



## Rational Strategies of Islam Against the Epidemic of Coronavirus, Based on the Teachings of the Qur'an and Hadith

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### **Abstract**

Islam is a religion which is agree with common sense and human nature. From the point of view of this religion, contagious diseases that spread epidemically among human beings are part of the social disasters that affect human societies in different periods of human life history. In examining the teachings of the religion of Islam; As a comprehensive plan of human life in this world and the hereafter, while advising to be patient in the face of disaster, the most important rational solutions to face disasters such as coronavirus can be presented and used by followers of the monotheistic religion. In this research, while using the descriptive-analytical research method, by examining reliable Islamic sources and using the holy verses of the Holy Quran and the hadiths of the infallible leaders of the religion (AS), the most important solutions provided by Islam in order to face disasters such as Contagious diseases in the form of "rational confrontation; Including prevention (quarantine and social isolation) and treatment, "giving alms" and "praying" have been identified and examined.

**Keywords:** *Rational; Epidemic Disease; Coronavirus; Quran; Hadith*

### **1. Introduction**

Throughout the history of human life, human societies have experienced different conditions and alternately passed periods of comfort and enjoyment, and in contrast, times of hardship. Social disasters are general disasters that are not as common as other disasters. The general calamities and tribulations are horrible and dreadful, and because their scope spreads everywhere, it deprives, to some extent, the public help and consciousness, and as a result, the system of life of the people is disturbed and the fear is multiplied. So the general calamity and public hardship are more difficult and bitter than the individual calamities of mankind. (Tabatabai, 343/1 : 1997). In the religious worldview, they look at and ponder on all the phenomena of human life, including social disasters with a divine view, and based on the teachings of religion, which is the comprehensive plan of human life and the hereafter, while finding the reasons for these phenomena, best way to deal with them is extracted and explained so that the followers of that religion can deal with the phenomena in the doctrinal and behavioral dimensions based on the principles drawn by it.

According to religious teachings, one of the social disasters that afflict human societies is diseases and contagious diseases that have plagued various human civilizations in the form of epidemics from time immemorial. One of the new and emerging examples of such disasters is coronavirus disease. This disease, like other social disasters, has been affecting human societies for some time and has accompanied the normal life of human beings with hardships and losses. But the two temporary things that are important and necessary are that by referring to the verses of the Holy Quran and the manners of the infallible leaders (AS), the best kind of confrontation that the religion of Islam prescribes against this kind of calamity should be identified and explained. As a comprehensive roadmap, the basis of macro-policies of Islamic societies to deal with these phenomena should be based on religious teachings.

## ***2- The Advice of Islam for Constructive Patience in the Face of Disasters Such as Coronavirus***

Naturally, when faced with epidemic-type disasters, humans exhibit three types of confrontation: 1- Conflict for survival 2- Disappointment, depression and isolation 3- Active constructive patience. Of course, the kind of confrontation that Islam affirms and emphasizes in the face of social disasters is constructive patience over disasters; Patience that is not passive and human beings, while playing an active duty-oriented role, behave tactfully and militantly in the face of disaster. The Almighty God says in the Holy Qur'an in this regard: "We will certainly test you all to find out who are the real Mujahideen and the patient among you, and to test your news." (Muhammad / 31). In this verse, the word "calamity"; It means trial, and the reason for this divine test is to find out who the Mujahideen and the patient are in the way of God. (Tabatabai, 243/18: 1997) Therefore, the patient struggle that is done with divine intention and dynamically in the face of various disasters such as coronavirus is what is desirable for the Lord of the worlds.

Regarding patience in calamity, the Holy Prophet of Islam (PBUH) said: "Whoever understands the complementary value of calamity and suffering, will have patience." (Majlisi, 83/68 :1983) Imam Sadegh (AS) says: "Patience and difficulty compete with each other to reach the believer sooner; "But before the calamity befalls, patience has arrived, so when calamity and difficulty befalls, the believer is patient and tolerant." (Majlisi, 95/68: 1983) In another narration, it is narrated: "Imam Sadegh (AS) was asked: Who are the dearest people in the sight of God? He said: "One who is grateful at the time of bestowal and is patient and tolerant in the time of calamity and tribulation." (Majlisi, 53/68 :1983). Regarding the advice on patience when facing disaster and encouraging it, Imam Sadegh (AS) says in another narration: "Be patient and tolerant in the face of calamities ..." (Majlisi 83/68 :1983) And Imam Kadhim (AS) also says about the importance of patience over calamity by the followers of religion: "Until you don't consider calamity as a blessing, you are not a believer." (Majlisi, 237/64:1983) Therefore, based on the above, the type of confrontation approved by Islamic teachings, in the face of social disasters such as pervasive coronavirus, is a constructive patience over disaster. Patience, which is dynamic and active and with a kind of divine intention, is self-struggle and self-improvement, and the patients, with task-oriented help, play an effective role in managing the crisis caused by the social catastrophe of coronavirus.

Of course, in order to have a constructive patience in the face of adversity, religious teachings have provided solutions so that, according to these comprehensive roadmap and instructions provided by religion, believers can apply them to fulfill their duty in the face of social disasters such as coronavirus. The most important strategies presented in the teachings of Islam, in order to have a constructive patience over the coronavirus; consists of three strategies: "rational confrontation", "giving alms" and "praying" that Rational confrontation with disaster is also divided into two parts: "prevention (including: quarantine and social distancing)" and "treatment" And faith communities must use all of the above to have a constructive patience in the face of a coronavirus disaster. In the following section, the three mentioned solutions are explained along with the examples and recommendations of the Holy Quran and the Imams (as) regarding each of them.

## 2-1 Rational Teachings of Islam Against Disasters Such as Coronavirus

The religion of Islam is a religion that values intellect and reason and has advised its followers to think, reason and follow the way of the wise in various places in its divine book, the Qur'an. Also, the principle rule of mutual connection between reason and sharia in Islam confirms the importance of reason and thought in this religion. (Shekari; Afshar168-167 :2012) According to Islamic teachings in the world of cause and effect, all affairs are based on certain rules. Imam Sadegh (AS) says in this regard: "God has refused to provide things without cause." (Kulayni, 183/1 :1987) Therefore, in the face of social disasters; Such as infectious diseases; Like coronavirus, Muslims must act in accordance with the manners of the wise while providing the means necessary to deal with this calamity.

When God Almighty wants to inflict severe punishment on the disbelieving people of Noah (pbuh) who were subjected to divine punishment, he ordered to Prophet Noah (pbuh) to face this calamity, according to the manners of the wise, with building necessary equipment; That is, a "ship" so that it can protect and save itself and the believers in the face of that calamity. God Almighty says in this attribute: "And (now) build a" ship "in our presence and according to our revelation! And do not intercede for those who did wrong, for they are all going to be drown»(Hood / 37) Of course, in this verse, the meaning of the word "our eyes" refers to the fact that all the efforts and endeavors of Noah (AS) in this field are in the presence of God, so the feeling that God is present, watching and protecting, It both empowers man and increases his sense of responsibility in order to provide the means necessary for his duty. (Makarem, 90/9 :1995)

Based on the above, and by examining the teachings of religious leaders, it can be seen with certainty that the strategies presented by religion, in order to rationally deal with disasters that are among pervasive diseases such as coronavirus, include strategies of "prevention" And "treatment" which is examined and explained in the following section along with the narrations narrated from the biography of the Infallibles (AS).

### 2-1-1. prevention

In the pure teachings of Islam, in addition to numerous recommendations for hygiene and cleanliness in various aspects of individual and social life, one of the strategies presented to deal rationally with disasters like Infectious diseases such as coronavirus is "prevention". Amir al-Mo'menin Ali (AS) in a narration about the necessity of preventing diseases says: "There is no medicine that is free of side effects. "Therefore, for the body, except in cases of necessity, there is nothing better than abstinence (prevention)." (Kulayni, 273/8 :1987)

It is also interesting that in the teachings of the Prophet (PBUH) and the Imams (AS), regarding issues related to the prevention of infectious diseases, there are instructions for "quarantine" and "social distancing", which are discussed in the following section.

#### 2-1-1-1. Quarantine

In the field of "quarantine" in order to prevent the spread and transmission of epidemic diseases, it is narrated that a person asks Imam Baqir (AS) about the prevalence of contagious disease "cholera" and Imam (AS) in response, emphasize on the need of quarantine and take some distance from the house whose residents have contracted the disease and died. The text of this narration is as follows: "I offered the service of Imam Baqir (AS): When cholera spreads in a land, should we choose to stay at home and withdraw from the people?" Imam (AS) said what is wrong with staying away from cholera (epidemic disease). "While the Prophet of God (PBUH) said to the man who was in a house with his brothers and his brothers were all dead and he was the only one left:" stay away from that house, while this house is reprehensible." (Nouri, 96/2 :1988)

### 2-1-1-2. Social distancing

There are significant examples of recommendations regarding "social distancing" in order to prevent the widespread spread of infectious diseases in the narrations of the Infallibles. In a narration, Imam Sadegh (AS) quotes the Prophet (PBUH) as follows: And it is abominable for a man to talk to lepers unless there is a distance of one arm between them and he said, "Flee from leprosy, like fleeing from a lion." (Saduq, 1993: 3/557). Also, the Holy Prophet (PBUH) in another narration on the need for social distance between healthy people and people with infectious diseases says: "Do not look at lepers too much, and when talking to them, be as far away as a spear." (Majlisi, 83/62 :1983) Also, despite the importance of the issue of allegiance, the Holy Prophet of Islam (PBUH) in the conditions of people contracting a contagious disease, in order to prevent the epidemic, took the considerations regarding social distance that can be seen in the following narration: "A person who was suffering from leprosy came to the Prophet (PBUH) for allegiance, but the Prophet did not touch him and said: I accepted your allegiance without shaking hands with me." (Majlisi, 82/62 : 1983) Therefore, according to the tradition of the Infallibles (AS), one of the rational strategies emphasized by Islam in order to prevent the spread of epidemic diseases such as coronavirus, is to observe social distance.

### 2-1-2. treatment

In the field of epidemic diseases, one of the most important strategies of religion for rational confrontation with these disasters is to "cure" that disease. Seeing a doctor for the treatment of diseases and illnesses is something that is evident in the life of the Infallibles (AS); For example, based on the quotation of one of the earlier sources in the investigation of the murder of Amir al-Mo'menin Ali (AS), we find that when Imam's head was injured by Ibn Muljam Moradi's sword, he was poisoned by sword and became very ill, as reported in the authoritative historical sources of Islam, they brought a physician to his bedside to practice and prescribe medicine (Abu al-Faraj al-Isfahani, *Bit*: 44) Also Imam Sadegh (AS) in a narration emphasizes on the importance and necessity of the presence of a skilled physician in cities and says: "The people of every city need three things that they refer to in their work in this world and the hereafter, and if they do not have those three, they will be in trouble: a wise and pious jurist, a virtuous and obeyed ruler, and a wise and reliable physician" (Majlisi , 235/75 :1983; Ibn Shuba, 321 :1983) In addition, another important point to consider in order to treat diseases is to try to discover the drug and the appropriate treatment methods for that disease. The Holy Prophet of Islam (PBUH) in a wise statement points to this point and says: "there is a cure for any pain; "If someone succeeds in identifying the drug, the disease will go away with God's permission." (Majlisi, 59/76 :1983) Based on the above, one of the most important advice and rational strategies of Islam to deal with epidemic diseases such as coronavirus is to try to treat and discover the appropriate drug.

### 2-2. Praying

In addition to advising on prevention and treatment, one of the most important strategies of the religion of Islam, in order to be patient in the face of disaster, is to pray, recourse and seek forgiveness. Praying and asking for help from the power of divine blessings to cure epidemic diseases such as coronavirus, in addition to its positive and constructive effects in relieving anxiety and mental illness, provides motivation to cure disease and repel the waves of calamity. Regarding repelling the waves of calamity through prayer, Amir al-Mu'minin Ali (AS) says: "Repel the waves of calamity with prayer. The poor man whose life is full of calamity needs no more prayer than a well-to-do person who is not safe from calamity (Qutb Ravandi, 21: 1987; Majlisi, 301/90 :1983). In a narration, Imam Sajjad (AS) also says about the importance of praying in order to ward off calamity: "Prayer and calamity will be fought until the Day of Judgment, and in this field, prayer will come out victorious; Even though it was inevitable. (Majlisi,33/12: 1986)

Among the teachings of Islam and the strategies presented in order to face and repel calamity through prayer, some prayers have been specifically recommended. One of the prayers recommended in this regard is the seventh prayer of Sahifa Sajjadih. One of Imam Askari's (AS) companions was

persecuted by The minister of Mutasim Abbasi, so he wrote a letter to Imam Askari (AS) in the service of disasters, asking for a solution, and Hazrat Askari (AS) advised him to recite the seventh prayer of Sahifa Sajjadih and said: The family of Muhammad (PBUH), when faced with great calamities, used this prayer to pray to God and seek help to repel the calamity. The text of the narration is as follows: Amr ibn Mas'ada, the minister of Mutasim, said to me: I had a big problem and I was afraid that my blood would be shed and my family would become poor and destitute, I wrote a letter to Imam Hadi, peace be upon him, complaining about my condition. He wrote to me: Do not be afraid and it is not a problem, pray to God with these words, He will soon release you from what you are in and will provide you with an opening, the family of the Prophet when the calamity and the victory of the enemies are approaching. The family of the Prophet (peace and blessings of Allaah be upon him) used to recite it when the calamity of the enemies approached and when they feared poverty and narrow-mindedness. (Ibn Taus, 271: 1991; Majlisi, 230-229 /92)

One of the most important prayers that repel and eliminate calamity is the prayer for hastening the advent of Hazrat Sahib al-Zaman (as). One of the pure Shiites, during his minor absence, writes a letter to the service of Imam al-Zaman (as) and asks him questions, and delivers the letter to the service of one of the special Nawabs of that Imam. In response, he received a letter in the handwriting of Imam al-Zaman (as) in which it was written: Pray a lot to hasten the Advent, which is the solution to your problems and troubles. The text of the narration is as follows. (Saduq,485-483/2 :1975) It is interesting that the text of the prayer recommended to hasten the Advent begins with the phrase "God! calamity grew up,". (See: Majlisi, 275, 53 :1983)

### **2-3. Giving Alms**

Another way of Islam is to give alms in order to be patient in the face of calamity and in the face of epidemic diseases such as coronavirus. This matter has been emphasized in the narrations of the Infallibles (AS). In a way that in the book "Al-Kafi" by Kulayni; there is a separate chapter, entitled "Repelling Disaster by Charity." (See: Kulayni, 7-5/4 :1987) The Holy Prophet of Islam (PBUH) in a narration about repelling seventy types of calamities by giving alms; Like disease, fire, etc., says: "The One God repels stomach pain, fire, drowning, destruction and madness with charity. The Messenger of God, peace and blessings of God be upon him, enumerated seventy calamities "(Kulayni, 4/5 :1987; Feyz Kashani, 390/10 :1986) and in another narration, he emphasizes the protection of calamities by giving alms and says: Give alms in the morning, for there is no harm in giving alms, and whoever gives alms at the beginning of the day, God will remove from him the calamities that descends from the sky on that day, and if he gives alms on the beginning of the night May God Almighty repel the calamities of that night that descends from the sky "(Kulayni6/4 :1987; Tusi,157 :1994) Imam Sadegh (AS) in a narration, while emphasizing the repulsion of seventy types of worldly calamities by means of charity, also referred to its reward in the hereafter; "Indeed, almsgiving removes from man seventy kinds of causes (of calamities) and misfortunes of the world and bad (sad) death. And the giver (giver of charity) will never be afflicted with a bad (heartbreaking) death" (Kulayni, 6/4 :1987; Ibn Fahd Hali, 108 :1956). There is another narration about repelling calamity through charity from that Imam (AS) that the narration of the story has been narrated by one of the companions in such a way that he was with Imam Sadegh (AS) in the Prophet's Mosque (AS), then Suddenly, one of the congressmen of the mosque fell on a man, but the man was not seriously injured and only his foot gets hit. Hazrat Sadegh (AS) said to ask him what he has done today? In response to the question, the man said that he had left the house with only a single date. On the way, he passed a needy and gave him the date. Imam Sadegh (AS) after hearing this answer, said that God removed that calamity from you through this action. (Kulayni, 7/4 :1987).

### **Conclusion**

In the teachings and instructions of Islam, there is a lot of emphasis on rationality and following the manners of the wise. According to the teachings of Islam, by examining the teachings of the Holy

Quran and the hadiths and manners of the infallible religious leaders, one should have constructive patience and a correct and rational approach in the face of social disasters such as epidemics diseases like coronavirus. Therefore, the most important solutions offered by Islam in order to face the plagues of contagious diseases are "rational confrontation that includes prevention (quarantine and social distancing) and treatment "," giving alms "and" praying " which should be used as a comprehensive roadmap, the basis of macro-policies of Islamic societies to deal with these phenomena, based on the teachings of religion.

## **Resources**

### **The Holy Quran**

### **Nahj al-Balagha**

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