

**A-Z, HOW TO DEAL WITH A COVID-19 PANDEMIC AND EMERGENCY
ACCORDING TO THE QURAN AND SUNNAH?**

Suhail Wahidⁱ, Sofiah Samsudinⁱⁱ, Mohd Fuad Md Sawariⁱⁱⁱ, Zeti Azreen Ahmad^{iv},
Aini Maznina A. Manaf^v, Mazni Buyong^{vi} & Hanani Ahmad Yusof @ Hanafi^{vii}

- ⁱ (*Corresponding author*). Administrative Assistant, Office of Jamalullail Chair, International Islamic University Malaysia. suhail@iium.edu.my
- ⁱⁱ Assistant Professor, Department of Qur'an & Sunnah Studies, International Islamic University Malaysia. sofiahs@iium.edu.my
- ⁱⁱⁱ Associate Professor, Department of Fiqh & Usul al-Fiqh, International Islamic University Malaysia. sawari@iium.edu.my
- ^{iv} Associate Professor, Department of Communication, International Islamic University Malaysia. azreen@iium.edu.my
- ^v Associate Professor, Department of Communication, International Islamic University Malaysia. maznina@iium.edu.my
- ^{vi} Academic Fellow, Department of Communication, International Islamic University Malaysia. bmazni@iium.edu.my
- ^{vii} Assistant Professor, Department of Biomedical Science, International Islamic University Malaysia. hanani@iium.edu.my

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Abstract	<p><i>This research addressed preparing Islamic guidance based on the Quran and sunnah in preventing and controlling a pandemic and managing emergencies, employing inductive and analytical research approaches. This research will adopt COVID-19 as the main focal point to prepare guidance due to its severity compared to other pandemics throughout world history. The lack of proper guidance based on the Quran and sunnah during COVID-19 outbreaks and emergencies has led to serious catastrophic cases such as the Tablighi cluster, late intervention from the government in containing the pandemic, and disobedience towards authorities' orders during the COVID-19 outbreak. This research employs a qualitative method in which the results of the research are obtained through a literature review to acquire the Quran and sunnah approach in dealing with the pandemic and emergency. The results of the analysis indicated that good preventive measures such as obeying authorities, seeking medical treatment, and self-cleanliness could be adapted to prevent the pandemic from worsening. Furthermore, efficient leadership, management, and strategies will help control the worst scenario during an emergency. All parties from the higher and lower hierarchy must be held responsible if the same event occurs in the future.</i></p> <p>Keywords: <i>Pandemic, Emergency, Quran, Hadith, Prevention and Control.</i></p>
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INTRODUCTION

The world faced one of the worst health crises ever in history which is the COVID-19 outbreak. While the Western countries come with their solution, Islam has already guided how to prevent and deal with the pandemic and manage emergencies that exceed the modern health world (Ismail et al., 2021).

Much research has been conducted in the past to prepare guidelines for facing the pandemic and managing emergencies. However, the written guidelines are not complete and most of them focus on spiritual guidance only. This is a respectable contribution by scholars and researchers but Islam is not a religion that consists of spiritual guidance only in the preventive and control measures for a pandemic and managing emergencies. Islam is a practical religion; that covers all aspects of human life. According to al-Si'diyy (2011), the religion of Islam that was brought by the prophet Muḥammad peace be upon him is the most perfect, highest, and noblest religion. It also consists of beauty, completeness, soundness, compassion, righteousness, and wisdom.

Hence, the preparation of essential guidelines in facing the pandemic and managing emergencies is important to prevent casualties that afflict human beings like what has already happened at the beginning of COVID-19 transmission.

A BRIEF ABOUT COVID-19

COVID-19 was first discovered in Wuhan City, Hubei Province of China in late December 2019 with 44 cases of pneumonia of unknown aetiology with an unidentified causal agent were reported to the World Health Organisation (WHO) by the national authorities in China (Shereen et al., 2020). It was officiated by WHO (2020) that the coronavirus disease or its short name COVID-19 the official name for the virus 11 February 2020. The virus origin was first suspected at Wuhan Market, WHO later denied the allegation after conducting a thorough investigation at the place and concluded it was a zoonotic event (Holmes et al., 2021).

The transmission of the virus is through an infected person's mouth or nose in small liquid particles when they cough, sneeze, speak, sing, or breathe and among the common symptoms reported are fever, cough, tiredness, and loss of taste or smell (WHO, n.d.). According to WHO (n.d.), most people infected with this virus can recover without having special treatment but some might become seriously ill and require medical care especially older people and patients with comorbidities, and; it might lead to death if the situation of the patient becomes worse.

Ta'un and COVID-19: Similar or Not?

As COVID-19 has been categorised as a pandemic by WHO, there is a question of whether it is similar to *ta'un* or not, and is the prevention and controlling method mentioned in hadith related to *ta'un* can be applied to *waba'* (Jamil, 2020). First and foremost, it is important to define pandemic or *waba'* in Arabic and *ta'un* before making a comparison.

According to al-Nawawiyy (n.d.), *ta'un* is a well-known disease people, have a gangrenous pustule with darkening (necrosis), or can turn green or red, followed by a pounding heart and vomiting and it usually appears on the groin and axillae, hand and fingers, and also the whole part of the human body. While *waba'* generally can be defined as every disease that can spread, including *ta'un* (al-Farahidiyy, n.d.).

Ibn Sayyidih (2000) viewed *ta'un* and *waba'* the same, but his opinion is incorrect. The word *ta'un* is more specific than the word *wabā'* according to Ibn Hajar (n.d.). Ibn Hajar (n.d.) further stated that in each narration describing *ta'un* as *waba'*, it is not necessary that each *waba'* is *ta'un*. al-Nawawiyy (n.d.) also emphasized that every *ta'un* is *waba'* and not every *waba'* is *ta'un*. Despite the slight differences between *ta'un* and the pandemic, the methods mentioned in hadith related to *ta'un* apply to every kind of *waba'* including COVID-19 at this time (Jamil, 2020).

QURANIC AND PROPHETIC GUIDANCE IN PREVENTING AND CONTROLLING THE PANDEMIC

Awareness of Knowledge

Allah Ta'ala mentioned in the Quran:

﴿فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ﴾

This means, "For there should separate from every division of them a group [remaining] to obtain understanding in the religion." (al-Quran. al-Tawbah: 122).

This verse highlights proof, advice, and subtle recommendations that may serve a great interest, which is that the Muslims should appoint, for each of their public interest (al-Si'diyy, 2000). Knowledge is always important, especially in times of distress such as a pandemic. This is to prevent misinformation regarding COVID-19 such as a false perception that COVID-19 is a new biological weapon made by China (Nie, 2020). Furthermore, Benoit & Mauldin (2021) believe that the high number of anti-vaxxers also becoming an alarming issue due to the vast rise of social media in this modern time. If everyone is aware of the importance of knowledge, these two examples on the issue of COVID-19 can be solved if everyone cares about the public interest.

The significance of knowledge can be derived from the story of *ta'un amawas* during the reign of 'Umar bin al-Khattab in 18H (Ibn al-Athir, 1997). 'Abd al-Rahman bin 'Awf affirmed 'Umar's decision to stay away from city of Sham after seeking an advice from the companions:

﴿إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا؛ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ﴾

This means, "I have with me a knowledge of it, that I heard Allah's Messenger peace be upon him as saying: If you hear of its presence (the presence of plague) in a land, don't enter it, but if it spreads in the land where you are, don't fly from it." (Hadith. Muslim. Bab al-Ta'un wa al-Tiyarah wa al-Kahanah wa Nahwiha. 2219).

If not due to 'Abd al-Rahman bin 'Awf's knowledge, 'Umar might not have had confidence in his decision. That is why he praised Allah immediately after hearing 'Abd al-Rahman bin 'Awf's words.

Strengthening One's Faith

Islam has educated believers with spiritual guidance during difficulties. A strong faith is important to prepare a person to face a pandemic. That is why a strong faith is needed as Allah mentioned in the Quran:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

This means, "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." (al-Quran. al-Taghabun: 11).

al-Zuhayliyy (1991) commented on this verse that every good and bad thing afflicted upon the human being was pre-destined by Allah. Whoever believes in Allah and knows that everything afflicted upon him is God's decree; and he chooses to be patient and surrender himself to Allah, his heart will feel tranquillity during the difficulties (al-Zuhayliyy, 1991).

Prophet Muhammad peace be upon him also mentioned in a hadith:

﴿مَا مِنْ مُسْلِمٍ نَصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا﴾

This means, "If any Muslim who suffers some calamity says, what Allah has commanded him, 'We belong to Allah and Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it,' Allah will give him something better than it in exchange." (Hadith. Muslim. Bab Ma Yuqal 'Inda al-Musibah. 918).

al-Mubarakfuriyy (1999) mentioned that every bad thing afflicted upon a Muslim is considered a calamity. The pandemic is one of the difficulties that Allah has afflicted mankind. It is reported in the Sinar Harian newspaper (2022) that suicide cases keep rising to a worrying number of cases during Movement Control Order (MCO) in Malaysia. Based on a statistic from The Royal Malaysia Police, 336 cases have been reported until March 2021; while in the year 2020, the number that was reported was only 631 cases. The escalation of suicide cases during the COVID-19 pandemic was reported in other countries such as Singapore, Thailand, and Nepal (Gene, 2021; Promchertchoo, 2021; Acharya et al., 2021).

This tragedy can be avoided or reduced by the believers especially as prophet Muhammad peace be upon him has already said in a hadith:

{عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ }

This means, "Strange are the ways of a believer for it is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion needs to feel delighted, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it." (Hadith. Muslim. Bab al-Mu'min Amruhu Kulluhu Khayr. 2999).

al-Thubaytiyy (n.d.) said that this hadith is only stated if a person is patient; furthermore, a person will achieve higher if he chooses to accept and submit himself to God. The pandemic tribulation is a calamity for mankind but it can be a mercy for Muslims if they face it with self-assessment and patience (Azmi, 2020).

Self-cleanliness

Allah Ta'ala mentioned the importance of cleanliness in the Quran:

{إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ}

This means, "Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (al-Quran. al-Baqarah: 222).

Ibn Kathir (1999) stated the word *al-Mutatahhirin* means to purify from uncleanliness and harmfulness.

While the prophet peace be upon him mentioned in a hadith:

{الطُّهُورُ شَطْرُ الْإِيمَانِ}

This means, "Cleanliness is half of faith." (Hadith. Muslim. Bab Fadl al-Wudu'. 223).

In another hadith, the prophet said:

{إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ، نَظِيفٌ يُحِبُّ النَّظَافَةَ، كَرِيمٌ يُحِبُّ الْكَرَمَ، جَوَادٌ يُحِبُّ الْجُودَ، فَتَطَهَّرُوا - أَرَاهُ قَالَ: - أَفْنَيْتِكُمْ وَلَا تَشَبَّهُوا بِالْيَهُودِ }

This means, "Indeed Allah is tayyib (good) and he loves tayyib (what is good), and He is nazif (clean) and He loves cleanliness, He is karim (kind) and He loves kindness, He is jawad (generous) and He loves generosity. So clean - I think he said - your courtyards, and do not resemble the Jews." (Hadith. al-Tirmidhiyy. Bab Ma Jaa'a fi al-Nazafah. 223).

Even though the word *tahārah* (cleanliness) is more identical to ethics and inner characteristics, maintaining cleanliness that abides by the steps of pandemic prevention can be included in the act of strengthening the faith, so it shows the importance of outer cleanliness that a Muslim will not let himself in a state of uncleanliness (Jamil, 2020).

WHO (n.d.) has indicated preventive measures such as keeping good hygiene; regularly washing hands with soap and water or alcohol-based hand rub, covering your mouth and nose with your bent elbow or a tissue when you cough or sneeze, and cleaning and disinfecting surfaces frequently to prevent the transmission of COVID-19 virus.

Obeying The Authorities

One of the Islamic principles is to obey the authorities in lawful acts and stay away from harmful acts (al-Muzaniyy, 1995). Allah mentioned in the Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

This means, “O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in the result.” (al-Quran. al-Nisa’: 59).

In the state of a pandemic, the country leader has decreed orders and guidelines that must be obliged to citizens to succeed in controlling the transmission of the virus and these are for the sake of citizens’ well-being (Azmi, 2020).

In another verse, Allah said:

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾

This means, “If you do not know, then ask those who have knowledge.” (al-Quran. al-Nahl: 43).

According to al-Zuhayliyy (1991), this verse shows that referring to scholars or experts is compulsory. COVID-19 matter is related with healthcare. So, it is a compulsory to refer to specialists in healthcare when facing a pandemic such as doctors. The importance of referring to the expertise in the respective field can be understood from a hadith below:

﴿أَنَّ النَّبِيَّ ﷺ مَرَّ بِقَوْمٍ يُلْفِحُونَ، فَقَالَ: لَوْ لَمْ تَفْعَلُوا لَصَلَحَ. قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: مَا لِنِخْلِكُمْ؟ قَالُوا: قُلْت كَذَا وَكَذَا. قَالَ: أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ﴾

This means, “Prophet peace be upon him happened to pass by the people who had been busy grafting the trees. Then he said: If you were not to do it, it might be good for you. (So, they abandoned this practice) and there was a decline in the yield. He (the Holy Prophet) happened to pass by them (and said): What has gone wrong with your trees? They said: You said so and so. Thereupon he said: You have better knowledge (of a technical skill) in the affairs of the world.” (Hadith. Muslim. Bab Wujub Imtithal Ma Qalahu Shar’an Duna Ma Dhazakarahu Sallallahu ‘alayhi Wasallam Min Ma’ayish al-Dunya ‘Ala Sabil al-Ra’y. 2363).

The hadith shows that expertise exists in each respective field (Azmi, 2020). Some people excel more in agriculture than the prophet Muhammad peace be upon him; thus the prophet said, “You have better knowledge (of a technical skill) in the affairs of the world.” Therefore, the people who know more about the pandemic are the healthcare givers who have been working in their field for a long period, not unknown people in social media (Azmi, 2020). It was reported by Nor Fazlina Abdul Rahim (2021) that society disobeyed the authorities such as adhering to the standard operating procedure (SOP) placed by the government and failing to report self-test results has led to the COVID-19 case hike as mentioned by the Health Minister of Malaysia, Khairy Jamaluddin. This shows the importance of obeying authorities in containing the pandemic.

Not Entering Or Leaving Infected Areas

Allah mentioned in the Quran:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾

This means, "Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is the possessor of bounty for the people, but most of the people do not show gratitude." (al-Quran. al-Baqarah: 243).

al-Wahidiyy (n.d.) said that a group of the children of Isra'il from the village of Dawardan was afflicted by *ta'un*. So, they decided to run away from it until they reached a valley and Allah put all of them to death (al-Wahidiyy, n.d.).

Allah also mentioned in Quran:

﴿وَلَا تُلقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

This means, "Do not throw [yourselves] with your [own] hands into destruction." (al-Quran. al-Baqarah. 195).

al-Si'idiyy (2000) provided a concise commentary on this verse by saying:

"Throw yourselves into destruction with your own hands refers to two things; not doing what is enjoined, which inevitably leads to ruin in both physical and spiritual terms, and doing which leads to self-destruction, which includes many things such as: not engaging in jihad for the sake of Allah or spending on it, which inevitably leads to the enemy gaining power over the Muslims; taking unnecessary risks when fighting, or travelling in dangerous places where there are wild animals or snakes; climbing trees or dangerous structures; walking underneath something that poses a danger, and so on. Such things all come under the heading of contributing to your destruction with your own hands."

The prophet also reminded us in a hadith to not enter the land affected by plague and the people who are already in the affected land must stay to prevent its spreadness:

{ إِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا }

This means, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place." (Hadith. al-Bukhari. Bab Ma Yudhkar fi al-Ta'un. 396).

While in hadith, there are a lot of suggestions for isolating the sick from healthy people such as:

{ وَفِرَّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ }

This means, "One should run away from the tubercular leprosy as one runs away from a lion." (Hadith. al-Bukhariyy. Bab al-Judham. 5380).

{ لَا يُورِدُ مُمْرَضٍ عَلَى مُصِحِّ }

This means, "The ill should not be taken to the healthy." (Hadith. Muslim. Bab La 'Adwa wa La Tiyarah wa La Hamah wa La Safar wa La Naw' wa La Ghul wa La Yuridu Mumridun 'ala Musih. 2221).

al-Nawawiyy (n.d.) said this hadith is a guideline or directory from prophet Muhammad peace be upon him for us to stay away from something that usually brings harm if God willing and His Power.

{ دَعَهَا عَنْكَ فَإِنَّ مِنَ الْقَرَفِ التَّلَفَ }

This means, "Leave it, for destruction, comes from being near disease." (Hadith. Abu Daud. Bab Fi al-Tiyarah. 3923).

Ibn Hajar (n.d.) has stated among the pearls of wisdom of staying in your country during a pandemic such as:

1. Usually, the disease will spread across the affected country. Thus, it is impractical to run away.
2. The weak person afflicted by the disease will find it hard if the healthy person chooses to leave the place as the healthy person is needed to handle the affairs of life and death.
3. If leaving diseased places is permitted, the healthy will favoured to leave. This will shatter the hearts of the weak and cause panic due to abandonment.

The late intervention from the Republic of China government in restricting Wuhan's citizens from travelling outside their state has resulted in the transmission of the COVID-19 virus worldwide (Chinazzi et al., 2020). The transmission of the virus would not have been turned into a disaster worldwide if the government of China decided to impose the travel restrictions early.

Society Cooperation

The society plays a big role in containing a pandemic. Help from each other is much needed in a difficult time such as COVID-19 transmission. Allah mentioned in the Quran:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

This means, "And cooperate in righteousness and piety but do not cooperate in sin and aggression." (al-Quran. al-Ma'idah: 2)

There is a lot of hadith mentioning the importance of helping each other and of them is:

{ وَمَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ }

This means, "Whoever fulfilled the needs of his brother, Allah will fulfil his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection." (Hadith. al-Bukhariyy. Bab La Yazlim al-Muslim al-Muslim wa La Yuslimuhu. 2310).

As a Muslim, it is recommended to help other Muslims amid hardship, especially during a pandemic. Al Jazeera (2021) reported the large transmission of the COVID-19 virus in India after the harvest festival of Onam was the result of a lack of societal cooperation in mitigating the pandemic and this led to an outbreak in India that almost destroyed the nation.

Seek Medical Treatment

Islam told its believers to seek a medical treatment whenever they are feeling sick. Allah mentioned in the Quran:

﴿ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ﴾

This means, "Then eat from all the fruits and follow the ways of your God laid down [for you]. There emerges from their bellies a drink, varying in colours, in which there is healing for people. Indeed, in that is a sign for a people who give thought." (al-Quran. al-Nahl: 69).

While in hadiths, there is a lot of suggestion for seeking medical treatment such as what has been mentioned by prophet Muḥammad Peace be upon him in a hadith below:

{ تَدَاوُوا عِبَادَ اللَّهِ، فَإِنَّ اللَّهَ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً }

This means, "Seek medical treatment O slaves of Allah! Indeed, Allah does not let a disease appear except He has already determined the treatment for remedy." (Hadith. Ibn Hibban. Bab Dhikr bi al-Tadawi Idh Allah Jalla wa 'Ala Lam Yakhlūq Da'an Illa Khalaqa Lahu Dawa'an Khala Shay'ayn. 6061).

This hadith states that the prophet urged his people to seek medical treatment (Jamil, 2020). Besides, Jamil (2020) also said that the people who seek medical treatment are called slaves of Allah which indicates that medication does not reject the nearness to Allah and sincerity in his belief. The availability of the COVID-19 vaccine should be utilised by people to prevent themselves from getting the virus or perhaps just getting a normal sickness if infected. Furthermore, healthcare experts have endorsed the permission of vaccination for children but many are still reluctant to take a vaccination resulting in a case hike ("Bilangan penerima vaksin", 2022).

QURANIC AND PROPHETIC GUIDANCE IN MANAGING EMERGENCIES

Good Leadership

Good leadership is needed in an emergency state. If an incompetent leader leads the people during an emergency, it might lead to a disaster during emergencies. Allah mentioned in the Quran:

{ وَشَاوِرْهُمْ فِي الْأَمْرِ }

This means, "Consult them in the matter." (al-Quran. Ali 'Imran: 195).

{ أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرِّحَ لَقِيَهُ أَهْلُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوْلِيَيْنِ، فَدَعَوْهُمْ، فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ... }

This means, "Umar bin al-Khattab set out for Sham. As he came to Sargh (a town by the side of Hijaz on the way to Sham), he met the commander of the forces, Abu 'Ubaydah bin al-Jarrah, and his companions. They informed him that a scourge had broken out in Syria. Ibn 'Abbas further reported that 'Umar said: Call to me the earliest emigrants. So, I called them. He ('Umar) sought their advice, and they told him that the scourge had broken out in Sham." (Hadith. Muslim. Bab al-Ta'un wa al-Tiyarah wa al-Kahanah wa Nahwiha. 2219).

This hadith according to al-Rajhiyy (2018) shows the legitimacy of discussion from the leader for the modern and contemporary issues around Muslims. 'Umar showed good leadership when he sought a bit of advice for the incident of ta'un in Sham, whether they should enter the city or leave it; from Muhajirin, Ansar, elders of Quraysh, and the newly embraced Muslims after the conquest of Makkah (al-Rajhiyy, 2018). 'Umar was not reluctant to ask the opinion of people even though he was immediately able to exercise his power to make a decision.

There are several roles of a good leader that he must perform during a crisis to overcome it according to Al Eid & Arnout (2020):

1. Determining the aims: A specific and clear aim is important to pave the way to the solution.
2. Providing information: The aim can easily be achieved with a piece of accurate information.
3. *Shura*: The decision-maker must raise the matter to the *Shūrā* to choose the best opinion.
4. A follow-up to the crisis management team: The set of interim goals for accurate follow-up will facilitate reaching the final results on time, or at least a large percentage of them.

Malaysia has witnessed one of the worst clusters in the case of Sri Petaling Tabligh which highlights the government's lack of good leadership due to political turmoil at that time which resulted in the implementation of the first Movement Control Order (MCO) in Malaysia (Fraiooli, 2020). Sri Petaling Tabligh became the largest cluster of COVID-19 infections that triggered local transmission across all states in Malaysia (Hashim et al., 2021).

Good Management and Strategy

Allah mentioned in the Quran:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تُبَاتٍ أَوْ انفِرُوا جَمِيعًا﴾

This means, "O you who have believed, take your precaution and [either] goes forth in companies or go forth all together." (al-Quran. al-Nisa': 71).

This verse proves that preparing before something happens is not a strange idea in Islam (Sobian, 2005). 'Amr bin al-'As, one of the companions showed a great act in containing the emergency due to the fast transmission of *ta'un*. He immediately thought of an idea and told the people to move to the mountain area:

{أَيُّهَا النَّاسُ إِنَّ هَذَا الْوَجَعَ إِذَا وَقَعَ فَإِنَّمَا يَشْتَعِلُ اشْتِعَالَ النَّارِ، فَتَجَبَّلُوا مِنْهُ فِي الْجِبَالِ}

This means, "O mankind, this plague moves swiftly like a fire, be scattered around the mountains." (Hadith. Ahmad. 1698).

When this idea was informed to the 'Umar, 'Umar did not condemn 'Amr's action (Jamil, 2020). This story shows the importance of having good management and strategies during an emergency. 'Amr bin al-'As as a leader thought of an idea swiftly to save the people from dying of *ta'un*.

The absence of good management and strategy can be seen in the act of the Malaysian government such as there is no need to block the entrance of Chinese tourists into this country because the government sees the disease as not serious (Ruzki, 2020). Malaysians were also not well prepared to fight the pandemic, mainly because of the political crisis that was happening at the same time and also because they were assured that the virus would not spread easily in Malaysia (Shah et al., 2020). Thus, this decision led to the beginning of COVID-19 transmission in Malaysia. However, the Ministry of Health (MoH) of Malaysia should be praised for its swift initiatives as they started to procure diagnostic reagents and testing capabilities were intensified in January 2020 after the news of the breakout in China (Khalid, 2020).

THE EFFECTIVENESS OF MALAYSIAN GOVERNMENT MANAGEMENT DURING THE PANDEMIC

The COVID-19 pandemic outbreak has been subdued recently. Overall, the Malaysian government has contained this pandemic effectively, especially with the large-scale complimentary vaccination programme that has been introduced by the government starting on 24 February 2021 ("PM Muhyiddin", 2021). The Movement Control Order (MCO)

employed by the government also helped contain the virus efficaciously. The results of the study on the daily data of positive COVID-19 and death cases show significant results where both positive cases and death cases recorded the effectiveness of the MCO implemented as much as 99.89% and this indirectly shows that the government's efforts to implement the MCO have had a great impact on the reduction of cases of COVID-19 infection (Zin & Idrus, 2024).

The approach adopted by the Government of Malaysia in delivering the info related to COVID-19 has been praised by communication expertise and Indonesian media literacy activists as they considered that the Malaysian government is capable of ensuring that the information that is presented is from only one source to avoid confusion in the delivery of information, transparent about the current situation and informs the steps to be taken and looking for solutions in every action taken (Johari, 2020).

CONCLUSION

The researchers conclude that the Quran and hadith already provide essential guidance in preventing and controlling the pandemic and managing emergencies. The efforts in handling pandemics and emergencies should be carried out by all parties whether it is a country leader, society, or individual. Everyone has their respective roles in the pandemic and emergencies. Besides, the prevention method should be performed efficiently and systematically. Thus, this research hopes can be a primitive guideline in facing the pandemic and managing emergencies in the future. What has been revealed by Allah in the Quran and said by prophet Muhammad peace be upon him in the hadith are true, relevant, and practical all the time. This is because the revelation was sent down for the welfare of human beings and to prevent them from harm.

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