



DOI: 10.24014/Jush.v29i2.13900

p-ISSN: 1412-0909

e-ISSN: 2407-8247

Reinterpretation of Disaster Verses in Preventing Covid-19 (Analysis Maqashidi's Interpretation Perspective)

Safira Malia Hayati

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

safirarifika@gmail.com

Article Information

Submitted: Augustus, 16, 2021

Revised I: Augustus, 23, 2021

Revised II: September, 11, 2021

Accepted: November, 11, 2021

Keywords

*Reinterpretation;
Covid-19; Catastrophe;
Maqashid Syari'ah;
Tafsir Maqashidi*

Abstract

This article answers how the reinterpretation of disaster verses for the prevention of Covid-19 and how to apply maqashidi interpretation and maqashid values conveyed by the Qur'an in verses and hadiths related to the prevention of Covid-19. The method that the author uses is the interpretation method, this method aims to explore the messages of the Qur'an in revealing verses about the disaster prevention against Covid-19. This study also uses the thematic method, namely discussing verses based on a set theme, aiming to gain an understanding of the interpretation of disaster verses regarding the contextuality of Covid-19 prevention. Thus, the author comes to the conclusion; first, everything that happens is the will of Allah SWT in accordance with the level of ability of His servants. So as a servant should not give up in the face of it. Second, as a form of endeavor to prevent this epidemic by complying with policies and obeying the orders of Ulil Amri (Government) and the fatwas of Ulama in terms of the protocol for preventing the transmission of Covid-19, this is proof of our faith in the provisions and laws of Allah as a people. obedient. Then, there are at least five maqashid values conveyed by the Qur'an in reinterpretation using the maqashidi interpretation perspective, namely; hifdz ad-Din, al-Nafs, al-'Aql, al-Nasb, and al-mâl. This article is expected to contribute to the Indonesian Muslim community in dealing with and preventing the spread of the Covid-19.

Reinterpretasi; Covid-19; Musibah; Maqashid Syari'ah; Tafsir Maqashidi

Artikel ini menjawab bagaimana reinterpretasi ayat-ayat musibah terhadap pencegahan Covid-19 dan bagaimana aplikasi tafsir maqashidi serta nilai-nilai maqashid yang disampaikan al-Qur'an dalam ayat-ayat dan hadits yang berkaitan dengan pencegahan Covid-19. Metode yang penulis gunakan adalah metode interpretasi, metode ini bertujuan untuk menggali pesan-pesan al-Qur'an dalam mengungkap ayat-ayat tentang musibah pencegahan terhadap Covid-19. Studi ini juga menggunakan metode tematik, yaitu membahas ayat-ayat berdasarkan tema yang ditetapkan, bertujuan untuk mendapatkan pemahaman dari penafsiran ayat-ayat musibah tentang pencegahan Covid-19 yang konstektualitas. Dengan demikian, penulis sampai pada kesimpulan; pertama, semua yang terjadi adalah kehendak dari Allah Swt yang sesuai dengan kadar kemampuan hamba-hamba-Nya. Maka sebagai seorang hamba tidak boleh berputus asa dalam menghadapinya. Kedua, sebagai wujud dari ikhtiar terhadap pencegahan wabah ini dengan mematuhi kebijakan-kebijakan dan taat pada perintah Ulil Amri (Pemerintah) dan fatwa-fatwa Ulama dalam hal protokol pencegahan penularan Covid-19 merupakan bukti keimanan kita pada ketentuan dan hukum-hukum Allah sebagai umat yang patuh. Kemudian, setidaknya ada lima nilai maqashid yang disampaikan al-Qur'an dalam reinterpretasi menggunakan perspektif tafsir maqashidi yaitu; hifdz ad-Din, al-Nafs, al-'Aql, al-Nasb, dan al-mâl. Artikel ini diharapkan dapat memberikan kontribusi kepada masyarakat muslim Indonesia dalam menghadapi dan mencegah penyebaran wabah Covid-19.

Introduction

Discussing the Qur'an can't be isolated from the understanding connected to it. Since it was uncovered as of recently, different interpretation items have arisen, going from the basic ones to the extremely mind boggling ones. Different books of interpretation show up in volumes with different styles. This has never deterred the analysts from proceeding to investigate the measurements contained in the Qur'an. This review continues until a myriad of approaches and techniques emerge in understanding the Qur'an in a comprehensive and complex manner, as well as Maqashidi Tafsir. Maqashidi's understanding as another option in deciphering the Qur'an has made an exceptionally critical commitment. The improvement of this review keeps on being of interest. Maqashidi interpretation as a way

of thinking of understanding will give another soul, not just in the result of the translation of the Qur'an, yet in addition during the time spent understanding. Here are the strategies offered and make them an intriguing understanding item to consider. The domain of maqashidi isn't just perused according to a Sharia viewpoint. Nonetheless, the translation is one of the new leap forwards in understanding the significance of the Qur'an. The term maqashidi is certainly not another term on the grounds that thinking about that it was recently utilized corresponding to shari'ah (maqashid as-Shari'ah).

Nashwan Abdo K. defined the distinction between the investigation of maqashid as-Shari'ah and maqashid al-Qur'an, *First*, from material angle. Maqashid al-Qur'an is the consequence of sense from the sections of

the Qur'an, while maqashid al-Shari'ah is the aftereffect of instinctual lessons from Islamic sources, regardless of whether concurred or questioned. *Second*, from the part of its utilization, maqashid al-Shari'ah is identified with Islamic law identified with mu'amalat and ethics, while maqashid al-Qur'an incorporates legitimate guidelines all around.¹

The study of maqashid al-Qur'an in general is a work to understand the ideas, rules, and interpretation of the Qur'an. That is, the extent of maqashid al-Qur'an goes past legitimate issues which are just a little piece of the investigation of the Qur'an. The investigation of maqashid in the period of restoration of the understanding of the Qur'an, zeroed in on resuscitating the soul of the Qur'an as the maqashid of the disclosure of the Qur'an, and this is the thing that it says that the Qur'an is reasoning. One of the endeavors of the Qur'an to bring contemporary issues up in the investigation of the Qur'an is identified with the current Coronavirus pandemic.

Since the episode of Coronavirus (Covid-19), huge changes in living frameworks are presently entirely noticeable. The spread of this pestilence keeps on happening, even all through the world paying little heed to economic wellbeing, age, and district. This infection at first spread from the city of Wuhan (China) toward the finish of 2019. The spread that was so extremely quick at long last spread to all edges of the world.

This pandemic that is expanding step by step has brought about all local area exercises being halted. Accordingly, the financial framework likewise decays and debilitates for the influenced nations and their kin who are beginning to be undermined.² Also the strict exercises that should be restricted to break the chain of the spread of

Coronavirus. Obviously it gives progressively extraordinary changes. Counteraction endeavors keep on being done by government organizations to limit and forestall the spread of Coronavirus, including the lightest endeavors like wearing veils, keeping separation and staying away from swarms/social removing, washing hands with cleanser. While full scale endeavors, for example, carrying out a lockdown and limitations on local area exercises for an enormous scope. This marvel then, at that point, turns into a need that should be talked about in different viewpoints identified with Coronavirus to the conversation of countermeasures, mentalities, and activities to forestall the spread of this infection. No special case with the perspective on the Qur'an. All that occurs, obviously, has been managed in the Qur'an which is the kitab of *shalih kulli makan wa zaman*.

This paper answers how to reinterpretation the verses of the Qur'an on the prevention of Covid-19 and how to apply maqashidi interpretation and maqashid values passed on by the Qur'an in refrains and hadith identified with the anticipation of Coronavirus.

The method that the author uses is using the thematic method, which is discussing verses based on a set theme, aiming to get an understanding of the verses about preventing Covid-19. In this study, the author uses the thematic method offered by al-Farmawiy, namely analyzing the problem through four stages of the seven stages initiated by Abdul Hayy al-Farmawiy:

1. Choose or determine the problem of the Qur'an to be studied thematically.
2. Trace and collect verses related to the problem that has been determined.
3. Arrange the discussion themes in a systematic, perfect and complete framework/ outline
4. Studying these verses thematically and thoroughly by collecting verses that contain similar meanings so that all verses can meet at one estuary without differences and contradictions or acts of coercion on

¹Johar Arifin, et.al., "Maqâşid al-Qur'ân in The Interpretation of M. Quraish Shihab About The Verse of Social Media Usage," *Jurnal Ushuluddin* 28, no. 1 (2020): 45, <https://doi.org/10.24014/jush.v28i1.7293>.

²Sudirman dan Muhammad Rusydi Rasyid, "Resolusi Maqasid Al-Syariah Terhadap Penanggulangan Virus Covid-19," *Tasamuh: Jurnal Studi Islam* 12, no. 2 (2020): 278.

some of the verses with truth and incorrect meanings.³

Infectious Diseases Pandemic and Their Prevention Policy in Islamic History

When discussing the current epidemic of infectious diseases, it has actually happened in the Islamic world. In Islamic history, it is recorded both when the Prophet Muhammad led the Muslims and during the caliphate after him. When the time of khalifah Umar bin Khattab for example, a contagious epidemic that is quite memorable in Islamic history, namely the 'amwas pandemic plague that attacked the land of Sham. This is a fairly terrible epidemic because it claimed the lives of approximately 25.000 people including friends who died from this plague. Such as Abu Ubaidah bin Jarrah, Mu'adz bin Jabal, Shurahbil bin Hasanah, al-Fadhl ibn 'Abbas, Abu Malik al-Asy'ari, Yazid bin Abi Sufyan, al-Haris bin Hisham, and Abu Jandal and his son.⁴ This epidemic also caused the economic decline of the country of Sham, hunger and setbacks in various efforts to make arrangements to undergo many changes because of the many friends who died due to the plague.

Of course, Umar bin Khattab who served as caliph at that time, could not stay silent and take attitudes and policies to deal with the epidemic that had spread and took many victims and friends in the region of Sham. In fact, he came to Sham in terms of dividing the inheritance, booty, and abandoned lands. He repeatedly traveled to Sham until finally on the fourth trip he was stopped because of the outbreak of the 'amwas epidemic in Sham, and it was dangerous to continue the journey. Abu Ubaidah, who at that time had a discussion with Umar bin Khattab gave the news that the plague of 'amwas was very widespread

in Sham, and it was dangerous to travel.

Hearing this news from Abu Ubaidah, Umar bin Khattab ra. asked the opinion of the Muhajirin who were with him on the trip. However, no agreement was found. Then, Umar bin Khattab asked the opinion of the Ansar. However, it's still the same as not getting an agreement. And finally Umar bin Khattab called the Quraish elders who participated in the *Fath al-Makkah* incident, they gave advice to return to Medina.

In this discussion that has not yet reached an agreement, Abu Ubaidah bin Jarrah said, "Is this your return because it aims to avoid Allah's destiny?" Umar bin Khattab replied, "Yes, that's right, running from Allah's destiny to another Allah's destiny. Then Abu Ubaidah replied, "If you have a camel and graze in a meadow that has two fields, one field has fertile grass and the other field has bad grass. Don't you choose a fertile field, it means that you are shepherding with Allah's destiny, then if you choose a bad field, it means that you are shepherding with Allah's destiny too?"

Abdurrahman bin Auf approached and said, "Really, I know one thing from the Messenger of Allah about this. I heard the Prophet Muhammad saw says, "When you hear of a leprosy epidemic in a country, don't enter it, but if it infects a country while you are in it, don't leave that country". Then, Umar bin Khattab said *tahmid*, "Abdurrahman! You are truly an honest and trustworthy person."

Not long after, Umar bin Khattab received news that Abu Ubaidah had died of a plague. His leadership was replaced by Mu'adz bin Jabal. Shortly after he served, he also died of the plague. Then replaced by Amr bin Ash, thanks to his intelligence and by Allah's permission, the plague of 'Amwas disappeared. This is thanks to the policy implemented by Amr bin Ash in his speech, "Oh people! In fact, this disease is bad. When it spreads like a fire, then flocks of you hide in the mountains." After they went to the mountains separated from each other, the plague

³Abdul Hayy al-Farmawy, *Metode Tafsir Mawdu'iy*, trans. by Suryan Jamrah (Jakarta: LSiK, 1994), 45-46.

⁴Syafri Gunawan, "Kebijakan Umar Bin Khattab Dalam Menghadapi Pandemi Amwas" *Jurnal El-Qanuniy* 7, no. 1 (2021): 39-52.

disappeared. Hearing the attitude of Amr bin Ash, Umar bin Khattab said “by Allah, I do not hate that attitude!”⁵

The Study of Maqashidi’s Interpretation in the Interpretation of the Qur’an

The interpretation of the Qur’an through the maqashid approach is one of the features in understanding the Qur’an. Maqashidi’s interpretation is also a new alternative in understanding the Qur’an comprehensively. However, the term Tafsir Maqashidi is generally a new term in the scope of interpretation but does not call it new at all because it has previously been familiar with maqashid al-Shari’ah in Islamic law. It is necessary to distinguish the terms used in maqashid al-Qur’an covering many things from maqashid al-Syariah.⁶

Nashwan Abdo K. formulates the difference between the study of maqashid al-Shari’ah and maqashid al-Qur’an, *First*, from the material aspect. Maqashid al-Qur’an is the result of instinct from the verses of the Qur’an, while maqashid al-Shari’ah is the result of instinctual teachings from sources of Islamic teachings, whether agreed or disputed. *Second*, from the aspect of its use, maqashid al-Shari’ah is related to Islamic law related to mu’amalat and morals, while maqashid al-Qur’an includes legal rules universally.⁷

In the Qur’an there are conversations about aqidah, ethics, love, muamalah, governmental issues, financial matters, schooling, socio-culture, society, and different viewpoints. Thus, the investigation of Maqashidi understanding becomes more extensive than the investigation of Maqashid al-Shari’ah which is simply arranged

to the extent of the field of fiqh.⁸

The stream in Tafsir can be summarized into two categories. *First*, the development of interpretation that focuses on the *dzahir* (birth side) aspect of the Qur’anic text. Generally, this strategy only relies on the interpretation of *bi al-ma’tsur*. *Second*, it doesn’t just stop at the *dzahir* side of the Qur’anic text, but passes to maqashidi as the point of interest of a text, this model makes interpretation *bi al-ra’yu* or uses ratios which then gives birth to experts who are experts in dialogue texts the Qur’an with the realities of the times more freely.⁹

The formulation of Maqashidi interpretation is very important to be displayed in the study of interpretation, considering that there are some researchers who assume that between Maqashidi Tafsir and Maqashid al-Shari’ah are the same. Even though these two terms are two different things, not only from the aspect of using the term but also from the aspect of the meaning and concept to be presented, even though these two terms have a correlation with each other. Based on various references and references that examine Maqashidi’s Tafsir, Abdul Mustaqim, the initiator of Maqashidi’s Tafsir at UIN Sunan Kalijaga, divides three ontological orders, namely:

First, Tafsir Maqashidi *as philosophy*. That is, maqashid values here are used as the basis for philosophy and spirit in the process of understanding the Qur’an and interpreting it. This gives the assumption that maqashid itself is also oriented to the dynamics of human life.

In this case, the maqashid referred to by the Professor of Interpretation at UIN Sunan Kalijaga are ideal moral values in general (*al-maqashid al-’ammah*) which are the goals of the Qur’an as a form of realizing *mashlahah* and preventing *mafsadah*, for example. human

⁵Muhammad Husain Haekal, *Umar bin Khattab; Sebuah Telaah Mendalam tentang Pertumbuhan Islam dan Kedaulatannya Masa Itu*, trans. by Ali Audah, 3rd edition (Bogor: Litera AntarNusa, 2002), 370.

⁶Abdul Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam* (Yogyakarta: UIN Sunan Kalijaga, 2019), 6.

⁷Johar Arifin et. al., “Maqâshid Al-Qur’ân in The Interpretation of M. Quraish Shihab About The Verse of Social Media Usage,” 45.

⁸Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, 6.

⁹Ahmad Hidayat, “Tafsir Maqashidy: Mengenalkan Tafsir Ayat Ahkâm dengan Pendekatan Maqâshid Syari’ah,” *al Qisthâs; Jurnal Hukum dan Politik* 6, no. 2 (2015): 221-245.

values (*insâniyah*), justice (*al-'adâlah*), equality (*al-musâwah*), freedom (*al-taharrur, liberation*) and responsibility (*mas'ûliyyah*). As a result, the Qur'an must be understood not only from its linguistic structure (text structure), but also the maqashid meanings that lie behind its linguistic structure. In this context, understanding Arabic becomes very important knowledge to know the intent and purpose of the verses of the Qur'an because it is impossible to understand the Qur'an comprehensively but by knowing the original language, namely Arabic along with all the intricacies. Maqashidi interpretation as a philosophy of interpretation provides a new offer in understanding the Qur'an not only in the form of the product of interpretation of the Qur'an but in the process of interpreting the Qur'an.¹⁰

Second, Tafsir Maqashidi as a method in interpreting the Qur'an (*as methodology*). Maqashidi interpretation makes maqashid theory a scientific scalpel to understand the Qur'an. That is, this maqashidi interpretation provides a construction that the basic concept of maqashid al-Shariah is in the context of realizing and implementing the goals of the Qur'an for the benefit of humans. However, it should also be emphasized that methodologically applying Maqashidi's Tafsir also applies methodical steps which have been previously designed by commentators in interpreting the Qur'an. For example, considering the context of *asbâb al-nuzûl*, analysis of *munasabah*, analysis of *amm* and *khash*, *mutlaq-muqayyad*, and analysis of the dynamics of the structure of the text both semantic, syntactic and pragmatic as a linguistic component contained in the Qur'an. The following are some methodological rules that must be considered in Maqashidi Tafsir, including:¹¹

a). Understanding the Maqâshid al-Qur'an, including the values of personal benefit (*ishlâh al-fard*), local-social problems (*ishlâh*

al-mujtamâ') and global-universal benefit (*ishlâh al-'âlam*).

- b). Understanding the concept of maqashidi al-Shari'ah, namely realizing benefit (*jalb al-mashâlih wa dar-al mafâsid*), which is framed in *ushûl al-khamsah* (*hifdz al-din, al-nafs, al-'aql, al-nasl, al-mal*) and two more points, namely *hifdz al-daulah* (defending the country-homeland) and *hifzh al-bi'ah* (caring for the environment).
- c). Developing the maqashid dimension *min hâits al-'adam* (protective) and *min hâits al-wujûd* (produktive).
- d). Collecting thematic verses to find maqâshid (*kulliyah* and *juziyyah*).
- e). Consider the context of the verse, both internal and external, macro and micro, the past (*qadîm*) and present (*jadîd*) contexts.
- f). Understanding the basic theories of Ulumul Qur'an and Qawa'id Tafsir with all the complexity of the theory.
- g). Considering the linguistic aspects and features of Arabic (through *nahwu-sharaf, balaghah, semantic, semiotic, pragmatic, and even 'hermeneutic' approaches*).
- h). Distinguish between the dimensions of *wasîlah* (means) and *ghâyah* (goal), *ushûl* (principal) and *furu'* (branches), *al-tsawâbit* and *al-mutaghayyirât*
- i). Interconnecting the results of interpretation with theories of social science-humanities and science, so that the conclusions of the interpretation products are more comprehensive and reflect the integrative-interconnective paradigm (read: *manhaj al-takâmul wal izdiwâj*).
- j). Always open to criticism and does not claim that the findings of his interpretation as the only truth.

Third, Tafsir Maqashidi as product. The interpretation of maqashidi as a product means as a product of interpretation that tries to focus on studying the maqashid-maqashid of the Qur'an

¹⁰Mustaqim, *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*, 33.

¹¹ Ibid., 36.

comprehensively. Maqashidi interpretation in this third category is not only applied in the discourse of legal verses, but also includes verses other than law which include verses that talk about stories, theology, and so on.¹²

Reinterpretation of Disaster Verses on Prevention of the Covid-19 Pandemic

This discussion of Covid-19 when viewed textually does not find an explanation in the Qur'an. However, in fact, the verses of the Qur'an already cover all aspects of what happened and will happen in human life.

In Islamic historical records, the Covid-19 pandemic is still a debate and controversy among scholars, Muslim historians, even on social media, and is equated with one another. But the fact is that the Covid-19 pandemic is very similar to the case of a disease outbreak that attacked Muslims in the past. For example, in Islamic history, we can see about a disease outbreak that occurred during the reign of Umar bin Khattab, namely the 'amwas epidemic that spread in the Sham area which claimed approximately 25.000 lives at that time.¹³

Therefore, it isn't surprising that scholars and researchers have linked this event with the Covid-19 disease outbreak. Because at first glance the disease outbreak is very similar to the current Covid-19 outbreak which has claimed tens of thousands of lives.¹⁴

As a servant of Allah we always try to take wisdom from whatever happens, because whatever calamity is given by Allah SWT is in accordance with the abilities of His servants. As His word in QS. al-Hadid [57]: 22-23,

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٧﴾

¹²Ibid., 41.

¹³Eman Supriatna, "Wabah Corona Virus Disease (Covid 19) dalam Pandangan Islam," *SALAM: Jurnal Sosial dan Budaya Syar'i* 7, no. 6 (2020): 559, <https://doi.org/10.15408/sjsbs.v7i6.15247>.

¹⁴Ibid.

لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٢﴾

"Every calamity that befalls on earth and that befalls you, has all been written in the Book (Lauh Mahfuzh) before We made it happen. Indeed, that is easy for Allah (22). So that you do not grieve over what has escaped you, and do not rejoice too much over what He has given you. And Allah does not like everyone who is arrogant and proud (23)."

M. Quraish Shihab explained that this verse provides an understanding of something that afflicts anyone on earth such as drought, landslide, earthquake, flood, poverty, and even disease unless it has been decreed by Allah SWT and recorded in the book of *Lauh al-Mahfuzh*.¹⁵ This is all given so that every ummah is always not excessive in mourning so that she despairs of whatever calamity is given to her. Then, every trial that Allah SWT gives as a warning to always be patient, as His word in QS. al-Baqarah [2]: 155.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

"And We will surely test you with a little fear, hunger, lack of wealth, soul, and fruit. And give glad tidings to those who are patient."

That is every problem and calamity has a solution, every disease has a cure, both spiritually (prayer, effort, and tawakkal) and medically. Herein lies the effort of a servant not to give up directly and this is very closely related to the current Covid-19 pandemic outbreak.

In line with what was conveyed by M. Quraish Shihab, Hamka explained that all the disasters that had occurred were already in Allah's plan, it was

¹⁵M. Quraish Shihab, *Tafsir al-Mishbāh: Pesan, Kesan, dan Keserasian al-Qur'an*, 6th edition (Ciputat, Jakarta: Lentera Hati, 2005), 43.

just that humans were not informed about these things. It can all be seen with the power of faith and trust in Allah SWT.¹⁶

Hamka also added his explanation that it is very easy for God to change a person's fate, or change the fate of a country. This means that every disaster and calamity given by Allah SWT has a way out and a solution. This means that Allah SWT tells humans not to easily despair over what has happened, and not to rejoice with what comes to humans.¹⁷

Related to this epidemic, at the time of Umar Bin Khattab, there was an epidemic that also attacked the people at that time and even resulted in death, namely the plague of *tha'un*. At the time of the Prophet Muhammad and there was a plague that attacked the *tha'un* plague. There are some scholars who define *tha'un* as the same as the plague. However, some of them distinguish between *tha'un* and plague. So it can be understood that every year is a plague and not every plague is a year. This shows that the definition of plague is more general and broad in scope than *tha'un*. Plague is a disease that spreads quickly, while *tha'un* has a more specific meaning, namely a type of ulcer and a disease that swells with excruciating pain, feels hot and the surrounding is red, green, blackened, produces a loud heartbeat and vomits, oozes fluid. from the armpits, hands, fingers, and the rest of the body.¹⁸

In the history of Islam, this plague that attacked a lot of friends died, such as Mu'adz bin Jabal, Abu Ubaidah, Yazid bin Abi Sufyan, Harith bin Hisham, Suhail bin Amru, and other friends. Umar bin Khattab went to Sham to see the conditions that occurred in the area. However, while on his way he met the army leader and informed him that the conditions of the plague in Sham were terrible and dangerous. And

finally, Umar bin Khattab returned to Medina and did not continue his journey to Sham. Then Abdurrahman Bin Auf reported that he had heard the Messenger of Allah (saw) say regarding this plague as follows:

صحيح البخاري: باب ما يذكر في الطاعون ٥٣٩٦. حَدَّثَنَا حَقَّصُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ، قَالَ سَمِعْتُ أَسَامَةَ بْنَ زَيْدٍ، يُحَدِّثُ سَعْدًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا سَمِعْتُمْ بِالطَّاعُونِ¹⁹ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا ". فَقُلْتُ أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا وَلَا يُكْرَهُ قَالَ نَعَمْ²⁰.

"Hafsh bin Umar has told us has told us Shubah he said; has informed me Habib bin Abu Thabit he said; I heard Ibrahim bin Sa'd say; I heard Osama bin Zaid narrate to Sa'ad from the Prophet that he said: "When you hear of a leprosy epidemic in a country, then do not enter it, but if it infects a country while you are in it, then do not enter it. out of the country." Then I said; "Did you hear Osama tell this to Sa'ad, while Sa'ad did not deny what Osama said?" Ibrahim bin Sa'ad said; "Right" (Shahih Bukhari 5396, Kitab ath-Thibb).

Abu Ubaidah who at that time was the governor of Sham died because of the plague this year. Then he was replaced by Mu'adz bin Jabal, and finally died because of the plague of the year, then replaced by Amr bin 'Ash. It was during the leadership of Amr bin 'Ash that with Allah's permission and his shrewdness and intelligence in leading the plague the year was destroyed from Sham and the plague ended. Amr bin 'Ash said: "O people, this disease is spreading like a fire. So take refuge from this disease in the mountains!"

Hearing this order and call, the residents who were exposed to the plague this year followed

¹⁶Hamka, *Tafsir Al-Azhar*, vol. 9 (Jakarta: Gema Insani, 2015), 7189-90.

¹⁷Ibid.

¹⁸Muhammad Rasyid Ridha, "Wabah Penyakit Menular dalam Sejarah Islam dan Relevansinya dengan Covid-19," *JUSPI (Jurnal Sejarah Peradaban Islam)* 4, no. 1 (2020): 24-33.

¹⁹A.J Wensick, *Mu'jam al-Mufharas li al-fazh Hadits al-Nabawi*, Juz III (Leiden: E.J Brill, 1969M), 4.

²⁰Bukhari, *Shahih Bukhari* (Riyadh: Baitu al-Afkar ad-Dauliyyah Li an-Nasyr, 1998), 1122. See, Shahih Muslim, *Kitab Salam* [92] No. 2218. Muslim, *Shahih Muslim* (Riyadh: Baitu al-Afkar ad-Dauliyyah Li an-Nasyr, 1998).

the advice of their leader, Amr bin ‘Ash, to take refuge in the hills. They continue to survive in the place that was called for until the plague of *tha’un* *amwas* is gone.

From the explanation related to the policies taken by Amr bin ‘Ash, it is closely related to the policies that are also implemented by WHO, the government, and the institutions that take part, namely:

First, Lockdown, this is the main policy and solution in minimizing the transmission of Covid-19. This also means the quarantine of a wider area, namely limiting or preventing the movement of people from one area affected by the outbreak to another, either entering or leaving the area with a specific purpose. With this policy, it will be quite effective in dealing with the Covid-19 outbreak that is spreading so quickly. Because the main transmission of Covid-19 is through mutual interaction. This explanation relates to the policy of Amr bin ‘Ash when he ordered to take refuge in the hills and stay there until the plague was gone and there was nothing left.

Second, Physical Distancing, maintaining physical distance from one person to another. These are all endeavors. As explained in QS. al-Baqarah [2]: 195,

وَلَا تُفْجِرُوا بَأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ...

“And do not throw (yourself) into destruction with your own hands.”²¹

The interpretation of the above verse, the majority of mufassir relate it to spending wealth in the way of Allah and perishing for those who are reluctant to spend and spend their wealth. However, the term perish here can be interpreted as a negligence, carelessness. If this is related to the current Covid-19 condition, then the implied message is to protect the soul or self from all

that is harmful and not to take action or cause destruction/death.

Imam Naisaburi explained that here there is a prohibition on approaching something that leads to destruction or something dangerous, including visiting areas/ areas that are affected by the plague. Meanwhile, according to Imam al-Zajjaj in this verse explains that Allah SWT forbids Muslims to take actions that can harm themselves.²² These two perspective opinions both indicate one of the maqasid al-Shari’ah, namely *hifdz an-nafs*. In addition to the two policies above, other policies are also very much needed in the prevention of Covid-19. Such as applying 3M (Wearing masks, washing hands, and keeping a distance).

Maqashid al-Qur’an Values in Maqashidi Interpretation

Muslims themselves have actually been taught to maintain cleanliness, and Islam has regulated these things both in the Qur’an and the hadith of the Prophet. For example, when going to perform fardhu prayers or other sunnah prayers, Muslims first perform ablution to cleanse themselves of minor hadats. The following are the pillars and conditions that have been explained by the Prophet Muhammad. This ablution command has been conveyed by Allah SWT in the verse QS. al-Maidah [5]: 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا

وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ

وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ...

“O you who believe! When you want to pray, then wash your face and your hands up to the elbows...”²³

²¹<https://quran.kemenag.go.id/sura/2>. Accessed August 15, 2021.

²²<https://aiat.or.id/event/Social-Distancing-Dalam-Perspektif-Surat%20al-Baqarah-ayat-195>. Accessed on 05 August 2021.

²³<https://quran.kemenag.go.id/sura/5>. Accessed August 15, 2021.

In the perspective of Hamka quoting the writings of al-Ghazali in the book *al-Ihya'*, he explained that the wisdom of ablution is very beautiful. That we wash the face in which are the eyes and ears, mouth and nose, all of which are closely related to life; see, hear, speak, smell. Everything is cleansed from the influence of the world by performing ablution, because more or less will make an impression on the soul. So, with the hand, because the hand is one of the limbs that do a lot of activity, it is possible to hold on to things that bring bad contact to yourself. Likewise with other ablution members.²⁴

Actually, in the practice of ablution, washing some parts of the body with clean water is proof of how much Islam concentrates on cleanliness and health. One of them is washing hands, the campaign to wash hands after doing any activity is also considered able to help prevent the transmission of Covid-19 and is something very important. Because it is possible that the transmission of Covid-19 can be through hand to hand.

Why should you wash your hands? Hands need to be constantly cleaned because they have the potential to carry certain substances from one place to another. Washing hands is one of the most important steps we can take to avoid getting sick and transmitting the virus to others. WHO has established frequent hand washing with soap and water as a precautionary measure to reduce the possibility of spreading the virus. The mechanism of soap in killing germs and eliminating viruses is based on the mechanism of breaking the viral membrane, simple elution, and entrapment of the virus.

People often touch their eyes, nose and mouth without realizing it. The virus can enter the body through the eyes, nose and mouth. Viruses from dirty hands can spread to food or drink during the manufacturing process and when eaten. Viruses from dirty hands can spread to objects, such as

²⁴Hamka, *Tafsir Al-Azhar*, vol. 3 (Jakarta: Gema Insani, 2015), 1633–34.

handrails, tables, toys and then spread to the hands of other people who touch them. Hand washing is a preventive or preventive activity that everyone can do easily and independently.

Washing hands with soap and running water for at least 20 seconds can reduce the risk of infection by 35% or by using a hand sanitizer with a minimum alcohol content of 70%. Based on research, by washing hands for 20 seconds, harmful viruses that stick to hands can die. If done under 20 seconds, the possibility of a dead virus will be less. Also, make sure that all areas of your hands are cleaned, including the palms, the backs of your hands, between your fingers and under your nails. After washing your hands, dry your hands using a tissue, clean towel, or hand dryer, as bacteria spread more easily on wet skin than on dry skin.²⁵

The next step, to prevent the transmission of Covid-19 is to wear a mask. Why should you wear a mask? Wearing a mask can protect ourselves from the possibility of being exposed to the virus. Masks prevent the entry of splashes of saliva and phlegm from other people when coughing/sneezing/talking, so we don't get infected and don't transmit it. And vice versa, by wearing a mask we also protect others.

The Prophet Muhammad also said,
عَنْ أَبِي سَعِيدٍ سَعْدُ بْنُ سِنَانَ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا ضَرَرَ وَلَا ضِرَارَ

“You must not harm/harm other people and you must not (also) repay harm (loss caused by other people) with danger (actions that harm them)” (HR. Ahmad, Malik, Ibnu Majah, Daruquthni, Hadits ini Hasan).²⁶

²⁵Tim Ahli Bidang Perubahan Perilaku Satuan Tugas Penanganan COVID-19, *Pengendalian Covid-19 Dengan 3M, 3T, Vaksinasi, Disiplin, Kompak, dan Konsisten*, Book 2 (Jakarta: Satuan Tugas Penanganan COVID-19, 2021), 19.

²⁶Musthafā Dieb Al-Bugha dan Muhyidin Mistu, *Al-Wafi Menyelami Makna 40 Hadits Rasulullah (Syarah Kitab Arba'in an-Nawawiyah)*, ed. by Tim I'tishom, trans. by Muhil Dhofir, III (Jakarta Timur: Al-'Itishom Cahaya Umat, 2006), 260.

This hadith explains that harm must be prevented before it occurs. Because, preventing something is lighter and easier than removing the harm that has already happened. However, prevention is better than cure. However, efforts to prevent this harm must be done as much as possible.

As an implementation of this rule in terms of preventing the spread of Covid-19, it is to wear a mask. This is because the mask is able to hold the virus that comes out when we cough/sneeze/talk so it doesn't transmit the virus to others. Using masks effectively and maintaining a distance that is carried out effectively can reduce the transmission of Covid-19. In addition, wearing a mask was also able to slow down the spread of COVID-19 cases by 0.9% after 5 days, and slow it down by 2% after 3 weeks. Countries that implement mandatory wearing of masks have lower mortality rates.

The next policy in preventing Covid-19 is to keep a distance and avoid crowds and limit interactions. Crowds are a potential condition for exposure to the Covid-19 outbreak. As explained earlier, transmission of Covid-19 includes droplets/*saliva* that comes out when people communicate and interact with each other and this is important to protect themselves from the transmission of the Covid-19 outbreak.

Why should we keep our distance? This is actually one of the efforts to slow the spread of Covid-19 by breaking the chain of transmission and preventing the emergence of new transmission chains. Droplets that come out when we cough, if without a mask can slide up to 2 meters. When speaking without a mask, aerosols (very small particles that can float in the air) can travel as far as 2 meters. When sneezing without a mask, droplets can glide as far as 6 meters. By maintaining a safe distance of 2 meters, we can reduce the risk of contracting and transmitting by up to 85%. We cannot know who has been affected by COVID-19, so it is important for us to stay at home and implement physical distancing.

When traveling outside such as shopping or medical needs, we must maintain a safe distance of 2 meters from each other.

Regarding all the policies set by the government and institutions that concentrate on these fields, of course, they have the objectives of preventing the transmission of the Covid-19 virus outbreak. Muslims themselves have been ordered to follow all the orders of their leaders if it is in the form of *maslahah*. As the word of Allah SWT in QS. an-Nisa' [4]: 59,

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ...

“...Obey Allah and obey the Rasul (Muhammad), and Ulil Amri (the holder of power) among you...”²⁷

Buya Hamka explained that state affairs were divided into two parts. **First**, about religion alone. **Second**, regarding public affairs. Religious affairs are merely waiting for orders from the Apostles and the Apostles are waiting for revelations from Allah. But general affairs such as war and peace, building places of worship, farming, raising livestock, etc. are left to you alone. The main basis in public affairs is the main basis is *shura*, namely deliberation. The result of this deliberation is a decision that must be obeyed by all believers. The one who keeps the results of the *shura* is *ulil amri*. They leave matters to the experts. Then obey what the expert decides. So, according to Buya Hamka, obedience at such a time, to the decisions of *ulil amri* or those in power, has become the third obligation in religion, which is as powerful as obedience to Allah and the Rasul.²⁸

Regarding the deliberation in this paragraph, the government and health workers have actually done it to prevent the transmission of the Covid-19 outbreak. Such as the Government

²⁷<https://quran.kemenag.go.id/sura/4>. Accessed August 15, 2021.

²⁸Hamka, *Tafsir Al-Azhar*, vol. 7 (Jakarta: Gema Insani, 2015), 334.

Law on Covid-19, Minister of Health Regulations, guidebooks for handling Covid 19, and so on. This is not only in Indonesia, even all governments in the world have implemented this policy.

According to the writer's opinion, the Qur'an has actually formulated all the problems in it. The verses and hadith of the prophet as well as all policies of course have maqashid which purpose to provide *mashlahah* and avoid *mafsadah*/ harm. If viewed from the perspective of maqashidi then we return to maqashidi al-Shari'ah, namely realizing benefit (*jalb al-mashālih wa dar al-mafāsīd*), which is framed in *ushūl al-khamsah* (*hifdz al-din, al-nafs, al-'aql, al-nasb, al-māl*). This is one of the methods in maqashidi interpretation as a new alternative in interpreting the verses of the Qur'an.

Protect religion/*hifdz ad-Dīn* is the main element that is maintained by the Shari'ah in order to maintain and protect the religion of a servant of Allah and religion is also a guide in human life. In cases like this, where the Covid-19 outbreak is spreading, of course, the muftis and scholars issue fatwas related to the Covid-19 problem, especially the procedures for implementing religious teachings. Like doing congregational worship at home, praying with distanced rows, and so on.²⁹ This is a manifestation of the efforts of the scholars, muftis, and the government to maintain the Religion of Allah/*hifdz ad-Dīn*. In the author's opinion, basically this *hifdz ad-Dīn* is realized in 3 pillars, namely God, the Book and the Prophet.³⁰

In practice, the fatwas of ulama and *ulil amri* (government) ordered that people wear masks, maintain social distance, limit interactions, stay away from crowds, and wash their hands. This is a manifestation of our faith in Allah's commands in the Qur'an as previously explained in obedience to *ulil amri*.

²⁹<https://publika.rmo1.id/read/2021/06/01/490197/maqashid-syari-ah-meningkatkan-hikmah-di-balik-wabah-covid-19> (Diakses 15 Agustus 2021).

³⁰Ibid.

Next maqashidi is to protect the soul/ *hifdz al-nafs*. All policies whose main goal is to prevent humans from being exposed to the Covid-19 outbreak. All humans are caliphs for themselves who will be held accountable, meaning that every human being must strive not to drop himself into destruction/death. This is the main goal of *hifdz al-nafs*.

In addition to *hifdz al-nafs*, the maqashid conveyed by the Qur'an is *hifdz al-'aql*. As we already know that the mind is the driving force of all the cells of the body. All nervous systems are controlled by reason. Intellect is a source of wisdom. Without reason, humans will not be able to control their lives. For this reason, reason is the center of improvement in human beings. This is where humans have to operate their minds, learn what is lawful and what is unlawful, what is *maslahah* and what is *mafsadah*, what is harmful and what is useful, what is good and what is bad.

When humans are able to operate their minds, use the eyes of the heart and attention, they will get a sense of security, peace, and tranquility, and social life in a society will be dominated by a peaceful atmosphere without any worries and fears from danger. If the Covid-19 outbreak can be prevented from spreading, then the maqashid of *hifdz al-'aql* will be realized, namely eliminating the feeling of anxiety from being exposed to this Covid-19 outbreak.

Next, the maqashidi conveyed by the Qur'an is *hifdz al-māl*. Wealth is one of the core things in life and life cannot be separated from it. The goal is for the welfare and survival of mankind. With wealth, humans will survive and vice versa without wealth it will threaten the welfare of life, meaning that it can lead to poverty, because it is obligatory to protect wealth from the halal aspect, from how to obtain it, and from its good substance (*halālan thayyiban*).

As we know today, since the first appearance of the Covid-19 outbreak, all people's economic income has started to decline, many have lost their livelihoods and jobs, of course when a

policy is implemented it has various risks faced. For example, when the lockdown policy, PPKM (Implementation of Restrictions on Community Activities), and so on are causing the economic system to decline. However, all of this is an effort to prevent transmission to break the Covid-19 chain. That is, the more severe harm is removed with the lighter harm.

As for the prevention of Covid-19, if the government's policy is to implement a lockdown, the benefit obtained is to eliminate and clean up the transmission of the Covid-19 outbreak so that life can return to normal. All systems of life can move again, both in terms of religion, education, government, and the economy to carry on life.

The next *hifdz al-nasab* maqashid al-Qur'an. Keeping offspring is an element of maqashid conveyed by the Qur'an. Offspring must be looked after, and nurtured. That is, it is maintained in terms of its survival and welfare and then its security, health, tranquility, and tranquility are maintained. This is closely related to preventing the spread of Covid-19. When the offspring are maintained both their health and safety, it will make masalah for the continuity and welfare of these offspring.

Conclusion

Everything that happens is the will of Allah SWT in accordance with the level of ability of His servants. So as a servant you should not give up in dealing with it, looking for solutions and solutions, and the best efforts (ikhtiar) in solving every disaster that Allah SWT has given. Second, as a form of effort to prevent this outbreak by complying with policies and obeying Ulil Amri's (Government) orders and Ulama's fatwas in terms of protocols for preventing the transmission of Covid-19. This is a testament to our faith in the provisions and laws of Allah as an obedient people.

The policies to prevent the transmission of the Covid-19 outbreak are very closely related to the maqashid conveyed by the Qur'an and

Shari'ah, including; protect religion/*hifdz ad-Din*, in cases like this, where the Covid-19 outbreak is spreading, of course the muftis and scholars issue fatwas related to the Covid-19 problem, especially the procedures for implementing religious teachings. The fatwa is a tangible manifestation of the efforts of the scholars to maintain the Religion of Allah/*hifdz ad-Din*. Then protect the soul/*hifdz al-nafs*. All policies whose main goal is to prevent humans from being exposed to the Covid-19 outbreak. All humans are caliphs for themselves who will be held accountable, meaning that every human being must strive not to drop himself into destruction/ death. This is the main purpose of the *hifdz al-nafs*, furthermore, the *hifdz al-'aql*.

If the Covid-19 outbreak can be prevented from spreading, then the maqashid of *hifdz al-'aql* will be realized, namely eliminating the feeling of anxiety from being exposed to this Covid-19 outbreak. Next up is *hifdz al-mal*. The goal is for the welfare and survival of mankind. *Hifdz al-nasab*/keeping offspring is an element of maqashid conveyed by the Qur'an. Offspring must be looked after, and nurtured. That is, it is maintained in terms of its survival and welfare and then its safety, health, tranquility, and tranquility are maintained.

References

- Ahmad, Afrizal. "Reformulasi Konsep Maqashid Syari'ah; Memahami Kembali Tujuan Syari'at Islam dengan Pendekatan Psikologi." *Jurnal Hukum Islam* 14, no. 1 (2014): 45-63.
- Al-Bugha, Musthafa Dieb, dan Muhyidin Mistu. *Al-Wafi Menyelami Makna 40 Hadits Rasulullah (Syarah Kitab Arba'in an-Nawawiyah)*. Edited by Tim I'tishom. Translated by Muhil Dhofir. III. Jakarta Timur: Al-'Itishom Cahaya Umat, 2006.
- Ananta, Favian Rakha, and Wahyu Anggoro Putra. "Pencegahan Penularan Covid-19

- dalam al- Quran Surat al-Baqarah, al-Maidah, dan al-A'raf." *Jurnal Kesehatan Islam* 10, no. 1 (2021): 8-14.
- Arifin, Johar, Ilyas Husti, Khairunnas Jamal, and Afriadi Putra. "Maqâshid al-Qur'ân in The Interpretation of M. Quraish Shihab About The Verse of Social Media Usage." *Jurnal Ushuluddin* 28, no. 1 (2020): 44. <https://doi.org/10.24014/jush.v28i1.7293>.
- Baidowi, Ahmad, Ahmad Salehudin, Abdul Mustaqim, Saifuddin Z. Qudsy, and Nurul Hak. "Theology of Health of Quranic Pesantren in the Time of COVID-19." *HTS Teologiese Studies/Theological Studies* 77, no. 4 (28 Mei 2021). <https://doi.org/10.4102/hts.v77i4.6452>.
- Bukhari. *Shahih Bukhari*. Riyadh: Baitu al-Afkar ad-Dauliyah Li an-Nasyr, 1419H/1998M.
- al-Farmawy, Abdul Hayy. *Metode Tafsir Mawdhu'iy*. Translated by Suryan Jamrah. Yogyakarta: LKiS, 1994.
- Gunawan, Hendra. "Kajian Fikih Jinayah Seputar Pananggulangan Virus Corona." *Jurnal Al-Maqasid* 6, no. 1 (2020).
- Gunawan, Syafri. "Kebijakan Umar Bin Khattab dalam Menghadapi Pandemi Amwas," *Jurnal El-Qanuniy* 7, no. 1 (2021): 39-52.
- Haekal, Muhammad Husain. *Umar bin Khattab; Sebuah Telaah Mendalam tentang Pertumbuhan Islam dan Kedaulatannya Masa Itu*. Translated by Ali Audah. 3rd edition. Bogor: Litera AntarNusa, 2002.
- Hestiana, Niken Ayu. "Wabah Penyakit Menular (Covid 19) dan Perumpamaan dalam al-Quran." *Mumtaz: Jurnal Studi Al-Qur'an dan Keislaman* 4, no. 2 (2020).
- Hamka. *Tafsir Al-Azhar*. vol. 1, 3, 7, and 9. Jakarta: Gema Insani, 2015.
- Hidayat, Ahmad. "Tafsir Maqashidy: Mengenalkan Tafsir Ayat Ahkâm dengan Pendekatan Maqâshid Syari'ah." *al-Qisthâs; Jurnal Hukum dan Politik* 6, no. 2 (2015): 221-245.
- Kerwanto, Kerwanto. "Covid-19 ditinjau dari Epistemologi Tafsir Sufi." *Jurnal Bimas Islam* 13, no. 2 (2020): 371-402. <https://doi.org/10.37302/jbi.v13i2.213>.
- Khidhir, Abdullah. "Kontekstualisasi Konsep Takdir dan Kausalitas di Masa Pandemi Covid-19 (Studi Analisis Fakhruddin al-Râzi dalam Tafsir Mafatih al-Ghaib)" Skripsi, UIN Sunan Ampel Surabaya, 2021.
- Mukharom, dan Havis Aravik. "Kebijakan Nabi Muhammad Saw Menangani Wabah Penyakit Menular dan Implementasinya dalam Konteks Menanggulangi Coronavirus Covid-19." *Salam: Jurnal Sosial dan Budaya Syar'i* 7, no. 3 (2020). <https://doi.org/10.15408/sjsbs.v7i3.15096>.
- Muslim. *Shahih Muslim*. Riyadh: Baitu al-Afkar ad-Dauliyah Li an-Nasyr, 1998.
- Musolli. "Maqasid Syariah: Kajian Teoritis dan Aplikatif Pada Isu-Isu Kontemporer." *At-Turas: Jurnal Studi Keislaman* 5, no. 1 (2018): 60-81. <https://doi.org/10.33650/at-turas.v5i1.324>.
- Mustaqim, Abdul. *Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam*. Yogyakarta: UIN Sunan Kalijaga, 2019.
- , *Metode Penelitian al-Qur'an dan Tafsir*. Yogyakarta: Idea Sejahtera, 2015.
- , *Epistemologi Tafsir Kontemporer*. Yogyakarta: LKiS Yogyakarta, 2010.
- , *Metode Penelitian al-Qur'an dan Tafsir*, Yogyakarta: Idea Sejahtera, 2015.
- Pramesi, Nirmalasanti Anindya, dan Nazaruddin. "Implementasi Maqashid Syari'ah dalam Menghadapi Wabah Covid-19." *Jurnal Studi Islam* 16, no.1 (2020).
- Ridho, Muhammad Rasyid. "Wabah Penyakit Menular dalam Sejarah Islam dan Relevansinya dengan Covid-19," *Juspi (Jurnal Sejarah Peradaban Islam)* 4, no. 1 (2020): 24-33.

- Ruhana, Akmal Salim, and Haris Burhani. "Pengetahuan, Sikap dan Tindakan Umat Beragama Menghadapi Covid-19." Laporan Survei, 2020.
- Said, Hasani Ahmad. Jaringan & Pembaharuan Ulama Tafsir Nusantara Abad XVI-XXI. Bandung: Manggu Makmur Tanjung Lestari (Anggota IKAPI), 2020.
- Shihab, M. Quraish. Tafsir al-Mishbāh: Pesan, Kesan, dan Keserasian al-Qur'an. 5th edition. Jakarta: Lentera Hati, 2012.
- Sudirman, dan Muhammad Rusydi Rasyid. "Resolusi Maqasid Al-Syariah Terhadap Penanggulangan Virus Covid-19." Tasamuh: Jurnal Studi Islam 12, no. 2 (2020): 17.
- Supriatna, Eman. "Wabah Corona Virus Disease (Covid 19) dalam Pandangan Islam." Salam: Jurnal Sosial dan Budaya Syar'i 7, no. 6 (2020). <https://doi.org/10.15408/sjsbs.v7i6.15247>.
- Suryadilaga, Muhammad Alfatih. "Pemahaman Hadis Tentang Covid-19 dalam Perspektif Integrasi-Interkoneksi Amin Abdullah." Khazanah: Jurnal Studi Islam dan Humaniora 18, no. 2 (2020).
- Tim Ahli Bidang Perubahan Perilaku Satuan Tugas Penanganan COVID-19. Pengendalian Covid-19 Dengan 3M, 3T, Vaksinasi, Disiplin, Kompak, dan Konsisten. Book 2. Jakarta: Satuan Tugas Penanganan COVID-19, 2021.
- Wensick, A.J. Mu'jam al-Mufharas li al-fazh Hadits al-Nabawi. Juz III. Leiden: E.J Brill, 1969.
- Zayd, Abu. Metode Tafsir Maqasidi (Memahami Pendekatan Baru Penafsiran al-Qur'an). Translated by Ulya Fikriyati. Jakarta: Qaf Media Kreativa, 2020.

Website

- <http://repository.dharmawangsa.ac.id/578/2/pandangan%20Agama%20islam%20menghadapi%20covid%2019%20dan%20new%20normal.pdf>
- <https://aiat.or.id/event/Social-Distancing-Dalam-Perspektif-Surat%20al-Baqarah-ayat-195>
- <https://doi.org/10.15408/sjsbs.v7i3.15096>.
- <https://doi.org/10.15408/sjsbs.v7i6.15247>.
- <https://doi.org/10.24014/jush.v28i1.7293>.
- <https://doi.org/10.33650/at-turas.v5i1.324>.
- <https://doi.org/10.37302/jbi.v13i2.213>.
- https://en.wikipedia.org/wiki/Coronavirus_disease_2019
- https://id.wikipedia.org/wiki/Pembatasan_sosial
- <https://publika.rmol.id/read/2021/06/01/490197/maqashid-syari-ah-menyingskap-hikmah-di-balik-wabah-covid-19>
- <https://www.uii.ac.id/bagaimana-islam-memandang-pandemi-covid-19/>