

# The Islamic lifestyle in the Global Corona Pandemic

Seyed Abdollah Mahmoodi<sup>1</sup> , Hassan Jafaripour-Ferdoseh<sup>1</sup> , Mohsen Shamsi<sup>2\*</sup> 

1- Department of Islamic Sciences, Faculty of Medicine, Arak University of Medical Sciences, Arak, Iran.

2- Department of Public Health, Faculty of Health, Arak University of Medical Sciences, Arak, Iran.

\*Correspondence should be addressed to Dr. Mohsen Shamsi; Email: [dr.shamsi@arakmu.ac.ir](mailto:dr.shamsi@arakmu.ac.ir)

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## Abstract

**Background and Objective:** Corona disease, although a purely medical nature, is a multidimensional phenomenon that has caused rapid changes in the dimensions of human life and the lifestyle of people. Therefore, the purpose of this study was to examine the Islamic lifestyle during the corona pandemic.

**Methods:** This is a review study. The required data for the study were collected by searching the keywords of "Islamic lifestyle", "Corona", "Covid-19", "Health", "SARS-CoV" and their English equivalents individually and in combination on various databases including SID, MEDLINE, Pubmed, Scopus, and Google scholar. Finally, 110 Persian articles and 12 English articles with Islamic lifestyle, mentioned in their title and one Persian article on lifestyle and corona were found. Summarizing the information, the conceptual framework of the research, i.e. applying the Islamic lifestyle to the Corona pandemic, was focused on. The authors reported no conflict of interests.

**Results:** In the holy religion of Islam, lifestyle dates back to 1400 years ago and has been referred to as living happily, righteous life and good or pure life. In the Islamic lifestyle, preserving the life of a human being is like helping all human beings, so according to this doctrine, a person with a corona should not travel in the city and spread diseases and death to others. Regarding quarantine, it has been mentioned in some narrations that: If you heard a contagious disease break out in a city, then do not leave the city. Or if you heard a contagious disease break out in a place, do not enter the place.

**Conclusion:** Due to the availability of valuable health resources and instructions in the Islamic lifestyle to prevent and combat diseases, these theories can be used to prevent the spread or development of other emerging diseases.

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## Summary

### Background and Objective

The Corona virus first observed in Wuhan China at the end of 2019. Today, the outbreak of corona virus has become a major global crisis and, although seemingly purely medical in nature, it is a multidimensional phenomenon that has caused

rapid changes in the dimensions and lifestyle of individuals (1, 2). Biosocial continuity during the corona pandemic requires lifestyle changes (3). Providing a short-term and long-term plan for the current and post-corona lifestyle is important, and in the short-term plan, the type of food and behaviors to control the disease and its injuries are considered. In the long-term plan, social behaviors should be examined and analyzed from a psychological and sociological perspective. This

article tries to present some aspects of Islamic lifestyle in controlling and preventing the prevalence of corona disease.

### Methods

The present study is a review study that uses the keywords lifestyle, Corona, Covid-19, Quran, Islamic, SARS-CoV, History of Islamic Medical on the databases of Science Direct, Medline, Pubmed, Google Scholar, and Proquest. The equivalents of the keywords for searching in Persian electronic data, including the resources of the Ministry of Health, Medlib, SID, Irandoc, and Magiran were also searched.

Inclusion criteria included descriptive, review, experimental, cross-sectional studies and hypotheses in the field of Islamic lifestyle and corona. Exclusion criteria were duplication and inappropriateness of the text of the articles with the relevant title. There were four steps to summarize the resources: the article identification step, screening, obtaining related articles, and summarizing the related articles. Out of the 123 studies found, 19 were finally used based on the exclusion criteria.

### Results

The term lifestyle was first used by the Austrian psychologist Alfred Adolor in 1929 (4), while the concept has a history of 1400 years in the holy religion of Islam and has been referred to by various names, including Hayat Tayyeba (2, 5).

Although the role of hygiene in the prevention of diseases is mentioned in most religions, the religion of Islam considers hygiene as a part of faith and prevention before treatment. The Holy Prophet has considered life without health and well-being as life without goodness and blessings. What health organizations today refer to as 'a healthy human being centered on sustainable development' has been exactly implied by the Prophet (6, 7). Islam has provided a way to avoid diseases by prohibiting some foods and making some permissible and the rule of practicing moderation and by good personal hygiene and hundreds of other similar matters. Today, however, there are studies to show that there is a link between corona disease and unconventional diets that have not been approved by the teachings of Islam (8, 9).

Emphasis on the importance of quarantine in cases of contagious diseases is a guideline that dates back to more than 1400 years ago, the time of the Prophet of Islam. Almost all domestic and foreign experts have suggested the best and closest way to break the Covid-19 chain, not

going into the community, not going on a trip and staying at home. It has been narrated from the Holy Prophet that "If a contagious disease occurs in a city, then do not leave the city, or if you hear that a contagious disease has occurred in a place, do not enter" (6, 8, 9).

Some of the fiqh principles related to infectious diseases based on the teachings of Islam and with emphasis on the prevention and control of corona disease include the following (10):

- 1) Protecting human lives against deadly diseases, including the corona disease, is obligatory in religious and Islamic teachings.
- 2) Failure to observe hygienic principles and spreading the disease and transmission to others is an example of harm to others, which is condemned.
- 3) Presence or participation in gatherings or meetings with people should be absolutely avoided if it leads to infection by the corona virus.
- 4) During the corona epidemic, it is necessary to take care of the elderly parents and their children should take the utmost care of them.
- 5) It is haram (forbidden by religion) to travel if it causes the spread of corona disease.
- 6) Performing recommended actions such as attending meetings should be avoided if there is a possibility of spreading the disease.
- 7) Visiting relatives, friends and acquaintances in corona conditions and spreading the disease is against the sharia (10).

### Conclusion

Following the outbreak of corona in the world and in Iran, the World Health Organization and the Ministry of Health issued recommendations to protect people's lives, including washing hands and preventing traffic in contaminated places. These recommendations have been highly emphasized in the narrations and religious orders in Islam to control the diseases (5, 6, 11). In the Islamic lifestyle, in difficult Corona conditions, Muslims should help each other and this solidarity, which is emphasized in Islamic teachings, is effective in reducing pain and suffering caused by the corona disease (2, 5). Based on the results of this study, adherence to the principles of the Islamic lifestyle during the Corona crisis can have the following consequences in the cultural, economic, political, educational, environmental, psychological, and religious fields:

Transition from individualism to collectivism (revival of the spirit of self-sacrifice and the primacy of collective interests over individual

interests) such as providing the treatment costs, attention to the purchase of hospital equipment, mass production of masks, etc. with the cooperation of jihadi and popular teams; transition from individual to collective concern, transition from a materialistic point of view to a spiritualist point of view and the transition from extreme ambition to humiliation in the face of the Creator of human beings (2,12-14).

Finally, it can be stated that in the Islamic lifestyle, prevention precedes treatment and despite the great emphasis of Islam on physical and environmental health and prevention of infection by diseases and health content in the last 14 centuries, Islam has a good potential and capacity for introducing a new lifestyle during the Corona pandemic that can be applied to prevent the spread or development of other emerging diseases.

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### Conflict of interest

The authors declared no conflict of interests.

### Authors' contribution

Initial idea: first and second authors; Data collection and drafting the paper: third author; Data analysis and interpretation: first, second and third author; Text revision and supervision of the project: first and second authors.

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## نمط الحياة الإسلامية في ظل تفشي جائحة كورونا

سيد عبدالله محمودي<sup>١</sup>، حسن جعفري بور فردوسية<sup>١</sup>، محسن شمسي<sup>٢</sup>

١- قسم العلوم الدينية، كلية الطب، جامعة أراك للعلوم الطبية، أراك، إيران.

٢- قسم الصحة العامة، كلية الصحة، جامعة أراك للعلوم الطبية، أراك، إيران.

\* المراسلات الموجهة إلى الدكتور محسن شمسي؛ البريد الإلكتروني: [dr.shamsi@arakmu.ac.ir](mailto:dr.shamsi@arakmu.ac.ir)

### معلومات المادة

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### الملخص

**خلفية البحث وأهدافه:** جائحة كورونا باعتبارها وباء عالمياً إكثرت طابعاً طبياً ويُنظر إليها من زاوية الطب. إلا أنها ذات أبعاد متعددة وأثرت على مختلف مجالات حياة الإنسان وأنماط حياته. هذا ما دفعنا إلى دراسة نمط الحياة الإسلامية في فترة تفشي الجائحة والقاء الضوء على الجوانب الأخرى لهذه الجائحة.

**منهجية البحث:** تسعى الدراسة أن تلقي نظرة إستشرافية على الجوانب المختلفة لهذا الوباء وجمع المعلومات من خلال الكلمات الرئيسية مثل نمط الحياة الإسلامية، وكورونا، كوفيد ١٩، والصحة، وفايروس سارس وما يعادلها من الكلمات المفردة والمزججة باللغة الإنجليزية. واعتمدنا في جمع المعلومات على مواقع الكترونية مختلفة مثل SID، MEDLINE، Pubmed، Scopus، و Google scholar. وقد عثرت الدراسة على ١١٠ مقالة باللغة الفارسية و ١٢ مقالة باللغة الإنجليزية تنطبق على نمط الحياة الإسلامية، ومقالة فارسية تحت عنوان كورونا ونمط الحياة. وفي النهاية وضعت معلومات هذه المقالات في إطار محدد وهو تطبيق نمط الحياة الإسلامية في فترة جائحة كورونا. تمت مراعاة جميع الموارد الأخلاقية في هذا البحث وإضافة إلى ذلك فإن مؤلفي البحث لم يشيروا إلى أي تضارب في المصالح.


**المعطيات:** نمط الحياة الإسلامية لها تاريخ يمتد إلى ١٤٠٠ عام. دُكر هذا النمط تحت مسميات مختلفة مثل حياة السعادة، والحياة الصالحة، والحياة الطيبة. يرى هذا النمط من الحياة أنّ إنقاذ حياة الإنسان تعادل إنقاذ حياة البشرية جمعاء. وتأمّر الحياة الإسلامية بالحجر الصحي في حال تفشي وباء بين مجتمع من المجتمعات الإسلامية تفادياً لتفشي الوباء بين الناس. كما انتهى عن التوجه إلى المناطق والأقطار الموبوءة أو الخروج منها.

**الاستنتاج:** لا تخلو الحياة الإسلامية من النصائح الصحية والوقائية؛ وثمة الكثير من النصائح الصحية والعلاجية ذات القيمة الطبية الكبيرة في منظومة القيم الإسلامية؛ يمكن استنساء الطريق بها في سبيل إنقاذ الأرواح وتفادي تفشي الأوبئة.

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## سبک زندگی اسلامی در همه‌گیری جهانی کرونا

سید عبدالله محمودی<sup>۱</sup>، حسن جعفری‌پور فردوسی<sup>۱</sup>، محسن شمسی<sup>۲</sup> 

۱- گروه معارف اسلامی، دانشکده پزشکی، دانشگاه علوم پزشکی اراک، اراک، ایران.  
 ۲- گروه بهداشت عمومی، دانشکده بهداشت، دانشگاه علوم پزشکی اراک، اراک، ایران.  
 \*مکاتبات خطاب به دکتر محسن شمسی؛ رایانامه: [dr.shamsi@arakmu.ac.ir](mailto:dr.shamsi@arakmu.ac.ir)

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### چکیده

**سابقه و هدف:** بیماری کرونا اگرچه در ظاهر ماهیتی صرفاً پزشکی دارد، اما پدیده‌ای چندبُعدی است که تغییرات سریع در ابعاد و سبک زندگی افراد ایجاد کرده است. از این‌رو، هدف این پژوهش بررسی سبک زندگی اسلامی در دوران کرونا بود.

**روش کار:** مطالعه حاضر از نوع مروری است که اطلاعات آن با استفاده از کلمات کلیدی سبک زندگی اسلامی، کرونا، کووید ۱۹، سلامت، ویروس سارس و معادل انگلیسی آنها به صورت تکی و ترکیبی در پایگاه‌های اطلاعاتی مختلف از جمله SID، MEDLINE، Pubmed، Scopus و Google scholar جمع‌آوری شد. در نهایت تعداد ۱۱۰ مقاله فارسی و ۱۲ مقاله انگلیسی با عنوان سبک زندگی اسلامی و یک مقاله فارسی سبک زندگی و کرونا یافت شد و با جمع‌بندی اطلاعات به چهارچوب مفهومی پژوهش یعنی کاربرد سبک زندگی اسلامی در دوران کرونا پرداخته شد. مؤلفان مقاله تضاد منافی گزارش نکرده‌اند.

**یافته‌ها:** سبک زندگی در دین مقدس اسلام سابقه‌ای ۱۴۰۰ ساله دارد و با نام‌های زندگی باسعادت، زندگی صالحانه و حیات طیبه از آن یاد شده است. در سبک زندگی اسلامی حفظ جان یک انسان مثل کمک به همه انسان‌ها است؛ بر اساس این آموزه، فرد مبتلا به کرونا نباید در شهر تردد کند و موجب بیماری و مرگ دیگران شود. درباره قرنطینه در برخی از روایات آمده است که اگر در شهری مرض مسری رخ داد، پس از آن شهر خارج نشوید یا اگر شنیدید که در محلی مرض مسری آمده است به آنجا وارد نشوید.

**نتیجه‌گیری:** با توجه به در دسترس بودن منابع و دستورهای بهداشتی و درمانی ارزشمند در سبک زندگی اسلامی جهت پیشگیری و مبارزه علیه بیماری‌ها به نظر می‌رسد که می‌توان این نظریات را به کار بست و از گسترش یا ایجاد بیماری‌های نوپدید دیگر پیشگیری نمود.

استناد مقاله به این صورت است:

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