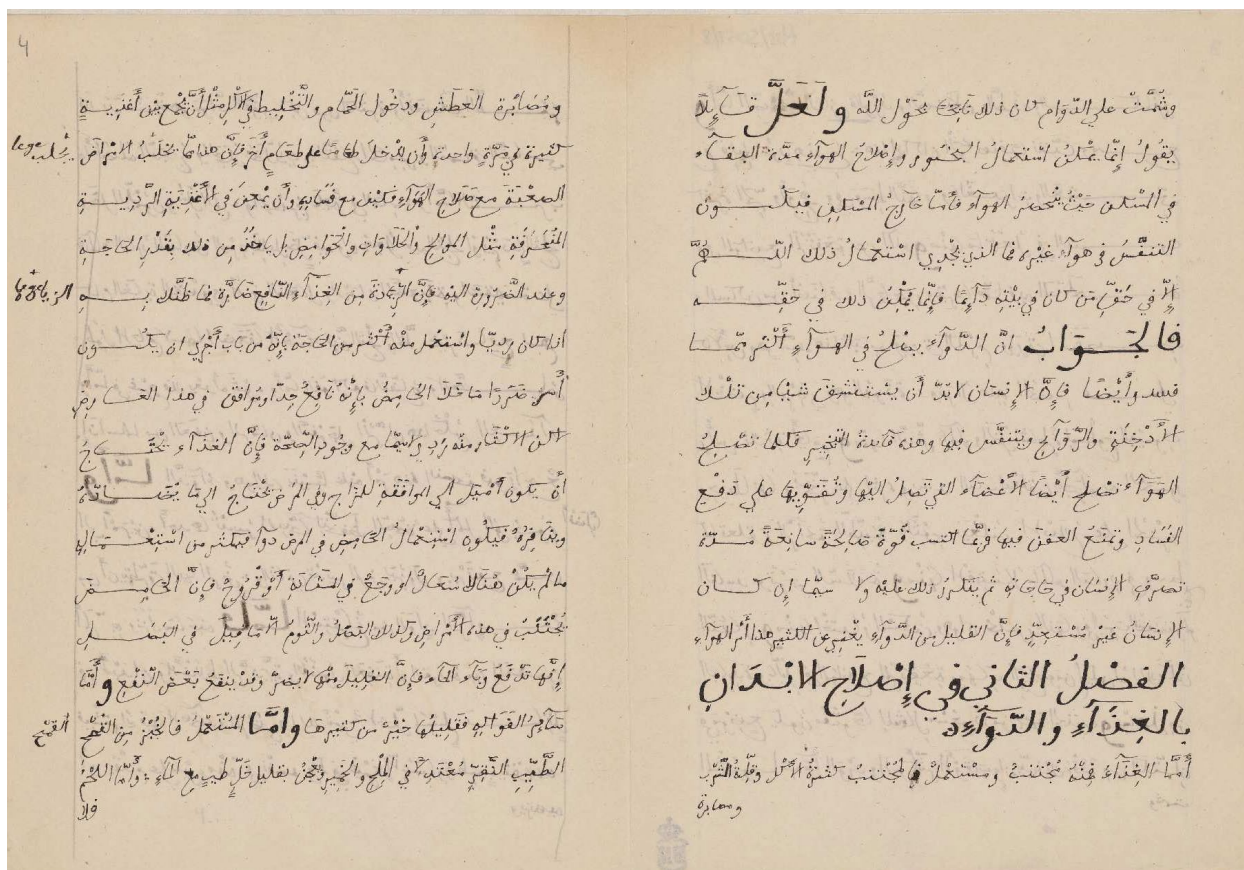
 Extracts from *Muqniat as-sa'il*, f.7r and f.8 r

The full manuscript of *Muqniat as-sa'il 'an al-maradd al-ha'il* is accessible at  
 the National Library of Spain [here](#).

A third Andalusian physician who wrote on plagues was Muhammad ibn Ali al-Shaguri (died after 1348 CE/749 AH), who wrote two treatises: *Tabkik al-naba 'an amr al-waba* [A Statement on the Plague] and the more brief *Taqyid al-nasiha* [My Recommended Advice]. Below are some excerpts and samples of his tips in the later text<sup>1</sup>:



<sup>1</sup> Printed and edited by Mohammed Hassan within "Three Andalusian Essays on the Sweeping Plague": p. 255 -366.



*Taqyid alnasiha* manuscript, f.2 v, f.3, f.4 r

The full manuscript of *Taqyid alnasiha* is accessible at the National Library of Spain [here](#).

A number of authors who witnessed “the Big Plague” are noteworthy enough to mention. Some passed away after the plague, such as Ibn al-Wardi (died 1349 CE/749 AH), who wrote a literary *maqama* titled *Al-Naba a 'an Al-Wabaa* [Full Statement on the Plague]. Others, however, died in later plagues, such as Assafadi (died 1363 CE/764 AH), who also wrote a *maqama*; Tajuddin Assobky (died 1370 CE/771 AH), whose *Juz' fi al-ta'un* [Essay on the Plague. Both texts did not fully survive, only parts survived in later texts; and finally mentioning Ibn Abi Hajala Attelmisany (died 1375 CE/776 AH), who wrote the short treatise *Attebbu almasnoon* [To Fight the Plague] after writing his

more extensive book *Dafu' Annigma fi assalatu ala nabii Alrahma* [Fighting the Affliction Through Asking Allah to Confer His Blessings Upon the Prophet of mercy]<sup>1</sup>.

For an extensive list of the more than 150 classical works (including duplications) arising from the plagues that struck the Islamic world throughout history in chronological order, refer to [\*Authors of the Plague: Islamic Scholarly Works on How to Fight Epidemics and Plagues\*](#).

### ***Bazlu al-ma'un fi fadli al-ta'un* and the Author's Grief Over the Loss of His Daughters**

*Badhl al-ma'oon fi fadl al-ta'oon* [An Offering of Kindness on the Virtue of the Plague], by Ibn Hajar al-Asqalani (died 1449 CE/852 AH) is one of the most famous Arabic works on plagues, which was used and drawn upon by many succeeding authors and scholars, including [al-Suyuti](#) (died 1505 CE/911 AH). Al-Asqalani was a historian and renowned scholar of Hadith (Prophetic traditions) who lived in Mamluk Cairo and survived many plagues. He lost two daughters, Ghalya and Fatima, during the plague of 1416 CE/819 AH, and his eldest daughter, Zain Khatun, died while pregnant during the Big Plague in 1430 CE/833 AH<sup>2</sup>, the same year he wrote his work. Along with his devastating losses, al-Asqalani endured other plagues, getting sick during one but recovering<sup>3</sup>.

Qatar National Library holds [an important manuscript witness](#) from the work written in the Aqsa Mosque in Palestine in the year 1460 CE/864 AH, just 12 years after the death of its author and 31 years after it was written.

Ibn Hajar introduced the plague, explained its definition, indicated that it is a *shahada* (testimony), and addressed Islam's rulings regarding leaving or entering a country

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<sup>1</sup> Al-Sayid Murad Salama wrote a book on those who died of the plague. ["Raib al-manoon fiman maat bi al-ta'un"](#). Also Ahmed bin Mohamed published another [book](#) on the topic.

<sup>2</sup> Ibn Hajar Al-Asqalani. *Inbaa al-ghomr bi anbaa al-omr*. Hassan Habashi (editor). Cairo: Ministry of Endowments, Supreme Council for Islamic Affairs: 3/87, 445. Shamsaddin Assakhawi. *Ajjawaber wal dorar fi tarjimat sheikh al-islam Ibn Hajar*. Ibrahim Bajis Abdulhamid (editor). Beirut: Dar Ibn Hazm: 3/1208-1211.

<sup>3</sup> Assakhawi. *Al-tebr al-masbook fi zail al-solouk*. Labiba Ibrahim Mostafa and Najwa Mostafa Kamel (editors). Cairo: Dar Al-Kutub Al-Masria: 1/199.

afflicted by a plague. He devoted the last chapter to what should be done after an outbreak, with a conclusion chronicling all the plagues that occurred up to his time.

In the early parts of the book, he discusses the difference between an epidemic and a plague. Quoting Ibn Sina and Qadi Ayyad, he says the word *Ta'un* (plague) originally refers to the swelling sores in the body or any deadly disease, but the word *Wabaa* (an epidemic) can refer to any air contamination or contagious disease that is prevalent. Thus, every plague is an epidemic, but not every epidemic is a plague<sup>1</sup>.

### **Community Responsibility and Advice for Preventive Physical and Spiritual Health Measures**

Like many other scholars, Ibn Hajar structured his book around the Prophet's traditions and attributed narrations that offer a set of brief guidelines. The most important of these narrations are:

"Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful." (Sunan Abi Dawud: 3874)

"Allah does not send down any disease but He also sends down a remedy with it." On one occasion, Affan (one of the narrators), says: "..but He sends down a remedy for it; those who know it know it and those who do not know it do not know it." (Musnad Ahmad bin Hanbal: 4334)

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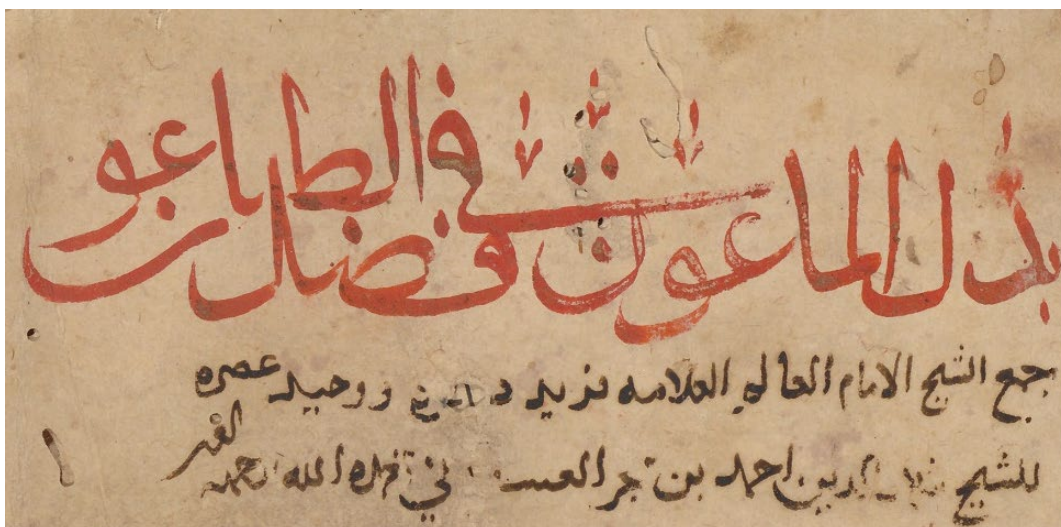
<sup>1</sup> See also (both in Arabic): Fouad Ahmad Atallah, [\*Papers and Benefits in the Provisions of the Plague\*](#): p.767 – 768; Alfurqan Alhussein, [\*The Concept of Epidemic Among Moroccan Historians in the 19th Century\*](#): p. 310 – 312. For more information and analysis, see: Ahmad Al-Adawi, *Plague in the Umayyad Era*, Chapter One: "The Plague and Medieval World" (in Arabic). For the nature of the Plague, see: Benedictow, O. (2010), *What Disease was Plague?*

“Those who are sick infected with contagious diseases should be kept away from those who are healthy.” (Musnad: 9612, Sahih Bukhari and Sahih Muslim)

It was narrated that `Umar bin Al-Khattab departed for Sham and when he reached Sargh, the commanders of the (Muslim) army, Abu 'Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Sham. .. I called them and they gave a unanimous opinion saying, "We advise that you should return with the people and do not take them to that (place) of epidemic." So `Umar made an announcement, "I will ride back to Medina in the morning, so you should do the same." Abu 'Ubaida bin Al-Jarrah said (to `Umar), "Are you running away from what Allah had ordained?" `Umar said, "Would that someone else had said such a thing, O Abu 'Ubaida! **Yes, we are running from what Allah had ordained to what Allah has ordained.**" (Sahih Bukhari: 5729)

"If you hear about it [an outbreak of plague] in a land, do not go to it; but if plague breaks out in a land where you are staying, do not run away from it." (Sahih Bukhari: 5729)

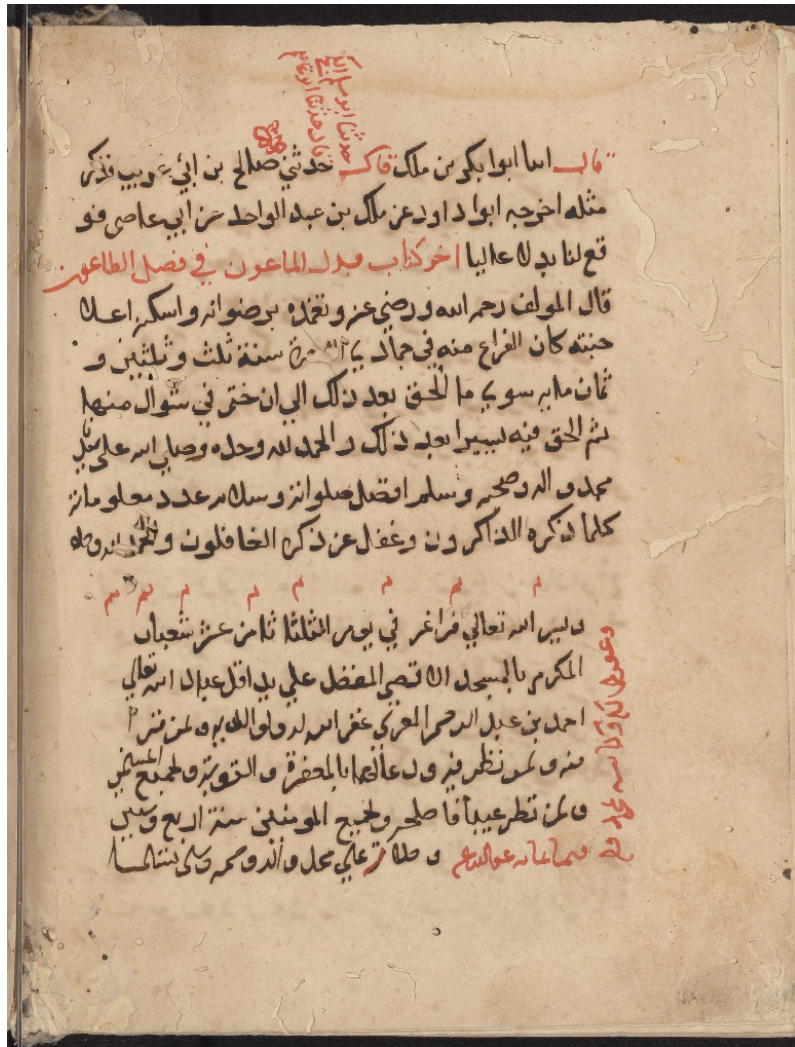
"None [among the believers] in the time of an epidemic plague stays in his country [in another narration "in his home"] patiently hoping for Allah's Reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr." (Sahih Bukhari: 3474)



The title page of Asqalani's manuscript

*Bazlu al-ma'un fi fadli al-ta'un – f.1 r*

او اسير وسقت الاحاديث محدودة في الاسانيد غالباً لكن ابيته على  
 من اخرها من الائمة وعلى حكمها من الصفة والحسن والضعف خلافاً  
 لبيان عليه تارة ومستوعباً اخرى **وسميته بذلك الطاعون**  
**في فضل الطاعون** والله اسأل ان لا يجعل ما عملنا علينا وبالاً وان  
 نجعل لنا بالحسن بفضله وكرمه سبحانه وتعالى **ما ذكر**  
 فحسبت فضوله ابوابه **الباب الاول** في مبدء الطاعون  
 عونه وفيه اربعة فصول **الاول** في كونه جزءاً اعلى من  
 مضي **الثاني** في بيان كونه رحمة لا بئس محمد صلى الله عليه  
 وسلم **الثالث** في بيان من يراد عليه الرجز المذكور من  
 القذماء **الرابع** في بيان ما يشكك منه **الباب**  
**الثاني** في التحريف به وفيه تسعة فصول **الاول** في  
 كراشتقاقه **الثاني** في بيان ان الطاعون اخص من  
 الوباء **الثالث** في سبب الاحاديث الواردة فيه و  
 بيان كونه من رجز الحق **الرابع** في ذكر الجواب عن اشكا  
 ل ورد عليه **الخامس** في ذكر كيفية الجمع بين قوله اخوا  
 بكم واعدايكم **السادس** في ذكر بيان ان الجن قد يسلطون  
 على الاشمل بخير الوخر **السابع** في ذكر الحكمة في



Last page of the manuscript and its colophon

f.139 v

You can access the manuscript *Bazlu al-ma'un fi fadli al-ta'un* in Qatar National Library's [Digital Repository here](#).

### The Shield from Plague and Epidemic

Another rare manuscript preserved at Qatar National Library is *Mijannat Atta'oon wal maba* [The Shield from Plague and Epidemic], written by the Spanish-Jewish physician Elias bin Ibrahim (died after 1509 CE/915 AH). This work was written for Othman Sultan Bayezid II in the year of 1509 CE/915 AH. He also wrote a commentary on *Al-*

*Qanon* [The Canon of Medicine], by Ibn Sina (Avicenna). In the introduction, he explains the reason behind writing this treatise, which is the concern that a devastating earthquake could be followed by an epidemic and a plague, as Aristotle said. The treatise describes the causes and symptoms of plagues and epidemics, medical care, and treatment.

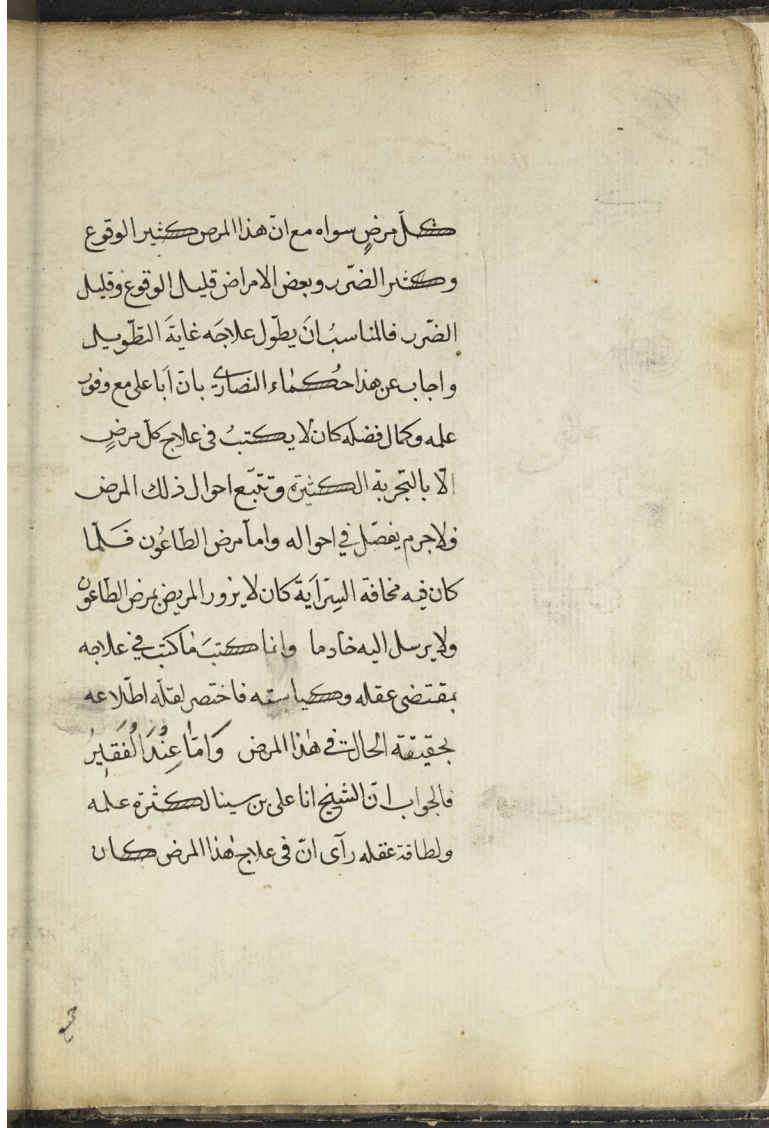
The Spanish physician commented in detail on the plague fever, citing the experiences of his fellow physicians and comparing their treatments with those of Muslim physicians, including Ibn Sina. He referred to the response of Christian physicians and their decision to flee from the plague. He detailed the health measures that can be taken to be protected from the plagues, such as the use of a piece of cloth moistened with vinegar, rose water and sandalwood, and highlighted the importance of the patient's mental health when coping with epidemics. He quotes Plato as saying: "A skilled physician must treat the mood that is predisposed to a disease before the occurrence of that disease."

This manuscript witness was written in 1558 CE/996 AH in the Ottoman Budin Province (currently situated in Slovakia, Hungary, Croatia and Serbia).

الوبائية متعمسة للطبيب الحاذق لتلويحها

مادام في الترتيد

قوله صاقر بجام صاقر  
مزدكي صاقر دانه مزدكي  
بال مومي اينك ياغي قويغ  
ياغي قوروم يومورتا  
صاركي قى نا حواچيوه  
بواجز الوري قينادوب  
قلج ياره سنه وچبانه  
وجهر نه ياره اولور  
غايت ايورد  
في حفظ الصحة عن الوباء والطاعون وقت حدوثها  
فالس اطباء من النصارى ينبغي ان يفر من البلاد  
التي وقع فيها الطاعون والوباء واستندلوا  
من هرب الطيور والحيوانات الزكية من موضعها  
لاجال العفنة وسكنها في موضع لا يكون العفنة فيه  
وقال ان الحيوانات مع عدم عقده هربت من هذه  
العفنة فبالاولى ان يهرب الانسان لانه عاقل  
متصرف في الكلمات والحزنيات وان تعذر  
الهرب ينبغي لهم ان يجلس في مكان عال بانهم يفتح  
الى الشمال ويثرب في البيت ماء وخل ويسك  
في يده خرقه مبلولة بالخل والماء ودم والصندل



*Mijannat Atta'oon wal waba. f.9 v and f.14 v*

You can access the manuscript *Mijannat Atta'oon wal waba* in Qatar National Library's [Digital Repository here](#).

### Traditional Tips and Recommendations for Facing Crises

We conclude our article with some quotes from other manuscripts, published classical texts and their titles. From their preventive and medical tips and recommendations, in addition to the previous information mentioned throughout the article, we can gain

insight into how our ancestors faced and discussed crises in their own times. In doing so, we are reminded and comforted by the knowledge that these terrible events did not last forever, and normal life did eventually return for those who came before us.

"The plague clouded and overwhelmed the souls, brought about death and filled hearts with great distress...It made people too preoccupied to perform the acts of worship, not to mention acts of disobedience." (Al-Sobky, quoted in *Bazlu al-ma'un fi fadli al-ta'un*).

"This is something the likes of which has never been heard of before in this world, and the kind of which has never happened before within our knowledge. What kind of a plague that swept over all countries from every side and reached the east and west?! People literally applied the meaning of the Prophet's Hadith: 'If you are alive in the evening, do not expect to be alive till the morning and if you are alive in the morning, do not expect to be alive till the evening.'" (Ibn Al-Wardi, quoted in *Bazlu al-ma'un fi fadli al-ta'un*).

"And any slave [to Allah] is commanded to avoid the causes of calamity if he was safe and protected from being prone to them. He is commanded not to drown himself or throw himself into fire or go inside a crumbling building on the verge of collapsing, and the like that is usually known to be deadly or harmful. Likewise, a slave [to Allah] is forbidden to approach a sick person with an infectious disease such as leprosy or enter a country inflicted with a plague. All these are causes for sickness and death, and Allah Almighty is the Creator of all causes and reasons; no one else is Creator and

none decrees the fate of people except Him.” (Ibn Rajab Al-Hanbali, *Latif al-Maariif*)<sup>1</sup>.

"This disease [plague] is contagious, as it has been proven by experience. The people of every country kept away from whoever comes from an infected place. They stay healthy for a period of time until people infected by the plague come to them.” (Muhammad bin Yahya Al-Sousi, *An Essay on Medicine*, manuscript)<sup>2</sup>.

"Since the French entered Algeria till the current day, the epidemic has not had any impact, as the French imposed the quarantine measures. This is supported by the fact that some of the people who live in the countries that were not using quarantine were committed to avoid mixing with other people and stayed at home as if they are under quarantine. No one got infected by Allah's permission. This is repeated, and the people continued to stay safe. For me, the poor servant, I lived 20 years ago through the epidemic in Algeria with the same lifestyle. I kept cautious measures as least as the French would do. I was praying Fridays in the mosque and attended my friends' funerals in person, but without going to crowded congregations nor touching anyone or any clothing. Then I come back home and use incense. Allah has kept me and my family safe.” (Hamadan bin Othman Khawajah, [\*Ithaf almonsfeen wal odabaa bi mababeth al ibteraz min al wabaa\*](#) [Gifting Reasonable Scholars and Men of Letters with Guidelines on How to Guard Against the Epidemic], 1836 CE/1252 AH)<sup>3</sup>.

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<sup>1</sup> Ibn Rajab, *Latif al-Maariif*. Yassin M. Al-Sawwas (editor). Fifth Edition. Damascus: Dar Ibn Kathir, 1999: p. 139.

<sup>2</sup> Mohamed Al-Amin Al-Bazzar, *History of Epidemics and Famines in Morocco*. P. 405. Ibn Khatima did detail earlier this meaning before Al-Sousi.

<sup>3</sup> P. 32-33.

“In the plague of 1348 CE/749 AH, most of the people went out to the desert, including most of the country's high-ranking leaders, where they prayed in supplication and imploring for Allah's help. The plague was small but increased after that, due to gathering together." (*Kitaab Al-Ta'un wa ahkamoh* [Book of the Plague and its Rules], by al-Manbaji, died 1383 CE/785 AH)<sup>1</sup>.

"I heard that you balked at the prohibitive costs. This is not an occasion hesitation. Safety is never expensive, even if it is bought by all the fortunes you possess or all the money you have. Whoever prefers anything over safety should be blamed. Wheat is eaten by mites, and gold can be replaced with money. How come they are to be considered more valuable or important than the human soul?!"

"One's children are like free-range sheep. A shepherd would not lead his own sheep to a wild lion or near a blazing fire."

"I have remained in full trust in Allah for more than seven hundred years. I trust in today and tomorrow that bountiful sustenance will be brought by the wind, a provision like an overflowing flood that inundates the sides of streets and the boundaries of markets, a provision that is brought by those who love us and even those who hate us by the willing of the Most Subtle, All-Kind, Well-Acquainted with all things, Bestower, Sustainer and All-Provider." (*On the Matter of the Plague*, Maqama by Omar Al-Malagui, died after 1441 CE/844 AH)<sup>2</sup>.

“Among the precautionary and preventive measures that protect from the plague are the abundance of purity, showing

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<sup>1</sup> Ahmad bin Muhammad bin Ghanim Al Thani (Editor). Doha: Rowaya, 2017: p. 75-76. Al-Manbaji also wrote another book titled *Tasliat ahl al-masaaib* [[Consoling Those Afflicted With Calamities](#)], [here](#) is a manuscript witness from Gotha collection.

<sup>2</sup> *Zoboor alriyad fi akhbar alqadi iyad* [Garden Roses on Qadi Iyad Reports]. Cairo Edition: 1/130. It is a beautiful piece of Arabic prose, highly recommended to read.

respect and kindness to parents, joining ties of kinship, charity, invoking the name of Allah, and supplication." (*Fonoun al-ma'oun fi alwabaa wa al-ta'un* [A Treatise on Epidemics and Plagues] by Ibn al-Mibrad, died 1503 CE/909 AH)<sup>1</sup>.

"*Al-bath ala ghasl al-yadayn*" [Urging People to Wash Hands]. An essay by Abi-Saad Assam'ani (Died 1162 CE/562 AH) (Missing manuscript)<sup>2</sup>.

"About monitoring the bakers: and a baker should be wearing a mask covering nose and mouth in case he may have sneezed or talked..." *Nihayat al-rotba al-zarifa fi talab al-hisba al-sharifa* [End of Eminent Rank in Seeking the Prestigious Monitoring], by al-Shaizari (died about 1194 CE/590 AH).

*Nihayat al-rotba fi talab al-hisba* [End of The Rank in Asking for Monitoring], by Ibn Bassam<sup>3</sup>.

[\*Al-resala al-moghnia fi al-sokoot wa lozoom al-biyoot\* \[The Adequate Essay on Being Calm and Staying at Home\]](#), by Ibn Al-Banna (died 1194 CE/471 AH)<sup>4</sup>.

"Having a good faith in Allah," "Satisfaction with Allah's decrees and Patience with Allah's judgment," "Relief after hardship," "Isolation and solitude," and "Rewarding of fulfilling the needs of others."<sup>5</sup> Essays by Ibn Abi al-Dunya, author of *An Essay on Plagues*.

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<sup>1</sup> Manuscript number 3591. Ahmad III Collection in Istanbul. Folio 27f. It was recently published in 2020 in Algeria edited by Abd AlMajed Gomaa.

<sup>2</sup> Al-Samani. Al-Ansab: p.25.

<sup>3</sup> Al-Shaizari: p. 22; Ibn Bassam: p. 108.

<sup>4</sup> Printed and edited by Abdullah bin Yusuf Al-Judai'. Riyadh: Dar Al-Asimah, 1989.

<sup>5</sup> Printed in: *The Essays of Ibn Abi Al-Dunya on Asceticism, Softening Quotes, and Piousness*. Collected and Edited by Abu Bakr Al Saadawi. Sharjah: Islamic Forum, 2000.

[\*Paradise of Satisfaction in Accepting Allah's Decrees and Judgement\*](#), by Ibn Assim al-Ghernati (died after 1471 CE/857 AH)<sup>1</sup>.

[\*Relief after Hardship\*](#), the most famous scholars on this topic are Ibn Abi al-Dunya and Al-Tannoukhy (died 994 CE/384 AH). [There are three compiled books in the Digital Repository on this subject.](#)

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<sup>1</sup> In the fourth section, he detailed the prediction of plague, epidemics and diseases. See: The second edition. Edited by Salah Jarrar and Bashar Awwad Maarouf. Beirut: Dar al-Gharb al-Islami, 2010.

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