

The Impact of Epidemics on Human Behavior: A Fundamentalistic Study

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Abstract

Man has known the epidemic since ancient times, and dealt with it according to his knowledge at the time, and with the development of civilizations, the means of discovering epidemics and methods of dealing with them have evolved, and their spread has become more effective and rapid. This is due to the ease with which societies communicate and the large number of their gatherings in the modern era, and since our honorable law is characterized by flexibility, self-renewal, and its validity for every time and place, it is thanks to God Almighty that he is able to adapt the different behaviors of the assigned Muslim and others to suit the epidemic situation and the specific variables it imposes according to the status of each epidemic. There is no doubt that the Sharia law includes all the details of a Muslim's life with regard to acts of worship, dealings, personal status rulings and so on, in addition to issues that fall within the circle of rights, customs and public morals. That is because the Islamic religion is valid for every time and place and for all circumstances and developments. Its rulings were characterized by flexibility and renewal with the stability of the general rules that were mentioned in the Holy Quran and the purified Sunnah.

Keywords

Epidemics, Humanitarian behavior, Fundamentalism

To cite this article: Raj, R. H. A. A. (2021). The Impact of Epidemics on Human Behavior: A Fundamentalistic Study. *Review of International Geographical Education (RIGEO)*, 11(12), 1969-1982.

Submitted: 03-01-2021 • **Revised:** 03-02-2021 • **Accepted:** 05-03-2021

Introduction

Praise be to Allah Almighty who made every disease a cure, and blessings and peace be upon the Imam of the Prophets, his family and his companions, the people of truthfulness and loyalty, and those who follow them in kindness until the Day of Judgment and the Meeting, and after: Man has known the epidemic since ancient times, and dealt with it according to his knowledge at the time, and with the development of civilizations, methods of discovering epidemics and ways to deal with them have evolved, and their spread has become more effective and rapid. This is due to the ease of communication between societies and the large number of their gatherings in the modern era, and since our honorable law is characterized by flexibility, self-renewal, and its validity for every time and place, it is thanks to God Almighty that he is able to adapt the various behaviors of the assigned Muslim and others to suit the situation of the epidemic and the specific variables it imposes according to the status of each epidemic, and not There is no doubt that the noble Sharia is included in all the details of a Muslim's life with regard to acts of worship, dealings, personal status rulings, and so on, in addition to issues that fall within the circle of rights, customs and public morals, because the Islamic religion is valid for every time and place and for all circumstances and developments, so its provisions have been characterized by flexibility and renewal with steadiness. The general rules stated by the Holy Qur'an, and the Sunnah of the Prophet.

Reasons of choosing the study The state of general turmoil in the face of the new Corona epidemic in the whole world, which led to the confusion of governments in facing it and the manner of dealing with it with the accompanying general anxiety and stopping the wheel of life and great and varied suffering in its various joints, all this prompted me to write these lines with the certainty that the honorable law carries The gifts of light and salvation in all the dark conditions that humanity can go through in its short journey on this small planet. Research importance the importance of the research relates to the importance of the generous creature that God Almighty has made his successor on the earth and subjected all that is in this existence, and that the spread of epidemics may be a reason for a person to lose his life that God Almighty wanted to maintain and make it safe, comfortable and happy to go to the reconstruction of the earth and spread goodness in it to achieve a goal His presence and the virtue of his honorable succession.

Research problem: Does the honorable law, including its principles and jurisprudential rules, stand incapable of arranging and adapting human life in the case of an epidemic? Are the ritual and social behavior of the Muslim community subject to the precise requirements of global health organizations? The research hypothesis requires the honorable Sharia's ability to adapt the conditions of people in order to enable them to confront the epidemic crisis in a scientifically correct manner without excessive or negligence, while preserving the principles and constants necessary for ritual behavior and human needs. This research is a simple attempt to stand with some of the behaviors that change or adapt to the state of the epidemic with it in accordance with the principles and rules of true Islamic jurisprudence based on warding off corruption and bringing interest, and achieving the objectives of the Sharia which are brought to fulfill the interests of the people in the pension and return, and in a way that achieves a good life for the nation in all Conditions.

The plan of the study is the following

The plan involves an introduction and three sections

- The first section: The impact of epidemics on the behavior of the person in charge of worship.
- The second section: The impact of epidemics on some rights and norms.
- The third section: The impact of epidemics on the work of public institutions associations.

All of that is in the formwork of the fundamentalism research which aims to determine these variables, then the conclusion praying to Allah that this study is beneficial for me and other Muslims and the last but not the least we are often invoked to intercede with the lord on behalf of the devotee.

Introduction

The definition of the linguistic terms of diseases

It is said that it is all a common disease (Ibn Manzur, 1993), and in the hadith: This epidemic is Filth (Adel Morshed, 2001). And it was said that the epidemic: corruption exposed to the essence of the air for celestial or earthly reasons, such as stagnant water and many carcasses, as in the epics, and it was said that the epidemic is the reality of changing the air in the upper beams, such as the meeting of planets with rays and the lower ones such as epics, the opening of graves and the rise of corrupt fumes, and its causes with what was mentioned the change of the seasons of time and the elements. And the reversal of organisms, and they mentioned signs of it, including fever, smallpox, influenza, itching, tumors, and so on. The epidemic was mentioned in the books of the gentlemen of scholars, and they mentioned some of its causes, the phenomena leading to it, and methods of preventing its spread according to the available sciences that they had at the time (Al-Razi, 2002).

Definition of language behaviors and idiomatically

Behaviors are plural of behavior, the origin is (behave), the actions of age / actions of time: speech Adapted: translated with interference from him (Ahmad, 2008) . And spending the thing back from its face, he spent it spending it outright, so he turned away and diverted himself from the thing, he spent it from him, and the exchange is that a person distracts from a way that he wants to a change other than that , and the thing he does in a way other than that, as if he is diverting it from one face to another, and his behavior and the expenses of things are contrary to them, including the wind and cloud charges (Lisan al-Arab 9/189) , so we see that the meaning of behavior in the language indicates volatility and change (Majd al-Din, 2005) . And the disposition idiomatically in it did not find in the books of scholars for the apparent meaning of the statement to be intonations; But some contemporary scholars knew it, according to what they understood from the words of the jurists, that it is: What the person does internationally and what the Al-Sharia legislated different rules and they are divided into types: verbal and practical. (The Kuwaiti Encyclopedia of Jurisprudence, 1999) Fundamental study: What is meant by the fundamentalist study, that is, the science of fundamentals of jurisprudence and the response of judgments received on human behavior in the research to the rules and evidence on which it is based. The scholars of the fundamentals have defined the fundamentals of jurisprudence with many definitions and they are close in meaning and revolve around one axis, which is that the science of fundamentals of jurisprudence is general rules with which it leads to deducing the legal rulings of the sub-process from the original evidence, which is the Holy Qur'an and the Sunnah of the Prophet, and the Unwritten and mental subordinate evidence (Al-Khudari, 2010).

The impact of epidemics on the behavior of the designee (Al- Zaidan, 1996) in worship

The Glorious Islamic Law The worship of worship has been accorded great priority and importance, as the true religion is a necessary goal of Islamic law (Nuruddin, 2001), which should be preserved and established its blessed rituals as much as possible. Therefore, one of the conditions of diligence was for the judge to have an understanding of the objectives of Islamic law over their perfection (Al-Shatibi, 1997). God Almighty has made every incident and every action of a person a judgment, and if the judge reaches him, then he is right and has two rewards, and if he makes a mistake, he has one reward, and this truth And it was replied by our master Muhammad , peace and blessings be upon him, by saying, "If the ruler rules, then strive hard, then he is right, then he has two rewards, and In the case he diligences then h made a mistake so he had a reward" (Muhammad, 1422) Likewise, God Almighty has two rulings in many cases, one of which is in cases of capacity and normal circumstances, and the second in exceptional cases and emergency circumstances (Al-Zalami, 2010). The first is called the determination and the second is the license. For example, prayer is not left, as is well known, in the event of fear, war, disease, travel, or when rain and snow come, but it is from the mercy of God Almighty that some conditioning takes place in it (Nassar, 1993) in order to facilitate the duty of designees, and as a confirmation of His saying, Majesty (*has not laden a burden upon you in your religion*) (Surah Al-Hajj: 78).

The righteous street has permitted shortening prayers and combining them or both together in the above cases, and these are called the needed intentions, which are needed by those charged with expansion and lifting the distress that often leads to embarrassment and subsequent hardship when missing the required (Al- Shatibi, 1997). Thus, in the event of losing water for ablution, purity turns into the permissibility of praying with dirt, because God Almighty says : {Oh those who believe, if you stand up for prayer, wash your faces and your hands to the elbows and wipe your heads and feet to the ankles. If you are side, be clean, and if you are sick or on a journey or one of you comes from defecation Or you touched the women, but you did not find water, so you wipe a good level, so wipe your faces and your hands from it as God wants, so that He will make those who are embarrassed on you, but He wants to purify you and his blessings be upon you so that you may be thankful. (Surat Al-Ma'idah: 6). In the event of an epidemic, it is possible to adapt the performance of some acts of worship in multiple forms, including postponement and being satisfied with the minimum number, or the necessary conditioning in order to push exposure to the obligations of the epidemic, and below are some details and rooting:

Postponement:

Postponing some acts of worship such as the rituals of Umrah, so the ruling on Umrah is wavering between duty (Nizamuddin, 1995) for one time, as according to the Maliki gentlemen (Al-Qurtubi, 1980) , and the Shafi'i gentlemen, may God Almighty have mercy on them (Al-Shafi'i, 1990) , and in this the Hanbalis said in the narration (Ibn Qudama , 1997) , and between the door of volunteering (Ahmed, 2009) as at the gentlemen Alohnnav mercy of God Almighty (Kasaani, 1986) , and the reason for the difference is due to the interpretation of the verse and completed the Hajj and Umrah to Allah} (Al - Baqarah: 196), he drew the indication that it in the verse (and completed) requires obligatory , every order is obligatory unless his disposal presumption about it (Shaashi, 1994) , either tap then at them it's here to complete the Umrah, and the completion of the thing is after the initiation of it and said they attempted becomes obligatory, as well as quoted tap by saying the Almighty (And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way) (Surat Al-Imran: 97), and he did not mention Umrah. Because the absolute name of Hajj does not apply to Umrah. Whoever said: It is an obligation has added to the text, and then it is not permissible except with evidence (Al-Shafi'i, 1990). They also inferred that the Prophet, peace and blessings be upon him (asked about Umrah, is it obligatory? He said: No, and if you do Umrah it is better} (Shafi'i, 1990) and the performance of Umrah in both schools are within the extended time, that is, the Muslim can perform the Umrah on the laxity at all times of the year, and if it is due, it is sometimes immediately and sometimes not according to what the evidence requires. (Al-Zalami, 2010), and this gives him the facility to postpone it until the end of the epidemic.

The minimum limit for Friday prayers is:

The jurists, May God Almighty have mercy on them, differed from the number required to perform Friday prayers, according to several sayings. The reason for this is the difference of the fundamentalists in the rule of the lowest plural two or three , as some fundamentalists have argued that the lowest plural is three (Abu Al-Maali, 1997) , and this opinion is attributed to Ibn Abbas and Ibn Masoud, may God Almighty be pleased with them, because Ibn Abbas said that the two brothers do not conceal the mother From one third to one sixth ; Because what is mentioned in the Book of God Almighty is brothers and not two brothers, and it appeared to the transmitters of Ibn Masoud's doctrine of his fate that if the three were following a man, they lined up behind him, and if two men followed a man, one of them stood on his right and the other on his left and did not line up behind the imam. And some of the fundamentalists said the lowest of the plural two (Al-Shafi'i, 1990) , and they found evidence for that by the consensus of the Companions, according to what was narrated from Abdullah bin Abbas that he said to Othman bin Affan, may God be pleased with them: that the two brothers do not return the mother to the sixth.

Rather, God Almighty said: {If he has brothers, then his mother is one sixth.} (Surat An-Nisa: 11), and no brothers are brothers in the tongue of your people. Uthman said: I cannot do something that was before me, and people inherited it, and it went on around the country. This shows that less combined have three; Because Ibn Abbas said it, and our master Othman, may God be pleased with him, approved it. But he dismissed it from him by the consensus that he mentioned.

Then, if the plural word is mentioned as saying: Muslims and men carry three. What seems to me, and God knows best, is that the least of the three is plural with the imam. Accordingly, we can limit ourselves to a minimum number of worship, such as the Friday prayer. Because Friday prayer is an obligation that is not mentioned in the true law, that it ceased except in cases in which the true street permits the fall of its obligation on the obligated, such as the traveler and the sick (Al-Bayhaqi, 1994) , and in the case of an epidemic, the saying that permits Friday prayers can be adopted with the lowest number, so Imam Abu Yusuf - may God be pleased with him On his authority - from the gentlemen al-Hanaf, he said: Two besides the imam, because the Muthanna is in the ruling of the congregation until the imam leads over them, and in the congregation the meaning of the meeting is achieved by the two . Imam Abu Hanifa - May God be pleased with him - said: There are three people besides the imam (Al- Sarkhasi, 1993). Thus, it will be possible to hold Friday prayers with the imam with the employees of the mosque such as the servant, the muezzin and the guard, and so on, even with the presence of precautionary measures to prevent epidemics such as imposing a curfew and others does not prevent this blessed ritual required with the least possible gathering of designees, while taking precautions and guarding against infection and so do not leave this ritual people as happened in the present, based on al - Qaeda fundamentalists "What cannot be completely attained, should not be completely left" (Alnisabure, 2002) , and at least the designee pray if he could do Friday prayers once each three Fridays, for saying peace be upon him " leave Friday three of the non - necessity, God printed on his heart " (Ibn Hibban, 1988) , we have seen that some of the people after the lifting of movement ban did not t feared epidemic when going out to the entertainment venues and markets at a time and B Corona outbreak , but they are afraid of going For Friday prayers or in congregation for fear of infection.

Conditioning:

Such as establishing group prayers with adapting some of the bodies required by group prayer, such as stacking rows and not leaving gaps between the worshipers, because he, may God Almighty peace be upon him and his family and his companions, said: (Set up rows and line the ranks, close the imbalance, and lean in the hands of your brothers, and do not throw away the chastity of Satan and whoever reaches the rows of prayer, and from He cut a row that God interrupted) (Abu Dawood, 1988) , and for his generous saying: (They put your rows together, close between them, and align themselves with the shoulders, so that I see the devil entering through the row as if it is a deletion) (Ibn Hibban, 1988) , the blessed hadiths indicated the phrase The text (Al- Sarkhasi, 1993) on the desirability of closing the gaps between the worshipers, closing the rows, and the encouragement of our Master, the Messenger of God, may God Almighty peace be upon him, his family and his companions, in this regard, according to what was reported concerning the evidence of desirability (Al-Mundhiri, 1417) , and since the establishment of the congregational prayer is a blessed rite that some said The jurists, may God Almighty be pleased with them, that it is obligatory (Al-Ayni, 2000) , so setting it up is of course better than leaving it altogether, so it becomes possible to leave some of its delegated bodies, such as stacking the rows , so that among the scholars of the fundamentals the delegate does not take precedence over the duty and the most prevalent in them that the duty is better than the delegate (Al-Qarafi, 1998).

The impact of epidemics on some rights and norms

The epidemic has an effective impact on the entirety of human life, including its impact on some of the rights and norms that govern the behavior of a person in his society, and in

Islamic societies, these rights and customs have a link in some way with the honorable law, we will take some of those rights and customs that are most common and effective in Our societies, including the following:

Engagement and wedding councils

Shara Al - Sharif has mandated the marriage because it is a way to save the descendants of presentation, and both are two of the purposes of the necessary law, and to make God to marry a verse from the verses of evidence, the Almighty said that He created for you mates from among yourselves to find repose in them and put between you affection and mercy in this For verses for a people to contemplate. "(Surat Al-Rum: 21) , and on the authority of Anas bin Malik, may God Almighty be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, used to command to marry and sternly forbid celibacy, and he says: "Marry the one who is fertile and loving, for I will be proud of your great number before the nations on the Day of Resurrection." a Muslim can protect his vagina just as a Muslim woman does , hence the Noble Qur'an describing the immunity for married women.

The Almighty said {And the fortified women are ...} (Surat An-Nisa: 24). The emergence of the epidemic may change some of the behaviors related to the completion of the marriage project, but it cannot stop it or prevent it completely, for example the honorable law mandated the establishment of the feast at the wedding , and there is no disagreement among the people of knowledge that it is a legitimate year (Ibn Qudamah, 1997), which is intended to publicize the marriage , it was narrated that the Prophet, may Allah's prayers and peace be upon him, said to Abd al-Rahman:: (" Give a feast " means when married) (Abi Shaybah 0.1409) , measured by the joys of circumcision, neonatal and other m n events which meet people and rejoice and make the food and sweets , and in In the case of the epidemic, these norms can be abolished or the simple amount of them can be satisfied in order to push for the big mix and avoid the requirements of the transmission of the epidemic, especially since the publicity of the marriage can take place in many ways at the present time without a feast in which a large number of people, such as showing the news of marriage on social media. Thus, the marriage project, the ruling of which differs from one person to another, is not suspended, as it may be an obligation for the one who is in dire need of it (Al-Shafi'i, 1994), and thus it is forbidden to leave it or delay it for fear of falling into adultery. We seek refuge with God Almighty from that, and on Muslims Knowing the purposes of Islamic law from the legislation of rulings does not hinder the building of a Muslim house for the sake of holding banquets and parties that are hardly free in our time from the legal violations that the wise law has forbidden, such as mixing between males and females, extravagance in food and other expenses that occur on occasions and which he made for the sake of obedience and kinship. And God knows best and highest.

The rights of the dead and mourning councils

In epidemic situations, the dead increase in number, and this is accompanied by the rights of washing, burying, funeral prayer, following funerals and consolation, and in the issue of washing, shrouding and burying the dead in times of an epidemic, and in order to avoid the transmission of infection, some of these behaviors change, such as the way of washing and shrouding and even the place of burial, it may suffice to pour water on it And passing it without massaging, and it may become from washing to ablution, or if that is not possible for fear of infection as well, so we switch from performing tayammum directly to the delivery of dust on his face and hands, and if it is not possible to be buried without washing or tayammum, and this is done in shrouding and burial by adopting the necessary means to prevent the transmission of the epidemic and lift Because of this extreme embarrassment, in the event that it is not possible to use water with the scrub, then water is poured only. Said scholars of the Hanafi mercy of God: " and swollen, which cannot be touched pours water on him "(Alhernblala, 2005) and , if not casting also so they can be to Tayammum as saying: " it became is like the cannot be washed; not to what washes, so he seeks pure dust and wipe over" (Alababrta 520) , and so all other cases. The majority of jurists were of the view that washing the dead Muslim is a duty of sufficiency, which is known among fundamentalists as

a duty, which, if it is performed by some, is waived from the rest. For what is meant by some, like all other duties, as a matter of sufficiency (Al-Zalami, 2010).

For his saying, may blessings and peace be upon him, that the Muslim has six promises over the Muslim: to wash him after his death (The Kuwaiti Fiqh Encyclopedia: 13 / 49-50). The norms relating to this door boards which has shrunk so much consolation in this period, thank God Almighty, but almost to be a thing of the past; This is in accordance with the guidance of the noble Sharia, and corrects a behavior that afflicts people with great embarrassment, as other burdens are added to the calamity of death that the family of the deceased bear in terms of busyness, spending and fatigue, while the Prophet's guidance was otherwise.

On the authority of Abdullah bin Jaafar, he said: When the obituary of Jaafar came, the Messenger said God 's peace be upon him: "Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied.", has indicated the modern words, the text that the people of the Dead makes them food are food for the mourners as it gets in the present, and pointed talk signal text (Sarkhasi, 1993), based on the appreciation of the condition of the deceased's family of grief after their loss, and the Muslim at the time of the outbreak of the epidemic suffices with consolation by phone, for example, and also making food for the deceased's family at the time of the outbreak of the epidemic remains a good effect on them, adhering to the great reward for the consolation he commanded.

The Prophet said: "He who consoles an injured person will have a reward similar to his reward." In the blessed hadiths, there is a reference to sufficiency in what is called condolence, which takes place by telephone or other modern means of communication, and consolation is also obtained by making food for them without touching or shaking hands, based on the fundamentalist rule. If the truth is not possible, then it becomes to metaphor, and using the word for benefit, and the legal effect that it entails, is better than negligence (Al-Zalami, 2010). The fact of condolence here made it impossible for the spread of the epidemic, especially if the deceased died due to the epidemic and his family naturally touched him.

It is worth noting in this place that the reproach of the deceased's relatives for not comforting them - that is, visiting them and sitting with them - at times of the outbreak of the epidemic is disliked (Al- Zaidan, 1996) according to Sharia, and an unjustified behavior (as is the case in our present time), and contrary to the Sunnah of the beloved, may Allah's Blessings Be Upon Mohammed and His Pure Family. The God of peace, it was created by the peace and blessings of forgiveness and overlooked and not Admonishing, the bin Malik may Allah be pleased with him said: "The Prophet (may Allah bless him and grant him salvation) was neither a Fahish (one who had a bad tongue) nor a Sabbaba (one who abuses others) and he used to say while admonishing somebody, "What is wrong with him? May dust be on his forehead!"». But if led reproach and blame in this matter to cut wombs and friendliness between the relatives then will turn into the forbidden rule (Alzami 2010) ; because breaking the family kinship is forbidden as agreed (encyclopedia of jurisprudence Kuwait: 3/85).

The visits and the relatives' link

The relationship of the kinship is one of the greatest acts of righteousness for his saying, the Most Majestic {... and fear God with whom you inquire and the wombs that God was a watcher against you} (Surat Al-Nisa: 1) , and the Almighty saying: (So, if you took over, would you corrupt the earth and cut off your mercy) (Surat Muhammad: 22) , semantics verses evidence should be linked with wombs, one of the greatest family kinship is the parents who enjoin God with them in a tight book and ordered kindness to them , said the Almighty and spent your Lord that you worship none but him and dutiful to your parents either they reach you have old age , one or both do not say to them , and tell them a generous saying} (Surah Al-Israa: 23).

The verse above indicated the text of the necessity of their righteousness and kindness to them, and indicated the concept of agreeing to the prohibition of harming them, or negligence with them, and children may be unable to visit their parents or reach the wombs due to the occurrence of the epidemic or the actual presence of infection, to tell the Prophet (The diseased should not be brought with a healthy one) (Sahih Bukhari: 7/138) , That is, a patient should not meet a healthy in order not to spread the infection, and said Karim (fled from the leper as fleeing al - Assad) (Sahih Bukhari: 7/126) . Here, the necessities are appreciated (Alzlamy, 2010) , The rights of parents differ about who all else to great their right , especially in the absence of caregivers of doing their own affairs of , then it should take the necessary means to prevent infection and to serve with trust in God Almighty, while can It is the right of others to communicate with them through modern electronic means of communication that have facilitated the transmission of voice and image between communicators , and this is a connection to the womb and preservation of the soul, following the guidance of the Prophet in the two noble hadiths above, and the Almighty saying: "Do not kill yourselves, because God was in you merciful" (Surat An-Nisa: 29)) , And self-preservation is one of the essential objectives of the Sharia, which comes second after preserving religion (Al- Shatibi, 1997).

The impact of epidemics on the work of public institutions

With the development of societies and nations, there must have been large institutions concerned with the various matters of societies, and in cases of epidemic, these institutions will be vulnerable to the epidemic like any other grouping. And I should stand on the most important of these institutions and changes to the work of change commensurate with the circumstances of the epidemic and achieving the interests of society at the lowest possible damage, and we will stand with education institution yum, the courts and the institution of public transport.

Institutional Education

Education in the civilization of Islam has its great balance and its great impact on the individual, society and the world, as it is the origin of understanding, faith, calling and reporting. The first word from the Noble Qur'an was (recite), the Almighty said: (Read in the name of your Lord who created * He created man from a clot * Read and your Lord is the Most Generous * Who Knowledge with the pen * teach man what he does not know} (Surah Al-Qalam: 1-5) , and he made teaching and scholars a high position in several verses, and the Prophet came to make from the literature of the true religion that seeking knowledge in it is a duty for every Muslim man and woman, on the authority of Anas bin Malik said: the Messenger of Allah peace be upon him: (Seeking knowledge is obligatory on every Muslim) , and many texts honorable in this section, and accordingly should not be Muslim communities to abandon the application of science and his and all ages and both sexes.

Although our Islamic countries have devoured co-education by tradition without recounting the paths of the authoritarian European civilization and without looking at the Islamic civilization that has been forced to withdraw from its homelands, these two civilizations are divided by paths and goals that cannot be combined (Al- Harashmi, 1993) , but this is another topic we are not dealing with In this research , however, gathering students in the classroom exposes them to the risk of contracting the epidemic, and accordingly we should adopt other methods of beneficial and correct education should be taken away from the physical closeness that is forbidden by the state of the epidemic, and in most countries in the modern era the process of distance education has been carried out using modern technology for communication devices, and here In our society the phenomenon of indulgence and cheating arose, so education at that time was not correct and beneficial, for scientific and technical reasons and for Sharia reasons, so what was built on falsehood was invalid (Al- Zaidan, 1996) , and the Prophet forbade cheating and said (Whoever deceives us is not one of us), and the jurists have agreed that cheating It is forbidden, whether in word or deed.

The meaningful prohibition from the noble hadith indicates it is forbidden, so every prohibition indicates that it is forbidden if no presumption is taken from it (Al- Asnawi, 1956) , and from here it is necessary to complete the process of beneficial and correct education through investigation in setting up sound and beneficial education mechanisms to advance the reality of the student of knowledge and make him possess the keys to the knowledge he is studying, and be eligible for advancement in it as it improves his educational reality and the reality of the institution in which he will serve later.

Courts and judicial institutions

Which should not be tolerated at all implementation or delay justice matters and the courts, that the basis of governance is the perpetuation of justice, which should be an active force in the reality of life without interruption or delay; Because delaying the implementation of justice is some injustice, the Almighty said: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you.

Indeed, Allah is ever Hearing and seeing." (Surat An-Nisa: 58). And said "And among those we created is a community which guides by truth and thereby establishes justice". (Surah norms: 181) , the Holy Prophet said "Those who are just and fair will be with Allah, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge.", and in accordance with the interests of the necessary realized In establishing and disseminating justice among people, courts must be effective in people's lives in all cases, otherwise injustice and corruption will prevail, and necessary measures should be taken to prevent the epidemic and shift as much as possible to means that reduce physical contact in court rooms or in detention halls and prisons in order to ensure the required principle in Protection of life (Ibn Ashour, 2018) and prevent the spread of the epidemic, in what is happening in our prisons today before, and after, the outbreak of the epidemic is against the Sharia and the law, as what is happening from the accumulation of the accused in a narrow place and spend months and years , but to achieve or without charge against them, and at the base of fundamentalism (acquaintance been discharged) (Alzlamy, 2010) ' The basic principle is patented discharged from all civil and criminal liabilities, so the accused is innocent until proven evidence found guilty, and according to pain Wade legal referred to below by the Constitution and the Code of Criminal Procedure has been proven words , the text must be investigated with the accused during the four twenty One hour after his arrest , but in the time of the outbreak of the epidemic, they must speed up the investigation in less than this period so that injustice does not fall on anyone who may be injured or infect others in prison, and a person may die due to the lack of health services or their lack of them and he is already innocent . The two legal articles below indicated by argument from the contrary (Al- Zaidan, 1996) that it is impermissible to delay the investigation with the accused, and breaking the law is considered a crime in itself, so why should the delay result in greater harm due to the epidemic? Therefore, caution is required.

Public Transport Corporation

There is no doubt that striving in the land is a means of seeking livelihood and then the survival of a person, because God Almighty said: "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection." (Surah Al-Mubarak: 15), so movement and movement on the earth was a necessity for mankind. And in cases of epidemics and infectious diseases, movement is dangerous, as the infection rate increases due to the mixing that occurs during the use of public transport, in particular;

They are designed to transport large numbers of people, such as planes, trains and trucks outside and internal transport, etc., and are usually the seats where the close, making the opportunity to move a major infection, he asked a livelihood for example , a duty for those who do not have money to spend on themselves or their family, and he left and was in a period of The epidemic or the ban imposed by the state is a necessity, and the necessities permit prohibitions, and are estimated in proportion (Al-Zalami, 2010), because some countries, as we have seen, have been unable to secure the livelihood of the poor citizen, and as we know that such poor people often do not have their own means of transportation.

Here must the public transport institutions to take some necessary for the prevention of the disease such as determining the number of passengers and sterilization procedures and means of transport and provide of good, as should everyone should be conscious and take what it takes to balance the request of necessities and the urgent needs and the desire to go out and the need to move, which can be postponed, Self-preservation is one of the necessary objectives of Sharia law, as we mentioned previously, and going out for a walk or without necessity if it is permissible (Al- Khudari , 2010) . However, in light of the spread of epidemics, it turns into forbidden if the risky situation is most prevalent (Al-Kubaisi, 2009). For the age of truth, God Almighty makes every ordeal a gift, for people have learned in these urgent circumstances to save , not to be extravagant , and to leave the streets without a reason or to exaggerate in tourism, and all of this comes from the dew of the Almighty saying {... and eat and drink and do not overdo it. He does not like the extravagant} (Surat Al-A'raf: 31).

We cannot fail in this axis of research that show Social security and solidarity must be ensured in such circumstances, so that poor people do not have to risk their lives in order to feed himself and his children, was among the Prophet peace be upon him the responsibility of the State towards its citizens by saying, "you is a shepherd and each of you is responsible for his flock. Imam shepherd and is responsible for his flock " , and has indicated the words of our Lord Prophet peace be upon Allah be upon him "He is not a believer whose stomach is filled while his neighbor goes hungry" (Bayhaqi, 1994) , to deny the faith of the believer in the hadith indicates the necessity and the necessity of solidarity among citizens , to talk on the necessity of the investigation and search of before in charge of a Muslim who has the ability to feed others from his neighbor and find out his conditions of whether he is a Muslim or not, in the neighbor in the Hadith absolute (Kubaisi, 2009) , and based on the fundamentalist rule (The unconditional status shall apply unless otherwise a restriction is stated), and the hadith is absolute, it must be acted upon at every time and place, and in the time of epidemics it is necessary to work with it from a first matter. In this we have the action of the Rightly Guided Caliphs as in the year of Armada, and others, may God Almighty be pleased with them in imposing duties from the rich in the event of wars and famines.

The purified Sunnah is replete with blessed hadiths that indicate the necessity of social solidarity, including his saying, peace be upon him, "You see the believers in their compassion, friendship and sympathy as the same as the body. If a member complains, the rest of his body will be called to him by vigil and fever" (Bukhari, 1999) . The significance of the hadith does not need to be interpreted, as it is evident in urging compassion, sympathy, and Muslims' support for one another in times of adversity and tribulation. God grants success.

Conclusions

Praise be to God Almighty, Lord of the Worlds, and blessings and peace be upon our master Muhammad, his family and his companions, and those guided by his guidance until the Day of Judgment , for God Almighty has made two ease with every hardship, and made from the guidance of his honorable law and his blessed rules that the more the matter becomes narrower and widens , hence the state of the epidemic and the spread of infectious diseases

state An urgent and difficult situation imposes on people a difficult reality , but the Islamic Sharia, which holds the gifts of mercy and capacity, and its legitimate aims in harnessing needs and improvements to preserve the necessities , and by means of facilitation and raising the embarrassment, is able to adapt people's lives in a way that makes it an active life going forward in goodness and building with bearing The burdens of the epidemic and contentment with the judgment of God Almighty, the One Judge without ceasing to work and promote the nation, and the anxiety of the afflicted and the despair of getting rid of him is not from faith in anything, rather that our honorable Prophet pushed us to work and hope in the darkest circumstances and hours, so he said (If the resurrection is established on one of you, and in his hand A shoot, let him plant it. In my research, I concluded that the legal provisions governing the behavior of the responsible Muslim are adapted according to the circumstances. In ordinary cases, the rulings remain on their originality, such as the necessity of Friday prayers and the desirability of celebrating weddings , but in exceptional cases such as the spread of epidemics, Islamic Sharia is characterized by flexibility and the licenses provided by the Sharia can be taken To preserve the souls and at the same time to achieve the objectives of the Sharia in preserving religion and offspring, for example, Friday prayers are held with the lowest number called plural , and the sermon and marriage continues without holding weddings and banquets.

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