

SOCIAL RESTRICTIONS: *MUJAHADAH* AS A SPIRITUAL BRIDGE IN SUFISTIC ETHICS IN THE PANDEMIC ERA

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Abstract: This article discusses the social restrictions: *mujahadah* as a spiritual bridge in Sufistic ethics in the pandemic era. Some Muslim societies do not understand the Covid-19 pandemic, so they shut themselves and even refuse to make changes, especially in implementing worship. They believe in the loss of ethical aspects of religious teachings that they believe in because of trapped in fiqh-oriented dogmas and glued to jurisprudential texts so that they become exclusive and radical. Understanding and knowing human nature is a door to knowing oneself, life, the environment, nature, and God. If a man does not know himself, surely he will not know his God. Recognition and understanding of human nature require earnest *mujahadah* as a bridge for the establishment of religious qualities that balance esoteric and exoteric aspects. Humans are free social beings but limited by divine laws to maintain the authenticity of humanity. Social restrictions such as constitutional *ijtihad* that permeates the formal aspects of religion are a manifestation so that humans remain *ihsan* to themselves, others, and their environment. The Covid-19 pandemic is a love letter from God as the holy verses revealed to the Prophet Muhammad as a warning because humans have been separated from the cycling of other orbits, namely God and nature. Social restrictions as constitutional *ijtihad* are the right moment for humans to return to greet God, themselves, nature, and *khuruj* from a materialistic vision of life.

Keywords: Social Restrictions; Mujahadah; Pandemic; Spiritual

I. BACKGROUND

Ethics –in religious terms called morals– is the final knot of all religious teachings that become a marker of the religious quality of every human being. In Sufism literature, ethics means morals; even Ibn Qayyim, a student of Ibn Taimiyah believes that Sufism is morality. It is the primary consideration for sending Muhammad as a Prophet and Apostle in a comprehensive and holistic frame of grace that becomes the starting point for a view of life (*liebenanschauung*, way of life) and world view (*weltanschauung*, world outlook). Therefore, Frithjof Schuon stated that the emergence of Islam gave the meaning of reconnecting the traditions of the Prophets Abraham and Moses, which taught about faith in God Almighty and approaching Him through good deeds, and ethical monotheism.

The ethical monotheism paradigm is built from a mono realistic vision that emphasizes God as the only reality. Human existence is seen as one of the tajalli levels,



so humans are 'mirrors', 'images', or 'shadows' of God on earth.¹ Humans are seen as a microcosm which is the fundamental cause of the creation of the macrocosm so that they can recognize and know the physical world and have access to the spiritual world.

In one of his poems, Jalaluddin Rumi said, "Physically human beings are like small grasshoppers that perch on trees. But inside the human being, there is the throne of God which has wider extent than the earth and sky". Therefore, humans are the peak of God's perfect creatures (*insan kamil*). They get two paradoxical ethical powers, namely the ethics of *fujur* and piety, as part of the test of human life. It is stated in the QS. al-Shams/91:8;

فَأَلَمَهُمَا فَجُورَهَا وَتَقْوَاهَا

Meaning:

“...and inspired it [to know] its rebellion and piety!”

This verse becomes a normative footing which narrates that Allah the Almighty, the Creator, has designed humans in two contradictory forces (*munāqadah*) between good (*taqwa*) and bad (*fujur*). In the study of psychology, it is said that there are two human tendencies; if those tendencies cannot be controlled, paradoxical can arise. One side always wants to go down to the earth, but one impulse tends to go to the upward orientation through his spirit. It shows a soul polarization that is actualized in ethics based on moral awareness. At this level, humans can maintain their quality as human beings because they can receive instructions, moral values, awareness, and wisdom.

The human ability to defend itself is based on the theological power in every human soul. When the Covid-19 pandemic hit human life globally and has not ended until now, humans consciously changed many things related to their lives in various aspects. Change or *taghyīr* is inevitable, and humans are the subject of the history of change, not nature and not even God.

At the level of the Covid-19 pandemic, change is based on knowledge within the framework of relational epistemology as an integralist way of thinking. All reality comes from God (*innā lillāhi*) and will return to God (*wa innā ilāhi rāji'ūn*). In the more linear picture than the cyclical picture, it can be said that all reality originates in God and ends in God. It is the conclusion of the theological concept of the oneness of God (monotheism).

Muslim thinkers such as Muhammad Iqbal and Murtadha Muthahhari emphasized the importance of the principle of monotheism. Islam as a universal religion in terms of space and eternal in terms of time (*ṣālih li kulli zaman wa makan*) is related to specific everyday realities. There is an unbroken continuum between the oneness of God and reality; it is the authentic Islam (*al-Dīn al-Qayyīm*).

This principle is not well understood by some Muslim societies related to the Covid-19 pandemic outbreak, so they shut themselves and even refuse to make changes, especially in implementing worship. They believe in the loss of ethical

¹This view arises in the traditions of the Sufis, both from the Western world such as Spinoza; non-Semitic religions such as Aurobindo and Swami Vivekananda; and Islam such as Ibn 'Arabi, Jalaluddin Rumi, Mulla Sadra, and others.

aspects of religious teachings that they believe in because of trapped in fiqh-oriented dogmas and glued to jurisprudential texts so that they become exclusive and radical.

Most Muslims only focus on knowledge of laws in the physical dimension and are not concerned about nature's mental dimension. Few people can combine the physical and mental dimensions at once. Those who will achieve happiness are those who worship Allah physically (*shari'a*) and mentally (nature).² The physical meaning is the sharia dimension, while the mental meaning is the natural dimension. According to Ibn 'Arabi, the physical meaning is called '*al-kitab*', and the mental meaning is called '*al-hikmah*'.

Sufi scholars try to correlate exoteric aspects (*shari'a/fiqh*) with esoteric aspects (nature/Sufism). Even the classical scholars asserted that the shari'a and nature could not be separated, as the statement that is familiar among Sufis:

من تفقه بلا تصوف فقد تفسق, ومن تصوف بلا تفقه فقد تذندق, ومن اجتماع

بينهما فقد تحقق

“People who do fiqh (implementing the Shari'a) without tasawuf (looking for the nature), then he has been wicked; People who do Sufism without fiqh, then he has zindiq (secret infidels); and the person who synergizes the two, then he has done the right action”.

Diversity is not only the normative texts trap or the product of understanding these texts but must heed the meaning behind the outward text. It is intertwined with humanity's nature, including the body (physical) and the spiritual (mental). Ikhwan al-Shafa said that man is a unique existence that lies between the crush of two infinite entities: absolute existence (God) and absolute nihilism (nothingness) so that human existence is the guide of two contradictory entities.³

The relationship between God and His creatures in Sufistic theory is a relationship of intimacy and closeness without boundaries, like one number to another; the relationship between the ocean and a drop of water, shadow and moon, lover and lover, and relationship of students and teacher who need each other.

In this context, the Covid-19 virus is a continuation of other viruses that have inspired humans to create various vaccines. So the statement of invitation for humans to make peace with Covid-19 is correct.

II. SOCIAL RESTRICTIONS: CONSTITUTIONAL *IJTIHAD* FACING PANDEMIC

The ethical instructions taught by religion when facing a pandemic were stated by the Prophet Muhammad in a hadith:

²Mahmud Mahmud Ghurab, *al-Fiqh 'inda al-Syaikh al-Akbar Muhyiddin Ibn 'Arabi*, (Ed. II; Damaskus: Dar al-Ma'rifah, 1983) p. 44-45.

³Ikhwan al-Shafa, *Rasā'il al-Ikhwān al-Shafā wa Khalān al-Wafā*, volume II (Beirut: Dar al-Sharḍer, 2004), p. 462.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ - أَنَّ
عُمَرَ خَرَجَ إِلَى الشَّامِ، فَلَمَّا كَانَ بِسَرْعَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ - فَأَخْبَرَهُ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا
تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».⁴

Meaning:

“If you hear about a plague in an area, then do not enter it. But if there is an epidemic in your place, then don't leave that place.” (Hadith Bukhari).

The hadith above provides two ethics in dealing with a pandemic outbreak: the prohibition of entering the outbreak area and leaving the area that is the locus of the outbreak. The global Covid-19 pandemic requires policies or *ijtihad* from each country under the government's control. In Indonesia, the government must implement the philosophy of the objective of the state as stated in the constitution; to protect the entire Indonesian nation and the homeland of Indonesia. The implication is that the state must be proactive in protecting all its citizens regarding security protection and the availability of clothing, food, and shelter.

In Indonesia, the policy to protect its citizens is large-scale social restrictions. This policy is contained in Government Regulation Number 21 of 2020 concerning large-scale social restrictions in the context of the acceleration in handling the Corona Virus Disease 2019 (COVID 19) and Minister of Health Regulation Number 9 of 2020 concerning the guidelines for large-scale social restrictions of the acceleration in handling the Corona Virus Disease 2019 (COVID-19).¹⁹ Eighteen local governments responded to this policy by implementing large-scale social restrictions, including the Special Capital District of Jakarta, several cities and regencies in West Java such as Depok City, Bogor City, Bekasi City, Bandung City, Cimahi City, Bogor Regency, and Bekasi Regency, Bandung Regency, West Bandung Regency, Sumedang Regency.

The large-scale social restrictions policy must be accompanied by arrangements for protecting the community's rights during the implementation of the policy. This policy is necessary to give the government the authority to act in the context of controlling infectious diseases.⁵ It is the legal basis for all government actions so that all of the processes of Covid-19 relief are carried out based on the principles of the rule of law and avoid arbitrariness⁶. As a state of law, all state actions must be based on statutory legal norms and convince the public that these norms are solely published for the benefit of society.⁷

⁴Al-Bukhārī, Muḥammad bin Ismāʿīl bin Muḡīrah Abū ʿAbdillāh, *Al-Jāmiʿ al-Ṣaḥīḥ al-Musnad min Ḥadīṣ Rasūlillāh SAW wa Sunanu-hu wa Ayyāmu-hu*, Juz IV, (Ed. I; Kairo: al-Maṭbaʿah al-Salafiyah, 1400 H), p. 41-42.

⁵Titon Slamet Kurnia, *Hak Atas Derajat Kesehatan Optimal sebagai HAM di Indonesia*, (Penerbit Alumni, Bandung, 2007), p. 166.

⁶Dede Kania, *Hak Asasi Manusia dalam Realitas Global*, (Penerbit Manggu, Bandung, 2018), p. 109.

⁷Ija Suntana, *Politik Hukum Islam*, (Pustaka Setia, Bandung, 2014), p. 3.

All citizens do not unanimously accept the social restriction policy as a product of *ijtihad*. Some citizens reject the policy, especially about restrictions on religious aspects caused by religious emotions without an attitude of wisdom. It happened when Islam was transformed through the human brain into fiqh books without the spirit of spirituality. As a result, the sacred sentences in the Qur'an and Sunnah are changed like a fragile tree; its flowers dry quickly and do not have time to produce fruit.

Chauvinistic fiqh implies that God transforms into violent, easily offended, unwilling to see His servants make mistakes. God's loving face begins to look like fangs like saws or *gendruwo* ((Java) malevolent (male) spirit). When a little child makes a bit mistake, their parents will tell him about hell, torment, or sin until the minor child becomes afraid and immediately stops crying if his mother says, "Watch out, God is angry". She makes the imagery that God is like a scarecrow in the fields to ward off birds.

Islam has a comprehensive religious system in the trilogy of basic religious teachings, namely faith, Islam, and *ihsan*. Faith is not only limited to trust in the Creator, Allah the Almighty, who provides security and safety in humans' life but faith must be actualized in the form of providing security and safety of life for others. Islam for humans is not limited to submission to Allah the Almighty's rules formulated in Shari'a law. However, it must also comply with the government's laws as God's representative in translating its Shari'a laws. Ihsan is the pinnacle of diversity that becomes the result of faith and Islam in the manifestation of universal morals or character, both morals to God and morals to fellow human beings.

The Sufis give concise statements relating to morals in the adage:

الأخلاق بداية التصوف, والتصوف نهاية الأخلاق

Morals are the foundation of Sufism, and the endpoint of Sufism is morality.

III. SOCIAL RESTRICTIONS: *MUJAHADAH* IN ETHICS OF TASAWUF

Social restrictions as a government policy in overcoming the spread of the Covid-19 virus require serious implementation (*mujahadah*) from all citizens. *Mujahadah* is the central point of everything in the world of Sufism, where all activities are carried out with hard work that is balanced between physical and mental work. Sufism encourages humans to work hard perfectly, which must be guided by two powers, namely zikr and thought that results in righteous deeds, including obeying all rules related to social restrictions.

The concept of *mujahadah* in Sufism is a continuation of the process of faith, so adherence to health protocols regulated by social restrictions is part of good deeds. *Mujahadah* must be based on faith that emerges in deeds or earnest work, diligent, careful and sincere in the balance between mental work consisting of passion, mind, and conscience with physical work.

In Sufism, *mujahadah* or hard work has variant patterns, such as *riyāḍah*, *'uzlah*, and *zuhud*. At another level, Sufi scholars recommend 4 (four) things in the *mujahadah* process, namely:

First, qillah al-ṭa'am (less food for eating); Food in medical science is the primary source of disease. It means that disease viruses come with food, so religion has noble teachings to involve God in eating activities through prayers. It is intended as spiritual energy so that the food brings blessings. *Mujahadah* can give positive results if humans

can maintain an ideal diet. Overeating will make the body lazy to move as the axis of *mujahadah*

Second, *qillah al-naum* (less sleep); each individual has a different need for sleep because it depends on age. Activities can be done well if the physical or body has been given its needs, such as sleep. Poor sleep patterns can lead to disruption of physiological and psychological balance. Physiological impacts include decreased daily activities, fatigue, weakness, decreased endurance, and instability of vital signs.⁸ Poor sleep patterns are not only in terms of quality but quantity. Excessive sleep quantity can also affect the body's physiology. *Mujahadah* will not give maximum results if the quantity of sleep is excessive.

Third, *qillah al-kalam* (less talk). *Mujahadah* as a movement in the form of activity will provide space for talk less. Too much talk can make the *mujahadah* process fail; it can even become *mujahadah* with no action. Talking a lot has the potential to make many mistakes, polluting the soul in doing *mujahadah*.

Fourth, *qillah al-anam* (a little association). In the *mujahadah* process, someone must limit his social interaction with others. It is called '*uzlah*' in the concept of Sufism. The concept of social restrictions as a government policy in dealing with the spread of the Covid-19 virus can be harmonized with the concept of '*uzlah*' in Sufism. '*Uzlah*' is a Sufism teaching. Its ultimate goal is dedication in the form of hard work to benefit him and society.

Al-Imam Abu Hamid al-Ghazali, in his monumental work *Ihya' Ulūm al-Dīn* describes the concept of *uzlah* beautifully, and the moderate is placed with the concept of *mukhālaṭah* (social association). *Uzlah*, in al-Ghazali's concept, is a ritual that has a positive and negative impact according to a person's condition, mental readiness, and intellectual. Al-Ghazali says:

*“Two groups argue about the primacy of 'uzlah and mukhālaṭah. One group views that 'uzlah as a beneficial activity that can be filled with worship, reflection, and zuhud. While other groups view that mukhālaṭah is more critical because it can establish friendship, brotherhood, help and love each other.”*⁹

In al-Ghazali's conception, *uzlah* contains positive and negative elements. He explained that there are at least six ritual values or activities in *uzlah*, namely: (1) devoting energy to worship, thinking, making friends by praying to Allah (secret dialogue), and fully concentrating on revealing God's secrets regarding the problems of the world and the afterlife, and firmament of heaven and earth; (2) avoiding bad habits that can harm other people, for example talking about the weaknesses and defects of others, slander, pitting, showing off, and being passive, namely not collaborating to do good things and avoid bad things; (3) becoming free from harm and safe from hostility and conflict; (4) avoiding the usual bad habits such as lying, slander, prejudice, and others; (5) deciding the feelings of self-interest that arise in oneself to others, or vice versa; and (6) avoiding from seeing people who used to burden others and avoiding the morality of stupid people.¹⁰

⁸Potter, P. A., & Perry, A. G. *Fundamental Keperawatan*, Ed. 7 Vol. 2 (Jakarta: Salemba Medika, 2010), p. 42.

⁹Abu Hamid al-Ghazali, *Ihya' 'Ulum al-Dīn*, volume II (Kairo: Dar Nahri al-Nil, t.th), p. 202.

¹⁰Abu Hamid al-Ghazali, *Ihya...*, p. 207-215.

Aside from the positive side, al-Ghazali also explained some of the opposing sides of *'uzlah*, which are the ethics in the Sufism world, namely: (1) *'Uzlah* would hinder the process of seeking knowledge because teaching and learning activities require strong social relations between other individuals. *Uzlah* must be done with the knowledge and by those who are certifiable because *uzlah* activities without knowledge will only emerge the wild imaginations, such as daydreaming and sleeping; (2) *'Uzlah* will destroy social relations that give each other or cooperate in worldly activity. Working for a living is more important than *'uzlah*; it is even categorized as disobedience if you ignore work and live in a mediocre situation; (3) *'Uzlah* can omit friendship and kinship.¹¹ In essence, the *'uzlah* activity can omit some positive activities recommended by religion, such as mutual respect, treating others in a good way, and being humble.

However, in a pandemic context, *'uzlah* in the formula of social restrictions with various scales as government policy is a very appropriate choice, even though it raises pro and contra in society such as *'uzlah*, which contains positive and negative sides in Imam al-Ghazali's view. Closing the places of worship and other public facilities is a negative side that must be done to avoid spreading of the virus from the Covid-19 pandemic.

Even in my view, *'uzlah* must be a social ethic that must be carried out to face the modern life with various social problems. Social problems in this disruptive era can destroy humanity, more sadistic and terrible than when humans were still primitive. The advancement of social media in technology with its various features has become a dangerous pandemic for humanity globally, exceeding the danger of the Covid-19 pandemic.

Therefore, technological tools such as social media should have *'uzlah* because it is controlled by modern humans who have less spiritual value. Erich Fromm criticized modern human life: "The general characteristic of modern humans is living in the past or the future, but not in the present".¹² This reality happened as the result of the modern humans; their lives are programmed by feelings of sentimental love¹³ that experienced in fantasy and not in "here and now" relationships with real people.

Sufis teach Sufism ethics based on the present life being lived, do not look back (past), and do not look to the future.¹⁴ In addition, the life of the Sufis is shaped by themselves with positive-optimistic and constructive an activity, not based on "what people say" that is born by opinions rolled out by other people's thoughts.¹⁵

¹¹Abu Hamid al-Ghazali, *Ihya...*, p. 215-222.

¹²Erich Fromm, *The Art of Loving*, diterjemahkan oleh Andri Kristiawan (Jakarta: PT. Gramedia Pustaka Utama, 2005), p. 124.

¹³Sentimental love is satisfied by enjoying movies, magazines, and songs about love experienced by others, not the love experienced by personal. Finally, love is only experienced through other people's imaginary experiences, passing from the present to the past as in childhood memories that felt the warmth of a mother's love, or from the present switch to the future with fantasies of love.

¹⁴Abd. Al-Razzaq al-Qasyani, *Laṭā'if al-I'lam fī Isyārāt Ahl al-Ilhām* (Kairo: al-Hai'ah al-Mishriyyah al-Ammah li al-Kitab, 2005), p. 394.

¹⁵Qasim Ghani, *Tārīkh al-Tashawuf fī al-Islāmiy* (Kairo: Maktabah al-Nahdhah al-Mishriyyah, 1972), p. 99.

Humans sometimes seek God, even though they are already in God's arms and caress. (فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ ﷻ) (Wherever you go, when our hearts are opened, we feel that we are in God's arms). When morning comes, and people wake up from their sleep, the sun is God's greeting; even the wind, trees, and others are traces of God greeting humans. Likewise, the presence of the Covid-19 virus is God's greeting to restore human fragile authentic values due to the pull on short and near (world) gravities.

Maulana Jalaluddin Rumi quickly experiences trance (a state of unconsciousness) when he hears nature's humming songs because he feels God is so near. However, for modern humans, the Covid-19 virus, which has not ended until now, has not been able to revive them to stop becoming arrogant over all the attributes of the world. The presence of Covid-19 should revive people to return to a life orientation built on ethical beliefs to have a meaningful life that transcends material boundaries.

If the modern world is likened to a wheel, then humans are on its side. There are many ways to reach God or reach the center of the wheel. However, humans rarely head inward because of the material and short-term orientation, forgetting that there is a potential within them to transcend the boundaries of the periphery.

Abu Dharr al-Ghifari narrated a history when he asked the Prophet Muhammad for advice, namely:

وعن أبي ذر رضي الله عنه قال قلت يا رسول الله ما كانت صحف إبراهيم قال كانت أمثالا كلها أيها الملك المسلم المبتلى المغرور إني لم أبعثك لتجمع الدنيا بعضها على بعض ولكني بعثتك لترد عني دعوة المظلوم فإني لا أردها وإن كانت من كافر وعلى العاقل ما لم يكن مغلوبا على عقله أن يكون له ساعات فساعة يناجي فيها ربه وساعة يحاسب فيها نفسه وساعة يتفكر فيها في صنع الله عز وجل وساعة يخلو فيها لحاجته من المطعم والمشرب وعلى العاقل أن لا يكون ظاعنا إلا لثلاث تزود لمعاد أو مرمة لمعاش أو لذة في غير محرم وعلى العاقل أن يكون بصيرا بزمانه مقبلا على شأنه حافظا للسانه ومن حسب كلامه من عمله قل كلامه إلا فيما يعنيه¹⁶

“From Abu Dharr r.a., he said: I said, O Prophet Muhammad, what is the content of Ibrahim's Suhuf (sheet)? The Prophet said, "It contains all the examples of very arrogant kings. I did not send you to gather the world in one part over another. Nevertheless, I am sending you to refuse the prayers of those downtrodden because their prayers are not rejected even by unbelievers. For those who are intelligent but have not been guided by it, they must have four hours, namely one hour when he talks to his God, one hour when he will judge himself, one hour to contemplate the work of God, the Almighty, and an hour when he is Free from eating and drinking for his needs. A wise man should pay attention to his time, approach his concern, keep his tongue on guard, and whoever tells his words based on his deeds speaks little except for things that concern him.”

¹⁶https://carihadis.com/Tarhib_wat_Tarhib_Mundziri/841

The advice from Prophet Muhammad to Abu Dharr above is very compatible with the state of modern man today. The Covid-19 virus could be God's way for humans to actualize the Prophet's advice conveyed to Abu Dharr so that their life is not only world-oriented.

Alexis Carrel criticizes modern humans who rapidly achieve remarkable scientific and technological progress but are very slow in knowledge about themselves. The separation of man from himself is inversely proportional to such high attention to the world outside him.¹⁷

Carrel's criticism above becomes the reality of modern human life in the era of the Covid-19 pandemic when science is quickly able to provide a solution in the form of finding a vaccine against the Covid-19 virus. However, the presence of this virus has not revived people to actualize the advice of the Prophet Muhammad for those who are 'worshippers of knowledge' (*al-'aqil*) to divide their time into four conditions, namely 1) the time to greet their God through worship so that their scientific products are illuminated by divine light; 2) time to greet themselves (micro cosmos) with contemplation in order to be able to clean themselves from all mental/heart ailments; 3) time to greet nature (macro cosmos) with all its problems so that they can provide the best solution; 4) time to free themselves from all material desires, especially food and drink.

IV. CONCLUSIONS

Based on the explanation above, it can be concluded that:

- a. Understanding and knowing human nature is a door to knowing oneself, life, the environment, nature, and God. If a man does not know himself, he will surely not know his God.
- b. Recognition and understanding of human nature require earnest *mujahadah* as a bridge for the establishment of religious qualities that balance esoteric and exoteric aspects.
- c. Humans are free social beings but limited by divine laws to maintain the authenticity of humanity. Social restrictions as constitutional *ijtihad* that permeates the formal aspects of religion are a manifestation so that humans remain *ihsan* to themselves, others, and their environment
- d. The Covid-19 pandemic is a love letter from God as the holy verses revealed to the Prophet Muhammad as a warning because humans have been separated from the cycling of other orbits, namely God and nature.
- e. Social restrictions such as constitutional *ijtihad* are the right moment for humans to return to greet God, themselves, nature, and *khuruj* from a materialistic vision of life.

¹⁷Alexis Carrel, *al-Insān Zālika al-Majhūl* (Cet. III; Bairut: Maktabah al-Ma'arif, t.th), p. 15-19.

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