

## Coronavirus Disease 2019 in Al-Qur'an and Hadith Perspective



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**ABSTRACT:** The spread of COVID-19 has caused fear and panic. Al-Qur'an and Hadith are the foundation of fundamental Islamic law, one of which describes disaster. Islam, as a comprehensive religion, has a tradition of maintaining physical cleanliness and mental purity and has some specific guidelines for dealing with situations and crises. This article examines the corona (covid-19) pandemic from an Islamic perspective. This type of research is qualitative, by studying documents/texts. Inductive content analysis was used to identify the main themes and areas of influence in the covered literature. Primary data in the form of verses of the Qur'an related to disasters, Hadith related to disasters, journals, and books. The COVID-19 pandemic that has hit all corners of the world is a moment for self-introspection over all human mistakes. Islam and medical science have recommended the same precautions to mitigate the devastating effects of this pandemic. The COVID-19 disaster is a blessing for people who believe in Allah SWT and continue to strive by taking the necessary precautions, as taught in the Sharia. The contribution of this article is to provide knowledge about COVID-19 from a different perspective. Covid-19 is not only studied according to science but also religion.

**KEYWORDS:** Covid-19, Al-Qur'an Perspective, Hadith Perspective, Islamic Perspective

### I. INTRODUCTION

Humanity is going through difficult times due to the spread of the corona pandemic (covid-19) (Gumiandari et al., 2022; Kosim, 2022; Shereen et al., 2020). In recent times, since its initial appearance in China in 2019, this outbreak turned into a pandemic in a short time (Wang et al., 2020). The ability of the Covid-19 virus to adapt to mutate further exacerbates the social and economic situation. This virus is so widespread that it has caused fear and panic (Lins & Aquino, 2020; Ng & Kemp, 2020; Supriatin et al., 2022).

This disaster tested everyone's patience (Blanchot, 2015). State governments in all countries set policies to carry out activities from home through self-quarantine to a specific limit, maintaining social distance in the community, delaying travel, limiting mass and crowd activities, and closing schools to close or limiting office working hours (Borkowski et al., 2021; Feng & Savani, 2020; Nurhaeni et al., 2022). As recommended by the World Health Organization (WHO), Indonesia also imposes a physical distance limit of at least one meter, and it is hoped that the spread of this virus can be suppressed with these limits (Roziqin et al., 2021).

Improved health protocol standards include washing hands, wearing masks, and avoiding contact with people or objects suspected of contracting the COVID-19 virus (Herlinawati et al., 2022; Malathi et al., 2022; Nurcahyati et al., 2022; Sirait et al., 2022; Yoo et al., 2020). That it also applies to the implementation of worship and religious activities. For example, Islam implements congregational prayers by limiting and giving distance (Waldiono & Basya, 2021).

In Islam, the Al-Qur'an and As-Sunnah are sources of legal reference and fundamental principles that guide the life of Muslims as a reference in determining policies that can be implemented (Abd Muin et al., 2019; Zakiyah Munir, 2005). It is appropriate to look through the basic principles in Islam of faith, life, intelligence, progeny and wealth, preservation, and protection against damage. It offers a realistic solution to a problem that would have a much more significant impact on the environment if left untreated. As the Prophet Muhammad taught, since 1400 years ago, quarantine was the only way to survive the plague (Baidowi et al., 2021; Islam et al., 2020). As the words of Prophet Muhammad, which means:

*"When you hear of a plague in an area, do not enter it. However, if there is a plague where you are, then do not leave that place."* (Hadith narrated by Bukhari) (Al-Bukhari & Ismail, 2011; Miskari, 2022).

Nevertheless, apart from all that, it does not release us to do self-introspection that this disaster is the result of human activity itself. It follows the meaning of the Qur'an in Ash-Sura verse 30. This article examines the corona (covid-19) pandemic from an Islamic perspective. The contribution of this article is to provide knowledge of COVID-19 from a different perspective. Covid-19 is not only studied according to science but also religion.

### II. METHOD

This type of research is qualitative with the method of studying documents/texts about the verses of the Qur'an and Hadith. The inductive content analysis was used to identify the main themes and areas of influence on the literature covered (Forman & Damschroder, 2007; Zakiudin et al., 2022). The primary data are verses of the Al-Qur'an related to disasters, Hadiths related to disasters, journals, and books.

### III. RESULTS AND DISCUSSION

#### A. Covid 19 as a Disaster

Terminologically, there are several designations for the term disaster. Among the main things mentioned is Al-Baliyyah or Al-Dahr, which means things that are not liked by humans, such as calamities, misfortunes, and others (Prayetno, 2018). According to Islam, there are various forms of disasters, including those that are *Hissiy* (sensory). It occurs in humans and the environment around humans. Disasters directly related to humans, in this case, are in the form of personal and social disasters, for example, illness, loss, death, war, riots, and the environment around humans, such as earthquakes, tsunamis, landslides, flash floods, and others. In addition, according to Islam, the form of disaster is *Ruhy* or *Ma'nawiy* (spiritual) (Suryadilaga, 2013). This disaster occurs only in humans personally, such as reduced faith, useless knowledge, and others.

In the Qur'an, disasters are generally categorized into two critical points. The first is that disasters are only a decree from Allah SWT (Iskandar, 2019) and have nothing to do with others other than Him. It is a predetermined absolute Sunnatullah. Sunnatullah means an absolute decree that will not change, such as the sun rising from the east. Another example: is the death of a human being, we cannot ask Allah SWT not to die, but we are allowed to pray for a long life because long life is Masyiatullah. It is the description in the Qur'an in Al-Hadid verse 22 (Sunarsa, 2021) and An-Nisaa verse 78 (Sugianto, 2014).

The second is a form of disaster as human action (Dombrowsky, 2005). This disaster is a causal relationship between human behavior and the disaster that occurred. This disaster can be in the form of social disasters such as conflicts, wars, riots, Etc. Furthermore, some are in the form of natural disasters, such as landslides, earthquakes, floods, and others. It is also stated in the Qur'an Ar-Rum verse 41 (Musliyadi & Samsuddin, 2021) and Al-Isra verse 68 (Ilyas, 2020).

Some Hadith also mention that the disasters that happen to humans are due to their actions. As in the Hadith, which means as follows:

*"Rasulullah SAW said: there will be (events) at the end of time when people are drowned and stoned, and their faces become ugly. When will that happen? The Messenger of Allah replied, When musical instruments and female singers are rampant, alcohol is considered lawful." (Hadith narrated by Al-Thabrani) (Usman et al., 2020)*

Al-Qur'an and Hadith are the legal basis for the religion of Islam. Both of them speak Arabic. In Arabic, the Waba (outbreak) is used as another term for a disaster or epidemic (Ahmad & Ahad, 2021). A pandemic is a case that occurs globally, while an epidemic or outbreak is a local case.

#### B. Disaster Management in Islam

Humans can comprehend the significance of history, such as the history of pandemics or catastrophe management, through the Qur'an and Hadith. The stories found in the Qur'an and Hadith can be examined and used to learn about Islamic disaster management (Suyadi et al., 2020). First, all living things were destroyed by the flood that occurred during the time of the prophet Noah. Except for the one on the boat, which lasts 40 days and 40 nights (AshSyu'ara verse: 117–119 & Hud verse: 25-26). Second, the stone rain during Prophet Lut's time, which occurred in places like Sodom (Israeli-Jordan border) (Hud verse: 11- 82). Third, according to Yusuf verses 47–49, the hunger lasted for seven straight years. Fourth, a health disaster from an infectious disease epidemic (Tha'un) occurred in the land of Shams in 638-639 AD (1718 H). In addition, Hadith literature also mentions more than fifty hadiths that inform about the Black Death (Alchon, 2003). The Black Death is a plague that affects humans and animals simultaneously (Ahmad & Ahad, 2021). Of the 25 pieces of hadith that mention several cases in history: three Hadiths about pandemics, 14 Hadiths about epidemics, three Hadiths about quarantine, and five Hadiths about the Prophet's prayer to avoid pandemics and plague (Al Azizah, 2020). AL-Azizah found two pandemics and epidemics during the time of the Prophet Muhammad: First, when he migrated to Medina, there was a flu pandemic. Second, the Shirawayh epidemic in Mada'in (Ctesiphon, Iraq) in 629 AD.

Of the seven disasters throughout Islamic history above, only the Tha'un disaster is relevant to Coronavirus Disease 2019 (Suyadi et al., 2020). Both have the same problem, namely a health disaster.

Rasulullah SAW said which means:

*"Allah will not give a disease but also give a cure." (Hadith narrated by Bukhari) (Bukhari, 1992).*

The above hadith explains that there is no disease for which there is no cure. In addition, the Prophet Muhammad SAW has warned us about how we handle or behave towards an epidemic or pandemic. As narrated in the hadith, which means:

*"If you hear of a plague in another area, do not enter it. However, do not leave that place if you are in an epidemic.."* (Hadith narrated by Bukhari) (Bukhari, 1992).

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“So no one is hit by *Tha'un*; he stays at home patiently and hopes for His pleasure while realizing that *Tha'un* will not happen to him other than what Allah has decreed for him. Surely he will get a reward like the reward of a martyr.” (Hadith narrated by Bukhari, Nasa’i and Ahmad) (Al-Bukhari & Ismail, 2011; An-Nasa’i & Shu’ayb, 2020; Handayani, 2022).

The final part of the hadith advises that during the plague, a person should not enter an area affected by the plague, and if it appears in the area where he resides, he should not escape. It can be said that this preventive measure starts with quarantine and isolation. That means suggesting that no one enters or leaves an area infected with the virus. So that disease control is faster because the virus finds new hosts to spread the disease. In his work *Al-Bidayah Wa Nihayah*, Ibn Kathir adds further details on the story of the hadith. Al-Jarah, according to him, disregarded his friend Umar Bin Khattab's advice because he wished to support the Muslim army in Syria. Umar gave him the advice to remain in the highlands via letter. However, he did not have time to follow Umar's advice because he died. Amr Ibn Al-Ash, another of the prophet's companions, took command after him, and he recommended enforcing social distance as a necessary safeguard. He also added that Muslims should take refuge in the mountains (Katsir, 1998). The Muslim army followed the action of the order, and gradually the plague ended. Interestingly, Amr Bin As's social distancing restrictions for Muslim soldiers in hilly areas align with the recommendations of CDC and WHO.

The *hadith* also shows the beginning of the outbreak and is very relevant to COVID-19 mitigation, such as lockdown, self-quarantine, self-isolation, staying at home, and keeping a distance. The mitigation is also relevant to the impact of this pandemic, where most community activities are restricted.

One of the prevention methods shown by the Prophet Muhammad SAW is to prevent disease and epidemics. Prophet Muhammad SAW pointed out that keeping and cleanliness are manifestations of faith and obedience to morality and humanity. Prevention includes wearing masks as protection, maintaining personal hygiene, washing vegetables and fruits, cooking good food, boiling drinking water, quarantining the injured, and other things.

The perspective in interpreting disaster primarily determines disaster management in Islam. Allah SWT in the Qur'an Al-Baqarah verse 155 states that A catastrophe is a manifestation of Allah SWT's love and a tool for reflection. Disasters must therefore be viewed as testing, providing chances for people to become more devout and pious. According to Islam, disasters can be overcome through the spirit of life and not being pessimistic. Citing the view of the Muhammadiyah Tarjih Council is that disasters can be overcome through three stages: preventive action, emergency action, and recovery.

*Preventive* action is analyzing the causes of disasters and understanding the role of humans (Suyadi et al., 2020). The story of the Prophet Yusuf inspired this as in the Qur'an, Yusuf verses 47-49, that Allah commanded to farm seven years in a row to the Prophet Yusuf's people. The produce had to be saved except for a little for consumption because a famine would last for seven years.

*Emergency* action is an activity that immediately occurs when a disaster occurs. The aim is to reduce the adverse effects of disasters (Yulianto et al., 2021). These actions include evacuating victims, rescuing victims and their property, fulfilling basic needs of life, protecting vulnerable communities, evacuation, and recovery. This section is described in the Qur'an, al-Maidah verse 32, stating that the person who protects human life, then he saves the lives of all humans on earth.

*Recovery* is a public service related to the rehabilitation and reconstruction of post-disaster infrastructure (Rouhanizadeh et al., 2020; Safapour et al., 2021). This section is described in the Qur'an, Ar-Ra'du verse 11, which states that Allah SWT does not change human fate, because human destiny can be changed by humans themselves.

### C. Islam and Hygiene

Muslims are commanded to practice cleanliness from birth to the grave (Dodge, 2009; Khalid, 2002). Both the Quran and the Hadith emphasize cleanliness (Rouse & Hoskins, 2004). Muslims must always maintain cleanliness in daily life before performing the five daily prayers (Dahlan et al., 2021). Allah SWT states in the Qur'an Surah Al-Maidah verse 6 and the words of the Prophet about Taharah. Cleanliness has the most significant ethical value in Islam (Al-Bukhari & Ismail, 2011; Mohammad & Quoquab, 2016; Сафиназаров, 2020). That encourages Muslims to believe in always being physically and spiritually clean (Andriyani, 2021; Sarhill et al., 2001).

According to modern science, that hygiene has a significant influence on rehabilitation and a negative influence on infection (Ahmad & Ahad, 2021). Improving hygiene will limit the possibility of transmission of various diseases (Nicolaidis et al., 2020). The World Health Organization or WHO recommends frequent washing and cleaning of hands as a precaution against the spread of the coronavirus (covid-19) (Rundle et al., 2020), thus it can be said that *Wudhu* is an alternative or means of preventing the spread of the COVID-19 pandemic which all Muslims have practiced.

The spread of the COVID-19 virus through several factors, including sneezing and yawning (Ahmad & Ahad, 2021). Healthy people can catch and become infected with the virus through droplets of airborne secretions transmitted through sneezing and yawning. It should be noted that although in Islam, people will be praised when they sneeze, on the other hand, they consider yawning as a form of a satanic act and teach them to restrain it as much as possible. Islam teaches etiquette when sneezing. It means that Islam has taught a form of prevention from spreading the pandemic by covering the face when sneezing because this is a sunnah in Islam.

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Besides *Wudhu*, Islam teaches other things related to cleanliness, such as bathing (Andriyani, 2021). So, in the author's view, the problem of this pandemic will be resolved soon if the whole community, especially Muslims, is willing and paying more attention to the issue of cleanliness and running it carefully, as has been taught and practiced in the teachings of this religion.

### CONCLUSIONS

COVID-19 has become a serious issue because of its massive impact on human life. Experts are still trying to find alternatives amid the search for drugs to overcome COVID-19, as are the policies made by authorities worldwide to overcome this pandemic because of its impact on social, political, and economic problems. That includes education and religion. The pandemic engulfing all corners of the world right now can be a moment for all humanity to want to introspect themselves for all their mistakes. This disaster is a means to get closer to the Creator. With complete confidence that “there is no incurable disease.”

Modern medical science advises performing sanitary measures. Islam stipulates that sanitation is a daily routine activity. Muslims at least wash their hands five times before praying. Islam and medical science have recommended the same precautionary measures to reduce the worse impact of this pandemic. Every Muslim must obey it. Make this epidemic or disaster a blessing for those who believe in Allah SWT and continue to strive by taking the necessary precautions, as taught in the Shari'a.

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