

QURAN'S RESPONSE TO THE GLOBAL PANDEMIC: COVID-19 (CONTEXTUAL INTERPRETATION OF THE WORD *BALA'* AND *MUSIBAH* IN THE QURAN)

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Abstract

COVID-19 is part of Allah's trials on mankind. The global pandemic has changed the order of people's lives. How does the Qur'an respond to this pandemic? What should a Muslim do to deal with a virus that has killed many people? This paper tries to find out the meaning of word *bala'* and *musibah* in the Qur'an with contextual interpretation approach then related to COVID-19. Why these two vocabularies? Because these two vocabularies describe trials or tests from Allah SWT to His servants. The words *bala'* and *musibah* are collected thematically with *mu'jam al-Qur'an* then to seek basic meaning of the words after that, the interpretation on the words from the Moslem scholars and final step is contextualization to bring new meaning and relevance to COVID -19. The result of study as follow: Contextual meaning of word *bala'* is 1) COVID-19 is part of *bala'>'an sayyiat*, which is a bad trial 2) *Bala'>'* in the form of COVID-19 is interpreted by obedience, namely obedience to the health protocols set by the government. While contextual meaning of *musibah* is 1) COVID-19 is part of the *musibah sayyiat* a severe catastrophe 2) Facing COVID-19 humans must return to Allah SWT "*inna lillahi wa inna ilaihi raji'un*" by implementing health protocols 3). Obedience to leaders (government) by running health protocol is important in dealing with COVID-19 If you ignore it, you will be killed / die because of COVID -19 virus and the Qur'an called it as *musibah*.

Keywords: Covid-19, *Bala'*, Contextual Interpretation, *Musibah*

Introduction

Covid-19 stands for Coronavirus Disease while the number 19 refers to 2019. This virus first appeared in the city of Wuhan, Hubei Province, China. According to a report from the

WHO (World Health Organization) at the end of 2019 there were 44 patients exposed to severe pneumonia. Then in early 2020 the world was shocked by the incidence of severe infections identified by the genetic code, namely the new corona virus that belongs to the coronavirus family with the cause of severe acute respiratory syndrome (SARS). WHO named it the novel coronavirus (nCoV-19)(Ceraolo & Giorgi, 2020)

WHO set the status of the public health emergency of international concern (PHEIC) in the case of this corona virus on January 30, 2020 and then WHO named it as Covid-19 on 11 February, 2020.(*Naming the Coronavirus Disease (COVID-19) and the Virus That Causes It*, n.d.) The serious impact of this virus is so extraordinary that the process of spreading is also so fast. Almost all countries are infected by this virus. According to data from John Hopkins University and Medicine counted until 5 July 2021 people worldwide infected with covid-19 amounted to 184,539,695 while people died totaling 3,991,598 people.(*Home*, n.d.) In Indonesia, there are 2,313,829 confirmed cases of COVID-19, while 61,140 people have died.(*Indonesia - COVID-19 Overview - Johns Hopkins*, n.d.)

Covid-19 in the study of the text of the Qur'an and Hadith has not found the exact same discussion, only symptoms or diseases that resemble. In Islamic literature related to infectious and dangerous diseases is often termed *t}a>'un*. This *t}a>'un* epidemic has also hit Muslims and caused many people to die.(Nawawi, n.d., pp. 283–284)

Prophet Muhammad (PBUH) once gave a warning not to enter an area affected by the plague with the aim of not getting infected from the plague. The Prophet said:

The Prophet (PBUH) said, "If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it (Sahih Bukhari: 5.728)(al-Bukha>ri>, 2001, p. 130)

The above hadith teaches that if there is a disease outbreak in a place so that those outside the area do not enter that area. And vice versa if the epidemic is in the location where we are, then it is not allowed to leave the inhabited location. The purpose of preventing entry and exit taught by the Prophet is to anticipate the spread of the plague or break the chain so that it does not spread. The value of the prophet's teaching contained in the above hadith is very contextual with current condition.

Finding from Zohaib Ahmad and Arzoo Ahad also shows that facing the covid-19 pandemic the medical and Islamic perspectives are almost the same. Hand washing is the WHO recommended priority way to minimize the spread of the virus. Muslims are required to wash their hands three times before praying. The ritual of washing hands is also carried out for other purification rituals. The use of masks is also important to stop the spread of the corona virus. Islam does not prohibit the use of masks. Instead Islam teaches also to cover the face when sneezing and yawning.(Ahmad & Ahad, 2021, p. 39)

In the perspective of Qur'an COVID 19 which happened today, is it a punishment from Allah SWT or a disaster? al-Qur'an describes if Allah SWT sends punishment on humans then pious people who obey Allah SWT will be saved first. An example is when there will

be a flash flood that will hit prophet Noah's people, Allah SWT gave an order to Noah to build a big ship to save the believers from the flood (Hud/11:26-27). The story of the prophet Lut is also the same, ordered to bring his family except the disobedient to get out of his area where the punishment would be imposed in that area (Hud/11:65) But if the disaster that befalls is in the form of a calamity that hits all human beings, whether they believe or not, the Qur'an calls it a *fitnah* or *bala>'*. The term is called the Qur'an in the meaning of a test or trial (al-anfal/8:25, an-nisa/4:146)(Shihab, 2020, pp. 7-8)

This paper tries to find out more about the meaning of the words *bala>'* and *musfi>bah* in the Qur'an. Why these two vocabularies? Because these two vocabularies describe trials or tests from Allah SWT to His servants. It becomes important to analyze more deeply the words *bala>'* and *musfi>bah* in the Qur'an. How does the Qur'an respond to this pandemic? What should a Muslim do to deal with a virus that has killed many people. These research questions that are discussed and answered in this paper.

Literature review

Covid-19 and al-Qur'an

The Qur'an mentions that the calamity befell mankind is a test that will be given to his servants in the form of fear, hunger, lack of wealth, life and fruits. Then the Qur'an confirms that there will be good news for those who are patient with the trials that Allah SWT gives (al-Baqarah/2:155). The illustration narrated by the Qur'an shows humans will definitely get trials with various levels, it could be that one human being with another human being has different trials.

At the end of 2019 a deadly virus (COVID-19) emerged from Wuhan, China and in 2020 it has infected almost all countries in the world including Indonesia. How does the Qur'an respond to this pandemic? Is this part of calamity described in al-Baqarah/2:155? Muslims believe that all calamities or disasters that occur on this earth are part of the destiny of Allah SWT which has been determined in *lauwh mahfu>zh* (al-Hadid/57:22). The destiny that has been set by Allah SWT is not all absolute means that there is a part of destiny can be changed by human effort (al-Ra'd/13:11)

Once upon a time Sayidina Umar was about to enter Syria and found out that there was an epidemic there. Then he conferred with his best friend to return. Finally it was agreed to return and stay away from the location of the outbreak. On this decision, Abu Ubaidah said, "Are we going to run away from Allah's destiny, O *Ami>rul mu>kmini>n?* (commander of the faithful)" Umar replied "yes ... we run from the destiny of Allah SWT to another destiny, what do you think if you have two valleys one is fertile and the rest is barren, won't you graze your goats in a fertile valley according to Allah's destiny " Regarding the story, Yusuf Qardhawi, a great scholar from Egypt, argued that a visionary and *faqi>h* Muslim is one who rejects Allah's destiny by running to another Allah's destiny.(Qardhawi, 1998, pp. 289-299)

Quraiash Shihab, a well-known Indonesian muslim scholar and commentator (*mufassir*), reinforces the above view that humans have their destiny determined by Allah SWT but

humans are given a space of freedom in the "space of destiny" that Allah SWT has determined earlier. Humans can escape from the destiny of Allah SWT to another destiny of Allah SWT.(Shihab, 2020, p. 36) So the human effort to avoid the corona virus is part of destiny itself. Not allowing ourselves to be infected and protecting those around us from the threat of the virus is an attempt to present another destiny that is more useful and beneficial.

The values of the teachings in the Qur'an are a guide for Muslims living in this world (al-Baqarah/2:185). Understanding the value of Islamic teachings is believed to be able to provide peace of mind and emotional stability for Muslims when facing life's problems, including the global pandemic COVID-19 that has hit almost all of humanity in the world. The function of religion (Islam) as already mentioned is in line with the function of religion according to sociologist Thomas Odea as quoted by Amin Nurdin religion provides a sense of comfort in the form of moral support for its adherents so that it becomes a "calming" medium when its adherents are hit by problems. In addition, the practice of worship that connects its adherents to something transcendent is believed to be able to bring a feeling of peace and religion that develops in the midst of society also functions to maintain community stability.(Nurdin et al., 2015, p. 41)

Ahmad Baidowi, et al in their research stated *pesantren* (Islamic boarding schools) in Yogyakarta, Indonesia took two ways to deal with COVID-19, physical and spiritual efforts, physical efforts were carried out by implementing strict health protocols while spiritual efforts to fight COVID-19 were through reading the Qur'an, *hizib*(prayer for salvation and rejecting calamities), *sholawat*(prayer for the prophet). This effort is a Qur'an-based boarding school approach to deal with the global pandemic COVID-19. This spiritual effort is also able to create calm and peace for the students so that they are not anxious and haunted by the fear of the virus.(Baidowi et al., 2021, p. 9). The findings of Samad Umarella, et al show reading and listening to the Qur'an provide energy to cure disease. This therapy uses an auditory system that can activate the brain and indirectly help improve people's health. In the context of COVID-19 reading and listening to the Qur'an has a calming effect and relieves stress on Covid-19 patients.(Umarella et al., 2020, p. 1164) The results of the study confirm the function of religion as a calming medium when its adherents are hit by problems such as global pandemic corona virus

Research from Adila Zakaria, et al also proves religious values bring a sense of comfort to its adherents when facing a pandemic. The concept of IBI (Islamic Built Environment) which was applied to the COVID-19 emergency hospital in Malaysia showed positive results in the form of satisfaction of COVID-19 patients treated at the COVID-19 emergency hospital in Malaysia which was based on Islamic values or IBI (Islamic Built Environment)(Zakaria et al., 2021, p. 371)

While the results of research from Suyadi, et al prove the opposite that there are small groups in Indonesian society who do not believe in COVID-19. This is a homework for the government in addition to the effort to fight COVID-19 itself. Making people aware health protocols are important and the virus is real is not an easy thing. Moreover, many community activities during the pandemic have changed and this is out of the ordinary for

the general public and requires serious efforts to deal with it gradually. (Suyadi et al., 2020, p. 6)

Therefore, it is important to explore the values of the Qur'an related to the vocabulary of *bala>'* and *musfi>bah* which are then conceptualized as a result to become a code of conduct, the way of behaving and acting for Muslims in the face of the corona virus outbreak. The results of this study will also confirm the function of religion as a guide for Muslims, including instructions to deal with COVID-19.

Contextual Interpretation

Mohammed Arkoun, an al-Jazair Moslem Scholar, argues that the text of the Qur'an is a finished (closed) and opened corpus at the same time. Finished corpus because it has been standardized in the form of written text. Opened corpus because the social context that surrounds it is so many and dynamic. (Arkoun, 1997, pp. 91–92) Arkoun's statement means that the transformation of Allah's revelation to the prophet Muhammad (PBUH) from verbal to written form indicates that the Qur'an has been completed. But on the other hand, the social conditions of society are so diverse and dynamic, in this context the Qur'an must become an opened corpus, open to continuous improvement of meaning. In this way, the Qur'an is able to meet and dialogue with the empirical realities of human life such as COVID-19. This pandemic has never been found exactly in the era of the Prophet Muhammad (PBUH), so contextualization is one of the way to dialogue text and context.

According to Abdullah Saeed, Professor of Islamic Studies from the University of Melbourne Australia, the contextual approach is part of a form of Islamic reformism compared to the textual approach. The general characteristic inherent in the contextual model is the attempt to find the deepest meaning of the Quranic verse, not just its literal meaning. This means that the meaning evolves over time, looking at the socio-historical, cultural and linguistic context of the text. The contextual approach allows a researcher to consider certain words in their context, arriving at an understanding that is believed to be more relevant to the state of interpretation. In the contextual paradigm, the Qur'an is not considered a law book, but a book contains values, principles and ideas can be applied at different times and places, these are the values of the universality of the Qur'an that are timeless. (Saeed, 2008, pp. 220–221)

In Islamic studies, especially the study of the Qur'an, one of the problems is that the text is not read in dialogue with today's reality. The substance of the meaning of the text of the Qur'an can be neglected. This is the importance of contextualization to present texts that are fresh, relevant and accommodating to the challenges of the times. In Qur'anic studies mentions the existence of *asba>bun nuzu>l* the reasons for the revelation of a verse in the Qur'an. M. Amin Abdullah, an Indonesian Muslim scholar, stated that the concept of *asba>bun nuzu>l* confirmed the Qur'an had a positive causal relationship between the message of the Qur'an and the social, economic, and political events that surrounded it at that time. But unfortunately the dimensions of worldly events are reduced to their transcendence and holiness. This makes difficult to present the meaning behind

historically written texts. The moral meaning that exists behind the text is inferior to the verbal form of the text. (Abdullah, 2012, pp. 138–139)

From above description, the Qur'an as a book of guidance for mankind (al-Baqarah/2:185) requires serious efforts to explore the values, principles, ideas of the Qur'an. Contextualization is part of the effort to interpret the Qur'an so that values of its teachings can be applied to today's empirical reality. The Qur'an did not come down in a vacuum condition there were certain conditions that existed around it at that time. This shows there is a strong interaction between reality and revelation (Qur'an). So the universality values of the Qur'an must be able to be revealed to respond to the current problems faced by Muslims that is COVID-19.

Research Method

This study explores the words *bala>'* and *musfi>bah* as well as their derivation in the Qur'an with the help of *Mu'jam al Mufahras li alfa>dil Qur'a>n* by Abdul Baqi. Then to look for the basic words from the words *bala>'* and *musfi>bah* as well as their derivations then see how the commentators interpret these words. Such as the interpretations of Ibnu Katsi>r, al-T{aba>ri>, Ibnu Aba>s, al-Ma>wardi>, al-Mana>r, and others deemed relevant. The collected data is then processed and analyzed. (Cresswell, 2014, pp. 276–284) The next step is to do contextualization with a contextual hermeneutic approach, the steps are as follow:

1) Meeting the world of texts, namely collecting verses of the Qur'an that speak of *bala>'* and *musfi>bah* 2) Finding the basic meaning of the words *bala>'* and *musfi>bah* 3) finding out the meaning of these verses for first recipient. This method is taken by looking at how the commentators interpret these verses. 4) Determine the meaning of the text in the present, namely by contextualizing the verses of *bala>'* and *musfi>bah* with the global covid-19 pandemic. (Saeed, 2006, pp. 151–153)

Discussion

The Words *Bala>'* and *Musfi>bah* as well as Their Derivation in the Qur'an

The vocabulary of البلاء and its derivation in the Qur'an is mentioned 59 times in this paper will be discussed only 7 verses as representative from 59 verses and the data as follows : The word بلون in al-Qalam/68:17, The word بلو هم in al'araf /7: 168, The word لنبلونكم in al-Baqarah/2: 155, The word بلاء in al-Baqarah /2: 49, al-anfal/8:17, as-Shaffat /37: 106, ad-Dukhon/44: 33 (al-Baqi, 1994, pp. 135–136)

While the vocabulary of المصيبة and its derivation in the Qur'an is mentioned 77 times in this paper will be discussed only 8 verses as representative from 77 verses and the data as follows : The word أصاب in at-Taghabun /64: 11, the word مُصِيبَةٌ in al-Baqarah/2: 156, , al-'Imran /30: 165, al-Qashash /28: 47, al-Hadid /57: 22, the word يصيبهم in al-Maidah /5: 49,

the word **ثُيُنِبَٰكُم** in at-Taubah/9: 50, the word **أَصَابَكُمْ** in as-Syuro/42: 30 (al-Baqi, 1994, pp. 415–416)

Interpretation of the word *bala>*' and its derivation in the Qur'an

According to Ahmad bin Faris in *maqa>yi>s al-lughah* the word *bala>* comes from the word *baliya-yabla>-bala>*' which means *ikhla>qu syai'in* (ethics on something) and *nau'un min al-ikhti'ba>r* (part of the trial) while trials can be trials of goodness and trials of evil *bala> fil khair wa s}arri* (zakariya>, 1979, pp. 292–294) Meanwhile, according to *al-Muhi>t* dictionary, the word *bala>*' is interpreted by *al-ghammu* namely sadness or distress. *bala>*' also means exhausting the body or trials.(al-Fairu>za>ba>di>, 2005, p. 1264)

The word *bala>*' and its derivation based on a search with *Mu'jam al Mufahras li alfa>dil Qur'a>n* as stated in the previous sub-chapter, the categorization of the verse can be described as follows:

1. The word *bala>*' means trials as in the verse below:

al-Qalam/68:17

17. Indeed, **We have tried them** as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

The word *balauna>* **بلو** (We have tried them) in the above verse is interpreted by al-T{abari> with *imtih}an* and *ikhtibar* which means testing while the interlocutor referred to in the verse is *quraish* polytheist (al-T{abari>, 2000, p. 542). Ibnu Katsi>r explained that the above verse is an example given by Allah SWT to the *quraish* disbelievers, they have been given the grace and favor of Allah SWT in the form of sending the Prophet Muhammad SAW to them but they deny and refuse. Therefore, Allah SWT says *inna> balauna> hum* is interpreted by Ibnu Katsi>r the word of *balauna>* with *ikhtibar* namely testing.(al-Quraisyi>, 1999, p. 195)

al-Araf/7:168

168. And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. **And We tested them** with good [times] and bad that perhaps they would return [to obedience].

The word *balauna>* **بلو** (And We tested them) in the above verse is interpreted by trials or tests while what is meant by good tests are prosperity, desire and health. What is meant by bad tests are distress, fear, and suffering. (al-Quraisyi>, 1999, p. 498)

al-Baqarah/2:155

155. And **We will surely test you** with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.

The word *lanab luwannakum* لنبونكم (We will surely test you) in the above verse is interpreted by Ibnu Abas with a test, namely indeed we (Allah SWT) will give a test. While the meaning of fear is fear of the enemy, hunger is drought for years, lack of wealth is loss of property, soul means loss of life due to being killed or sick. (Abas, n.d., p. 22)

2. **The word *bala>*' means torment as in the following verse:**

al-Baqarah/2: 49

49. And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a **great trial** from your Lord.

al-Mawardi in his interpretation explains that the word *bala>*' (great trial) in the above verse has two meanings, namely: the first meaning, the bad torment in the form of slaughtering children while the second meaning is that their freedom from the punishment of the pharaoh is a great blessing from Allah. SWT. (al-Mawardi, n.d., p. 118)

3. **The word *bala>*' means obedience as in the verse below:**

as-Shaffat /37: 106

106. Indeed, this was the **clear trial**.

The word *bala>*' (clear trial) in the above verse means a clear and real test, namely a test of obedience and obedience to Allah's commands. This verse talks about the dream of Prophet Ibrahim who was ordered to slaughter his son. The command in this dream by Ibnu Katsir is interpreted as a real test on Prophet Ibrahim (al-Quraisyi, 1999, p. 30)

4. **The word *bala>*' means victory / enjoyment as in the following verse:**

al-Anfal/8:17

17. And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a **good test**. Indeed, Allah is Hearing and Knowing.

al-Qurtubi interprets the word *bala>*' *an hasanan* (a good test) in the above verse with enjoyment. (al-Qurtubi, n.d., p. 386) While Ibnu Abas the word *bala>*' is defined by enjoyment and the word *hasanan* is defined by victory and spoils. (Abas, n.d., p. 146)
Ad-Dukhon/44:33

33. And We gave them of signs that in which there was a **clear trial**.

al-T{abari> in his interpretation interprets the word *bala>'un mubi>n* (clear trial) with enjoyment, namely Allah SWT has saved them (the children of Israel) from their enemies, the sea also parted for them, the clouds also shaded them and Allah SWT also sent *manna* and *salwa* for them (al-T{abari>, 2000, p. 38)

The interpretation of the word *musfi>bah* and its derivation in the Qur'an

The word *musfi>bah* according to Raghīb al-Asfahani means calamity or disaster. The word *musfi>bah* originally meant the target of an arrow. As in the expression أصاب السهم *as}a>ba al-sahmu* the person is hit by an arrow. The word *musfi>bah* comes from the word *as}a>ba* which means getting good or bad. (al-As}fiha>ni>, n.d., pp. 504–505) And according to *Mu'jam al-Lughat al-Arabiyyah* the word *musfi>bah* means every misfortune, distress and disaster that befalls humans. (Umar, 2008, p. 1330)

The word *musfi>bah* and its derivation in the Qur'an are classified as follows:

- **The word *musfi>bah* means punishment as in the verse below:**

al-Maidah/5:49

49. - then know that Allah only intends to **afflict them** with some of their [own] sins. And indeed, many among the people are defiantly disobedient.

The word *yusi}bahum* (afflict them) in the above verse is interpreted by Jala>ludi>n with *bil 'Uqu>bati fi> al-Dunya>* which is the punishment of the world due to its sins and that punishment is a reply for them. (al-Mah}ali>, n.d., p. 146) Meanwhile, al-Manar interprets the word *yusi}bahum* that Allah SWT wishes to punish them in the life of this world before the life of Hereafter. (ridha>, 1990, p. 348)

at-Taghabun /64: 11

11. 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-Ma>wardi> interprets the word *mus}i>bah* (disaster) in the verse as punishment or anxiety that occurs either from one's soul, property, or actions. All these calamities in the form of punishment occurred because of orders from Allah SWT. Another opinion says that all that (disaster) happened based on the law of Allah SWT (*sunnatulla>h*) (al-Ma>wardi>, n.d., p. 23)

- **The word *musfi>bah* means difficulty as in the verse below:**

al-Baqarah/2: 156

156. Who, when **disaster strikes them**, say, "Indeed we belong to Allah, and indeed to Him we will return."

This verse is still related to the previous verse that gives good news to those who are patient when they get trials or tests from Allah SWT in the form of difficulties. Then they said "*inna> lilla>hi wa inna> ilaihi ra>ji'u>n*" that indeed we belong to Allah SWT and to him will return in the hereafter(al-Kha>zin, 1995, p. 94)

- **The word *musfi>bah* means killed / lost the war as in the following verse:**

al-'Imran/3: 165

165. Why [is it that] when a [single] **disaster** struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.

The word *musfi>bah* (disaster) in the above verse means that Muslims were killed in the Uhud war and some of them were also injured. It is estimated that around 70 Muslims were killed by the polytheists. And this happened because of their own fault (Muslims) who went against Allah's commands and left obedience.(al-T{abari>, 2000, p. 371)

at-Taubah/9: 50

50. **If good befalls you**, it distresses them; but **if disaster strikes you**, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

Ibnu Katsi>r interprets *in tusjibka h}asanatun* (If good befalls you)with conquest or victory over the enemy (al-Quraisyi>, 1999, pp. 161-162) while the word *in tusjibka mus}i>batun* (if disaster strikes you)according to al-Mana>r is a severe catastrophe as happened in the Uhud war, where the Muslims suffered defeat.(ridha>, 1990, p. 413)

- **The word *musfi>bah* means a bad condition as in the following verse:**

as-Syuro/42: 30

30. And whatever strikes you of **disaster** - it is for what your hands have earned; but He pardons much.

According to the interpretation of al-Kha>zin what is meant by *musfi>bah* in the above verse is a bad condition such as illness, disease, drought, high prices, drowning, lightning strikes and other forms of misfortune.(al-Kha>zin, 1995, p. 101)

an-Nisa' /4: 78

78. **if good comes to them**, they say, "This is from Allah "; and **if evil befalls them**, they say, "This is from you." Say, "All [things] are from Allah." So what is [the matter] with those people that they can hardly understand any statement?

According to Ibnu Aba>s, the word *wa in tus}ibhum h{asanatun* (if good comes to them) is a hypocrite and a Jew who says that *h{asanatun* is in the form of fertility, low prices and rain is coming from Allah SWT while *wa in tus}ibhum sayyiatun* (if evil befalls them) is in the form of drought, hunger, difficulties and high prices is from you (the misfortune of Prophet Muhammad SAW and his companions) then Allah SWT said to Prophet Muhammad SAW that all blessings and disasters are from Allah SWT (Aba>s, n.d., p. 75)

- **The word *mus}i>bah* means doom as in the verse below:**

al-Qashash /28: 47

47. And if not that a **disaster** should strike them for what their hands put forth [of sins]

The word *mus}i>bah* (disaster) in the above verse is interpreted by Ibnu Aba>s as doom (Aba>s, n.d., p. 327) while al-Maha>li interprets it as a punishment.(al-Mah}ali>, n.d., p. 514)

- **The word *mus}i>bah* means famine and disease as in the following verse:**

al-Hadid /57: 22

22. No **disaster** strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy -

Ibnu Katsi>r interprets the word *mus}i>bah* (disaster) that is on earth as famine or dryness while what is in you (humans) is interpreted as illness and disease. (al-Quraisyi>, 1999, p. 26). Meanwhile, al-T{abari>> interprets the misfortunes that befall humans on earth in the form of drought, barrenness, loss of crops, injuries, illness and disease.(al-T{abari>, 2000, p. 195)

Contextualization of the words *bala>'* and *mus}i>bah*

Based on the search for the word *bala>'* in the Qur'an. The categorization of the meaning of *bala>'* based on the interpretations of the commentators described in the previous sub-chapter is classified as follows: 1). The word *bala>'* means trial (al-Qalam/68:17, al-Araf/7:168, al-Baqarah/2:155). 2). The word *bala>'* means torment (al-Baqarah/2:49) 3). The word *bala>'* means obedience (as-Shaffat /37:106) 4). The word *bala>'* means victory / enjoyment (al-Anfal/8:17, Ad-Dukhon/44:33)

Above four meanings are the formulation of the analysis to the verses based on the interpretations of the commentators. This meaning is the meaning for the first recipient, namely the meaning that was attached when the Qur'an was revealed. From above classification of meanings, it can be seen that the word *bala>'* in the Qur'an does not

always have a negative meaning but has a flexible meaning. In certain conditions it can mean trials or torments but also means obedience and victory.

bala> 'in the form of trials revealed by Allah SWT because of the denial of the favors given by Allah SWT. (al-Qalam/68:17) while the trials themselves can be good or bad trials. Examples of bad trials are distress, fear and suffering while good trials are prosperity, desire and health. (al-Araf/7:168) In another verse, namely al-Baqarah/2:155 Allah SWT also confirms that humans will be tested in the form of fear, hunger, lack of property, loss of life due to murder or illness. This shows that every human being on this earth will get *bala>* 'namely trials from Allah SWT.

Among the purposes of Allah SWT giving trials is so that humans return to the truth *la'allahum yarjiu>n* (al-Araf/7:168) besides that trials do not necessarily make people weak but on the contrary because calamities make people strong and it can be done if the person affected by the trial is patient in the face of the trial. (al-'Imran /3:146) even Allah SWT expressly states that there will be good news for those who are patient in facing trials (al-Baqarah/2:155) among the good news is the victory which is called by the Qur'an with *bala>'an h}asanan* (al-Anfal/8:17)

Related to the COVID-19 pandemic, it is also part of a trial from Allah SWT. Outwardly, this pandemic is categorized as *bala>'an sayyi'at* which is a bad trial. COVID-19 has killed many people and also changed the order of people's lives. Many sectors have been negatively affected by this virus, including the economic, educational, social and even religious sectors. So, to face this trial, one must understand word *bala>* 'in the context COVID-19 in the form of "obedience" namely obeying the provisions and safety lines that have been determined by the government by carrying out health protocols such as wearing masks, maintaining distance, washing hands and vaccines. This form of obedience to the government is the contextual meaning of the word *bala>* 'in as-Shaffat /37: 106 the interpretation of the verse has been described above, namely the obedience of Prophet Ibrahim and his son to Allah's commands.

The meaning of the word *musfi>bah* and its derivation in the Qur'an as described in the previous sub-chapter is classified as follows: 1). The word *musfi>bah* means punishment (al-Maidah/5:49, at-Taghabun /64:11) 2). The word *musfi>bah* means difficulty (al-Baqarah/2: 156) 3). The word *musfi>bah* means killed / lost the war (al-'Imran/3: 165, at-Taubah/9: 50) 4). The word *musfi>bah* means a bad condition (as-Syuro/42: 30, an-Nisa' /4: 78) 5). The word *musfi>bah* means doom (al-Qashash /28:47) 6). The word *musfi>bah* means famine and disease (al-Hadid /57:22)

The word *musfi>bah* and its derivation in the Qur'an have various meanings according to their respective contexts. As the word *musfi>bah* means punishment. This meaning is given because of human actions that violate the commands of Allah SWT so that as a result of the sin then comes *musfi>bah* in the form of punishment (al-Maidah/5:49). *musfi>bah* also means defeat in war or the killing of someone, this happens because of disobedience to the war plans that have been made or disobedience to the leader (al-'Imran/3: 165) the word *musfi>bah* also means two sides such as the word *bala>* ', namely *musfi>bah*

h}asanat which means victory and the word *musfi>bah sayyiat* which means severe calamity (at-Taubah/9: 50, an-Nisa' /4: 78) Another meaning is the word *musfi>bah* which means bad conditions such as illness, disease, drought, high prices, drowning, lightning strikes and other forms of misfortune. (as-Shuro/42:30).

This virus also includes the meaning of *musfi>bah sayyiat*, which is a severe catastrophe or a bad situation. This can be seen how the social impact arising from this virus. The order of human life has changed drastically due to the influence of COVID-19. Humans are threatened with life because of health factors due to virus attacks for which no definite treatment has been found. In fact, the impact is not only to human health which has the potential to lead to death, but also the wheels of the economy become chaotic due to the lock down policy limiting human movement. The economy becomes paralyzed because there is no human activity and movement. On the other hand, they have to stay at home to break the chain of spreading the virus. This is the social dilemma facing the Indonesian people today and the world community in general. This condition is as described in verse al-Hadid /57:22 *Mus}i>bah fi>l ardhi* is interpreted by Ibnu Katsi>r with dryness(al-Quraisyi>, 1999, p. 26) can be interpreted more broadly as a paralysis of the economy. *Mus}i>bah fi> anfusikum* is interpreted as disease (al-Quraisyi>, 1999, p. 26) can be interpreted in today's context as COVID-19.

To face with this pandemic, the Qur'an emphasizes that if people are hit by a disaster, humans must return to Allah SWT "*inna> lilla>hi wa inna> ilaihi ra>ji'u>n*" the meaning "return" in al-Baqarah/2: 156 According to al Ma>wardi there is a reward for the actor of goodness and there is a punishment for the criminal.(al-Ma>wardi>, n.d., p. 210) In a broader context, it can be interpreted that the actor of goodness if a disaster strikes that is COVID-19 do hard effort to run the health protocols have been set by the government. As for criminal is the opposite, those who ignore health protocols.

The Qur'an also clearly illustrates that obedience to the leader is important in the face of *musfi>bah*. The defeat of Muslims in the battle of Uhud due to disobedience to the Prophet Muhammad (PBUH) is an example given by the Qur'an which then the defeat and killing of Islamic soldiers is called the Qur'an with *musfi>bah* (al-'Imran/3: 165) Today's context is obeying the government to deal with the covid-19 pandemic by implementing all regulations in the form of health protocols that have been set. If you ignore it, you will be killed / die and this becomes a *musfi>bah* as mentioned in the Qur'an.

Conclusion

The word *bala>'* and its derivation in the Qur'an have 59 verses. The basic meaning of the word *bala>'* is *nau'un min al-ikhti'ba>r* part of the trial. The contextual meaning of the word *bala>'* related to COVID-19 is as follows: COVID-19 is from *bala>'an sayyiat* that is bad trial *bala>'* in the form of COVID-19 is interpreted by obedience, namely obedience to the health protocols set by the government.

While the word *musfi>bah* and its derivation in the Qur'an there are 77 verses. The word *musfi>bah* means misfortune, trouble and disaster that befell humans. The contextual

meaning of *musfi>bah* related to COVID-19 is as follows: COVID-19 is part of *musfi>bah sayyiat*, namely a severe catastrophe or bad condition. Obedience to the leader is the main factor in dealing with COVID-19, namely by implementing the health protocol but neglecting it will be killed / die and this called by the Qur'an *musfi>bah*.

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