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The Concept of the Qur'ānic Prase 'at-Tayyib' in the Context of the Scientific Statements Regarding the Origin Source of SARS-CoV2 Virus

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The Concept of the Qur'ānic Prase 'at-Tayyib' in the Context of the Scientific Statements Regarding the Origin Source of SARS-CoV2 Virus

Öz

Dünya Sağlık Örgütü'ne 3 Ocak 2020'de Hubei/Wuhan vahşi hayvan pazarında salgın olasılığı bulunan yeni bir virüs saptandığı bildirilmiştir. Bu yeni virüse, önce "Novel Coronavirus 2019 (2019-nCoV)" adı verildi, sonra genetik yapısı SARS koronavirüsü ile yaklaşık %70 benzerlik gösterdiğinden SARS-CoV-2 dendi, 2 Şubat 2020 itibarıyla de "Coronavirus Disease 2019; COVID-19" adı verildi.

COVID-19'un kaynağına ilişkin dile getirilen tezlerden en geçerli olanı, bu virüsün, Wuhan Deniz Ürünleri Toptan Satış Pazarında yasadışı olarak satılan vahşi hayvanlardan kaynaklandığı tezidir. COVID-19'un ilk defa görüldüğü Wuhan şehrindeki vahşi hayvan pazarında çoğunlukla kurbağa, kuş, yılan, dağ sıçanı, tavşan, rakun köpeği, misk kedisi gibi vahşi hayvanlar satılmaktadır.

İslam'da yırtıcı/vahşi hayvanların ve pis/zararlı maddelerin tüketilmesi yasaklanmıştır. Kur'an'da bunlar sarıh bir dille leş, kan, domuz eti ve Allah'tan başkası adına kesilenlerle sınırlanırken, Sünnet bunlara "ehlî eşeği" ve bütün "yırtıcı hayvanları/kuşları" da katmıştır. Ayrıca Kur'an'da genel olarak "temiz/faydalı" yiyeceklerin helal, "pis/zararlı" yiyeceklerin ise haram kılındığı bildirilmiştir. Bu bağlamda özellikle Tayyib ve Habîs tabirleri kullanılmıştır. Bir ayette Tayyib, "pis ve zararlı" anlamına gelen karşıt Habîs tabiri ile birlikte yer almış, Peygamber'in temiz olan şeyleri helal, pis olan şeyleri ise haram kıldığı belirtilmiştir. Bu varlıkların/nesnelerin tabiatlarına göre "temiz" ve "pis" olarak kategorize edilebileceğini gösterir.

Çalışmada, Covid-19'un mahiyeti ve kaynağına dair bilimsel verilere işaret edildikten sonra ayrıntılı olarak Kur'an'da yiyecekler bağlamında yer alan Tayyib tabirinin semantik tahlili yapılacaktır. Bununla beraber Covid-19 pandemisinin kaynağına ilişkin görüşler bağlamında bu tabirin özellikle baskın manası olan; "temiz, yararlı ve hoş" anlam içeriği üzerinde durulacaktır.

Anahtar Kelimeler: Covid-19, SARS CoV2, Yerinde, Kur'an, Tayyib.

Extract

On January 3, 2020, it was reported to the World Health Organization (WHO) that a new virus with the possibility of an epidemic was detected in the wild animal market of Wuhan, Hubei Province/China. This new virus was first named "Novel Coronavirus 2019 (2019-nCoV)", then it was called SARS-CoV-2; because its genetic structure was approximately 70% identical to the SARS coronavirus, and as of February 2, 2020, it was named "Coronavirus Disease 2019" (COVID-19) without being mentioned the country, region, race or species it originated from.

According to the most valid thesis about the origin of COVID-19 (SARS-CoV2), supported by some data, this virus originated from wild animals sold illegally in the Wuhan Seafood Wholesale Market, where COVID-19 (SARS-CoV2) was first seen and mostly wild animals are being sold, such as frogs, birds, snakes, marmots, rabbits, raccoon dogs, palm civet cats.

Islam strictly prohibited the consumption of predatory/wild animals and dirty/harmful substances. The Qur'an limited the prohibited consumer goods to carrion (dead animals), blood, pork, and those slaughtered in the name of other gods or idols than Allah. But the Sunnah clearly added to these; "the domestic donkey" and, in general, all "the predatory animals and birds". In addition, it is stated in the Qur'an that generally "the clean and useful" foods are halal and "the dirty and harmful" foods are forbidden. In this context, especially the terms "at-Tayyib" and "al-Habîs" were used. In one verse, "at-Tayyib" phrase is included with its opposite of "al-Habîs", which means "dirty and harmful things", being stated that the Prophet made clean things (at-tayyibāt) halal and dirty things (al-habāis) haram/forbidden, which indicates that all the beings/goods are categorized as "the clean" and "the dirty", according to their natural characteristics.

In this study, briefly pointing to what is known about the nature and origin of Covid-19, the term "at-Tayyib", truly and metaphorically being used in many positive meanings in the Qur'an, will be semantically analysed more detailed. However, it will be emphasized particularly on the dominant meaning of semantic content for this term, that's "the clean, useful and pleasant goods", in the context of the statements for the source of the Covid-19 (SARS-CoV-2) pandemic.

Key words: SARS-CoV2, Covid-19, at-Tayyib, Yerinde, Qur'an.

Introduction

On January 3, 2020, the World Health Organization (WHO) reported that between December 31, 2019 and January 3, 2020, a new virus with the possibility of an epidemic was detected in 44 people working in the Wuhan Seafood Wholesale Market, Hubei, China, where wild animals were being sold. By examining the respiratory samples taken from the patients, it was announced by the Chinese authorities, that a new coronavirus was detected on January 7, 2020. This new virus was first named "Novel Coronavirus 2019 (2019-nCoV)", then it was called SARS-CoV-2; because its genetic structure is approximately 70% identical to the SARS coronavirus, and as of February 2, 2020, it was named "Coronavirus Disease 2019 (COVID-19)" without being named the country, region, race or species it originated from.¹

on March 12, 2020, COVID-19 (SARS-CoV-2) was declared as a global pandemic by the World Health Organization (WHO) as a result of a large part of the world being affected by it in a short time.² Covid-19 first detected in Wuhan, was transmitted from person to person³ and spread out of China to almost all countries through the world, and today, globally, as reported to WHO on 7 September 2021, there have been 220.904.838 confirmed cases of COVID-19, including 4.570.946 deaths.⁴

Although there are promising developments in vaccine and drug studies for the prevention and containment of the epidemic, insomuch as that scientists have managed to find and produce effective vaccines against Covid-19 in a short time, and vaccinations continue swiftly all over the world, the epidemic unfortunately keeps spread out at the pandemic level killing thousands of people.

1. COVID-19 (SARS-CoV-2)

COVID-19 (SARS-CoV2) virus is defined as an enveloped RNA virus that causes severe respiratory failure and belongs to the Coronavirus family such

¹ Çiftçi - Çoksüer, "Yeni Koronavirüs İnfeksiyonu: COVID-19", FLORA, 25(2020), 1/9-18 (collected work), p. 10-11; Osman Sağdıç et al. "Gıda Güvenliği Açısından COVID-19 Etmeni SARS-CoV-2'nin Değerlendirilmesi ve Korunma Yöntemleri" (compilation), *Avrupa Bilim ve Teknoloji Dergisi*, 18 (Mart-Nisan 2020) 927-933, p. 928.

² Türken - Köse, "COVID-19 Bulaş Yolları ve Önleme" *Tepecik Eğitim ve Araştırma Hastanesi Dergisi* (suppl.) 30 (2020):36-42, p. 36-37.

³ Sağdıç, et al. "Gıda Güvenliği Açısından COVID-19" 928.

⁴ See for up-to-date reports: <https://covid19.who.int/>

as SARS-CoV and MERS-CoV, which was first detected by scientists on January 7, 2020.⁵ Coronaviruses are the source of many diseases in humans. It has four subgroups; Alpha, Beta, Gamma, and Delta. Alpha coronavirus has been identified in *bats, humans, pigs*; Beta coronavirus in *rodents, bats, humans*; Gamma coronavirus in *birds, marine mammals* and finally Delta coronavirus in *nightingale, finch and thrush*.⁶

As explained above, Islam strictly prohibited the consumption of predatory/wild animals and dirty/harmful substances. The Qur'ān, the Holy Book of Islam, has limited prohibited foods to carrion (dead animals), blood, pork, and those slaughtered in the name of other than Allah. the Sunnah, the second source of Islam, clearly added to these; "the domestic donkey" and, in general, all "the predatory animals and birds".

It is worth noting that the main host of coronaviruses, especially the Alpha and Beta subgroups, are wild animals consumed for food, primarily bats and pigs, as well as humans. Concisely, the humans are the main hosts of coronaviruses which are similar in their genetic structure to that of wild animals such as bats and pigs consumed as foods. Consequently, they are quickly being affected by diseases originating from this type of coronavirus. All of these knowledge provides us with important data in terms of explaining the wisdom of the Islamic ban on the predatory/wild animals to be consumed as food.

2. Scientific Statements on the Origin Source of COVID-19 (SARS-CoV-2)

Although its origin is still unclear⁷, the SARS-CoV-2 virus is thought to be transmitted from animals to humans for the first time, as SARS-CoV and MERS-CoV. There is more than one thesis put forward about the origin of COVID-19 (SARS-CoV2), some of which are conspiracy theories that did not have any scientific basis, whereas some are supported by somewhat scientific data. Theses put forward in this context are generally as follows:

1. The source of COVID-19 (SARS-CoV2) is wild animals that are illegally sold in the Wuhan Seafood Wholesale Market, as the available data attained so far indicate.⁸

⁵ Evrim Eylem Akpınar, "COVID-19'un Patogenezi", *EURASIAN JOURNAL OF PULMONOLOGY* (Suppl.) *CORONAVİRÜS HASTALIĞI 2019 (COVID-19) VE AKÇİĞER: GÖĞÜS HASTALIKLARI UZMANLARININ BİLMESİ GEREKENLER*, (İstanbul: Türkiye Solunum Araştırmaları Derneği, Nisan 2020) 16-21, p. 17.

⁶ Çiftçi - Çoksüer, "Yeni Koronavirüs Enfeksiyonu: COVID-19", 10.

⁷ Çiftçi - Çoksüer, "Yeni Koronavirüs Enfeksiyonu: COVID-19", 11.

⁸ *COVID-19 (SARS-CoV2 ENFEKSİYONU) REHBERİ*, (T.C. SAĞLIK BAKANLIĞI: 11 MART 2020), 6; Özlü - Özlü, "YENİ CORONA PANDEMİSİ (COVID-19) İLE MÜCADELEDE GEÇMİŞTEN DERS ÇIKARTMAK", *Ankara Medical Journal*, 2(2020) 468-481, p. 473; *Covid 19 Pandemi Değerlendirme Raporu*, (Ankara: Türkiye Bilimler Akademisi (TÜBA), 17 Nisan 2020),

This is the strongest thesis supported by somewhat data on the origin of COVID-19 (SARS-CoV2). Because Covid-19 was first detected in people working in the Seafood Wholesale Market in Wuhan, China, where mostly wild animals are sold such as frogs, birds, snakes, marmots, rabbits, raccoon dogs, palm civet cats.⁹ So, the Wuhan Seafood Wholesale Market was closed by the Chinese Center for Disease Control and Prevention (CDC), considering it to be the origin source of the epidemic.

Since most of the human coronaviruses are transmitted from bats to other animals, There is consensus-like, that COVID-19 (SARS-CoV2) originated from bats.¹⁰ However, various opinions have been put forward that it was spread first from those who consumed bat soup or a species of snake.¹¹ It has also been suggested that although the epidemic COVID-19 (SARS-CoV2) was caused by bats, it has been transmitted to humans through its intermediate host in the Seafood Market and is gradually spreading among people by respiration.¹²

According to scientists, bats are the main hosts of about 500 species of CoV. Bats are ideal genetic hosts for Alpha and Beta coronaviruses, and birds are ideal genetic hosts for Gamma and Delta coronaviruses. Due to their close contact with natural hosts, pets can catch the disease caused by CoVs or act as intermediate hosts that allow the virus to be transmitted to humans.¹³ For example, it is known that SARS-CoV, which originates from bat CoVs and causes epidemics, was transmitted to humans by musk cats (intermediate host)¹⁴ and MERS-CoV by humped camels (intermediate host).¹⁵

p. 26-27; Çiftçi - Çoksüer, "Yeni Koronavirüs İnfeksiyonu: COVID-19", 11; Sağdıç, et al. "Gıda Güvenliği Açısından COVID-19", p. 929; Akpınar, "COVID-19'un Patogenezi", 17.

⁹ See for the species wild animals sold in the Wuhan Seafood Market: Sağdıç, et al. "Gıda Güvenliği Açısından COVID-19", 928; Akpınar, "COVID-19'un Patogenezi", 17. Also see: Chart -1.

¹⁰ Muhsin Akbaba, et al. "Yeni Koronavirüs Salgını" (Report), *Turk Journal of Public Health*, 12(2014)3, p. 220; *Multidisipliner COVID-19*, ed. Dr. Cem Heper, (Bursa Tabip Odası Sürekli Tıp Eğitimi PANDEMİ KİTABI, Temmuz, 2020), p. 38; Akpınar, "COVID-19'un Patogenezi", 17; Yan-Rong Guo, et al. "The origin, transmission and clinical therapies on coronavirus disease 2019 (COVID-19) outbreak – an update on the status", (review) *Military Medical Research* 7 (2020)11, p. 2; <https://www.ecdc.europa.eu/en/covid-19/latest-evidence/coronaviruses>, access: 29.10.2020, 17:49; <https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200423-sitrep-94-covid-19.pdf>, access: 29.10.2020, 18:14.

¹¹ Covid 19: Pandemi Değerlendirme Raporu, 26-27; Akpınar, "COVID-19'un Patogenezi", p. 17

¹² *Multidisipliner COVID-19*, 36-37; Sağdıç, et al. "Gıda Güvenliği Açısından COVID-19", 928.

¹³ Yan-Rong Guo, et al. "The origin, transmission and clinical therapies on coronavirus disease 2019", 2.

¹⁴ Akbaba, et al. "Yeni Koronavirüs Salgını", 220; <https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200423-sitrep-94-covid-19.pdf>, access: 29.10.2020.

¹⁵ *Multidisipliner COVID-19*, p. 32-33; <https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200423-sitrep-94-covid-19.pdf>, access: 29.10.2020.

Once it was understood that bats were not sold openly in the Wuhan Sea-food Market¹⁶, it's been suggested that there was some kind of intermediate host in the transmission of the virus to humans. It was thought that pangolin was the potential source¹⁷ or intermediate host¹⁸ of the virus, since the genetic sequences of the virus in the humans infected and the pangolin were 99% identical.

Briefly, the evidences have not yet been finalized to definitely answer to what the virus's natural or intermediate host is.¹⁹ However, consuming the infected animals as foods is the main source/reason for the transmission of the virus from animal to human. Also, the virus is passing on to healthy individuals through close contact with an infected individual.²⁰

2. Covid-19 (SARS-CoV-2) was born as a result of a natural mutation of a member of the coronavirus family and was transmitted to humans.²¹

3. Covid-19 (SARS-CoV-2) was produced in the laboratory.²² Then it got out of control and turned into an epidemic. It has also been suggested that the virus spreads around the world consciously by its creators.²³ However, analysing the genetic sequences of SARS-CoV-2 and related viruses, no evidence has been found yet that the virus was produced in a laboratory or designed otherwise.²⁴

3. Transmission Ways and Prevention Measures of the Covid-19 Pandemic

It is stated that the disease is generally transmitted in two ways. One is the droplets scattered into the air by the infected individuals; coughing, sneezing, spitting, talking, etc. These droplets enter through the mouth, nose or eyes and

¹⁶ Yan-Rong Guo, et al. "The origin, transmission and clinical therapies on coronavirus disease 2019", 2; Akbaba, et al. "Yeni Coronavirüs Salgını", 218.

¹⁷ Sağdıç, et al. "Gıda Güvenliği Açısından COVID-19", 928.

¹⁸ Türken - Köse, "COVID-19 Bulaş Yolları ve Önleme", 36-37; Akpınar, "COVID-19'un Patogenezi", 17.

¹⁹ Türken and Köse, "COVID-19 Bulaş Yolları ve Önleme", 36-37; *Multidisipliner COVID-19*, p. 36-37; Yan-Rong Guo, et al. "The origin, transmission and clinical therapies on coronavirus disease 2019", 2; WHO-convened Global Study of the Origins of SARS-CoV-2: Terms of References for the China Part (Final Draft), 31 July 2020, p. 3. (<https://www.who.int/publications/m/item/who-convened-global-study-of-the-origins-of-sars-cov-2>)

²⁰ Akpınar, "COVID-19'un Patogenezi", 17; WHO-convened Global Study of the Origins of SARS-CoV-2: Terms of References for the China Part (Final Draft), 31 July 2020 (1-9), p. 3,

²¹ TÜBA, *Covid 19 Raporu*, p. 26-27.

²² <https://www.ecdc.europa.eu/en/covid-19/latest-evidence/coronaviruses>, access: 29.10.2020.

²³ TÜBA, *Covid 19 Raporu*, p. 26-27.

²⁴ Türken-Köse, "COVID-19 Bulaş Yolları ve Önleme", 36-37.; <https://www.who.int/docs/default-source/coronaviruse/situation-reports/20200423-sitrep-94-covid-19.pdf>, access: 29.10.2020, 18:14;

cause infection in the respiratory tract. The other is the touching of the hands to the mouth, nose or eyes after contact with the contaminated surfaces.²⁵

The basic principles proposed to reduce the risk of transmission of acute respiratory infections are also recommended to be protected from COVID-19. On the other hand, although transmission of the virus via foods (meat, milk, eggs, etc.) has not been approved until now, it is recommended as a preventive measure, that animal products such as meat and milk should be cooked thoroughly²⁶ and raw or undercooked animal products not to be consumed.²⁷ In addition, it is highly recommended to pay attention to hand hygiene and avoid contact with mouth, nose and eyes without washing hands.²⁸

4. The Meaning Content of the Term “at-Tayyib” in the Context of Opinions on the Origin of Covid-19 (SARS-CoV-2)

The term “at-Tayyib (الطيب)” is the adjective form of the Arabic infinitive; “at-tīb (at-tāb)” and is used in the Qur’ān for the things that human nature like and enjoy, as well as the reason and religion approve, because it is clean, delicious and useful.

Let's look at the dominant and possible meanings of the term “at-Tayyib” in both the dictionary and the Qur’ān as a metaphor and truth.

4.1. the Word of “at-Tayyib” in the Dictionary

“at-Tayyib”; the opposite of the “al-Habīs” means basically; “the thing that the senses and the soul enjoy and find clean, beautiful, delicious and pleasant”.²⁹ In accordance with this basic meaning, it has also been used for meanings such as “beautiful speech”, “fertile soil”, “clean soil”, “chaste woman”, “safe city”, “good smell”, “good customer”, “delicious food”, “clean water”, “noble family”, “legitimate earnings”, etc.³⁰

²⁵ See: <https://www.who.int/emergencies/diseases/novel-coronavirus-2019/question-and-answers-hub/q-a-detail/coronavirus-disease-covid-19-how-is-it-transmitted>, access: 12.11.2020, 20:28

²⁶ Çiftçi - Çoksüer, “Yeni Koronavirüs İnfeksiyonu: COVID-19”, 15; Türken and Köse, “COVID-19 Bulaş Yolları ve Önleme”, 38-39;

²⁷ Çiftçi - Çoksüer, “Yeni Koronavirüs İnfeksiyonu: COVID-19”, 18; Sağdıç, et al. “Gıda Güvenliği Açısından COVID-19”, p. 929; WHO recommendations to reduce risk of transmission of emerging pathogens from animals to humans in live animal markets or animal product markets, 26 March 2020 (https://apps.who.int/iris/bitstream/handle/10665/332217/WHO-2019-nCoV-Human_animal_risk-2020.2-eng.pdf?sequence=1&isAllowed=y, access: 12.11.2020)

²⁸ Türken - Köse, “COVID-19 Bulaş Yolları ve Önleme”, 38-39.

²⁹ See: Hussein b. Muhammad b. al-Raghib al-Isfahānī, *Al-Mufradāt fī Gharīb al-Qur’ān*, ed. M. Sayyid Kilānī, (Cairo: 1381/1961), rt: “tyb”.

³⁰ See: Ebu'l-Fadl Muhammad b. al-Mukarram b. Ali, Ibn Manzur al-Ansārī, *Lisān al-'Arab*, Beyrut: Dāru Sādir, [n.d.], rt: “tyb”.

Ragib el-Isfehānī describes “at-Tayyib” in terms of sharia as; “the eatables consumed in permissible amounts from legitimately obtained foods”, and figuratively as; “the person who gets rid of ignorance, mischief and bad behaviors and acquires knowledge, belief and virtuous behaviors”.³¹

4.2. The Concept of “at-Tayyib” in the Qur’ān

In the Qur’ān, the term “at-Tayyib” is not used differently from its literally meanings. The infinitive “at-tīb (at-tāb) with its derivatives was mentioned 50 times in the Qur’ān, 46 of which are came in the form of “at-Tayyib”, “at-Tayyibe” and their plurals³² being used mainly in the following meanings: “Precious goods”,³³ “fertile soil”,³⁴ “clean land”,³⁵ “safe city”,³⁶ “halal or clean and delicious things”,³⁷ “halal animals slaughtered according to Shariah rules”,³⁸ “material and spiritual possibilities or pleasures and entertainments”,³⁹ “magnificent and comfortable dwellings”,⁴⁰ “the gentle wind that sailing ships love (such as trade wind)”,⁴¹ “believers or true beliefs”⁴² and “good deeds”,⁴³ “decent and respectful son”,⁴⁴ “good word”,⁴⁵ “refreshing greetings”, “a peaceful and happy life”.⁴⁶

The word “at-Tayyib” was used in the words of the Prophet (s.a.s.) with similar contents referring mostly to the meanings of *halal*, *clean* and *legitimate gains*.⁴⁷ The word came in plural form (at-Tayyibāt) in the at-Tahiyāt prayer, meaning that all kinds of sincere prayers, worships and good words should be offered only to Allah Almighty.⁴⁸

³¹ See: Raghib al-Isfehānī, *Al-Mufradāt*, “tyb”.

³² See: M. Fuād Abdulbākī, *al-Mu‘camu’l-mufahras li alfāz al-Qur’ān al-Karim*, Cairo 1950, art. “Tayyib”.

³³ See: an-Nisa 4/2.

³⁴ al-A‘raf 7/58.

³⁵ an-Nisa 4/43; al-Ma‘idah 5/6.

³⁶ See: as-Sabae’ 34/15.

³⁷ For example, see: al-Baqarah 2/57, 172, 267, 168; al-Ma‘idah 5/87, 88; al-A‘raf 7/32.

³⁸ al-Ma‘idah 5/4, 5.

³⁹ al-Ahqaaf 46/20.

⁴⁰ at-Tawbah 9/72, 61/12.

⁴¹ Yunus 10/22.

⁴² For example, see: Al-Imrān 3/179, al-Ma‘idah 5/100.

⁴³ Al-Imrān 3/38.

⁴⁴ For example, see: al-Hajj 22/24; an-Nur 24/26; al-Faatir 35/10.

⁴⁵ an-Nur 24/61.

⁴⁶ an-Nahl 16/97.

⁴⁷ See: A. J. Wensinck, et al. *el-Mu‘camu al-mufahras li alfāz al-hadith an-Nabavi*, I-VII, Leiden 1936-69, rt. “tyb”.

⁴⁸ Ibn al-Asir, Majduddin Mubarak b. Asiruddin Muhammed ash-Shaybānī, *an-Nihāya fi gharib al-hadith wa al-asar* (ed. Mahmud M. at-Tanāhi – Tāhir Ahmad az-Zāvi), I-V, Cairo 1383-85/1963-65, rt. “tyb”.

On the other hand, the term of "at-Tayyib" in the Qur'ān was generally used as opposite to the term of "al-Habīs",⁴⁹ which is as a Qur'ānic term used in general for "the things that human nature dislikes, as the mind and religion do not approve; because they are bad, dirty, disgusting and harmful, which it implies the cleanliness, beauty, attractiveness and pleasantness of some objects in their nature, as well as it is used figuratively for virtuous people who are appreciated for their true belief, good words and good deeds. In this sense came the verse; "Good words/virtuous behaviors are worthy of virtuous people, and virtuous people are worthy of good words/virtuous behavior."⁵⁰ Considering the special cause for its revelation, the verse has been interpreted as; "Virtuous/chaste women (at-tayyibāt) are worthy of virtuous/honest men (at-tayyibīn), and virtuous men are worthy of virtuous women ...".⁵¹ Again, in the verses at-tayyib and al-habīs were comparatively mentioned such as; "Allah... until he will separate the bad (al-habīs) from the good (at-tayyib)",⁵² "Thus, Allah will separate the bad (al-habīs) from the good (at-tayyib)"⁵³, "The bad (al-habīs) and the good (at-tayyib) are never the same, even if the abundance of evil (malignant) seems strange",⁵⁴ the term of at-tayyib refers in general to sincere believer or the virtues he had as knowledge, true belief (tawheed), service, righteousness and goodness, whereas the opposite al-habīs refers to hypocrite, unbeliever or disgraces such as ignorance, blasphemy, false belief, corruption, malice, and rebellion.⁵⁵ In this sense, a believer who takes advantage of true knowledge (revelation) and represents virtuous behaviours in accordance with his attributes of perfectness has been likened to the fertile (tayyib) soil that gives life to the plants, when it sees the rain, and the unbeliever/hypocrite has been compared to the barren (malignant) soil that only grows garbage and rubbish. Again, the word of tawheed (lā ilāhah illallāh; there is no god but Allah) expressed with the word of at-tayyibe (kelime tayyibe, which is rooted in the heart of the believer and comes out as virtuous behaviors, has been compared figuratively to the fruitful tree (shejere tayyibe), that its roots extended to the depths of the earth as well as its branches spread out to the skies bearing fruit in every season. That's in terms of its appearance, smell, taste and benefits of its fruit.⁵⁶ The kalima tayyiba in question was interpreted also with meanings such as exalting the Almighty Allah in words of prayer as tasbih, takbir, tahmid (praise) etc., the recitation of the

⁴⁹ See: M. Zeki Duman, "Habīs", *Türkiye Diyanet Vakfı İslam ansiklopedisi*, (İstanbul 1996) 16/379.

⁵⁰ an-Nur 24/26.

⁵¹ See: Muhammed b. Carir at-Tabari, *Cami'u al-bayān an tevili āy al-Qur'ān* (Beyrut 1405/1984), 18/107-108.

⁵² al-Imrān 3/179.

⁵³ al-Anfāl 8/37.

⁵⁴ al-Mā'idah 5/100.

⁵⁵ al-A'raf 7/58.

⁵⁶ Ibrahim 14/24.

Quran, prayers, dhikr (remembrance of Allah) and supplication, as well as all kinds of words advising the good and warning against the evil, giving people happiness and comforting them spiritually. In this sense, it was stated that the kalima tayyiba will be rewarded, no doubt, by Almighty Allah.⁵⁷

In the Qur'ān, greeting of people each other was described also as at-tayyibe (good word)⁵⁸; because it gives peace to the person. So, in Islam, it's been desired positive senses to prevail in social relations between individuals, such as compassion, mercy, brotherhood and solidarity, not the negative senses, such as hatred, enmity and jealousy. In this context, it's been also stated that there would no place for nasty words and deeds in Paradise; the home of happiness and beauties, and the people of Paradise will always wish each other peace and thank their Lord for the happy life they live.⁵⁹ The saying of; "Blessed are them!"⁶⁰ points to that deserving Paradise in the world by believing and doing good deeds is the greatest happiness.

In this study it will be focused especially on the "clean, useful and delicious" meanings of the term "at-Tayyib" in the context of the views on the origin source of the Covid-19 (SARS-CoV-2) pandemic.

In a verse of the Quran, the term of "at-Tayyib" and its opposite "al-Habīs" are included together: "That Prophet... makes the clean things (at-tayyibāt) halal (permissible) and the dirty things (habāis) haram (forbidden)".⁶¹ The terms of at-Tayyibāt, plural of "at-Tayyib", and al-Habāis, plural of "al-Habīs", imply that the objects have cleanliness and dirtiness in their natural characteristics and that the foods considered halal in Islam are clean, delicious and suitable for human nature,⁶² in addition of its clear explanation that the Messenger of Allah (Peace be upon him) was authorized to determine the things that are considered halal/clean and haram/dirty religiously.⁶³ In this context, the prophets and believers have been commanded to feed on clean food and do good deeds.⁶⁴ Also, it's stated in some verses; "We made mankind honorable.... We have given them good and clean things (at-tayyibāt) as sustenance",⁶⁵ "He has shaped you and made your shapes beautiful and provided you with clean things."⁶⁶, which could be considered as an implication of that

⁵⁷ al-Fātir 35/10.

⁵⁸ an-Nur 24/61.

⁵⁹ al-Hajj 22/24.

⁶⁰ ar-Ra'd 13/29.

⁶¹ al-A'raf 7/157.

⁶² See: Muhammad b. Umar ar-Rāzi, *Mafātih al-ghayb: at-Tafsīr al-kabīr* (ed. M. Muhyiddin Abdulhamid), (Beyrut: Dāru ihyāi't-tūrāsī'l-Arabī, n.d.), 5/4.

⁶³ Ibn Amiru Hājj, Abu Abdullah Muhammad b. Muhammad al-Halabi, *at-Takrīr va't-tahbīr*, (Beyrut 1403/1983), 3/193.

⁶⁴ al-Baqarah 2/172; al-Mu'minun 23/51.

⁶⁵ al-Isra 17/70.

⁶⁶ al-Mu'min 40/64.

in order for man to preserve his moral/spiritual perfectness and physical beauty, it is important to feed on clean foods suitable for his nature (nature). More clearly, the nutrition culture cannot be considered only as an ordinary biological activity, on the contrary, it is also a spiritual/psychological activity that affects the personality, character and spiritual feature of person.⁶⁷

As seen so far, the dominant meanings of the term of "at-Tayyib", being used as an adjective for objects in the Qur'ān, are "clean, delicious/beautiful, perfect and halal (legitimate)". As a general principle in the Qur'ān, it is frequently emphasized that all the possibilities of the earth are given to the humanity and that clean and delicious things (at-tayyibāt) have been made permissible (halal), whereas dirty and disgusting things (al-habāis) have been forbidden.⁶⁸ In this context, dead animals, blood, pork and animals slaughtered on behalf of someone other than Allah have been forbidden clearly.⁶⁹ As well, the animals self-deceased, drowned, killed by shouting, being rolled into the abyss or being horned or killed by predators as well as those slaughtered and sacrificed on the blessed stones, were also prohibited to be consumed as foods. However, a list of animals considered clean, delicious and safe to be consumed has not been given, if we excepted the references made on various occasions to livestock such as camels, cattle and sheep or marine animals to be eaten. At the other hand, only the pig's name was declared among the forbidden animals to be eaten. Other prohibitions in question are mostly related to the cause of death and the way and purpose of slaughtering animal.⁷⁰ For example, in order for the meat of an animal to be religiously halal, as a general principle, it should be legally acquired (halal gain) and prepared (for example, the animals should be slaughtered by Muslims or people of the Book; Jewish and Christians), in addition to being naturally clean and harmless.⁷¹

In the Sunnah on the subject, there are more detailed provisions and rules explaining the general principles of the Qur'ān. For example, it is stated in the Sunnah, that eating the flesh of the predator animals with dog teeth and the clawed birds are forbidden.⁷² The Islamic jurists who consider the Qur'ān and

⁶⁷ For remarkable analysis of Ibn Haldun on the interaction between nutrition and personality see: Mustafa Bayar, "İBN HALDUN'A GÖRE BİREYİN BESLENME ALIŞKANLIĞININ KİŞİLİK GELİŞİMİNE VE DİNİ HAYATA ETKİSİ", *AKRA KÜLTÜR SANAT VE EDEBİYAT DERGİSİ* 15(2018) 6/123-134.

⁶⁸ al-Baqarah 2/172; al-Ma'idah 5/4; al-A'raf 7/32.

⁶⁹ al-Baqarah 2/173; al-An'am 6/145; an-Nahl 16/115.

⁷⁰ al-Ma'idah 5/3; el-An'am 6/121, 145.

⁷¹ al-Ma'idah 5/3-5. For detail see: Mehmet Şener, "Hayvan: Fıkıh", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (İstanbul 1998), 17/96-97.

⁷² Abū al-Husayn Muslim Ibn al-Hajjāj al-Qushayrī, al-Kutubu's-sitta ve shurūhuhā: Sahihu Muslim (İstanbul: Çağrı Yayınları, 1992), "Sayd", 15, 16; Abu Dawud Sulayman b. al-Ash'as b. Ishāq as-Sicistānī, al-Kutubu's-sitta ve shurūhuhā: Sunan Abu Davud (İstanbul: Çağrı

Sunnah together, came to a consensus that domestic animals such as cattle, sheep, camel, rabbit, chicken, goose, duck, turkey, so as wild animals such as deer, antelope, mountain goat, bison and zebra, as well as birds that do not hunt by grabbing with their claws, such as doves, sparrows, quail, starling and heron, are within the scope of at-tayyib/halal. While the legitimacy of some of these animals was clearly stated in the Qur'ān with the terms "al-an'ām (livestock)" or "behīmetu'l-an'ām",⁷³ others were considered halal by ijtihad/independent reasoning within the scope of clean and delicious foods (at-tayyibāt) that the Qur'ān does not mind to be consumed. Whereas, apart from pork clearly forbidden to be eaten, the following animals were considered analogically haram/illegitimate:

- a) Predator animals such as wolves, lions, tigers, leopards, monkeys, hyenas, dogs, cats, that hunt with four long and sharp teeth in lower and upper jaws and defend themselves in this way
- b) Birds of prey such as falcons, hawks, eagles, vulture, which hunt by grabbing their claws
- c) Birds that eat carrion and dirty things such as raven and crow, although they are not predators
- d) Animals such as snakes and mice that are disgusting by nature
- e) Pests such as scorpions, flies and insects

These species were considered haram (forbidden), including in the content of term al-habīs/dirty things. In this context, the consumption of the bats emphasised as to be the source of Covid 19, was considered makruh/disapproved act (or haram/forbidden) according to Islamic Jurisprudence Schools of Hanafi and Maliki, and haram according to of Shāfi'i and Hanbali schools. Also, it was generally considered within the scope of prohibition, the consumption of all species of insects, flies, bees, spiders, centipedes, caterpillars, fruit worms, scorpions, snakes, lizards, frogs, snails, mice, moles etc. Moreover, poultry animals, which are in essence halal, such as chickens, geese, ducks and turkeys, if they fed on substances considered to be religiously impure, should be slaughtered and consumed, after they were kept a certain time to be cleaned. Otherwise, the consumption of them is makruh/disapproved by all schools.⁷⁴

The wisdom of the restriction of the Qur'ān and Sunnah on the consumption of wild/predatory animals is to be understood better, when it's kept in mind that the genetic structure of human beings has common features with

Yayınları, 1992), "At'ima", 32; Abū Īsā Muhammad Ibn Īsā at-Tirmidhī, al-Kutubu's-sitta ve shurūhuhā: Sunan at-Tirmidhī (Istanbul: Çağrı Yayınları, 1992), "Sayd", 9, 11.

⁷³ al-Ma'idah 5/1; al-Hajj 22/28, 30.

⁷⁴ For detail see: Şener, "Hayvan: Fıkıh", 92-98.

some wild animals such as bats and pigs in terms of being the natural host of Covid-19 (SARS-CoV-2) and this sometimes bring about diseases as epidemics causing great damage on the health.

The Qur'an says in a verse; "Do not make haram/forbidden, clean and delicious foods (at-tayyibāt) that Allah has made halal/lawful for you",⁷⁵ in which the term at-tayyibāt also points out to the flavoring characteristics of some foods. Almighty Allah prohibited in al-Maida 82, the turning of mysticism into a lifestyle, and described this as cruelty and extremism, although he praised Christians for being of monks and clergy among them.⁷⁶ In the same time, the verse points out that eating clean, high-quality and delicious foods is not forbidden in Islam, as well as taking advantage of permissible pleasures and entertainment is not contrary to the piety and virtue, as some Islamic mystics think. On the contrary, it was related that the Messenger of Allah loved the best and the most beautiful of everything,⁷⁷ and never refused in the name of asceticism, the beautiful, clean and delicious things, if given to him.⁷⁸ The statements of the Companions/al-Sahābah and some noble Successors/at-Ṭabī'ūn, preventing all kinds of luxuries and pleasures of the world, should be attributed to some concerns, as temporal pleasures, luxuries and desires to be made the most important goal of life.⁷⁹

On the other hand, due to wisdom of testing people, it was declared that only the believers would benefit from the pleasures and tastes (at-tayyibāt) that everyone; believers and nonbelievers in the world benefit from,⁸⁰ and those who disbelieve would be told hereafter; "You have consumed the good things (at-tayyibāt) in your worldly life, you enjoyed the blessings and abundances given to you there."⁸¹ This verse, addressed by disbelievers, also serves as a warning for Muslims not to pay too much attention to the luxuries and pleasures of the world that satisfy purely selfish passions and desires.

Conclusion

Although the source of Covid 19 (SARS CoV2) has not been cleared, the strongest of the theses put forward on this subject is the thesis that suggest that the virus has been transmitted to humans through wild animals. Because

⁷⁵ al-Ma'idah 5/87

⁷⁶ See: Rāzi, *Mafātih al-ghayb*, 12/59-60.

⁷⁷ Ahmad b. Hanbal, *al-Musned* (Kahire 1313), 1/220, 276, 349.

⁷⁸ Abu Abdillah Muhammad b. Ismail al-Buhārī, *al-Kutubu's-sitta ve shurūhuhā: Sahih al-Buhārī*, (İstanbul: Çağrı Yayınları, 1981), "Hibe" 9; "Libās" 80.

⁷⁹ See: Abu Bakir Ahmad b. Ali al-Cassās, *Ahkām al-Qur'ān*, ed. Muhammed as-Sadik Kamhāvi, (Beyrut 1405/1985), 4/110; Abu Abdillah Muhammad b. Ahmad al-Qurtubi, *al-Cāmi' li ahkām al-Qur'ān*, ed. Abu Ishaq Ibrahim, (Cairo 1386-87/1966-67), 1/429; 7/199; 10/295.

⁸⁰ al-A'raf 7/32.

⁸¹ al-Ahqaaf 46/20.

the available data confirm this thesis. The wild animals that's been emphasized so far as the main host is bat and as the intermediate host, is pangolin. The consumption of the host or the intermediate animal as food is the main reason for the transmission of the virus from animal to human. After that, the virus started to be passed on to healthy individuals through close contact with an infected individual or contaminated surfaces.

Although no transmission via foods (meat, milk, eggs, etc.) has been reported until now, scientists recommend as a preventive measure, that animal products such as meat, milk etc. should be cooked thoroughly and raw or undercooked animal products not to be consumed. In addition, it is highly recommended to pay attention to hand hygiene and not to contact the mouth, nose and eyes without washing hands.

The Qur'ānic term of "at-Tayyib" is described as "the clean in essence, beautiful, delicious and pleasant thing that the senses and the soul enjoy", generally being used as the opposite of "al-Habīs", which means "bad, dirty, disgusting and harmful thing". The derivatives of the "at-tib", which is the origin of "at-Tayyib", are mentioned in 50 places in the Qur'ān, 46 of them are in the form of "at-tayyib", "at-tayyibe" and their plurals, the dominant meanings of which are "the clean, beautiful/delicious, perfect and halal (legitimate)". So the term "at-Tayyib" expresses the naturally cleanliness, beauty, charm and pleasantness of some objects, as well as metaphorically pointing to correct belief, good words and virtuous behavior. Again, in a verse where the plural forms of "at-Tayyib" and its opposite "al-Habīs" terms take place together, it is mentioned that the Prophet (Peace be upon him) made clean things (at-tayyibāt) halal and dirty things (al-habāis) haram, where the terms at-tayyibāt and al-habāis clearly indicate the naturally cleanliness and dirtiness of some beings/objects. In Islam as a general principle, the clean objects/food have been considered halal, the dirty and contaminated objects/foods have been forbidden, which shows also that the foods made halal in Islam are tasting, clean, delicious and suitable for the intrinsic and natural characteristics of human beings.

On the one hand, as a general principle in the Qur'ān, it was clearly stated that clean and delicious things (at-tayyibāt) were declared halal and dirty and disgusting things (al-habāis) haram/forbidden. However, carrion (meyte), blood, pork and animals slaughtered in the name of other than Allah, which are not considered as clean and tasty, were prohibited clearly.

The Islamic scholars, taking into consideration the Sunnah; the traditional explaining authority of the general principles of the Qur'ān, reached a consensus; that the domestic animals such as cattle, sheep, camels, rabbits, chickens, geese, ducks, turkeys and wild animals such as deer, antelopes/gazelles,

mountain goats, wild cattle and zebras, as well as birds such as pigeons, sparrows, quail, starlings, heron, etc. were within the scope of tayyib/halal, whereas, apart from pork, that was clearly forbidden to be eaten, the predatory animals such as wolf, lion, tiger, leopard, which hunt and defend themselves with their sharp teeth, as well as, animals such as monkeys, hyenas, dogs, cats and birds of prey such as hawks, eagles, vulture and birds that eat carrion and dirty things such as raven, crow, although they are not predators, besides animals such as snakes and mice disgusting by nature and pests such as scorpions, flies and insects were generally considered and seen haram.

So, based on this general principle, any kind of food, although it was essentially halal, if infected with a harmful virus or bacteria, should not be consumed; because it carries health risks and may harm our health. In addition, it is necessary to look at the foods that have not been specified as beneficial or harmful, if a definite conclusion has not been reached, it is necessary to look at whether the benefit or the harm outweigh and act accordingly. In cases where the benefit and the harm are equal, it would be true to avoid the consumption of food as a principle, that's in accordance with general rule; "Def-i mefâsid, celb-i menâfiden evlâdır (It is better to prevent harm than to get the benefit.)"

In Islam, in order for a food to be religiously halal, it is essential that it should be clean in essence and harmless in addition to be legitimately obtained and prepared in accordance with Shari'ah procedures. In this context, in the Qur'ân, the prophets and believers were commanded to eat clean foods and do good deeds, and focused on creating man as an honorable being and giving him delicious and clean things (at-tayyibât) as sustenance, which shows that there is a connection between the culture of nutrition and morality/character.

Today, it could be said that the preventive measures recommend by scientists due to both the source and transmission routes of Covid 19, such as avoiding contact with wild/infected animals and paying attention to the consumption of animal products and the hygiene rules in general, are included in the concept of the term; "at-Tayyib". For this reason, we suggest that the canonical/authoritative sources of Islam, which comply largely with the suggestion of the modern medicine in terms of the source of the COVID-19 virus as the ways of transmission and the treatment and protection methods, should be studied and re-considered by the scientists in all the scopes of life with impartial viewpoint and scientific methods, so as to be offered to the service of modern people in whole.

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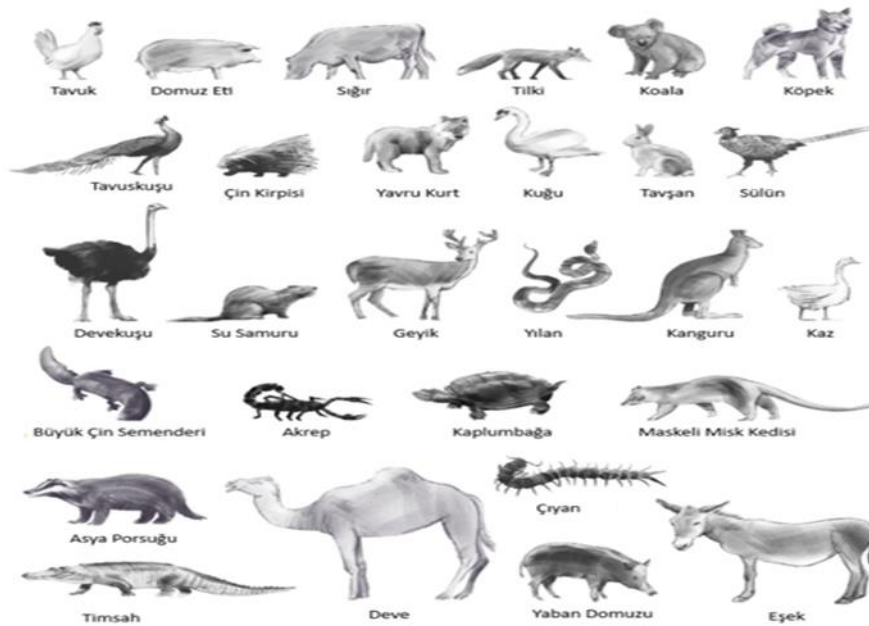
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ANNEX 1

Some animal species for sale in Wuhan Animal Market and their price list:



大众畜牧野味											
品名	价格	品名	价格	品名	价格	品名	价格	品名	价格	品名	价格
活孔雀	500/只	活鸭	15	活蝎子	500	狐狸肉	45	活豚鼠	40	鹿	38
孔雀肉	350/只	活珍珠鸡	15	活蜗牛	15	活狼仔	75	活荷兰猪	40	鹿血	100/斤
活大雁	120	活贵妃鸡	15	蜗牛肉	30	狼仔肉	20-45	活藏香猪	30	鹿筋	100
大雁肉	15	鸡	15/斤	蜂	150	活果子狸	130	活豪猪	45	干鹿筋	150
去骨大雁肉	15	土 鸡	18/斤	蚕	15	果子狸肉	70	活湘猪	30	鹿茸	1500
活鹌鹑	28	铁 蛋	100/斤	蝎 蛙	100/斤	活刺猬	18	香猪肉	25	鹿里脊	50
活火鸡	500/只	活白鹅	15/斤	木 虫	75	刺猬肉	8/斤	牦牛肉	30	袋装鹿肉	30
活斗鸡	500/只	香椿鸡	15/斤	竹 虫	75	活狗狸	25	牦牛掌	45	鹿鞭	400/斤
活野鸡	60	活鸵鸟	400/只	活竹鼠	85	活猪狸	28	骆驼肉	30	鹿排	38
野鸡肉	35/斤	鸵鸟肉	45	竹鼠肉	75	花猪肉	25	骆驼掌	45	活鹿子	55
斑 鸠	18/斤	鸵鸟蛋	80	活麝香鼠	60	活石头猪	30	骆驼峰	20	鹿子肉	40
竹 鸡	15/斤	鸵鸟肾	45	活青根蛇	30	鬼子肉	25	活梅花鹿	50	娃娃鱼	60/斤
藏 鸡	9/斤	鸵鸟蛋	150/斤	活海狸鼠	30	金穿猪	15	小活鹿	600/斤	娃娃鱼	65
线 鸡	15/斤	野山羊	40/斤	袋鼠肉	30	野猪肚	120	鹿白条	35	活鲫鱼	40
育板鸡	15/斤	毛野兔	25	松鼠肉	30	活野猪	25	冷鲜鹿肉	38	鲫鱼肉	40
蜈 蚣	5/斤	金 蝉	70	活狐狸	500/斤	野猪肉	26	鹿 腿	40	鲫鱼苗	25/斤

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More than the above animals are also available on the market and some of them are sold live.⁸²

⁸² See: <https://www.kooplog.com/corona-virusunun-ortaya-ciktigi-pazarda-satilan-hayvanlar/>, access: 08.11.2020, 08:41.