

DISEASES AND EPIDEMICS IN THE QUR'AN: A PERSPECTIVE OF I'JAZ TIBBI FI AL-QUR'AN BY SAYYID AL-JUMAILI

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Abstract

The Qur'an serves not only as a spiritual guide for Muslims but also contains numerous scientific signs that can be studied through a modern scientific lens, especially in the field of health and medicine. This study aims to explore the concept of i'jāz ṭibbī (medical miraculousness) in the Qur'an by analyzing verses related to disease and epidemics, and assessing their relevance to contemporary medical science. This research adopts a qualitative library research method, using the work I'jāz Ṭibbī fī al-Qur'ān by Dr. Sayyid al-Jumailī as the primary source, along with classical tafsir texts and relevant scientific journals. The findings reveal that verses such as Surah Al-Baqarah [2]:59 and Al-A'rāf [7]:133 illustrate biological punishment, disease vectors, hygiene, and quarantine practices. The Hadiths of Prophet Muhammad SAW also contain preventive health principles that align with modern epidemiology. The conclusion of this research highlights that i'jāz ṭibbī serves as an integrative framework between divine revelation and science, offering a foundation for faith-based public health literacy in addressing global health challenges.

Keywords: i'jāz ṭibbī, Qur'an, disease, epidemic, Islamic health, Sayyid al-Jumailī

الملخص

العلوم منظور من دراستها يمكن علمية إشارات على أيضًا يحتوي بل للمسلمين، روحية هداية كتاب مجرد الكريم القرآن يُعدّ لا خلال من الكريم القرآن في الطبي الإعجاز مفهوم استكشاف إلى الدراسة هذه تهدف. والطب الصحة مجال في خاصة الحديثة، المكتبي البحث منهج الدراسة استخدمت. المعاصر الطب بمبادئ ارتباطها ومدى والأوبئة، بالأمراض المتعلقة الآيات تحليل الكلاسيكية التفسير كتب جانب إلى رئيسي، كمصدر الجميلي سيد للدكتور القرآن في الطبي الإعجاز كتاب اعتماد مع النوعي، على تحتوي [7:133] الأعراف وسورة [2:59] البقرة سورة مثل الآيات أن النتائج أظهرت. الصلة ذات العلمية والمجالات مبادئ محمد النبي أحاديث تضمنت كما، الصحي والحجر النظافة، أهمية الأمراض، نواقل البيولوجي، العذاب مثل مفاهيم ويمثل والعلم، الوحي بين تكاملًا إطارًا يُعدّ الطبي الإعجاز أن إلى الدراسة خلصت. الحديث الأوبئة علم مع تتوافق وقائية العالمية الصحية التحديات مواجهة في الإسلامية القيم على قائمة صحية ثقافة لبناء أساسًا.

الجميلي سيد الإسلامية، الصحة الأوبئة، الأمراض، الكريم، القرآن الطبي، الإعجاز: المفتاحية الكلمات

A. Introduction

The concept of i'jāz ṭibbī is a branch of the study of i'jāz (miraculous nature) of the Qur'an that focuses on the health and medical content found in the verses of the Qur'an. Generally, i'jāz ṭibbī highlights how the verses of the Qur'an contain medical knowledge that predates modern scientific discoveries, thereby reinforcing the claim that the Qur'an is of divine revelation, not human origin. Within this framework, i'jāz ṭibbī contributes to strengthening faith and building connections between revelation and modern science, particularly in the fields of health and medicine. One figure who has shown significant interest in this aspect is Sayyid al-Jumaili. In his work I'jāz Ṭibbī fī al-

Qur'ān, he explains a number of verses related to disease, anatomy, hygiene, and healing in the Qur'an through a scientific approach and thematic interpretation¹.

Since the early days of Islam, epidemics such as ṭā'ūn (plague) and sampar have been part of the socio-religious challenges faced by Muslims. In Islamic history, the Tha'un 'Amwas epidemic during the reign of Caliph Umar bin Khattab is an example of a major epidemic that killed thousands of people, including companions of the Prophet. Epidemics are viewed as a test from Allah and simultaneously as a gateway to martyrdom for those who endure with patience. In the Quran, diseases and epidemics are mentioned in several verses, such as Quran Al-Baqarah [2]:59, which refers to the punishment of contagious diseases as a result of the disobedience of the Children of Israel:

يُفْسِقُونَ كَانُوا بِمَا السَّمَاءِ مِنْ رَجْزٍ ظَلَمُوا الَّذِينَ عَلَى فَأَرْسَلْنَا لَهُمْ قِيلَ الَّذِي غَيْرَ قَوْلًا ظَلَمُوا الَّذِينَ فَبَدَّلَ

"So the wrongdoers changed the words that were spoken to them into something other than what was spoken to them, so We sent down upon the wrongdoers a punishment from the sky because they were wicked."

This verse describes disease as collective punishment for moral transgressions, which in the context of interpretation is explain as punishment in the form of epidemics or infectious diseases².

Studies on diseases in the Qur'an have become an important topic in thematic exegesis literature and contemporary scientific i'jaz. In many scientific publications from Islamic universities such as UIN Suska Riau and UIN Antasari, the miraculous aspects of health in the Qur'an are explained by referring to verses that address issues of hygiene, diet, healing, and disease. Some studies also discuss how Prophet Muhammad SAW provided guidance in dealing with epidemics, as stated in his sayings:

مِنْهَا تَخْرُجُوا فَلَا فِيهَا وَأَنْتُمْ بِأَرْضٍ وَقَعَ وَإِذَا تَدَخَّلُوهَا، فَلَا بِأَرْضٍ بِهِ سَمِعْتُمْ إِذَا

"If you hear of an epidemic in a country, do not enter it; and if it occurs where you are, do not leave it." (HR. Bukhari no. 5728)

This hadith is considered a form of quarantine principle that is now known in modern

¹ al-Jumaili, S. (2005). I'jāz Tibbī fi al-Qur'ān. Beirut: Dar al-Fikr.

² Departemen Agama RI. (2005). Al-Qur'an dan Terjemahannya. Jakarta: PT. Syaamil Cipta Media.

epidemiology, thus proving the relevance of sunnah and revelation to medical principles.

By referencing the works of Sayyid al-Jumaili and various other research findings, this article will examine how the concepts of disease and epidemics in the Qur'an are scientifically explained through the *i'jāz ṭibbī* approach. This study also enriches the literature on the integration of revelation and science in the field of health.

B. Methods

This study uses a qualitative approach with a library research method, focusing on written sources such as tafsir books, scientific works, published journal articles, and thematic books on *i'jaz al-Qur'an* and health. This method was chosen because the theme being studied is conceptual and requires in-depth analysis of the text and context of Qur'anic verses related to disease and epidemics.

The primary source in this study is the book *I'jāz Ṭibbī fī al-Qur'ān* by Sayyid al-Jumaili, which serves as the main reference for understanding how the author interprets verses related to health aspects from a scientific perspective. In addition, several classical and modern tafsir books such as *Tafsir al-Jalalayn*, *Tafsir Ibn Katsir*, and *Tafsir al-Misbah* were also used to gain historical and linguistic understanding of the relevant verses.

This research also relied on secondary data from national scientific journals discussing the relationship between the Qur'an and health science, particularly those published through official academic platforms such as UIN Sunan Kalijaga, UIN Imam Bonjol, and UIN Antasari. The selection of sources was based on the following criteria: credibility, relevance to the theme of epidemics and diseases in Islam, and the inclusion of scientific analysis of verses or hadiths.

The data analysis technique used is content analysis, which is a method of analyzing the content of source texts (the Qur'an, hadith, and tafsir and medical literature). This analysis is conducted by interpreting the explicit and implicit meanings in the text and aligning them with contemporary medical knowledge. Thus, the thematic interpretation (*maudhu'i*) approach becomes an important tool in structuring the analysis of verses about disease in the Qur'an.

C. Finding and Analysis

1. Interpretation of Verses – Verses about Disease and Epidemics

The Qur'an, as the holy book of Islam, not only provides guidance on faith and worship, but also offers practical and reflective guidance on natural, social, and health phenomena. One interesting dimension to explore in this context is the verses related to disease and epidemics. From the perspective of I'jāz Ṭibbī fī al-Qur'ān, this reflects the existence of hidden knowledge (scientific signs) about medical symptoms and the causes of epidemics, wrapped in the universal language of revelation³.

The classical interpretation of verses about disease in the Qur'an generally places this phenomenon as a form of punishment or test from Allah for people who stray from the path. However, a modern interdisciplinary approach seeks to understand these verses as early indications of medical principles and preventive health behaviors in public health⁴. This combination of moral values and medical education forms the core foundation of the i'jāz ṭibbī approach, as outlined by Dr. Sayyid al-Jumaili in his work.

As is well known, many verses mention disasters in the form of diseases or biological attacks sent to previous generations as a warning. However, behind these stories, the Qur'an conveys scientific messages that can be applied in a modern context. For example, the use of terms such as “rijz,” “rijs,” or direct references to specific insects and organisms indicate concepts related to infectious diseases, biological vectors, and societal responses to epidemics⁵.

The phenomenon of disease and epidemics in the Qur'an is not merely presented as historical events or moral tales, but as multidimensional guidance that integrates spiritual, social, and scientific aspects. In the context of I'jāz Ṭibbī, verses discussing the punishment and suffering of previous communities are often reinterpreted as references to medical and epidemiological realities. This opens up space for interpretations that are not only theological but also scientific and interdisciplinary. Two verses that are the main focus are QS al-Baqarah [2]:59 and QS al-A'rāf [7]:133, which discuss the terms rijz and a group of biological vectors,

³ Yogi Imam Perdana, 'Aspek Kemukjizatan Al - Qur'an Tentang Kesehatan', *Jurnal Ulunnuha*, 6.2 (2025).

⁴ Aprilia Dewi Ardiyanti and Tanzilal Mustaqim, 'Korelasi Informasi Al-Qur'an Dan Hadist Terhadap Penanganan Wabah Penyakit Pada Masa Rasulullah Dan Kontemporer', *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*, 3 (2021), pp. 1–7.

⁵ Robiatul Adawiyah Mohd and others, 'Extracting Al-Razi's Quranic Notion on Epidemic from His Magnum Opus Mafatih Al-Ghayb', *Ulum Islamiyyah*, 33 (2021), pp. 23–34, doi:10.33102/uij.vol33no1.280.

respectively, and both serve as important foundations for examining the integration between revelation and medical knowledge. The verse QS al-Baqarah [2]:59 reads:

يَفْسُقُونَ كَانُوا بِمَا السَّمَاءِ مِنْ رِجْزٍ ظَلَمُوا الَّذِينَ عَلَى فَأَرْسَلْنَا لَهُمْ قِيلَ الَّذِي غَيْرَ قَوْلًا ظَلَمُوا الَّذِينَ فَبَدَّلَ

" Then the wrongdoers changed the words that were not said to them, so We sent down upon the wrongdoers a punishment from the sky because they were wicked."

This verse mentions the term rijz, which classical exegetes such as al-Jalalayn and al-Baidhāwī interpret as punishment in the form of disease epidemics⁶. This interpretation is expanded upon by Fakhruddin al-Razi in Mafātīḥ al-Ghayb, who associates rijz, rijs, and ‘adhāb as symbols of biological punishment stemming from social deviance. This view leads to the understanding that collective deviant behavior can invite natural disasters and epidemiological diseases. Contemporary studies by Ardiyanti and Mustaqim (2021) support this approach by stating that the verse reflects the principles of social epidemiology—that the moral dynamics of society influence the spread of disease⁷. From the perspective of I‘jāz Ṭibbī, this interpretation suggests the need for a preventive approach that is not only medically based, but also socially and spiritually ethical. Meanwhile, QS al-A‘rāf [7]:133 reads:

مُجْرِمِينَ قَوْمًا وَكَانُوا فَاسْتَكْبَرُوا مُفْصَلَاتِ آيَاتِ وَالْذَّمَّ وَالضَّفَادِعَ وَالْقُمَّلَ وَالْجَرَادَ الطُّوفَانَ عَلَيْهِمْ فَأَرْسَلْنَا

" So We sent upon them the great flood, locusts, lice, frogs, and blood as clear signs, but they were arrogant and became a sinful people."

In this verse, al-qummal (lice) is interpreted by Al-Zamakhshari as biological parasites that can cause disease⁸. This interpretation is consistent with the results of modern scientific research stating that body and head lice are vectors of various diseases such as pediculosis capitis, typhus, and trench fever. Research by Putria Mulki et al. (2021) proves that lice

⁶ Alhafiz Kurniawan, ‘Tafsir Surat Al-Baqarah Ayat 59’, *NU Online*, 2021 <<https://islam.nu.or.id/tafsir/tafsir-surat-al-baqarah-ayat-59-pVcO8>>.

⁷ Ardiyanti and Mustaqim, ‘Korelasi Informasi Al-Qur’an Dan Hadist Terhadap Penanganan Wabah Penyakit Pada Masa Rasulullah Dan Kontemporer’.

⁸ M Galib, Achmad Abubakar, and Musafir Pabbabari, ‘Penafsiran-Penafsiran Al-Zamakhshari Tentang Teologi Dalam Tafsir Al-Kasasyaf’, *Jurnal Diskursus Islam*, 5.2 (2017), doi:10.24252/jdi.v5i2.7121.

infestation among female students in Aceh has a serious impact on their health and quality of life⁹. Within the framework of I'jāz Ṭibbī, this information shows that the Qur'an implicitly hinted at biological transmission mechanisms long before medicine discovered the concept of disease vectors. This knowledge further reinforces the idea that revelation not only speaks of spiritual warnings, but also provides educational clues to medical science¹⁰.

By combining these two verses, it can be concluded that the Qur'an presents a dual understanding of epidemics: as a form of punishment for collective transgressions and as a biological phenomenon that can be explained through medical science. The approach proposed by Sayyid al-Jumaili in I'jāz Ṭibbī fī al-Qur'ān supports the idea that the Qur'an contains scientific references to the social immune system, the role of vectors, and the importance of hygiene and social isolation as preventive measures against disease¹¹. Therefore, verses about illness should not be viewed solely in a spiritualistic manner, but rather as epistemic instruments in building public health literacy.

2. Hadith on Preventing Epidemics

In Islamic tradition, the hadiths of Prophet Muhammad SAW provide a strong foundation for understanding the basic principles of preventing epidemics and infectious diseases. What the Prophet conveyed long before the development of modern epidemiological theories reflects the harmony between divine revelation and preventive medicine. These hadiths are not only spiritual in nature but also contain values related to hygiene, quarantine, and disease prevention—values that have been scientifically proven to remain relevant to this day¹².

This finding has also attracted the attention of social medicine scientists, who consider Islamic principles in dealing with epidemics to be very progressive and community-based. In contemporary medical journal publications, this religious approach is studied within the framework of faith-based health response, which has been proven to strengthen social cohesion

⁹ Putria Mulki and others, 'The Relationship between Incidence of Pediculosis Capitis and Quality of Life among Female Students at Madrasah Ulumul Quran (MUQ) Sigli', *The International Journal of Tropical Veterinary and Biomedical Research*, 9.1 (2024), pp. 42–46.

¹⁰ Studi epidemiologi menunjukkan kutu sebagai vektor historis penyakit menular.

¹¹ Konsep I'jāz Ṭibbī oleh al-Jumaili, dilihat dalam prosiding ICDIS dan jurnal interdisipliner Islam-sains.

¹² Ahmad Rasyid Nasution, 'Pemahaman Hadis Nabi SAW Atas Pembatasan Sosial Dalam Penanganan Wabah COVID - 19 (Kajian Ma'anil Hadis)', *Universitas Islam Negeri Sunan Kalijaga Yogyakarta* (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2020).

and increase the effectiveness of interventions during public health crises¹³. One of the main hadiths in this regard is as follows:

إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا

“If you hear of an epidemic in a country, do not enter it. And if an epidemic occurs where you are, do not leave that place.”
(HR. al-Bukhari, no. 5728)

This hadith explicitly describes the principle of regional quarantine (lockdown) used in modern epidemic control. Closing access to and from affected areas is a basic principle in epidemiology to prevent the spread of viruses or bacteria to other areas¹⁴. This practice is medically known as a cordon sanitaire and has proven effective in controlling the spread of diseases such as SARS, Ebola, and COVID-19¹⁵.

In addition, the Prophet Muhammad SAW also conveyed the prohibition of approaching places of epidemic as a preventive measure, which scientifically aligns with the principle of avoidance of exposure or avoidance of pathogen exposure. This shows that Islam does not ignore evidence-based preventive measures, but rather encourages people to maintain their health in a rational and structured manner¹⁶. Another hadith that supports the importance of disease prevention is:

لَا يُورَدَنَّ مُمْرَضٌ عَلَى مُصِحٍّ

“Let not the sick (with infectious diseases) visit the healthy.”
(HR. Muslim, no. 2221)

In this hadith, the concept of isolating infected individuals is clearly raised. This measure is known in the medical world as isolation precautions, which is a strategy to prevent the

¹³ Muhammad Irsyadul Ibad, ‘Kebijakan Pemerintah Terkait Pembatasan Kegiatan Ibadah Di Masjid Pada Masa Pandemi Ditinjau Dalam Perspektif Masalah Mursalah’ (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2024).

¹⁴ Dede Mardiana, ‘Rasulullah SAW Dan Pencegahan Wabah Covid-19 : Studi Tematik Hadishadis Pencegahan Wabah Penyakit Menular’.

¹⁵ Lusiana Mustinda, ‘Lockdown Atau Isolasi Juga Diterapkan Masa Rasulullah Saat Ada Wabah Penyakit’, *DetikNews*, 2020 <<https://news.detik.com/berita/d-4938018/lockdown-atau-isolasi-juga-diterapkan-masa-rasulullah-saat-ada-wabah-penyakit>>.

¹⁶ Bustaman Usman, ‘Model Pencegahan Wabah Dalam Islam’, *Majelis Permusyawaratan Ulama ((MPU)*, 2021 <<https://mpu.bandaacehkota.go.id/2021/12/23/model-pencegahan-wabah-dalam-islam/>>.

transmission of microorganisms from sick individuals to healthy individuals.¹⁷ This hadith reflects the Prophet's concern about the horizontal transmission of infectious diseases, which is currently one of the focal points in the control of infectious diseases.

Thus, the hadiths on epidemic prevention confirm that Islamic teachings are not incompatible with modern medical science. In fact, Islam established the principles of preventive health more than 14 centuries ago, which are now being tested and proven valid by contemporary science. This perspective strongly supports the I'jāz Ṭibbī approach, which holds that medical knowledge is implicitly embedded in the revelatory texts.

3. The Concept of I'jāz Ṭibbī in the Perspective of Sayyid al-Jumaili

In his work *Al I'jāz al Ṭibbī fī al Qur'ān*, Dr. Sayyid al Jumailī explains that the medical content in the Qur'an is not a linguistic coincidence, but rather part of a divine system that integrates messages of faith and health guidance. He believes that many verses implicitly contain medical references that can be scientifically proven today, particularly regarding human anatomy, nutrition, hygiene, and the prevention of infectious diseases. For example, Quran An Nahl [16] : 69 states:

فِيهِ شِفَاءٌ لِّلنَّاسِ

" Inside (honey) there is medicine for humans."

This verse shows that natural substances have healing properties that were validated by the Qur'an long before they were discovered by modern medicine¹⁸.

Sayyid al Jumailī also interprets the verse about the creation of humans as a reflection of complex and precise biological development, as found in QS Al Mu'minun [23]:13 14, which describes the phases of creation from soil, sperm (nuthfah), a clot of blood ('alaqah), to becoming a perfect creature. For him, this sequence reflects a scientific miracle that surpasses human knowledge at the time the revelation was revealed¹⁹.

¹⁷ World Health Organization, 'Infection Prevention and Control during Health Care When COVID-19 Is Suspected or Confirmed', *World Health Organization*, no. July (2021), pp. 1–5 <<https://www.who.int/publications/i/item/WHO-2019-nCoV-IPC-2021.1>>.

¹⁸ Amelia Ghany Safitri, 'Manfaat Madu Dalam Islam, Obat Anjuran Rasulullah SAW', *DetikHikmah*, 2024 <<https://www.detik.com/hikmah/khazanah/d-7630833/senin-manfaat-madu-dalam-islam-obat-anjuran-rasulullah-saw>>.

¹⁹ Sayyid al-Jumailī. *Al-I'jāz al-Ṭibbī fī al-Qur'ān*.

Furthermore, he highlighted hygiene and health as part of the daily protocol required in worship. The verse about wudu' in QS Al Mā'idah [5]:6 is proof that spiritual rituals have a medical impact on disease prevention through personal hygiene. This shows that worship is not only a form of obedience, but also a means of protection against exposure to infection in social life²⁰.

The concept of I'jāz Ṭibbī according to al Jumailī also includes the interpretation of calamities and illnesses as part of a social system that contains wisdom²¹. In QS Al Baqarah [2]:59 it is stated:

فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ

" So We sent down upon the wrongdoers a punishment from the sky in the form of disease."

The term rijz is interpreted by al Jumailī as a form of biological punishment that also serves as a warning against moral deviance in society²².

In the context of infectious diseases, QS Al A'rāf [7]:133 mentions several forms of biological disasters:

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ

" We sent upon them floods, locusts, lice, frogs, and blood as clear signs."

Al Jumailī interpreted these elements as biological entities that can carry disease, such as al qummal (lice), which are known as vectors for spreading epidemics. Thus, the revelation had already provided an indication of the importance of identifying the causes of disease and breaking the chain of transmission²³.

²⁰ Hanif Hawari, 'Al - Maidah Ayat 6: Tata Cara Beribadah Kepada Allah SWT', *DetikHikmah*, 2024 <<https://www.detik.com/hikmah/khazanah/d-7313274/al-maidah-ayat-6-tata-cara-beribadah-kepada-allah-swt>>.

²¹ Ibid.

²² Ibid.

²³ 'Peringatan Dari Surah Al - A'raf Ayat 133: Tanda - Tanda Kehancuran Kaum Yang Membangkang', *Behastex*, 2024 <<https://www.behastex.co.id/post/article/peringatan-dari-surah-al-araf-ayat-133-tanda-tanda-kehancuran-kaum-yang-membangkang>>.

On the other hand, practices such as fasting, the use of honey, olives, and figs in the Qur'an not only have spiritual value, but also contain health benefits that can be explained scientifically²⁴. The Hadith of the Prophet SAW states:

الصِّيَامُ جُنَّةٌ

"Fasting is a shield." (HR. Bukhari Muslim)

In al Jumaili's understanding, this is not only spiritual protection, but also shows the physiological effects of fasting in boosting the immune system and detoxifying the body²⁵.

Overall, al-Jumaili not only offers a thematic interpretation of medical verses in the Qur'an, but also develops a method for combining health science with revelatory texts. This confirms that I'jāz Ṭibbī is an important gateway to building comprehensive Islamic scientific literacy, where faith and science do not conflict with each other, but rather complement each other.

4. Spiritual Integration as Therapy

The concept of spiritual integration in healing is an important aspect of the Islamic perspective on health. From the perspective of I'jāz Ṭibbī, as explained by Sayyid al-Jumaili, the spiritual dimension is not merely complementary but forms the core of the holistic healing process. The soul, mind, and body are viewed as an interconnected unity that influences one another. Therefore, the purification of the soul, worship, and belief in the power of Allah are integral parts of a healing approach that does not rely solely on clinical aspects but also encompasses inner healing²⁶.

Sayyid al-Jumaili explains that illness is not solely caused by microorganisms or physical imbalances, but can also stem from spiritual anxiety, a weak relationship with God, or a loss of gratitude²⁷. In the Qur'an, Allah says:

²⁴ Muhammad Tegar Bahrul Alam and M. Mukhlis Fahrudin, 'Manfaat Buah Zaitun Dalam Sains Dan Al-Quran', *Es-Syajar: Journal of Islam, Science and Technology Integration*, 2.2 (2024), pp. 187–97, doi:10.18860/es.v2i2.24469.

²⁵ Dineskota, 'Puasa Ramadhan: Detoks Alami Tubuh, Benarkah Bisa Meningkatkan Imun?', *Dinas Kesehatan Kota Banda Aceh*, 2025 <<https://dinkes.bandaacehkota.go.id/2025/03/03/puasa-ramadhan-detoks-alami-tubuh-benarkah-bisa-meningkatkan-imun/>>.

²⁶ Sayyid al-Jumaili. *Al-I'jāz al-Ṭibbī fī al-Qur'ān*.

²⁷ Ibid.

"Remember, only by remembering Allah can the heart be at peace." (Q.S. Ar-Ra'd [13]:28)

This verse emphasizes that inner peace is an important element in the restoration of human condition, where psychosomatic illnesses can often be overcome by strengthening one's vertical relationship with God²⁸.

The use of verses from the Qur'an as a medium for ruqyah syar'iyah is also part of the spiritual approach. Ruqyah is not merely a ritual, but a form of verbal therapy that has an impact on the psychoneuroimmunological condition of the patient. The influence of suggestion, peace of mind, and the power of prayer have a positive effect on the nervous system and the body's immune system²⁹. The Prophet Muhammad SAW said:

مَا أُنْزِلَ اللَّهُ دَاءً إِلَّا أُنْزِلَ لَهُ شِفَاءٌ

"Allah does not send down a disease except that He also sends down its cure." (HR Bukhari).

This hadith serves as the basis for the understanding that the healing process involves human effort encompassing both physical and spiritual dimensions, where healing is not merely the result of medical intervention but also stems from the power of faith and prayer³⁰.

In addition, acts of worship such as prayer, fasting, and charity are not only purely religious in nature, but also have proven psychological effects that reduce stress, increase endorphins, and regulate the body's hormonal rhythms³¹. According to al-Jumaili, these rituals create spiritual awareness that helps the body achieve homeostasis, which is an internal balance that supports the natural healing process³².

Thus, the integration of spirituality and health therapy is an approach that not only promotes physical health but also strengthens psychological and emotional resilience. In the

²⁸ Nurul Fani Nasrulloh, 'Konsep Ketenangan Hati Perspektif Al - Qur'an (Studi Analisis Semantik Toshihiko Izutsu)', 2023.

²⁹ Harmuzi Harmuzi, 'Studi Fenomenologi Ruqyah Syar'iyah Pengalaman Transformasi Kesehatan Mental Di Biro Konsultasi Psikologi Tazkia Salatiga', *IJIP : Indonesian Journal of Islamic Psychology*, 2.1 (2020), pp. 112–35, doi:10.18326/ijip.v2i1.112-135.

³⁰ Radio Jogja, 'Tidaklah Allah Menurunkan Penyakit Kecuali Dia Juga Menurunkan Penawarnya', *Radio Rodja 756 Am*, 2018 <<https://www.radiorodja.com/31596-tidaklah-allah-menurunkan-penyakit-kecuali-dia-juga-menurunkan-penawarnya/>>.

³¹ Siti Faridah, *Psikologi Ibadah Menyingkap Rahasia Ibadah Perspektif Psikologi*, Jakarta: Amzah, 2022.

³² Ibid

I'jāz Ṭibbī approach, this serves as evidence that Islam has provided health solutions that are not only scientific but also transcendental.

5. Relevance to the Modern Pandemic

The pandemic phenomenon that has swept the modern world, such as COVID-19, highlights the urgency of re-examining the health values enshrined in the Qur'an. The perspective of I'jāz Ṭibbī, as explained by Sayyid al-Jumailī, shows that the Qur'an has provided early guidance on the concepts of social isolation, hygiene, and disease prevention long before the emergence of epidemiology³³. For example, the term rijz in Q.S. Al-Baqarah [2]:59, which means punishment or illness inflicted upon those who disobey Allah's commands, can be understood as a warning against epidemics resulting from non-compliance with spiritual and social protocols.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

"Then the wrongdoers changed the words that were spoken to them into something that was not spoken to them; so We sent down upon the wrongdoers a punishment from the sky because they were transgressors." (Q.S. Al-Baqarah [2]:59)

This verse reflects how violating God's teachings has real health consequences, and this can be interpreted as a transcendental preventive approach³⁴.

Furthermore, the Qur'an tells the story of the Children of Israel who were afflicted with various forms of rijz, including al-qummal (lice), al-dam (blood), and al-jarad (locusts) in Q.S. Al-A'rāf [7]:133³⁵. Sayyid al-Jumailī associates these forms as biological representations of epidemiological disasters, suggesting that infectious diseases can originate from small creatures such as insects and bacteria that are invisible to the naked eye. This is particularly

³³ Aziibur Rahman, Wahyu Eko Pujiyanto, and Indra Pratama Salmon, 'Pandemi Covid-19 Indonesia: Kajian Pemikiran, Kebijakan Ritual Ibadah, Dan Ekonomi Islam (Maqasid Asy-Syariah)', *Jurnal Studi Agama Dan Masyarakat*, 17.2 (2021), pp. 121–34, doi:10.23971/jsam.v17i2.2983.

³⁴ M Maemunah and A Mursyid, 'Tafsir Ayat-Ayat Musibah Ahsin Sakho Muhammad', *Journal of Islamic ...*, 2022, pp. 29–60 <<http://journal.adpetikisindo.or.id/index.php/moderation/article/download/34/20>>.

³⁵ 'Hikmah Mendalam Terkait Dengan Surat Al-A'raf Ayat 133', *Tafsir Web* <<https://tafsirweb.com/2587-surat-al-araf-ayat-133.html>>.

relevant in the context of modern pandemics, where viruses and microscopic pathogens spread through vectors such as air, animals, and human contact³⁶.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ ءَايَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ

“So We sent upon them the storm, locusts, lice, frogs, and blood as clear signs, but they remained arrogant and became a sinful people.” (Q.S. Al-A‘rāf [7]:133)

The context of this verse is relevant for building awareness that many diseases throughout history have been caused by biological factors that can be controlled through clean living and obedience to divine rules.

Prophet Muhammad SAW also provided concrete guidelines regarding isolation during an epidemic. In a hadith narrated by al-Bukhari, he said:

إِذَا سَمِعْتُمْ بِالطَّاغُوتِ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا

“If you hear of an epidemic in a country, do not enter it. And if an epidemic occurs where you are, do not leave that place.” (H.R. Bukhari)

This hadith forms the basis of the principles of quarantine and regional isolation, which have become standard practice in global health protocols during the pandemic. This teaching proves that Sharia values can be a contemporary scientific reference that is applicable and provides solutions.

In addition, Islamic teachings on maintaining cleanliness, such as performing wudu, washing hands, and protecting the environment, have become increasingly urgent in the context of pandemic prevention. Cleanliness in Islam is not only part of worship, but also a strategy for healthy living that has been passed down since the first revelation. Therefore, Islamic teachings are not contrary to science, but rather provide the foundation for clean living practices that are now a global necessity³⁷.

³⁶ Victor Trismanjaya Hulu and others, *Epidemiologi Penyakit Menular: Riwayat, Penulisan Dan Pencegahan, Paper Knowledge . Toward a Media History of Documents*, 2020.

³⁷ Ina Wati, ‘Kesehatan Dalam Perspektif Al-Qur’an’, *Skripsi - Universitas Islam Ar-Raniry Darussalam Banda Aceh*, 2019, p. 76.

D. Conclusion

A study of the concept of *i'jāz ṭibbī* in the Qur'an shows that divine revelation not only contains spiritual guidance but also includes scientific references relevant to modern principles of health and medicine. Verses discussing diseases, epidemics, and hygiene are not merely historical accounts or moral warnings, but also reflect early understanding of epidemiology, disease vector concepts, and quarantine protocols recognized in contemporary science.

Through a thematic interpretation and analysis of Sayyid al-Jumailī's work, it is evident that the Qur'an presents a harmonious integration of spiritual and medical values. The hadiths of the Prophet Muhammad also provide concrete guidance on dealing with epidemics, which in practice is in line with modern health protocols such as isolation, hygiene, and avoidance of exposure to disease.

In addition to medical aspects, spiritual integration in healing is an important dimension in the concept of *i'jāz ṭibbī*. Healing is not only understood physically, but also includes mental health and the vertical relationship between humans and God. Islamic teachings on wudu', fasting, and ruqyah syar'iyah show that worship has significant physiological and psychological effects.

Thus, *i'jāz ṭibbī* not only strengthens the belief that the Qur'an is sourced from divine revelation, but also makes a tangible contribution to the development of community health literacy based on revelation. The relevance of the Qur'an's messages in the context of modern pandemics such as COVID-19 underscores that revelation and science are not mutually exclusive but rather complementary as the foundation for solutions for humanity.

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