

Disease Outbreaks in Understanding the Interpretation of the Qur'an (In the Case of Covid 19)

Dedi Masri

Universitas Islam Negeri Sumatera Utara, Indonesia

Abstract

As a believer, you will understand the meaning of contemplation to deal with the Corona Virus Covid-19, which is the first virus discovered in Wuhan, China in December 2019. We must be able to reflect on the stories that occurred during the Caliphate of Umar bin Khattab. The Qur'an reveals this story so that it can serve as a warning and a lesson to all believers. The wisdom in this calamity trial that can be taken is: 1. Allah SWT gives mercy and help to His servants who are believers, pious, pious and patient. 2. Believers are not spared from severe or light trials, as a test for them.

Keywords

outbreak of disease; Qur'an;
covid 19



I. Introduction

News began to emerge in late December 2019 regarding the virus, health experts increased alertness, the World Health Organization (WHO) and declared a 'global health emergency' stage. The presence of the Corona virus is a very worrying thing because it can cause illness from mild to severe symptoms. The corona virus or Covid-19 which was first detected appeared in China, precisely in the Chinese city of Wuhan at the end of 2019, and has claimed thousands of human lives in a relatively short time. Nearly 200 countries in the world have been infected with the corona virus, including Indonesia. Various efforts have been made to prevent and treat those who have contracted the corona virus.

This phenomenon, in Islam is a trial or a test for a people to always get closer to Allah SWT. In this case, Islam also teaches the terms lockdown and social distancing in order to prevent disease transmission. Some scholars mention the term this disease as Tho'un, namely a outbreak that causes people to get sick and is at risk of being infected.

The state of nature is influenced by charity, while charity itself is influenced by faith. If faith is true, then Allah SWT will give blessings from above the heavens and from under the earth, and vice versa if our faith is not good, then human deeds become bad, and therefore charity will be raised to the sky, then Allah SWT sends it back down to earth in the form of disaster. Thus, this world and the events that shape it in the Qur'an are referred to as the verses of Allah (ie instructions and symbols). One way to respond to this outbreak situation is Worship, Worship does not only have a ritual function but has many benefits for humans. Worship is not only an obligation, a necessity, and a means of building a relationship with the creator which also has many benefits that are very important for humans.

II. Review of Literature

Outbreak is a disease caused by a certain bacteria that can easily and quickly spread to other individuals in a large area or area. According to Al Jauziyah (1997), an outbreak is a disease caused by a certain bacteria that can easily and quickly spread to other individuals in a large area.

Meanwhile, according to Yasrin (2011) said that an outbreak is an outbreak of an infectious disease in a community where the number of sufferers increases significantly, exceeding the usual conditions at a certain time and area and can cause havoc. The sources of disease can come from humans, animals, plants and objects that contain and/or are contaminated with disease seeds, as well as those that can cause outbreaks.

Corona Virus Disease 2019 or abbreviated as COVID-19 is infectious diseases caused by SARS-CoV-2, one type coronavirus. This disease causes sufferers to experience symptoms fever, dry cough, difficulty breathing, sore throat, runny nose and sneezing. Patients who are very susceptible to pneumonia and multiorgan failure occurs in patients who are old or have a history of chronic disease.

Covid 19 has taken the world by storm, the presence of Covid 19 has created a pandemic in various countries around the world. The infection spreads from one person to another through droplets from the respiratory tract which are often produced when coughing or sneezing. Virus exposure to clinical symptoms ranged from 1–14 days with an average of 5 days. To avoid the further spread of Covid 19, the World Health Organization even recommends that everyone take precautions by: Washing hands with soap, keep your distance from people who cough, and do not touch the face with unclean hands. It is also recommended for everyone to cover their nose and mouth with a tissue or bent elbow when coughing.

The concept of primary health care as a Gatekeeper was developed by the Johns Hopkins University Primary Care Center, covering 4 main domains namely first contact care (continuity function), continuity care, coordination care and comprehensiveness care (comprehensiveness care service) (Novita et al, 2020). Mu'rifah in Hasibuan et al (2019) stated about personal health, namely that someone will try to maintain and increase their own level of health in order to achieve peace of life and have the best workforce.

There are three main routes this disease may take. First, the disease may be mild in nature resembling other common upper respiratory illnesses. The second pathway leads to pneumonia, which is an infection of the lower respiratory system. The third path, the most severe, is the rapid development of acute respiratory distress syndrome (acute respiratory distress syndrome or ARDS).

III. Research Method

The research method used in this study is library research methods with a qualitative approach to obtain descriptive data. Data collection taken in this research by conducting a literature study, research resources come from sources that have been collected from the library. The literature study in question is research whose data sources consist of written materials that have been published in the form of books, scientific journals, newspapers, magazines and others.

IV. Results and Discussion

4.1 The Covid 19 Outbreak in the Perspective of Islam

For Muslims, the Qur'an occupies a central position, both in the development and development of Islamic sciences, but also as an inspiration and guide in the lives of Muslims. The Qur'an is a source of moral teachings and guidance for humans that guides the movement and dynamics of Muslims, so that this Covid-19 outbreak is also related to the Qur'an in Surah al-Baqarah verse 26.

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَا قُوقِيهَا ۗ فَأَمَّا الَّذِينَ ءَامَلُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

"Indeed, Allah is not timid to present an example – that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, “What did Allah intend by this as an example?” He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,"

The Qur'an has verses that contain parables. This is intended so that it can be used as a lesson or i'tibar for humans to make it easier to understand and accept. The attitude to deal with the Corona virus Islamic Worldview, the perspective according to Islam in seeing everything that happens in the world, has been guided in the holy book of the Qur'an, one of which is in the Surah Al-Baqarah: 155-157.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۗ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۗ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided. (Surah al-Baqarah: 155-157)

The Corona Virus outbreak has made the current situation a scary thing because everyone is always alert, afraid, worried and anxious every time they do activities or meet other people. No longer free to walk or travel, gather with relatives or stay in touch with each other by traveling out of town or abroad. Even Eid al-Fitr and Eid al-Adha are no longer a happy moment to gather with family, because of concerns about the transmission of the virus. The wheels of the economy weakened until they were completely paralyzed. Every day the news always reports the victims who continue to fall due to Covid-19. This is called trials and tests because Allah SWT takes the sakinah and mawaddah of Muslims. Life no longer feels safe and comfortable. People become suspicious every time they travel, meet people or do activities just to shop or earn a living to make a living.

At the time of Islamic history about the outbreak that occurred at the time the Muslims conquered Iraq and Syria. After a very fierce war in Yarmuk, then the Muslims settled in the land of Sham. After that came the outbreak of the cholera disease which suppressed approximately 25,000 people. At other times, it linked this event to the outbreak of the Covid-19 disease, because the conditions were almost similar to the current Covid 19 outbreak which claimed tens of thousands of lives.

By Shaykh Prof. Dr. Abdurrazzaq bin Abdil Muhsin Al-Abbad Al Badr on 14 Rajab 1441 H / 09 March 2020 M conveyed Scientific Islamic Studies that currently humans talk a lot about a big disaster that is feared by most humans, namely the virus known as the corona virus. Where humans talk a lot about the effects and dangers posed by this virus. Also they talk about how to avoid and survive the virus. Then he explained about the instructions of the Qur'an and ways that can explain the way a believer to deal with problems like this. Among the very great instructions of the Qur'an is that a servant will not be afflicted with a calamity unless Allah has written and ordained the calamity, as the word of Allah SWT in QS. At-Taubah: 51)

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely."

Several other verses about the calamity of the word of Allah SWT in QS. At-Taghabun (11) and QS. Al Hadid: 22)

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ
يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

"No disaster strikes except by permission of Allah. And whoever believes in Allah – He will guide his heart. And Allah is Knowing of all things." (Surah At-Taghabun: 11)

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا
فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy." (Surah al-Hadid: 22)

So no misfortune befalls a servant except what Allah has written for him. So really a servant really needs in a condition like this to always renew his faith, renew his belief in the destiny of Allah SWT. And it is impossible that the Covid-19 Virus was born from human negligence itself without realizing it, so let us forgive each other, and remember Allah SWT warns us to always remember Him.

4.2 How to Deal with Outbreaks in Islam

The existence of the Corona Virus is one of the trials that must be believed if the virus is a creature of Allah who is submissive and obedient to Allah's commands. That way, we believe and believe that what happened was with the permission of Allah SWT the Almighty behind all events on earth. If so, as being tested we must be patient. Patience

is half of faith, the secret of human happiness which is a source of strength in times of trials, and is the provision of a believer during various disasters and continuous slander, and is a Sufi's weapon against his passions. (Ali, 2020).

In the Islamic view, patience is one of the stations (maqamat) of religion, and one rung of the ladder of a salik in drawing closer to Allah. The structure of religious maqamat consists of: (1) Knowledge (ma'arif) which can be likened to a tree; (2) attitude (initial) which can be considered as a branch; and (3) actions (charities) that can be considered as the fruit. A person can be patient if he has already structured maqamat. Patience can be physical, it can also be psychological. Because patience means the ability to control emotions, the name patience varies depending on the object, namely:

- 1) Patience in the face of adversity is called patience, the opposite is restlessness (jaza') and complaining (hala').
- 2) Facing the temptation to live a good life is called, able to restrain oneself (dlobith an nafs), the opposite is not a prisoner (bathar).
- 3) Patience in war is called brave, the opposite is called cowardice
- 4) Patience in holding back anger is called polite (hilm), the opposite is called grumpy (tazammur).
- 5) Patience in the face of a gripping disaster is called graceful chest, the opposite is called narrow chest.
- 6) Patience in hearing gossip is called being able to hide secrets (katum),
- 7) Patience for luxury is called zuhud, the opposite is called greed, greed (al hirsh)
- 8) Patience in receiving a little is called rich heart (qana'ah), the opposite is called greedy, greedy (syarahun). (Mubarak, 2001:73)

Basically, patience is a manifestation of one's self-consistency to hold the principles that have been held before. On that basis, the Qur'an invites Muslims to adorn themselves with patience, even though what is happening right now is the toughest and longest trial as long as we live our lives. Because, patience has great benefits in nurturing the soul, strengthening the personality, increasing human strength in enduring suffering, renewing human strength in dealing with various life problems, life's burdens, calamities, and disasters, and mobilizing their ability to continuously uphold Allah's religion as Allah says in the Qur'an:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ
تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. (Surah al-Kahf/ 18: 28)

As part of faith, a Muslim must believe that all events (including the outbreak of a disease) could not have happened without Allah's will (See: QS at-Taubah [9]: 51).

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely."

However, this does not mean that humans (especially the believers) are fatalistic (surrender to fate). Several important hadiths related to the outbreak actually contain guidance on how Muslims should try to overcome this disease outbreak.

In its history there have been at least three outbreaks that occurred in the Islamic world. First: The outbreak in Amwas in the region of Sham (now Syria) in 639 AD which resulted in the martyrdom of two of the Prophet's companions, namely Abu Ubaidah bin Jarrah and Muadz bin Jabal. Second: The outbreak of 'Black Death' that besieged Granada, the last stronghold of the Andalusian Muslims in the 14th century. Third: The smallpox outbreak in the 19th century that hit the Uthmani Khilafah. There are several things that Muslims can do in the face of the Covid-19 Virus Outbreak, namely:

a. Do Not Leave and Do Not Enter the Outbreak Area

During the Amwas outbreak in Syria (639 AD) and the 'Black Death' of Granada Andalusia (14th century) Muslims were faced with the question, "Does avoiding the outbreak mean running away from Allah's destiny?"

At that time Abu Ubaidah bin Jarrah ra., as the commander of the jihad forces in Sham, met with Caliph Umar bin Khaththab ra. in Sargh. The Caliph intended to bring Abu Ubaidah back to Medina. Abu Ubaidah refused and reminded whether the Caliph was 'running from Allah's destiny'? He then explained the choice of a shepherd who took his goats to a green valley instead of a barren valley. The choice of Caliph Umar ra. and Abu Ubaidah's choice turned out to be legitimized from the Hadith of the Prophet. Abdurrahman bin Auf said: I heard the Messenger of Allah. said:

إِذَا سَمِعْتُمْ بِهِ بَارِضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بَارِضٌ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا
فِرَارًا مِنْهُ

If you hear that a land has been outbreakd by a outbreak, do not enter it. If the outbreak occurs in a land that you are in, do not leave it (Muttafaq 'alayh).

In terms of modern public health science and policy, what did the Prophet Muhammad SAW say. conveyed is a preventive effort to isolate the transmission of disease outbreaks so that they do not spread.

The wisdom of the decision of Abu Ubaidah bin Jarrah ra. and Muadz bin Jabal ra. who chooses to stay in an area that is experiencing an outbreak can be seen from the fatwa of the Ulama of Granada (14th Century), Abu Said Ibn Lubb, during a outbreak in Granada to the question, "If we leave the area affected by the outbreak, who will take care of the sick and sick Muslims?" die?" (Hopley R, 2010).

This question is important. This is because it is the duty of Muslims to help each other, take care of the sick and take care of the bodies. Therefore, the choice of Abu Ubaidah and Muadz bin Jabal—both of whom were officials of the Khilafah State—not to leave the region of Sham is a reflection of their sense of responsibility to take care of their citizens and be patient with them. Even if they end up dying in the process, they deserve the reward of a martyr as the Messenger of Allah said:

الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ وَالْمَنْبُطُونَ وَالْغَرَقِيُّ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ

There are five martyrdom people, namely: people who died because of ta'un (outbreak); people who die from stomachaches; people who drowned; people who died under rubble; and those who are martyred in the way of Allah (Narrated by al-Bukhari and Muslim).

In 1428 there was an outbreak in the city of Bursa, one of the important cities of the Ottoman Caliphate. Family members of the Ottoman Empire, namely three brothers and cousins of Sultan Murad II, also died. It also shows that they persisted and did not leave the city. Sultan Muhammad al-Fatih in his military campaign in 1464 after the liberation of Constantine also avoided the Balkan region which was experiencing an outbreak. The behavior of the nobles of the Ottoman Caliphate was in line with the words of the Prophet, namely not to run when the outbreak occurred, and to avoid the area that was being hit by the outbreak (Marien G, 2009).

The decision to stay or not to enter the outbreak area is also not interpreted as 'staying silent waiting for death' or 'avoiding and letting go'. However, efforts must still be made to minimize the number of victims who fall from the population trapped by the outbreak.

b. Finding out The Mechanism of the Disease

Every creation of Allah SWT has fixed properties (specifications). Water will boil at 100C at sea level, and boils at a lower temperature a few degrees when at the top of Mount Ceremai. Likewise, the specificity of the virus that causes various diseases and causes various impacts on mortality (death) and morbidity (illness); can also be observed efficacy or qadar that Allah has ordained for him (About qadar, see: QS al-Furqan [25]: 3).

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ

مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

“Then they took Gods other than Him (to be worshiped), whom these Gods did not create, even they themselves were created and did not have the power to (reject) any harm from themselves and neither (to take) any benefit and (also) not power to kill, give life and not (also) raise.”

Understanding the qadar or efficacy set by Allah SWT on the mechanism of disease occurrence was successfully observed by an Andalusian scientist at that time, namely Lisanuddin ibn al Khatib, in his book, Muqni'at as-Sâ'il 'an al-Maradh al-Hâ'il (Convincing Responses). On Questions About A Terrible Disease). It states, among others: The existence of an infectious disease is proven based on experience and reliable reports. The patient's clothes, drinking containers, earrings are media for transmitting disease in homes; also the arrival of ship passengers from areas that have been exposed to outbreaks transmitting diseases to residents of the port city who were initially healthy, and residents who are isolated from exposure to disease remain healthy.” (Hopley R, 2010).

Ibn al-Khatib also reported that people who have never met a patient have never been sick. There is also no disease in prisons when the prisoners are isolated from the outside world which is experiencing an outbreak. Thus the observation of infectious disease mechanisms (through Science) does not contradict revelation. The reason is, the mechanism still adheres to the efficacy or qadar that Allah SWT has set. Ibn Rushd, who is also an Andalusian Muslim scientist, two centuries before the outbreak occurred stated that in a technical context or natural observation, when there is an impression that the hadith is contradicting the text of the hadith, then the interpretation of the hadith text needs to be adjusted because the two cannot be contradictory.

Muhammad ibn al-Lakhm ash-Shaquri was a student of Ibn Khatib. He provides practical advice for residents who have to live in outbreak areas such as the use of separate cutlery and cleaning with vinegar on the utensils before and after their use. The way they think shows the recognition of Allah as the One Who has established efficacy in His creatures. At the same time, they are also proactive (not resigned) to make observations that can produce practical health recommendations (Hopley R, 2010).

This knowledge turned out to help the population in Granada to be able to bounce back from the Black Outbreak of the 14th Century. They also managed to complete the project to build the Alhambra Palace. At the same time period, in the City of Siena, Italy, which was renovating the Siena Cathedral, the project was stopped due to the same outbreak. They have never been able to complete the renovation after the outbreak ended (Ober & Aloush, 1982).

4.3 Anticipate Evidence-Based Disease Prevention

To prevent the Covid-19 virus from developing and becoming increasingly vicious, it is very important for us to anticipate disease prevention by finding the source and destroying the source. This is what Research Communications in China has done. That they have carried out research in various ways so that they are able to identify the coronavirus genome in less than 2 weeks with NextGeneration Sequencing (NGS) technology which shows the importance of the role of the State in developing research and development centers so that they are relatively able to anticipate and control the occurrence of diseases. Without a State that facilitates scientific infrastructure, science does not grow and is unable to offer solutions.

Therefore, it is not surprising that during the golden age of Islam, scientists received large research funds from Baitul Mal (Rahman, 2015) and were directly supported by the Caliphs. That way they can focus on research and the benefits can be felt by the community.

4.4 Vaccination: Specific Disease Prevention

This historical record shows that the State plays an important role in protecting the health of its citizens from disease, regardless of their social status and beliefs. Unfortunately, in Muslim-majority countries, infectious diseases caused by viral infections such as measles, German smallpox and mumps are starting to spread again. Weak literacy and conspiracy narratives contribute to the rise of preventable diseases. In fact, the concept of 'herd immunity', which is a mechanism to protect people who are vaccinated, is one of Allah's decrees that can be observed universally. When the majority of the population is vaccinated, the virus is unable to spread because it has blocked its ability to infect. However, when the situation reverses, i.e. the majority are not vaccinated, then the virus will easily spread.

However, a country is often constrained by a funding system or financing for sustainable health services and research. Currently the world only recognizes taxes as the main source of financing. The reason is, the civilization that leads today does not believe in a better and eternal life; do not believe that the real treasure is the treasure that is spent because of the desire to achieve the pleasure of Allah the Creator.

During the Islamic Caliphate, waqf funds contributed almost 30% of Baitul Mal's income. This large amount of funds makes health services and research advanced because there is no burden to return the 'profit'. The long-awaited Islamic civilization will also make knowledge about this virus, an invisible creature of Allah, as a field of reward. The vaccine will be developed using the most effective procedure possible, considering that the

funding comes from the waqf trust for the greatest benefit of mankind. Likewise, human behavior that is at risk of triggering an outbreak is prevented persuasively by authoritative and humanist education so that misguided narratives can be controlled properly (Carey et. al., 2020). [Ahmad Rusydan, Ph.D]

V. Conclusion

Islam is a religion that is very concerned about health conditions, so that in the Qur'an and also in the hadiths, various references to health can be found. Health is a determining factor in a person's life. The spread of the corona virus in various countries, starting 2020 with a lot of fear because the transmission can quickly spread to the human body, especially those who are elderly and those who have a weak immune system.

As Muslim believers, we can take lessons from this phenomenon by keeping ourselves safe from the attack of the corona virus and other viruses. Because, the existence of a virus is proof of the greatness of Allah SWT who easily creates a creature even though it is very small in size. As for the life and death of this creature, the Qur'an has told it long before the researchers managed to uncover that fact. Allah says in Surah Ali Imran verse 27 which means, *"You cause the night to pass into the day and the day to pass into the night. You bring forth the living out of the dead, and You bring the dead out of the living, and You give sustenance to whom You will beyond all reckoning."*

The spread of this outbreak disease is not only in the modern era but also occurred centuries ago since the time of the Prophet Muhammad. In fact, he also gave a message about how best to respond to the arrival of a disease in a certain area. "From Aisyah ra, she once asked the Messenger of Allah about a cholera outbreak. The Prophet then replied, "Each outbreak can mean torment for whom Allah wills. However, outbreak for believers is a form of mercy, as long as there is strong patience from those who are infected. So he is entitled to a reward like the retribution for those who die as martyrs." (Narrated by Bukhari)

In this regard, there are two things that must be done when a disease outbreak comes. The first is prevention and the second is prevention. For prevention, we can refer to Surah Al-Muddatstsir verse 4 which means, "And clean your clothes." It is clear that cleanliness can minimize the arrival of a disease, especially diseases caused by viruses. In addition, by always maintaining cleanliness means that we have strengthened our faith. As for countermeasures, from Abdurrahman bin Auf ra, the Prophet Muhammad said, "When you hear that an outbreak is afflicting an area, then do not enter it. And if it attacks your territory, then do not run away." (Narrated by Bukhari)

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