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ANTI-COVID HADITH: MAQĀṢIDĪ ANALYSIS ON THE PROPHET’S GUARANTEE ON MEDINA’S STERILITY FROM ṬĀ‘ŪN

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Abstract

The insignificance of modern reality to the Prophet Muhammad [pbuh]’s statements and policies determines hadith misperception. This research examines the Prophet Muhammad [pbuh]’s assurance that Madinah was sterile from the ṭā‘ūn as a pandemic, even though Madinah was also infected with Covid-19. This study used a qualitative design utilizing library data based on al-Kutub al-Tis‘ah. The takhrīj al-hadīṣ technique was used to track down the data that analyzed using an integrative technique developed by Ma‘ānī al-Hadīṣ and Maqāṣid al-Syarī‘ah. The findings revealed that the Prophet’s declaration about Madinah’s sterility due to the disease was part of his strategy for preserving the socio-political stability of Muslims who were pioneering a new civilization. Ḥifz al-da’ulah is a notion in Maqāṣid al-Syarī‘ah, it must be taken into consideration when attempting to determine the maqāṣid of each message and the Prophet. It can dispel the perception that the Prophet Muhammad’s hadith is irrelevant to the reality of modern life.

Keywords: Covid-19; Ma‘ānī al-Ḥadīṣ; Madinah; Maqāṣid al-Syarī‘ah; Misperception; Pandemic

ملخص

إن عدم أهمية الواقع الحديث لأقوال الرسول صلى الله عليه وسلم وسياساته يحفز على سوء فهم الحديث. يفحص هذا البحث تأكيد النبي أن المدينة المنورة كانت عقيمة منذ ظهورها على أنها جائحة، على الرغم من إصابة المدينة المنورة أيضًا بـ19. استخدمت هذه الدراسة تصميمًا نوعيًا باستخدام بيانات المكتبة بناءً على الكتب التسعة. تستخدم تقنية تخرج الحديث لتقلب البيانات ثم تحليلها بتخصص طورها علم معاني الحديث ومقاصد الشريعة. وكشفت النتائج أن إعلان الرسول صلى الله عليه وسلم عن عقم المدينة المنورة بسبب
A. Introduction

The Covid-19 pandemic not only puts human life in jeopardy, but it also puts the Prophet’s hadith in jeopardy in Islamic civilization. According to some hadith books, the Prophet Muhammad [pbuh] once promised that the ṭāʿūn epidemic would not harm the city of Medina. Still, the reality indicates that Medina is among the towns verified by the Covid-19 pandemic. It generates the issues regarding the

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The Prophet’s assertion, which is irrelevant and even contradictory to reality. The substance of the hadith is considered untrue and can be classified as a hadith da‘if (weak/invalid) or even mauḍū’ (false). However, it is not possible to arbitrarily claim that the content of the hadith is inconsistent with the facts, as the reader may misunderstand the Prophet’s remarks. Misconceptions of hadith are particularly possible if the comprehension of hadith is based on a textual-theological perspective. While the textual approach is necessary, it must be combined with other disciplines to comprehend the content and intent of the Prophet’s hadiths, such as the contextual historical approach\(^2\) and, in some cases, the scientific approach\(^3\). In the context of scientific integration, the maqāṣid approach is a more complete understanding of the Prophet’s statements that is thought to disclose their importance. The maqāṣid approach is based on the idea that every expression of the Prophet has a specific purpose that is always relevant for the benefit of each area and time.

Previous researchers had mostly carried out maqāṣid studies of problematic hadith, but they tended to focus on traditions regarding gender\(^4\) and terrorism\(^5\), thus studies of hadith about pandemics are still missing from the studies of researchers. While hadith studies on pandemics are still limited to three trends, namely, the first is the study that examines the existence of ṭā‘ūn/plague from the Prophet’s perspective and how to cope with and adapt to them.\(^6\) Second, hadith research has been linked to


the prediction of the pandemic’s end. Third, study how the hadith regarding the pandemic was received and/or how the people reacted to it. Based on the three trends above, the prior study did not include the *maqāṣid* approach, which created an issue in responding to the Prophet's statement on the epidemic. This study thoroughly examines the hadith of the Prophet’s guarantee of Medina’s sterility from the epidemic, employing a complete comprehension technique previously not used by researchers. The *Ma’ānī* and *Maqāṣid* approaches are thought to be capable of revealing the important part of the Prophet’s utterance, which is generally in harmony and applicable to reality throughout human life.

This study aims to answer three questions in order to achieve the aforementioned goals: (a) what does the sterile hadith of Medina from ṭāʿūn mean in traditional *syarḥ* hadith literature? (b) what does ṭāʿūn hadith in Medina mean in the *Ma’ānī al-Ḥadīṣ* approach? and (c) in the modern world, what is the importance of Medina’s sterile hadith from ṭāʿūn? However, the foundation of this work is two arguments (hypotheses). First, the linguistic meaning of the sterile hadith of Medina from ṭāʿūn is restricted; second, the Prophet’s hadith has no contribution significantly to people’s lives because it lacks relevance to present dynamics.

**B. Method**

This study employed a qualitative research design in conjunction with library data. This study focused on a hadith that explicitly stated the assurance of Allah’s Messenger. The plague of ṭāʿūn rendered the city of Medina sterile, as Rasulullah stated on hadith:

> عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (عَلَى أَنْقَابِ الْمَدِينَةِ مَلاَئِكَةٌ، لاَ يَدْخُلُهَا الطهاعُونُ وَلاَ الْدِّجِّالُ) 9

**Meaning**

“Narrated Abu Huraira: Allah’s Messenger (ﷺ) said, “There are angels guarding the entrances (or roads) of Medina, neither plague nor Ad-Dajjal will be able to enter it.””

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10https://sunnah.com/bukhari:1880
The hadith was traced in *al-Kutub al-Tis‘ah* as the primary data source. Hadith data was gathered either manually (using *al-Mu’jam al-Mufahras li Alfāz al-Ḥadīth*) or digitally (using the *al-Maktabah al-Syāmilah* application version 4.0 and *Jawāmi‘ al-Kalim* version 4.6). The results of the takhrīj *al-ḥadīth* were then studied using the *Ma‘ānī al-ḥadīth* approach, which employed textual, intertextual, and contextual interpretation techniques to determine the hadith’s substantial meaning, which was then integrated with *Maqāṣid al-Syarī‘ah*.

**C. Hadith on Medina’s Sterility from ṭā‘ūn and Discourses Among Hadith Scholars**

The hadith on Medina’s sterility from ṭā‘ūn reported by Abū Hurairah was recorded in a *Ṣaḥīḥ al-Bukhārī*11, *Ṣaḥīḥ Muslim*12, *Muwaṭṭa’ Mālik*13, and *Musnad Ahmad*14. It was a *ṣaḥīḥ* (valid) hadith narrated by al-Bukhārī and Muslim in their two authoritative books called *al-Ṣaḥīḥain*.

Hadith scholars debated on the virtues of Medina, and this hadith was frequently mentioned. In comparison to other localities, Medina has its virtues: sterility from ṭā‘ūn and the Dajjal. Its exemption from ṭā‘ūn is exceptional because no other site in the world, not even Mecca, possesses the Prophet’s confidence. Although there is a hadith concerning Mecca and Medina being liberated from the Dajjal and ṭā‘ūn, the hadith is regarded *da‘īf*. The inclusion of the word ṭā‘ūn in the hadith is considered an additional *ṣyād*15 as an addition to the sanad (chain of hadith transmitter), because the *ṣaḥīḥ* one is a guarantee of the liberation of the two holy places of Mecca and Medina from the Dajjal16, while ṭā‘ūn is a special guarantee for Medina.

Scholars have described the explanation of this hadith in various ways in various books of *ṣyarḥ* hadith. Ibn Baṭṭāl (d. 449 H) believed that the deliverance of Medina from ṭā‘ūn is evidence of Allah’s help, as stated in QS al-Ra’d: 11 that Allah

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sent angels to defend His intended servant from all perils, enemies, and defamation. Ibn Battāl regarded ُتُعْن as slander or an immense danger that requires Allah’s help to overcome. Ibn Battāl went on to say that it was because of the Prophet’s supplication. Medina and Mecca have unique characteristics that prevent them from being infected by ُتُعْن and infiltrating the Dajjal. Ibn Battāl cited a hadith narrated by Anas bin Malik, according to which the Dajjal will enter all areas except Mecca and Medina because angels guard all their borders and prepare to shake the site so that the disbelievers and hypocrites will flee, leaving only the sincere believers in Medina to be influenced by the Dajjal.

diseases that were never known among the predecessors will spread among them...\textsuperscript{22}

Ibn Ḥajar al-‘Asqalānī (773-852 H) agreed with Ibn al-Qayyim that ṭāʿūn is distinct from other diseases because it is caused by the stab/sting of the jinn. It is consistent with the medical theory that ṭāʿūn is caused by toxic substances or blood flow contractions that cannot be detected by a doctor’s diagnosis, so the presence of ṭāʿūn can only be determined through revelation information (hadith).\textsuperscript{23} With this argument, Ibn Ḥajar asserts that ṭāʿūn and al-wabā are different, even though the two terms are frequently used interchangeably because they both have the same effect, namely causing a large number of deaths, even though they are caused by different things, where the jinn does not cause al-wabā as an epidemic.

Then, Ibn Ḥajar used this argument to justify the truth of this hadith with the hadith narrated by Aisyah, which appears to contradict the fact that Medina was a plague-prone area during the Prophet’s time. The hadith narrated by ‘Āisyah is one of the explanations for why Medina is not sterile from al-wabā, including the plague that occurred during the time of Umar bin al-Khaṭṭāb and killed many people, whereas ṭāʿūn has never occurred since the Prophet’s time until now.\textsuperscript{24} This information was supported by al-Samhūdī (844-922 H), who narrated the statement of Abū al-Aswād that Medina was attacked by a deadly plague that killed many of its inhabitants, but the curse was not ṭāʿūn.\textsuperscript{25} Ibn Ḥajar also used historical information to justify this hadith, which invalidates another hadith that Mecca is also sterile from ṭāʿūn. Ibn Ḥajar cited al-Nawawī’s view that ṭāʿūn will not pollute Medina and Mecca, but some historical data show that Mecca was attacked by ṭāʿūn in 749 H, in contrast to Medina, which had no cases of ṭāʿūn.\textsuperscript{26} However, al-Zarqānī claimed that the ṭāʿūn that befell Mecca is not the same as ṭāʿūn Amwās or al-Jārif.\textsuperscript{27}

Al-‘Ainī (d. 855 H) also agreed with Ibn Ḥajar that ṭāʿūn was caused by the stab of the infidel jinn, who happened to be unable to enter Medina, as well as non-believers among humans, proving that the Prophet’s guarantee was correct that ṭāʿūn

\textsuperscript{22}https://sunnah.com/ibnmajah/36

\textsuperscript{23}Al-‘Asqalānī, Bażl al-Māʿīn fi Faḍl al-Ṭāʿūn, p. 105.

\textsuperscript{24}Al-‘Asqalānī, Bażl al-Māʿīn fi Faḍl al-Ṭāʿūn, p. 102-104.


\textsuperscript{26}Al-‘Asqalānī, Bażl al-Māʿīn fi Faḍl al-Ṭāʿūn, p. 208.

could not infect the people of Medina in the same way that the Dajjal could. According to al-Suyūṭī (849-911 H), ṭāʿūn is an extraordinary disease that medical experts cannot cure, so healing is expected through the Prophet’s prayers and miracles, especially regarding Medina, which will be sterile until the Day of Resurrection. Al-Qaṣṭalānī (d. 923 H) continued that the guarantee of Medina’s sterility from ṭāʿūn and the Dajjal with the guardianship of Angels so that its inhabitants feel at ease from the threat of various kinds of slander is to demonstrate its blessings.

The ulama’s understanding of the hadith appears to be theologically oriented because it provides a large portion of the main aspects of Medina with a dominant theological approach. Many scholars were concentrating on the mystery of ṭāʿūn’s disease and the fact that Medina is a holy city that will not be affected by mysterious and dangerous things like ṭāʿūn and the Dajjal. It is the context for the dominant narrative of miracles, the Prophet’s prayer, the stab of the jinn, and logic’s and medical science’s inability to overcome the plague of ṭāʿūn. The traditional scholarly approach to sharia had yet to address more critical issues. Aside from the historical facts that each ulama used until the time they explained the hadith, the classical ulama approach to understanding the hadith of ṭāʿūn, the Dajjal, and Medina is still very descriptive, with no critical and transformative review to get the message from the Prophet’s hadith as a universal basis for updating hadith.

D. Mysterious Diseases and Magical Protectors

The textual interpretation of this hadith was accomplished by examining the meaning of the hadith's key vocabulary. There are four keywords in the hadith about Medina's sterility from ṭāʿūn: anqāb al-Madinah, malāikat, dajjāl, dan ṭāʿūn. Anqāb is the plural of naqāb, which means “road between the mountains”. According to Al-Aḥfasy, naqab means entry point, but it can also refer to a route,

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trajectory, or entry access. In keeping with the use of the pronunciation in the verse فُنَقَبُوا فِي الْبِلَاد. Ibn Wahab defined انْقَبَ الْمَدِينَة as the “entrance to Medina” or “gateway”. Abū al-Māʾānī translated it as “mountain path”. In general, there is no significant difference between scholars’ views on نقاب as a route or access to the city of Medina, which in this hadith uses the plural word to mean all access to the city of Medina. This is also confirmed by the phrase used in this hadith.

Malāikat is interpreted as al-ḥāris or guardian, which is specifically mentioned in several other hadiths as “yahünsūna”. Malāikat are also muwakkilūna, the angels work by anticipating the arrival of the Dajjal and shaking the city so that people whose faith is fragile immediately leave Medina, and the Dajjal does not need to enter Medina again because what remains are believers whose faith cannot be shaken by the Dajjal. Malāikat/angels, who are supernatural beings, are given the status of muwakkilūna because they are equivalent to ثَآ’ūن and the Dajjal, who are also supernatural beings.

Thāʿūn is derived from the word ثَآ’انَة-يَاطَانِعَ, which means stinging, stabbing, piercing, penetrating, spearing, and rushing ahead fast, among other things. The phrase ثَآ’انَة الْقَوْم signifies jabbing each other in the warfare. The word ثَآ’ن means “murder: or “death with a spear” in لِسَانِ الْأرَابِ. al-ثآʿūn, on the other hand, is defined as a broad sickness outbreak that destroys the atmosphere or air, creating psychological and bodily difficulties. In al-Muʿjam al-Wasīṭ, al-ثآʿūn is characterized as an epidemic sickness and thrombosis caused by bacteria that infect mice and spread fleas to other mice and humans.

Several scholars, including al-Bājī (d. 474 H), al-Ṭībī (d. 743 H), and al-ʿĀinī (d. 855 H), defined ثآʿūn as an epidemic disease or lethal plague that spreads through the air, both in the short and long term, albeit its severity varies. On the other hand, scholars such as al-Karmānī (d. 786 H) and Ibn Sinā (d. 428 H) described ثآʿūn

based on his physical symptoms, such as dark red lumps that appear around the armpits and lower part of the abdomen, causing the heart to pound and vomiting\textsuperscript{41}, or lumps that appear on the wrists and in the folds of the skin, even on the hands, fingers, or anywhere else in the body Allah wills. Ṭā‘ūn is also known as a hazardous substance that develops a killer tumor when infected blood is used. It causes issues since it affects blood-filled limbs and even interrupts the heartbeat, producing nausea and vomiting.\textsuperscript{42}

Ṣafiy al-Raḥmān al-Mubārkfūrī (d. 1427 H) summarized the two tendencies in the scholars’ explanations by identifying ṭā‘ūn as an extraordinarily virulent and deadly sickness disseminated by contaminated air, with organ destruction and blood flow with glandular discharge as symptoms. Severe inflammation around the armpits or other body folds causes nausea, vomiting, tingling, and rapid heartbeats, eventually leading to death.\textsuperscript{43}

Meanwhile, Mar‘ī bin Yūsuf al-Maqdisī (d. 1033 H) adapted earlier scholars’ views and concluded that academics have differing opinions on whether ṭā‘ūn can be treated or not, which is a point of contention among health and sharia experts. Health specialists claimed that because ṭā‘ūn is caused by environmental harm, it is a natural condition that may be treated with medication prescribed by a doctor, even though it is deadly. On the other hand, Shari‘a specialists disagreed with health experts since ṭā‘ūn is an interior ailment produced by the jinn, according to them. The argument was that while ṭā‘ūn is more common in attractive regions with pure air and water, the environment cannot be blamed for virus emergence.\textsuperscript{44} Suppose polluted air was the cause of ṭā‘ūn. In that case, not only humans but also animals were infected, but the evidence showed that while many locations were exposed to ṭā‘ūn, only a few individuals were infected. Even animals are not infected at all.\textsuperscript{45}

Despite the diversity of scholarly theories, historians had long agreed that ṭā‘ūn was a severe plague that spread quickly enough to be regarded an extraordinary event, similar to ṭā‘ūn amwās and jārif. The ṭā‘ūn amwās disease began in the neighborhood of ‘Amawās or ‘Imawās, which is located between Bait al-Maqdis and Ramallah. This disease originated under the reign of ‘Umar ibn al-Khaṭṭāb and spread throughout the Islamic world, killing an estimated 30 thousand people by the


\textsuperscript{42}Al-‘Ainī, Vol. XXI, p. 269.


\textsuperscript{44}Mar‘ī bin Yūsuf bin Abī Bakr Al-Maqdisī, Mā Yaʿ alahu al-ʿAṭībā’u wa al-Dāʿūna bi Syarr al-Ṭāʿūn (Bairut: Dār al-Basā’ir al-Islāmīyah, 2000), p. 36-38.

\textsuperscript{45}Al-‘Asquālānī, Bāzl al-Māʿūn fi Faḍl al-Ṭāʿūn, p. 105.
year 18 H (also known as Ramadah) (after 9 months\textsuperscript{46}, which killed 25,000 people). Abu ‘Ubaidah and Mu‘āz bin Jabal were two of the Prophet’s companions.\textsuperscript{47} In contrast to \textit{Tā‘ūn ‘Amawās, Tā‘ūn al-Jārif} was not attributed to a specific location, but rather to its character, or washing away, due to the magnitude of the killing impact. If \textit{Tā‘ūn ‘Amawās} occurred in the S̱y̱am area between 107 and 115 H, then \textit{Tā‘ūn al-Jārif} struck the Iraq region between 65 and 65 H, killing many Basra civilians.

Professor Mūsā Syāhīn Lāsyīn explained Kalābāzī’s statement that \textit{Tā‘ūn} has two options. First, because of consequences such as blood illnesses. Second, because of the jinn’s stab.\textsuperscript{48} Al-Imām al-Suyūṭī, on the other hand, associates the term \textit{Tā‘ūn} with stupidity and senility as a type of incurable sickness.\textsuperscript{49}

According to the scholars’ explanations, \textit{Tā‘ūn} was classified as a strange disease labeled as a pandemic. The sickness, its symptoms, and even its source, however, are unknown. Because the five senses and technology were unable to diagnose the ailment, many scholars blame it on the jinn.

From the above, it can be deduced that \textit{Tā‘ūn} is not a specific sickness but rather a phrase used to describe a strange ailment that suddenly becomes epidemic and contagious, killing a large number of people in a short period. \textit{Tā‘ūn} differs from conventional plague in that the cause is unpredictable and recognized in advance, making treatment challenging for medical facilities.

This hadith textually reveals that the Prophet ensures that Medina would be protected from the threat of two strange things that are exceedingly scary since they threaten the safety of the soul and faith, based on the meaning of some of the significant terms above. The symbols \textit{Tā‘ūn} and Dajjal represent threats to human security, including the danger of life, which has ramifications for the danger of religion. Both are ‘supernatural’ or strange entities that can pass humans unnoticed due to a lack of indicators and causes for their appearance. However, both are required, therefore the solution to the \textit{Tā‘ūn} and the Dajjal, in this case forming ‘angel/mašā‘ikat’ is preventive measures or full protection. The key to Medina’s plague-free status is angels. \textit{Tā‘ūn} stands for the most professional and successful defense. Angels are creatures of high morality, who are extremely professional and never careless, as stated in QS al-Tārīm/66: 6: that Angels \textit{lā ya’sūna Allāh wa yaf‘alūna mā yu’marūna} (not in the least violate Allah and carry out all his orders).


\textsuperscript{49}Al-Maqdisī, p. 37.
In modern situations, Angels’ symbolism can be viewed as sophisticated detectors that are always on and cannot be infected by any virus. Angels can also be defined as people's attitudes and cultures that protect them from the virus’s propagation. By concretizing the angel emblem, the prophetic principle of barring all access and possible propagation of viruses and other threats of disruption can be accomplished.

E. Maximum Preventive Efforts and Protection of The Prophet

Intratextually, another hadith provides information that ṭā’ūn is a strange phrase among the Prophet’s companions. For example, Aisyah once inquired of the Prophet:

قَالَ رَسُولُ اللهِ صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمُ: "لَا تَفْنَى أُمِّي إِلَّا بِالطَّعْنِ وَالطَّاعُونِ" قَالَتْ: يَا رَسُولَ اللهِ، هَذَا الطَّعْنُ قَدْ عَرَفْنَاهُ، فَمَا الطَّاعُونُ؟ قَالَ: "غُدهَةٌ كَغُدهَةِ الْبَعِيرِ، المُقِيمُ بِهَا كَالْشِهِيدِ، وَالْفَارُّ مِنْهَا كَالْفَارِ مِنَ الزَّهِحَفِ"

**Meaning**

“The Prophet stated, “My people will not be tested unless by slaying al-ṭā’ūn”. Aisyah said, “O Messenger of Allah, the murder we already know about, what is the meaning of ṭā’ūn?” The Prophet remarked, “The goiter is like a camel’s goiter, the one who stays suffers the ailment without moving like a martyr, and the one who leaves is like a fleeing from combat”.

Al-Mullā al-Harawī al-Qārī (d. 1014 H) noted that the companions were unfamiliar with the phrase ṭā’ūn since it is a foreign term, whereas ʿa’n is an Arabic word that signifies spear thrust/sharp stuff. As a result, the Prophet explained to his acquaintance that ṭā’ūn is a disease that resembles a goiter or lump that emerges from the camel’s body. The Prophet’s analytical reasoning is proof that there is no factual case of ṭā’ūn that the Prophet witnessed directly to his friends. This could indicate that the Prophet’s understanding of ṭā’ūn was based on revelation, which was pertinent to the Dajjal, whose knowledge was also based on revelation.

Even though the Prophet and the people of Medina never contracted ṭā’ūn, the Prophet nonetheless sent out many messages about it. The Prophet’s transmission of hadiths regarding ṭā’ūn was part of a health campaign in the form of the Prophet’s

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50 Abu Abdillah Ahmad bin Muḥammad Ḥanbal, *Musnad Ahmad*, ed. by Syuaib Al-Arnaout and Adil Mursyid (Kairo: Muassasah al-Risālah, 2001), Vol. LXII, p. 53. The editors claimed that the sanad is jayyid (good).

advice to his companions to take preventive action against ṭāʿūn because of the high risks and adverse effects it creates.

Another strategy employed by the Prophet in his anti- ṭāʿūn campaign was to portray ṭāʿūn as one of the penalties meted out to a segment of Bani Isra'il or prior people\textsuperscript{52} that could have occurred Muhammad’s people in the future if their violations and immorality were repeated, as Prophet said:

\[\text{لَم تَظْهَر الفَاحِشَةُ في قَومٍ حَتهَى يُعْلِنُوا بِهَا إلاّ فَشَا فيهم الطهاعُون والأَوْجَاعُ التي لَم يُكُنْ مَضَتْ في أَسْلَافِهم...}\]

The clause \textit{lam yakun maḍat fī aslāfihim} points out that ṭāʿūn has different symptoms each time, even though the danger and effect are the same, namely many deaths.

The words of the Prophet above appear to contradict other sayings that ṭāʿūn is a mercy and a martyrdom for the believer.\textsuperscript{53} However, the conditions for mercy and martyrdom are believers who believe in and accept ṭāʿūn as a calamity and are confronted with patience.\textsuperscript{54}

In addition to warning his companions, the Prophet took an early initiative to anticipate the outbreak of ṭāʿūn in Medina by submitting a prayer as a ‘negotiation’ through Jibril to cancel the plague of ṭāʿūn in Medina. According to one story, \textit{Malāikat Jibril} once came to the Prophet and offered him two diseases, but the Prophet refused ṭāʿūn to be sent down in Medina. The Prophet narrated Jibril’s arrival, who presented two alternative diseases as a test to the people of Medina, namely al-ḥummā (fever) and ṭāʿūn. The Prophet has chosen al-ḥummā and sent ṭāʿūn to be tested in Syam. The Prophet’s reason was the effect of ṭāʿūn, which had a greater chance of taking lives than al-ḥummā, though in the end, he also prayed for al-ḥummā to be appointed from Medina to Juḥfah because the disease also disrupted the Islamic troops who wanted to carry out jihad.\textsuperscript{55} According to another narration, the Prophet asked Allah to move the plague of Medina from Mahījah to Juḥfah.\textsuperscript{56}

In addition, other narrations state that the Prophet prayed specifically for Medina’s blessing, one of which was to avoid ṭāʿūn.\textsuperscript{57} The Prophet’s initiatives and policies bolstered the argument that the Prophet did everything to protect Medina from ṭāʿūn.

\textsuperscript{52}Muslim bin Al-Ḥajjāj, \textit{Ṣaḥīḥ Muslim} (Bairut: Dār Iḥyā al-Turās al-‘Arabī), Vol. IV, p. 1737.

\textsuperscript{53}Al-Bukhārī, Vol. 3, p. 1041.

\textsuperscript{54}Al-Bukhārī, Vol. 3, p. 1281.

\textsuperscript{55}Al-‘Ainī, Vol. XXI, p. 260.

\textsuperscript{56}Al-Hajjāj, Vol. 4, p. 118.

\textsuperscript{57}Ḥanbal, Vol. 14, p. 107.
F. Diseases and Threats to Socio-Economic Stability

This hadith, in particular, is not based on a specific case as asbāb al-wurūd, but instead becomes part of a more prominent theme concerning ṭāʿūn and the Medina context. The context of Medina at the time of the Prophet was an area that was very vulnerable to disease outbreaks, especially at the start of the Prophet’s hijrah/move from Makkah. The Prophet and the people of Medina, on the other hand, were never directly hit by ṭāʿūn. Ṭāʿūn Syīrawaih, which occurred around the 6th year of Hijrah, happened during the Prophet’s lifetime. Ṭāʿūn Syīrawaih did not happen in the Hijaz region, but rather on the territory of the Sasanian Empire, one of Iran’s Persian empires. It was known as Ṭāʿūn Syīrawaih because it was responsible for the death of a Sasanian king named Syīrawaih at the time. Ibn Qutaibah did not consider Ṭāʿūn Syīrawaih to be the first ṭāʿūn in Islamic history because it did not occur in Islamic territory. The first ṭāʿūn in Islamic history was Ṭāʿūn ‘Amawās, which occurred around 18 Hijrah during the reign of Caliph ‘Umar bin al-Khaṭṭāb.58 As a result, the Prophet and his companions were never directly infected by ṭāʿūn.59

However, the Arabian Peninsula was quite vulnerable to plagues at the time of the Prophet, as evidenced by another hadith:

غُطِّوا الأَناءَ، وَأَوْكُوا السَّقَاءَ، فَإِنَّهُ فِي السِّنَةِ لَيْلَةً يَنْزِلُ فِيهَا غَطُّوَةٌ، لاَ يَمُرُّ بِإِنَاءٍ لَّيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَّيْسَ عَلَيْهِ وِكَاءٌ، إِلاَّ نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ

Meaning

“Jabir b. ‘Abdullah reported Allah’s Messenger (ﷺ) as saying: Cover the vessels and tie the waterskin, for there is a night in a year when pestilence descends, and it does not pass an uncovered vessel or an untied waterskin but some of that pestilence descending into it.”61

This hadith shows that the plague struck Medina at the start of the Prophet’s hijrah with his companions. Medina’s situation at the time was dire, with cloudy water and an unsanitary environment.

The Muhājirīn who accompanied the Prophet on his migration were friends who worked as traders. They were less adaptable in Medina, which was an agricultural region. According to ‘Umar bin al-Khaṭṭāb description, Medina was one

60Al-Ḥajjājī, Vol. 6, p. 107.
of the places with limited natural resources. The Muhajirin’s companions faced financial and material constraints in such a situation, making them feel weak in their fight against the Prophet. Aside from financial conditions caused by difficulties in adjusting, many friends were afflicted with various diseases. In the companions’ physical and psychological weakness, the Prophet provided great motivation by guaranteeing security and comfort from the disturbing creatures.

The virus threat and the Dajjal, which is directly related to death and faith, were two mysterious and frightening things that could have weakened the spirit of the Prophet’s companions. Medina’s status as a vital Islamic resource center, both human and natural resources, was plausible if Medina was claimed to have some virtues that should sustain the fighting spirit of the Prophet’s companions.

The Prophet’s assurance of Medina’s sterility from ṭā‘ūn, despite recognizing Medina as a plague-prone location, was ‘neutralized’ by his request that his companions be patient if plagued. Even if one of his companions died due to a plague, the Prophet promised them the reward of a martyr. The Prophet also explained that ṭā‘ūn was mercy, which did not mean that the disease was a blessing, but that sincerely people who accept the disease would bring mercy. The statement of the Prophet’s assurance of Medina’s sterility from ṭā‘ūn was part of the Prophet’s motivation so that the companions were given both physical and psychological strength to survive in Medina and continue the struggle to develop Islamic civilization. Although hadiths state that the same guarantee exists for the city of Mecca, these hadith were claimed to be ḍa‘īf, while those were only addressed to Medina. This demonstrated that the Prophet concentrated on his main goal of establishing Medina as the center of Islamic civilization. Medina was privileged because it was dār al-hijrah wa al-sunnah, where some Qur’anic verses descended, and it also housed the Prophet’s chosen people. There is also the Prophet’s grave, which is a paradise garden.62

**G. Maqāṣid Ḥifẓ al-Ijtimā‘ī on The Prophet’s Health Insurance**

As the foundation of Islamic civilization during the Prophet’s time, Medina must had security and comfort guarantees to ensure Muslims’ sociopolitical stability. In addition to the negative effects on the physical and mental, ṭā‘ūn has multidimensional effects because, in addition to causing death, it has implications for many aspects of human life, including economics, politics, culture, and religion. As a result, the Prophet’s most stringent preventive policies and actions can be interpreted as part of his defense against Medina’s stability.

The Prophet’s statement about the guarantee of Medina’s sterility from ṭā‘ūn indicated a special purpose to maintain the social stability that he was constructing with his companions. In this context, the Prophet’s statement tends to be positioned as...

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the head of government who seeks to maintain the integrity of his people so that disintegration does not occur while also providing inner peace to its citizens so that they are calm in carrying out their daily activities.

One of the main pillars of happiness is the serenity and comfort of life, which is also a determining factor in realizing a superior civilization. The most fundamental aspect of human life, religious teachings, cannot be carried out optimally if the community does not feel calm and comfortable. Meanwhile, physical health is an essential aspect of living a peaceful life. In this regard, Abū Ĥāmid al-Gazālī (450-505 H) claimed that religious teachings cannot be properly realized if the world’s life order is disrupted. As a result, religious rules such as worship cannot be implemented without physical health and clothing, food, and security.\(^{63}\)

In the Maqāṣid al-Syarī‘ah concept, the guarantee of tranquillity and comfort is included in the ḥifż al-amm al-ijtimā‘ī framework, namely the guarantee of social security, which includes warranties for the benefit of the individual. In this case, al-amm al-ṣiḥḥ, or physical health insurance, is one of four factors for achieving ḥifż al-amm al-ijtimā‘ī. Al-amm al-naʃfī aw al-ruḥḥī (soul), al-amm al-makānī (domicile/region), and al-amm al-gažā‘ī (food) are the other three factors.\(^{64}\) These factors indicate that individual security encompasses all aspects of life, including physical, psychological, and spiritual well-being.

To ensure the loyalty of its citizens, a leader must provide health insurance to its citizens. Citizen loyalty is a critical factor in the success of government and people’s welfare, which is referred to as ḥifż al-ummah in Maqāṣid terminology. Ḥifż al-ummah is classified in the Maqāṣid al-Qur’ān classification proposed by maqāṣid scholars Rasyīd Riddā mentions “ikmāl naʃf al-insānī min al-afrād wa al-jamā‘āti wa al-aqwām” and “al-islāh al-insānī al-ijtimā‘ī al-styāṣī al-waṭanī bi al-wihdāt al-samān.”\(^{65}\) Ibn Āṣyūr mentions “siyāsah al-ummah,” and al-Qaraḍāwī mentions “binā al-ummah al-syāhīdah ‘alā al-basyariyyah” and “al-da‘wah ilā ‘alām insānī”

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mutaʿāwan. All classifications of the Maqāṣid al-Qurʾān revolve around the assertion that the Qurʾan’s orientation is to improve the collective welfare of human life in the socio-political aspect and even nationally.

**H. Conclusion**

Classical academics describe ṭāʿūn as a mystery disease that can only be cured by something supernatural. The scholars’ literal-normative approach to analyse the hadith concludes that Medina is truly free from plagues such ṭāʿūn. Therefore their attention is on maintaining the argument regarding Medina’s primacy without in-depth analysis of the maqāṣid of the Prophet’s promises in the hadith. The Prophet’s statement does show Medina’s assurance of two mysterious and deadly phenomena, one of which is ṭāʿūn that is identical to the pandemic. This symbolism is interpreted as a threat to human social stability. Intertextually, the phrase ṭāʿūn is something that the Companions do not recognize, and it has never happened in the Prophet’s community. As a result, the Prophet’s words were seen as a campaign or early warning to his followers against ṭāʿūn. The Prophet’s Companions’ attempt to construct civilization in Medina at the start of their hijrah was said to be weakened by the context of Medina at the time as a city plagued by various diseases. The Prophet’s motivation in his remarks was to safeguard the stability of his community (ḥifz al-ijtimāʿī) through health insurance (al-amn al-ṣīḥī). In today’s world, every leader must make deliberate efforts to protect the community’s socioeconomic and political stability through a variety of preventative and anticipatory measures against numerous potential dangers.

It turns out that the hadith’s guarantee of Medina’s sterility from the ṭāʿūn epidemic cannot be accepted textually-normatively because it can bias the meaning and divert the hadith from its primary purpose. This research is unmistakably distinct from the findings and explanations of conventional hadith, which avoids the effort to determine the significance of the hadith. The application of an integrated method by Maʿānī al-Ḥadīth and Maqāṣid al-Syarī’ah has allowed for a much more comprehensive understanding and identification of the significance of hadith to contemporary problems, while also confirming that hadith is always relevant to all times and spaces.

This research is limited to textual analysis, so the facts and public reception of the hadith have yet to be presented. Factual-reception research will undoubtedly provide a unique perspective because it examines dynamic and constantly changing objects in society, particularly Muslims.

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Anti-Covid Hadith: Maqāṣidī Analysis on The Prophet’s Guarantee on Medina’s Sterility from Tā’Un

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3Sheikh Ja’far Subhani, Matāhum Al-Qur’ān (Beirut: Mu‘assasah Al-Tarikh Al-‘Arabi, 2010), Juz 5, h. 231.
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1. Holy book
   Perjanjian Baru, Mrk: 18.

2. Qur’anic translation
   1Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

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