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Takhrij and Terms of Hadith Concerning Pandemi as Educative Information for the Community

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ABSTRACT

This research is motivated by the current disaster, namely the Covid 19 pandemic which has hit the majority of countries around the world including Indonesia, this pandemic has inevitably caused fear in the community because the number of infected victims is not small. This study aims to determine takhrij and sharah (explanation) of the hadiths about the pandemic and the conclusions of these hadiths as educational information and Islamic solutions for the community when facing an epidemic. This research uses library research, the approach used is hadith takhrij, namely by searching for sources of hadiths about pandemics through the hadith takhrij method based on hadith lafadz. The data analysis in this research is descriptive analysis, namely by examining and analyzing the sharah (explanation) of the hadiths about the pandemic in various books of the hadiths of sharah. The primary sources in this study are hadith books, books of hadith syarah and books of hadith takhrij. The conclusion in this study is that Islam as a religion of rahmatan lil 'alamin has provided solutions for mankind in all aspects of life, including during an epidemic. These solutions are contained in the hadiths of the Prophet PBUH, including the plague which is a blessing from Allah for believers who is patient, recommendations for lockdown or quarantine during an outbreak, and that infectious diseases are the destiny of Allah SWT.

1. Introduction

In this life, humans are often given tests and calamities, there is no one in his life who does not get disaster. Allah who is Arif and Wise must have the noble purpose of all His policies. Humans are expected to be able to take lessons from all of Allah's policies, either in the form of pleasure or calamity. Disasters

can be in the form of fear, hunger, poverty, pain, loss, and so on. This is conveyed by God in His Word.

“And truly We will give you a trial, with a little fear, hunger, lack of wealth, souls and fruits. And give good news to those who are patient.” (Surah Al-Baqarah: 155)

Allah is most gracious and merciful to His servants, He will not do wrong to them. Allah is also most wise in all the decisions He makes. Therefore, every disaster that befalls His servants must contain wisdom, including being a lesson for others, increasing the degree of a person who is afflicted and reducing the sins he has committed.

Currently, approximately 210 countries in the world, including Indonesia, are being hit by a pandemic called Covid 19, this virus was first discovered in Wuhan Province, China. The number of people infected with this virus has reached 7.3 million worldwide with a cure rate of 3.6 people.

Throughout history in several Islamic regions there have been several disease outbreaks, among the most prominent outbreaks are Tha'un 'Amwas (18 H / 693 AD), Tha'un Jarif (69 H / 688 AD), Tha'un Fatayat or Asyraf (87 H / 705 AD), Tha'un Muslin bin Qutaibah (131 H / 748 AD), epidemics that occurred during the Abbasiah, Mamalik, and Ayubiah dynasties in eastern and western Islamic regions.

Tha'un 'amwas occurred in 18 H / 693 AD during the Caliphate of Umar bin Al-Khatthab. So named because it is attributed to a small village called 'imawas which is located between the city of Al-Quds (Yarusalem) and Ramalah, it was in that village that this tha'un plague emerged and then spread to the region of Syria. This tha'un plague occurred after fierce warfare between Muslims and the Romans, this war took a lot of casualties and the corpses lay rotting to cause air pollution everywhere. The worst affected area was Sham so that many of its inhabitants were victims, including the companions of the Prophet Abu 'Ubaidah bin Al-Jarrah, Muadz Bin Jabal, Yazid bin Abu Sufyan, Al-Harits bin Hisyam, Suhail bin' Amr, 'Utbah bin Suhail and others. many other noble humans are victims of this plague.

Furthermore, the tha'un plague occurred in Basrah in 69 H / 688 AD, namely during the time of the caliph Abdullah bin Az-Zubair, known as tha'un al-jarif (tha'un air bah), so named because this plague is like a flood that wiped out humans, this tha'un only lasted 3 days.

Then in 87 H / 705 AD there was an epidemic of tha'un fatayat (young women) in Iraq and Syria, so named because this tha'un afflicts women and girls first and then men. Tha'un fatayat is also called tha'un asyraf because many of the high-ranking leaders and figures who are respected have become victims.

The last tha'un during the Umayyah dynasty was tha'un Muslim bin Qutaibah in 131 H / 748 AD, Muslim bin Qutaibah was the first person to die as a result

of this plague because of that the name of this tha'un was attributed to his name. This tha'un plague occurred in Basrah and lasted for 3 months, culminating in the month of Ramadan where within a few days the victims reached 1000 or more.

In the year 656 H / 1258 AD the Mongol army attacked the city of Baghdad and destroyed it, the mosques and other public facilities were abandoned for months. The city of Baghdad was deserted and invisible to human activity, the bodies of war victims were lying on the streets plus the rain in the city made an unpleasant smell spread throughout the city, this air pollution caused the emergence of a vicious epidemic to spread to the Syrian region, many casualties caused by this plague.

Then during the reign of the Mamalik dynasty, the country of Syam and most of its territory was attacked by the tha'un al-a'dhzam (most terrible) plague in 748 H. It was named tha'un al-a'dhzam because the plague spread very quickly and caused casualties. very powerful. This plague destroyed most of the residents of the cities of Halb, Damascus, Yarusalem and the coastal areas.

Plague, famine and drought also hit the Moroccan region, the most remembered is the tha'un plague in 571 AH which spread in Morocco and Andalusia (Spain), this epidemic took many lives including 4 crown princes from the family of caliph Yusuf bin Ya ' qub, per day this outbreak kills 100 to 190 people. In 1798 AD the tha'un plague again attacked Morocco, this plague was brought from the traders from the city of Alexandria in Egypt to Tunisia then Al-Jazair to Morocco. This plague spread to the city of Fes to Rabbat which claimed the lives of 130 people a day. This is how Islamic regions have witnessed various kinds of crises, from plague, drought and other calamities.

Plague is the greatest danger that threatens the life of mankind, many of the impacts are either negative or positive. As an example of the negative impact caused by the plague during the Mamalik dynasty, namely the reduction in population, an increase in the number of farmers, which resulted in a decrease in agricultural output so that the price of foodstuffs was high. Not to mention the actions of irresponsible individuals in hoarding foodstuffs, the aim of which is to enrich themselves by taking advantage of the crisis that has occurred, besides that the poor are forced to steal because of urgent needs. The plague also took the lives of scholars and pious people, this resulted in people losing their grip on life so that they turned to shamans and fortune tellers to fill the emptiness of their souls, from here the moral and moral destruction of society took place.

The positive impact is the establishment of hospitals by the government throughout the Syrian region as a place to treat patients affected by the plague. This plague took so many casualties that the bodies were left lying on the streets without anyone taking care of them because people were afraid of being infected, so rich people provided assistance by building funerals and funerals for the poor. Pious servants of God invite people to get closer to Allah, ask

forgiveness from Allah and arrange for the closure of drinking places and tell people to stay away from immorality

2. Research Methodology

This research uses library research, where all the data required comes from written materials. And because the data used are documentation consisting of descriptive descriptions, the characteristics of this writing lead to qualitative methods.

1. The Approach Used

In this study the hadith takhrij approach was used, namely by searching for sources of hadiths about pandemics through the hadith takhrij method based on hadith lafadz using the book takhrij Al-Mu'jam Al-Mufahras Li Alfadz Al-Hadith An-Nabawi by A.J.Wensink.

2. Data Sources

The primary sources in this study are hadith books such as the pole as-sittah (Sahih Al-Bukhari, Shaḥīḥ Muslim, Sunan Abū Daud, Sunan Ibn Mājah, Sunan at-Tirmidzi, Sunan an-Nasāi), al-Muwattha` by Mālik. Ibn Anas, and others. Syarḥ al-hadīst books such as Fatḥ al-Bārī Bi Syarḥ Shaḥīḥ al-Bukhārī by Ibn Ḥajar al-'Asqalānī, Shaḥīḥ Muslim Bi Syarḥ an-nawawī by an-Nawawī, and others. The book of takhrij hadith al-Mu'jam al-Mufahras Li Alfadz al-Hadīst an-Nabawi by Wensink and other books that can support this research.

3. Data Analysis Method

The data analysis in this research is descriptive analytical, namely by examining and analyzing the sharah (explanation) of the hadiths about the pandemic in various books of sharah hadith, the aim is to obtain explanations and opinions of scholars on these hadiths so that they can become educational information for the understanding of the Public.

3. Results of Discussion

1. The hadith about the plague is a mercy for the believers:

a. Hadith Text

Telling us Ishaq, telling us Habban, telling us Daud bin Abi Al-Furat, telling us Abdullah bin Buraidah from Yahya bin Ya'mar from Aisyah, the wife of the Prophet SAW, he told him that he had asked Rasulullah SAW about tha ' un (plague), then the Prophet SAW told him: "Previously tha'un was a punishment that Allah sent to whomever He wanted, then Allah made it a mercy for the believers. There is no servant who is afflicted by tha'un then restrains himself in his country with patience while realizing that tha'un will not touch him except what Allah has set for him, but for him the reward is like the reward of a martyr. (H.R. Al-Bukhari).

b. Takhrij Hadith

This hadith was narrated by Al-Bukhari in his Sahih, the theme of Ath-Thib, chapter Ajr Ash-Shabir 'Ala Ath-Tha'un, No Hadith.

c. Sharah Hadith

The term Tha'un comes from wazan Fa'ul which is rooted from the word Ta'n which means stabbing, stabbing, and defamation. Then this word deviates from its original meaning and is used as a term for a deadly plague. Ibn Hajar Al-'Asqalani explained the definition of Tha'un according to several scholars, including:

- According to Al-Khalil: Tha'un is a plague
- According to Ibn Al'Atsir, author of the book An-Nihayah: Tha'un is a disease that pollutes the air and damages the limbs
- According to Abu Bakr ibn Al-'Arabi: Tha'un is a disease that kills the soul like slaughter, it is called that because many people are exposed and die quickly.
- According to Ad-Dawudi: Tha'un is a lump that appears in every fold of the limb, and it is a plague.
- According to 'Iyadh: Tha'un is an ulcerated boil that leaves the body, while the plague is a disease in general. The plague is called tha'un because they both have the same thing that is deadly, every tha'un is a plague and not every plague is tha'un.
- According to Ibn Abdul Bar: Tha'un are glands that appear from the elbows and armpits, sometimes also appear from the hands, fingers and so on.
- According to Al-Mutawalli: Tha'un a type of leprosy, tha'un consumes the limb of the sufferer.
- According to Al-Ghazali: Tha'un is swelling of the whole body with blood accompanied by fever, or the flow of blood to some parts of the body which makes it injured and reddened, sometimes it can also remove the limb.
- According to An-Nawawi: Tha'un are boils and lumps that are very painful, appearing accompanied by a burning sensation which causes the skin around the lump to turn green, reddish purplish which makes the sufferer's chest flutter and also causes vomiting. These bumps generally appear on the elbows and armpits.
- According to a group of doctors including Abu Ali bin Sina: Tha'un is a poisonous substance causing deadly swelling of the soft limbs, usually

under the armpits or behind the ears. The cause is rotten blood which damages the organs, which results in decreased heart function and results in vomiting, nausea, and a pounding heart. Tha'un can weaken the organs and the worst impact can weaken the vital organs so that few survivors of this disease.

Seeing the various definitions of tha'un from the experts above, Ibn Hajar Al-'Asqalani concluded that the essence of tha'un is a lump that appears due to a burst of blood flowing to the organs of the body until it is damaged. Other diseases that arise due to polluted air are also called tha'un as a form of majaz (metaphor) because there are similarities, namely the number of casualties caused by both.

While explaining this hadith Ibn Hajar Al-'Asqalani quoted another hadith narrated by Ahmad "Tha'un is martyrdom for believers and mercy for them, and (tha'un is the result of) heinous acts for unbelievers", in This hadith is very clear that tha'un is a blessing that is only reserved for Muslims, if it befalls those who disbelieve as torments that are accelerated in the world before the torment of the hereafter. In the hadith of Ibn 'Umar, narrated by Ibn Majah and Al-Baihaqi, it is stated that the arrival of tha'un is due to apparently heinous acts. by previous followers ", although this hadith is considered dha'if (weak) but there is another hadith that strengthens it, namely the hadith from Ibn 'Abbas in the book Al-Muwaththa" It is not that adultery is spread in a people except for the number of deaths that befell them " and the hadith narrated by Al-Hakim "If the act of adultery and usury is openly (committed) in an area then they have legalized Allah's torment on themselves".

The reward of martyrdom for people who die as a result of tha'un is obtained with several conditions, namely:

- 1) Patience, when a person is patient it means that he is not anxious and worried about what has happened to him, but instead he leaves his business to Allah and feels pleased with His decree.
- 2) Staying quiet in a place where the tha'un plague was exposed, then did not come out and run away from that place.
- 3) Realizing that tha'un will not happen to him unless Allah has outlined it for him.

But if he is silent with fear and anxiety or regret why he doesn't go out, just assuming that if he comes out he won't be exposed to tha'un and silently staying there causes himself to be exposed, so those like this do not get the reward of martyrdom even though they die because of tha'un. This is due to pessimism which gives rise to complaining and anger over Allah's destiny and dislikes meeting Him.

Ibn Qayyim defines patience according to the Shari'a as refraining from complaints and anger, restraining the tongue from complaining, and restraining

the limbs from committing chaos. All calamities that befall a person such as being exposed to thorns, pain in the body, sadness and so on, if treated patiently, they can reduce their sins and increase their status with Allah.

Ibn Hajar Al-'Asqalani explained the difference of opinion regarding the causes of people who were martyred to be called martyrs, including:

- Opinion of An-Nadhr bin Syumail: Because a person who is martyred is essentially alive, as if his spirit is present and witnessing.
- Opinion of Ibn Al-Anbari: Because Allah and His Angels testify that heaven is for him.
- Another opinion: Because when his spirit came out he witnessed many karamah for him, or he witnessed his salvation from hellfire, or at his death he did not witness anything except the angel of mercy, or because on the Day of Judgment he became a witness for the sending of apostles, or angels bear witness to the end for him Husnul khatimah, or because Allah testifies of his good intentions and sincerity, and so on.

Ibn Hajar also mentions several hadiths that explain the types of deaths that are included in the martyrdom, namely:

- Hadith Abi malik Al-'Asy'ari by marfu "'Who (dies) is slammed by his horse or camel, or (dies) is stung by an insect, or dies on his bed, or any form of death that Allah Ta'ala wills then he was martyred. "
- The history that Daruquthni has confirmed from the hadith of Ibn 'Umar: "The death of a stranger (unknown) is a martyr"
- The narrative of Ibn Hibban from the hadith of Abu Hurairah: "Whoever is bound to death, he is martyred."
- The narration of Ath-Thabrabi from the hadith of ibn 'Abbas by marfu': "A person who dies on his bed in the way of Allah is a martyr."

Ibn At-Tin said that the types of death above are a form of the virtue of Allah over the people of the Prophet Muhammad SAW, namely as an abortion of sins and additional rewards that equal the degree of martyrs.

Ibn Hajar commented that the deaths that were counted as martyrs above were not the same level, this is based on the hadith 'Amr bin' Anbasah, actually the Prophet was asked what jihad is the most important? The Prophet said "A person who injures his horse and his blood flows (meaning that he died because of war in the way of Allah)." Then Ibn Hajar divided the martyrs (people who were martyred) into 2, first martyrs in the world and the hereafter, namely those who fight in the way of Allah sincerely and do not run away from the battlefield. The two martyrs in the hereafter, namely the deaths mentioned

above, they are rewarded like that of the martyrs (people who died fighting in the way of Allah) but their laws in the world do not apply.

Ibn Hajar quotes the hadith marfu 'narrated by Ibn Majah and Ahmad "The martyrs and those who died on their beds are at odds over people who died from the plague of tha'un, so it says' Look at their wounds, if they resemble wounds. people who died as a result of war in the way of Allah then they (people who died as a result of tha'un plague) are counted as part of them and with them (people who died as a result of war in the way of Allah) because of their equal wounds'. " So based on this hadith, the mention of martyrs for those who died not because of war in the way of Allah is a form of majaz (metaphor).

As for Imam An-Nawawi divides people who were martyred into 3 kinds, firstly martyrs in the world and the hereafter, namely people who were killed in the war against unbelievers, the two martyrs in the hereafter, namely those who are mentioned in the hadith above, the three martyrs in the world not in the hereafter are those who thirst for booty (ghanimah) or die while running from the battlefield.

d. Lessons Learned from the Hadith

- From the understanding of tha'un which is expressed by the experts, it can be concluded that tha'un is a special type of disease with certain symptoms, so every epidemic that is contagious is not necessarily tha'un except as an analogy or metaphor. So the Covid 19 pandemic could have been analogized or acclaimed by this thaun disease.
- Allah sent down the plague as a form of torment for previous followers such as the Children of Israel, while the plague that befell the believers of the Prophet Muhammad SAW is a mercy and reward for martyrdom from Allah. The mercy because of his illness becomes an eraser for his sins and the reward of martyrdom is obtained for those who are patient, isolate themselves, and believe that what happens to them is the destiny of Allah that has been assigned for him.
- Dzalim acts committed by humans are one of the reasons for the occurrence of disasters on this earth, for example the attack of the Mongol army to Baghdad in 1258 AD which took many lives, causing a violent plague that spread to Syria. Likewise, heinous acts such as adultery which are done openly are also the cause of the outbreaks and disasters on this earth. This is based on the word of Allah in the Al-Qur'an:

"It has appeared that the damage on land and at sea was caused by the actions of human hands, so that Allah will feel for them a part of (the result) of their actions, so that they will return (to the right path)." (Surah Ar-Rum: 41).

2. Hadith about lockdowns during a disease outbreak:

a. Hadith Text

Telling Abdullah bin Yusuf, told us Malik from Ibn Syihab from Abdullah bin 'Amir actually Umar went to Syam, so when he arrived in the Sargh area he was told that the plague had hit the State of Syam, Abdurrahman bin' Auf told Umar that Rasulullah SAW said " If you hear of a plague in an area, don't go to it, and if there is an epidemic in a place where you are, don't run away from that place. " (H.R. Al-Bukhari).

b. Takhrij Hadith

- This hadith was narrated by Al-Bukhari in his Sahih, the theme of Ath-Thib, chapter Ma Yudzkaru Fi Ath-Tha'un, No Hadits 5730.
- This hadith was also narrated by Muslims in their Sahih, the theme of Salam, Bab Ath-Tha'un, wa Ath-Thirah, wa Al-Kahanah wa Nahwuha. Chapters 92, 93,94,98, 100.

c. Sharah Hadith

According to Ibn Hajar Al-'Asqalani this hadith explains that someone who wants to enter an area then he knows that the area is exposed to tha'un (plague) so that he will return home, it is not a belief in signs of ugliness but a form of prevention to avoid damage . Another group believes that the ban on visiting the affected area the plague in the hadith is makruh not haram, so it is permissible to come to areas exposed to the plague for people who are strong tawakkal and have faith.

In the hadith there is also a prohibition for someone in an area exposed to the plague to leave the area, but scholars disagree over the purpose of the ban. Some of them allowed to leave the area affected by the plague, some others said it was not forbidden, but this opinion was opposed by other groups of scholars who forbade leaving the area exposed to the plague because the prohibition in the hadith was very clear, this is the opinion that Imam Asy-Shafi 'was favored i and others. This opinion is corroborated by the hadith narrated by Ahmad and Ibn Khuzaimah from Aisyah "I said 'O Messenger of Allah, what is tha'un?' He said 'Glands are like camel glands, whoever dwells in them is like a martyr, and whoever runs from flee from the battlefield ' . "

The scholars mentioned several lessons from the prohibition to leave an area affected by the plague, including if consecutive people left the area, people who could not leave because of illness or other reasons would be displaced because no one took care of their needs. If you are obliged to leave the exposed area, only the strong and capable will come out, of course it will break the hearts of the weak. Another wisdom is to avoid prohibited assumptions such as someone who comes out will say that if I stayed then of course I would be exposed, and the person who stayed would say that if I left I would be safe.

d. Lessons Learned from the Hadith

The Prophet SAW not only prohibited his people from entering areas exposed to the plague, but also prohibited residents of the affected areas from leaving their areas so that the plague would not spread to other areas, this proves the miracle of Prophet Muhammad SAW in the field of medical science. This effort is also very relevant to the term lockdown or area quarantine set by several countries in the world today as an effort to reduce the transmission rate of the Covid pandemic 19.

Some scholars have allowed them to get out of areas affected by the plague with the intention not to escape from Allah's destiny and do not believe that this flight saved them from death. As for going out for urgent needs such as medical treatment, it is allowed.

3. The hadith about infectious diseases is the destiny and will of Allah:

a. Hadith Text

“Told me Abdullah bin Muhammad, told us Hisham bin Yusuf, told us Ma'mar from Zuhri from Abu Salamah from Abu Hurairah RA., He said: Rasulullah SAW said: "There is no 'Adwa (infectious disease), and there is no. Shafar (bad luck in the month of Shafar) and not Hamah (owl) ”. Then a Bedouin Arab man said, "O Messenger of Allah, what happened to the camel in the sand which looks like a deer, and then the camel with scabs mixes it and makes it scabies?" Rasulullah SAW said "Who was the first to transmit it?". (H.R. Al-Bukhari).

b. Takhrij Hadith

- This hadith was narrated by Al-Bukhari in his Sahih, the theme of Ath-Thib, chapter La Hamah, No Hadith 5770.
- This hadith was also narrated by Muslims in their Sahih, the theme of Salam, Bab La 'Adwa wa La Thirah wa La Hamah Wa La Shafar Wa La Nau' Wa La Ghaul, Wa La Yuridu Mumridh 'Ala Mushih. No Hadith 101.

c. Sharah Hadith

The word Hamah is the plural form of the word Hawam which means venomous animals, or it is said to be reptiles that endanger humans. They are not dangerous because of themselves, but can be dangerous if Allah wants the animal to be harmful to the person they are exposed to. Zubair bin Bakkar mentions that the Arabs in the era of ignorance said that if someone was killed and his revenge had not been avenged then came out of his head hamah, namely worms that surround his grave saying "give me a drink ... give me a drink ..." if not then he remains. Meanwhile, Al-Qaffaz said Hamah is a night bird, namely an owl. According to Ibn Al-'A'rabi, the Arabs first ignored it as a sign of bad luck, if he perched on someone's house he would say "woe to me or

one of the residents of the house". So the meaning of the sentence *هَلَامَةَ لَا* in the hadith is that there is no sign of bad luck with owls and the like.

This hadith tells of a Bedouin Arab who asked the Prophet about a healthy camel infected by another camel that had scabies because previously the Arabs believed that there was an infectious disease that caused scurvy which afflicted healthy camels, this is the concept of ignorance, they believe that when mixed with those who are healthy it will make them sick, but the Shari'a negates this. So when the Bedouins asked the Prophet SAW answered "Who was the first to transmit it?" this is a very rhetorical and clear answer. The conclusion is where does scurvy come from to those who transmit it? If the answer is from another camel, there will be a successive series without any meeting points. That is actually what does it all. He is the Creator who has power over everything. He is Allah SWT.

d. Lessons Learned from the Hadith

Islam determines the existence of an infectious disease, but such transmission is not possible except with the permission of Allah SWT, if Allah does not allow it, it will not be infected to those close to it. In the past, the ignorant people thought that infectious diseases occurred because of themselves, with this hadith the Prophet denied their belief that infectious diseases existed but it was Allah SWT who allowed them to occur. Through this hadith, the Prophet tried to bring the case of contagious diseases closer to human logic so that people think that the cause of disease is not from the sick, but from the Essence that creates sickness and creates health, He is Allah, the Lord of the universe.

4. Conclusion

From the discussion that has been described above, the conclusions that can be drawn are as follows:

- 1) The hadiths about the pandemic in this study were narrated by Imam Al-Bukhari and Imam Muslim in his Sahih book, this indicates that the quality of these hadiths is authentic which can be accepted as evidence (source of law) in Islam.
- 2) Since 14 centuries ago Islam has provided solutions for mankind in all aspects of life, including during epidemics. In the first hadith of the history of Imam Al-Bukhari the Prophet explained that Allah sent down the plague as a form of torment for previous people such as the Children of Israel, while the plague that befell the believers of the Prophet Muhammad was a mercy and reward for martyrdom from Allah, the victim died as a result. the plague of tha'un is counted as a person who was martyred. This martyrdom is obtained for those who are patient, isolate themselves and believe in the destiny of Allah for him. The second hadith explains the term lockdown or area quarantine during an outbreak, namely the prohibition of entering areas exposed to the plague and the prohibition of

residents of exposed areas to leave their areas so that the plague does not spread to other areas, this proves the miracle of the Prophet Muhammad in the medical field. The third hadith explains that everything on earth does not happen except by the will and destiny of Allah SWT, one of which is a contagious disease. The cause of disease is not from those who are sick, but God who gives sickness and He who gives health.

- 3) The Covid 19 pandemic teaches us to obey government recommendations to carry out physical distancing, diligently wash hands, use masks, and live a healthy lifestyle by eating, sleeping and regular exercise as the implication of being obedient to ulil amri Allah commanded in the Qur'an surah An-Nisa verse 59:

"O you who believe, obey Allah and obey the Prophet (Him), and ulil amri among you. Then if you have different opinions about something, then return it to Allah (Al Quran) and Rasul (Sunnah), if you really believe in Allah and the day after. That is greater (for you) and better as a result. " (Surah An-Nisa: 59).

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