

P-ISSN : 1412-6141

E-ISSN : 2548-7744

Jurnal  
**AD**

# **ABIYAH**

**The Journal of Humanities and Islamic Studies**

**Fatimah, Winona Lutfiah**

*The Interpretation of Auliya Contextual Meaning in The Qur'an  
(Study of C.S Peirce Semiotics Theory)*

**Akbar, Arifuddin Ahmad, Zulfahmi Alwi, Darsul S. Puyu**  
*Anti-Covid Hadith: Maqāṣidī Analysis on The Prophet's Guarantee on  
Medina's Sterility from Ṭā'Un*

**Baso Pallawagau, Erwin Hafid, La Ode Ismail Ahmad, Rasna**

فن النشيد الإسلامي في تصور الحديث النبوي

**Muhammad Imran, Muammar Baba, Basri Mahmud, Taufani**  
*The Command to Fight Non-Muslims Based on Hadith Perspective  
(The Micro and Macro Analysis Studies)*

**Syarial Dedi, Lendrawati**

*The Legitimacy of The Sale and Purchase Contract of Sacrificial  
Animals in Curup Community*

**Aisyah, Daud Rasyid**

منهج السنة في المحافظة على البيئة (دراسة حديثة تأصيلية)

**Muhammad Napis Djuani, Hamzah**

قضية الاشتقاق في مجال فقه اللغة العربية: مفهومه وأنواعه والأصل فيه

**Sam'un Mukramin, Eliza Meiyani, Lukman Ismail, Andi Nursida**  
*The Correlation of Islam-Christian to Fight Racism (An Analysis of  
Conflict and Religious Moderation in Poso)*

**Khaerul Asfar, Achmad Abubakar, Musafir Pababbari,  
Muhammad Sadiq Sabry**

*Living Qur'an in Annyorong Lopi Pinesi Tradition:  
an Anthropological Study of The Qur'an*



**FAKULTAS ADAB DAN HUMANIORA  
UNIVERSITAS ISLAM NEGERI ALAUDDIN**

**Vol. 21 No. 2/2021**



**Theme: Islamic Studies**  
**VOLUME 21 NO. 2 DECEMBER 2021**

**EDITOR-IN-CHIEF**

Nuri Emmiyati, Alauddin State Islamic University, Indonesia

**ASSOCIATE EDITOR**

Barsihannor, Alauddin State Islamic University, Indonesia

**INTERNATIONAL EDITORIAL BOARD**

Shamsi Ali, University of Northern California, United States

Miss Tiarne Jade Barratt, University of Sydney, Australia

Muhammad Widus Sempo, Universiti Sains Islam Malaysia, Malaysia

Salih Yousif Sharaf Mohamed, Al-Gazera University, Sudan

Aishah Waenaha Waemamah, Academy of Islamic and Arabic Studies Princess of Naradhiwas University  
- Thailand, Thailand

**EXECUTIVE EDITOR**

Umar Thamrin, Alauddin State Islamic University, Indonesia

**MANAGING EDITOR**

Nasrum, Alauddin State Islamic University, Indonesia

**EDITORS**

Akbar Haseng, Institut Agama Islam Negeri Kendari, Indonesia

Sardian Maharani Asnur, Alauddin State Islamic University, Indonesia

Subehan Khalik Umar, Alauddin State Islamic University, Indonesia

Haniah, Alauddin State Islamic University, Indonesia

Andi Satrianingsih, Universitas Muhammadiyah Makassar, Indonesia

Awaluddin Syamsu, Universitas Muslim Indonesia

Muhammad Azwar, UIN Syarif Hidayatullah Jakarta, Indonesia

**ASSISTANT TO THE EDITORS**

Chusnul Chatimah Asmad, Alauddin State Islamic University, Indonesia

**ENGLISH LANGUAGE ADVISOR**

Rosmah Tami, Alauddin State Islamic University, Indonesia

Syahrani Junaid, Alauddin State Islamic University, Indonesia

**ARABIC LANGUAGE ADVISOR**

Muh. Saleh Syamsuri, Alauddin State Islamic University, Indonesia

Baso Pallawagau, Alauddin State Islamic University, Indonesia

**IT SUPPORT**

Taufiq Mathar, Alauddin State Islamic University, Indonesia

**COVER DESIGNER**

Nur Arifin



### **Jurnal Adabiyah:**

This journal receives a national accreditation from Ministry of Research, Technology, and Higher Education Republic of Indonesia, **Nomor 10/E/KPT/2019** on April 4, 2019 with the **SINTA score: S2**.

The Journal has been published by the Faculty of Adab and Humanity of Alauddin State Islamic University, Makassar, since 1997 and has been online since 2016 with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach.

This journal are published twice a year, on June and December. The themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture.

The journal of Humanities and Islamic Studies will provide the online collection of articles from 1997 up to now. The most updated information can be found on the website.

## Table of Contents

<b>Fatimah, Winona Lutfiah</b> .....	254-276
<i>The Interpretation of Auliya Contextual Meaning in The Qur'an (Study of C.S Peirce Semiotics Theory)</i>	
<b>Akbar, Arifuddin Ahmad, Zulfahmi Alwi, Darsul S. Puyu</b> .....	277-297
<i>Anti-Covid Hadith: Maqāṣidī Analysis on The Prophet's Guarantee on Medina's Sterility from Ṭā'ūn</i>	
<b>Baso Pallawagau, Erwin Hafid, La Ode Ismail Ahmad, Rasna</b> .....	298-323
<i>فن النشيد الإسلامي في تصور الحديث النبوي</i>	
<b>Muhammad Imran, Muammar Baba, Basri Mahmud, Taufani</b> .....	324-341
<i>The Command to Fight Non-Muslims Based on Hadith Perspective (The Micro and Macro Analysis Studies)</i>	
<b>Syarial Dedi, Lendrawati</b> .....	342-364
<i>The Legitimacy of The Sale and Purchase Contract of Sacrificial Animals in Curup Community</i>	
<b>Aisyah, Daud Rasyid</b> .....	365-406
<i>منهج السنة في المحافظة على البيئة (دراسة حديثة تأصيلية)</i>	
<b>Muhammad Napis Djuaeni, Hamzah</b> .....	407-428
<i>قضية الاشتقاق في مجال فقه اللغة العربية: مفهومه وأنواعه والأصل فيه</i>	
<b>Sam'un Mukramin, Eliza Meiyani, Lukman Ismail, Andi Nursida</b> .....	429-450
<i>The Correlation of Islam-Christian to Fight Racism (An Analysis of Conflict and Religious Moderation in Poso)</i>	
<b>Khaerul Asfar, Achmad Abubakar, Musafir Pababbari, Muhammad Sadiq Sabry</b> .....	451-475
<i>Living Qur'an in Annyorong Lopi Pinisi Tradition: an Anthropological Study of The Qur'an</i>	



## ANTI-COVID HADITH: MAQĀSIDĪ ANALYSIS ON THE PROPHET'S GUARANTEE ON MEDINA'S STERILITY FROM ṬĀ'ŪN

Akbar<sup>1</sup>, Arifuddin Ahmad<sup>2</sup>, Zulfahmi Alwi<sup>3</sup>, Darsul S. Puyu<sup>4</sup>  
Institut Agama Islam Negeri Kendari, Sulawesi Tenggara, Indonesia<sup>1</sup>  
Universitas Islam Negeri Alauddin, Makassar, Indonesia<sup>2,3,4</sup>  
E-mail: akbar@iainkendari.ac.id<sup>1</sup>, arifuddinahmad@uin-alauddin.ac.id<sup>2</sup>,  
zulfahmi.alwi@uin-alauddin.ac.id<sup>3</sup>, darsulspuyu@uin-alauddin.ac.id<sup>4</sup>

### 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 *takhrij al-ḥadīṣ* technique was used to track down the data that analyzed using an integrative technique developed by *Ma'ānī al-Ḥadīṣ* 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. *Ḥifẓ al-daulah* 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 بـ Covid-19. استخدمت هذه الدراسة تصميمًا نوعيًا باستخدام بيانات المكتبة بناءً على الكتب التسعة. تستخدم تقنية تخريج الحديث لتعقب البيانات ثم تحليلها بتكاملية طورها علم معاني الحديث ومقاصد الشريعة. وكشفت النتائج أن إعلان الرسول صلى الله عليه وسلم عن عقم المدينة المنورة بسبب

المرض هو جزء من استراتيجيته للحفاظ على الاستقرار الاجتماعي والسياسي للمسلمين الذين يقودون حضارة جديدة. حفظ الدولة كمقاصد الشريعة الذي يجب أن يؤخذ في الاعتبار عند محاولة تحديد مقاصد كل رسالة النبي. يمكن أن تبعد الفكرة القائلة بأن أحاديث النبي لا علاقة له بواقع الحياة الحديثة. الكلمات المفتاحية: Covid-19، معاني الحديث، مقاصد الشريعة، سوء الفهم،

جائحة

### Abstrak

Misresep terhadap pernyataan dan kebijakan Rasulullah saw. salah satunya dilatari oleh realitas kontemporer yang berbeda atau tidak relevan dengannya. Kajian ini bertujuan untuk meninjau ulang pernyataan Nabi suci Muhammad saw yang menjamin Madinah steril dari wabah ṭā'ūn yang secara faktual justru menunjukkan bahwa Madinah turut terinfeksi oleh Covid-19. Kajian ini menggunakan desain kualitatif dengan data kepustakaan yang berbasis pada *al-Kutub al-Tis'ah*. Data ditelusuri melalui *takhrīj al-ḥadīṣ* kemudian dianalisis dengan menggunakan pendekatan integratif antara *Ilmu Ma'ānī al-Ḥadīṣ* dan *Maqāṣid al-Syarī'ah* digunakan sebagai analisis data. Hasil penelitian menunjukkan bahwa pernyataan Rasulullah saw. tentang sterility Madinah dari wabah adalah bagian dari strategi beliau dalam mempertahankan stabilitas sosial politik umat Islam yang sedang merintis peradaban baru. *Ḥifz al-ijtimā'ī* merupakan konsep dalam *Maqāṣid al-Syarī'ah* yang perlu menjadi perhatian penting dalam upaya mengidentifikasi *maqāṣid* dari setiap pesan dan Rasulullah saw. yang dapat menegaskan kesan irelevansi hadis Rasulullah saw. dengan realitas kehidupan kontemporer.

Kata Kunci: Covid-19; Ma'ānī al-Ḥadīṣ; Madinah; Maqāṣid al-Syarī'ah; Misresep; pandemic

### 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 ṭā'ūn epidemic would not harm the city of Medina. Still, the reality indicates that Medina is among the towns verified by the Covid-19 pandemic.<sup>1</sup> It generates the issues regarding the

<sup>1</sup>Al-ahmadey Ziab, 'Laboratory Findings from 100 Patients with COVID-19 Pneumonia in Madinah, Saudi Arabia', *Microbiology Research Journal International*, 30.8 (2020), 94–103;

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'īf* (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<sup>2</sup> and, in some cases, the scientific approach<sup>3</sup>. In the context of scientific integration, the *maqāsid* approach is a more complete understanding of the Prophet's statements that is thought to disclose their importance. The *maqāsid* 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 *maqāsidī* studies of problematic hadith, but they tended to focus on traditions regarding gender<sup>4</sup> and terrorism<sup>5</sup>, 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.<sup>6</sup> Second, hadith research has been linked to

---

Abdulhalem A. Jan and others, 'Relationship between COVID-19 Infection and ABO Blood Groups Differences: A Tertiary Centre Experience in Al-Madinah, Saudi Arabia', *American Journal of Biomedical Research*, 9.2 (2021), 36–42; Hani M.J. Khojah, 'Community Pharmacy Services and Preparedness during COVID-19 Outbreak in Madinah, Saudi Arabia', *Saudi Pharmaceutical Journal*, 28.11 (2020), 1402–7; Bandar A Suliman, 'Dynamics of COVID-19 Lockdown on Blood Indices and Its Impact on Individuals' Immunological Health Status: A Cohort Study in Madinah, Saudi Arabia', *Journal of Blood Medicine*, Volume 12 (2021), 395–402.

<sup>2</sup>Abdul Muiz Amir, Sahiron Syamsuddin, and Siswanto Masruri, "Dialectic Relationship Between The Qur'an and Hadith: The Interpretation of The Term 'As-Sā'ah' Using Critical Hermeneutic Analysis," *Jurnal Adabiyah* 21, no. 1 (2021): 57–81.

<sup>3</sup>Tasmin Tangngareng and Hasbullah, "A Prophetic Study on Eartquake," *Jurnal Adabiyah* 19, no. 2 (2019): 186–203.

<sup>4</sup>Muhamad Rofiq, 'Memahami Hadis Misoginis Perspektif Maqāsid Syarī'ah: Studi Hadis Yang Menyamakan Antara Keledai, Anjing, dan Perempuan', *ESENSIA*, 16.1 (2015), 43–56.

<sup>5</sup>Faisal bin Ahmad Shah, 'The Misinterpretation of Hadith Texts by Extremist Groups to Justify Their Terrorist Acts: An Analysis', *AlBayan*, 16.2 (2018), 163–86.

<sup>6</sup>I. S. Irfan and others, 'Pandemic and Islamic Point of View Based on Hadith Plague', *Journal of Critical Reviews*, 7.8 (2020), 1017–20; Ahmad Solahuddin, Atiqoh Firdaus and Saifuddin Zuhri Qudsy, 'Ṣallū Fī Rihālikum During Covid-19', *ULUL ALBAB Jurnal Studi Islam*, 21.2 (2020), 396–418; Zeeshan Qureshi, Ikramuddin Junejo and Ahsan ul Haq Shaikh, 'Covid-19 and Cure in The Light of Quran and Hadith: A Systemic Literature Review', *Al-Aijaz*, 1200.1 (2021), 1–12; Norhasnira Ibrahim and Fathima Begum Syed Mohideen, 'Pencegahan Penyakit Covid-19 Melalui "Amalan Mencuci Tangan" Daripada Perspektif Hadith', *Ulum Islamiyyah*, 33.1 (2021), 99–118.

the prediction of the pandemic's end.<sup>7</sup> Third, study how the hadith regarding the pandemic was received and/or how the people reacted to it.<sup>8</sup> 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 *ṭā'ūn* mean in traditional *syarḥ* hadith literature? (b) what does *ṭā'ūn* 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 *ṭā'ūn*? However, the foundation of this work is two arguments (hypotheses). First, the linguistic meaning of the sterile hadith of Medina from *ṭā'ūn* 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 *ṭā'ūn* rendered the city of Medina sterile, as Rasulullah stated on hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (عَلَى  
أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ، لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ)<sup>9</sup>

### 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.”<sup>10</sup>

<sup>7</sup>Muhamad Rozaimi Ramle and Mohd Yusof Mohamad, ‘Analysis Hadith Al-Ṭurāyya dan Kaitannya dengan COVID-19’, *Al-Bayan: Journal of Qur'an and Hadith Studies*, 18.2 (2020), 178–200.

<sup>8</sup>Saifuddin Zuhri Qudsy, Muhammad Rosyid Awwabin and Ahmad Sholahuddin, ‘Temboro Tablighi Jamaat's Reception to Hadith on Covid-19’, *DINIKA: Academic Journal of Islamic Studies*, 5.2 (2020), 191–211.

<sup>9</sup>Al-Bukhārī, Vol. 2, 664.

<sup>10</sup><https://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-Ḥadīṣ* tracking the words of hadith) 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-ḥadīṣ* were then studied using the *Ma'āni al-ḥadīṣ* approach, which employed textual, intertextual, and contextual interpretation techniques to determine the hadith's substantial meaning, which was then integrated with *Maqāsid 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*<sup>11</sup>, *Ṣaḥīḥ Muslim*<sup>12</sup>, *Muwaṭṭa' Mālik*<sup>13</sup>, and *Musnad Aḥmad*<sup>14</sup>. 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'if*. The inclusion of the word Ṭā'ūn in the hadith is considered an additional *syāz*<sup>15</sup> 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 Dajjal<sup>16</sup>, while Ṭā'ūn is a special guarantee for Medina.

Scholars have described the explanation of this hadith in various ways in various books of *syarḥ* 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

---

<sup>11</sup>Muhammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, ed. by Muṣṭafā Daib Al-Bigā, V (Bairut: Dār Ibn Kaṣīr, Dār al-Yamāmah, 1993), Vol. 2, h, 664; Vol. 6, p. 2609.

<sup>12</sup>Muslim bin Al-Ḥajjāj, *Ṣaḥīḥ Muslim*, ed. by Muḥammad Fu'ād 'Abd Al-Bāqī (Kairo: Maṭba'ah 'Īsā al-Bābī al-Ḥalbī, 1995), Vol. 2, p. 1005.

<sup>13</sup>Mālik bin Anas Al-Aṣbaḥī, *Muwaṭṭa' Al-Imām Mālik*, ed. by Muḥammad Fu'ād 'Abd Al-Bāqī (Libanon: Dār Iḥyā al-Turaṣ al-'Arabī, 1985), Vol. 2, p. 892.

<sup>14</sup>Abu Abdillah Aḥmad bin Muḥammad Ḥanbal, *Musnad Aḥmad*, ed. by Syuaib Al-Arnaut and Adil Mursyid (Kairo: Muassasah al-Risālah, 2001), Vol. 12, p. 174; Vol. 14, p. 462.

<sup>15</sup>Abu Abdillah Aḥmad bin Muḥammad Ḥanbal, *Musnad Ahmad*, ed. by Syuaib Al-Arnaut and Adil Mursyid (Kairo: Muassasah al-Risālah, 2001), Vol. XVI, p. 184.

<sup>16</sup>Muhammad bin Ismā'īl Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Dār Ṭūq al-Najāt, 1422), Vol. III, p. 22.

sent angels to defend His intended servant from all perils, enemies, and defamation. Ibn Baṭṭāl regarded ṭā'ūn as slander or an immense danger that requires Allah's help to overcome<sup>17</sup>. Ibn Baṭṭāl 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 ṭā'ūn and infiltrating the Dajjal. Ibn Baṭṭāl 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<sup>18</sup>, leaving only the sincere believers in Medina to be influenced by the Dajjal.<sup>19</sup>

Ibn al-Qayyim (d. 751 H) believed that ṭā'ūn was a disease that Allah can only cure. Ibn Qayyim contended that Allah guarantees every natural disease to cure, whereas *doctors do not even discover ṭā'ūn* because it is caused by jinn. Then, practical healing is solely dependent on Allah's will. Furthermore, according to shari'a experts, human sin and immorality are a factor in the occurrence of ṭā'ūn.<sup>20</sup> Among the arguments used is a hadith narrated by Ibn Mājah from 'Umar bin al-Khaṭṭāb:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: "يَا مَعْشَرَ الْمُهَاجِرِينَ خَمْسٌ إِذَا ابْتُلِيْتُمْ بِهِنَّ، وَأَعُوذُ بِاللَّهِ أَنْ تُدْرِكُوهُنَّ: لَمْ تَظْهَرَ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ، حَتَّى يُغْلَبُوا بِهَا، إِلَّا فَشَا فِيهِمُ الطَّاعُونَ، وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ مَضَتْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا..."<sup>21</sup>

#### Meaning

"Abdullah bin 'Umar said: "The Messenger of Allah (ﷺ) turned to us and said: 'O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and

<sup>17</sup>Alī bin Khalf bin 'Abd al-Malik Ibn Baṭṭāl, *Syarḥ Ṣaḥīḥ al-Bukhārī Ibn Baṭṭāl*, Vol. IV (Riyād: Maktabah al-Rusyd, 2003), p. 550-551.

<sup>18</sup>Alī bin Khalf bin 'Abd al-Malik Ibn Baṭṭāl, *Syarḥ Ṣaḥīḥ al-Bukhārī Ibn Baṭṭāl* (Riyād: Maktabah al-Rusyd, 2003), Vol. IV, p. 550.

<sup>19</sup>Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, *Faṭḥ al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī* (Bairut: Dār al-Ma'rifah, 1379), Vol. IV, p. 96.

<sup>20</sup>Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, *Baṣṭ al-Mā'ūn fī Faḍl al-Ṭā'ūn*, ed. by Aḥmad 'Iṣām 'Abd al-Qādir Al-Kātib (Riyād: Dār al-'Āṣimah), p. 106.

<sup>21</sup>Muhammad bin Yazīd al-Quzwainī Ibn Mājah, *Sunan Ibn Mājah*, ed. 'Ābd al-Laṭīf Ḥirzullah Syu'aib al-Arnaūṭ, 'Ādil Mursyid, Muhammad Kāmil (Kairo: Dār al-Risālah al-'Ālamiyah, 2009).

*diseases that were never known among the predecessors will spread among them...*<sup>22</sup>

Ibn Ḥajar al-‘Asqalānī (773-852 H) agreed with Ibn al-Qayyim that *ṭā'ūn* is distinct from other diseases because it is caused by the stab/sting of the jinn. It is consistent with the medical theory that *ṭā'ūn* is caused by toxic substances or blood flow contractions that cannot be detected by a doctor's diagnosis, so the presence of *ṭā'ūn* can only be determined through revelation information (hadith).<sup>23</sup> With this argument, Ibn Ḥajar asserts that *ṭā'ūn* 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 *ṭā'ūn* has never occurred since the Prophet's time until now.<sup>24</sup> This information was supported by al-Samhūdī (844-922 H), who narrated the statement of Abū al-Aswad that Medina was attacked by a deadly plague that killed many of its inhabitants, but the curse was not *ṭā'ūn*.<sup>25</sup> Ibn Ḥajar also used historical information to justify this hadith, which invalidates another hadith that Mecca is also sterile from *ṭā'ūn*. Ibn Ḥajar cited al-Nawawī's view that *ṭā'ūn* will not pollute Medina and Mecca, but some historical data show that Mecca was attacked by *ṭā'ūn* in 749 H, in contrast to Medina, which had no cases of *ṭā'ūn*.<sup>26</sup> However, al-Zarqānī claimed that the *ṭā'ūn* that befell Mecca is not the same as *ṭā'ūn* Amwās or al-Jārif.<sup>27</sup>

Al-‘Ainī (d. 855 H) also agreed with Ibn Ḥajar that *ṭā'ūn* 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 *ṭā'ūn*

<sup>22</sup><https://sunnah.com/ibnmajah/36>

<sup>23</sup>Al-‘Asqalānī, *Baḥṣ al-Mā'ūn fī Faḍl al-Ṭā'ūn*, p. 105.

<sup>24</sup>Al-‘Asqalānī, *Baḥṣ al-Mā'ūn fī Faḍl al-Ṭā'ūn*, p. 102-104.

<sup>25</sup>Alī bin ‘Abdillāh bin Ahmad Al-Samhūdī, *Khulāṣat al-Wafā bi Akhbār Dār al-Muṣṭafā* (Damaskus: Al-Maktabah al-‘Ilmiyyah, 1972), p. 39.

<sup>26</sup>Al-‘Asqalānī, *Baḥṣ al-Mā'ūn fī Faḍl al-Ṭā'ūn*, p. 208.

<sup>27</sup>Muhammad bin ‘Abd al-Bāqī bin Yūsuf Al-Zarqānī, *Syarḥ Al-Zarqānī ‘ala Muwaṭṭa al-Imām Mālik*, ed. by Ṭāhā ‘Abd al-Raūf Sa‘ad (Kairo: Maktabah al-Ṣāqāfah al-Dīniyyah, 2003), Vol. IV, p. 366.

could not infect the people of Medina<sup>28</sup> in the same way that the Dajjal could.<sup>29</sup> According to al-Suyūṭī (849-911 H), ṭā'ūn is an extraordinary disease that medical experts cannot cure<sup>30</sup>, so healing is expected through the Prophet's prayers and miracles, especially regarding Medina, which will be sterile until the Day of Resurrection.<sup>31</sup> Al-Qaṣṭalānī (d. 923 H) continued that the guarantee of Medina's sterility from ṭā'ūn 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.<sup>32</sup>

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 ṭā'ūn's disease and the fact that Medina is a holy city that will not be affected by mysterious and dangerous things like ṭā'ūn 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 ṭā'ūn. 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 ṭā'ūn, 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 ṭā'ūn: *anqāb al-Madīnah*, *malāikat*, *dajjāl*, dan *ṭā'ūn*.

*Anqāb* is the plural of *naqab*, which means "road between the mountains". According to al-Aḥfasy, *naqab* means entry point,<sup>33</sup> but it can also refer to a route,

---

<sup>28</sup>Maḥmūd bin Aḥmad bin Mūsā Al-'Ainī, *'Umdat al-Qārī Syarḥ Ṣaḥīḥ Al-Bukhārī* (Bairut: Dār Iḥyā al-Turās al-'Arabī), Vol. XXI, p. 260.

<sup>29</sup>Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, *Fath al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī* (Bairut: Dār al-Ma'rifah, 1379), Vol. X, p. 190.

<sup>30</sup>Jalāl al-Dīn Al-Suyūṭī, *Tanwīr al-Hawālik Syarḥ Muwaṭṭa Mālik* (Mesir: Al-Maktabah al-Tujjāriyyah al-Kubrā, 1969), Vol. II, p. 204.

<sup>31</sup>Jalāl al-Dīn Al-Suyūṭī, *Al-Dībāj 'alā Ṣaḥīḥ Muslim*, ed. by Abū Ishāq Al-Ḥuwainī (Saudi Arabiyah: Dār Ibn 'Affān li al-Nasyr wa al-Tauzī, 1996), Vol. III, p. 417.

<sup>32</sup>Aḥmad bin Muhammad bin Abī Bakr Al-Qaṣṭalānī, *Irsyād al-Sārī li Syarḥ Ṣaḥīḥ al-Bukhārī* (Mesir: al-Maṭba'ah al-Kubrā al-Amīriyyah, 1323), Vol. X, p. 425.

<sup>33</sup>'Alī bin Khalf bin 'Abd al-Malik Ibn Baṭṭāl, *Syarḥ Ṣaḥīḥ al-Bukhārī Ibn Baṭṭāl*, Vol. IV (Riyāq: Maktabah al-Rusyd, 2003), p. 550.

trajectory, or entry access. In keeping with the use of the pronunciation in the verse فَتَنْقَبُوا فِي الْبِلَادِ. Ibn Wahab defined *anqāb al-Madīnah* as the “entrance to Medina” or “gateway”. Abū al-Ma'ānī translated it as “mountain path”. In general, there is no significant difference between scholars' views on *naqab* 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 “*yaḥrusūna*”. *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.<sup>34</sup> *Malāikat*/angels, who are supernatural beings, are given the status of *muwakkilūna* because they are equivalent to *ṭā'ūn* and the Dajjal, who are also supernatural beings.

*Ṭā'ūn* is derived from the word *ṭa'ana-yaṭ'anu*, which means stinging, stabbing, piercing, penetrating, spearing, and rushing ahead fast, among other things. The phrase *taṭā'ana al-qaum* signifies jabbing each other in the warfare.<sup>35</sup> The word *al-ṭā'n* means “murder: or “death with a spear” in *Lisān al-Arab*. *Al-ṭā'ūn*, on the other hand, is defined as a broad sickness outbreak that destroys the atmosphere or air, creating psychological and bodily difficulties<sup>36</sup>. In *al-Mu'jam al-Wasīṭ*, *al-ṭā'ūn* is characterized as an epidemic sickness and thrombosis caused by bacteria that infect mice and spread fleas to other mice and humans.<sup>37</sup>

Several scholars, including al-Bājī (d. 474 H), al-Ṭībī (d. 743 H), and al-'Ainī (d. 855 H), defined *ṭā'ūn* as an epidemic disease or lethal plague that spreads through the air<sup>38</sup>, both in the short and long term<sup>39</sup>, albeit its severity varies<sup>40</sup>. On the other hand, scholars such as al-Karmānī (d. 786 H) and Ibn Sinā (d. 428 H) described *ṭā'ūn*

<sup>34</sup>Abd al-Rauf Al-Munawi, *Faid al-Qadir Syarh al-Jami al-Saghir*, 2nd ed. (Beirut: Dar al-Ma'rifah, 1972), Vol. IV, p. 321.

<sup>35</sup>Aḥmad bin Fāris bin Zakariya, *Mu'jam Maqāyīs al-Lughah*, ed. by 'Abd al-Salām Muḥammad Hārūn (Bairut: Dār al-Fikr, 1979), Vol. 3, p. 412.

<sup>36</sup>Muhammad bin Mukrim bin 'Alī Ibn Manzūr, *Lisān al-'Arab* (Bairut: Dār Ṣādir, 1414), Vol. XIII, p. 267.

<sup>37</sup>Ibrāhīm Muṣṭafā and others, *Al-Mu'jam al-Wasīṭ* (Kairo: Dār al-Da'wah), Vol. II, p. 558.

<sup>38</sup>Sulaimān bin Khalaf bin Sa'ad Al-Bājī, *Al-Muntaqā Syarḥ al-Muwaṭṭa'* (Mesir: Maṭba'ah al-Sa'adah, 1332), Vol. 7, p. 198.

<sup>39</sup>'Alī bin Muhammad al-Mulla al-Harawī Al-Qārī, *Mirqāt al-Mafātīḥ Syarḥ Misykah al-Maṣābiḥ* (Bairut: Dār al-Fikr, 2002), Vol. III, p. 1131.

<sup>40</sup>Sulaimān bin Khalaf bin Sa'ad Al-Bājī, *Al-Muntaqā Syarḥ al-Muwaṭṭa'* (Mesir: Maṭba'ah al-Sa'adah, 1332), Vol. 7, p. 198.



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<sup>41</sup>, 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.<sup>42</sup>

Ṣafiy al-Raḥmān al-Mubārakfūrī (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.<sup>43</sup>

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.<sup>44</sup> 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.<sup>45</sup>

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 amawās 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-Khaṭṭab and spreaded throughout the Islamic world, killing an estimated 30 thousand people by the

---

<sup>41</sup>Muḥammad bin Yūsuf Syams al-Dīn Al-Karmānī, *Al-Kawākib al-Darārī fī Syarḥ Ṣaḥīḥ al-Bukhārī* (Bairut: Dār Iḥyā al-Turās al-'Arabī, 1981), Vol. 21, p. 14.

<sup>42</sup>Al-'Ainī, Vol. XXI, p. 269.

<sup>43</sup>Ṣafiy al-Raḥmān Al-Mubārakfūrī, *Minnat al-Mun'im fī Syarḥ Ṣaḥīḥ Muslim* (Saudi Arabia: Dār al-Salām li al-Nasyr wa al-Tauzī', 1999), Vol. II, p. 358.

<sup>44</sup>Mar'ī bin Yūsuf bin Abī Bakr Al-Maqdisī, *Mā Yaq' aluhu al-Aṭibbā'u wa al-Dā'ūna bi Syarr al-Ṭā'ūn* (Bairut: Dār al-Basā'ir al-Islāmiyah, 2000), p. 36-38.

<sup>45</sup>Al-'Asqalānī, *Baḥṣ al-Mā'ūn fī Faḍl al-Ṭā'ūn*, p. 105.

year 18 H (also known as Ramadah) (after 9 months<sup>46</sup>, which killed 25,000 people), Abu 'Ubaidah and Mu'āz bin Jabal were two of the Prophet's companions.<sup>47</sup> In contrast to Ṭā'ūn 'Amawās, Ṭā'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 Ṭā'ūn 'Amawās occurred in the Syam area between 107 and 115 H, then Ṭā'ūn al-Jārif struck the Iraqī region between 65 and 65 H, killing many Basra civilians.

Professor Mūsā Syāhīn Lāsyīn explained Kalābāzī's statement that ṭā'ūn has two options. First, because of consequences such as blood illnesses. Second, because of the jinn's stab.<sup>48</sup> Al-Imām al-Suyūṭī, on the other hand, associates the term ṭā'ūn with stupidity and senility as a type of incurable sickness.<sup>49</sup>

According to the scholars' explanations, ṭā'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 ṭā'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. Ṭā'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 ṭā'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 ṭā'ūn and the Dajjal, in this case forming 'angel/malāikat' is preventive measures or full protection. The key to Medina's plague-free status is angels. Ṭā'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-Taḥrīm/66: 6: that Angels *lā ya'ṣūna Allāh wa ya'f'alūna mā yu'marūna* (not in the least violate Allah and carry out all his orders).

---

<sup>46</sup>Muḥammad bin Sa'ad Al-Bagdādī, *Al-Ṭabaqāt al-Kubrā*, ed. by Iḥsān 'Abbās (Bairut: Dār Ṣādir, 1968), Vol. 3, p. 280.

<sup>47</sup> Muḥammad bin Jarīr Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, II (Bairut: Dār al-Turās, 1387), Vol. 4, p. 101.

<sup>48</sup>Mūsā Syāhīn Lāsyīn, *Faṭḥ al-Mun'im Syarḥ Ṣaḥīḥ Muslim* (Dār al-Masyrūq, 2002), Vol. VIII, p. 598.

<sup>49</sup>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 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا تَفْتَى أُمَّتِي إِلَّا بِالطَّعْنِ وَالطَّاعُونَ" قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الطَّعْنُ قَدْ عَرَفْنَاهُ، فَمَا الطَّاعُونَ؟ قَالَ: "غَدَّةٌ كَغَدَّةِ الْبَعِيرِ، الْمُقِيمُ بِهَا كَالشَّهِيدِ، وَالْفَارُّ مِنْهَا كَالْفَارِّ مِنَ الزَّخْفِ"<sup>50</sup>

#### *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 ṭā'n is an Arabic word that signifies spear thrust/sharp stuff.<sup>51</sup> 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

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

<sup>51</sup> Alī bin Muhammad al-Mulla al-Harawī Al-Qārī, *Syarḥ Musnad Abī Ḥanīfah*, ed. Ḥalīl Muḥy al-Dīn Al-Mais (Bairut: Dār al-Kutub al-'Ilmiyyah, 1987).

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

Another strategy employed by the Prophet in his anti- ṭā'ūn campaign was to portray ṭā'ūn as one of the penalties meted out to a segment of Bani Israil or prior people<sup>52</sup> that could had occurred Muhammad's people in the future if their violations and immorality were repeated, as Prophet said:

... لَمْ تَظْهَرَ الْفَاحِشَةُ فِي قَوْمٍ حَتَّى يُعْلِنُوا بِهَا إِلَّا فَشَا فِيهِمُ الطَّاعُونُ وَالْأَوْجَاعُ الَّتِي لَمْ  
يَكُنْ مَضَتْ فِي أَسْلَافِهِمْ...

The clause *lam yakun maḍat fi aslāfihim* points out that ṭā'ūn 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 ṭā'ūn is a mercy and a martyrdom for the believer.<sup>53</sup> However, the conditions for mercy and martyrdom are believers who believe in and accept ṭā'ūn as a calamity and are confronted with patience.<sup>54</sup>

In addition to warning his companions, the Prophet took an early initiative to anticipate the outbreak of ṭā'ūn in Medina by submitting a prayer as a 'negotiation' through Jibril to cancel the plague of ṭā'ūn in Medina. According to one story, *Malāikat Jibril* once came to the Prophet and offered him two diseases, but the Prophet refused ṭā'ūn 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 ṭā'ūn. The Prophet has chosen *al-ḥummā* and sent ṭā'ūn to be tested in Syam. The Prophet's reason was the effect of ṭā'ūn, 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.<sup>55</sup> According to another narration, the Prophet asked Allah to move the plague of Medina from Mahīah to Juḥfah.<sup>56</sup>

In addition, other narrations state that the Prophet prayed specifically for Medina's blessing, one of which was to avoid ṭā'ūn.<sup>57</sup> The Prophet's initiatives and policies bolstered the argument that the Prophet did everything to protect Medina from ṭā'ūn.

<sup>52</sup>Muslim bin Al-Ḥajjāj, *Ṣaḥīh Muslim* (Bairut: Dār Iḥyā al-Turās al-'Arabī), Vol. IV, p. 1737.

<sup>53</sup>Al-Bukhārī, Vol. 3, p. 1041.

<sup>54</sup>Al-Bukhārī, Vol. 3, p. 1281.

<sup>55</sup>Al-'Ainī, Vol. XXI, p. 260.

<sup>56</sup>Al-Ḥajjāj, Vol. 4, p. 118.

<sup>57</sup>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 ṭā'ūn 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 ṭā'ūn. Ṭā'ūn *Syīrawaih*, which occurred around the 6<sup>th</sup> year of Hijrah, happened during the Prophet's lifetime. Ṭā'ūn *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 Ṭā'ūn *Syīrawaih* because it was responsible for the death of a Sasanian king named Syīrawaih at the time. Ibn Qutaibah did not consider Ṭā'ūn *Syīrawaih* to be the first ṭā'ūn in Islamic history because it did not occur in Islamic territory. The first ṭā'ūn in Islamic history was Ṭā'ūn *Amawās*, which occurred around 18 Hijrah during the reign of Caliph 'Umar bin al-Khaṭṭāb.<sup>58</sup> As a result, the Prophet and his companions were never directly infected by ṭā'ūn.<sup>59</sup>

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

غَطُّوا الْإِنَاءَ، وَأَوْكُوا السِّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ، لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ، إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ<sup>60</sup>

#### 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."<sup>61</sup>

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

<sup>58</sup>Abū Muhammad bin 'Abdillāh bin Muslim Ibn Qutaibah, *Al-Ma'ārif*, ed. by Syarwat 'Ukāsyah (Kairo: Dār al-Kutub, 1960), p. 601.

<sup>59</sup>Naṣīr Bahjat Fādīl, "Al-Ṭawā'in Fī Ṣadr Al-Islām Wa Al-Khilāfah Al-Umawiyah (Dirāsah Fī Al-Maṣādir Al-'Arabiyah Al-Islāmiyah)," *Journal of Kirkuk University Humanity Studies* 6, no. 2 (2011): 97–113.

<sup>60</sup>Al-Ḥajjāj, Vol. 6, p. 107.

<sup>61</sup><https://sunnah.com/muslim:2014a>



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.<sup>62</sup>

#### **G. Maqāsid Ḥifz 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

---

<sup>62</sup>Al-Qurtubī, Vol. VIII, p. 249.

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 Ḥāmid 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.<sup>63</sup>

In the *Maqāṣid al-Syarī'ah* concept, the guarantee of tranquillity and comfort is included in the *ḥifẓ al-amn al-ijtimā'ī* framework, namely the guarantee of social security, which includes warranties for the benefit of the individual. In this case, *al-amn al-ṣiḥḥī*, or physical health insurance, is one of four factors for achieving *ḥifẓ al-amn al-ijtimā'ī*. *Al-amn al-naḥsī aw al-rūḥī* (soul), *al-amn al-makānī* (domicile/region), and *al-amn al-gazā'ī* (food) are the other three factors.<sup>64</sup> 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 guaranteeing sociopolitical stability. Socio-political stability is crucial to the success of government and people's welfare, which is referred to as *ḥifẓ al-ummah* in *Maqāṣid* terminology. *Ḥifẓ al-ummah* is classified in the *Maqāṣid al-Qur'ān* classification proposed by *maqāṣid* scholars Rasyīd Riḍā mentions "*ikmāl naḥs al-insānī min al-aḥrād wa al-jamā'āti wa al-aqwām*" and "*al-iṣlāḥ al-insānī al-ijtimā'ī al-siyāsī al-waṭanī bi al-wiḥdāt al-ṣamān*"<sup>65</sup>, Ibn 'Āsyūr mentions "*siyāsāt al-ummah*"<sup>66</sup>, and al-Qaraḍāwī mentions "*binā al-ummah al-syahīdah 'alā al-basyariyyah*" and "*al-da'wah ilā 'ālam insānī*

<sup>63</sup>Muḥammad bin Muḥammad Abū Ḥāmid Al-Gazālī, *Al-Iqtisād fī al-I'tiqād* (Bairut: Dār al-Kutub al-'Ilmiyyah, 2004), p. 128.

<sup>64</sup>Usāmah al-Sayyid 'Abd Al-Samī', "Wasā'il Taḥqīq al-Amn al-Ijtimā'ī," in *Mu'tamar al-Amn al-Ijtimā'ī fī al-Taṣawwur al-Islāmī* (Yordania: Jāmi'ah Āl al-Bait, 2012), 1–47; Ketahanan pangan sebagai salah faktornya juga disebutkan dalam artikel: Meirison, "Al-Amn al-Gazā'ī fī Ḍauī al-Qur'ān wa al-Sunnah," *Jurnal Ulunnuha* 6, no. 1 (2017): 48–62.

<sup>65</sup>Rasyīd Riḍā, *Al-Waḥy al-Muḥammadi; Ṣubūt al-Nubuwwat bi al-Qur'ān wa Da'wat Syu'ūb al-Madaniyyah Ila al-Islām*, (Cet. II; Bairut: Mu'assasah 'Izz al-Dīn, 1352), p. 193-348.

<sup>66</sup>Muḥammad al-Tāhir Ibn 'Āsyūr, *Al-Taḥrīr wa al-Tanwīr*, Vol. 1 (Tunisia: Dār al-Tūnīsiyyah li al-Nasyr, 1984), p. 40-41.

*muta'āwan*"<sup>67</sup> All classifications of the *Maqāṣid al-Qur'ān* revolve around the assertion that the Qur'an's orientation is to improve the collective welfare of human life in the socio-political aspect and even nationally.

## H. Conclusion

Classical academics describe *ṭā'ūn* 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 *ṭā'ūn*. 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 *ṭā'ūn* that is identical to the pandemic. This symbolism is interpreted as a threat to human social stability. Intertextually, the phrase *ṭā'ūn* 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 *ṭā'ūn*. 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 (*ḥifẓ al-ijtimā'ī*) through health insurance (*al-amn al-ṣiḥḥī*). 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 *ṭā'ūn* 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 *Ma'ānī al-Ḥadīṣ* 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.

---

<sup>67</sup>Yūsuf Al-Qaraḍāwī, *Kaifa Nata'āmal Ma'a al-Qur'ān al-Aẓīm*, (Cet. III; Kairo: Dār al-Syurūq, 2000), p. 71.

## REFERENCES

- A. Jan, Abdulhalem, Ahmed M. Aljeraisi, Abdullah M. Algarni, Mohammed A. Almozini, Nashwa A. Alsyed, Suliman A. Alharbi, Muhammad A. Tobaiqi, et al. "Relationship between COVID-19 Infection and ABO Blood Groups Differences: A Tertiary Centre Experience in Al-Madinah, Saudi Arabia." *American Journal of Biomedical Research* 9, no. 2 (2021): 36–42. <https://doi.org/10.12691/ajbr-9-2-3>.
- Ahmad Shah, Faisal Bin. "The Misinterpretation of Hadith Texts by Extremist Groups to Justify Their Terrorist Acts: An Analysis." *AlBayan* 16, no. 2 (2018): 163–86. <https://doi.org/10.1163/22321969-12340060>.
- Al-'Ainī, Maḥmūd bin Aḥmad bin Mūsā. *Umdat Al-Qārī Syarḥ Ṣaḥīḥ Al-Bukhārī*. Bairut: Dār al-Kutub al-'Ilmiyyah, 2001.
- Amir, Abdul Muiz, Sahiron Syamsuddin, and Siswanto Masruri. "Dialectic Relationship Between The Qur'an and Hadith: The Interpretation of The Term 'As-Sā'Ah' Using Critical Hermeneutic Analysis." *Jurnal Adabiyah* 21, no. 1 (2021): 57–81.
- Al-'Asqalānī, Aḥmad bin 'Alī bin Ḥajar. *Baḥḥ al-Mā'ūn Fī Faḍl Al-Ṭā'Ūn*. Edited by Aḥmad 'Iṣām 'Abd al-Qādir Al-Kātib. Riyāḍ: Dār al-'Āṣimah, n.d.
- . *Fath Al-Bārī Syarḥ Ṣaḥīḥ Al-Bukhārī*. Bairut: Dār al-Ma'rifah, 1379.
- Al-Aṣbahī, Mālīk bin Anas. *Muwaṭṭa' Al-Imām Mālīk*. Edited by Muḥammad Fu'ād 'Abd Al-Bāqī. Libanon: Dār Iḥyā al-Turaṣ al-'Arabī, 1985.
- Al-Bagdādī, Muḥammad bin Sa'ad. *Al-Ṭabaqāt Al-Kubrā*. Edited by Iḥsān 'Abbās. Bairut: Dār Ṣādir, 1968.
- Al-Bājī, Sulaimān bin Khalaf bin Sa'ad. *Al-Muntaqā Syarḥ Al-Muwaṭṭa'*. Mesir: Maṭba'ah al-Sa'ādah, 1332.
- Al-Bukhārī, Muhammad bin Ismā'il. *Ṣaḥīḥ Al-Bukhārī*. Edited by Muṣṭafā Daib Al-Bigā. V. Bairut: Dār Ibn Kaṣīr, Dār al-Yamāmah, 1993.
- Fāḍil, Naṣīr Bahjat. "Al-Ṭawā'in Fī Ṣadr Al-Islām Wa Al-Khilāfah Al-Umawiyah (Dirāsah Fī Al-Maṣādir Al-'Arabiyah Al-Islāmiyah)." *Journal of Kirkuk University Humanity Studies* 6, no. 2 (2011): 97–113.
- Al-Gazālī, Muḥammad bin Muḥammad Abū Ḥāmid. *Al-Iqtisād Fī Al-I'tiqād*. Bairut: Dār al-Kutub al-'Ilmiyyah, 2004.
- Al-Ḥajjāj, Muslim bin. *Ṣaḥīḥ Muslim*. Edited by Muḥammad Fu'ād 'Abd Al-Bāqī. Kairo: Maṭba'ah 'Īsā al-Bābī al-Ḥalbī, 1955.
- Ḥanbal, Abu Abdillah Aḥmad bin Muḥammad. *Musnad Ahmad*. Edited by Syaib Al-

- Arnaut and Adil Mursyid. Kairo: Muassasah al-Risālah, 2001.
- Ibn Baṭṭāl, 'Alī bin Khalf bin 'Abd al-Malik. *Syarḥ Ṣaḥīḥ Al-Bukhārī Ibn Baṭṭāl*. Riyāḍ: Maktabah al-Rusyd, 2003.
- Ibn Mājah, Muhammad bin Yazīd al-Quzwainī. *Sunan Ibn Mājah*. Edited by 'Ābd al-Laṭīf Ḥirzullah Syu'aib al-Arnaūṭ, 'Ādil Mursyid, Muhammad Kāmil. Kairo: Dār al-Risālah al-'Ālamiyah, 2009.
- Ibn Manzūr, Muhammad bin Mukrim bin 'Alī. *Lisān Al-'Arab*. Bairut: Dār Ṣādir, 2000.
- Ibn Qutaibah, Abū Muhammad bin 'Abdillah bin Muslim. *Al-Ma'Ārif*. Edited by Syarwat 'Ukāsyah. Kairo: Dār al-Kutub, 1960.
- Irfan, I. S., Mohd Daud Awang, Suhaimi Ab Rahman, and Aznan Hasan. "Pandemic and Islamic Point of View Based on Hadith Plague." *Journal of Critical Reviews* 7, no. 8 (2020): 1017–20. <https://doi.org/10.31838/jcr.07.08.213>.
- Al-Karmānī, Muḥammad bin Yūsuf Syams al-Dīn. *Al-Kawākib Al-Darārī Fī Syarḥ Ṣaḥīḥ Al-Bukhārī*. Bairut: Dār Iḥyā al-Turās al-'Arabī, 1981.
- Khojah, Hani M.J. "Community Pharmacy Services and Preparedness during COVID-19 Outbreak in Madinah, Saudi Arabia." *Saudi Pharmaceutical Journal* 28, no. 11 (November 2020): 1402–7. <https://doi.org/10.1016/j.jsps.2020.09.004>.
- Lāsyīn, Mūsā Syāhīn. *Faṭḥ Al-Mun'im Syarḥ Ṣaḥīḥ Muslim*. Dār al-Masyrūq, 2002.
- Al-Maqdisī, Mar'ī bin Yūsuf bin Abī Bakr. *Mā Yaf' Aluhu Al-Aṭibbā'u Wa Al-Dā'ūna Bi Syarr Al-Ṭā'ūn*. Bairut: Dār al-Basā'ir al-Islāmiyah, 2000.
- Al-Mubārakfūrī, Ṣafiy al-Raḥmān. *Minnat Al-Mun'im Fī Syarḥ Ṣaḥīḥ Muslim*. Saudi Arabia: Dār al-Salām li al-Nasyr wa al-Tauzī', 1999.
- Meirison. "Al-Amn Al-Gazā'ī Fī Ḍaui Al-Qur'ān Wa Al-Sunnah." *Jurnal Ulunnuha* 6, no. 1 (2017): 48–62. <https://ejournal.uinib.ac.id/jurnal/index.php/ulunnuha/article/view/580>.
- Muḥammad al-Ṭāhir Ibn 'Āsyūr. *Al-Taḥrīr Wa Al-Tanwīr*. Tunisia: Dār al-Tūnīsiyyah li al-Nasyr, 1984.
- Al-Munāwī, 'Abd al-Ra'ūf. *Faiḍ Al-Qadīr Syarḥ Al-Jāmi' Al-Ṣagīr*. Mesir: al-Maktabah al-Tijāriyyah al-Kubrā, 1356.
- Muṣṭafā, Ibrāhīm, Aḥmad Al-Zayyāt, Ḥāmid 'Abd Al-Qādir, and Muhammad Al-Najjār. *Al-Mu'jam Al-Wasīṭ*. Kairo: Dār al-Da'wah, n.d.
- Norhasnira Ibrahim, and Fathima Begum Syed Mohideen. "Pencegahan Penyakit Covid-19 Melalui 'Amalan Mencuci Tangan' Daripada Perspektif Hadith." *Ulum Islamiyyah* 33, no. 1 (April 25, 2021): 99–118.



<https://doi.org/10.33102/uij.vol33no1.197>.

- Al-Qaraḍāwī, Yūsuf. *Kaifa Nata 'āmal Ma'a Al-Qur'ān Al-Aẓīm*. III. Kairo: Dār al-Syurūq, 2000.
- Al-Qārī, 'Alī bin Muhammad al-Mulla al-Harawī. *Mirqāt Al-Mafātīḥ Syarḥ Misykah Al-Maṣābiḥ*. Bairut: Dār al-Fikr, 2002.
- . *Syarḥ Musnad Abī Ḥanīfah*. Edited by Ḥalīl Muḥy al-Dīn Al-Mais. Bairut: Dār al-Kutub al-'Ilmiyyah, 1987.
- Al-Qaṣṭalānī, Ahmad bin Muhammad bin Abī Bakr. *Irsyād Al-Sārī Li Syarḥ Ṣaḥīḥ Al-Bukhārī*. Mesir: al-Maṭba'ah al-Kubrā al-Amīriyyah, 1323.
- Qudsy, Saifuddin Zuhri, Muhammad Rosyid Awwabin, and Ahmad Sholahuddin. "Temboro Tablighi Jamaat's Reception to Hadith on Covid-19." *DINIKA: Academic Journal of Islamic Studies* 5, no. 2 (2020): 191–211. <https://doi.org/10.36548/jismac.2020.4>.
- Qureshi, Zeeshan, Ikramuddin Junejo, and Ahsan ul Haq Shaikh. "Covid-19 and Cure in The Light of Quran and Hadith: A Systemic Literature Review." *Al-Aijaz* 1200, no. 1 (2021): 1–12.
- Al-Qurtubī, Yūsuf bin Abdillāh al-Numarī. *Al-Istizkār*. Bairut: Dār al-Kutub al-'Ilmiyyah, 2000.
- Ramle, Muhamad Rozaimi, and Mohd Yusof Mohamad. "Analysis Hadith Al-Turāyya Dan Kaitannya Dengan COVID-19." *Al-Bayan: Journal of Qur'an and Hadith Studies* 18, no. 2 (October 23, 2020): 178–200. <https://doi.org/10.1163/22321969-12340086>.
- Riḍā, Rasyīd. *Al-Waḥy Al-Muḥammadī; Ṣubūt Al-Nubuwwat Bi Al-Qur'ān Wa Da'wat Syu'ūb Al-Madaniyyah Ila Al-Islām*. II. Bairut: Mu'assasah 'Izz al-Dīn, 1352.
- Rofiq, Muhamad. "Memahami Hadis Misoginis Perspektif Maqāṣid Syarī'ah: Studi Hadis Yang Menyamakan Antara Keledai, Anjing, Dan Perempuan." *ESENSIA* 16, no. 1 (2015): 43–56.
- Al-Samhūdī, Alī bin 'Abdillāh bin Ahmad. *Khulāṣat Al-Wafā Bi Akhbār Dār Al-Muṣṭafā*. Damaskus: Al-Maktabah al-'Ilmiyyah, 1972.
- Al-Samī', Usāmah al-Sayyid 'Abd. "Wasā'il Taḥqīq Al-Amn Al-Ijtimā'ī." In *Mu'tamar Al-Amn Al-Ijtimā'ī Fi Al-Taṣawwur Al-Islāmī*, 1–47. Yordania: Jāmi'ah Āl al-Bait, 2012.
- Solahuddin, Ahmad, Atiqoh Firdaus, and Saifuddin Zuhri Qudsy. "Ṣallū Fī Riḥālikum During Covid-19." *ULUL ALBAB Jurnal Studi Islam* 21, no. 2 (December 29, 2020): 396–418. <https://doi.org/10.18860/ua.v21i2.10139>.

- Suliman, Bandar A. "Dynamics of COVID-19 Lockdown on Blood Indices and Its Impact on Individuals' Immunological Health Status: A Cohort Study in Madinah, Saudi Arabia." *Journal of Blood Medicine* Volume 12 (May 2021): 395–402. <https://doi.org/10.2147/JBM.S312177>.
- Al-Suyūṭī, Jalāl al-Dīn. *Al-Dībāj 'alā Ṣaḥīḥ Muslim*. Edited by Abū Ishāq Al-Ḥuwainī. Saudi Arabiyah: Dār Ibn 'Affān li al-Nasyr wa al-Tauzī, 1996.
- . *Tanwīr Al-Hawālik Syarḥ Muwaṭṭa Mālik*. Mesir: Al-Maktabah al-Tujjāriyyah al-Kubrā, 1969.
- Al-Ṭabarī, Muḥammad bin Jarīr. *Tārīkh Al-Rusul Wa Al-Mulūk*. II. Bairut: Dār al-Turāš, 1387.
- Tangngareng, Tasmin, and Hasbullah. "A Prophetic Study on Eartquake." *Jurnal Adabiyah* 19, no. 2 (2019): 186–203.
- Zakariya, Aḥmad bin Fāris bin. *Mu'jam Maqāyīs Al-Lugah*. Edited by 'Abd al-Salām Muḥammad Hārūn. Bairut: Dār al-Fikr, 1979.
- Al-Zarqānī, Muhammad bin 'Abd al-Bāqī bin Yūsuf. *Syarḥ Al-Zarqānī 'ala Muwaṭṭa Al-Imām Mālik*. Edited by Ṭāhā 'Abd al-Raūf Sa'ad. Kairo: Maktabah al-Ṣaqāfah al-Dīniyyah, 2003.
- Ziab, Al-ahmadey. "Laboratory Findings from 100 Patients with COVID-19 Pneumonia in Madinah, Saudi Arabia." *Microbiology Research Journal International* 30, no. 8 (2020): 94–103. <https://doi.org/10.9734/mrji/2020/v30i830255>.

## Guidelines

### Submission of Article

**J**urnal Adabiyah welcomes the articles submission with the main themes on Humanities and Islamic Studies with the emphasis on interdisciplinary and intertextuality approach. Adabiyah is thematically published twice in a year. ie the theme of the humanities in June and the Islamic Study in December.

Themes related to Islamic Studies are textual studies, scriptural traditions, Islamic law, and theology; and those related to Humanities are language, literature, history, and culture. This scholarly journal Guarantees that the editor decision based on the peer review results will not exceed 30 days from the paper submission date.

Authors are invited to read our archives; to find the relevant topics for the journal, and to submit complete unpublished scientific researches, which are not under review in any other conferences or academic journal.

## PUBLICATION ETHIC

### Publication Ethic and Malpractice Statement

*Jurnal Adabiyah* is a peer-reviewed journal, published twice a year by the Faculty of Adab and Humaniora, **Alauddin State Islamic University of Makassar Indonesia**. It is available online as open access sources as well as in print. This statement clarifies ethical behaviour of all parties involved in the act of publishing an article in this journal, including the author, the editor-in-chief, the Editorial Board, the reviewers, and the publisher. This statement is based on COPE's Best Practice Guidelines for Journal Editors.

### Ethical Guideline for Journal Publication

The publication of an article in *Jurnal Adabiyah*, is an essential building block in the development of a coherent and respected network of knowledge. It is a direct reflection of the quality of the work of the authors and the institutions that support them. Peer-reviewed articles support and embody the scientific methods. It is therefore important to agree upon standards of expected ethical behavior for all parties involved in the act of publishing: the author, the editor, the reviewer, the publisher, and the society. As the publisher of *Jurnal Adabiyah*, **the Faculty of Adab and Humaniora** takes its duties of guardianship over all stages of publishing seriously and it recognizes its ethical and other responsibilities. **The Faculty of Adab and Humaniora** committed to ensuring that advertising, reprint or other commercial revenue has no impact or influence on editorial decisions.

### Publication Decisions

The editors of *Jurnal Adabiyah* is responsible for deciding which articles submitted to the journal should be published. The validation of the work in question and its importance to researchers and readers must always drive such decisions. The editors may be guided by the policies of the journal's editorial board and constrained by such legal requirements as shall then be in force regarding libel, copyright infringement, and plagiarism. The editors may confer with other editors or reviewers in making their decisions.

### Plagiarism Screening

It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

### Fair Play

An editor at any time evaluates manuscripts for their intellectual content without regard to race, gender, sexual orientation, religious belief, ethnic origin, citizenship, or political philosophy of the authors.

### **Confidentiality**

The editors and any editorial staff must not disclose any information about a submitted manuscript to anyone other than the corresponding author, reviewers, potential reviewers, other editorial advisers, and the publisher, as appropriate.

### **Disclosure and Conflicts of Interest**

Unpublished materials disclosed in a submitted manuscript must not be used in editors' own research without the express written consent of the author.

## **DUTIES OF AUTHORS**

### **Reporting Standards**

Authors of reports of original research should present an accurate account of the work performed as well as an objective discussion of its significance. Underlying data should be represented accurately in the paper. A paper should contain sufficient detail and references to permit others to replicate the work. Fraudulent or knowingly inaccurate statements constitute unethical behaviour and are unacceptable.

### **Originality and Plagiarism**

The authors should ensure that they have written entirely original works, and if the authors have used the work and/or words of others that this has been appropriately cited or quoted.

### **Multiple, Redundant, or Concurrent Publication**

An author should not in general publish manuscripts describing essentially the same research in more than one journal or primary publication. Submitting the same manuscript to more than one journal concurrently constitutes unethical publishing behaviour and is unacceptable.

### **Acknowledgement of Sources**

Proper acknowledgment of the work of others must always be given. Authors should cite publications that have been influential in determining the nature of the reported work.

### **Authorship of the Paper**

Authorship should be limited to those who have made a significant contribution to the conception, design, execution, or interpretation of the reported research. All those who have made significant contributions should be listed as co-authors. Where there are others who have participated in certain substantive aspects of the research project, they should be acknowledged or listed as contributors. The corresponding author should ensure that all appropriate co-authors and no inappropriate co-authors are included on the paper, and that all co-authors have seen and approved the final version of the paper and have agreed to its submission for publication.

### **Disclosure and Conflicts of Interest**

All authors should disclose in their manuscript any financial or other substantive conflict of interest that might be construed to influence the results or interpretation of their manuscript. All sources of financial support for the project should be disclosed.

### **Fundamental errors in Published Works**

When an author discovers a significant error or inaccuracy in his/her own published work, it is the author's obligation to promptly notify the journal editor or publisher and cooperate with the editor to retract or correct the paper.

## **PLAGIARISM**



It is basically author's duty to only submit a manuscript that is free from plagiarism and academically malpractices. The editor, however, will check all submitted papers through [Turnitin](#).

## AUTHOR GUIDELINES

### Guidelines for online submission:

1. Author should first register as Author to the website of Jurnal Adabiyah. Click the menu “[register](#)” to register as an author.
2. Once after the author is registered, please login to the website of *Jurnal Adabiyah* and submit the article through online submission (with the status of *active submissions*).
3. The article should follow the standard template of *Jurnal Adabiyah* provided in the website.
4. The citation and bibliography should follow the Turabian citation style.
5. Author is restricted not to send his/her article to another journal before having confirmation from the editorial team (approximately 4 weeks right after the article submitted).
6. Author should follow editorial decisions and recommendations related to the article completion. All reviews and assessments will be informed through online submission.

Article submitted to Jurnal Adabiyah editorial board must follow these guidelines:

1. Article should be based on the scientific research in the field humanities and Islamic studies;
2. Article must be an original work and has not been previously published;
3. Article should be written in Arabic or English languages;
4. Article must be typed in one-half spaced on A4-paper size;
5. Article’s length is about 6,000-10,000 words;
6. All submission must include a 150-250 word abstract;
7. Abstract should be written in 3 languages; Arabic, English, and Bahasa;
8. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete address;
9. All submission should be in OpenOffice, Microsoft Word, RTF, or WordPerfect document file format;
10. Bibliographical reference must be noted in footnote and bibliography according to *Jurnal Adabiyah* style. In addition, it is suggested for author(s) to use reference manager tools such as  MENDELEY or  otero

When a source is cited for the first time, full information is provided: full name(s) of author(s), title of the source in italic, place of publication, publishing company, date of publication, and the precise page that is cited. For the following citations of the same source, list the author’s last name, two or three words of the title, and the specific page number(s). The word *ibid.*, *op.cit.*, and *loc.cit.* are may not be used any more.

### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.



<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

### COPYRIGHT NOTICE

Authors who publish with this journal agree to the following terms:

- 1) Authors retain copyright and grant the journal right of first publication with the work simultaneously licensed under a [Creative Commons Attribution License](#) that allows others to share the work with an acknowledgement of the work's authorship and initial publication in this journal.
- 2) Authors are able to enter into separate, additional contractual arrangements for the non-exclusive distribution of the journal's published version of the work (e.g., post it to an institutional repository or publish it in a book), with an acknowledgement of its initial publication in this journal.
- 3) Authors are permitted and encouraged to post their work online (e.g., in institutional repositories or on their website) prior to and during the submission process, as it can lead to productive exchanges, as well as earlier and greater citation of published work (See [The Effect of Open Access](#)).