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## Building mental resilience based on the Quran during pandemic

*[Membangun kecekalan mental berasaskan ajaran al-Quran  
semasa pandemik]*

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### **Keywords:**

Mental Resilience;  
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### **ABSTRACT**

*Covid-19 which spread globally has entered its second year. According to statistics released by Worldometers, as of June 2021, the Covid-19 pandemic has caused 3,906,343 million deaths out of more than 180 million cases. The data shows that from 222 countries, Indonesia ranks in 18th place with 2,033,606 cases and 55,594 deaths. Since the pandemic had spread in various countries worldwide, it has caused mass uncertainty, confusion, and urgency, which continues until today. Covid-19 has increasingly affected various aspects of life, specifically the psychological aspect causing the rise of depression and acute anxiety that damages the community's mental health. Covid-19 has proved to be a stressor that tests human mental resilience in dealing with any problems arising from the crises facing them. This study aims to discover and study the verses of the Quran and its interpretations on the matters of plagues, disasters, and happenings related to such phenomena to identify the religious reasoning behind shaping human mental strength and resilience during this pandemic. This study applies a content analysis approach/method and uses the thematic interpretation method (*Tafsīr al-Mawḍū‘ī*). The results found that the Quran had shown examples of calamities in the form of plagues, God's promise on the certainty of problems, forms of problems, and human attitude towards said problems and calamities to conclude that the descriptions written in the Quran can be used to build human psychological readiness in any condition, especially during this pandemic.*

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### **Kata Kunci:**

Ketahanan mental;  
Pandemik; al-Quran; *Tafsīr  
al-Mawḍū‘ī*

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### **ABSTRAK**

Covid-19 yang tersebar di seluruh dunia telah memasuki tahun kedua. Menurut statistik yang dikeluarkan oleh Worldometers, pada Jun 2021, pandemik Covid-19 menyebabkan 3,906,343 juta kematian daripada 180 juta kes. Data menunjukkan bahawa dalam kalangan 222 negara, Indonesia berada di tempat ke-18 dengan 2,033,606 kes dan 55.594 kematian. Sejak wabak Covid-19 merebak ke semua negara di seluruh dunia dan menular, ketidakpastian, kekeliruan, dan desakan yang berlanjutan yang semakin tinggi dirasakan semua sehingga ke hari ini. Covid-19 semakin mempengaruhi pelbagai aspek kehidupan, khususnya aspek psikologi yang menyebabkan timbulnya kemurungan dan

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kegelisahan akut yang sedang merosakkan kesihatan mental masyarakat. Covid-19 telah terbukti menjadi unsur tekanan yang menguji ketahanan mental manusia dalam menangani sebarang masalah yang timbul akibat krisis yang dihadapi mereka. Kajian ini bertujuan untuk mengkaji ayat-ayat al-Quran dan tafsirannya tentang malapetaka, bencana, dan kejadian yang berkaitan dengan fenomena seperti Covid-19 supaya pandangan agama di sebalik membentuk kekuatan mental manusia dan ketahanan mereka semasa wabak ini dapat dikenal pasti. Kajian ini menerapkan pendekatan/kaedah analisis kandungan dan menggunakan kaedah tafsiran tematik (*Tafsīr al-Mawḍūʿī*). Hasil kajian mendapati bahawa al-Quran telah menunjukkan contoh bencana dalam bentuk malapetaka, janji Allah SWT tentang kepastian masalah, bentuk masalah, dan sikap manusia terhadap masalah dan musibah tersebut. Oleh itu, hakikat bahawa keterangan yang ditulis dalam al-Quran dapat digunakan untuk membina kesediaan psikologi manusia dalam apa jua keadaan, terutamanya semasa wabak ini.

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## 1. Introduction

Covid-19, which has spread worldwide and is already in its second year, has killed 3,906,343 million persons out of over 180 million cases reported. According to Worldometers' statistical data for June 2021, the United States ranks first, followed by India, out of 222 nations. In terms of the total number of cases and deaths, Indonesia ranks 18th with the largest number of cases. There were 2,033,606 persons killed, with a death toll of 55,594 people (Worldometer, 2021). The highest number of cases were reported in Jakarta, East Java, West Java, Central Java, and South Sulawesi, according to statistics from the *kompas.com* website (Mukaromah, 2020).

Society feels the effects of the pandemic, which has expanded to all sectors of life; one of the most terrifying is mental health. WHO and the UN have issued warnings about the threat of a mental health crisis that affects adults and children, youth, and health professionals (Prasasti, 2020); even front-line health workers are subjected to various psychological conditions stressors that are stressors they cannot resist. It is necessary to use psychological intervention to keep them under control (Susanto, 2020). This is a valid concern; depression and acute anxiety can harm one's mental health and affect people in all countries (Permana, 2020). Depression is common in society, and there is a hack (H. Maulida, Jatimi, Heru, Munir, & Rahman, 2019). The need for isolation, the dread of getting the virus, the uncertainty of the future, and the economic instability generated by the pandemic without certainty when it will stop all contribute to high levels of psychological stress (Gandhawangi, 2020).

Anxiety is the most common cause of mental health issues. According to Shin and Newman, general anxiety comes from believing in uncontrollable events. Anxiety can be managed in various ways, including a simple response or a complex one that triggers physiological changes. As a result, mental and physical health must be handled in harmony. According to a study, to maintain mental health during a pandemic, people should avoid watching, reading, or listening to news that causes anxiety and adapt to pandemic conditions (Vibriyanti, 2020). Another study found a positive and significant relationship between physical, mental and spiritual resilience (X1) and the ability to manage stress (X2), which can be seen separately or jointly. There is also a correlation between the two and self-confidence. (Y) and motivation at work (X3) (Suwanto, 2017). It has become increasingly clear that mental resilience is one of the most important assets for human survival in a variety various.

In the eyes of Islam, the plague is a test for humanity, and early Islam devised a means to conquer it that is today known as social distancing and lockdown, which is effective in limiting disease spread and breaking the chain (Supriatna, 2020). The press and leprosy plagued the community during Muhammad's (PBUH) prophethood. To break the virus chain, the Prophet issued a quarantine policy for flows into and out of districts affected by the pandemic at the time. This policy is recorded in the hadith narrated by al-Bukhārī and Muslim. The Prophet Muhammad (PBUH) even created a wall around the affected area to ensure the quarantine process ran properly. The Prophet Muhammad (PBUH) promised that those who persevere and are patient would get the value of *jihād* (struggle, effort, strive), while those who sneak out of their area will bring destruction. The caliph Umar bin al-Khattāb did the same thing when he cancelled a trip to Sham, which was stricken with a cholera pandemic. In the current context, this policy is seen as the same as several policies dealing with the Covid-19 pandemic, namely the lockdown or social distancing rules (Mukharom & Aravik, 2020).

This is also in accordance with Islamic law, namely *maqāṣid al-sharī'a*, which aims to defend the *nafs*/life from threats. Similarly, the appeals made by health experts, epidemiologists, and scholars to avoid dangerous things and prioritize the health and safety of the soul are actually in line with the *al-sharī'a*'s (*maqāṣid al-sharī'a*) intentions and objectives; even if they appear to conflict with other religious commands in some cases, such as the prohibition of Friday prayers. (Tahir A., 2020). Due to doubts in the Muslim community, emotions of distrust of the government, and anxiety over banning some congregational worship, such research on religious reasoning is urgently needed during the Covid-19 pandemic. Meanwhile, mental illnesses are very likely to occur during a pandemic due to weak mental defences against the pandemic due to the public's lack of awareness of the outbreak's nature, especially from a religious standpoint. This may worsen the scenario in which the pandemic problem cannot be solved in a very short time, and the duration of the uncertainty is raising public anxiety.

A study done by Iskandar stated that the Quran mentions disaster in several terms, i.e. *muṣība* (accident, calamity, misfortune), *balā'* (difficulty, nuisance, trials to strengthen faith in the form of sad or pleasant events), and *'adhāb* (torment, punishment). This study concludes that several attitudes are considered in response to disasters. First, to broaden our knowledge in relation to catastrophe, these include; preparing against disaster. Secondly, do not take disaster as a curse or punishment (from God); rather, see it as 'a natural phenomenon'. Third, do not mythologise natural disasters because they could pollute faith's purity. And fourth, do believe that in each disaster lies a silver lining, namely to pay off our sins in the hereafter (Iskandar, 2019).

Mehfooz concluded that religion provides comprehensive guidelines lined from preventive, and curative, to treatment in response to epidemic outbreaks. Early in the medieval period, Islam limited the intellectual discussion of plague to perform direct actions to guide the community against infectious diseases. Such were travel bans (not entering or fleeing from plague-stricken areas), seeking essential medical care, prayer and quarantine; this measure was urgent and necessary for the comfort of the ill and in the protection of the wider community as well. Lastly, it promotes the practice of good hygiene to encourage the development of a strong immune system (Mehfooz, 2021).

Another study by Varlik examines the plague in Ottoman lands between 1453 and 1600. At that time, the growth of the Ottoman Empire has successfully established communication, trade, and information networks between newly conquered territories, and the growth of the new urban centres followed. Unfortunately, this massive improvement has inflicted the development and transmission of the plague. Hence shaped the perceptions, attitudes, and responses of the fifteenth-century Ottoman society to the plague. The plague was observed, and measures were gradually made in accordance with the principles of Islamic law. The central Ottoman government was then involved in measures; to monitor, control, and combat plague epidemics in the late fifteenth and parts of the sixteenth centuries. Through deep analysis, preventive measures were taken: keeping the city clean, controlling funeral practices during outbreaks, monitoring the health of the military class members, and regulating medical fields and professionals. Lastly, providing medical services and education (Varlik, 2008).

Another study found that the miscomprehension in fathoming Islamic teachings regarding disasters has hit most Muslim countries, which can lead to fatalistic attitudes towards disasters. The study found that Islamic discourse views disaster as a God-given test. Not a single verse in the Quran and none in the *hadith* of the Prophet Muhammad (PBUH) instructs humans to be fatalistic in their perception of disasters. It instead acknowledges the importance of knowledge in disasters-prevention and disaster risk. This study offers three Islamic principles to be applied in reducing disaster risk those are *al-'ilm* (science), *ikhtiyār* (effort) and *tawakkul* (belief in God) (Aksa, 2020).

Researchers have examined various studies of disasters in the Quran and Islamic history such found; that Islamic takes on disasters as a God-given test and Islamic principles to reduce the intensity of disaster impacts,

which are mostly caused by fatalistic attitudes. However, it is imperative to note that those researches haven't yet specifically examined mental preparedness in coping with disasters. Meanwhile, this study composes the concept of disaster in the Quran, in stages, to iron out the misunderstandings, either in the form of fatalistic attitudes or mental/psychic unpreparedness – very likely to happen even to educated and knowledgeable ones – which can distance a person from God and worsen mental sobriety in the face of the pandemic. In our lenses, along with other aspects of preparation to process disasters, the urgency of strength and mental resilience is out of the question. This gap encourages researchers to conduct studies on mental resilience based on the Quran.

The charge literature-related contents were analyzed in the library research (Hadī, 2014). Data in qualitative documents (qualitative documents) were obtained using documentation methods from a literature library, newspapers, media, and the internet. All data are analysed qualitatively using the thematic interpretation method (*Tafsīr al-Mawḍū'ī*) (Shihab, 2015). *Tafsīr al-Mawḍū'ī* (thematic) interpretation is the process of collecting verses of the Quran in the same theme, and interpreting them collectively; doing *istinbāt* (*istinbāt al-ahkām* is an attempt of a mujtahid to find a law) and relating them to the *maqāṣid* (purposes) of the Quran (Sahlawati, Haziyah, & Wan Nasyruddin, 2019). The collected data are revised to build a general sense of the materials and reflect its overall meaning. At the beginning stage, the verses of the Quran associated with one theme will be grouped into sub-discussions. These highlighted verses are interpreted from the perspective of al-Ṭabarī (al-Ṭabarī, 1994) and al-Qurṭubī (al-Qurṭubī, 2006), so based on a deep understanding of the interpretation of the Quran regarding the plague, the concept of building mental resilience against the epidemic could be obtained. Said concept is a reading of religious reasoning on the condition of society and its contribution to forming mentally resilient human beings. The two interpretations were chosen based on several considerations, i) al-Ṭabarī (d. 923 AD) and al-Qurṭubī (d. 1273 AD) those were classical correspondents; ii) *Tafsīr al-Ṭabarī* was the main reference for scholars. Others, iii) al-Ṭabarī and al-Qurṭubī hold varieties of interpretations where one's semantical value is not shared by another when they interpret al-Baqarah [2]: 195.

## 2. Disaster, Plague, and Pandemic in the Quran

According to the Indonesian language (KBBI Online), a pandemic is an infectious disease that spreads rapidly and affects many people over an extensive area (such as smallpox, dysentery, or cholera). According to Law No. 24 of 2007, a disaster is an event or series of events that threatens and disrupts people's lives and livelihoods, resulting from human casualties, environmental damage, property losses, and effects. It is caused by natural and non-natural factors as well as psychological factors. Based on this definition, a pandemic is a non-natural disaster.

In the Quran, disaster is referred to by the terms *muṣība* (something that befalls both positive and negative things), *balā'* (trials to strengthen faith in the form of sad or pleasant events), slander (polytheism, trials or tests), torture or punishment, destruction or death, and events arising from human-to-human relationships that give rise to negative impacts such as death, fear, misguidance and chaos), *'adhāb* (torment and various events that befall humans because of actions that violate Allah's decrees), *fasād* (bad, wicked, dispute, all human actions that are not good that cause damage to the earth either natural damage or social damage), *ḥalāk* (death, perish, annihilate, destroy, all actions of God that are deadly, destroying and extinguishing living beings both individuals and groups), *tadmīr* (destruction, whether originating from natural events or mistakes by human actions), *tamzīq* (destruction, disaster and bad events for humans caused by human actions themselves), *'iqāb* (retribution, punishment, events brought by God because humans deny Allah and His Messenger), *nāzilah* (the sentence of punishment, which manifests itself in the form of tragedy and misery) (Muhammadiyah, 2015).

The Quran also mentions several natural disasters that befell the previous people, including drowning (*al-gharq*), hurricane (*al-rīḥ al-'aqīm*), screams (*al-ṣaiḥah*), earthquakes (*al-rajjāh*), lightning (*al-ṣā'iqah*), the turning of the earth (*qalb al-diyār*), hail (*al-ḥijārah*), hot clouds (*al-ẓillah*), sinking into the earth (*al-khasf*), and changes in body shape (*al-maskh*) (A. Maulida, 2019). It turns out that the biggest natural disasters that occurred in the past were closely related and even occurred as a result of human actions (Zaini, 2020). A study by Basiron and Monika that the Quran mentions the earthquake that hit several people before the people of the Prophet Muhammad, such as the people of Prophet Lūṭ, the people of Prophet Ṣāleḥ, the people of Prophet Shuaib, and the people of Prophet Mūsā, and Qārūn were none other than caused by their always loving attitude. Do Allah's prohibitions and leave His orders so that it invites the punishment of Allah (Basiron & Monika, 2015).

Non-natural disasters mentioned in the Quran include pandemics in the form of a pestilence virus (*pestitis haemorrhagica*) that befell the people of Prophet Ṣāleḥ, namely the Thamūd in Surah Hud verses 64-68, and water leeches (*limnatis nilotica*) that occurred the Talūt soldiers while drinking water. A river between Jordan and Palestine in the Surah al-Baqarah verse 249, and the smallpox virus that hit King Abrahah's army when they

attacked the Kaaba in Mecca, which is written in Surah al-Fil verses 3-5 (Hakim, 2018). These three stories recorded in the Quran took place long before the birth of Islam. The analysis of the *Tafsīr al-Mawḍū‘ī* with the style ‘ilmī (science) revealed that the pandemic was initially interpreted as an act of Allah's punishment. Still, as science progressed, humans began to understand that it was neither a punishment nor a curse and that there was wisdom behind it in the form of subsequent scientific advances and its findings (Hakim, 2018).

In this case, there has been a shift in the understanding of pandemics, not only as punishment but as signs of God's power which – one of them – appears in the form of a virus –*fauqa ba‘ūda* (as small as a gnat or larger)– which seems trivial (Lalu, Nurul, & Nursyamsu, 2020). Thus It is also understood as a disaster and a test for a people always to draw closer to Allah (Supriatna, 2020).

The verses of the Quran listed below are inventoried and provide a comprehensive framework for understanding trials or disasters at a glance. This is one of the steps in the *Tafsīr al-Mawḍū‘ī*. The verses collected are dominated by disaster verses, which led to the general definition of disaster, which encompasses non-natural events. According to the Quran, the verses are then divided into several subs based on the conversation, which can be viewed as steps in fully comprehending the tragedy –pandemic.

**Table 1.** List of verses of the Quran about plagues and calamities

No.	Sub-Themes	Surahs and Verses
1.	The story of the plague in the Quran	- Hud [11]: 64-68 - Al-Baqarah [2]: 249 - Al-Fil [105]: 3-5 - Al-Baqarah [2]: 26
2.	Disaster as a test and with Allah's permission	- Al-Baqarah [2]: 155-157 - Al-Tagabun [64]:11
3.	Determination of calamity in Lauḥ al-Mahfūz	- Al-Hadid [57]: 22-23
4.	Cause of calamity	- Al-Nisa [4]: 79 - Al-Zumar [39]: 51
5.	Target of calamity	- Al-Anfal [8]: 25
6.	Human attitude when disaster strikes	- Al-Hajj [22]: 11 - Al-Hajj [22]: 35
7.	God's command or advice in the face of calamity	- Al-Baqarah [2]: 195 - Al-Baqarah [2]: 153 - Al-Baqarah [2]: 155-157

### 3. The Interpretation of Verses According to al-Ṭabarī and al-Qurṭubī Interpretation

According to Classical interpretations, the plague (Surah Hud: 64-68) that afflicted the Thamūd of Prophet Ṣāleḥ's people (Al-Qurṭubī, 2006: iv, 238), the Talūt army (Surah al-Baqarah: 249) who drank river water because they were thirsty (Al-Qurṭubī, 2006: iv, 238), and the army of Abraha (Surah al-Fil: 3-5) that is more interpreted as a punishment for ignoring God's commands and threats. However, what happened to them can serve as an example of Allah's strength for later people, as it is intimately tied to the following understanding of Allah's permission (al-Tagabun:11) for the occurrence of numerous disasters for humans and the certainty of their occurrence, as documented in *Lauḥ al-Mahfūz* (Surah al-Hadid: 22-23). In another passage, Allah vows to put humanity to the test by subjecting them to the fear of the enemy, as well as the prospect of murder, hunger, a lack of money, illness and death, and food shortages (Surah al-Baqarah: 155-157). To recognise anyone who is struggling and be patient in dealing with them, it is important first to realize that *al-balā*, which has the core meaning of "torment," is sometimes in the shape of pleasant good events and sometimes in the form of sad evils (Al-Qurṭubī, 2006: ii, 462) as well as a test to bolster faith (Muhammadiyah, 2015).

In the context of this pandemic, these trials are becoming increasingly felt in many aspects, including concerns about the coronavirus (the enemy) coupled with allegations of conspiracies and parties involved in handling them, the pain suffered and the death rate that is extremely high, as well as restrictions on mobilisation that have a significant impact on the economic cycle. It is becoming easier to trigger people's anxiety about life now and in the future. Along with this, the need for human recognition that "*whatever misfortune falls you, it is from yourself*" (Surah an-Nisa': 79) is the result of human error and sin itself (*mā kasabū* in surah al-Zumar: 51) (al-Ṭabarī, 1994, ii, 510) whether it is realised or not, intentional or unintentional, then disasters that befall humans are the result of human actions. In addition, trials or calamities that befall humans do not only target people who are unjust so that Allah commands believers to guard themselves against slander in the form of calamities; this is clearly stated in the Quran Surah al-Anfal: 25, *lā tuṣībannalladhīna ḡalamū minkum khāṣṣa* (that will not only affect the wrongdoers among you). In this case, the Quran has openly warned humans to be prepared for all possibilities in life, both good and bad, so that humans do not despair in the face of these trials.

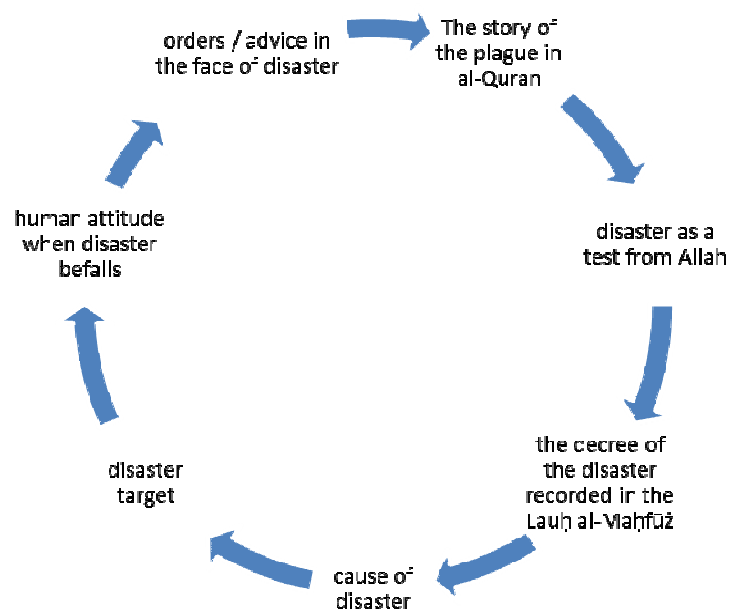
Al-Qurtūbī and al-Ṭabarī interpret that the Quran mentions human attitudes when dealing with calamities, and this is closely related to a person's spiritual level, they can be grouped into two types, 1) in surah al-Hajj: 11, that people who are doubtful in belief and weak in worship (*man ya'budullāha 'alā ḥarfīn*), they turn away from religion and stay away from their God (Al-Qurtūbī, 2006), xiv, 330), and type 2) people who are submissive and obedient (*al-mukhbiṭīn*) and their hearts always tremble when the name of their Lord is mentioned (surah al-Hajj: 35), so they are patient with whatever befalls them, even more, inclined to God (al-Ṭabarī, 1994: v, 317).

Surah al-Baqarah verses 153, 155-157, and 195 –are collected in sub-themes “God's command or advice in the face of calamity”- has lied petitions and directives in coping with disasters. These are: 1) Improving patience and prayer; which are fundamental personal piety in bearing disasters and overcoming anxiety; 2) reciting "*innā lillāhi wa innā ilaihi rāji'ūn*" (indeed we belong to Allah and Him shall we return) to increase self-assurance that everything will indeed return to God, which graces us with confidence in His forgiveness and mercifulness. 3) donating to social solidarity as a means of *jihād fī sabīlillā* (struggle for the sake of Allah) (Al-Qurtūbī, 2006, iii, 259); and 4) In the context of covid-19, always be vigilant and to deliberately follows health precautions, and 5) be kind (*wa aḥsinū*/ performing good deeds *ihsān*). The term "*wa aḥsinū*" has several alternative meanings, amongst are "All of you would be better off carrying out what is expected of you (*'ibāda*), abstaining immorality that is forbidden to you and strengthen your faith", can also be interpreted as "be good in your suspicions of God", another interpretation “in charity (*infāq*) and obedience”. The former is a narration from Ikrimah *riwāya* in al-Ṭabarī, also found in al-Qurtūbī (Al-Qurtūbī, 2006, iii, 263), The word *ḥusnu al-ẓann* (positive thinking)–which hold more relevancy in the context of pandemic- meanings positive thinking towards Allah for the test that is the pandemic that Allah sent down to earth ( al-Ṭabarī, 2000), which stood in line with al-Qurtūbī's interpretation. This *ḥusnu al-ẓann* attitude can be combined with the meaning of the previous sentence, that we as humans should not put ourselves in danger and destruction. In this case, the interpretation of al-Ṭabarī and al-Qurtūbī regarding this verse hold similarities whilst supporting each other. Those alternative intake has made the verse well-suited to the context of the pandemic.

#### 4. A Circle of Quran-Based Human Mental Resilience System

The following are the sub-themes or stages that have been explained, along with their sequential interpretations: i) the plague story in the Quran; ii) disaster as a test from Allah; iii) the certainty of the disaster described in *Lauh al-Mahfūz*; iv) the origin of the disaster; v) the disaster target; vi) human behaviour when disaster strikes; and vii) orders or advice in dealing with disasters. The following graph depicts the systemic circle of mental resilience based on the Quran.

Graph 1. Quran-based human mental resilience system



The interesting thing in what al-Ṭabarī and al-Qurṭubī have interpreted concerning how to approach the pandemic –number 7 in a circle- is that the series is built around the foundation of *‘aqīda* and belief to remain *ḥusn al-zan* to God the Creator. As far as the author explores, the interpretation of "*wa aḥsinū*" under the meaning of "*ḥusn al-zan*" are only found in the interpretations of both al-Ṭabarī and al-Qurṭubī, and nowhere else. The majority interpret it as doing *ihsān*, where the attitude of *ḥusn al-zan* is in order, for the fact that it meets the needs of Muslims society in the context of the current pandemic. It will springs hope and directs people to the good of life, be it during, post-pandemic, or in the afterlife.

## 5. Conclusion

Based on the Quran, the seven (7) stages (Graph 1) systemically establish a circle that can be used to prepare humans to build mental resilience in every critical crisis, including the situation and condition of a prolonged pandemic with an uncertain end time. The stages in the systemic circle must be understood as a whole without leaving one of them because each of these stages forms a comprehensive understanding of building human resilience to disasters. Each component in the system must be taken into account without singling out any. Thus, no miscomprehensions are made. Be it disasters, pandemics, or calamities. This system will strengthen the foundation of the Muslim mentality to such an extent that it will not collapse easily in the face of horrible conditions.

The Quran teaches high spiritual values for humans to be able to solve psychological problems that come along with life's problems. In this case, the Quran has given a signal to prepare people and know the steps to be taken. A good understanding of the Quran based on trial-pandemic and how to respond and deal with it forms a pattern of human mental defence against it. This should be able to reconstruct some people's wrong perception and build a strong mentality. The comprehension of verses in the Quran related to disasters in the form of a pandemic needs to be supported by the correct interpretation of trusted commentators. However, when compared with other interpreters, especially in dissecting surah al-Baqarah verse 195, the interpretations of al-Ṭabarī and al-Qurṭubī provide the alternative of meanings that are more in line with the context of the pandemic, which leads on the attitude of *ḥusn al-zan* from humans towards the Creator.

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