

# Viruses and Plague in Al-Azhar's Tafsir: Correlation of Covid-19 Discovery with Alquran Verses

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## ABSTRACT

Viruses are the smallest invisible creatures that Allah Swt. creates to test people. The creation of the virus is none other than Allah Swt. wants to show *the worship* of mankind and distinguish between one who believes and one who is unbeliever. Viruses that infect only part of humans are not a problem. But if the virus is the majority of the population of the country comes a new problem. The virus that almost affected the entire country is referred to as an outbreak. This plague is not actually the first event to befall mankind. The plague has been experienced by the previous people whose stories we can read through the Qur'an which Allah Swt. gave. Seeing the plague that befell the previous people caused by a small creature named the virus experienced again by the community in this modern era. The virus is Covid-19, which was first discovered in Wuhan, China. The virus spread for a short time and claimed many lives. This virus can be a punishment, a test of patience or other meaning. Seeing the phenomenon is interesting to discuss through a modern interpretation, patterned adabi ijtimai' (social society), with the method of tahliliy (analysis) interpretation through a work of mufassir who wrote his interpretation in a situation of slanderous riots in the cold of iron bars. The interpretation is the tafsir of Al-Azhar by Prof. Dr. Haji Abdul Malik Karim Amrullah (Hamka). Data sources collected documentatively. This type of research is literature with an interpretation approach. The analysis is descriptively analytical. The virus in al-Azhar's commentary is described as being smaller than a mosquito and the plague is explained through the great events that befell the earlier people including Tsamud people, Prophet Ayyub, the Children of Israel, and Abrahah and his army who will attack the Kaaba.

**Keywords:** *Virus, Plague, Hamka, Tafsir Al-Azhar, Covid-19.*

## 1. BACKGROUND OF PROBLEMS

The Qur'an is the holy book of Muslims which appreciate science and even give appreciation to the ulul albab generation and intellectuals who use their minds to think and pay attention to science. The command of reading is the first verse that is revealed as a sign that man is commanded by Allah Swt. to see nature using

science. It has also been explained in Surah Al-Baqarah that the privilege of man can exceed the angels to serve as caliphs on the face of the earth with the knowledge of Allah Swt. This shows the potential of man to know the secrets of nature and use it to carry out His trust [26]

In life there is a way that we can do so that we can read in the events that have been mentioned in the

Qur'an, namely by studying His kauniyah verses. Every day we can experience this, let alone the current situation in the era of pandemics that are horrendous the entire population of the earth.

Interesting studies to discuss lately include the Covid-19 virus and its outbreak. These two topics are interesting to discuss because the virus was first detected in 2019 in Wuha, China. All corners of the earth were crowded and the atmosphere became spooky and tense. Conditions that require humans to limit all forms of activity. As a result, the entire world order changed drastically, ranging from economic, social, health, political, legal, religious, and other aspects of life related to the system or rules of work that soon changed. Prokaryotic cells are found in humans. They do not live "free" but are obligate parasites, which means they need other living cells to reproduce. Viruses are called host-specific, meaning they only replicate in living cells of certain types of plants, animals, or microbes [15].

According to the World Health Organization (WHO), an outbreak is a small, extraordinary event. Pandemic time is an international event that covers regions around the world. Pandemics are the highest level of global health emergencies showing how this widespread outbreak is making a difference around the world (Agus Purwanto, 2020). Regarding the Covid-19 emergency, according to Professor Fang Chi Tai's statement from the College of Public Health at national Taiwan University (NTU) that Covid-19 means a synthetically engineered virus, while the initial place of endemic emergencies is Wuhan, the capital of Hubei Province, where there is a government research laboratory that has the highest biosecurity level (BSL-4), namely the Wuhan Institute of Virology and this laboratory has a very dangerous pathogen such as the virus. SARS and Ebola. In addition to various claims of various scientists about the virus, actually the virus was already explained in the Qur'an before this modern theory was discovered, either this virus itself or the

plague that had hit people before. As we know, the plague that hit the Muslim army in the land of Sham in the 12th year of Hijri.

In the tafsir *Al-Azhar* has been mentioned in Surah Al-Baqarah verse 26 in the word *فَمَّا بَعُوْضَةً* an interpretation of the outbreak of this virus itself. *بَعُوْضَةً* is defined as mosquitoes, If *the term* *فَمَّا بَعُوْضَةً* it means a creature smaller than the mosquito itself. In modern science we know the smallest creatures are viruses, which are microscopic in size and cannot be seen using the naked eye. Similarly mentioned in an interpretation, namely al-Azhar's tafsir word *فَمَّا بَعُوْضَةً* is a type of germ or pest that is much smaller in size than the mosquito itself. There is also a plague that has struck a country. The case of mosquitoes can not be underestimated, because mosquitoes once attacked Africa that causes sleeping sickness. It was concluded that the danger of mosquitoes is greater than the danger of lions and tigers [18]. From these events we can know, that creatures smaller than mosquitoes and invisible can certainly be very dangerous. How are we going to avoid it when we just can't? This specific discussion of the virus and plague is mentioned in the Qur'an other than in Surah Al-Baqarah verse 26 is also found in, Surah Al-Baqarah verse 249, Surah Hud verses 63 - 65, and Surah Al-Fiil verse 1 - 5. Although it is mentioned in other verses about the plague but not caused by viruses among them is Surah Al-A'raf verses 133-136.

## 2. RESEARCH METHODS

This research is a qualitative study that seeks to understand phenomena in natural contexts and contexts so that researchers do not attempt to manipulate the observed phenomena [25], or it can be called qualitative research is the result of research that is not obtained through statistics or statistical methods, other forms of calculation [9]. In this study the authors used descriptive-analysis methods to expose viral and plague

verses in Al-Azhar's commentary and journals or articles on Covid-19.

This research uses qualitative approaches and the approach used is an interpretive approach (interpretation). In this case interpretation is a method of interpretation that uses text as the object of a study. Therefore, the researcher seeks to identify, sort, and group the Qur'an verses that discuss viruses or plagues that occurred in the former ummah as a lesson for the previous, present, or future people.

Data sources or research results using literature research. In this study, the author reviewed information obtained from books, scientific research reports, and other official literature.

### **3. RESEARCH AND DISCUSSION RESULTS**

#### ***3.1. At a Glance Hamka Profile***

Hamka was born on 18 Muharram 1362 H, February 16, 1908 AD in Tanah Sirah City in Batang River state on the shores of Lake Maninjau [31]. He took the full name Haji Abdul Malik Karim Amrullah better known as Hamka, which stands for his full name. He also knew the close call of Buya Hamka. The term buya is used by the Minangkabau community for the community as a form of respect and title for the father and the meaning of buya itself in the Minangkabau language is our father. The term is derived from the Arabic name abi or abuya [17].

When Hamka was 21 years old (1929), upon his return from Mecca he married Siti Raham. His wife was 15 at the time. From that marriage Hamka and his wife were blessed with 10 sons, 7 sons, and 3 daughters. His wife died in Jakarta on January 1, 1972. On August 19, 1973 (a year and eight months after the death of his first wife), Hamka remarried Hj. Siti Khadijah from Cirebon, West Java [24].

#### ***Understanding the virus***

At the end of the XIX century there was another smaller microorganism than bacteria, called viruses. These microorganisms are for the first time referred to as "*filter-penetrating viruses*" because they cannot be held back by filters destined for bacteria. It is also known that this virus lives and multiplies in the cells of other organisms. However, this way of life is not a habit that is chosen, but a thing that is a necessity. It can then be concluded that a virus is not a cell like bacteria (Irianti, 2014).

In 1935 Wendell M. Stanley (biochemist from Rockefeller's commission) succeeded in making a tobacco mosaic virus crystal (TMV) that showed that at least one virus appeared to be an equally large macromolecule. Although it was first thought that the virus contained RNA or DNA molecules. This discovery does require adequate equipment and knowledge [15].

#### ***3.2. Discovery of the Covid-19 Outbreak***

*Coronavirus* is an RNA virus with particle sizes of 10 – 160 nm. The virus mainly infects animals, including through bats and camels. Prior to the Covid-19 outbreak, there were six types of *coronavirus* that could infect humans, including *alphacoronavirus* 229E, *alphacoronavirus* NL63, *betacoronavirus* OC43, *betacoronavirus* HKU1, *Severe Acute Respiratory Illness Coronavirus* (SARS-CoV), and *Middle East Respiratory Syndrome Coronavirus* (MERS-CoV). ) [22].

The coronavirus that causes Covid-19 belongs to the genus *betacoronavirus*. The results of phylogenetic analysis showed that this virus belongs to the same subgenus as *the coronavirus* that caused the *Severe Acute Respiratory Illness* (SARS) outbreak in 2002-2004, namely *Sarbecovirus* [33].

### **3.3. Interpretation of Virus Verse Al-Azhar**

#### **Interpretation Perspective**

##### **3.3.1. Al-Baqarah [2]: 26**

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۗ فَأَمَّا  
الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا  
فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا  
ۗ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

Meaning: "Indeed, Allah is not ashamed to set forth a parable of a mosquito or something like it. But those who believe know that it is the truth from Allah. But those who disbelieve say, "What does Allah mean by this parable? Thus (parable) many people get lost, and many people get a clue. But He does not mislead (parables) except only the wicked. [21]

The disbelievers and hypocrites look for any excuse or argument they use to refute the Prophet in the revelations revealed to the Prophet. In this verse, Allah swt. gave the parables of those who obeyed Him. It's like a very fragile cobweb. This is stated in Surah Al-Ankabut verse 41. Allah Swt. once likened the fellowship like a fly. That anything they persecute is not capable of making flies, especially making the world nature as a whole. The parable is listed in surah Al-Hajj verse 73.

Likewise with other parables, these hypocrites no longer pay attention to the contents of the verse. However, they sought weakness in the verses presented. For example, why do spiders serve as examples, why flies are used as parables. The question is refuted in this verse, that *God is not ashamed to make any parable: mosquitoes or smaller than them.*

The disbelievers become wicked and misguided because of their ignorance. Impossible for Allah Swt. To use such a parable when faced with something trivial, if the knowledge to be studied is broad and deep, it is enough for one to rely on the belief that it is impossible for God to make parables such as

mosquitoes, flies, spiders, and so on unless it is important.

Regarding the editor فَوْقًا or فَوْقَ بَعُوضَةً, according to Buya Hamka in Al-Azhar's definition it is interpreted as "smaller than mosquitoes", It is smaller than mosquitoes. For example, viruses, bacteria, microorganisms, and so on can only be seen with the eyes and cannot be seen with modern tools such as microscopes. The threat of Buya Hamka as we know it فَوْقًا as an editor, a word that is smaller than a mosquito is none other than that of an observer living in the present. Consistent with modern science, animals are smaller than actual mosquitoes. As we know that viruses, bacteria are small organisms. The facts also show that on the back of mosquitoes there are very small microorganisms, invisible except with a microscope [30].

### **3.4. Tafsir Verses of Outbreak Events Due to**

#### **Virus Perspectives Tafsir Al-Azhar**

##### **3.4.1. Al-Baqarah [2]: 249**

لَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ  
فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ  
ۗ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۗ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ  
قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ  
مُلُوقُوا لِلَّهِ ۗ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً ۗ يُبَازِنُ اللَّهُ ۗ وَاللَّهُ  
مَعَ الصَّابِرِينَ

Meaning: "So when Talut brought his army, he said: "Allah will test you by the river, so whoever drinks it is not from me. Cup with his hand." But they drink, except a little. When he and the believers crossed the river, he said: "Today we are not yet strong against Jalut and his army." Those who believe that they will meet Allah say: "How many small groups can defeat a large group with Allah's permission?" And Allah is with those who are patient."

In the interpretation of Al-Azhar it is explained that after Thalut received the throne of the king and the leader of the Children of Israel had received what the

Prophet Samuel had received, Thalut began to assume responsibility and test the loyalty of his people, namely the Children of Israel to whom he would rule.

Medical experts predict that Thalut's forces who violate this rule will be exposed to water leeches, the countrymen of *Limnatis nilotica*, a type of leech that infects the mouth. This leech is included in the phylum Annelida and the class of Hirudinea. Leeches are parasites that suck the blood of living things. Signs of being exposed to this leech are bloody sialorrhea and/or purple-red color on the lower part of the lips [11].

In addition, there is a change in the lips to black accompanied by a very thirsty taste every time he drinks, further strengthening the suspicion that he has *dyspnea* (shortness of breath) caused by *edema glotide*, which is an abnormal accumulation of fluid tissue involving supraglottis (anatomical) areas in the body located in the esophagus) and subglottis (airway area in the cavity of the larynx/ vocal cord), where the laryngeal mucosa is loose as a result of leeches entering the base of the esophagus.

### 3.4.2. *Hud Surah [11]: 63 – 65*

قَالَ يَوْمَ أَرَعَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيْتَةٍ مِّن رَّبِّي وَأَنْبِئِي مِنْهُ رَحْمَةً  
فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۖ فَمَا تَزِيدُونِي غَيْرَ تَخْسِيرٍ ﴿٦٣﴾  
وَيَقَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوْهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوْهَا  
بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ۖ ﴿٦٤﴾ فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ  
ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْدُوبٍ ﴿٦٥﴾

*Meaning: He said, "O my people! Explain to me, if I have a clear proof from my Lord, and He has given me the wisdom from Him, then who will help me from the judgment of Allah if I disobey Him? Then you'll only add to the loss to me. And O my people! This is the female camel from Allah, as a sign for you, so leave her to eat in the earth of Allah, and do not be overtaken." So they slaughtered her camel, and she said, "Exult you all in your house for three days. It's a promise that can't be broken."*

Hamka interpreted that do not take lightly the promise. The torment and punishment you will receive soon and surely come, do not look at this playfully.

The change in face that befell the Tsamuds is according to some experts referred to as endemic. As per this logical analysis, the virus that infects the Tsamuds is a pestle virus, or in the word health is known as *pestis haemorrhagica*. From medical experts this virus is transmitted through camels. According to dr. Ahmad Ramali, quoting from the journal entitled "Epidemic in the Qur'an" by Husnul Hakim explained that this type of pestilence epidemic virus is considered more in accordance with what happens to the facial changes because the symptoms are initially in the form of a pale face (yellow), then experiencing a high fever (red) and ultimately in a very critical condition known as *haemorrhagica*.<sup>1</sup> This condition if it occurs then the virus in question can be a very malignant pestilence virus [13].

### 3.4.3. *Surah Al-Fil [105]: 1 – 5*

لَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ  
كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

*Meaning: Do you not notice how your Lord treats the elephant army? Didn't he thwart their deception? And He sent them in droves to the birds, who pelted them with clay, so that He made them like edible leaves (caterpillars).*

Based on Hamka's interpretation of this poem, Hamka's interpretation that we know is based on a social perspective that explains what is behind the attack, chronologically the events that lead to the destruction of the group attacked by Allah Swt. It can be analyzed as Islam. This is the event that then teaches mankind not to commit crimes against the religion of Allah Swt. . In addition to social, at the end of the interpretation mentioned events in Abraha related to the scientific study of bubonic plague that hit the Mediterranean region at that time.

The idea of associating the story described in Al-Fiil's surah with the current plague, the Justinian plague, is unfounded. Judging from the historical context of the story discussed in al-Fiil surah, the birth of the Prophet Muhammad Saw coincided with the year 570 AD [27]. Meanwhile, the Justinian Plague has occurred in several periods from 541 AD to 749 AD. This event occurs periodically simultaneously and close together. This spread then entered Ethiopia and became a distribution center in the Middle East region [29].

The general interpretation of commentators, especially classical commentators, is theological. Such understanding deviates from the understanding of the Qur'an and its context. (Zayd) The Qur'an is derived from a particular context using a style of language adapted to that context [19]. Especially stories containing stories and past events presented by orientalist so it is necessary to understand poems that have been scientifically validated. This story is an imaginative story [16].

A rational understanding of the Qur'an verses is an important point for arousing understanding and producing the Qur'an as a playbook. Rationality is not something that contradicts the Qur'an [10]. On this basis, Hamka's interpretation of surah al-Fiil was reinforced by his historical knowledge of social conditions in the Mediterranean region, including Egypt and Ethiopia.

This view mentions that in the surah it occurs simultaneously with the plague experienced by the Ethiopians. In this case the dispute of interpretation only occurs in verses 3 -5, as stated in verses 1 - 2 there is no dispute among the scholars because verses 1 - 2 are the deeds and power of God who can conquer all the deeds and powers that exist in this world.

Makna from *tarmihim bi hijarah al-sijil* (throwing stones) can be interpreted to be the process of originating an outbreak infection. Abduh explained that

yang is meant by hijarah al-sijji into grains of soil that have hardened and become small stones carried by small animals such as mosquitoes and flies. These stones when in contact with human skin will cause injuries and result in body flesh falling. The impact of this disease can be likened to the condition of the leaves of yang have been eaten by caterpillars.

### ***3.5. Correlation of Covid-19 Discovery with Alquran Verse***

Correlation regarding the discovery of Covid-19 with the verse of Allah Swt. It is more about the meaning of verse and modern conditions today. Among them about the meaning of the virus contained in Al-Baqarah verse 26 which is interpreted by modern scientists as the creation of invisible animals. In addition, Covid-19 can be interpreted as doom or mercy. This is in line with Surah Al-Fiil verses 1-5, Allah Swt. Inflicting punishment on the forces of Abraha who want to destroy the Kaaba, while the plague is a mercy or gate of martyrdom is an event that befell the Prophet Ayyub described in the surah Al-Anbiya' verse 83 - 84. The patience of Prophet Ayyub became a reward. Likewise, with this Covid-19 phenomenon. On the other hand, this plague is a punishment for the disbelievers and a gate of martyrdom for the believers. Even many scholars who are died because of the outbreak of this virus. The proof of strengthening that Covid-19 is a blessing is as mentioned in Shahih Al-Bukhari narrated by Aisha ra.

وَإِنْ عَذَابًا يُنْعَثُ اللَّهُ تَعَالَى عَلَى مَنْ يَشَاءُ فَجَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ

*That is the punishment which Allah sends to whomever He wills, and He has made it a mercy to the believers." (HR. Bukhari)*

Allah Swt. will mislead people who using statements that are increasingly distancing themselves from Him. Even since Covid-19, Allah SWT has guided those who are given guidance among them to bring a person closer to Allah Swt. , do good to one another,

and ensure that the inhabited universe is also cared for, furthermore Allah Swt. will not mislead anyone unless he is a wicked man who is difficult to get close to Allah Swt. [14].

In this verse it is mentioned that Allah Swt. would mislead someone, among these speech phenomena many people are afraid of this virus and justify all means to protect themselves even though they must ultimately deprive others of their rights. The phenomenon that is no less terrible than the outbreak of this virus is the "divinity" of Covid-19. Fear is always around you, as if God were no longer considered. It feels that all forms of death are caused by this virus. The fact that God created this virus, God will cure it and God will also get rid of this virus in God's efforts to prevent the test. Allah Swt warns that the punishment of hell if a person violates the Shari'ah is clearly stated in the verses of the Qur'an. However, many consider it trivial and unreasonable. Meanwhile, in the face of viruses and all forms of unintentional appeal sent by humans, he immediately acts under the pretext of fearing humans, not their creators.

In addition, to the verse, it is also mentioned in the surah Al-A'raf verses 133 - 136 which contained the meaning in it about microorganisms that had attacked the Children of Israel at that time so as to cause the plague that attacked Egypt. Some even mentioned that the plague that occurred at that time was a ta'un outbreak.

This is explained in verse 133, according to Ibn Hajar Al-Asqalani in the Book of Plague and Ta'un in Islam which is a translation of the Book entitled *Badlul Maa'un fii Fadhlit Thooun*, that Moses commanded his people from among the Children of Israel, namely after coming to the Pharaohs five signs of Allah's power it is a storm and a disaster that Allah Swt mentioned, turn out that they (Pharaoh and his people) refused to believe and prevented the Children of Israel from getting out of their land [4].

Moses said, "Let every man of you slaughter a kibas, and let him strike his palm on the blood. Then let him hit her at the door."

The Qibthi (Egyptians of Pharaoh's) asked the Children of Israel, "Why did you put the blood on your doors?"

They said, "Allah Swt. send a punishment on you to kill you so that you all perish!"

The Qibthi people asked again, "Why can't Allah Swt. recognize you except by the signs?" They said, "That is what our prophet has commanded us."

Then the next day, 70,000 followers of Pharaoh were struck down by ta'un. Later in the afternoon, they buried the dead. Ta'un is a disease that affects people and can cause death such as dzabnah disease (angina), which is a disease that attacks the throat or inflammation in the body that causes shortness of breath [4].

Ta'un is part of the plague that has a narrower meaning than the plague, there are even scholars who mention this ta'un as a jinn attack so that ta'un concluded according to Ibn Hajar al-Asqalani consists of two things, namely:

*First*, Ta'un is in the form of disease or plague and occurs due to the dominance of certain elements, such as blood or yellow bile that are burned or other elements that are not caused by the actions of the jinn.

*Second*, Ta'un is a jinn attack. This is like when pus wounds or ulcers become diseases that attack humans from burning blood and excess of certain elements that burn the skin, as well as damage the flesh, even though there are no attacks. This is as the prophet Ayyub did.

Based on the interpretation of the scholars in the Qur'an verse about the virus and this outbreak can be correlated with the phenomenon of Covid-19 that is attacking the world today that the virus was actually

mentioned in the Qur'an before advanced technology was discovered and the phenomenon that afflicted the previous people with enlivening Mosquitoes or smaller ones. Then the disease that afflicted the Prophet Ayyub which was identified as a viral attack, even belonged to the ta'un category of the second according to al-Asqalanai where there was an attack from the jinn.

From the virus that attacks one person alone eventually spread throughout the country to finally fall into the category of plague. In line with the discovery of Covid-19 with the plague that befell the Thamuds, the followers of Pharaoh, Abrahah and his army, and thalut's army who defied his orders. The correlation is the incidence of viral attacks and this outbreak has actually been described in the Qur'an. Although not the exact same virus and outbreak as Covid-19 but rather on viruses and outbreaks similar to Covid-19.

#### 4. CONCLUSION

From the above discussion can be concluded that based on several verses regarding viruses and plagues in al-Azhar's commentary explained by Hamka, that the virus is likened to *fauqo baudhah* or creatures smaller than mosquitoes. Modern inventions can only be seen through a microscope. This verse is a verse that is interpreted by modern meaning which is strengthened by several sources of discovery from scientists.

In addition, the plague described by Hamka is mentioned in several stories. Among these stories is the story that befell the Tsamuds with physical characteristics of contracting the virus corroborated by modern inventions. Then The Prophet Ayyub who was tested for disease by Allah Swt. so that no one would approach him except his wife for fear of contracting it. Then the story of the Children of Israel, pharaoh's followers who disturbed farm animals, came the disease that Allah gave them for renegeing on promises. Then the story of the armies who wanted to attack the Kaaba

and was rewarded in the form of a plague that befell them.

From the story, it refers to the epidemic events experienced by society today. The entire population of the earth was tested with small creatures that attacked the breathing and even caused death. The virus is called Covid-19. This virus is nothing more than a test to see how much faith in Allah Swt.

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