

THE PLAGUE (BLACK DEATH) THROUGH ISLAMIC HISTORY ISLAMIC STUDIES



فلمة

FATIMA
ELIZABETH
PHRONTISTRY

Ustadh Hamid Mahmood

STARTER

As everyone enters our virtual classroom please start by firstly typing your age and then thinking about and typing up your answers for the following 'ICEBREAKER' question:

“*Imagine* that it is now the year **2070**, and you are talking to your grandchildren about the time you spent during the **Coronavirus Epidemic**.

What would you say to them?”



PROJECT: THE PLAGUE (BLACK DEATH) THROUGH ISLAMIC HISTORY

ISLAMIC STUDIES



فلمة

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PHRONTISTERY

Ustadh Hamid Mahmood



**IMAM
AL-GHAZALI**

- **Reviving** teachings of **Prophet Muhammad (SAW)**
- **Refining** your **Character**
- **Breaking** the **soul that pushes you to Evil**

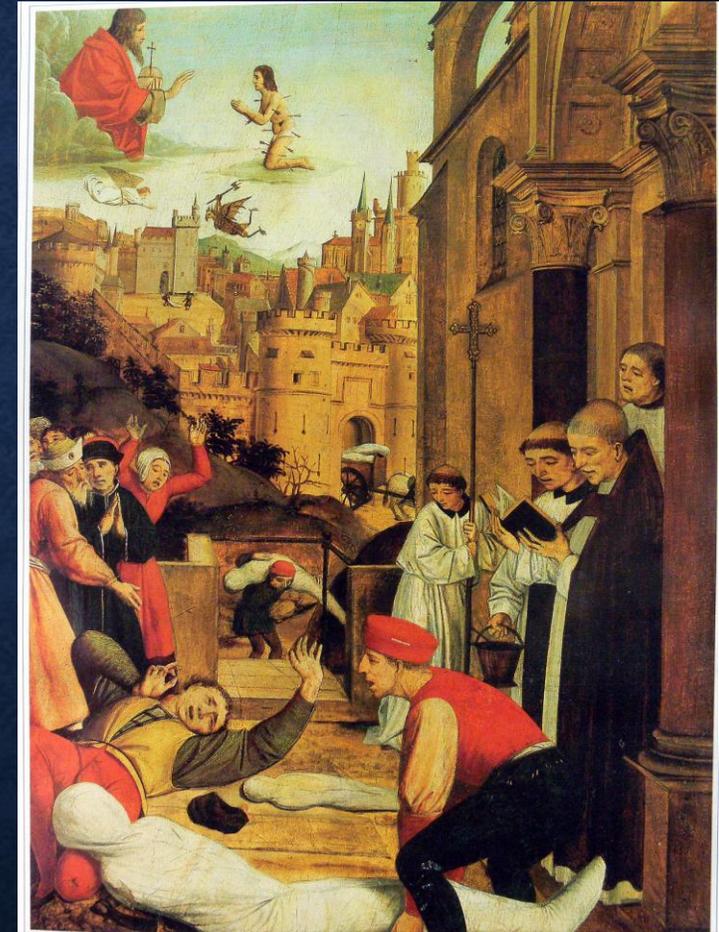
PLAGUE DURING THE AGE OF SAHABA

- The most infamous plague in early Islam was that of the Emmaus Plague **طاعون عمواس** which was one of the recurrences of the earlier *Plague of Justinian*. This plague occurred in two waves, and affected the conquering armies of the Companions (sahaba) in Syria as they fought the Byzantine Romans in **18 AH/640 CE**.
- Over **25,000 Muslims lost their lives**, including some of the most famous such as **Muadh b. Jabal** and **Abū Ubayda b. al-Jarrāh**.
- We learn – from Ibn Kathīr - that the first wave took many of the senior companions. Then, **Amr b. al-Ās** took charge and he advised the Companions to **scatter amongst the valleys and hills and not be congregated together**. He informed them that plagues are like fires: they cause more havoc when spread in densely populated areas, and they don't spread when people are far apart.
- When **Umar** b. al-Khattab was informed, he did not find this policy to be incorrect.

PLAGUE OF JUSTINIAN (541–542 AD, WITH RECURRENCES UNTIL 750)



A characteristic of the Plague of Justinian was necrosis of the hand. (Photo from 1975 plague victim)



Saint Sebastian pleads with Jesus for the life of a gravedigger afflicted by plague during the Plague of Justinian.



Picture: Ustadh Hamid (Jordan)



MU'ADH IBN JABAL (RA)

Picture: Ustadh Hamid (Jordan)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصحابي الجليل

رَضِيَ اللَّهُ عَنْهُ

معاذ بن جبل

قسيه هو أبو عبد الرحمن معاذ بن جبل بن أوس الأنصاري الخزرجي

أمه هند بنت سهل من بني رفاعة

إسلامه أسلم وله ثمان عشرة سنة، وهو من السابقين إلى الإسلام

جهاده شهد العقبة مع السبعين من الأنصار، وشهد بدرًا وله عشرون سنة

وشهد أحدًا والخندق والمشاهد كلها مع الرسول ﷺ وقد آخى الرسول ﷺ

بينه وبين جعفر بن أبي طالب ﷺ وشارك في فتوحات بلاد الشام في عهد

الفاروق عمر بن الخطاب ﷺ

صنائه كان ﷺ شابًا سمحًا جميلًا كريمًا طويلاً أبيض حسن الشعر

عظيم العينين، مجموع الحاجبين جعدًا قططًا، أكحل براق

الثنايا إذا تكلم كأنما يخرج من فيه نور ولؤلؤ

فضائله كان ﷺ من حفظة القرآن الكريم وممن جمعه وممن يؤخذ عنهم

قال الرسول ﷺ: "خذوا القرآن من أربعة: ابن مسعود، وأبي، ومعاذ بن جبل

وسالم مولى أبي حذيفة"

كان من الذين يفتون في عهد الرسول ﷺ قال عنه الرسول ﷺ

"أعلم أمتي بالحلال والحرام معاذ بن جبل"

بعثه الرسول ﷺ قاضيًا ومعلمًا وثقيفًا إلى اليمن في السنة العاشرة

بعد حجة الوداع ويأتي كذلك حتى بعد وفاته ﷺ كان الفاروق عمر

يشاوره في مسائل الدين ويقتول، (من أولاد الثممة فاليات معاذ بن جبل)

نزل بيت المقدس وهو أحد الذين شهدوا على الصخرة الصخرية.

من مواعظه قال ﷺ (تعلموا ما شئتم أن تتعلموا فلن ينفعكم الله بالعلم حتى تعلموا

وفاته أصيب ﷺ بطاعون عمواس الذي انتشر في بلاد الشام واستشهد به وامرأته

وابنه عبد الرحمن في السنة الثامنة عشرة للهجرة (٦٢٩ م) وهو ابن ثمان

وثلاثين سنة. فرضي الله عنه وأرضاه

MU'ADH IBN JABAL (RA)

Learn what you will, but know that so long as you do not implement what you learn, Allah will give you no reward for it.

قال معاذ بن جبل رضي الله عنه :

(تعلموا العلم فإن تعلمه خشية ، وطلبه عبادة ،
ومدارسته تسبيح ؛ والبحث عنه جهاد ،
وتعليمه لمن لا يعلمه صدقة ، وبذله لأهله
قربة ، وهو الأنيس في الوحدة ، والصاحب في
الخلوة ، والدليل على الدين ، والمصبر على السراء
والضراء ، الوزير عند الاخلاء ، والقريب عند الغريباء
ومنار سبيل الجنة .)

- "Acquire knowledge for the pleasure of Allah, for learning engenders **piety**, **reverence** for one's Lord and **fear** of wrongdoing.
- Seeking knowledge for Allah's pleasure is an act of **worship**, studying it is a celebration of God's glory (*Dhikr*), searching for it is a rewarding struggle (*Jihad*), teaching it to someone who realizes its worth is a **charity** (*Sadaqa*),
- and applying it in one's home strengthens family **unity** and kinship. Knowledge indeed helps the believer to discern between the lawful (**halal**) and the unlawful (**haram**). It is the **guiding light** for the seekers on the path of Allah and the future dwellers of the heavenly paradise.
- Knowledge is a comforting friend in times of **loneliness**. It is the best companion to a **traveller**. It is the innermost friend who speaks to you in your **privacy**. ...[*Hilyat'ul Awliya Wa Tabaqat'ul Asfiya*]



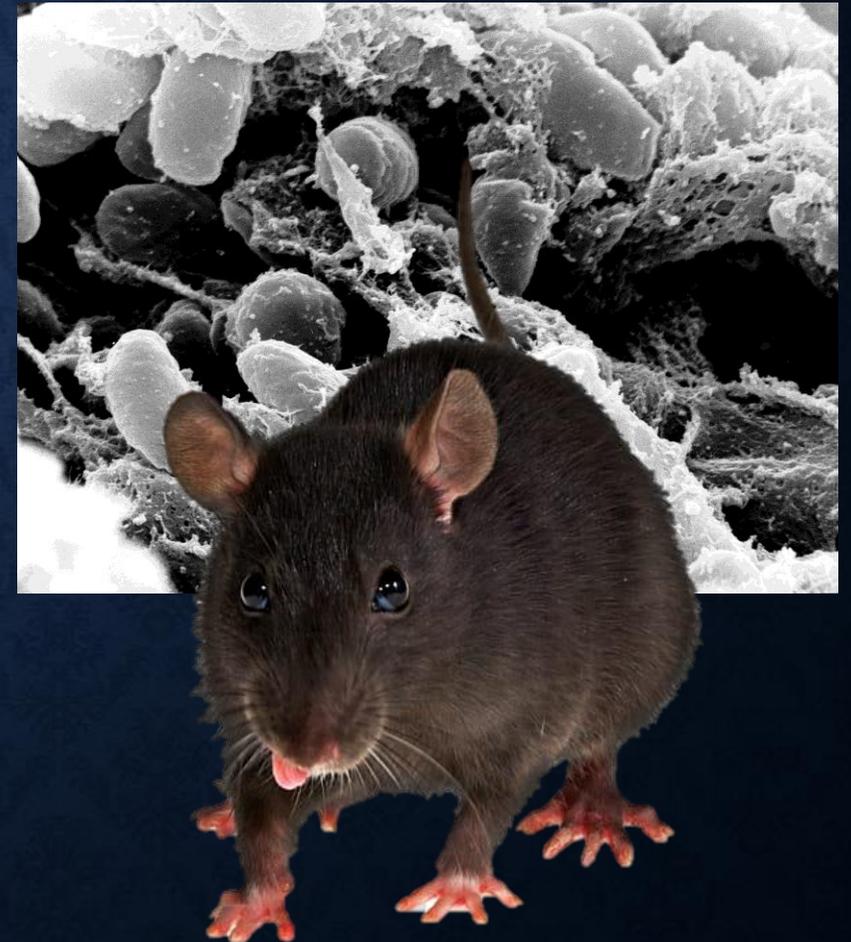
Picture: Ustadh Hamid (Jordan)

**Moving onto the Plague (The Black Death)
and its impact on the Medieval Muslim
World...**

THE BLACK DEATH

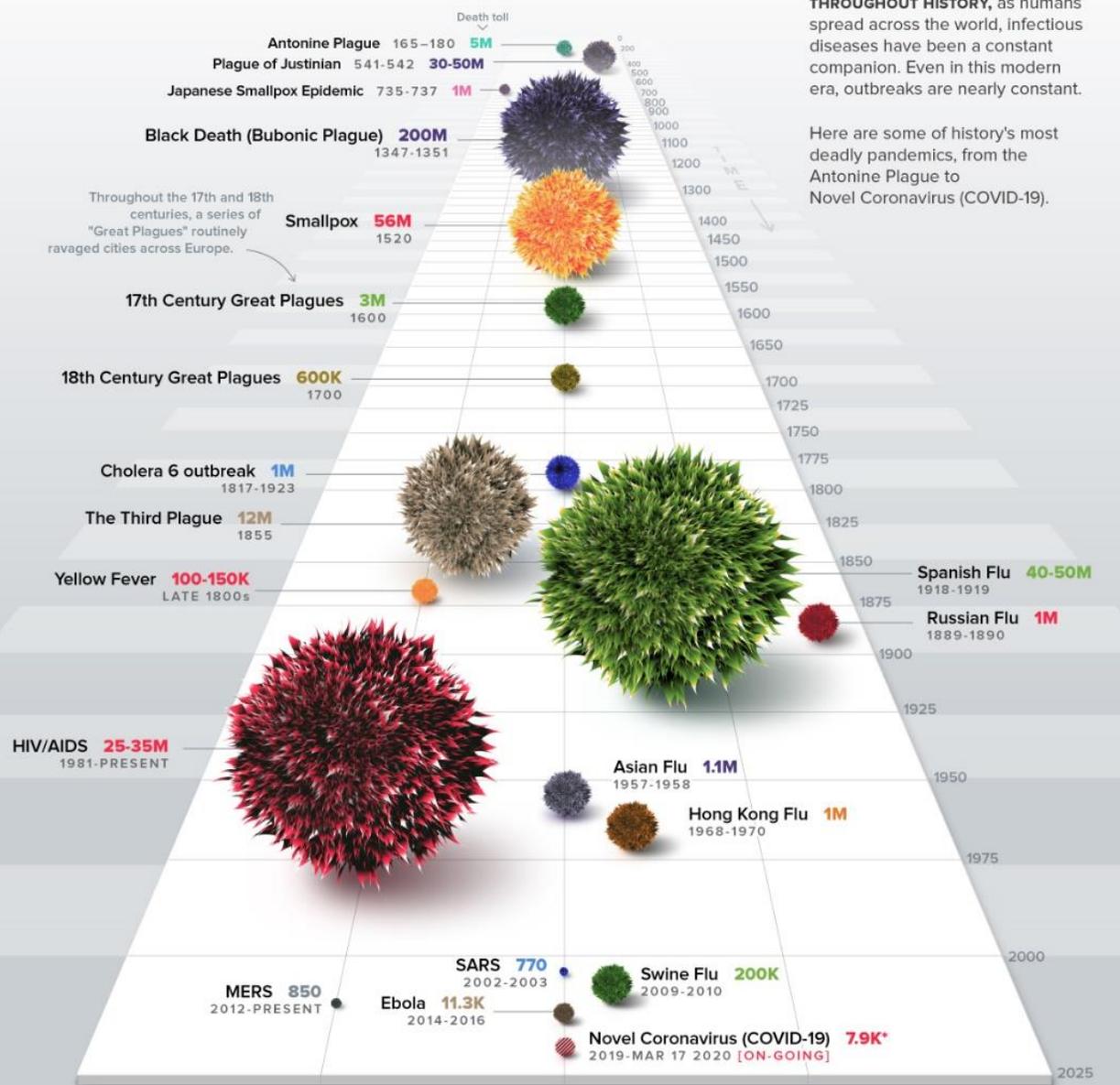
ALSO KNOWN AS THE PESTILENCE, THE GREAT BUBONIC PLAGUE, THE GREAT PLAGUE OR THE PLAGUE

- The **bubonic plague** or **Black Death** is believed to have originated in Central Asia in the mid-1330s (Benedictow, 2006).
- However, it is best known to have been active in China and then across to the Middle East and Europe between **1346** and **1353** (Benedictow, 2006).
- Bubonic plague is a highly infectious disease caused by a bacterium called **Yersinia Pestis** (Benedictow, 2006).
- During the 14th century, the bubonic plague was spread by **fleas** that lived on the **fur of black rats**. These rats easily climbed on transport ships carrying goods across the ocean from Asia, to the Middle East, and on to Europe through the Mediterranean.
- The complex network of land and sea trade routes made it easy for the plague to spread from one side of the known world to the other (Dunn, 2005).



HISTORY OF PANDEMICS

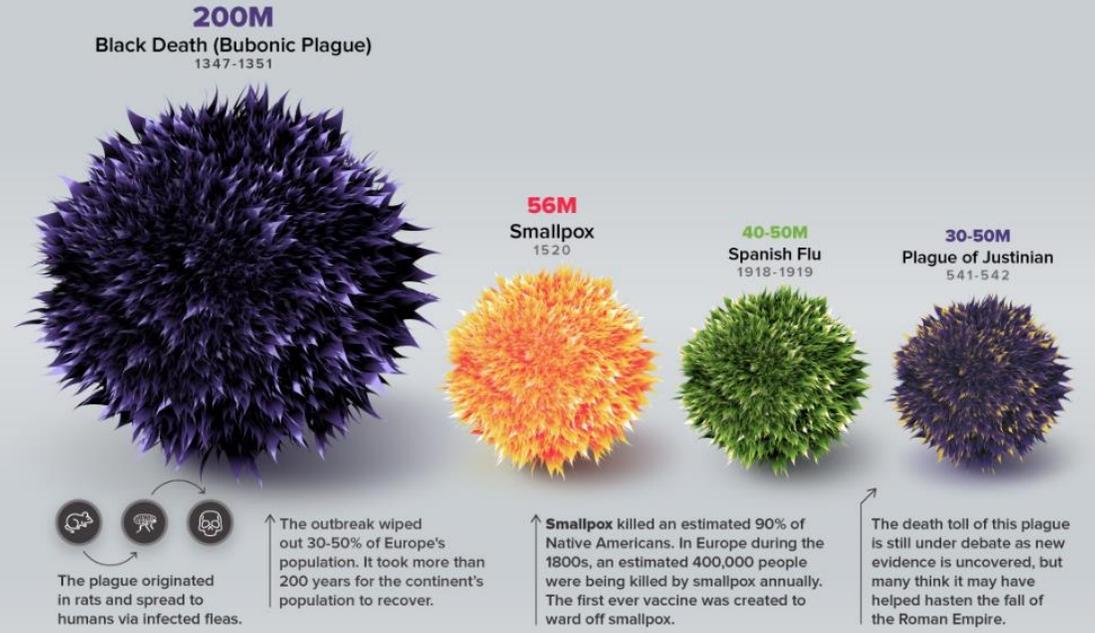
PAN-DEM-IC (of a disease) prevalent over a whole country or the world.



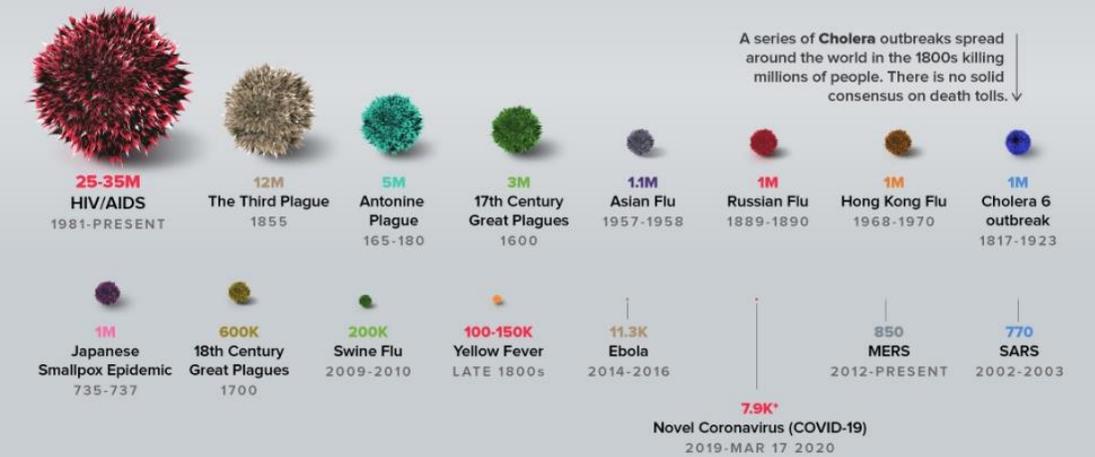
THROUGHOUT HISTORY, as humans spread across the world, infectious diseases have been a constant companion. Even in this modern era, outbreaks are nearly constant.

Here are some of history's most deadly pandemics, from the Antonine Plague to Novel Coronavirus (COVID-19).

DEATH TOLL [HIGHEST TO LOWEST]



*As of Mar 11, officially a pandemic according to WHO
It is hard to calculate and forecast the impact of COVID-19 because the disease is new to medicine, and data is still coming in.



Sources: CDC, WHO, BBC, Wikipedia, Historical records, Encyclopedia Britannica

Facebook: /visualcapitalist
Twitter: @visualcap
Instagram: @visualcap
Website: visualcapitalist.com

The plague of
Florence in 1348, as
described in
Boccaccio's *Decamer
on* ('*Il decameron*').
Etching by L.
Sabatelli



LA PESTE DI FIRENZE

di L. E. M. Sig. Marchese



DAL BOCCACCIO DESCRITTA

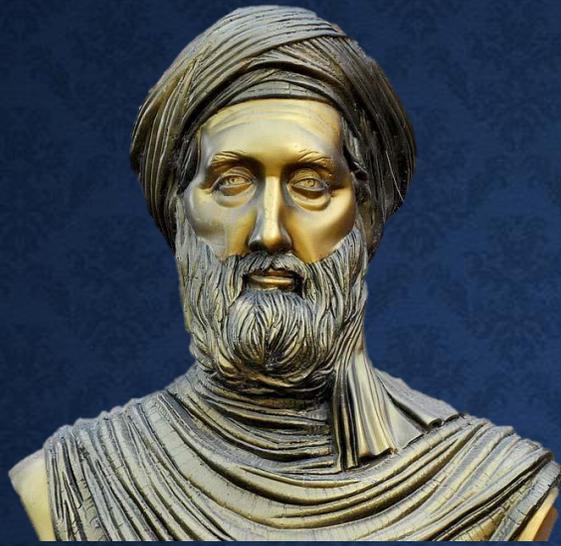
Per' Roberto Cippom



• **Ibn Battuta**

• 1304 – 1369

- Morocco
- Explorer / Scholar
- He travelled more than any other explorer in distance, totaling around 117,000 km, surpassing *Zheng He* with about 50,000 km and *Marco Polo* with 12,000 km



• **Ibn Khaldun**

• 1332 – 1406

- Tunis – Tunisia
- Hafsid Sultanate of Ifriqiya
- Sunni Muslim dynasty
- Berber descent from 1229 to 1574
- Muqaddimah



• **Al-Maqrizi**

• 1364–1442

- Cairo, Egypt
- Mamluk Sultanate
- Egyptian historian

Also look at student

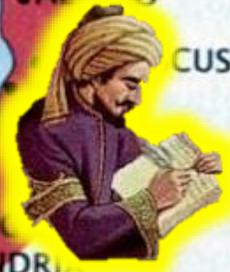
al-Taghribirdi



• **Ibn Hajar al-‘Asqalānī**

• 1372 – 1449

- Cairo, Egypt
- Burji dynasty
- Scholar of Hadith
- Commentator of Sahih al-Bukhari



THIS ANIMATED FILM FOLLOWS IBN BATTUTA'S EPIC JOURNEY AND EXTRAORDINARY EXPLOITS AFTER HIS FIRST PILGRIMAGE TO MECCA.



<https://www.bbc.co.uk/teach/class-clips-video/ks2-ibn-battuta/zmqgnrd>

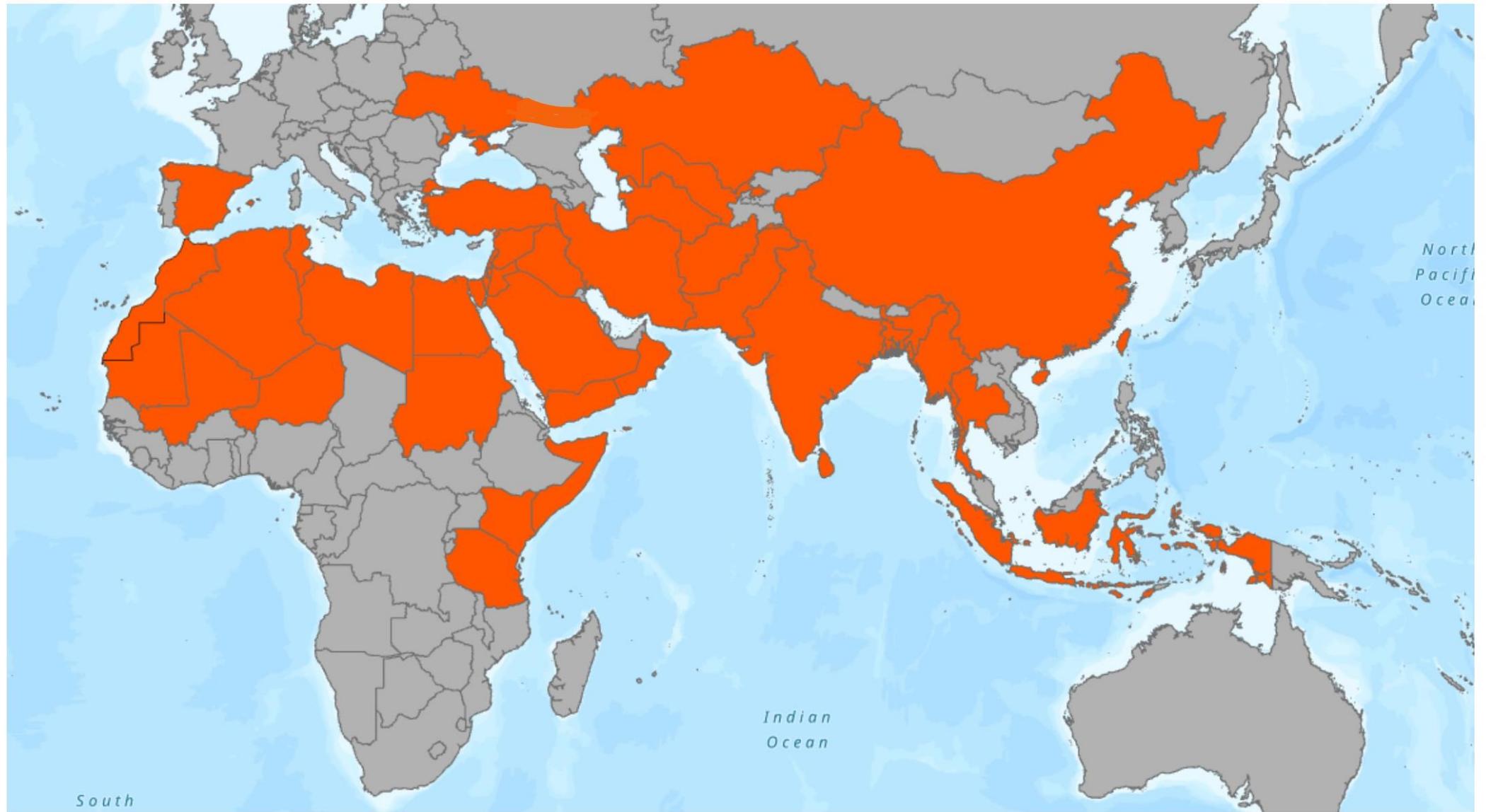


Figure 1-1: Modern boundaries of regions visited by Ibn Battuta

IBN BATTUTA TRIES TO OUT-RUN THE PLAGUE...

As Ibn Battuta rode through Syria, a terrible disease was descending upon his world. This was the Black Death (or bubonic plague). He first tried to out-run it, but each city he reached was in the middle of a terrible outbreak.

In Damascus the death toll was **2,000** people a day! The business of the city had come to a halt. The people begged God for the plague to stop.

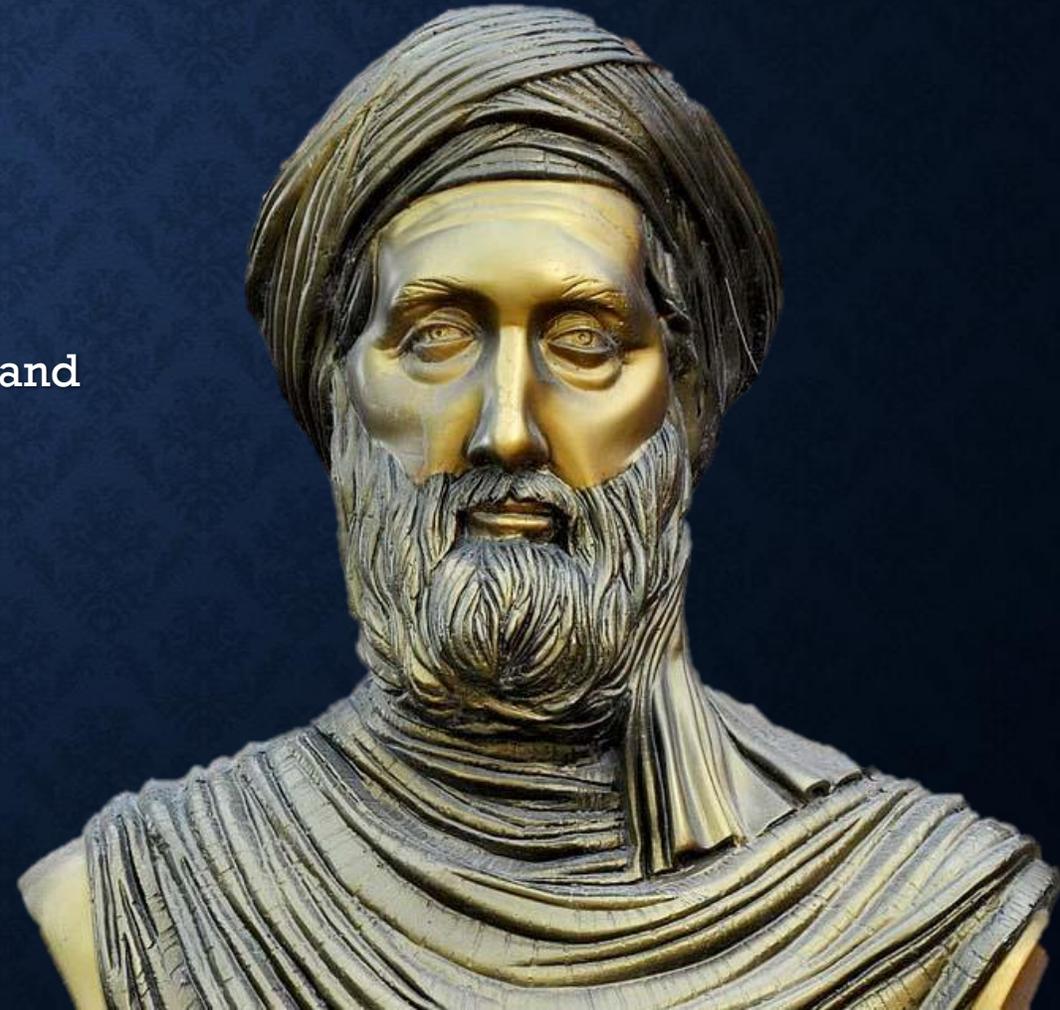
- "The people fasted for three successive days... [Then all the people] assembled in the Great mosque until it was filled to overflowing... and spent the night there in prayers... Then, after performing the dawn prayer..., they all went out [barefoot] together... carrying Korans in their hands. The entire population of the city joined... The Jews went out with their book of the law and the Christians with the Gospel... [all] of them in tears . . . imploring the favor of God through His Books and His Prophets."

- For further details on Ibn Battuta's Return home:

<https://orias.berkeley.edu/resources-teachers/travels-ibn-battuta/journey/return-home-1346-1349>

IBN KHALDUN

- 1332 – 1406
- Tunis – Tunisia
- Hafsid Sultanate of Ifriqiya
 - Sunni Muslim dynasty
 - Berber descent who ruled Ifriqiya (western Libya, Tunisia, and eastern Algeria) from 1229 to 1574
- Muqaddimah



- **In every rise of a dynasty were the seeds of its decline in decadence.”.**
- By the 14th century, the Muslim world had entered a period of disintegration after the **last Abbasid caliph was killed in Baghdad in 1258.**
- The instability of his life and times shaped Ibn Khaldun’s work. The Muqaddimah reflected the cold reality of a turbulent age besieged by disease, disunity, and instability.
- Ibn Khaldun’s life was also marked by an extraordinary amount of tragedy. Specifically, **the Black Death**, which ripped through the Mediterranean around **1348-49**, as perhaps the key event shaping Ibn Khaldun’s ideas.
- The plague killed **both of his parents** and ravaged societies across North Africa, thrusting Ibn Khaldun into the reality of events.
- **“losing his wife and children in a shipwreck**

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, and dynasties and tribes grew weak. The entire inhabited world changed. The East, it seems, was similarly visited, though in accordance with and in proportion to [the East's more affluent] civilization.

Source: Robert Gottfried. The Black Death. New York: Free Press, 1983:41

IBN KHALDUN



IBN HAJAR

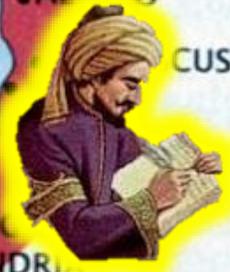


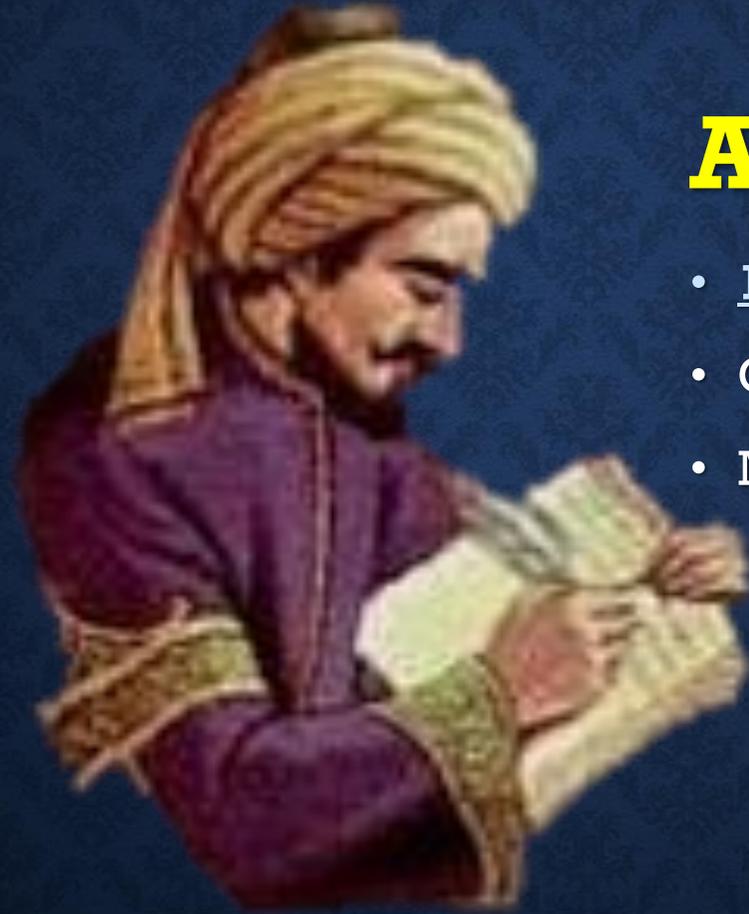
- قرر المسلمون في دمشق والقاهرة أن يتجمعوا للدعاء لدفع الطاعون دون فتوى الراسخين في العلم .
- فصاروا يدعون ويصرخون صراخاً عالياً ، وذلك في سنة (٧٦٤) لما وقع الطاعون بدمشق ، فذكر ابن حجر العسقلاني أن ذلك حدث سنة (٧٤٩) وخرج الناس إلى الصحراء ومعظم أكبر البلد فدعوا واستغاثوا ، فعظم الطاعون بعد ذلك وكثر وكان قبل دعائهم أخف !
- قال ابن حجر العسقلاني ووقع هذا في زماننا حين وقع أول الطاعون بالقاهرة في ٢٧ من شهر ربيع الآخر سنة (٨٣٣) ، فكان عدد من يموت بها دون الأربعين ، فخرجوا إلى الصحراء في ٤ جمادى الأولى بعد أن نودي فيهم بصيام ثلاثة أيام كما في الاستسقاء ، واجتمعوا ودعوا وأقاموا ساعة ثم رجعوا ، فما انسلخ الشهر حتى صار عدد من يموت في كل يوم بالقاهرة فوق الألف ثم تزايد !
- من كتاب

• **حُكْمُ التَّدَاعِي لِفِعْلِ الطَّاعَاتِ فِي النِّوَازِلِ وَالشَّدَائِدِ وَالْمَلَمَاتِ ١٧-٢١**

- “The Muslims of **Damascus** and **Cairo** decided to congregate for the purpose of imploring God to remove the plague—without a religious verdict from those grounded in knowledge.
- They began to make du’a and cry out with raised voices. This was in the year 764AH / **1386CE** when plague descended in Damascus, although Ibn Hajar al-‘Asqalani mentions this occurring in the year 749. People came out to the desert along with most of the elders of the city.
- They made du’a and they implored God, yet the plague only intensified after this whereas it had been less severe before their prayers!

- the number of those who had died there had been fewer than forty when the people came out to the desert on the 4th of Jumada al-Ula after a call to three days' fasting was made as is done in the case of Istisqa'.
- The people assembled and made du'a and remained for some time before returning home.
- The month did not end before the number of those dying daily in Cairo became **over one thousand** and then increased yet further!”





Al-Maqrizi

- 1364–1442
- Cairo, Egypt
- Mamluk Sultanate
 - Egyptian historian

Also look at student

al-Taghribirdi

ISAS I

Sugar in the Social Life of Medieval Islam



TSUGITAKA SATO

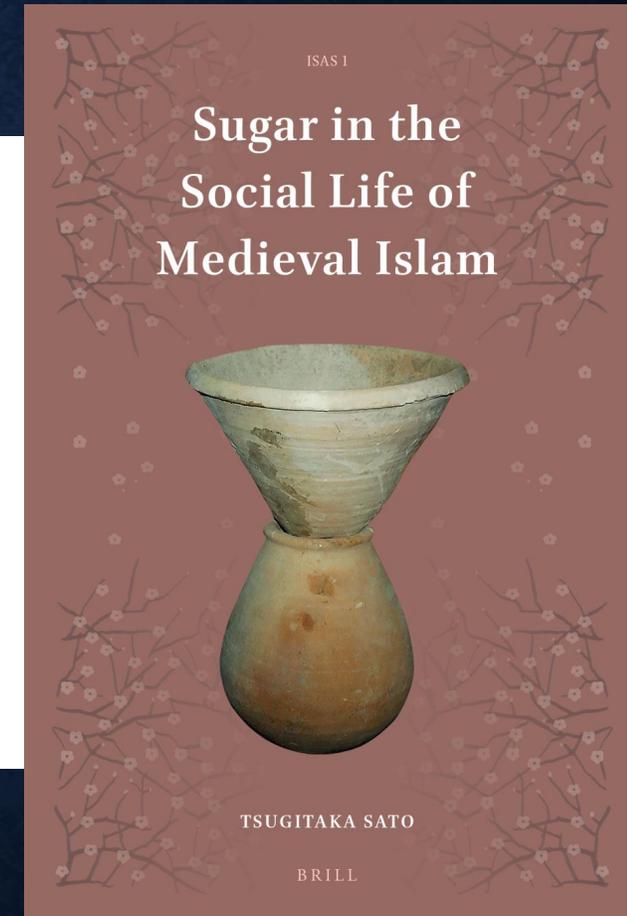
BRILL

Then, during the end of land allocation (*taḥḍīr*)⁶¹ in autumn 748/1347, the **plague** (*ṭā'ūn*) spread from Syria to Egypt, sweeping from Lower into Upper Egypt the next year. Al-Maqrīzī says the epidemic was more severe than any in Islamic history.⁶² His disciple Ibn Taghrībirdī relates that the **plague** started at the beginning of land allocation in 748/1347, and most of the peasants (*fallāḥūn*) had died off by the time the harvest season came.⁶³ The *ṭā'ūn* (the Black Death), with symptoms of both bubonic and pneumonic plagues, raged among the merchant fleets of the eastern Mediterranean and spread into Egypt, Sicily, and Italy almost simultaneously.⁶⁴ In 749/1348, the daily mortality rate in Cairo rapidly increased from 300 to 2,000, devastating the Barjawān quarter⁶⁵ where al-Maqrīzī was born and raised, and leaving 42 houses vacant.⁶⁶ During this time, the price of medicinal sugar increased to 23–27 dinars per *qinṭār* (96.7 kilograms) in the transactions of Italian merchants in Alexandria,⁶⁷ equivalent to 4.6–5.4 dirhams per *raṭl* (967 grams). The skyrocketing price of sugar might have provided the *ʿaṭṭārs* with another chance for big money. However, as al-Maqrīzī relates, the quickness of death after onset of the disease denied victims even the time to order drinks and drugs or to invite physicians.⁶⁸

In 806/1403, as mentioned above, a great famine occurred due to insufficient water levels on the Nile and the spread of **plague** following the seasonal hot winds and drought. Al-Maqrīzī relates.

sugar, and oxen.⁵² In addition to this political unrest, the intermittent spread of **plague** (*ṭā'ūn*) reduced the number of skilled artisans in Egyptian society, as **al-Maqrīzī** states in the following:

Misfortunes (*miḥna*) occurred [intermittently]. The price of sugar increased due to the ruin of both waterwheels (*dūlāb*) in Upper Egypt and sugar refineries (*maṭbakh al-sukkar*) in the town of al-Fuṣṭāṭ. As many sugar candy artisans (*ṣāni' al-ḥalwā*) died off, production declined.⁵³



PROJECT PRESENTATIONS NEXT WEEK

- Prepare a presentation to talk about The Black Death (The Plague) in the Muslim World
- You can either prepare and present LIVE next week on Wednesday (using PPTS etc.)
- Or Pre-record and send me the link of your recording
- You will need to do more research and are also welcome to use the historians and examples I have used today.
- **Must Include: al-Maqrizi in your presentation**

https://www.homeworkmarket.com/sites/default/files/qx/16/05/16/04/the_plague_in_cairo_1.pdf

TO WATCH LATER FOR REFLECTION



<https://m.youtube.com/watch?feature=youtu.be&v=9AnTLiyWZVlk>

TO JOIN IN PLEASE DO REGISTER ON OUR WEEKDAY FEP TIMETABLE

H
CLICK THE TABLE BELOW

FATIMA ELIZABETH		THE ONLINE PHRONTISTERY TIMETABLE				
MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
<p>3.00 PM</p> <p>The Fatima Elizabeth Choir</p> <p>Ustadha Marzuqa</p> <p>Join Zoom Online</p>	<p>3.00 PM</p> <p>FE-PE: Fit 'n Fun Sessions For All</p> <p>Ustadh Haseeb</p> <p>Join Zoom Online</p>			<p>3.00 PM</p> <p>Jumu'ah Reflections With Guests</p> <p>Ustadh Hamid</p> <p>Join Zoom Online</p>	<p>FATIMA ELIZABETH PHRONTISTERY</p> <p>Compulsory Component For Students Of Fatima Elizabeth Phrontistery Only</p> 	
<p>5.30 PM</p> <p>Islam, The Madrasah & Special Educational Needs (SEN)</p> <p>Ustadh Danyal & Ustadh Hamid</p> <p>Join Zoom Online</p>	<p>5.00 PM</p> <p>Islam, Science & Philosophy</p> <p>Dr. Shoab Malik</p> <p>Join Online LIVE</p>	<p>5.00 PM</p> <p>Children's Contemporary Islamic Studies</p> <p>Ustadh Hamid</p> <p>Join Zoom Online</p>	<p>5.00 PM</p> <p>FE-PE: Fit 'n Fun Sessions For All</p> <p>Ustadh Haseeb</p> <p>Join Zoom Online</p>	<p>5.00 PM</p> <p>Fiqh Made Easy With Mufti</p> <p>Ustadh Hilal</p> <p>Join Zoom Online</p>		
<p>7.00 PM</p> <p>Islamic History Through The Journey of Hajj</p> <p>Dr. Yahya Nurgat</p> <p>Join Zoom Online</p>		<p>8.30 PM</p> <p>Ustadh Aadil Live From The Pharmacy</p> <p>Ustadh Aadil</p> <p>Join Zoom Online</p>	<p>7.00 PM</p> <p>Understanding Isolation From The Qur'an (Tafsir)</p> <p>Ustadha Nadda</p> <p>Join Zoom Online</p>	<p>7.00 PM</p> <p>31st Walthamstow Fatima Elizabeth Scouts Session</p> <p>FE Scouts Team</p> <p>Join Zoom Online</p>		

   Fatimah Elizabeth Phrontistery
Click the icons to visit our pages!

Click session to register online for free, or visit: rb.gy/nhgis1
All sessions above are also available through our YouTube Live 

<https://www.fatimaelizabethphrontistery.co.uk/fep-online-weekday-timetable.html>



FATIMA ELIZABETH

THE ONLINE PHRONTISTRY TIMETABLE

MONDAY

3.00 PM

**The Fatima
Elizabeth Choir**

Ustadha Marzuqa

[Join Zoom Online](#)

5.30 PM

**Islam, The Madrasah
& Special Educational
Needs (SEN)**

Ustadh Danyal &
Ustadh Hamid

[Join Zoom Online](#)

7.00 PM

**Islamic History
Through The
Journey of Hajj**

Dr. Yahya Nurgat

[Join Zoom Online](#)

TUESDAY

3.00 PM

**FE-PE: Fit 'n Fun
Sessions For All**

Ustadh Haseeb

[Join Zoom Online](#)

5.00 PM

**Islam, Science &
Philosophy**

Dr. Shoaib Malik

[Join Online](#) [LIVE](#)

WEDNESDAY

5.00 PM

**Children's
Contemporary
Islamic Studies**

Ustadh Hamid

[Join Zoom Online](#)

8.30 PM

**Ustadh Aadil Live
From The Pharmacy**

Ustadh Aadil

[Join Zoom Online](#)

THURSDAY

5.00 PM

**FE-PE: Fit 'n Fun
Sessions For All**

Ustadh Haseeb

[Join Zoom Online](#)

7.00 PM

**Understanding
Isolation From The
Qur'an (Tafsir)**

Ustadha Nadda

[Join Zoom Online](#)

FRIDAY

3.00 PM

**Jumu'ah Reflections
With Guests**

Ustadh Hamid

[Join Zoom Online](#)

5.00 PM

**Fiqh Made Easy
With Mufti**

Ustadh Hilal

[Join Zoom Online](#)

7.00 PM

**31st Walthamstow
Fatima Elizabeth
Scouts Session**

FE Scouts Team

[Join Zoom Online](#)

SATURDAY

SUNDAY

فلاطمة FATIMA
ELIZABETH
PHRONTISTRY

**Compulsory Component
For Students Of Fatima Elizabeth
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Fatimah Elizabeth Phrontistery

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