



What we can Learn from Covid19 Pandemic: A Zoom Lens from Islamic Viewpoint Based on Hadith

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Abstract:

This article explores the impact of the COVID-19 pandemic from an Islamic perspective, focusing on resilience, coping mechanisms, and community support through Hadith literature. Selected participants (Muslim) were recruited through random sampling from international students at the University Utara Malaysia. Interviewed them and asked four questions about their responses and reactions to issues during COVID-19. Analyzed the responses and their relation with compiling relevant Hadiths through an inductive reasoning approach. Utilizing qualitative interviews and analysis of Hadith teachings, the research delves into the responses and perceptions of Muslim individuals amidst the challenges posed by the pandemic. Findings reveal a deep-rooted faith and commitment to collective well-being among participants, manifested through proactive measures to protect families and patient acceptance of government regulations. The study highlights the resonance between respondents' actions and the timeless teachings of Islam, particularly in emphasizing the importance of caring for others, avoiding selfishness, and maintaining confidentiality regarding individuals' COVID-19 status. By integrating Islamic principles into the discourse on pandemic response, the research offers valuable insights for fostering resilience, solidarity, and compassion within Muslim communities and beyond. Ultimately, this study underscores the enduring relevance of Islamic teachings in navigating contemporary challenges and promoting a sense of unity and hope amidst adversity.

Key Words: *Movement Control Order, COVID-19, Hadith*

Abstrak:

Fokus penelitian ini adalah untuk mengidentifikasi silsilah kedua pendiri yaitu pendiri Muhammadiyah dan pendiri NU yang mempunyai hubungan kekerabatan dengan Sultan Hadiwijaya. Penelitian ini bertujuan untuk mengetahui silsilah kedua pendiri Sultan Hadiwijaya dan mengungkap hubungan kekerabatan mereka. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan menggunakan pendekatan sejarah. Sumber data primer diperoleh dari literatur silsilah pendiri Muhammadiyah dan pendiri NU. Sumber data sekunder diperoleh dari literatur lain yang relevan dengan masalah penelitian. Metode analisis data yang digunakan adalah

analisis deskriptif-genealogi dengan cara mendeskripsikan silsilah pendiri Muhammadiyah dan pendiri NU melalui keturunan Sultan Hadiwijaya dan menganalisis hubungan kekerabatannya. Hasil penelitian menunjukkan bahwa kedua pendiri tersebut merupakan sepupu dari garis keturunan Sultan Hadiwijaya. Adanya kekeluargaan antara kedua tokoh tersebut diharapkan semakin mempererat persaudaraan warga Muhammadiyah dan NU. Implikasi dari penelitian ini adalah pemahaman kekerabatan antara pendiri Muhammadiyah dan pendiri NU dengan Sultan Hadiwijaya dapat mempererat kerjasama kedua ormas serta mempererat tali persaudaraan antar anggotanya, yang pada akhirnya dapat memperkaya wawasan kita tentang kehidupan, sejarah dan dinamika Islam di Indonesia.

Kata Kunci: *Muhammadiyah, NU, Silsilah, Keturunan, Hadiwijaya Sultan*

INTRODUCTION

The COVID-19 pandemic has disrupted the world unprecedentedly, challenging societies, economies, and individuals globally (Zoumpourlis et al., 2020; Ioannides & Gyimóthy, 2020). From the tragic loss of lives to the upheaval of livelihoods and the reevaluation of fundamental systems, this crisis has prompted profound reflection and adaptation across all facets of human existence (Das et al., 2021; Banerjee et al., 2021; Escandón et al., 2021). The virus is known as coronavirus (COVID-19), and it first infected people in China at the end of 2019 (Baloch et al., 2020; Surveillances, 2020; Sifuentes-Rodríguez & Palacios-Reyes, 2020). The COVID-19 pandemic is known to have started in the Chinese city of Wuhan and then spread throughout the world in early 2020 (Guo et al., 2020). Amid this turmoil, an opportunity arises to glean invaluable lessons for immediate response and long-term resilience and growth.

Eventually, in March 2020, the World Health Organization (WHO) defined this virus attack as a pandemic when many countries are infected. It worsened during the festive Chinese New Year celebration when millions of people who visited Wuhan spread worldwide for various purposes (Cucinotta & Vanelli, 2020; Spinelli & Pellino, 2020). To date, COVID-19 has been spreading in 213 countries, with the number of 11,949,281 positively infected, 6,849,545 people recovered, and 546,601 people died worldwide. In Malaysia itself, there have been 8,674 infected, 8,481 people recovered, and 121 died overall (July 8th, 2020).

Countries in the world are racing against time to contain the spread of this virus by introducing a few safety measures like social and physical distancing, sanitizing hands frequently, and wearing face masks all the time when in public places (Wilder-Smith and Freedman, 2020; Khuroo et al., 2020; Chatterjee et al., 2020). Besides that, most countries have imposed "authoritarian rule," such as lockdowns of public areas and airports. This idea was triggered when China, Taiwan, and South Korea trailblazed the approach and found keys to containing the reverse of the adversity on public health through restrictions on normal human activities in public spaces, transportation access, state and country borders "exit and entry" permanently (Roosa K., et.al. 2020).

Moreover, people across the globe provided monetary aid for front liners and the healthcare sector (Nyashanu et al., 2020; Cabaguing et al., 2022). As a

critical step to stop the virus from spreading worse than before, monetary aid not only for medical tools such as masks, hand sanitizers, personal protective equipment (PPE), COVID-19 tests, and medicines but also to finance hospitals and laboratories to research the virus and find a breakthrough for the vaccine (Zhang L., Liu Y., 2020).

While existing literature on the COVID-19 pandemic encompasses a broad spectrum of perspectives and analyses (Zhang et al., 2022), there remains a notable gap in scholarly inquiry regarding the specific insights Islamic teachings, particularly those derived from Hadith literature, can offer in understanding and responding to this global crisis. While some studies have explored the intersection of religion and health during pandemics, only some have delved deeply into the practical implications of Hadith-based principles for navigating the multifaceted challenges posed by COVID-19 (Riaz et al., 2023).

There have been many studies on the impact of COVID-19, for example, its influence on the world economy (Fernandes, 2020), education (Abidah et al., 2020; Cao et al., 2020), and tourism (Gössling et al., 2020). We found scarcity in academic research, especially on COVID-19 and Religion issues (Sohrah et al., 2023).

What makes us to write this article? Well, the COVID-19 case started in Malaysia when the Muslim people faced a public outcry after a few members of people were infected from a mass gathering called "*Tabligh Jamaat*" at Masjid Sri Petaling on January 24th, 2020. The public started pointing fingers at the religious groups for being irresponsible in the spread of the outbreak. This is utterly a matter of absolute frustration for some. It could be led by a common divisive act of an irresponsible person(s) or be an agenda for a particular political force to gain a vested interest. Therefore, this article is expected to contribute to a better understanding of the responses and coping of the pandemic from Islamic perspectives using Hadith. We also examine how the selected Hadith reflects the natural setting from the responses to the outbreak.

The existing research primarily focuses on epidemiological, sociological, and economic dimensions of the pandemic, often overlooking the spiritual and ethical dimensions that are integral to many individuals' responses, particularly within Muslim communities (Yamaç, 2021; Jammes & Hoon, 2022; Saud et al., 2021). While there is a growing body of literature on Islamic bioethics and medical ethics, there is a dearth of research explicitly examining how Hadith literature can inform ethical decision-making and behavior during public health emergencies like the COVID-19 pandemic (Rashid, 2022).

This research gap highlights the need for scholarly exploration into the application of Hadith-based principles in addressing contemporary challenges, including but not limited to public health crises (Salam & Hasan, 2023; Aziz, 2021; Widiyanto, 2022; Muhyidin, 2022; Hidayat et al., 2023). By bridging this gap, scholars can contribute to a more comprehensive understanding of the pandemic's implications and foster the development of nuanced, culturally

sensitive approaches to crisis management and recovery (Jewett et al., 2021; Adigwe et al., 2024; Martinez et al., 2023; Schmidt & Altshuler, 2021). Moreover, such research has the potential to inform policy-making, public health interventions, and community outreach efforts, thereby enhancing resilience and fostering solidarity in the face of adversity.

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RESEARCH METHODS

The research on Hadith and COVID-19 was chosen as a topic due to one of the researchers' familiarity with Hadith. This research aims to explore Muslims' resilience during the COVID-19 pandemic through religious elements, particularly their beliefs in Hadith, which is a fundamental aspect of the Islamic faith. The analysis of Hadith, which comprises the words of the Prophet Muhammad, and interviews were combined to achieve the aim of this research. Qualitative interviews were deemed essential to enable the researchers to engage with individuals who could provide insights into their experiences from the early outbreak of COVID-19 (Putra et al., 2023). As Muhyidin, (2022) highlighted, qualitative interviews are beneficial when the study goals concentrate on information, beliefs, behaviors, values, and processes.

For the first stage, researchers conducted interviews and organized the outcomes. Later, researchers extracted meanings from Hadiths and matched them with the outcomes of the interviews to support the process of interpreting data and writing the results for this study, following an adapted grounded theory approach. The data analysis included organizing, classifying, interpreting, and understanding the data, noting patterns, topics, categories, and axes (Al Eid and Arnout, 2020). This process continued until no new information emerged from the data.

Six Muslim participants from different countries were chosen for the study. Three participants were from Saudi Arabia, Pakistan, and India, while the remaining three were from Malaysia. The researchers aimed to gain a broad perspective on the discussed matter by involving international participants and conducting interviews via Skype. Four main questions were asked regarding the participants' reactions to the outbreak (Putra et al., 2023). The first question focused on the respondent's response to the government's decision to implement lockdown or Movement Control Orders (MCOs), analyzing their actions as coping mechanisms to make them resilient to the pandemic. The second question examined respondents' early acceptance of the MCO and its relation to their survival plans, particularly regarding food. The third question explored participants' reactions to the prohibition of mass gatherings, including the Friday prayer, a significant religious activity for male Muslims. Finally, the fourth question aimed to understand the acceptance of the new normal lifestyle among the respondents. Through these questions, the researchers aimed to gain insights into the participants' experiences and perspectives during the COVID-19 pandemic.

RESULTS AND DISCUSSION

The COVID-19 pandemic, caused by the novel coronavirus SARS-CoV-2, has emerged as one of the most significant global health crises of modern times (Peeri et al., 2020; Atzrodt et al., 2020; Al-Qahtani, 2020). Since its initial outbreak in late 2019, the virus has spread rapidly across continents, leading to widespread illness, loss of life, and profound socio-economic disruption. From overwhelmed healthcare systems to stringent public health measures such as lockdowns and travel restrictions, the pandemic has upended daily life for billions of people worldwide (Mofijur et al., 2021; Tulenko & Vervoort, 2020). Amidst this turmoil, the teachings of Hadith, which encapsulate the sayings and actions of Prophet Muhammad (peace be upon him), offer a unique perspective on understanding and responding to the pandemic. Hadith studies provide a lens through which to interpret current events in light of Islamic principles and ethics. Within this framework, scholars and practitioners draw parallels between the guidance found in Hadith literature and the challenges posed by the pandemic, seeking insights into issues such as public health, community solidarity, and individual responsibility (Al-Astewani, 2020). This section will further discuss the

participants' responses and the supporting Hadith. We simplified our questions to get more concise results for this research. We centralized our questions based on one central theme: Muslims' views on COVID-19.

In response to the question regarding their actions upon hearing about the outbreak and the government's decision on lockdown, the participants provided insightful perspectives reflective of their approaches to navigating the unprecedented circumstances. Respondent 1 articulated a proactive stance towards safeguarding their family's well-being, implementing precautionary measures such as restricting visitors and thorough home cleaning with disinfectants like Dettol. The respondent expressed a deep concern and fear regarding the virus, emphasizing the importance of protecting their loved ones from potential harm. With a touch of humor evident in their tone, the respondent's readiness to take proactive steps underscores a sense of responsibility and vigilance in the face of the looming threat posed by the pandemic (Respondent 1).

Conversely, Respondent 2 adopted a more cautious approach, opting to confine themselves within their home upon hearing about the outbreak. The respondent's decision to self-isolate was driven by a sense of apprehension and a desire to mitigate the spread of the virus. By subscribing to entertainment services like Netflix and stocking up on essential supplies, the respondent sought to create a sense of comfort and security within the confines of their home environment. Despite acknowledging the daunting nature of the situation, the respondent's proactive measures reflect a pragmatic response aimed at minimizing exposure to potential risks (Respondent 2).

In contrast, Respondent 3 embraced isolation as an opportunity for personal growth and productivity. Seizing upon the government's directives to stay at home, the respondent opted to focus on their work and derive fulfillment from daily activities. By immersing themselves in their professional pursuits and relishing the solitude of isolation, the respondents demonstrated resilience and adaptability in the face of adversity. Their ability to find purpose and enjoyment amidst the challenges posed by the lockdown highlights a proactive approach to coping with the disruptions brought forth by the pandemic (Respondent 3).

The participants' responses underscore diverse coping strategies and attitudes towards the outbreak and subsequent lockdown measures. From prioritizing family safety to embracing solitude as an opportunity for personal development, the narratives reflect individual resilience and resourcefulness in navigating the uncertainties of the COVID-19 pandemic. This question pertained to the activities or responses towards the Movement Control Order (MCO) implemented by the government, which effectively commenced on March 18th and lasted until March 31st, 2020, in Malaysia. This MCO entailed a comprehensive lockdown across all cities, including the closure of airports, with citizens restricted from engaging in social activities outside their homes, except for essential workers such as those in hospitals. Additionally, individuals were

permitted to shop for necessities but limited to one person per vehicle. In light of these stringent measures, the respondents exhibited positive reactions, promptly initiating self-quarantine measures and minimizing contact with others. Respondent 1, for instance, took proactive steps to restrict guests from entering their homes, prioritizing the safety of their families.

Similarly, Respondent 2 and Respondent 3 adhered to self-isolation practices, recognizing the importance of avoiding contact with others by staying home. These actions align with the principles outlined in Hadith teachings, emphasizing the importance of safeguarding one's health and well-being, as well as the well-being of others. By adhering to the MCO guidelines and adopting measures to minimize the risk of viral transmission, the respondents demonstrated a commitment to collective responsibility and public safety, resonating with the ethical imperatives espoused in Islamic teachings.

Hadith 1

Usāma b. Zaid said the Prophet (صلى الله عليه وسلم) said:

سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ، يُحَدِّثُ سَعْدًا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا»

“If you hear of a plague in a land do not enter it; and if it breaks out in the land where you stay, do not leave.

In response to the Hadith narrated by Usāma b. Zaid, wherein the Prophet Muhammad advised against entering a land afflicted by plague and cautioned against leaving if one is already present in such a land, the author underscores the profound relevance of this guidance in the context of the COVID-19 pandemic. This Hadith serves as a poignant reminder of the importance of adhering to public health precautions and exercising prudence in the face of contagious diseases. By emphasizing the need to prioritize the preservation of life and minimize the spread of illness, the Hadith resonates with the principles of social responsibility and collective well-being espoused in Islamic teachings. In light of the current global health crisis, the author highlights the significance of this prophetic advice in guiding individuals and communities toward informed decision-making and responsible behavior. Furthermore, the Hadith underscores the timeless wisdom inherent in Islamic teachings, offering practical guidance for navigating contemporary challenges and safeguarding public health. Through a thoughtful examination of this Hadith, the author illuminates its enduring relevance and applicability in addressing the complexities of the COVID-19 pandemic, thereby enriching the discourse on the intersection of faith and public health from an Islamic perspective (Usāma b. Zaid, Hadith).

From these responses, we found extra exciting activities new to respondents. For example, Respondent 1 started cleaning the house using specific

detergents to kill germs or dirt. The feeling of cleanliness increases from the awareness of the harmful and unseen virus. At this point, the Hadith on cleanliness as such is supporting the reaction towards the benefit of keeping a clean and tidy environment;

Hadith 2

❖Abū Mālik al-Ash'ari reported that the Messenger of Allāh (صلى الله عليه وسلم) said:

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الطُّهُورُ شَطْرُ الْإِيمَانِ...»
“Being clean and pure is half of faith.”

This concept extends beyond physical cleanliness to encompass spiritual purity as well. In Islam, cleanliness is not merely a matter of hygiene but is deeply intertwined with one's spiritual well-being and relationship with the Divine (Mustafa et al., 2022). By emphasizing the importance of purity, the Hadith highlights the holistic nature of faith, which encompasses both outward actions and inward intentions. Indeed, maintaining cleanliness and purity reflects one's commitment to faith and adherence to Islamic principles. The Hadith emphasizes that when one practices to keep everything surrounding them, including himself, clean and tidy, it is considered part of being a person with faith or *Imaan*. Therefore, the pandemic has a significant lesson for Respondent 1 in keeping the house clean and tidy environment for the whole family.

Another interesting point is when Respondent 2 mentioned that she started subscribing to Netflix (a streaming service with various uses like watching movies). We found that subscribing to a streaming service is preparation for the free time she had during MCO. We assume that Respondent 2 did not have to go to work or work from home (WFH). Therefore, she chose media and entertainment at home to kill her boredom.

Finally, we also found an exciting point in Respondent 3's statement that he is more focused on his work. Towards this point, the respondent is enjoying the time while staying at home, enabling him to pay more attention to his work. By saying this, we assume the respondent was disturbed while doing his work before the MCO. In the context of the COVID-19 pandemic, this Hadith takes on added significance as it underscores the importance of hygiene and cleanliness in preventing the spread of disease (Rahman et al., 2021; Samiullah & Niazi, 2023). Practicing good hygiene, such as regular handwashing and cleanliness of the body and surroundings, aligns with the teachings of Islam and can be seen as a form of worship (Fernando et al., 2023; Zia & Kalia, 2024). Furthermore, the emphasis on cleanliness as half of faith serves as a reminder of the interconnectedness of physical and spiritual well-being. By prioritizing cleanliness and purity, individuals safeguard their health, nurture their faith, and strengthen their connection to Allah.

All in all, the respondents show great obedient towards the MCO, which the government ordered, and this is supported by the Hadith as follows;

Hadith 3

Abū Huraira reported that the Messenger of Allāh said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسْرِكَ، وَمَنْشَطِكَ وَمَكْرَهِكَ، وَأَثَرَةَ عَلَيْكَ»

“It is obligatory upon you to listen to and obey the authorities during prosperity and adversity; whether you are willing or unwilling, even when someone is given undue privileges over you.”

The Prophet emphasized the obligation to obey authorities willingly, by force, or even worse, if you are not treated well. It is essential to follow all authorities' instructions, especially during times like the pandemic. As citizens, we only receive information from the media, which is still shallow and, at times, could be faulty. Hence, with the assumption that good governance is well practiced everywhere, obeying the authorities for the common good is compulsory (Aziz, 2021).

During MCO, most shops that sell garments, shoes, services for telecommunications, and vehicles are closed. The only section opened is the food section. People started feeling food scarcity when more households stayed home for extended periods (Sahadevan et al., 2022). This feeling of food scarcity got worse when the supply chain was disrupted due to food distribution; import and export were also halted. Responding to the inquiry regarding their views on 'panic buying' during the COVID-19 pandemic, the respondents expressed a range of sentiments reflecting their perceptions towards this phenomenon. Respondent 1 articulated a sense of disbelief and frustration, condemning the behavior of individuals who engaged in panic buying as "crazy people" and questioning the lack of consideration for others in their actions. The respondent's reaction underscores disapproval of the selfish and shortsighted nature of panic buying, highlighting its negative impact on communal well-being and resources (Respondent 1).

Similarly, Respondent 2 characterized panic buyers as "wasted people with bad attitudes," reflecting a disdain towards the irrational and self-centered behavior exhibited during times of crisis. The respondent's choice of words emphasizes the detrimental effects of panic buying in terms of exacerbating food scarcity and perpetuating a culture of selfishness and disregard for others' needs (Respondent 2).

In contrast, Respondent 3 expressed bewilderment and condemnation towards panic buyers, questioning the necessity of hoarding excessive food. The respondent invoked moral and religious principles, equating wastefulness with

the practice of *Shetaan* (devil), thereby framing panic buying as a morally reprehensible act. By invoking religious teachings, the respondent underscores the ethical dimensions of panic buying and its implications for personal conduct and societal values (Respondent 3).

In summary, the participants' responses reflect a shared disapproval and condemnation of panic buying during the pandemic. The respondents underscore the detrimental effects of panic buying on communal well-being and ethical standards through their expressions of frustration, disdain, and moral condemnation. Moreover, their reactions highlight the importance of fostering a sense of collective responsibility and empathy in times of crisis in order to mitigate the negative consequences of panic buying and promote a culture of solidarity and mutual support (Respondents 1-3).

From our interviews, all the respondents agreed that it is not necessary to stock-piling food at home during the pandemic. Respondents also agreed that it would be a waste and that only people who are insane would do that. One of the respondents also mentioned that 'panic buying' is an attitude of ignorance when people do not think of other people who might need the item more than they did. In addition to this, the other respondents said that the 'panic buying' attitude is similar to the practice of the devils, which we assume the respondent referred to the Hadith as follows;

Hadith 4

Ma'mar b. 'Abd Allah reported Allah's Messenger (صلى الله عليه وسلم) as saying:

عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «لَا يَخْتَكِرُ إِلَّا خَاطِئٌ»

“No-one hoards except for the crook.”

Responding to the inquiry about their feelings following the closure of mosques and the cancellation of Friday prayers (*Sha'laat*) during the COVID-19 pandemic, the respondents conveyed a range of emotions reflective of the significance of communal worship in their lives. Respondent 1 expressed profound sadness and a sense of loss, describing how they cried upon hearing the news. The respondent acknowledged the unique spiritual experience of praying in a mosque and lamented the inability to access this sacred space. However, despite their disappointment, the respondents demonstrated resilience and acceptance, recognizing the necessity of adhering to government regulations for public health. They opted to channel their energies towards strengthening familial bonds and nurturing spiritual practices within the home environment. By emphasizing the importance of maintaining positivity and finding wisdom (*hikmah*) in adversity, the respondent exemplified a mindset of adaptability and faith amidst challenging circumstances (Respondent 1).

Similarly, Respondent 2 expressed shock and despair in response to the closure of mosques and the suspension of Friday prayers. The respondent's

reaction underscored the profound emotional impact of these measures, highlighting the significance of communal worship in their religious practice. Despite their distress, the respondent conveyed a message of patience and perseverance, recognizing the need to endure hardships with steadfastness and faith. Through their response, the respondents conveyed a sense of resignation to the situation while affirming their commitment to maintaining hope and resilience in the face of adversity (Respondent 2).

The responses of the participants reveal the emotional toll of mosque closures and the cancellation of Friday prayers during the pandemic. Despite their disappointment and despair, the respondents were willing to adapt and find solace in alternative forms of worship and spiritual practice. By acknowledging the importance of obedience to government regulations and maintaining a positive outlook, the respondents demonstrated resilience and faith in navigating the challenges posed by the pandemic (Respondents 1-2).

In the question, we asked about the new normal of lifestyle which might affect their living, like when the congregational prayer is halted. Expressly referred to the Friday Prayer to see how the respondents felt about this, and we received two pieces of feedback. Both respondents show their frustration by crying and feeling despair. We received exciting input when one of the respondents told us that he made better bonding with the family through *jamaah* prayer at home and teaching *Al-Quran* with family members.

Moreover, the respondents also understood that the challenge of the pandemic was caused by the Almighty when they agreed that there must be something good from it (*hikmah*) and that they must be patient (*sabar/redha*). The actions of being patient are reflected in the Hadith as follows;

Hadith 5

'Uqba b. 'Āmir said: The Messenger of Allāh said to me: 'Say.' I said: 'What should I say?' He then recited Sūrat al- Ikhlās, Sūrat al-Falaq and Sūrat al-Nās, and then he said:

عن عقببة بن عامر الجهني قال قال لي رسول الله صلى الله عليه وسلم قل: قلت وما أقول
قال قل هو الله أحد قل أعوذ برب الفلق قل أعوذ برب الناس فقرأهن رسول الله صلى الله
عليه وسلم ثم قال لم يتعوذ الناس بمثلهن أو لا يتعوذ الناس بمثلهن.

'People have never sought refuge in Allāh with anything like this,' or 'the people have never sought refuge with Allāh by anything greater than this.'

The actions of patience exhibited by the respondents in response to the closure of mosques and the cancellation of Friday prayers during the COVID-19 pandemic resonate with the teachings encapsulated in the Hadith narrated by 'Uqba b. 'Āmir. In this Hadith, the Messenger of Allāh instructed 'Uqba b. 'Āmir to recite specific chapters from the Quran: Sūrat al-Ikhlās, Sūrat al-Falaq, and

Sūrat al-Nās. Following the recitation, the Prophet remarked that people have never sought refuge in Allāh with anything more significant than these chapters (Ahmad & Ahad, 2021).

This Hadith underscores the profound significance of seeking refuge in Allah through the recitation of specific Quranic verses, particularly during times of difficulty and adversity. By reciting these chapters, individuals affirm their trust in Allah's protection and seek solace in His divine guidance (Bisri et al., 2023; Hakim, 2022). The concept of patience, as exemplified by the respondents in their acceptance of mosque closures and the suspension of Friday prayers, aligns with the notion of seeking refuge in Allah and enduring hardships with steadfastness and faith.

The Hadith serves as a reminder of the importance of maintaining spiritual resilience and reliance on Allah's mercy and guidance in navigating challenging circumstances (Awaad et al., 2023). Through their patient acceptance of the pandemic-related restrictions on communal worship (Van den Heuvel & Freitag, 2022), the respondents exemplified the principles of trust in Allah's wisdom and resilience in the face of adversity. By connecting their actions to the teachings of the Hadith, the respondents demonstrated a profound understanding of the importance of seeking refuge in Allah and enduring hardships with patience and faith. The Hadith emphasizes to the people that Allah is the Great of all and the only protector is Him, the Almighty. The pandemic should be deemed a test for mankind, and only wise men will be calm and patient with the opportunity to ask for His forgiveness and protection. Hence, towards this point, we assume that both respondents understood the Hadith very much when they reacted coolly and calmly when they were not allowed to attend Friday Prayer.

Inquiring into the participants' perceptions of and coping mechanisms with the COVID-19 pandemic, specifically in accepting it as part of their lives, elicited insightful responses reflective of their faith and beliefs. Respondent 1 expressed worry and concern when contemplating the pandemic, particularly in light of the significant loss of life witnessed globally. Despite these apprehensions, the respondent articulated a belief in the pandemic as a test from Allah. Through reliance on Allah's blessings, the respondent conveyed a sense of resolve and determination to navigate the challenges posed by the pandemic (Respondent 1).

Similarly, Respondent 2 articulated a profound belief in the presence of a hidden lesson behind the pandemic, viewing it as a divine trial intended to impart spiritual growth and learning. The respondent emphasized the importance of relying on Allah during times of trial and tribulation, suggesting that the outbreak serves as an opportunity for individuals to strengthen their faith and deepen their connection with the divine. By reframing the pandemic as a test from Allah and an opportunity for spiritual growth, the respondent demonstrated a mindset of acceptance and resilience in the face of adversity.

The participants' responses underscore a deep-seated belief in the spiritual significance of the COVID-19 pandemic and its implications for individual faith and resilience. By framing the pandemic as a divine test and an opportunity for spiritual growth, the respondents exemplified a mindset of acceptance and trust in Allah's wisdom and guidance. Through their perceptions and coping mechanisms, the participants demonstrated a profound connection between their faith and their responses to the challenges posed by the pandemic, thereby highlighting the enduring relevance of religious beliefs in navigating crises and fostering resilience (Respondents 1-2).

From the two responses received, we found a similarity in which they agreed that the pandemic is a test from God to the people. We assume that both respondents are aware of the harmful virus came with its lessons for the people to go back to basics principles in life, that is, follow the teachings on cleanliness and discipline like in Hadith 2.

In the last question, we also found an interesting point from a respondent: the pandemic was also a sign from the Almighty for some almost forgotten practices. At this point, we have yet to have the chance to ask further about the practices he mentioned. Therefore, we conclude that due to the pandemic, the respondent might refer to the virus and its cure from the Hadith as such;

Hadith 6

Usāma b. Sharīk narrated that the Prophet (صلى الله عليه وسلم) said:

”تداووا يا عباد الله، فإن الله لم يضع داء إلا وضع له شفاء، إلا داء واحدا: الهرم“

“Servants of Allāh! Make use of medical treatment, for Allāh has not made any disease without creating a cure for it.”

Through the discussion and analysis above, Islam undoubtedly never permits its followers to be ignorant. As humans, we should note that diseases do not determine your culture, status, gender, race, or religion. If it was supposed to happen, it would happen or, in Arabic, pronounced as *“kun faya kun”*. The compilation of Hadith above (Ahmad & Ahad, 2021) reminds humankind that the pandemic is not only a test but also some other more incredible things to ponder. Among all, the best is to recall the objective of living in this world.

In addition, we must help each other in all difficulties, as this is what all religions have emphasized to their followers. Islam teaches their followers to be kind towards everyone, so why must we be harsh towards them? We hope this research will be an eye-opener for everyone and provide a better understanding of Islam and their followers, which testifies in two of the Hadith as below;

Hadith 7

'Abd Allāh b. 'Umar reported that the Messenger of Allāh (صلى الله عليه وسلم) said: أن رسول الله صلى الله عليه وسلم، قال: «المسلم أخو المسلم، لا يظلمه ولا يسلمه، من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة، فرج الله عنه بها كربة من كرب يوم القيامة، ومن ستر مسلما ستره الله يوم القيامة».

“Whoever fulfils the needs of his brother, Allāh will fulfil his needs; whoever removes the troubles of his brother, Allāh will remove some of his troubles on the Day of Resurrection. Whoever conceals the shortcomings of a Muslim, Allāh will conceal his shortcomings on the Day of Resurrection.”

The Hadith underscores the concept of brotherhood among Muslims, highlighting the duty to fulfill the needs of fellow believers and alleviate their burdens. By assisting others and easing their troubles, individuals fulfill a moral obligation and earn divine rewards. Furthermore, the Hadith underscores the virtue of concealing the shortcomings of fellow Muslims, emphasizing the importance of compassion and empathy in interpersonal relationships. Through the lens of this Hadith, the research elucidates the ethical imperative for Muslims to support one another during times of crisis, such as the COVID-19 pandemic (Helmi et al., 2024; Bisri et al., 2023). By embodying the principles of mutual assistance and compassion, Muslims can foster resilience and solidarity within their communities, ultimately contributing to society's collective well-being and spiritual growth. Thus, this research serves as an insightful exploration of Islamic teachings on community support and solidarity, providing valuable guidance for individuals and communities grappling with the challenges of the pandemic.

CONCLUSION

The studies conducted on the impact of the COVID-19 pandemic from an Islamic viewpoint, mainly drawing insights from Hadith literature, offer valuable perspectives on resilience, coping mechanisms, and community support. Through qualitative interviews and analysis of Hadith teachings, the research illuminates the profound influence of Islamic principles on the responses and perceptions of Muslim individuals amidst the challenges posed by the pandemic. Participants exhibited a range of reactions, from proactive measures to protect their families to patient acceptance of government regulations, reflecting a deep-seated faith and commitment to collective well-being.

The respondents' resilience in the face of adversity, their acceptance of pandemic-related restrictions, and their emphasis on community support resonate with the timeless teachings of Islam, as exemplified in Hadith literature. The Hadith emphasizes the importance of caring for others, helping each other, and avoiding selfishness, which correlates with the societal response to

phenomena like 'panic buying' during the pandemic. Keeping others' shortcomings private also finds relevance when individuals face stigma or discrimination due to their COVID-19 status.

By integrating Islamic principles into the discourse on pandemic response, the research offers valuable insights for fostering resilience, solidarity, and compassion within Muslim communities and beyond. Ultimately, the studies serve as a testament to the enduring relevance of Islamic teachings in navigating contemporary challenges and fostering a sense of unity, purpose, and hope amidst uncertainty and adversity. Future research endeavors may expand the scope of inquiry by interviewing a broader range of respondents, including those directly affected by COVID-19, to further explore awareness and responses during the early stages of the pandemic and identify potential avenues for intervention and support.

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