COVID-19 PANDEMIC IN THE QURAN LITERATURE (Study of Interpretation Maudhu'i About Thaun in Islam)

Zamakhsyari Abdul Majid^{1*}, Moh. Ali²

¹UIN Syarif Hidayatullah Jakarta, DPK. Pascasarjana UIA Jakarta

*Email: zamakhsyari.am@gmail.com

²Institut Agama Islam Banten, Serang

Email: moh67386@gmail.com

Abstract

This paper aims to identify and analyze Al-Quran literature on the development and problems of the Covid-19 outbreak through the study of Maudu'i Tafsir which is viewed from the substance of Thaun as disease transmission in Islam. This study uses a qualitative-descriptive method by trying to trace various works and writings related to the focus of the study, either directly or indirectly. The works are read carefully and then analyzed and interpreted qualitatively according to the pre-determined study problems. This research is a library research. The results of this paper indicate that viruses, bacteria, germs or similar diseases are created by Allah which has the analogy of being the smallest animal of a mosquito (Fauqo Ba'udhah) and has a contagious and deadly impact. Infectious diseases such as Covid-19 have properties that can be controlled so that they do not fall into damage and destruction (wa la tulqu bi aidikum ila at-tahlukah) the values of human life on earth.

Keywords: Pandemic, Covid-19, Thaun, Al-Quran

Abstrak

Tulisan ini bertujuan untuk mengetahui dan menganalisa literatur Al-Quran terhadap perkembangan dan problematika wabah Covid-19 melalui studi tafsir maudu'i yang ditinjau dari substansi Thaun sebagai penularan penyakit dalam Islam. Penelitian ini menggunakan metode kualitatif-diskriptif dengan mencoba menelusuri berbagai karya dan tulisan yang berhubungan dengan fokus kajian, baik secara langsung maupun tidak langsung. Karya-karya itu dibaca secara seksama lalu dianalisis dan diinterpretasi secara kualitatif mengikut permasalahan kajian yang sudah ditentukan sebelumnya. Penelitian ini merupakan penelitian kepustakaan. Hasil tulisan ini menunjukkan bahwa virus, bakteri, kuman atau penyakit sejenis merupakan ciptaan Allah yang memiliki analogi sebagai hewan yang paling kecil dari nyamuk (Fauqo Ba'udhah) serta memiliki dampak penularan dan mematikan. Penyakit menular seperti Covid-19 memiliki sifat yang bisa dikendalikan agar tidak terjerumus ke dalam kerusakan dan kehancuran (wa la tulqu bi aidikum ila at-tahlukah) tata nilai kehidupan manusia di bumi.

Kata Kunci: Pandemi, Covid-19, Thaun, Al-Quran

Introduction

Specific studies on pandemic outbreaks include studies that escape attention of Muslims. The study on it is often in the form of theological solutions that tend not to have a direct relationship with the steps in overcoming a pandemic. Practical steps based on from a medical perspective, it becomes a luxury and is rarely found in literature.

The situation of the Covid-19 pandemic outbreak is very worrying and makes it difficult to live in a religion and global dynamics that are very free and dependent. The study of pandemics and epidemics from a religious perspective is a study that is rarely carried out and is related to the discussion of the history of pandemics in the early Islamic period (Qudsy & Sholahuddin, 2020).

When the world community was affected by Covid-19 (Corona Virus Disease 2019), the whole world was shaken, including Muslims. Instead of providing a solution to this pandemic, theological debates are taking place at the level of the Muslim community. At this point, the credibility of religion as a solution to social unrest experienced by humans throughout the world is at stake, not only in the Muslim world in the world, other religions seem toothless in providing religious solutions.

On the other hand, the problematic existence of the Covid-19 pandemic has a methodological shift from a universal religious point of view. The Covid-19 pandemic teaches humans the importance of religion and worship logically and rationally. Paying attention to health and safety is an essence that can be of worship value. Religious behavior that harmonizes with science becomes a fortress that strengthens each other.

Facing the current situation is neither easy nor cheap. This situation has also changed the way we study, work, shop, interact and socialize. The system of worship traditions and state procedures also experienced a shift. People who are stuttering about technological developments are currently required to use and utilize various technological devices. As is well known, discipline and obedience to keep a distance, protect yourself by adopting a healthy way of life is the key to success in fighting this pandemic.

A historical literature that has ever existed in human civilization, namely the existence of a plague that occurred almost felt by the whole world. Conrad further points out that the pandemic plague in the time of the Apostles and the Umayyad dynasty there are notes, it's just that it's just a glimpse, like in Tarikh al-Tabari which reviews the pandemic *Caution* (Qudsy & Sholahuddin, 2020).

While studies on the relationship of Covid-19 with religion have recently begun to emerge, at least Ebrahim and Memish discussed the effects of Corona on delaying Umrah in Makkah (Ebrahim & Memish, 2020). Research that has been done by Indriya (2020) suggests how spiritual *healing* in solving the Covid-19 disease.

Based on this explanation, this paper aims to examine various opinions that have shown that a pandemic is something that has happened and needs to be strengthened through scientific studies as a scientific representative effort that can be accounted for. In addition, this paper becomes one of the interpretation studies *maudhu'i* (thematic) which reviews the study *Thaun* (epidemic) in Islam and its relation to the Qur'anic literature in viewing the current problems of the Covid-19 pandemic. Studies that locate the relationship *Tāun* in Islam and its relation to Covid-19 which is endemic throughout the world is a study that has not yet gone unnoticed, so this article is relevant.

Methodology

This study uses a qualitative-descriptive method by trying to trace various works and writings related to the focus of the study, either directly or indirectly. The works are read carefully and then analyzed and interpreted qualitatively according to the research problems that have been determined previously. This research is a library research (Amin, 2014).

There are four characteristics of library research, namely: 1) research dealing directly with text (scripts) or numerical data and not with direct knowledge from the field or eyewitnesses (*eyewitness*) in the form of events, people or other objects, 2) library data are ready to use (*ready mode*), 3) library data are generally secondary sources and 4) library data is not limited by space and time because it is already "dead" data stored in written records. So in this study using library research (Fahri & Zainuri, 2020).

Discussion

Coronavirus disease 2019 (COVID-19) is an infectious disease caused by acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The disease was first identified in December 2019 in Wuhan, the capital of China's Hubei province, and has since spread globally, resulting in the ongoing 2019 coronavirus pandemic. Common symptoms include fever, cough, and shortness of breath. Other symptoms may include muscle pain, phlegm production, diarrhea, sore throat, loss of smell, and abdominal pain. While most cases result in mild symptoms, some progress to *viral pneumonia* and multi-organ failure (Supriatna, 2020).

World Health Organization (WHO) declared the global pandemic status of Covid19 after this dangerous virus spread to most areas of the world. The number of infected and the death toll continues to grow while the bright spot for effective treatment has not been found (Sohrabi et al., 2020). The world order or world system has changed drastically, social life has changed, education, communication, health, economics, politics, law, religion, transportation and other aspects of life have changed its working system instantly until now. And it is still uncertain how long the Covid-19 will end in disrupting the stability of world life. Moreover, transportation technology facilitates the rapid transfer of the virus. Globalization makes everything move indefinitely. The modern era with its entire civilization is in danger of collapsing, if the world does not make great steps to overcome it. One country's indiscipline in handling Covid-19, can disrupt the safety of all countries. Countries are interdependent and cooperation is needed (Smith & DO, 2020).

A number of countries are still experiencing additional and increasing cases of Covid-19 corona virus infection. As of Sunday (20/9/2020) morning, the total number of confirmed Covid-19 cases in the world was 30,973,668 (30.9 million) cases. Of these, 22,569,415 (22.5 million) patients have recovered, and 960,830 have died. So far, 7,443,423 active cases have been recorded, with details of 7,382,025 patients with mild conditions and 61,398 in serious conditions. While in Indonesia, there was an increase, both from the number of cases, recovered or died. As of Saturday (9/19/2020), the positive cases of Covid-19 increased by 4,168. So that the current number becomes 240,687 people. As for the recovered cases, there is also an addition of 3,576 people. The addition also brings the total number of patients who have recovered to 174,350 people. However, the number of patients who died due to Covid-19 infection also

increased by 112 people. So, the number of patients who died now stands at 9,448 people (Bayu, 2020).

The spread of the corona virus globally is still increasing day by day. Launch data from *pageworlometers*, As of Tuesday (19/1/2021), the total number of confirmed cases of Covid-19 in the world was 96,564,305 (96 million). Of these, 69,204,028 (69 million) patients have recovered, and 2,063,299 people died. Active cases to date have been recorded at 25,296,978 with details of 25,184,937 patients with mild conditions and 112,041 in serious conditions (Bramasta, 2021). Meanwhile, the number of cases of the corona virus in Indonesia has also increased, both in terms of the number of cases, recovered and those who died. As of Monday (1/18/2021), positive cases of Covid-19 increased by 9,086. So that the current number is 917,015 people. Meanwhile, recovered cases increased by 9,475 people. The increase also brings the total number of patients who have recovered to 745,935 people. However, the number of patients who died due to Covid-19 infection also increased by 295 people.

Based on data from the number of cases in the world, even in Indonesia, it has shown that the Covid-19 pandemic has not shown a statistically decreasing trend. This is a serious threat for every country to take strategic steps in forming and establishing comprehensive and universal policies and their relation to solving the problems of this pandemic.

The situation of the Covid-19 pandemic outbreak is very worrying and makes it difficult to live in a religion and global dynamics that are very free and dependent. The study of pandemics and epidemics from a religious perspective is a study that is rarely carried out and is related to the discussion of the history of the pandemic at the beginning of the arrival of Islam.

On the other hand, the problematic existence of the Covid-19 pandemic has a methodological shift from a universal religious point of view. The Covid-19 pandemic teaches humans the importance of religion and worship logically and rationally. Paying attention to health and safety is an essence that can be of worship value. Religious behavior that harmonizes with science becomes a fortress that strengthens each other.

However, speculation about this pandemic outbreak has emerged with diverse characteristics in the local and global community. Starting from free market wars, the emergence of conspiracy theories, the existence of great powers to make this pandemic a business field, this speculation is not spared.

The number of speculations shows that there are many human views about the continuation of human life on earth that are associated with the existence of disease outbreaks and of course this view is true, there is also a view of "the origin of the sound". Actually, if you look at the history of disease outbreaks such as Covid-19, this is not the first time it has happened but has happened many times, namely history repeats itself (Then et al., 2020).

In the history of Islam, we can see about the plagues that occurred during the time of the Muslims conquering Iraq and Syria. After a very fierce war in Yarmuk, then the Muslims settled in the land of Sham. After that came the cholera epidemic which claimed approximately 25,000 lives at that time. Therefore, it is not surprising that scholars, kyai, ustadz, researchers and others associate this event with the Covid-19 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 (Supriatna, 2020).

Historical records also mention in detail the incidence of disease outbreaks (viruses) in the world that have claimed many victims, including; Justinian plague (541-750 AD) victims of 30-50 million lives, Black Death epidemic (1347-1351 AD) 25 million lives, Smallpox epidemic (15-17 centuries) victims: 20 million people, Cholera epidemic (1817-1823 AD)) 21,000-143,000 deaths/year, Spanish Flu/ H1N1 (1918-1919) 50 million victims, Hong Kong Flu/ H3N2 (1968-1970) victims: 1 million people, HIV/AIDS (1981-present) victims: 32 million people, SARS (2002-2003) 774 people, Swine Flu/H1N1 (2009-2010) the corona virus from pigs to humans 151,000-575,000 victims, Ebola (2014-2016) victims (Then et al., 2020).

The repeated outbreaks of diseases similar to Covid-19 are also conveyed in a different note that disease outbreaks occur once in a hundred years, namely in 1720, 1820, 1920, and 2020 this year, every one hundred years ending in the year 20, is the time of the outbreak of a disease called *year* in the Hadith. Term *year* in the Hadith it is interpreted as a disease outbreak, this shows that Covid-19 is history that repeats it self because 15 centuries ago the Messenger of Allah had mentioned the term in several hadiths (Then et al., 2020), one of which was the hadith narrated by Ahmad which came from from several friends, among Osama bin Zaid

"From Osama and his companions, they said that the Messenger of Allah. has said: "Indeed, the disease of thā'ūn is a punishment or a remnant of a punishment that was inflicted on people before you. If the thā'ūn disease occurs in a place where you live in it, then do not go out of that place for the purpose of escaping from it. When you hear that the disease is occurring somewhere, do not enter (go) that place." HR. Ahmad.

Regarding the number of people who died from the plague *thā'ūn* vicious and deadly Imam Abu al-Hasan al-Mada said that the plague *thā'ūn* There are five famous and greatest events in Islamic history, namely: *Thā'ūn Syirawaih*, what happened at the time of the Prophet Muhammad, namely in the sixth year of Hijri; *Thā'ūn*, *Amwas*, occurred during the caliphate Umar bin al-Khaththab ra, the plague hit the land of Sham causing 25,000 people to die; *Thani* what happened at the time of Ibn Zubair, namely in the month of Shawwal in 69 H which caused death for three days, in which 70 thousand people died every day. Until it was narrated that there were about 70 to 80 children of Anas bin Malik's best friend who died and 40 children of Abdurrahman bin Abi Bakrah died; *Thān Fatayāt* in Shawwal in the year 87 H the plague was mostly girls, so it was called a fatayat; and *Thani* which occurred in the year 131 H in the month of Rajab, and got worse in the month of Ramadan, and counted in the village *al-Mirbad* In every day there are a thousand bodies, then it subsides in the month of Shawwal. While in the time of the Companions there was a year in Kufa in 50 H, where al-Mughirah bin Syu'bah died (Darmalaksana, 2020).

When talking about epidemics or infectious diseases, basically it is not known today, but has been known since the time of the Prophet Muhammad. At that time, the plagues that were well known were the bubonic plague and leprosy. The Prophet also forbade his people to enter areas affected by the plague, whether it was bubonic plague, leprosy, or other infectious diseases. Among the companions of the Prophet Muhammad who died as a result of an infectious disease outbreak were *Mu'adz ibn Jabbal*, *Abu Ubaidah*, *Syarhbil ibn Hasanah*, *Al-Fadl ibn Al-Abbas ibn Abdul Muthallib*.

The Prophet's wisdom came out by saying: "If you hear about plagues in a land, do not enter it. But if a plague occurs in a place where you are, then do not leave that place." Hadith narrated by Bukhari and Muslim). In the Qur'an, the Covid-19 pandemic is one of the plagues created by Allah as the smallest creature (*Fauqa Ba'ūdḥah*) as in Surah Al-Baqarah verse 26;

Meaning: "Indeed, Allah does not hesitate to make an example of a mosquito or something lower than that. As for those who believe, then they believe that the parable is true from their Lord, but those who disbelieve say: "What is the purpose of Allah making this parable?" With this parable, many people have been led astray by Allah, and with this parable (also) many people whom He guides. And Allah does not lead astray except those who are ungodly." In this case, al-Qurthuby explained, that the parable of the mosquito (*ba'ūdḥah*) and the virus (*fauqa ba'ūdḥah*) is a *amtsal al-i'tibar* namely a parable that shows the nature of amazement at something even though a small mosquito is still part of creation and signs of His power (Hendi, 2009).

According to some commentators, such as Ath-Tabarsī and Imam Nawawi, explaining that the *tamtsil* verse about mosquitoes and viruses speaks of the uniqueness and wonders of Allah in His creation. In this case, Imam An-Nawawi, in his commentary, explains that through this verse Allah actually wants to talk about the wonders and beauty of His creation, especially in terms of the size of the mosquito (*ba'ūdḥah*) and viruses (*fauqa ba'ūdḥah*) which is very small. It is known that the mosquito has 6 legs, 4 wings, a tail and a concave trunk. Even though he is small he is able to insert his trunk into the skin of elephants, buffalo, and camels until he reaches his destination (sucking blood), until the camel can die from its bite (Al-Jawi, 2006).

As for the editorial (*أدق*) or (*أدق*), Al-Maraghi and some commentators, explained that the editor was defined as "smaller than a mosquito", ie something that looks smaller than a mosquito. For example, viruses, bacteria, germs, viruses, germs, these bacteria cannot be seen with the naked eye, and can only be seen with the aid of a microscope (Al-Jawi, 2006; Al-Osail & Al-Wazzah, 2017; Lalu et al., 2020 ; Mursyid, 2020).

The creation of a microscope that is used to see microorganisms has been able to help humans pry and understand the meaning of the verses of the Koran (Then et al., 2020). The attitude of the Hypocrites underestimates these small animals because spiders, flies, mosquitoes and viruses are still seen with ordinary eyes. He is only considered as an animal *invertebrate* the weak are useless, because they are weak in understanding the verses of Allah, especially at that time they are not familiar with modern technology and science, the range of their knowledge is not as wide as the reach of the view of the Qur'an that has crossed the achievements of the times (Subhani, 2007).

In the context of Covid-19, this animal is part of the parable of the smallest creature that Allah meant in the words or in Surah Al Baqarah verse 26. The diameter of Covid-19 is estimated to be 125 nanometers or 0.125 micrometers. One micrometer is equal to 1000 nanometers. Very small and impossible to see with the naked human eye. Even though this virus is very small, it can survive more than 10 minutes on surfaces, including hands. Even the WHO says Covid-19 can last for several hours, even days. It can even survive in temperatures of 26-27 degrees Celsius. Therefore, humans are commanded to always glorify, praise and magnify Allah the Exalted.

In accordance with the asbabunnuzul verse as narrated by Abdur Razak from Muammar from Qotadah narrates, that when Allah mentions spiders (*al-angkabūt*) become a letter in the Qur'an and mention flies (*dzubab*) As a verse in Surah Alhajj verse 73, the polytheists underestimate or underestimate the mention of these small animals (animals) which they consider completely unimportant, even despicable animals, then they make fun of the Koran (Al-Fakhr). al-Razi, 1995; Al-Jawi, 2006). Millennial humans today should not take the virus lightly because it is also a creature of God, moreover, these creatures carry diseases that injure humans. And people who underestimate Covid-19 include *pray* (resembling themselves) with the polytheists who once underestimated the small animals that Allah mentions in the Koran.

Humans who have a sense of indifference to an epidemic or disease even become material to belittle each other and consider something normal, will fall into destruction and destruction caused by human activity itself. This is like the explanation of the letter Al Baqarah verse 195 as follows.

Meaning: "And spend (your wealth) in the way of Allah, and do not throw yourself into destruction, and do good, because Allah loves those who do good." Imam as-Syaukani in his commentary *Fath al-Qadir* stated that among the explanations of *wa la tulqu bi aidkum ila at-tahlukah* is a call for Muslims not to fall into destructive things. According to him, in the eyes of the salaf scholars, this verse has several different meanings, and the truth is those who say that the meaning of this verse follows the rules of al-Qur'an. *ibrah bi general al-lafzhi la bi khushush al-sabab* (meaning depends on the generality of the meaning of the lafaz and not depending on the sabab nuzul).

Regarding this, Ibn Jarir al-Thabari, as quoted as-Syaukani, said that the damage referred to in Surah al-Baqarah verse 195, is all forms of damage, whether related to religious issues or worldly problems (Muhammad bin Ali Muhammad as Syaukani, 2007).

According to Imam Bukhari, quoted in Ibn Kathir's commentary, Surah al-Baqarah verse 195 above was revealed regarding the issue of infaq. Regarding this asbab nuzul yata, in Ibn Kathir's commentary, it is narrated that Al-Laits bin Sa'ad narrated from Yazid bin Abi Habib, from Aslam Abi Imran, he said, someone from the emigrants in Constantinople attacked the enemy ranks and tore them apart, was with us Abu Ayub al-Ansari.

The war is now over, so we should return home to our families and children and settle down with them, so this verse was revealed to us: *wa anfiq fi sablillahi wala tulqu bi aidkum ilat tahlukati* (And spend (your possessions) in the way of Allah, and do not throw yourself into destruction) So, the destruction lies in our act of staying with family and wealth, and leaving jihad (Al-Fakhr al-Razi, 1995; Muhammad bin Ali Muhammad as-Syaukani, 2007; Mursyid, 2020). exclamation *wa la tulqu bi aidikum ila at-tahlukah*, is a call with a general meaning, which can be understood as a call for Muslims not to lead themselves to any kind of damage (Murshid, 2020).

This is because what applies in this case is the rule *al-Ibrah bium al- lafzhi* (meaning depends on the generality of the word). This is as stated by Ibn Hajar al-Atsqalani in his *Fath al-Bari* (Ahmad bin Ali bin Hajar al-Atsqalani, nd). The methodological development and sociological approach of Islam will be able to easily understand all social interests, because in the Qur'an we also often encounter human relationships with other humans. Because in the Qur'an it is

often explained the causes that cause the prosperity of a nation, the causes that cause misery. All that can only be explained if those who understand social history at the time religion was revealed.

That way, the context of the COVID-19 pandemic becomes something that has a very high threat of human death caused by human behavior in doing damage and destruction as explained in some of the opinions above. This is the substance of the Qur'anic arguments such as the verse *wa la tulqu bi aidkum ila al-tahlukah* that the Covid-19 pandemic will cause tremendous damage and destruction if humans cannot maintain and anticipate this outbreak from one another.

Conclusion

Islam as the last religion really respects the human mind so that developed so as to be able to solve various problems of human life that have not been explained by the Qur'an, such as the Covid-19 pandemic problem and problems related to technology and science.

Islam considers that life is the most important gift from God to humans. All good deeds are possible only if one is alive. Therefore Islam strongly recommends that the Covid-19 pandemic is God's creation and is a human methodology to draw closer to Allah SWT, both to others and to oneself.

Thaun or the plague that hit the world is corona or covid-19 and the like have been described in the Quran. So the verses of the Koran are interpreted according to the social context that is around them. The deadly virus outbreak has different names depending on time and place the plague exists. Likewise, the Qur'an in Surah al-Baqarah verse 26 is described with the smallest creatures of Allah (*Fauqa ba''udhah*).

The Covid-19 pandemic is a human momentum to improve themselves, synergize, prioritize health and safety among human beings so as not to plunge themselves into danger and destructive things.

Science brings changes in the way of thinking and human behavior to achieve the highest truth. The existence of a vaccine and the vaccination process is expected to be one of the solutions in order to achieve the final strength that the substance of this outbreak must be based on objective sources of knowledge. In addition, the moral strength that can balance this scientific phenomenon needs to be used as the main fortress for people who want to know how effective the vaccine is.

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