

THE CONCEPT OF DZARI'AH ON PREVENTING TRANSMISSION OF COVID-19 (PSBB and PPKM Government Policy Analysis Study)

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Abstract: This study will comprehensively discuss the spread of Covid-19, which until now continues and continues to grow and even gives rise to new variants. Therefore, several countries have decided on several policies to stop the spread of the Coronavirus. Not Indonesia, one of the countries affected by COVID-19, has also issued several important guidelines. The government is the party that implements and takes action in giving PSBB and PPKM policies. The policy regulates various aspects of people's lives, ranging from tightly closed education aspects to learning from home (online), aspects of work, implementation of work from home (WFH), and aspects of worship (adjusting the distance of prayer), to closing places of worship to the public. . This research method uses a literature study that uses documentation techniques in finding data. The approach used is normative by analyzing government policies using Dzari'ah theory. The results of this study indicate that the guidelines taken by the government regarding PSBB and PPKM follow what was taught by the Prophet Muhammad. This policy was implemented and followed by the companions of the Prophet as well. This policy aims to maintain the health and strength of Muslims spiritually and physically.

Keywords: Covid-19, Dzari'ah, PSBB, PPKM

Abstrak: Kajian ini akan membahas secara komprehensif tentang penyebaran Covid-19 yang hingga saat ini terus berlanjut dan terus berkembang bahkan memunculkan varian-varian baru. Oleh karena itu, beberapa negara telah memutuskan beberapa kebijakan untuk menghentikan penyebaran virus corona. Bukan Indonesia, sebagai salah satu negara yang terkena covid 19, juga mengeluarkan beberapa kebijakan penting. Pemerintah sebagai pihak yang melaksanakan dan mengambil tindakan mengeluarkan kebijakan PSBB dan PPKM. Kebijakan tersebut mengatur berbagai aspek kehidupan masyarakat, mulai dari aspek pendidikan yang tertutup rapat, hingga pembelajaran dari rumah (online), aspek pekerjaan, pelaksanaan work from home (WFH), dan aspek ibadah (penyesuaian jarak ibadah), hingga menutup tempat ibadah untuk umum. Metode penelitian ini menggunakan studi literatur yang menggunakan teknik dokumentasi dalam mencari data. Pendekatan yang digunakan adalah normatif yakni dengan menganalisis kebijakan pemerintah menggunakan teori Dzari'ah. Hasil penelitian ini menunjukkan bahwa kebijakan yang diambil pemerintah mengenai PSBB dan PPKM mengikuti apa yang diajarkan oleh Rasulullah SAW. Kebijakan ini dilaksanakan dan diikuti oleh para sahabat Nabi juga. Tujuan dari kebijakan ini adalah untuk menjaga kesehatan dan kekuatan ummat Islam secara rohani dan jasmani.

Kata Kunci: Covid-19, Dzari'ah, PSBB, PPKM

Introduction

Until now, the whole world has been busy handling Covid-19, and until now, there is no certainty when this outbreak will end. Some countries have experienced increased

exposure to the virus, and even new variants have emerged. The Delta India variant is a new variant of the increasing spread of COVID-19 in India; the most recent one currently raging in Jakarta is the Omicron

variant. The transmission from an endemic to a pandemic is continuing. This is evidenced by the emergence of new variants. This has made the government massively prevent it by vaccinating, starting with the first Sinovac vaccine, the second AstraZeneca vaccine, and the third vaccine, Booster. Vaccination is carried out to increase and strengthen the immune system of the Indonesian population.¹

It should be noted that Covid-19 is spreading in non-Muslim countries, and several Muslim countries, even Saudi Arabia as the center of Islamic civilization, are still struggling with this Coronavirus. Several times, the Haram Mosque and the Prophet's Mosque were closed and opened to a limited number of congregations and pilgrims from outside and even from within Saudi Arabia. This policy aimed to close the space for the spread of the Coronavirus. Covid-19 is increasing as time passes and cannot be separated from Indonesia. If this Corona case lasts for a long time, then all sectors will be affected. Such as the education sector, the economy, welfare, and health. Every resident is obliged to protect himself, his family, and others by continuing to comply with the health protocol (Prokes), maintaining physical health (immune), and mental health (faith) as instructed by the government.²

Islam, as a perfect and complete religion, certainly teaches how to deal with disease and plague. As the words of the Prophet SAW that every condition must have a cure. So in Islamic teachings, for those affected by a disease, it is obligatory to seek a cure (healing efforts), if he is infected, then it is forbidden to infect others, and it is also obligatory for a Muslim to avoid himself.

From contagion. However, the spread of Covid-19 has not been completed, and there are no signs that it will end soon. Not everyone has been infected; only a small portion is affected by this virus. So, for those who have not been affected, let alone have not been exposed, it is obligatory to avoid, stay away, and not approach people who are already positive for Covid-19.

In this case, the researcher tries to offer the concept of *Dzari'ah* as a method to reduce and prevent the spread of Covid-19. The concept of *Dzari'ah* is part of a form of Islamic intellectual offering from the past (*salaf*), which has been passed down to this day. We must be surprised when there is a government policy regarding PSBB or PPKM because the procedure follows the concept taught by Rasulullah SAW in dealing with the PES pandemic. From the problems above, this article tries to answer the criticisms of people who do not agree with the government for adopting the PSBB and PPKM policies. So the research entitled "The Concept of *Dzari'ah* in Preventing the Transmission of Covid-19" hopes to be a solution for those who are different in responding to government policies.

Research methods

This research method uses a literature study that uses documentation techniques in finding data. The approach used is normative by analyzing government policies using *Dzari'ah* theory. The data is obtained from primary and secondary laws in Government Regulations, Governor Regulations, classic, modern books, articles, and MUI fatwas. The goal is to maintain a healthy lifestyle and avoid the COVID-19 outbreak. The government's policies related to Large-Scale Social Restrictions (PSBB) and the Implementation of Emergency Community Activity Restrictions (PPKM) currently in force are efforts to minimize and prevent the transmission of COVID-19. This study examines government regulations related to

¹ Adityo Susilo et al., "Coronavirus Disease 2019: Recent Literature Review," *Indonesian Journal of Internal Medicine* 7, no. 1 (April 1, 2020): 48, <https://doi.org/10.7454/jpdi.v7i1.415>.

² Syafrida Syafrida and Ralang Hartati, "Together Against the Covid 19 Virus in Indonesia," *SALAM: Social and Cultural Journal Syar-i* 7, no. 6 (April 14, 2020): 498, <https://doi.org/10.15408/sjsbs.v7i6.15325>.

covid-19 in the view of Islamic law using the *Dzari'ah approach*. With this concept, researchers will analyze the laws and regulations governing government policies of PSBB and PPKM from Islamic law's perspective. It is hoped that this research will be a solution in reviewing the government's policy from the perspective of *Dzari'ah* as well as formulating the contribution of Islamic law to the reduction and prevention of the increasingly massive and growing (varied) COVID-19 transmission until now.

Result And Discussion

Definition of Saddu Dzari'ah

The word *Saddu Dzari'ah* is formed from two words, ' *saddu* and *Dzari'ah* ', both of which come from Arabic. *Saddu* means closing. At the same time, the meaning of *Dzari'ah* is a medium, a means, and a way to achieve something. ³According to Abdul Karim Zaidan, *Dzari'ah* is an intermediary and a way to something, both the way/intermediary something good or bad, word or speech. Nasrun Haroen defines it even more simply, namely matters that lead to what is prohibited and implied elements of damage and danger. Thus, *Saddu Dzari'ah* prevents someone from coming to harm (risk) himself and others to avoid damage to his soul and body, both in this world and in the hereafter.⁴

In a sense, *Dzari'ah* is closing the road that will lead to damage to oneself and others. This is following the objectives of Islamic law to establish Islamic law for the mukallaf to achieve benefit (*maslahah*) in the world and the hereafter and to prevent a servant from being damaged (*mafsadat*), both in this world and in the future. ⁵*Dzari'ah*

is a problem that, outwardly, the original law is permissible but can lead to forbidden (dangerous) actions. According to Wahbah Zuhaili *Dzari'ah*, prevention is to prevent anything in the form of words or actions that lead to prohibited things that contain damage (*mafsadat*) or danger (*mudharat*) in this world and the hereafter.⁶

Another opinion says that *Dzari'ah* is applying for a job that originally contained benefits (*maslahah*) to damage (*mafsadat*). ⁷Suppose you look at some of the definitions of *Saddu Dzari'ah* mentioned above. In that case, it can be understood that *Saddu Dzari'ah* is a concept that becomes a method to extract (*istimbath*) Islamic law to prevent, prohibit, and block the way or intermediary of a job that is permissible. And can cause something that causes damage or something that is not permitted by religious teachings (Islamic sharia). The purpose of Islamic sharia is to bring benefits to humans and reject *mafsadat* (damage). So we are encouraged to do things the *syara'* has determined.'

Therefore, humans can choose and decide on actions that convey benefits to do them. While the jobs that lead to destruction and evil, Muslims are forbidden to approach them, let alone to do them. ⁸For example, a person who has been subject to the obligation to pay zakat because he has met the limit of wealth (*nishab*), but before reaching a year (*haul*), he donates his wealth to his child so that he is free from the obligation to pay zakat.

The Understanding Of Fathu Dzari'ah

The word *fathu dzari'ah* comes from Arabic vocabulary composed of two sentences, '*fathu* and *dzari'ah*.' *Fathu* has the

³ Intan Arafah Intan Arafah, "Sadd Adz-Dzari'ah Approach in Islamic Studies," *Al - Muamalat: Journal of Sharia Law and Economics* 5, no. 1 (September 26, 2020): 69, <https://doi.org/10.32505/muamalat.v5i1.1443>.

⁴ Haroen, Nasrun, *Ushul Fiqh I*, (Jakarta: Logos Discourse on Science , 1997) . h 160

⁵ Asykur Anhari, *Ushul Fiqh* , (Surabaya: Diantama,

2008), p . 116

⁶ Wahbah Al-Zuhaili, *Al-Wajiz fi Usul Al-Fiqh* (Damascus: Dar Al-Fiqr, 1999), p. 108.

⁷ Andewi Suhartini, *Ushul Fiqih* (Jakarta: Directorate General of Islamic Education Ministry of Religion RI, 2012), h 156.

⁸ Intan Arafah, *Sadd Adz-Dzari'ah Approach in Islamic Studies* , downloaded 12-12-2021

meaning of opening, while Dzari'ah has been explained above. Fathu Dzari'ah is the development of Saddu Dzari'ah, which means opening space or a path to benefit. However, in this study, researchers focus more on discussing saddu dzari'ah.

Muhammad Abu Zahrah defines Dzari'ah by quoting the opinion of al-Qurtubi explaining that ushul fiqh experts divide Dzari'ah into four clusters, as follows: First, Dzari'ah which is clear and sure to cause damage. Such as making wells or ditches on public roads that do not exist as a tool of light. According to the scholars of ushul fiqh, this category is prohibited and forbidden. Second, Dzari'ah only occasionally brings harm or harm. It is planting marijuana for the people of Aceh, where marijuana is only there for flavoring. Likewise, planting vines as a hobby bears much fruit, so it must be sold, making it possible for buyers of the grapes made for liquor, but this is rare. For example, it is planting a Kratom tree whose leaves can also be used for half positive and negative. Therefore, according to ushul fiqh scholars, there is no prohibition against planting vines.

Third, Dzari'ah with a strong suspicion of harm and damage. For example, growing grapes for liquor, growing marijuana for illegal drugs, and increasing Kratom for illegal drugs; in this category, planting and maintaining it is prohibited by religion.⁹ Fourth, Dzari'ah with the consequences of causing damage (mafsadah), but his fear of causing damage has not yet reached a strong prejudice. For example, buying and selling credit can bring benefits and harm. For this fourth category, there are differences (khilafiyyah) of opinion among ushul scholars, some allow it, and some prohibit it.¹⁰

⁹ Rahman, Syafe'i, *The science of Usul fiqh*, (Bandung: Setia Pustaka, 1999), p. 132

¹⁰ Muhamad Takhim, "Saddu al-Dzari'ah in Islamic Muamalah," *ACCESS: Journal of Economics and Business* 14, no. 1 (March 9, 2020): 19,

The Kinds Of Dzari'ah

"Dzari'ah can be grouped by looking at several aspects, and the scholars also differ in their opinion in determining the Dzari'ah group to several elements. Judging from the form can be divided into three: Something that, if done, usually will lead to the forbidden. Something that, if done, does not lead to what is prohibited. An act that, if done according to consideration, is equally likely to lead to what is forbidden and what is not forbidden."¹¹

Regarding the consequences, Ibn Qayyim divides Dzari'ah into 4: Dzari'ah, which in principle causes damage. For example, intoxicating drinks will damage the mind and will lead to adultery, where adultery will damage the offspring. Dzari'ah is permissible (permissible) but is intended for destructive bad deeds, intentional, such as *muhallil* marriage, or unintentional, such as insulting and insulting worshipers of other religions and beliefs. Dzari'ah, originally determined to be permissible, is not intended for harm but usually comes to damage, and the damage is greater than the good. Like the decoration of a wife whom her husband has just abandoned while she is in the iddah period. Dzari'ah was originally determined to be permissible, but sometimes it leads to damage, but the damage is smaller than the good. An example, in this case, is seeing a woman's face when asked for a hand.¹²

Regarding the level of damage it causes, Abu Ishak al-Syatibi divides Dzari'ah into four types: Dzari'ah, which brings definite wear—for example, digging a hole in one's land which is located near the door of someone else's house in the dark. Dzari'ah, which is likely to cause damage. For example, it sold wine to breweries and sharp knives to criminals who wanted to rob.

<https://doi.org/10.31942/access.v14i1.3264>.

¹¹ Basiq Djalil, *The Science of Usul Fiqh One and Two* (Jakarta: Kencana, 2010), p. 166

¹² Rahman, Syafe'i, *Ilmu Usul fiqh*, (Bandung: Faithful Library: 1999), p. 133

Actions that can be done because they rarely contain evil.

Acts are permissible because they contain benefits, but seen from the implementation, there is the possibility of leading to something prohibited. For example, a kind of buying and selling is done to avoid usury; for example, Ahmad sold a watch to Budi at a price of 1,000,000 with debt, and at that time the watch was bought again by Ahmad for 800,000 cash, Budi pocketed the money. 800,000 but later at the time that has been determined Budi must pay 100,000 to Ahmad. This kind of buying and selling is known as bai' al-ainah or bai'ul ajal.¹³

From the explanation above, it can be concluded that Dzari'ah sometimes has to be abandoned, or it must be done; this depends on the value of the benefit that is the goal of Islamic law and what will be the impact of mafsadat. But on the other hand, actions included in the scope of saddu and FathDzari'ah are legally permissible but used as wasilah/means for forbidden activities; it is also haram or intermediary for obligatory cases, then the wasilah is also compulsory.¹⁴

Dzari'ah Relations and Benefits

When viewed from the definition of Saddu and FathuDzara'i, namely preventing everything that is allowed so that it does not reach something that is prohibited, or another meaning is to open the way so that it does not come to actions that are prohibited by religion. By showing Saddu dzara'ih and Maslahah have a very close relationship. Even many scholars say that saddu and Fathu dzara'i are the origins of syar'i, which must be practiced.

The Dzari'ah concept is a preventive method to guard against the possibilities of closing (saadu) or opening (fath) cases so

that things do not happen that have a negative impact (mafsadat). Topics of the spread and transmission of Covid-19. The main concept of Dzari'ah is a benefit, following the purpose of laying Islamic law: Rejecting damage and attracting (bringing) benefit. The rule: Any damage/damage must be removed.¹⁵

Corona Virus (Covid-19)

Coronavirus or Covid-19 is a disease that causes respiratory disorders and pneumonia. This disease is caused by infection with the Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2). (fever, common cold, severe cold, sore throat, muscle aches, and migraines) to loss of taste and complications. The method of transmission is through coughing, fever, splashes when sneezing and coughing, physical contact with an exposed individual (contact or shaking hands), or through the mouth, nose, and eyes when interacting with an infected person.

The outbreak of Covid-19 to date, so that it has been declared a world health emergency, has caused it to become the focus of international attention so that the health forum, in this case, the World Health Organization (WHO), intervenes to take part in overcoming the prevention of this virus. To hope that all Chinese specialists have made strict progress, given that flights and public transportation for Wuhan and other important urban areas, closing the markets that have the most potential to cause crowds, does not grant permits for every event. New Year's efforts to prevent mass despair, reduce development around there, limit collective gatherings, close schools, workplaces, and production lines due to working hours and construction limitations in the city, and individuals being isolated in Wuhan and throughout the Hubei Region as

¹³ Ibid, 133

¹⁴ Moh. Mahrus " Application of Al-Dzari'ah and Al-Hilah Perspective of Islamic Law" downloaded on 10-03-2021

¹⁵ Ibrahim bin mahna bin 'Abdilah bin Mahanna, sadd Dzara'i' 'Inda Shaykh Islam ibn Taimiyyah, (Riyad): Dar Fadilah, 2004), p . 26

has been done by various Country of entry for flights to China.

Health in Islam

In Islam, health is very important because a servant can carry out his obligations as a Muslim perfectly if he is physically and mentally healthy. So in a hadith, it is explained as follows:

"Narrated from Abu Hurairah, the Messenger of Allah said, A strong believer (bodily and spiritually) is better and more beloved to Allah than a weak believer, and in both, there is good. Be earnest to get something that benefits you, ask Allah for help, and never feel weak. If you are in a disaster, don't say, "if I had done that, of course, I wouldn't have done such and such," but say, "Allah has ordained this, and Allah does whatever He wills because of the words "if" (if only) words, if, and for example) will open (the way) the actions of Satan."

In the Qur'an, it is also explained that we are prohibited from falling into damage (infected with disease), so as much as possible, we must avoid and stay away from infectious diseases/plagues. Coming to or putting oneself in a situation that will make a person infected with the disease endangering himself. This can be confirmed by people committing suicide. Because if you attack a certain area, you are sure you will be infected, then the law is haram. Even in a hadith, it is explained as follows: "If you hear about plagues in a country, then 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 another hadith, the Prophet SAW said, "Do not harm yourself and harm others."

Plagues or infectious diseases in the Islamic world, even across the globe, are not the only time this has happened; even during the time of the Prophet SAW, there was a very contagious and very deadly disease; there were even some of the companions of the Apostle who died at that time, namely

Muadz. Bin Jabal, Al-Fadhl ibn Abbas, and Abu Ubaidah were exposed to the Plague and Leprosy viruses, which then hit the Arabian Peninsula.¹⁶

Prevention and closure to avoid disease and epidemics are none other than so that Muslims are healthy and fit. Not exposed to disease, free from the spread of the virus. The goal is to make Muslims physically and mentally healthy. Because according to grapevine information based on research, people exposed to the Covid-19 virus will cause their bodies, even the cells in their bodies, to reduce their immune power. Whereas in Islam, the person whom Allah loves is a person who is physically and spiritually strong as the following words of the Prophet SAW: It was narrated from Abu Hurairah that he said that the Messenger of Allah said: "A strong and good believer is better and more beloved to Allah than weak believers. And in both there is good. Be active in something that will benefit you. Ask Allah SWT for help. Don't be weak (don't despair). If something happens to you, then don't say, "If only" I did this, it would be like this, however, say that "This is the will (destiny) of Allah (everything He wills, it will happen). Because in fact, the word "if" will open the door to the actions of Satan. By using the Saddu Dzari'ah approach, at least this concept can reduce the spread of the Coronavirus.¹⁷

Dzari'ah Implications in Preventing Covid-19: Implementation of PSPB

One form of government responsibility to

¹⁶ Mukharom Mukharom and Havis Aravik, "Policy of the Prophet Muhammad to Handle Infectious Disease Outbreaks and Its Implementation in the Context of Combating Coronavirus Covid-19," *SALAM: Social and Cultural Journal of Syar-i 7*, no. 3 (March 24, 2020): 290, <https://doi.org/10.15408/sjsbs.v7i3.15096>.

¹⁷ Eman Supriatna, "The Corona Virus Disease Covid 19 Outbreak in Islam," *SALAM: Social and Cultural Journal of Syar-i 7*, no. 6 (April 14, 2020): 560, <https://doi.org/10.15408/sjsbs.v7i6.15247>.

maintain its citizens' health is establishing a policy to implement PSPB (Large-Scale Social Restrictions). The goal is to minimize the space for the spread of Covid-19. Some reasons for the easy spread of the Coronavirus are crowding, shaking hands, and not wearing a mask. All forms of regulation of leaders or people who take care of the matters of the Muslims are invalid in terminology if they are not aimed at the general benefit, so what has been determined by the government must have been tested.

According to its teachings, the Indonesian nation, whose majority of its citizens are inhabited by Muslims, must contribute to preventing the spread of Covid-19. Likewise, religious people, including academics, are not exempt from this obligation. Noeng Muhadjir has stated that the development of scientific implementation is not limited to spiritual knowledge, meaning it must also prioritize the relationship between religion and knowledge in their respective fields, such as in sociological and philosophical developments.

Covid-19 is bad because it causes diseases that are detrimental to health and has even killed many people worldwide. Something that can cause badness should be left behind. In the hadith narrated by Imam Malik, the roads that drive damage must be avoided or closed and even prevented from contracting it.¹⁸

A devout Muslim must also have a healthy lifestyle and avoid all things that can cause infection. This step is an effort to prevent the transmission of the virus; besides that, we must pray to Allah SWT to avoid the disease. Because maintaining health is part of maintaining the main goal of religion (hifdzun nafs).

To minimize the transmission of the Corona outbreak, the government took action to make rules for limiting community

activities known as PSPB. The government's prevention efforts are following state laws, educating the nation, and maintaining health. So one form of action What the government does is quarantine or area restrictions.

Something like this was done in the time of the Prophet SAW, where PES and leprosy were also hit at that time. So that the Apostle and his companions carried out regional restrictions or quarantines. What was done by the Messenger of Allah as the leader of the city of Medina at that time was to save his people/ummah from being infected with infectious diseases. So he took action to do a regional quarantine (lockdown). This effort was taken to prevent the further spread and massive spread of the Plague and Leprosy epidemic. This kind of prevention should have been done so that what was inside didn't come out and didn't go inside. Does not cause harm to others and does not cause himself to be infected with dangerous diseases. The Prophet SAW said: "You must not harm yourself, and you are not allowed to harm others."¹⁹

The contextualization of the hadith above needs to be understood universally, not only focusing on certain cases but all cases with the same general nature and law, diseases that will cause him to be exposed/exposed and viruses that have already hit him will move and cause other people to be infected it will cause greater harm if not addressed. The solution is to close access so that the virus does not spread. As this is an isolation technique, the Prophet has practiced SAW to prevent disease outbreaks from spreading to various countries. To ensure that this request was carried out, the Messenger of Allah was stationed around the affected area, and it was felt that those who were patient would still be compensated as mujahids according to Allah's way, while those who fled from the zone were threatened with disaster.

¹⁸ Moh. Rivai, *Usul Fiqh I* (Bandung: Al-Ma'arif, 1987), pp. 122-123

¹⁹ Ahmad bin Muhammad al-Haitami, *Al-Fath al-Mubin Bisyarh al-arba'in* (Dar al-Minhaj, Jedah, 2008) p. 516

Warning warnings against disease have been felt in the lifetime of the Prophet SAW. The Prophet encouraged the general public to maintain a strategic distance from disease. From the hadith of Abu Hurairah, Imam Bukhari detailed that the Messenger of Allah said, "Avoid someone who is sick, like avoiding a lion." To confirm what his companions had ordered him to do, lifting the barrier around the plague room and the hope that individuals who are patient and will stay will receive compensation as mujahids in the way of Allah, while those who are running away from isolation rooms are a mistake that will further prolong the loss the virus.²⁰

Implementation of PPKM

The government has changed its policy from PSPB (Large-Scale Social Restrictions) to PPKM (Enforcement of Restrictions on Community Activities). The implementation of PPKM is different from the implementation of previous policies. The difference lies in PPKM, which has levels starting from levels one, two, three, and four. Of all the existing stories, the highest (*dharurat*) is level four compared to other groups. Regulations related to PPKM from various levels have been explained in the Rules regarding PPKM in the regions contained in the Instruction of the Minister of Home Affairs (Inmendagri) Number 26 of 2021.²¹

On the occasion of the caliphate Umar Khattab, a cholera pandemic struck a place known as Syria. Caliph Umar and his entourage were on their way to Syria on the orders of his excursion. Umar also asked the

emigrants and the Ansar to continue their journey or return to Medina. Some of them thought they should continue the excursion, and some thought they would cancel the trip. Umar then asked for an assessment from the Quraysh's parents. Which then prompted the Caliph not to continue his journey to the city which was being attacked by a plague.

"As we will see, you and those who are with you must return to Medina and not consider them to be in a position to be affected by infection," said the senior Quraysh quoted in the book *Enchantment of the Prophet's Morals*. However, Abu Ubaidah Jarrah's entourage questioned the Caliph's choice between these meetings. "Why should you guard yourself against Allah's arrangement?" he says. Umar replied that what escapes Allah's arrangement has not yet gone to His different arrangement.

The choice not to continue the excursion was much more certain when he got the data from Abdurrahman Auf's tube. Once, the Prophet forbade a person to enter an area affected by a disease attack. Likewise, individuals affected by a plague did not leave or leave their territory. This is an approach to breaking the connection so that the recurrence of the disease does not spread to various areas. The Syrians at that time, around the year 18 Hijriyah, Qu'ash was hit by a disease outbreak. The plague killed 25 thousand of Muslims. Among the companions of the Prophet Muhammad who died due to the epidemic of Qu'ash were Mu'adz ibn Jabbal, Abu Ubaidah, Syarhabil ibn Hasanah, Al-Fadl ibn Al-Abbas ibn Abdul Muttalib.

As is known, the current Covid pandemic invites the start of 2020. Until now, the cases have died and killed around 5,596,504 worldwide. The government's policy regarding PPKM aims to narrow further the space for the spread of Covid-19 following the mandate of the State Law and the objectives of Islamic law, which prioritizes life safety (*hifdz nafs*) and maintains the health

²⁰ Cholisa Rosanti, "Review of Islamic Law in Government and MUI Circulars in Responding to the Covid-19 Outbreak After the New Normal Enforcement," *Scientific Journal of Islamic Economics* 7, no. 1 (March 23, 2021): 336, <https://doi.org/10.29040/jiei.v7i1.2157>.

²¹ Please see PP of the Republic of Indonesia Number 21 of 2020 concerning Large-Scale Social Restrictions in Order to Accelerate Handling of Corona Virus Disease 2019 (Covid-19)

of its people. Because in a healthy soul, there is a strong mind.

Conclusion

The word *Dzarai'* is a plural variant of *Dzari'ah* which means "the way to something." Meanwhile, the term *dzari'ah* is specialized in "something that leads to prohibited acts and contains harm." This opinion was opposed by Ibn Qayyim, who stated that the *dzari'ah* does not only concern something that is prohibited but also something that is recommended. Thus, it is more appropriate if the *dzari'ah* is divided into two: *saad dzari'ah* (prohibited) and *fathdzari'ah* (recommended). The concept of *sadd al-dzari'ah* takes precedence over *fath al-dzari'ah*. This follows the *fihiyyah qaidah* "*dar'u al-mafasid muqaddam 'ala jalb al-masalih*" (rejecting *mafsadah* 'damage' takes priority over bringing benefit). According to the researcher, when *saddu al-dzari'ah* is enforced, at that time, there is also a 'spirit' *fath al-dzari'ah*. For example, the current problem that is still hot is the Corona pandemic. One side wants to lock down several close houses of worship; on the other hand, continue to allow activities as usual. If you do a lockdown, this nation will be clean from the actions of the Coronavirus.

On the other hand, there is a 'greater' danger if you don't *lock down*; the virus will spread more and more in various places, so the assumption that the 'severe' negative effects of these actions are experienced by the community at large, not just 'certain circles. Conceptual *-dzari'ah* to prevent the spread of *greater mafsadah* (contagion) if you don't *lock down*. In this condition, the spirit of *fath al-dzari'ah* appears, which is an effort to provide knowledge about being prohibited from bringing harm and causing harm to others, thus preventing anyone who wants to approach the Coronavirus because it is approaching damage (*Wala Tulqu Bi Aidikum Ilat Tahlukah*).

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