

Extracting al-Razi’s Quranic Notion on Epidemic from His Magnum Opus *Mafatih al-Ghayb*

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Abstract

The COVID-19 pandemic that struck the world has changed the landscape of human life post-21st century. The existence of such epidemic diseases has also been recorded in the world history of human civilization. Interestingly, the Quran, which was revealed fifteen centuries ago, also touches on the issue of pandemic or epidemic diseases that occurred to the previous generations and provides a reminder for the future generations. The Quran explains that epidemic diseases are one of the forms of worldly *azab* or punishment sent by Allah as a reminder of the damage and tyranny committed by human beings. The interpretation of epidemic diseases in the Quran has been parsed by a famous exegesis scholar, Imam al-Razi in his magnum opus, The Exegesis of *Mafatih al-Ghayb*. His masterpiece has brought a new dimension in understanding epidemic diseases through the combination of naqli and aqli approaches. Nonetheless, the collection of epidemic verses in The Exegesis of *Mafatih al-Ghayb* has been less frequently discussed. Therefore, this paper presents a study that identified and analyzed the verses related to epidemic diseases based on the views of

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Imam al-Razi. This study employed the qualitative method based on the text analysis approach using the Quran and The Exegesis of *Mafatih al-Ghayb*. This study found that the words *rijz*, *rijs*, and *azab* are synonymous with epidemics. These three words have certain characteristics that lead to the spread of the epidemic as stated by Imam al-Razi. Additionally, there are several holistic approaches stated by al-Razi in understanding epidemics and how to avoid them at present time and in the future. This approach needs to be understood by every layer of the society in order for the message of the Quran on epidemic diseases to be understood well and to curb the spread of epidemics.

Keywords: *Pandemic, torment, al-Razi, Mafatih al-Ghayb, COVID-19*

1. Introduction

Pandemics and epidemics have been a threat to humanity for centuries. They not only claim a large number of lives, but also cripple the system and function of human life. The Quran presents some of the history of the epidemic that occurred as early as the ancient Egyptian kingdom under the rule of Pharaoh, the time of the Children of Israel and some of the earlier nations (al-Razi, 2005; al-Tabari, 2000; al-Maraghi, 1946; al-Mawardi, n.d). The history of epidemic is also recorded in the hadith of the Prophet SAW that occurred during the time of the Prophet Muhammad SAW, the time of the Caliph Umar al-Khattab and others where it is explained specifically, such as the *thaun* epidemic (al-Bukhari, 2001; Muslim, 1999; al-Sijistani, 2009; al-Syaibani, 1995; al-Tirmizi, nd). Nonetheless, the Quran does not specifically describe the type of epidemic other than providing some indications, such as its characteristics, causes, and holistic solutions. This has been a matter of discussion by many exegesis scholars, and among them is Imam al-Razi (who passed away in 606H) in his exegesis *Mafatih al-Ghayb*. Nevertheless, such a discussion is not compiled comprehensively due to its attachment to the interpretation that follows the sequence of the chapters (*surahs*) in the Quran (Aswadi Syuhadak, 2008).

The full name of Imam al-Razi was Abu Abd Allah Muhammad bin Umar bin al-Husain bin al-Hasan al-Taymi al-Bakri al-Tabrastani al-Razi. He was born on 25th Ramadhan in the City of Ray in 544 H (1149 A.D.). Al-Razi was a scholar in the field of exegesis, faith, fiqh, usul fiqh, literature, and medicine. He was a prominent scholar of his time because he combined the worldly knowledge (*aqli*) and the revealed knowledge (*naqli*) in many of his works. One of his works was The Exegesis of *Mafatih al-Ghayb* or also known as The Exegesis of al-Kabir, which consists of eight large volumes (al-Dzahabi, 1977; Manna Qattan, 2000; al-Zarqani, 1995; Mahmoud, 2000). The method employed by Al-Razi was rarely used by exegesis scholars during his time or earlier, and as such his exegesis is said to be “*fihī kullu shay’ illa tafsīr*”, which means that “The Exegesis *Mafatih al-Ghayb* encompasses all knowledge except exegesis” because his analysis of the aspect of world knowledge is so extensive in its interpretation. Nonetheless, this view has been refuted by al-Subki who explains that “there is all knowledge in Tafsir *Mafatih al-Ghayb* together with the knowledge of exegesis as well” (*fihī kullu shay’ ma’a tafsīr*). This view is also supported by Fath Allah Khalif (al-Subki, n.d; Qattan, 2000; Fath Allah Khalif, 1969; al-Dzahabi, 1977; Mahmoud, 2000). According to Al-Qifti (1903), Imam al-Razi studied medicine and wrote a book that elaborates the book of Qanun written by Ibn Sina. Imam Al-Razi gave the Qanun description book as a gift to a

famous doctor at that time, whose name was Abd al-Rahman bin Abd al-Karim al-Sarakhsi, and this was when Imam al-Razi visited him on his way to the country of *Ma Wara al-Nahr* in 580 H. Therefore, it is reasonable to conclude that his views and descriptions on the epidemic-related verses in the Quran are more comprehensive than other exegesis scholars' interpretations. Based on al-Razi's analysis of the epidemic-related verses in the Quran, which is according to his views in *The Exegesis of Mafatih al-Ghayb*, it brings about a new dimension in understanding epidemics that appear in every era that is by providing a careful preparation to curb the spread of the epidemic.

According to al-Razi, the Quranic debate on epidemics is often associated with the torment sent down by Allah. It is consistently stated that tyranny, disbelief, corruption, and human disobedience lead to the emergence of epidemics. The word *azab* (عذاب) in the Quran is mentioned 373 times. *Azab* means everything that burdens the soul and causes miseries in human life both in this world and in the hereafter. Based on the use of the word *azab* in the Quran, it is divided into two types, (i) the *azab* in the world and (ii) the *azab* in the hereafter. Among the epidemic diseases in the Quran mentioned by Imam al-Razi are such as *thaun* and others. It is not specifically stated except for some features such as experiencing physical symptoms like fever and blisters on the skin (al-Razi, 2005;

Ibn Manzur, 1990; al-Tabari, 2000; al-Maraghi, 1946; al-Mawardi, n.d; Ibn Hajar, 2005). The story of Abu Lahab's death is also associated with an epidemic where it is said to be an outbreak of *thaun*, and some say it is an outbreak of *'adasah* (blisters) that spread throughout Abu Lahab's body and the disease produced a very foul odor (al-Razi, 2005; al-Qurtubi, 1964). Other than the epidemic of *thaun*, Sayyid Qutub (1991) in his work *Fi Zilal al-Quran* states that there is a narration that explains that during the event of the army of the elephants, the smallpox epidemic was spreading in the City of Makkah. Based on this view, the blisters that occurred on the body of the soldiers of the elephants were due to an epidemic carried by something that can fly based on the use of the word '*thoiran*' (طيرا). The word '*thoiran*' can be interpreted as a bird and can also be interpreted as a fly or a mosquito or something that can fly and carry a virus, which in the story of Abrahah, the animals then spread the disease to Abrahah and his army that caused their bodies to become like a leaf eaten by a caterpillar as recorded in Surah al-Fil. (Sayyid Qutub, 1991; Rasyid Redha, 1990).

Hence, the analysis of epidemic diseases in *The Exegesis of Mafatih al-Ghayb* attempted to identify and analyze the words that are synonymous with epidemics. This is because the word epidemic or *thaun* is not mentioned directly in the Quran. Nevertheless, the word is stated by the exegesis experts, including Imam al-Razi in their interpretation, based on the evidence from authentic narrations. The use of words, such as *rijz*, *rijs*, and *azab* in the Quran has assisted the author in understanding epidemic as outlined in the Quran. The word is also synonymous with epidemic diseases as mentioned in the Quran. Therefore, this study contributes to helping the society in terms of understanding epidemic diseases from a new dimension that covers the internal aspects of human beings, namely faith, spirituality, and morality. These are the aspects that have been abandoned by humans today in this modern time that has caused the human ecosystem to be disrupted and various epidemics emerged as in the case of the COVID-19 pandemic. This debate has brought a holistic approach that needs to be blended in the framing and formulating of any policy related to the health of all human beings.

2. Methodology

Studies on The Exegesis of *Mafatih al-Ghayb* found that Imam al-Razi combined descriptions textually and contextually. Its contextual interpretation covers various fields, such as theology, philosophy, astronomy, medicine, physics, and others (Aswadi Syuhadak, 2008). Therefore, the current study employed the qualitative method by conducting the content analysis on epidemic-related verses in the Quran with the reference to The Exegesis of *Mafatih al-Ghayb*, which was analysed using document analysis. In this study, the method comprised two main phases as follows:

Phase one: The data collection was conducted by identifying epidemic-related verses in the Quran using Arabic dictionaries and *mu'jam* to identify the words to be analyzed. The Exegesis of *Mafatih al-Ghayb* was used as the main reference in extracting the epidemic-related verses in the Quran using the semantic field theory (SFT) approach. The SFT is a modern linguistic knowledge introduced by Jost Trier in the 1930s. It involves categorizing words that have almost the same meaning in a group (Norfarhana et al., 2018; Hishomudin, 2017; John Lyons, 2012). Hence, the use of SFT was for the purpose to identify other words that carry the meaning of epidemic. Words that were identified to be closely related were extracted from The Exegesis of *Mafatih al-Ghayb* as the data for the study.

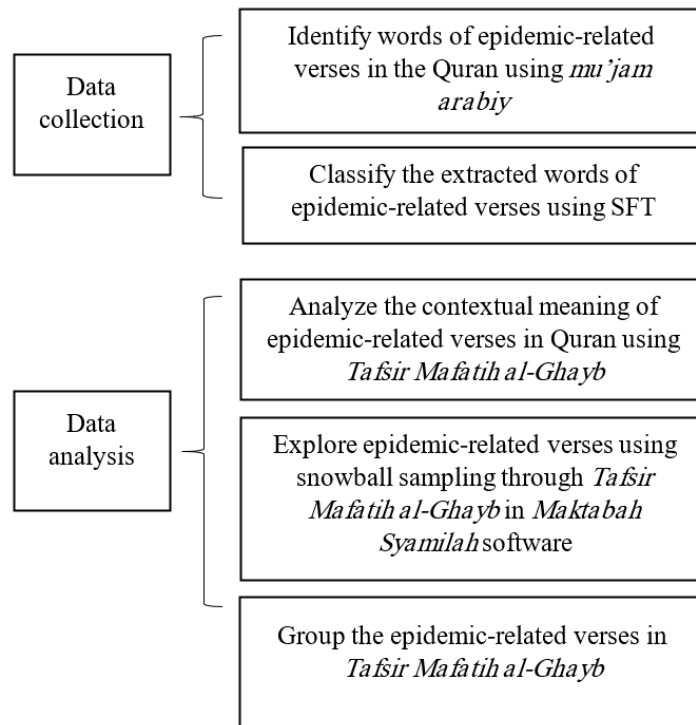


Figure 1: Research Method

Phase two: The analysis of documents and texts related to epidemic verses in the Quran based on The Exegesis of *Mafatih al-Ghayb* found in the *Maktabah Syamilah* software. In this phase, the snowball sampling method was used for the development of the data and the meaning of epidemic-related verses found in The Exegesis of *Mafatih al-Ghayb*. Among the words in the selected Quranic verses that were identified as having a relationship with the word epidemic using the snowball sampling method are as follows: (رجز، رجس، عذاب، طاعون، وباء، السماء، أنزلنا، أرسلنا). The outcomes of the analysis were classified thematically.

3. Results

The findings show that the epidemic-related verses in the Quran refer to the word *rijz* (رجز), which means epidemic. It is one of the few forms of punishment in this world that are mentioned in the Quran. Therefore, the word *rijz* was used in the snowball sampling technique to search for the epidemic-related verses in the Quran as well as for the analysis of the expansion of meaning for epidemic-related verses in the Quran by using The Exegesis of *Mafatih al-Ghayb* found in the *Maktabah Syamilah* software. The following figure (Table 1) demonstrates some of the words that were identified as being closely related to the word *rijz* (رجز), of which these words are the outcomes of using the semantic field theory (SFT) method and snowball sampling technique.

Table 1: Words that are related to epidemic-related verses in the Quran

Word	Epidemic-Related Verses in the Quran and The Exegesis of <i>Mafatih al-Ghayb</i>
رجز	Words that carry the meaning of epidemic in the Quran and are the main backbone for the search for other words related to the epidemic-related verses. The triliteral root (ر ج ز) occurs 10 times in the Quran. QS2/59, 7/134 (2 times), 7/135, 7/162, 8/11, 29/34, 34/5, 45/11.
رجس	Words that are the main feature of the <i>rijz</i> epidemic. The triliteral root (ر ج ز). occurs 10 times in the Quran as the noun <i>rij's</i> QS5/90, 6/125, 6/145, 7/71, 9/95, 9/125 (2 times), 10/100, 22/30, 33/33. Exegesis scholars also think that it means <i>rijz</i> .
عذاب	The triliteral root (ع ذ ب) occurs 373 times in the Quran. Divided into two, the punishment in this world and the punishment in the hereafter. Among the punishments in the world is an infectious epidemic.
الطاعون	There is no proof that Quranic text uses the word <i>thaun</i> , but it is found in the interpretation of the verse <i>rijz</i> . The word الطاعون is mentioned 5 times in The Exegesis

of *Mafatih al-Ghayb* in the verse: QS2/59, 2/243, 7/134 -135, and in Chapter al-Masad. The specific characteristics of *thaun* are also not specifically explained except for general features, such as fever, blisters all over the body, shaking human life, spreading rapidly, and killing a large number of people. However, there are many hadiths of the Prophet that explain the details on how to control and avoid the *thaun* disease as has been practiced today for the COVID-19 pandemic. *Thaun* is also one of the types of epidemics described in the Quran, and there are still other types of epidemics, such as those that struck the Pharaohs, the Children of Israel, and the army of Abrahah. (al-Razi, 2005; Rasyid Redha, 1990; Sayyid Qutub, 1991; al-Bukhari, 2001; Muslim, 1999; al-Sijistani, 2009; al-Tirmizi, nd; al-Syaibani, 1995).

وباء There is no proof that Quranic text uses the word epidemic, but it is found in the interpretation of The Exegesis of *Mafatih al-Ghayb*. The word ‘*al-wabak*’ (الوباء) from the *makrifah* perspective is mentioned 5 times in The Exegesis of *Mafatih al-Ghayb*: QS2/243, 4/102, 5/71, 27/61, 30/46. On the other hand, the word وباء from the perspective of *nakirah* is stated once (1 time) in The Exegesis of *Mafatih al-Ghayb* in the verse: QS34/15.

السماء It is stated in the Quran that epidemics are sent down from the sky: QS2/59.

فَأَنْزَلْنَا...
رِجْزاً The epidemic sent down (فَأَنْزَلْنَا) from the sky: QS2/59.

فَأَرْسَلْنَا..مِنَ
السَّمَاءِ Epidemic is also being spread (فَأَرْسَلْنَا). ‘Al-irsala’ (الإرسال) can be used for human beings, and can also be for something loved or hated, and it can sometimes happen in the form of submission, such as the fragment (إرسال الريح), which means sending the wind: QS7/162.

الْعَدْسَةَ
وَعَدْوَاهَا The characteristic of the epidemic that befell Abu Lahab; infectious blisters, *thaun*.

الجدري This word means a terrible plague of smallpox or scabies. The word is used to explain the condition of Abrahah's soldiers who died due to smallpox that their dead bodies are given a similitude like the leaves that were eaten by caterpillars. It is not explained specifically except for its ability to kill humans in such terrible conditions and is spread by the wind through flying animals, such as birds and others (al-Razi, 2005; Sayyid Qutub, 1991)

Based on the snowball sampling technique and the use of the SFT method, there are several other words that lead to the expansion of the meaning of the word epidemic (*rijz*) in The Exegesis of *Mafatih al-Ghayb* as shown in Figure 1.

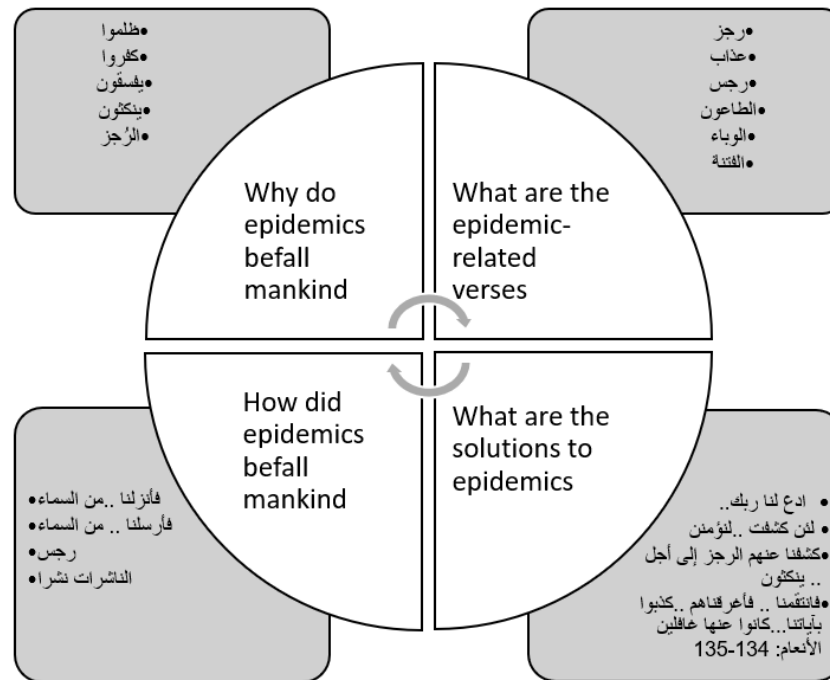


Figure 2: The expansion of the meaning of the word ‘epidemic’ in The Exegesis of *Mafatih al-Ghayb*

4. Discussion

Al-Razi's views on epidemic-related verses in The Exegesis of Mafatih al-Ghayb

According to al-Razi in The Exegesis of *Mafatih al-Ghayb*, the epidemic-related verses in the Quran are known as *rijz*. It encompasses all kinds of epidemics that have befallen mankind throughout the ages. Epidemics tend to appear unexpectedly and are able to continuously cause people to experience turmoil in the affairs of their lives. According to al-Razi, epidemics are one of the worst types of doom in this world. It once befell the Children of Israel, which caused the death of 25 thousand people in half a day, that is from morning to evening. This epidemic is mentioned in The Exegesis of *Mafatih al-Ghayb* as *thaun*. In addition, al-Razi wrote that the people of the Pharaoh also suffered from epidemics that were brought by animals, such as locusts, lice, frogs, and also blood, apart from the epidemic of *thaun* and storms (al-Razi, 2005; Al-Tabari, 2000). In addition,

al-Razi explains that the epidemic is one of the forms of punishment and the punishment of Allah to all human beings in this world due to the damage, disbelief, tyranny, and disobedience committed by human beings on the earth. It is a test for all human beings regardless whether they are believers or disbelievers. Nonetheless, this torment is a blessing, prayer, and the witness of martyrdom for the believers. As for the disbelievers, it is a form of punishment that humiliates them in this world (al-Razi, 2005; Ibn Manzur, 1990; al-Asfahani, 2017; al-Bukhari, 2001; Muslim, 1999; al-Sijistani, 2009).

According to al-Razi, the verses containing the word '*rijzun*' (رجز) clearly show that the reason Allah sent down the epidemic was due to human tyranny itself (ظلموا) as in QS2 / 59 and QS7 / 162 when the Children of Israel disobeyed the command to submit, obey, and repent. On the other hand, QS7 / 134-135 explains that the epidemics sent to the people of Pharaoh was due to them being sinners (مجرمين) because they refused to believe in God and accused all the calamities that came to them as the misfortune brought by the Prophet Moses AS and his followers. In QS29 / 34, it is explained that the *azab* or punishment inflicted on the people of Lut AS was even more horrendous due to their disbelief and wickedness (يفسقون) in committing homosexual crimes, robbing people in the middle of their travelling paths, and doing crimes without account at their places of assembly. Similarly, the disbelievers (كفروا) as stated in QS45 / 11 and QS29 / 5 who attempt to oppose and reject the Quran will surely face a punishment (رجز) that shakes their lives. In '*warrujza fahjur*' (وَالرُّجْزَ فَاهْجُرْ) as stated in QS74 / 5 explains that all evil, disobedience, and shirk must be avoided in order to keep oneself safe from the painful *azab* or punishment in this world and in the hereafter. (Al-Razi, 2005; Ibn Manzur, 1990; al-Asfahani, 2017). This interpretation is in line with the words of the Prophet SAW:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ الْوَجْعَ فَقَالَ رَجْزٌ أَوْ عَذَابٌ عَذِبَ بِهِ بَعْضُ الْأُمَمِ ثُمَّ بَقِيَ مِنْهُ بَقِيَّةٌ فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي الْأُخْرَى فَمَنْ سَمِعَ بِهِ بِأَرْضٍ فَلَا يُقَدِّمَنَّ عَلَيْهِ وَمَنْ كَانَ بِأَرْضٍ وَقَعَ بِهَا فَلَا يَخْرُجْ فِرَارًا مِنْهُ (البخاري، كتاب: الحيل، باب: ما يكره من الاحتياط في الفرار من الطاعون، حديث: 6459، عَنْ أُسَامَةَ بْنِ زَيْدٍ)

Rasulullah SAW discussed a disease, of which he said: That is the punishment and torture that was once used to torture a people and there are still survivors of the disease that sometimes come and go. Therefore, whoever hears a disease strikes a country, never should he go to the country, and whoever is in a country afflicted with a disease, let him not flee with the intention of avoiding the disease.

This hadith coincides with the words of the Prophet SAW:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ غَطُّوا الْإِنَاءَ وَأَوْكُوا السَّقَاءَ فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ حَدَّثَنِي أَبِي حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ بِهَذَا الْإِسْنَادِ بِمِثْلِهِ غَيْرَ أَنَّهُ قَالَ فَإِنَّ فِي السَّنَةِ يَوْمًا يَنْزِلُ فِيهِ وَبَاءٌ وَزَادَ فِي آخِرِ الْحَدِيثِ قَالَ اللَّيْثُ فَالْأَعَاجِمُ عِنْدَنَا يَنْتَفُونَ ذَلِكَ فِي كَثِيرٍ الْأَوَّلِ (مسلم، كتاب: الأشربة، باب: الأمر بتغطية الإناء وإيكاء السقاء وإغلاق الأبواب، حديث: 3758، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ)

From Jabir bin 'Abdullah, he said; I heard the Prophet SAW say: Cover the vessels, and tie the drinking containers, for one night every year there will be an outbreak of (dangerous) disease that will fall into the vessels and containers of uncovered water. 'Because on one day in every year there

will be an outbreak of disease'. He also added at the end of his hadith; Al Laits said; 'The people of Ajam (other than the Arabs) among us have been afraid of it since the Code of al-Awwal.' (Hadith narrated by Imam Muslim). The Code of al-Awwal in the hadith refers to the month of December according to the AD calendar used.

Features of epidemic-related verses in The Exegesis of Mafatih al-Ghayb

Among the characteristics of an epidemic mentioned in The Exegesis of *Mafatih al-Ghayb* are (i) it is caused by uncleanness (*rijs*) either uncleanness in terms of the substance and nature or from the aspect of the Sharia law (ii) infectious to the extent that it causes people to experience turmoil in the affairs of their lives, (iii) causes large-scale deaths, (iv) the rest of the epidemics is still on the earth, and it will disappear and reappear as a reminder, test, and punishment from Allah SWT due to the damage, disbelief, tyranny, and disobedience committed by human beings, (v) brings bad consequences to mankind, (vi) sent down (فَأَنْزَلْنَا) from the sky at first and then being spread (فَأَرْسَلْنَا) through the medium of air to cover the entire space, and (v) experiencing physical symptoms, such as fever and blisters on the skin (al-Razi, 2005; Ibn Manzur, 1990; al-Tabari, 2000; al-Maraghi, 1946; al-Mawardi, n.d; Ibn Hajar, 2005). This view of al-Razi is in tandem with the epidemiological knowledge, which defines an epidemic as a dangerous starting point from normal conditions in individuals or populations. Epidemics could occur through human-to-human or animal-to-human transmission of the virus. The disease is the result of parasitic and pathogenic organisms, which organisms are capable of causing disease (Fatan Hamamah, 2005).

When interpreting QS34 / 15, Imam al-Razi also mentions:

There was for Saba', aforesaid, a sign in their homeland— two gardens to the right and to the left. Eat of the sustenance (provided) by your Lord and be grateful to Him: A territory fair and happy, and a Lord Oft-Forgiving!

This statements explains some features of 'baladun thoyyibah' (بلدة طيبة), which means a good, peaceful, and prosperous state. Among its features are: The country is clear and safe from anything that hurts its people, there are no epidemics, there are not many venomous animals, such as snakes and scorpions, and there are no moral evils in humans or evils in domestic crops (al-Razi, 2015).

Solutions for epidemics based on al-Razi in the Exegesis of Mafatih al-Ghayb

There are two holistic approaches described in The Exegesis of *Mafatih al-Ghayb* on how to deal with epidemics, namely (i) the spiritual approach, and (2) the physical approach. The spiritual approach stated in The Exegesis *Mafatih al-Ghayb* provides an evidence that an epidemic can be overcome as it happened to the Pharaoh and his people who were afflicted by a horrendous epidemic. As recorded in the Quranic verses: "Every time the penalty fell on them, they said: "O Moses! on our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee." (134) But every time We removed the penalty from them according to a fixed term which they had to fulfil— behold! They broke their word! (135) So, We exacted retribution from them: We drowned them in the sea, because they rejected Our signs, and failed to take warning from them. (136) And We made

a people, considered weak (and of no account), inheritors of lands in both East and West lands—whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings, which Pharaoh and his people erected (with such pride). (137) (QS al-A’raf: 134 - 137).

On the other hand, the physical approach is by maintaining personal hygiene, clothing, food, and shelter (al-Razi, 2005; al-Bukhari, 2001; Muslim, 1999; al-Sijistani, 2009; al-Tirmizi, nd; al-Syaibani, 1995; Sanusi, 2020). In conclusion, by preventing oneself from committing the sins that lead to Allah’s punishment, the epidemic that strikes will be lifted by Allah as stated in verses 134-137 in Surah al-A’raf. It is, therefore, explicit that an epidemic is sent down as an admonition and punishment to those who disobeyed, disbelieved, wicked, and do harm. Hence, preventing oneself from committing these wrongdoings can contribute to a balanced human ecosystem and simultaneously ensuring a healthy and comfortable living environment as a safe place to live. According to Fatan Hamamah (2005), this new disease has existed since long ago. However, its emergence as an epidemic seems as if it was waiting for a new social situation in a new age. Such development is an indication that infectious diseases are highly sensitive to social conditions that seems to serve as a barometer for the health status of the community and the population in general (Fatan Hamamah, 2005).

5. Conclusions

The approaches of epidemiology, health ecology, socio-culture, and Islamic ethics need to be viewed and employed holistically in the effort to formulate health policies and programmes for the entire society. Apart from that, it should be acknowledged that human ecology is closely related to the ecology of diseases caused by tyranny and damages committed by humans themselves. Therefore, preserving the earth from damages will yield a universal human ecological balance. Hence, in order to lift the epidemic that struck, al-Razi suggests that priority should be given to human internal change, which includes aspects of faith in Allah, spirituality, morality, and repentance for all violations of Islamic laws covering the five *maqasid syariah*. The elements of *maqasid syariah* encompasses preservation of faith, life, intellect, wealth, and lineage. All these aspects should be holistically mobilized together and prioritized in improving the decision-making process for policies and people's health programmes.

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