

**COVID-19 PANDEMIC REVIEW IN KUTUB SITTAH  
METHODS FOR UNDERSTANDING PANDEMICS IN THE BOOK OF POLAR SITTAH  
AND ITS SHARIA**

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**ABSTRACT**

This study is based on the emergence of the Covid-19 pandemic which has claimed tens of thousands of lives in 2020. From an Islamic perspective, the phenomenon of the COVID-19 pandemic is believed to have a strong relevance to the hadiths of plague as once expressed by the Prophet Muhammad 1400 years ago. The main indicator in this study is to examine and directly search for hadiths in the Kutub Sittah, especially tracing the hadiths of the Prophet that mention the plague, specifically in the hadiths of the Prophet stating plague as a plague that is the same as the Covid-19 virus that has hit modern society. After tracing the hadiths of the Prophet that mention the plague by identifying the hadiths of plague specifically in the Kutub Sittah, the purpose of this study is to determine the quality and status of the hadiths about plague contained in the Kutub Sittah, then to find out the relevance of understanding the hadiths of plague in the Kutub Sittah with the Covid-19 pandemic. In the end, the research results show that the Covid-19 pandemic is the same as what the Prophet described in his various sayings about the hadiths of the plague.

**Keywords:** Hadith Tha'un, Covid-19 Pandemic, Kutub Sittah

**INTRODUCTION**

Pandemics or outbreaks of infectious diseases are not something new to encounter. In the series of history of human civilization, there have been many stories related to the outbreak which in Islam is known as tha'un. At the end of 2019, the world was shocked by the outbreak of a deadly outbreak originating from the city of Wuhan which is known as the Covid-19 pandemic. This virus quickly spread to various parts of the world, including Indonesia. WHO released news that tens of thousands of people were declared dead due to the deadly COVID-19 virus attack. Prevention after prevention continues to be carried out to reduce the death rate, starting from deactivating all forms of activities that interact directly such as permanently closing schools, educational institutions, offices, and other public gathering events. (Candra, 2013)

It was never imagined before that there would be a very significant change in people's social lives due to having to implement very strict health protocols, with the implementation of social distancing starting from maintaining distance, prohibited from praying in congregations in mosques, not being allowed to shake hands, mandatory wearing of masks, having to wash hands frequently or use antiseptic fluids and finally when entering a place, body temperature checks are often carried out to avoid the spread of the virus.

Prevention does not stop there, but also continues its handling by requiring vaccination injections for all Indonesian people, even a vaccination card is used as a requirement to be able to carry out other administration (Effendi, 1987). At that time, many people did not accept the implementation of virus prevention regulations that were beyond their reason, various negative narratives continued to emerge, (Sumarni, Yenti, 2020).

## METHODS

This study employs a qualitative method with a library research and descriptive-analytical approach. Library research is conducted by examining hadiths related to *tha'un* (plague) in Kutub Sittah, namely Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Tirmidhi, Sunan Nasai, and Sunan Ibn Majah. The descriptive-analytical method is applied to understand the relevance of *tha'un* hadiths to the Covid-19 pandemic. This research identifies the status and quality of hadiths through an analysis of their sanad (chain of narrators) and matan (text) while contextualizing them in modern times. The data sources consist of, Primary sources, which include hadiths from Kutub Sittah along with their commentaries, such as Fathul Bari by Ibn Hajar al-Asqalani and Sharh Sahih Muslim by Imam Nawawi. Secondary sources include books, scholarly journals, and articles discussing the pandemic from an Islamic perspective and disease prevention policies. The analysis involves hadith authentication (*takhrij al-hadith*) to verify their validity, as well as a phenomenological approach to explore the relationship between *tha'un* hadiths and modern pandemic mitigation policies.

## RESULT AND DISCUSSION

Starting from the phenomenon of the COVID-19 pandemic outbreak, it is believed that it is important to discuss the COVID-19 pandemic directly from an Islamic perspective, especially exploring the hadiths of the Prophet that touched on the outbreak, in the form of the urgency of studying and searching directly for the hadiths in the Sittah Pole, by confirming the hadiths regarding the pandemic contained in the Sittah Pole. The Sittah poles referred to are the hadith books that have been agreed upon by hadith experts which are the main sources and references in understanding the hadiths of the Prophet Muhammad, namely Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Tirmidhi, Sunan Nasai and Sunan Ibnu Majah.

In the hadith of the Prophet, there are clear guidelines on how to deal with various matters concerning the pandemic. Even these hadith books have been reviewed by hadith experts such as Fathul Bari Syarah Sahih Bukhari by al-Hafidz Ibn Hajar al Asqalani, Syarah Sahih Muslim by Imam An Nawawi, Aunul Ma'bud Syarah Sunan Abu Daud by Syaraful Haq al Azim 'Abadi, Aridhatul Ahwazi Syarah Sunan Turmuzi by Ibnul Arabi al Maliki, Syarah Sunan Nasai by Al-Sindi, Misbah al Zujaja by Al-Suyuthi.

Regarding pandemic hadiths as stated by the Prophet Muhammad in his hadiths, this is the main analysis in this research. Two approaches can be used to thoroughly understand the pandemic hadiths in the Sittah Pole. The first way is to collect and link all the hadiths in the Sittah Pole regarding the pandemic or *tha'un*. This is important to find links between the discussion of the COVID-19 virus and the *ta'un* hadiths contained in the Sittah Pole.

As is known, in the Kutub Sittah there are more than seventy places regarding the word *tha'un*. Mapping the number of hadiths accompanied by searching for connections between the hadiths is important, so as not to be mistaken in understanding the hadiths, to arrive at a comprehensive and comprehensive understanding. It is hoped that it will be able to reach a complete conclusion and can even become a new scientific treasure regarding how to deal with pandemics in Islam. In the context of the COVID-19 pandemic, the virus model and followed by the preventions that have been instructed, if referring to the hadiths mentioned in the Kutub Sittah, then the COVID-19 pandemic is the same as the hadiths of that spoken by the Prophet. Likewise, the isolation model

mentioned in the hadiths where citizens are required to break the chain of the virus/epidemic by people from outside not entering areas that are infected with the virus, while people who are in places where the virus occurs do not move to other places.

The way to break the chain of the virus/epidemic is also by carrying out self-isolation, which is a way to avoid the spread of the virus, while the exact meaning of the hadith is how the virus or epidemic does not spread, of course by using any method that is considered beneficial, including one of which is by carrying out isolation as mentioned.(Dai, Nilam Fitriani. 2020). Therefore, it is important to interpret the above hadiths not only literally, but also contextually, where the relationship between text and context is seen holistically. Understanding hadith like this will easily integrate between manthoq and magnum which combines various approaches in it, starting from finding its literal meaning, asbabul wurud, micro and macro causes, and the context at that time through the excavation of 'illat to get the purpose of the emergence of the hadith. This is all done to answer the first question about the quality of the hadiths of tha'un (Muhammad 'Ajaj al Khatib, Ushul Hadith wa 'Ulumuha wa Mustalahahu).

Next with knowing and seeing the extent of the relevance of the similarities of the hadiths of tha'un with the Covid-19 pandemic. This is done to confirm that the Covid-19 pandemic has an exact similarity to the tha'un event that occurred in human history, as the tha'un event has been codified and written in many works by scholars and scientists, there are also many hadiths in Kutub Sittah. The research being studied focuses on directly exploring the hadiths about viruses or what is known as tha'un in Kutub Sittah, then presenting a correlation between these hadiths and the reality of the Covid-19 pandemic that occurred in the modern era. (Khaeruman, Badri, 2020). Here are some hadiths related to the plague of plague quoted from Sahih Bukhari and Sahih Muslim. Here the author only presents some hadiths from both authentic sources as examples, because in terms of the position of the hadith and the content of both as initial examples, they are quite representative of the study of the hadith of plague. Also, the narrators of the hadith of plague in Kutub Sittah have similarities, although there are indeed differences in their wording if examined in more detail by comparing the wording of the hadiths in Kutub Sittah;

1. Do not enter areas where there is a tha'un or epidemic outbreak.

حدثنا حفص بن عمر حدثنا شعبة قال أخبرني حبيب بن أبي ثابت قال سمعت إبراهيم بن سعد قال سمعت أسامة بن زيد يحدث سعدا : عن النبي صلى الله عليه و سلم قال ( إذا سمعتم بالطاعون بأرض فلا تدخلوها وإذا وقع بأرض وأنتم بها فلا تخرجوا منها ) . فقلت أنت سمعته يحدث سعدا ولا ينكره ؟ قال نعم

Hafs bin Umar told us, Syu'bah told us, he said, Habib bin Abi Thabit told me, he said, I heard Ibrahim bin Saad say, I heard Usamah bin Zaid say to Saad: from the Prophet SAW, may Allah Almighty bless him and give him peace, Rasulullah said (If you hear of a plague in a country, then do not enter it, and if the plague occurs in a country, then do not leave it). Then I asked, "Did you hear (Usamah) convey this history to Saad and he did not deny it?" He answered; "yes". Muhammad Ibn Ismail Bukhari, Sahih Bukhari, Volume 4, (Cairo: Maktabah Taufiqiyah, 2012), p. 23, hadith number

5728 chapter Ma Yudzkaru fi Tha'un.

2. Umar Ibn Khattab's dialogue with the Prophet's companions regarding tha'un caused Umar to abandon his intention to enter the Syam region.

عَنْ عَبْدِ اللَّهِ بْنِ حَتَّى إِذَا كَانَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ قَالَ ابْنُ عَبَّاسٍ فَقَالَ عُمَرُ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرَعٍ لِقِيهِ أُمَرَاءُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ قَالَ ابْنُ عَبَّاسٍ فَقَالَ عُمَرُ ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ فَدَعَاَهُمْ فَاسْتَشَارَهُمْ وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَاحْتَلَفُوا فَقَالَ بَعْضُهُمْ قَدْ حَرَجْتَ لِأَمْرٍ وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ وَقَالَ بَعْضُهُمْ مَعَكَ بِقِيَّةِ النَّاسِ وَأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ فَقَالَ ارْتَفِعُوا عَنِّي ثُمَّ قَالَ ادْعُوا لِي الْأَنْصَارَ فَدَعَوْهُمْ فَاسْتَشَارَهُمْ فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ وَاحْتَلَفُوا كَاخْتِلَافِهِمْ فَقَالَ ارْتَفِعُوا عَنِّي ثُمَّ قَالَ ادْعُ لِي مَنْ كَانَ هَا هُنَا مِنْ مَشِيخَةٍ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَنَحِ فَدَعَوْهُمْ فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلَانِ فَقَالُوا نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ فَنادَى عُمَرُ فِي النَّاسِ إِنِّي مُصَبِّحٌ عَلَى ظَهْرٍ فَأَصْبَحُوا عَلَيْهِ قَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ أَفِرَارًا مِنْ قَدَرِ اللَّهِ فَقَالَ عُمَرُ لَوْ غَيْرَكَ قَالَهَا يَا أَبَا عُبَيْدَةَ نَعَمْ نَفَرُ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ هَبَطَتْ وَادِيًا لَهُ عُدْوَتَانِ إِحْدَاهُمَا حَصْبَةٌ وَالْأُخْرَى جَدْبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْحَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ قَالَ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ مُتَعَبِّبًا فِي بَعْضِ حَاجَتِهِ فَقَالَ إِنَّ عِنْدِي فِي هَذَا عِلْمًا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ قَالَ فَحَمِدَ اللَّهُ عُمَرُ ثُمَّ انْصَرَفَ.

From Abdullah ibn Abbas that Umar ibn Khattab, may Allah be pleased with him, went out to Syria when Umar was in the Sargha area, he met with the leader of the troops, namely Abu Ubaidah Ibn Al-Jarrah and his companions, then they informed him that an epidemic had hit the region of Syria. Ibn Abbas said that Umar ibn Khattab ordered to call the Muhajirin and Umar consulted with them regarding the plague that hit Syria, the Muhajirin had two views, some stated that Umar ibn Khattab should not have retreated from his original intention, while some others companions were of the view that Umar ibn Khattab should not enter the region considering that there were many companions of the Prophet with him. Then Umar ibn Khattab called the companions of the Prophet from among the Ansar, and they also had the same view as the Ansar. So Umar ibn Khattab then called the elders who had participated in the conquest of Mecca, and they had one view, that it would be better for Umar ibn Khattab not to enter the territory of Syria.

Umar ibn Khattab decided not to enter the territory of Syria. Meanwhile, Abu Ubaidah Ibn Al-Jarrah questioned Umar ibn Khattab's attitude. Umar ibn Khattab gave an analogy about choosing a destiny and the provisions of Allah SWT to other provisions. At that time, Abdurrahman ibn Auf came who confirmed the existence of the Prophet's words regarding the plague that he heard directly, "If you hear of an outbreak in a land, then do not enter it, and if the outbreak occurs in a land, then do

not leave it". Then Umar ibn Khattab was grateful for the confirmation, that he did not enter the territory of Syria which was hit by an outbreak.

Muhammad Ibn Ismail Bukhari, Sahih Bukhari, Volume 4, (Cairo: Maktabah Taufiqiyah, 2012), page 23, hadith number 5729, chapter Ma Yudzkaru fi Tha'un.

3. The city of Medina was not entered by plagues or the Dajjal.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ أَخْبَرَنَا مَالِكٌ عَنْ نُعَيْمِ الْمُجْمِرِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْمَدِينَةَ الْمَسِيحُ وَلَا الطَّاعُونَ

Abdullah bin Yusuf told us, Malik told us, from Na'im al-Mujmir, from Abu Hurairah radhiyallahu 'anhu said: Rasulullah saw said: "The city of Medina will not be invaded by the Dajjal and the Ta'un plague."

Muhammad Ibn Ismail Bukhari, Sahih Bukhari, Volume 4, (Cairo: Maktabah Taufiqiyah, 2012), page 24, hadith number 5731, chapter Ma Yudzkaru fi Tha'un.

4. People who are affected by the plague will be counted as having the reward of a martyr.

حَدَّثَنَا بِيْشْرُ بْنُ مُحَمَّدٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا عَاصِمٌ عَنْ حَفْصَةَ بِنْتِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ

Bishr bin Muhammad told us, Abdullah told us, 'Asim told us, from Hafsa bint Sirin, from Anas bin Malik, from the Prophet PBUH, said: "the plague of tha'un is a martyrdom for every Muslim".

Muhammad Ibn Ismail Bukhari, Sahih Bukhari, Volume 4, (Cairo: Maktabah Taufiqiyah, 2012), page 24, hadith number 5732, chapter Ma Yudzkaru fi Tha'un.

5. Two people who were counted as martyrs; died of stomach ache and were infected by plague.

حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مَالِكٍ عَنْ سَمِيِّ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَبْطُونُ شَهِيدٌ وَالْمَطْعُونُ شَهِيدٌ.

Abu 'Asim related to us, from Malik, from Sumayya, from Abi Salih, from Abu Hurairah, from the Prophet Sallallahu 'alaihi wa sallam said: "The one who dies of stomach ache is a martyr, and the one who dies of plague is a martyr."

Muhammad Ibn Ismail Bukhari, Sahih Bukhari, Volume 4, (Cairo: Maktabah Taufiqiyah, 2012), page 24, hadith number 5733, chapter Ma Yudzkaru fi Tha'un.

6. The plague is a trial that befalls mankind, but it is a blessing for those who believe and are patient with the provisions.

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَخْبَرَتْنَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُونَ فَأَخْبَرَهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ فَلَيْسَ مِنْ عَبْدٍ يَمُوعُ

الطَّاعُونَ فِيمَنْكُمُ فِي بَلَدِهِ صَابِرًا يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ تَابِعَهُ النَّضْرُ عَنْ

دَاوُدَ

Aisyah, the wife of the Prophet, once asked the Prophet about people who died from the plague, and then the Prophet told her that the plague is a punishment that befalls anyone, so God makes mercy for those who believe. There is not a single servant who is affected by the plague and remains patient in his country, knowing that nothing will befall him except what has been determined by Allah. He will get the same reward as the reward of a martyr.

David Muhammad Ibn Ismail Bukhari, Sahih Bukhari, Volume 4, (Cairo: Maktabah Taufiqiyah, 2012), page 24, hadith number 5734, chapter Ajri Sabir fi Tha'un.

7. Ta'un outbreaks have existed in previous communities, including the Children of Israel.

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَأَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُسْأَلُ أُسَامَةَ بْنَ زَيْدٍ مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فِي الطَّاعُونَ فَقَالَ أُسَامَةُ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- «الطَّاعُونَ رِجْزٌ أَوْ عَذَابٌ أُرْسِلَ عَلَى بَنِي إِسْرَائِيلَ أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». وَقَالَ أَبُو النَّضْرِ «لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِنْهُ».

Yahya bin Yahya told us, he said: I read to Malik from Muhammad bin Al-Munkadir and Abul-Nadr, Maula Umar bin Ubaidillah, from Amir bin Sa'ad bin Abi Waqqas narrated from his father. That he heard him ask Usamah bin Zaid: What did you hear from the Messenger of Allah - may God bless him and grant him peace - about the plague? "Plague is a disaster or torment that was inflicted on the Children of Israel or people before you. "If you hear of a plague in a land, then do not enter it, and if the plague occurs in a land, then do not leave it." Abu Al-Nadr said: "No one can drive you away except by running away from him."

Muslim Ibn Hajaj Ibn Muslim al Qusyairi, Sahih Muslim, (Cairo: Maktabah al-Iman, n.d.), p. 1118, hadith number 2218, chapter Tha'un wa Thirah wal Kahanah Wanahwiha. So it can be seen, in general, this study focuses on two points of discussion, first identifying the authenticity of the hadiths about plague directly in Kutub Sittah both through the search and takhrij of the hadith, and second exploring the understanding of the hadiths by using related sciences to present the relevance between the hadiths about plague and the Covid-19 pandemic.

As described in the background of the problem above, this study aims to provide academic enlightenment and scientific development for the global community related to the COVID-19 pandemic phenomenon from an Islamic perspective, specifically in the hadiths of the Prophet SAW which state that plague is the same as the Covid-19 virus that has hit modern society. After identifying the specific hadiths of plague in Kutub Sittah, the purpose of this study is to determine the quality and status of the hadiths about plague contained in Kutub Sittah, then to find out the relevance of

understanding the hadiths of plague in Kutub Sittah with the Covid 19 pandemic.

The results of the study show that the Covid-19 pandemic is the same as what was described by the Prophet in various hadiths about the hadiths of tha'un, in terms of quality, these hadiths are also declared authentic as they are by the explanations of the hadiths contained in Kutub Sittah and its explanations related to the Covid-19 pandemic.

By using data sources and types of library research, namely making library references as research data, then combined with a descriptive-analytical approach to the phenomena that occur in the field related to the Covid-19 pandemic. In this study, as a primary source, it will refer directly to the books included in Kutub Sittah to explore the hadiths about tha'un, starting from Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Turmuzi, Sunan An Nasai, Sunan Ibn Majah and books that explain the hadiths of tha'un. Then secondary sources consist of books that have relevance, as well as journals and related writings and other references.

The activity of identifying pandemic hadiths that will be verified directly in Kutub Sittah is used as the main analysis with the status of the primary source. This description is explained through the analysis of the approach of hadith science and phenomenological studies, for example, the approach of hadith science by first identifying the hadiths about plague in Kutub Sittah, while the phenomenological study looks at and considers the existence of the hadiths about plague with an empirical study of the Covid-19 pandemic. The steps above produce conclusions that are by the stages of the research procedure, starting from the data analysis stage which is carried out sequentially, repeatedly, and sequentially, as well as through the process of concluding that the existence of hadiths about plague can be identified directly along with their explanations to be linked to the phenomenon of the Covid-19 pandemic.

Research related to the relevance of the COVID-19 pandemic with the hadiths of the plague expressed by the Prophet Muhammad was once discussed by Mukharam Arafik, specifically regarding the Prophet Muhammad's policy in dealing with infectious disease outbreaks and its implementation in dealing with the COVID-19 coronavirus. This study states that the COVID pandemic that has hit humans throughout the world has been indicated by the Prophet as an infectious disease and must be avoided. Furthermore, the journal also explains that among the preventions that must be taken is to break the chain of interaction between humans. In the end, it is stated that if you look at the policies for handling COVID-19 implemented by the government, they were also carried out at that time. However, in this research, Mukharram does not mention the hadiths completely, concretely, and authoritatively regarding the hadiths of the plague.

Then the writing of M. Alfatih Suryadi Laga with the title of research on understanding the hadith about the COVID pandemic in the perspective of the integration of interconnection of Amin Abdullah's thoughts. In this writing, it is explained that the infectious disease that infected the human body at the end of 2019 was an epidemic that was once mentioned by the Prophet in his hadith. Then the hadith is explained and must be understood in the current context. Alfatih in explaining the hadith, uses the paradigm of integration of interconnection thinking carried by Amin Abdullah. Namely, understanding the hadith in a contemporary way by prioritizing the handling of the epidemic, and believing that the epidemic is an infectious disease that must be handled humanely according to the context of current human needs (2020).

Then the research was conducted by Darmalaksana, with the title of the Corona Hadith

research which is contained in the journal of Sunan Gunung Jati State University. The core of this study states that the coronavirus that emerged in 2019 is closely related to the hadiths of the Prophet that were once spoken by the Prophet thousands of years ago. This is believed because there are hadiths of the Prophet that are closely related to the handling of the plague at that time, starting from maintaining distance and requiring quarantine isolation, where matters of preventing the plague were also carried out during the COVID-19 pandemic. It's just that this study did not verify the hadiths accurately. ((Darmalaksana, Wahyudin, 2020)

Next is a book that describes infectious diseases or pandemics from an Islamic perspective. A book by Ibnu Hajar al Asqalani the title of his book Tadrīs 'Ala Bazl al Ma'un fi Fadhli al Tha'un, where Ibnu Hajar al Asqalani in his work describes how pandemic after pandemic took place in the Islamic world, both as described directly by the Prophet in his hadith and the story of its predecessors before the arrival of Islam.

The last research written by Khaeruman was published in the KTI Hadith Journal of Sunan Gunung Jati State Islamic University, entitled Covid-19 Pandemic with Emergency Conditions, a Study of thematic hadiths. The core of this study further reveals how the government's function and involvement in handling the Covid outbreak, and then the researcher adjusts it to the hadiths of the Prophet which talk about handling the plague at that time. The conclusion of the author of the analytical study looks more at the government's performance in handling the coronavirus outbreak, there are similarities with the handling recommended in Islam, such as the Prophet's recommendation to carry out social distancing so that the disease outbreak does not spread easily. (Khaeruman, Badri, 2020)

In contrast to this study, the hadiths were directly examined in Kutub Sittah concerning the authenticity of the hadith spoken by the Messenger of Allah about the plague or viruses that occurred in the past, then in the author's investigation of what the Messenger of Allah said regarding the plague mentioned in Kutub Sittah by considering the reality of the spread of the virus which spread so quickly throughout the world and claimed countless lives in the plague, the same as the plague incident with the Covid-19 pandemic. So in this study which is a descriptive and critical analysis, it is concluded that the COVID-19 outbreak is the same as the pandemic or plague contained in Kutub Sittah.

This study tends to examine the hadiths of tha'un directly in authentic books such as Kutub Sittah complete with the syrah and takhrij of the hadith by specifically using the science of the hadith, then continuing with the model of understanding the hadiths of tha'un that have been identified understood using a contextual approach involving the micro and macro causes of the emergence of the hadiths. (Zulkifli, Rakhmawati, 2018). By studying the search and also synthesizing the results of previous studies to create new knowledge regarding the hadiths about the practice of the Prophet in explaining the plague of tha'un by referring directly to the original reference books as the main source of hadith discovery.

This study uses two theoretical framework models as the basis for research. First, the study of the analysis of the quality of hadith, namely analyzing the quality of the hadiths of tha'un using the approach of hadith sciences, Second, using the method of understanding a hadith, in this case, understanding the hadith using a contextual framework to determine the relevance of understanding the hadiths of tha'un in Kutub Sittah with the Covid-19 pandemic. (Mahmud al Tahhan, Taisir



Mustalah al Hadits), (Abdul Majid Khon, Takhrij and the Method of Understanding Hadith,) because if a hadith is only understood textually, then the results of the understanding are not obtained holistically and can even be wrong, so an effort is needed to understand a hadith to combine textual and contextual understanding (M. Quraish Shihab, Foreword in Muhammad al Ghazali)

In this study, the study of analyzing understanding a hadith is carried out using an approach model as stated by al Qaradhawi concerning the method of understanding a Hadith so that understanding the hadith can be more complete and comprehensive. Among the most important things before mentioning these methods briefly, some things should be considered concerning the hadith, namely: ensuring that the hadith is not in the hadith book (so here the takhrij hadith method is needed), being able to understand the hadith well, the hadith does not contradict the Qur'an and the hadith is stronger so that appropriate and correct reasoning can be carried out. (Yusuf al Qaradhawi, Kaifa Nata'ammal Ma'a Sunnah)

In exploring a hadith, the research on the accuracy of the hadith is not only through its takhrij but also the understanding of the matan, so supporting sciences are needed in this case the sciences of hadith to understand a hadith. The process of the birth of these hadiths takes a long path of transmission, so the consequences of all of that require in-depth exploration in investigating the accuracy of a hadith and also the meaning contained therein. Therefore, more effort is needed to understand the hadith by presenting an understanding of the text and context that still refers to the rules of hadith science (Yunahar Ilyas and Masdar Mas'udi, Development of Hadith Thought)

To understand the hadiths using contextual understanding, a hadith text is not only interpreted literally but must also consider the context so that the hadith text can be understood comprehensively. In this context, pandemic hadiths can be understood more adaptively and relevantly because Islamic teachings are very dynamic and able to adapt to changes in the times, therefore a text can be easily understood as long as it considers the benefits in it.

Al Qaradawi explains eight rules and ways of understanding hadith, including: understanding hadith in a context that is in harmony with the understanding of the Qur'an, collecting and connecting hadith in one theme (comparative correlative), compromising or interpreting conflicting hadith, understanding hadith in the context of causes and causes and things that include hadith and maqasid, distinguishing between changing means and definite goals regarding hadith, distinguishing between true meaning (essence) or significance. majaz, distinguishing between discussions of the supernatural or the real, determining the lafadh used in the hadith (Muhammad Akram Nadwi, Kifayaturrawi 'an 'Alamah Sheikh Yusuf Qaradawi).

The methods and guidelines mentioned by al Qaradhawi are an initial step in the process of interpreting the Prophet's hadith comprehensively and completely. Of course, there are many other steps written by hadith experts to understand the Prophet's hadith. Likewise, regarding the hadiths of tha'un, they also have their way of understanding so that they can reach a complete understanding, as well as the solutions offered in the hadith (Al Qaradhawi. al Marji'iyah al 'Uliya fi al Islam li Quran wa Sunnah).

Regarding the method of understanding hadith in general which is related to how to understand the pandemic from the Sittah Pole. Then mention several hadiths regarding pandemics contained in the Pole Sittah with emphasis on explanations from Sahih Bukhari and Sahih Muslim, especially the views of Imam Nawawi and al Hafidz Ibnu Hajar al Asqalani who have recommended

these two books. Third, the solutions offered in the Sittah Pole to face and overcome the pandemic, as well as constructive suggestions in responding to pandemics, outbreaks, tha'un, and similar trials.

Methods in understanding hadith in general that are associated with how to understand the pandemic from Kutub Sittah. Scholars and hadith scientists agree that to reach a correct and comprehensive understanding of hadith, one must have the right and appropriate method of understanding hadith. Moreover, discussing the hadiths of pandemics or hadiths about tha'un (dangerous and deadly plagues) mentioned in Kutub Sittah (Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Turmuzi, Sunan Nasa'i, and Sunan Ibn Majah) more than 70 times with various sanad and Matan paths. Among the experts who wrote about the method of understanding hadith are Imam Ibn Qutaibah, Imam al Thahawi, Sheikh Al Qaradhawi, and other scholars. However, the method of understanding the hadith presented by Al Qaradawi in his works al Madkhal Ila Dirasah Sunnah Nabawiyah and Kaifa Nata'amal Ma'a Sunnah Nabawiyah is relevant to the tha'un or pandemic hadiths in the Sittah Pole. (Ahmad Ibn Ali Ibn Hajar al Asqalani, Fathul Bari Syarah Sahih al Bukhari)

The initial step is to mention several hadiths regarding the pandemic contained in Kutub Sittah by emphasizing the explanations of Sahih Bukhari and Sahih Muslim, especially the explanations and views of Imam Nawawi and al Hafidz Ibn Hajar al 'Asqalani. To find out the hadiths related to the plague or pandemic, you can use the takhrij hadith method with five or six methods that have been accepted in the takhrij hadith, namely: by knowing the Companions of the Prophet who narrated the hadith or by knowing the beginning of the hadith, easy-to-detect phrases, hadith themes, rarely used phrases, or using modern applications so that you can find out the hadiths related to the theme or title being discussed. (Yahya Ibn Syaraf al Nawawi, Sahih Muslim bi Syarh al Nawawi)

Regarding the hadiths of the plague/pandemic, more than seventy places are mentioned in Kutub Sittah from various sanad lines. However, if narrowed down, looking at the narrators who came from among the Companions of the Prophet, then no more than ten people narrated the hadith from various sanad lines, and if narrowed down again referring to Sahih Bukhari and Sahih Muslim, then only about six or seven Companions of the Prophet narrated the hadith about plague or pandemic.

In the narration of Imam Bukhari (Abu Abdillah Muhammad ibn Ismail ibn Ibrahim ibn Mughirah ibn Bardizbah al Bukhari), for example, he in the tha'un chapter, mentions about seven hadiths with narrators from among the Companions, namely: Usamah ibn Zaid who narrated it to Sa'ad ibn Abi Waqqas, Abdullah ibn Abbas who narrated the hadith from Abdurrahman ibn Auf, Abu Hurairah, Anas ibn Malik, and Aisyah Ummul Mukminin with different hadith lafadh. Meanwhile, in the narration of Imam Muslim (Muslim ibn Hajjaj ibn Muslim al Qusyairi al Naisaburi) in the hadith chapters that are used as guidance in Sahih Muslim are two narrations, namely the history of Usamah ibn Zaid and the history of Abdullah ibn Abbas regarding the story of Umar ibn Khattab heading to Syria. (Muhammad Abu Syahbah, Fi Rihab Sunnah al Kutub Sihah Sittah)

As for the discussion of tha'un in Sunan Abu Daud, Sunan Turmuzi, Sunan Nasa'i, and Sunan Ibn Majah, almost all of it boils down to the hadiths that have been mentioned in Sahih Bukhari and Sahih Muslim, except that there are several other hadiths as additions, such as the history from Irbadh ibn Sariyah and several other narrators which are not included in the hadith chapters or main themes. In general, discussions of pandemics in the Sittah Pole are mixed with discussions of other themes such as hadiths on groups of people who died as martyrs, including people who died from

tha'un and several other diseases.

Imam Nawawi and Imam Ibn Hajar al Asqalani explained the meaning of the hadiths about tha'un or pandemic, in his presentation Imam Nawawi explained many things, including the attitude of Umar ibn Khattab who went to Syria for an important need but did not continue to Syria, because the Syam region was hit by a deadly plague called Tha'un Amwas which occurred around the year 17 or 18 Hijrah in the months of Muharram and Shafar. Many important benefits can be learned from the attitude of Umar ibn Khattab from this story, even Imam Nawawi in Syarah Sahih Muslim mentions about forty important points of lessons that can be learned from the incident of Umar Ibn Khattab who did not enter the Syam region.

Likewise, Al Hafidz Ibn Hajar al Asqalani in Fathul Bari Syarah Sahih Bukhari explains at length about the tha'un/pandemic hadith using various approaches, including linguistic, historical, hadith sanad and hadith lines. Al Hafidz Ibn Hajar, as is his habit in explaining the hadith, is very broad in explaining pandemic events, both the epidemic that occurred during the Caliphate of Umar ibn Khattab, as well as the tha'un epidemic that occurred in the past, namely during the time of the Children of Israel, to be precise during the time of the Prophet Musa and his people. (Muhammad Akram Nadwi, Kifayat al Rawy 'an 'allamat Yusuf al Qaradawi)

From the reading study and explanation of the two Imams of Hadith, the author concludes that the hadiths about the plague mentioned in Kutub Sittah are the same as the pandemic that once hit the world, which has passed. By looking at the rapid spread of the Covid-19 virus, occurring in all regions of the world, and with the number of deaths in the outbreak being countless, then the Covid-19 outbreak is the same as the pandemic or plague contained in Kutub Sittah.

Third, the solution offered in Kutub Sittah when facing and going through a pandemic. As mentioned the hadiths about plague or pandemic refer to Sahih Bukhari and Sahih Muslim, several important solutions can be taken, including: in the narrations of Usamah ibn Zaid and Abdurrahman ibn Auf that the Messenger of Allah gave a solution so that the plague would not spread widely and break the chain is by isolating, and increasing prayers to Allah SWT, because the plague is a test and trial of course by strengthening patience and only thinking positively of Allah SWT, and even if someone dies, he will get the reward of a martyr. Meanwhile, in the narration of Abu Hurairah, it is stated that the city of Medina as the city of the Messenger of Allah cannot be entered by plague. While the plague that is general in nature can enter the city of Medina.

In Kutub Sittah, it is explicitly and implicitly provided several solutions that can be implemented when a plague or pandemic occurs. When associated with the methods explained in the early part of the discussion, the author concludes that there are several solutions offered in the hadiths that can be included in the means that can change either by self-isolation, special isolation, praying, maintaining distance, and the like. It can also be done with a socialization approach on how to prevent the spread of the virus, increasing body immunity in the form of treatment, a clean lifestyle, immunization, vaccination, masks, and other things that have value for the community, of course, carried out with full calculation, responsibility, and caution so that it becomes the right solution and way out.

## CONCLUSION

The findings indicate that the Covid-19 pandemic has strong relevance to the hadiths on

tha'un found in Kutub Sittah. These hadiths outline preventive principles such as quarantining affected areas, maintaining hygiene, and exercising patience during an outbreak.

The hadiths emphasize that tha'un is a test for humanity, yet for believers who remain patient and do not leave the infected area, it can be a form of mercy and martyrdom. The principles of quarantine and social distancing implemented during the COVID-19 pandemic align with the Prophet Muhammad's guidance on handling tha'un.

This research concludes that Islamic teachings provide a framework for pandemic mitigation that aligns with modern health sciences. Therefore, hadiths on tha'un can serve as a reference for formulating health policies based on Islamic values.

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