

Preventive Measures Against the Plague in the Book "Miqna'at al-Sail 'an al-Maraad al-Ha'il" (A Convincing Argument to the Inquirer About the Pervasive Disease) by Lisan al-Din Ibn al-Khatib

Mahroug Ismail¹

¹ University of Yahia Fares Medea, Faculty of Arts and Languages, Archaeological heritage laboratory and its evaluation University of Tlemcen (Algeria).

The Email Author: mahrougismail7@gmail.com

Received: 07/2023, Published: 12/2023

Abstract:

This research aims to introduce the preventive medicine applied by Andalusian physicians to guard against infectious diseases such as the plague. The chosen sample for study is the book "Miqna'at al-Sail 'an al-Maraad al-Ha'il" (A Convincing Argument to the Inquirer About the Pervasive Disease) by Lisan al-Din Ibn al-Khatib. The research covers an overview of the scholarly and encyclopedic personality of this historian, writer, physician, and philosopher. It highlights the key factors that contributed to his excellence in the field of medicine, his major medical works, a brief presentation of the book "Miqna'at al-Sail 'an al-Maraad al-Ha'il (A Convincing Argument to the Inquirer About the Pervasive Disease)," and an exploration of his scientific approach in diagnosis, meticulous observation, experimentation, intuition, prescription, and treatment methods.

The research also discusses the preventive measures advocated by Lisan al-Din Ibn al-Khatib to ensure the public health of the community against the plague. These measures include removing contaminated substances from the air, selecting foods beneficial to the human body, implementing patient isolation and quarantine measures to contain the disease in isolated areas, and preventing the spread of infection to unaffected regions.

Keywords: Plague, Infection, Measures, Preventive, Disease.

INTRODUCTION

The intellectual life in the Islamic Maghreb witnessed a significant movement of authorship in the field of diseases, epidemics, and medicine during the devastating plague years of 749 A.H. This movement was driven by the scholars and physicians who sought to document their knowledge on the subject of the plague. The value of these scientific works becomes evident in their contribution to the development of modern medical sciences, employing established research methodologies such as deduction, meticulous scientific observation, diagnosis, experimentation, and an attempt to assess the magnitude of the loss to the scientific arena caused by prominent figures who actively contributed to the cultural scene of the Maghreb for decades in various scientific disciplines.

One of the most important scientific works in Al-Andalus that addressed the definition of the plague is the book "Miqna'at al-Sail 'an al-Maraad al-Ha'il" by Lisan al-Din Ibn al-Khatib. This

book identified the essential symptoms of the plague on the human body, traced the initial foci of the devastating plague, and documented its spread across various regions and territories. Additionally, the author outlined the treatment methods for this dangerous disease and the preventive measures to limit its transmission, ensuring the public health of the community.

Therefore, the following problem statement can be posed: undoubtedly, modern medicine has benefited from ancient writings on the transmission of infectious diseases and epidemics, as well as the adoption of preventive measures to curb their spread and preserve the lives of the community members. What are the methods of preventing the spread of the plague according to the book "Miqna'at al-Sail 'an al-Maraad al-Ha'il" by Lisan al-Din Ibn al-Khatib? What is the author's contribution to safeguarding human health from pandemics caused by epidemics in the modern era?

To fully grasp the problem from all its facets, this research, titled "Preventive Measures Against the Plague in the Book 'Miqna'at al-Sail 'an al-Maraad al-Ha'il' by Lisan al-Din Ibn al-Khatib," will address the author's introduction, the key factors that shaped his scholarly personality, led him to write in the field of medicine, introduce his book "Miqna'at al-Sail 'an al-Maraad al-Ha'il," outline the crucial preventive measures against the diseases and epidemics mentioned in this work, and explore how modern medicine has benefited from this author's insights.

1. Early Life of Lisan al-Din Ibn al-Khatib and His Scholarly Works

Mohammed bin Abdullah bin Saeed bin Abdullah bin Saeed bin Ali bin Ahmed al-Sulmani, originally from Qurtuba, then Taltali, then Lushi, and finally Granada. He was known as Abu Abdullah and titled as "Lisan al-Din," which is one of the distinguished titles. He held various roles, including minister, physician, literary figure, historian, and Maliki jurist from Andalusia.

He was born in the city of Lusha on the 25th day of the month of Rajab in the year 713 A.H. (Muhammad ben el-Khatib, 2003 , pp. 13-15).

Lisan al-Din Ibn al-Khatib was raised in Granada and received education from numerous scholars in various fields such as Quranic studies, jurisprudence, interpretation, language, narration, medicine, and the art of composition. The scientific and political circumstances allowed Ibn al-Khatib to travel extensively throughout the Kingdom of Granada and the Maghreb.

Despite the mystery surrounding the early years of his life, including his movements and residences, contemporary sources indicate that he had mentors from various regions of the Maghreb and Andalusia. This suggests that Ibn al-Khatib visited these lands during his youth to acquire knowledge, seek mentorship, follow high-ranking scholars, and pursue a wide range of sciences and arts. He accompanied his sultan, Abu al-Hajjaj Yusuf I, on his inspection tour of the provinces of Granada in 748 A.H. Additionally, he undertook an embassy for the Sultan of Granada to the city of Fes in 749 A.H. and again in 755 A.H. Later, he sought refuge there for the third time when he was exiled with his deposed sultan, Muhammad bin Yusuf bin Nasr, in 760 A.H. The period of exile lasted approximately three years, after which Lisan al-Din Ibn al-Khatib returned to Granada with his sultan (Muhammad ben el-Khatib, 2003 , pp. 13-15).

Ahmad Ibn Muhammad al-Maqri al-Tilimsani mentioned in his book " Nafh al-Tayyib min 'Asn al-Andalus al-Ratib wa Dhikr Waziriha Lisan al-Din ibn Khateeb". The lineage of Lisan al-Din was traced, identifying his ancestors and enumerating his qualities while praising his poetry and literature. Al-Maqri followed his scholarly journey, describing his brilliance and his mastery of various sciences and arts, stating, "He is the famous and great minister, Lisan al-Din, the renowned figure in the Maghreb and the East. He is praised with amber and fragrance, a proverb in writing, poetry, medicine, and knowledge of various sciences. His works testify to that, and only an expert can inform you. He is the knowledgeable leader, the famous minister who was served by swords and pens. His name is mentioned in written records, and those with sound minds and dreams acknowledge his merit" (Ahmad, 2011, p. 05).

The genealogy of Lisan al-Din was also mentioned by Ahmad al-Maqrizi, citing a book titled "Nathir Fara'id al-Jaman fi ma Nazamani wa Iyyahu al-Zaman," stating: "The one with the dual ministries, the jurist Abu Abdullah Mohammed, the chief jurist, the scribe, renowned in his city Lusha, Abdullah, the son of the virtuous jurist, the writer, the leader, Saeed, the son of Abdullah, the son of the righteous jurist, the deputy of God, Saeed al-Sulmani, known as Ibn al-Khatib" (Ahmad, 2011, pp. 05-06).

As for his origins, Lisan al-Din was initially known as part of the Wazir family, and later, in Bilusha, as part of the Khatib family. They moved with prominent members of the Qurtuba community, such as Khihi bin Yahya al-Laithi and others, during the famous rebellion against the rule of Ibn Hisham, the ruler of Andalusia. This uprising started from the southern part of "Shuqandah" during Ramadan in the year 202 A.H. However, the ruler managed to suppress this rebellion, pursued the rebels, executed many of them on the riverbank, demolished their homes, and dispersed the people of Qurtuba in various locations. Among them were the ancestors of Lisan al-Din Ibn al-Khatib, who migrated to Taltala, then gradually spread, settling in their homeland before it fell under the tyranny of the usurper. Many of them found refuge in the Andalusian town of Mawwatta, including Abd al-Rahman, the judge of Qura Bagha, and Saeed, who settled in Bilusha, earning the title of al-Khatib among its people. Saeed was known for his knowledge, goodness, righteousness, and religious virtues (Muhammad ben el-Khatib, 2003 , pp. 439-440).

Lisan al-Din Ibn al-Khatib was raised in the embrace of his family, known for their authenticity and knowledge in the city of Lusha. He later moved to the city of Granada, which, during the era of the Banu al-Ahmar, was one of the greatest Andalusian cities where literary and intellectual activity reached its peak. His father, Abdullah, was among its prominent scholars and thinkers, working in the poetic circle alongside Ibn al-Jayyab. It was in Granada that Ibn al-Khatib grew up, received his education, and immersed himself in learning from an early age.

From his youth, Ibn al-Khatib was dedicated to knowledge and studied under the guidance of the scholars of his time, renowned for their expertise in various arts and sciences. These included Arabic language, hadith, jurisprudence, history, medicine, and philosophy. He specifically mentioned them in his various books, such as "Al-Ihata fi Akhbar Gharnata," "Nafadhat al-Jarab

fi Alalat al-Ightirab," "Al-Nafhah al-Badriya fi al-Dawlat al-Nasiriya," "Sharh Raqam al-Hillal fi Nizam al-Dawla," and "Al-Taj al-Mahalli."

Some of his notable teachers were ([Sera Taha, pp. 470-471](#)):

- Abu Abdullah bin Abdul Mawla Al-Awad, who memorized the Quran.
- Abu al-Hasan al-Qayjati, who taught him the Arabic language.
- Abu al-Qasim ibn Juzi, who passed away in 708 A.H., was his teacher in Arabic, jurisprudence, and interpretation.
- Abu al-Barakat ibn al-Hajj, who passed away in 768 A.H.
- Abu al-Hasan Ali ibn al-Jayyab, who passed away in 749 A.H., and Ibn al-Khatib praised him as the chief and possessor of the highest pen.
- Abu Amr, the son of the teacher Abu Ja'far ibn al-Zubair.
- Abu al-Qasim ibn Sulmun.
- Abu al-Abbas ibn Yarbou al-Sabti, the scholar of hadith.
- Abu Bakr ibn Shireen, the judge, scholar, and literary figure.
- Ibn al-Fakhar al-Bayyari, who accompanied him in Arabic language, jurisprudence, and interpretation.

Lisan al-Din Ibn al-Khatib attained high positions. He was appointed by Sultan Abu al-Hajj Yusuf ibn Isma'il al-Wazir while still young, at the year of 733 A.H ([Muhammad ben el-Khatib, 2003 , pp. 439-440](#)). He was delegated on diplomatic missions to kings and entrusted with the sultan's affairs, including his palace, finances, and official residence. However, when Sultan Isma'il took control in 760 A.H., Ibn al-Khatib was arrested, and his possessions were confiscated. Sultan Muhammad Abu Abdullah fled to Wadi Ash in Morocco, seeking refuge with Sultan Abu Salim al-Merini. The latter facilitated his release from captivity in Andalusia, bringing him to Morocco, where he was honored and lived comfortably in the city of Fes ([Ahmad Hussein, 1993, pp. 28-29](#)).

After the return of Sultan Abu al-Hajj Yusuf al-Ghani bi-Allah to power in 763 A.H., Ibn al-Khatib regained his previous position ([Khair al-Din, 2002, p. 153](#)). However, conflicts with Othman ibn Yahya ibn Umar arose in 764 A.H. When Ibn Khatib sensed a change in the sultan's attitude due to the influence of his enemies, like Ibn Zamrak and Judge al-Nabhahi, he decided to inspect the Arab frontiers. He reached Jabal al-Fath, took a ship to Ceuta, and entered Fes in 773 A.H. There, Abu Salim received him generously, ensuring his welfare.

Ibn al-Khatib's fortunes changed when Abu Salim died, and Sultan Ahmed bin Salim al-Merini assumed power in 775 A.H. Under the influence of Ibn Zamrak, Ibn al-Khatib faced a legal accusation of heresy. Despite Abu Salim's reluctance to execute the verdict, after Sultan Ahmed's reign, Ibn Zamrak pursued the case ([Ahmad, 1939](#)), resulting in Ibn al-Khatib's imprisonment, brief stay, and eventual execution by strangulation in 776 A.H ([Ahmad Baba, 2011, pp. 454-455](#)). Enemies later exhumed his body and burned it, only for it to be reburied.

The European edition of Ibn al-Khatib's book, "Nafh al-Tayyib min Ghosn al-Andalus al-Ratib," provided scholars with access to a significant portion of his poetry and prose. The publication enabled researchers to explore Ibn al-Khatib's various works in different sciences and arts,

encouraging some academics in the East and the West to search for and consider publishing these writings (Hasan, 1990, pp. 16-17).

Ibn al-Khatib's notable works include "Khatrat al-Tayyif fi Riḥlat al-Shita' wa al-Sayf," "Muqābala Māliqa wa Salā," "Akhhbār Gharnāṭa," "Mabākhīr al-Tayyibāt fi al-Mifākhīr al-Khaṭṭbiyya," "Riḥānat al-Kutub wa Naj'at al-Muntāb," "Awaṣif al-Nās fi al-Tawārīkh wa al-Ṣalawāt," "Kināsāt al-Dukkan ba'd Inqisāl al-Sukkān," "Al-Ishāra ilā Adab al-Wazāra," "Al-Saib wa al-Juhām wa al-Māḍi wa al-Kuhām," "Al-Kitaba al-Kāmina fi Man Laqīnāhu bi al-Andalus min Shu'arā' al-Mi'a al-Thāniya," "Rawdat al-Ta'rif bi al-Ḥubb al-Sharīf," "Mathla al-Tarīq fi Dhikr al-Wathīq," "Al-Tāj al-Maḥalli fi Musājalat al-Qidh al-Ma'ālī," "Al-Lamha al-Badhriya fi al-Dawla al-Nasiriya," "Risāla Muqna'a al-Sa'il 'an al-Marad al-Hā'ila," "Amal min Tib li Man Ḥubba," "Al-Wusūl li Ḥifz al-Ṣiḥḥa fi al-Fusūl," and "Al-Sihr wa al-Shi'r" (Ahmad Baba, 2011, pp. 454-455).

2. Introduction to the Book " Miqna'at al-Sail 'an al-Maraad al-Ha'il "

The German orientalist Marcus Muller was the first to publish the medical heritage of Lisan al-Din Ibn al-Khatib, specifically his treatise " Miqna'at al-Sail 'an al-Maraad al-Ha'il". This publication took place in 1863. Apart from this mentioned treatise, the rest of his medical works did not find their way into foreign languages until over a century later. The Spanish orientalist Maria de la Concepcion Vazquez de Benito translated this treatise into Spanish, along with the book "Amal min Tib li Man Hubb" and "Al-Wusul li Hifz al-Siha fi al-Fusul." The English orientalist Mirhof also worked on translating "Risalat Muqna'a al-Sa'il 'an al-Marad al-Ha'il" into English (Hasan, 1990, p. 35).

Lisan al-Din Ibn al-Khatib's overall scientific production is mainly in the field of medicine. In addition to the three translated books mentioned earlier, his medical works include "Al-Masa'il al-Tibbiya," an article on the conditions of the fetus during formation, "Al-Rujz fi 'Amal al-Tiryak al-Faruqi," and "Al-Rujz al-Musamma 'b al-Mu'tamad fi al-Aghdhiya al-Mufarrada," where he arranged foods according to the letters of the alphabet, mentioning their benefits, harms, and how to correct imbalances. Other works cover the treatment of poisons, a poem on medicine, and the book "Al-Yusufi fi San'at al-Tib."

This indicates that Ibn al-Khatib was dedicated to the teachings of his master, Sheikh Yahya ibn Ahmed ibn Hidil al-Tajibi, who passed away in 753 A.H (Muhammad ben el-Khatib, 2003 , pp. 390-401). Described as the last carrier of mental arts in Andalusia, Ibn Hidil was proficient in medicine, engineering, organization, calculation, principles, and literature. He excelled in delivering lectures, maintaining good company, providing general benefits, keeping promises, maintaining a clear conscience, safeguarding secrets, and rejecting affectation and pretense. Ibn Hidil, according to Ibn al-Khatib, authored works like his poetry collection "Al-Sulaymaniyat wa al-Arabiyyat" and his book "Tanshit al-Kisli." He also mentioned Ibn Hidil's work in logic, "Sharh Kurras al-Fakhr," which harmonized the approaches of earlier and later scholars. In the field of medicine, Ibn Hidil authored "Al-Ikhtiyar wa al-I'tibar fi al-Tib" and "Al-Tadhkira fi al-Tib."

With the onset of the devastating plague in the year 749 A.H., its spread mirrored the same transportation networks that facilitated the spread of Islam, providing his state with a significant degree of cultural unity. Historical sources compiled by Muslim historians, doctors, and literati indicate that the devastating plague emerged in China or South Central Asia, advancing westward. However, its effects in China and the regions under Mongol control in Asia remain unknown.

The plague initially struck the populations along the Atlantic and Baltic coasts, then moved inland, following rivers, pathways, and fields until reaching Europeans living deep within. Statistics suggest a death rate ranging from one-eighth to two-thirds of the region's population, approximately 24 million people. This pandemic remained the worst catastrophe from a disease in Europe since the fall of the Roman Empire. The impact was similarly terrifying in the Islamic world, where between a quarter and a third of its population perished ([Sheldon, 2010, pp. 65-66](#)).

The book "Miqna'at al-Sail 'an al-Maraad al-Ha'il" was one of the outcomes of the scientific movement in the Islamic Maghreb towards compiling works on diseases and epidemics. This was aimed at liberating the cities of the Maghreb from the darkness that had befallen them, especially since Islamic religion considered the protection and preservation of Muslim lives as the second objective of Islamic Sharia. It promised great reward and compensation for those who undertook the responsibility of safeguarding and protecting them from destruction. The catastrophe wrought by the devastating plague in the Islamic Maghreb was described by the scholar Abdul Rahman, who said: "As for this era, which is the last of the eighth century, the conditions of the Maghreb, as we see them, have completely changed. The Maghreb, which we are witnessing, has transformed comprehensively. It has changed from the Berber generations who lived there to those who came from the fifth generation of the Arabs. They broke them, overcame them, and took away from them the territories, sharing with them the remaining lands in their rule. This is until what happened to the Maghreb in the middle of this eighth century with the devastating plague, which deceived nations. It took away a considerable part of the civilization and humanity in various aspects of life in the Islamic Maghreb. He continued, saying, "The states changed, the tribes weakened, and the inhabitants altered. The lands and factories were ruined, roads and landmarks disappeared, homes and dwellings emptied, and the countries and tribes weakened, while the inhabitants changed. It is as if, in the East, what happened there is similar to what happened in the Maghreb, but proportionate to its development and civilization. It is as if the tongue of the universe in the world called for stagnation and contraction. The response came promptly, and Allah inherited the earth and all that is on it. When the conditions changed entirely, it seemed as if creation had changed from its origin, the world had turned entirely, as if it were a new creation and a renewed existence, and the world became new as if it had started afresh" ([Abd al-Rahman, 1988, pp. 42-43](#)).

As for the description of this article, "Miqna'at al-Sail 'an al-Maraad al-Ha'il", it was dictated by Lisan al-Din Ibn al-Khatib at the door of the Sultan, in the presence of physicians. He dedicated it to the Sultan of Granada, the rich in God, Muhammad Abu Abdullah Muhammad ibn Abu al-

Hajjaj ibn al-Walid ibn Nasr. The scientific significance of this treatise lies in its refined literary style, presenting a sophisticated introduction to the plague. It specifically identified the first focus of the devastating plague in 749 A.H. in the lands of Cathay (China). The treatise traced its spread across various regions and territories, providing a precise diagnosis of the different symptoms that appear on the patient's body.

The symptoms covered include epidemic fever, or what is known as the "scorched" fever with all its characteristics, followed by the expectoration of blood or the appearance of abscesses behind the ears, in the armpits, or the orbits, among other locations.

The persuasive treatise combined both preventative and therapeutic approaches. It emphasized preventive measures aimed at preventing the transmission of the plague. It outlined a set of procedures and measures that urban populations should follow to protect themselves from the spread of infectious diseases and epidemics. This was to safeguard the health of Muslims, Muslim communities, and humanity as a whole from deadly diseases.

Lisan al-Din Ibn al-Khatib also discussed therapeutic methods in this treatise, describing suitable medications to preserve and strengthen the human body against the plague. He addressed the importance of air purification, considering it the main cause of the plague. The contamination of the air with the plague could transfer it from one place to another, leading to the transmission of infection. Ibn al-Khatib concluded his treatise with a supplication seeking relief from this plague (Muhammad ben el-Khatib, 2015, pp. 58-59).

3. Preventive Measures against the Book " Miqna'at al-Sail 'an al-Maraad al-Ha'il "

Preventive medicine aims to maintain the individual and the community in the best possible health. Achieving this goal involves issuing a set of instructions, guidelines, and procedures to protect humans from prevalent and incoming diseases before they occur. It also aims to prevent the spread of infection if it occurs, extend human life by improving living conditions, and prevent accidents and causes of nervous tension. Islam, as a religion, uniquely introduced the protocol that regulates the medical profession, treatment, and public health (preventive medicine). It emphasized the importance of cleanliness, regulated the diet of Muslims, prohibited harmful substances, mandated quarantine and isolation of the sick, and promoted physical fitness by encouraging activities like jihad and sports such as swimming, horseback riding, archery, and fencing. Various legislations were established for the medical profession and medical licenses (Shawqi Al-Fanjari & Ahmad Shawqi, 1991, pp. 10-15).

Lisan al-Din Ibn al-Khatib outlined several preventive measures to reduce the transmission of the plague before its occurrence. He considered preventive medicine as the primary step in treatment before resorting to medication, drugs, or surgical intervention. He stated, "When we mention its symptoms, we mention the treatment, saying: It is of two types, the type intended to take precautions against it before it occurs" (Muhammad ben el-Khatib, 2015, p. 66).

These preventive measures include:

3.1 Air and Food Reform

According to Abd al-Rahman Ibn Khaldun in his book "The Introduction," the lack of respect by Muslim architects for the principles of proper planning in Islamic cities, urban distribution, and the absence of spaces for voids, desolate areas, and green spaces among constructions, leads to the stagnation of air, the spread of contamination from animal contact, corruption of the air, increased epidemics, and the spread of the plague and respiratory diseases. This significantly contributed to the rapid spread of the plague within the densely populated cities of the Islamic Maghreb, such as Fes, Tlemcen, Bejaia, Kairouan, Tunis, Granada, and Cordoba, resulting in high mortality rates. Ibn Khaldun stated, "The frequency of deaths has causes related to frequent famines, as we mentioned, or the frequency of unrest due to state imbalance, leading to chaos and killing, or the occurrence of epidemics, mainly caused by the corruption of the air due to excessive urbanization with the accumulation of contamination and harmful dampness. When the air becomes corrupted, which is the food of the animal spirit and its clothing, corruption spreads to its temperament. If the corruption is strong, the disease occurs in the lungs, causing respiratory diseases. If the corruption is less severe, it increases contamination, leading to fevers in the humors, causing illness and destruction. The reason for all this corruption and harmful dampness is the excessive urbanization and abundance of the state at its end, lacking the early good governance and moderation, evident in the wisdom that allowing voids and desolate areas among constructions is necessary for the air to undulate, carrying away corruption and contamination resulting from animal contact and bringing in fresh air. Therefore, deaths are more frequent in densely urbanized cities than elsewhere" ([Abd al-Rahman, 1988, pp. 376-377](#)).

As for food, Islam encouraged Muslims to consume healthy food and prohibited harmful substances such as carrion, blood, and pork. It mandated following a dietary system that prevents overeating to avoid obesity, which causes diseases. The Prophet Muhammad said, "The son of Adam does not fill a vessel worse than his stomach. It is sufficient for the son of Adam to eat a few morsels to keep him standing. If he must fill it, then one-third for his food, one-third for his drink, and one-third for his breath" ([al-Tirmidhi, p. 590](#)). Following a diet was considered a cure for diseases, and fasting was recommended for the well-being of the stomach and intestines. Additionally, the consumption of fruits before ripening was prohibited because it causes fever.

In his treatise "The Persuasive Treatise on the Pervasive Disease," Ibn al-Khatib addressed the method of removing contaminated material from the air and expelling it using fragrances like sandalwood and camphor. Regarding food, he emphasized the importance of selecting foods beneficial to the human body and immunity, avoiding harmful ones, and presenting them moderately, leaning towards coolness. He advised on the necessity of providing food in a manner that is moderate and slightly cool. In the context of preventive measures related to food and air reform, he stated, "One of them is the expulsion of excess material, the reform of food by selecting it moderately, leaning towards coolness and fortification, and the reform of the atmosphere and gatherings with cold fragrances and scents" ([Muhammad ben el-Khatib, 2015, p. 66](#)).

3.2 Isolation

Isolation involves separating patients infected with contagious diseases from unaffected individuals to protect them from the disease. Isolation typically occurs in homes or hospitals. This method is not far from the teachings of our righteous religion. It is narrated in an authentic Hadith from the Prophet Muhammad: "A sick person should not be brought near a healthy one" (Ahmad i. H., 2001, p. 149). This means that a person with a sick camel should not bring it near a healthy one for watering. If another healthy camel drinks water before the sick one, it leads to their mixing, causing infection, and the disease spreads. Therefore, taking care of humans is more important and obligatory than animals (muhammad, 2020, p. 83).

The scholars of Granada recognized the importance of isolating a patient with the plague to preserve the life of society and prevent the spread of infection. They emphasized the danger of infection through contaminated places from the patient or the deceased, including utensils, clothes, and the dwelling place where the epidemic spread. They recommended burning the belongings of the infected deceased, covering the nose and mouth with a turban when touching them, and inhaling fragrant substances to purify the air. This was also emphasized by Lisan al-Din Ibn al-Khatib in his treatise on the plague, stating, "The second category is more appropriate, avoiding places of corruption from the patient and the deceased, such as their clothing, utensils, tools, residence, or proximity to the house where the epidemic has spread. Whenever necessity calls for some of that, taking the risk involves wearing a mask, avoiding inhalation, and using a fragrant substance to overcome the decay in the air. Taking the upper winds over the places of affliction is one of the greatest means of salvation, God willing" (Muhammad ben el-Khatib, 2015, pp. 66-67).

3.3 Quarantine

Quarantine is an effective measure for maintaining the health and safety of society. It prevents any person from entering epidemic areas and interacting with its residents. It also prohibits the residents of those areas from leaving, whether the person is healthy or infected with the epidemic. Modern medicine has proven that a healthy person in an epidemic area may carry the virus without showing signs of the disease, transmitting the infection to others. This is because this period is the incubation period for the virus they carry. They may not exhibit symptoms but, after a period of time, these hidden symptoms in their body become apparent (Khadija & Abdul Karim, 2021, p. 129).

Despite the scarcity of historical sources confirming the implementation of quarantine as a preventive and precautionary measure by the physicians of Granada to limit the spread of the devastating plague in non-affected cities, evidence from the Plague Treatise by Lisan al-Din Ibn al-Khatib indicates its effectiveness in preventing the spread of infection. His account suggests that some regions, due to their isolated nature, were spared from the outbreak. Ibn al-Khatib clarified, "In the fortified cities, safety persists until news of the epidemic arrives with a deceased man coming by sea from another afflicted region. The date of the disease's appearance in the city is then established. Reports have confirmed the safety of places untouched by roads, secluded from people. Remarkably, during this period, the Muslim prisoners, condemned by Allah, in the

dungeons of the Seville prison, thousands of them were spared from the plague, which was decimating the city" (Muhammad ben el-Khatib, 2015, pp. 66-67).

CONCLUSION

After delving into the topic of preventive measures against the plague through the book "Miḡna'at al-Sail 'an al-Maraad al-Ha'il" by conducting research and exploration, we have reached several conclusions:

- Lisan al-Din Ibn al-Khatib's personality is encyclopedic, given that his works encompass various fields such as poetry, literature, medicine, philosophy, history, and Sufism. His profound scientific character was shaped by drawing knowledge from various sources of religious, intellectual, transmitted, and philosophical sciences, as he regularly attended sessions with the scholars of Granada. His elevated position in the court of the Nasrids in Granada allowed him to benefit intellectually from some of its renowned scholars. In the modern era, he is considered one of the most prominent historians of the eighth Hijri century, alongside the likes of Ibn Khaldun and Ibn Marzuq al-Khatib.
- Lisan al-Din Ibn al-Khatib made numerous contributions to the field of medicine, including the treatise "Miḡna'at al-Sail 'an al-Maraad al-Ha'il," the book "Amal Min Tib Lilman Hab," "Al-Wusul li Hifz al-Sihha fi al-Fusul," "Al-Masa'il al-Tibbiyah," an article on fetal conditions during formation, "Al-Rujuz fi Amal al-Tiryaq al-Faruki," and "Al-Rujuz al-Musamma bi al-Mu'tamidah fi al-Aghdhiya al-Mufarrada," among others.
- Lisan al-Din al-Khatib's emphasis on preventive medicine in infectious diseases is significant. He described remedies and treatment methods and applied isolation measures for patients in affected areas, safeguarding them from the spread of the plague. He implemented quarantine procedures, discussed methods for removing contaminated substances from the air, and advocated for the selection of foods beneficial to human health to ensure community well-being during an epidemic.
- Modern medicine has benefited from the preventive medicine practices applied by Andalusian physicians like Lisan al-Din Ibn al-Khatib during pandemics and infectious diseases such as the ongoing COVID-19 pandemic. They implemented quarantine measures and patient isolation. However, their scientific approaches, including precise diagnosis, careful observation, intuition, experimentation, drug prescription, and treatment methods, have not received sufficient attention and study from contemporary epidemiologists and virologists.

Bibliography

1. Abd al-Rahman, I. K. (1988). *Introduction of Iben Khaldun* (Vol. 2nd Edition). (K. Shhada, Ed.) Beirut: Arab Thought Publishing House.
2. Ahmad Baba, A.-T. (2011). *Achieving Joy through Embroidery of the Robe* (Vol. 1st Edition). Algeria: Dar Al-Abhath for Translation, Publishing, and Distribution.

3. Ahmad Hussein, B. (1993). *The Language of Al-Din ibn Al-Khatib: His Era, Environment, Life, and Influence, House* (Vol. 1st Edition). Beirut: House of Scientific Books.
4. Ahmad, A.-M. A.-T. (1939). *The Flowers of Riyadh in the News of Ayyad*. (I. A.-A.-H. Mustafa Al-Sakka, Ed.) Cairo: Printing Press of the Committee for Compilation, Translation, and Publication.
5. Ahmad, A.-M. A.-T. (2011). *The Fragrance of Goodness from the Lush Branch of Andalusia, and the Mention of its Minister Lisan al-Din Ibn al-Khatib* (Vol. special edition). (M. Q. Tawil, Ed.) Algeria: International Knowledge House.
6. Ahmad, i. H. (2001). *Musnad Imam Ahmad ibn Hanbal* (Vol. 1st edition). (A. M. Shu'aib al-Arna'ut, Ed.) Beirut: Dar al-Resalah.
7. al-Tirmidhi. (n.d.). *Sunan al-Tirmidhi* (Vol. 2nd edition). (M. F.-B. Ahmed Muhammad Shakir, Ed.) Cairo: Mustafa al-Babi al-Halabi Publishing and Printing Company.
8. Hasan, A.-W. (1990). *Lisan al-Din Ibn al-Khatib in the Works of Scholars - A Bibliographical Study* (Vol. Publisher not specified). Rabat: Akhbar Al-Rabat Printing Press.
9. Khadija, K., & Abdul Karim, K. (2021). Epidemics and Plagues in the Kingdom of Granata –The Devastating Plague as a Model– Journal of the College of Humanities and Civilization. *Number 2*, pp. pp. 121-145.
10. Khair al-Din, a.-Z. (2002). *Al-A'lam* (Vol. 15th edition). House of Millions.
11. Muhammad ben el-Khatib, e.-S. e.-G. (2003). *Peril of the Spectrum: Journeys in Morocco and Andalusia 1347-1362* (Vol. 1st Edition). (A. M. al-Abbadi, Ed.) Beirut: The Arab Institute for Studies, Publishing, and Distribution.
12. Muhammad ben el-Khatib, e.-S. e.-G. (2015). *A Persuasive Article on the Pervasive Disease* (Vol. 1st Edition). (H. Qara, Ed.) Rabat: Dar Al-Aman.
13. muhammad, I. (2020, June). The Importance of Quarantine and Social Distancing in Preventing Infectious Diseases. (J. o. Empowerment, Ed.) *Number 2*, pp. pp. 81-90.
14. Sera Taha, Y. (n.d.). *The Language of Religion, Ibn al-Khatib, and His Approach in His Book 'Descriptions of People in Chronicles and Genealogies* (Vol. (Publisher not specified)). Baghdad: The University of Iraq.
15. Shawqi Al-Fanjari, A., & Ahmad Shawqi, A.-F. (1991). *Preventive Medicine in Islam: Medical Teachings of Islam in the Light of Modern Science* (Vol. 3rd Edition). Cairo: General Egyptian Book Organization.
16. Sheldon, W. (2010). *Plagues and History: The Impact of Disease on Society from the Black Death to the Present*. (M. M. Gawwad, Trans.) Cairo: National Center for Translation.