

The Halalness of Vaccines in Islam (Hadith Analysis Study in MUI Fatwa Number 02 of 2021)

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ABSTRACT

MUI Fatwa Number 02 of 2021 concerning the halalness of vaccines still has pros and cons among the public. People reject the fatwa because they doubt the accuracy of the hadith used. In addition, there are doubts about the side effects of vaccines on those who receive them and there are also those who doubt the halal nature of vaccines produced containing pork elements which make them haram. This has caused vaccination to cause polemics for some people until now. This research is related to the traditions contained in MUI fatwa number 02 of 2021. To understand this theme, research questions are asked what forms of hadiths about the halalness of vaccines and how the hadiths are understood. This research uses a qualitative type with a content analysis approach. The data source comes from MUI fatwa number 02 of 2021 with data collection through determining the object and unit of analysis. The findings of this study explain that the hadith contained in MUI fatwa number 02 of 2021 can be used as proof (maqbul). Other findings found that the content of the matan of these traditions has relevance to the halalness of vaccines.

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1. INTRODUCTION

One way to prevent the spread of viruses or diseases is to vaccinate. Vaccines not only protect those vaccinated, but also the wider community by reducing the spread of the virus in the population. The development of halal and safe vaccines is very important, because it is expected to stop the spread and prevent the spread of the virus in the future (Fajar Fatur Rahman, 2020). However, the vaccination solution is not as expected, the vaccination solution has caused polemics for some people. This is because there are doubts about the side effects of vaccines on those who receive them.

In addition, there are those who doubt the halal nature of vaccines that are developed and produced to contain pork elements which make them haram (Faisal, 2021).

The issue of vaccination by the Indonesian Ulema Council (MUI) has actually issued a fatwa in 2016. Indeed, in its general provisions, MUI explains that it is mandatory to use halal and holy vaccines. However, MUI also allows the use of haram vaccines with several conditions, such as only being used in conditions of al-dharurat (compulsion) or al-hajat (urgency), halal and pure vaccine materials have not been found, and there is information from competent and trusted medical personnel that there is no halal vaccine. The fatwa also states that the law of vaccines becomes mandatory if the disease can cause death, severe illness, or permanent disability (Fatwa MUI, 2016).

MUI in issuing its fatwa uses arguments which include the Prophet's traditions, as contained in the fatwa as follows:

تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ اِهْرَمُ (رواه أبو داوود عن أسامة ابن شريك)

"Treat yourselves, for Allah does not give a disease unless He creates a cure for it, except for one disease, which is senile dementia."

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوُوا وَلَا تَدَاوُوا بِحَرَامٍ (رواه أبو داوود عن أبي الدرداء)

"Allah has sent down a disease and a cure, and made a remedy for every disease, so seek treatment and do not seek treatment with haraam things."

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً (رواه البخاري عن أبي هريرة)

"Allah does not send down a disease but sends down a cure for it."

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَأْرَةٍ وَقَعَتْ فِي سَمْنٍ، فَمَاتَتْ، فَقَالَ: إِنْ كَانَ جَامِدًا، فَخُذُوهَا، وَمَا حَوْلَهَا، ثُمَّ كُلُوا مَا بَقِيَ، وَإِنْ كَانَ مَائِعًا، فَلَا تَأْكُلُوهُ (رواه أحمد عن أبي هريرة)

"The Prophet was asked about the mouse that fell into the cheese. He replied: "If the cheese is hard (solid), remove the mouse and the cheese around it, and eat the rest of the cheese, but if the cheese is liquid, then do not eat it."

إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ فَإِنَّهُ لَمْ يَحْمِلِ الْحَيْثَ. وَفِي لَفْظٍ: لَمْ يَنْجُسْ. (رواه أبو داوود و الترمذي و النسائي و ابن ماجه عن عبد الله بن عمر)

"If the water reaches as much as two kulah, then it does not contain impurity."

إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ (رواه ابن ماجه عن أبي أمامة الباهلي)

"Verily, there is nothing in water that defiles it, except when it changes its smell, taste, or color" (Fatwa MUI, 2021).

There are several reasons that make these traditions very important to conduct research on them, first, the traditions originating from the Prophet Muhammad contain instructions whose understanding and application need to be related to the role of the Prophet when the traditions were delivered. The role of the Prophet when conveying the hadith can be as a Prophet, head of state, community leader, warlord, judge, head of the family and ordinary human being (Syuhudi Ismail, 2003). Therefore, linking the traditions in the MUI fatwa above with the role of the Prophet is very important to do.

Second, every hadith that comes from the Prophet Muhammad contains universal, temporal and local meanings (Syuhudi Ismail, 2003). Therefore, the traditions contained in the MUI fatwa are very important to research the content of their meaning, whether they are universal, temporal, or local. So as to avoid misunderstanding in understanding and inferring the meaning of a hadith. Some of the reasons above underlie the importance of the traditions in MUI fatwa No. 02 of 2021 to be carried out special and in-depth research. So that it can be known whether it has relevance or not to the legalization of vaccines.

2. METHODS

The research method used in this research is the library research method, which is research based on processed manuscripts (manuscript studies), facts and primary and secondary data related to the focus of research. To analyze the manuscript using a content analysis approach. The approach used in this research is the content analysis approach. The content analysis approach is a step taken to obtain information from the text presented. This content analysis approach can be used in all forms of communication, whether newspapers, radio news, television news or other forms of documents.

This type of research is categorized as qualitative, with a content analysis approach and in its presentation using descriptive methods. This type of research is usually used to examine documents in the form of text, images, and symbols.

3. FINDINGS AND DISCUSSION

3.1. *Fiqh al-Hadith*

The First Hadith

تَدَاوُّوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ

According to Ibn Qayyim, the word is in the form of amar, which implies an order to seek medical treatment. Seeking treatment does not contradict tawwaqah, any more than rejecting hunger, thirst, heat and cold with things that are the opposite. In fact, the essence of tawheed is only perfect by doing the cause and effect that Allah has made as the law of cause and effect, both in His Sharia teachings and according to His destiny (Ibn Qayyim, 2011).

The above Hadith indicates a refutation of those who do not seek medical treatment. Some argue that if the cure is predestined by Allah, then seeking treatment is useless, and if it is not predestined, then it is also useless. Therefore, the Prophet stated that the cure of the disease depends on the suitability of the medicine to the disease. This is because every creation of Allah must have its opposite, so every disease must also have its opposite, namely the medicine that is the opposite of the disease (Ibn Qayyim, 2011).

Ibn Qayyim explains that the phrase "Allah created the disease and its cure" is general. Hence, it includes deadly diseases and diseases that doctors cannot cure because there is no cure. Allah swt created medicines to cure all these diseases. However, the knowledge of these medicines is not revealed to humans because the knowledge that humans have is only what Allah has taught them (Ibn Qayyim, 2011).

The meaning of the above Hadith can be understood that the Prophet motivated people to seek a cure for every disease. The Prophet also stated that every disease must have a cure except old age. Aging is also referred to as a disease because the older one gets, the weaker one's physique becomes. Old diseases have no cure, so people who want to be forever young will not be able to even try to do it with medicine. The old disease should remind humans to prepare more for the afterlife (Ibn Qayyim, 2011).

The Second Hadith

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوُوا وَلَا تَدَاوُوا بِحَرَامٍ

Abdurrauf ibn al-'Arifin al-Manawi in his book *Faid al-Qadir* explains that the meaning of the hadith passage is that no one is afflicted with a disease but the cure has also been prescribed. While the meaning of the descent of the disease and the cure is the descent of angels who were sent as messengers or laying the disease and cure to the inhabitants of the earth. This is an affirmation that Allah Swt made every disease with a cure that will cure certain diseases (Al-Manawi, 2016).

The phrase "every disease must have a cure" provides encouragement to the sick person and also the doctor who treats him. In addition to containing an encouragement to seek a cure, it also contains an encouragement to investigate it. This is because for everyone who is sick already feels himself a belief that there is a medicine that will be able to eliminate the pain (Ibn Qayyim, 2011).

Hamzah Muhammad Qasim in his book *Manar al-Qari* explains that, the sentence in the fragment of the hadith above uses the memorization of *fi'l al-amr* (command) which indicates an order to humans who are afflicted with an illness to treat with medicine that suits their illness. The command contained in the above hadith shows that Islam is very concerned about the health of a believer, both mental health and physical health and Islam also pays attention to his treatment from all kinds of diseases (Hamzah Muhammad Faris, 2000). Based on this explanation, it can be understood that the command to the believer to seek treatment in the fragment of the hadith is a form of Islamic religious attention to its adherents to protect themselves from all diseases by seeking treatment.

The sentence in the fragment of the hadith above uses the memorization of *fi'l al-nahyi* (prohibition) which indicates the prohibition of seeking treatment using something forbidden. Ibn Faris in his book *Mu'jam Maqayis al-Lughah* says that the word *حرم* which consists of three letters indicates the meaning of *al-Man'u* (prohibition) and *al-Tasydid* (confirmation) (Faris al-Razi, 2009). With the prohibition in the hadith fragment above, it can be understood that all diseases must have a cure, whether it is from something *halal* or *haram*. However, with this prohibition, it limits a person to treat only with something *halal*, not with something that is forbidden (Al-Qari, 2002).

The above is in accordance with the words of the Prophet as explained in a hadith contained in *Sahih al-Bukhari* narrated from Ibn Abbas:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ عَنْ عُلْقَمَةَ بْنِ وَاثِلٍ عَنْ أَبِيهِ وَوَاثِلِ الْخَضْرَمِيِّ أَنَّ طَارِقَ بْنَ سُوَيْدِ الْجُعْفِيِّ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخُمْرِ فَهَاهُ أَوْ كَرِهَ أَنْ يَصْنَعَهَا فَقَالَ: إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ: إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ

“Muhammad ibn Al-Musanna and Muhammad ibn Basysyar narrated to us and this is Ibn Al-Musanna’s pronunciation, both of them said; Muhammad ibn Ja’far narrated to us Shu’bah from Simak ibn Harb from ‘Alqamah ibn Wa`il from his father Wa`il Al-Hadrami that Tariq ibn Suwaid Al-Ju’fi once asked the Prophet about wine, so he forbade it or hated making it.” Then he said, “I make it only for medicine.” So he said, “Alcohol is not a medicine; rather, it is a disease” (Muslim ibn al-Hajjaj, 2013).

The above Hadith emphasizes that alcohol is not a cure, but a disease and forbids believers to seek treatment with something haram, one of which is alcohol. Similarly, Ibn Bathhal quoted Imam al-Zuhri in his book Syarah Sahih al-Bukhari, who said: *“It is not permissible to drink human urine because of an illness, because it is unclean, Allah says: Allowed to you that which is good (pure), and Ibn Mas’ud said about sakar (liquor), Allah does not make your medicine in something that is forbidden to you.” (Ibn Bathhal, 2010).*

Imam Ibn Hajar al-Haitami also said in his book Tuhfatu al-Muhtaj: *“The next unclean thing is pigs, because they are worse than dogs. This is because it is not allowed to use pigs in normal conditions (halat al-ikhtiyar) immediately even though they can be used, so they do not come like insects. Also because it is recommended to kill it even if it does no harm (Ibn Hajar al-Haitami, 2011).*

The above opinion of Imam al-Zuhri and Imam Ibn Hajar confirms that it is not permissible to treat with unclean goods and confirms the prohibition of treating with what is forbidden by Allah Swt.

The Third Hadith

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

Imam al-Qasthalani commented on the above Hadith in his book Irshadu al-Sari Syarah Sahih al-Bukhari, Imam al-Qasthalani said:

“There is nothing wrong with laying down your weapons if you are in distress due to rain or sickness. In this verse there is a concession to lay down arms when the troops are burdened with luggage, such as being drenched in rain or due to illness. Nonetheless, they must still be vigilant against the enemy. The verse also indicates the obligation to maintain vigilance against any impending danger. From this it is understood that treating oneself with medicine and guarding oneself against disease and avoiding sitting under sloping walls is obligatory” (Al-Qasthalani, 2014)

Imam al-Qasthalani's opinion above explains that treating illness and protecting oneself from viruses is obligatory. This is based on the fact that there is a command to people who are afflicted with an illness to seek treatment with medicine that is suitable for the illness.

The Fourth Hadith

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَارَةٍ وَقَعَتْ فِي سَمْنٍ، فَمَاتَتْ، فَقَالَ: إِنْ كَانَ جَامِدًا، فَخُذُوهَا، وَمَا حَوْلَهَا، ثُمَّ كُلُوا مَا بَقِيَ، وَإِنْ كَانَ مَائِعًا، فَلَا تَأْكُلُوهُ

Imam Shihabuddin al-Qasthalani explained the above Hadith, that what is meant by ghee in the Hadith above is frozen ghee. The mouse that falls into the samin oil means that the oil has been frozen and the mouse is dead. If a mouse falls into the oil and the oil is frozen, then the part that is close to the mouse and the dead mouse must be thrown away because it is unclean. The remaining part that has been removed does not become unclean. If the oil is impure, it can still be purified, provided that the impurity is not liquid. Oil that is impure can be purified by washing it, namely by adding water to the oil until approximately all the oil is exposed to water (Al-Qasthalani, 2014).

The Fifth Hadith

إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ فَإِنَّهُ لَمْ يَحْمِلِ الْحَيْثُ. وَفِي لَفْظٍ: لَمْ يَنْجُسْ

The word "qullah" means al-Jarratu al-'Adzimah (large pot). It is named so because people can qullah it with both hands, namely scooping water with both hands. Qullah is a measure of how much or how little water there is, from this measure of how much and how little determines the status of the purity of the water used for purification. The size of the two qullah is about 200 liters of water and the picture is 1 M x 1 M x 20 CM (Muhammad al-Zuhaily, 2010).

The above Hadith explains that a lot of water is water that has reached two qullah, and a little water is water that is less than two qullah. Textually, the Hadith explains that water that has reached two qullahs will be difficult to defile. The Hadith above does not apply generally, because if it applies generally then the textual meaning is that the water cannot become unclean even if it changes or does not change. This is contrary to the consensus of the scholars, because the scholars agree that if water that has reached two qullah changes its taste, smell, and color due to impurity, then the water becomes impure based on scholarly consensus (Wahbah al-Zuhaily, 2010).

Whether water is unclean or not does not depend on whether it has reached two qullahs or not. If water that has reached two qullahs is impure, then one of the three characteristics changes, the water becomes impure. Likewise, if less than two qullahs of water are impure, if one of the three characteristics changes, the water becomes impure. But if it does not change its nature, then the water is still punished as it was originally pure (Muhammad al-Zuhaily, 2010).

Imam al-Nawawi commented on the above Hadith in his book Raudhatu al-Thalibin wa Umdat al-Mufthiin, Imam al-Nawawi said:

"Anything about which there is no certainty of its impurity and purity, and which is generally unclean, is subject to uncleanness, so there are two opinions as to its legal status, due to the conflict between the original legal status (purity) and the apparent legal status (generally subject to uncleanness). The more correct view is that it is pure because it applies the original ruling. These include the clothes and furniture of alcohol drinkers, the clothes of slaughterers and children who do not protect themselves from impurity, the mud of streets that are not believed to be impure (and there is a possibility of impurity), graves that are doubtful to have been dug, containers belonging to disbelievers who believe in the use of impurity as a religious teaching such as the Magi, and the clothes of Jews and Christians who are engaged in making alcohol and who always come into contact with pigs" (Al-Nawawi, 2011).

Imam al-Nawawi's opinion above explains that something that is not believed to be unclean or pure, then the law of purity is determined according to its original law.

The Sixth Hadith

إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ

The opinion of Imam Malik, Ahmad ibn Hanbal and others on the content of the above Hadith is that water, whether little or much, will remain pure and purify unless it changes one of its properties such as smell, taste, or color due to impurity. In the case of a little or a lot of water, if it is impure and does not change one of its properties, it remains pure. Then if a little or a lot of water changes one of its characteristics by entering or mixing with a non-impure substance such as soap, as long as it does not change the name for the water substance, it remains pure and purifies (al-Khalafi, 2018).

Imam al-Thabari differed with the above opinion in his book Tahdzib al-Athar, Imam al-Thabari said:

"There is nothing that makes water unclean, except that which changes its smell and taste". Other scholars are of the opinion that the Hadith narrated by Ibn 'Abbas (who said: there is nothing that defiles water) is a mujmal Hadith that needs to be interpreted from other Hadiths. This means that water can become unclean if something unclean is immersed in it, even if it does not change its color, taste, or smell. But it does not become unclean if the water in which the unclean thing is immersed is large and does not change in color, taste, or smell, such as the water from factories and wells in the area between Makkah and Madinah. The reason is because if the unclean thing is mixed with such water and does not change color, taste, and smell, the unclean thing does not make the water unclean" (al-Thabari, 2018).

Imam al-Thabari's opinion above explains that a little water can become unclean if something unclean enters it, even if it does not change its color, taste, and smell. Whereas a lot of water does not become unclean because of the presence of a little unclean.

3.2. Analysis of Hadith

The determination of the fatwa on the halalness of vaccines is based on the hadith which is the source of Islamic law, namely the hadith narrated by Abu Daud from Usaman ibn Sharik, narrated by Abu Daud from Abu Darda', narrated by al-Bukhari from Abu Hurairah, narrated by Ahmad ibn Hanbal from Abu Hurairah, narrated by Abu Dawud, at-Tirmidzi, an-Nasai, Ibn Majah from Abdullah Ibn Umar, and narrated by Ibn Majah from Abi Umamah al-Bahili (Fatwa MUI, 2021).

The determination of the halalness of the vaccine, apart from being based on the hadith text, is also based on taking into account the views of experts in the form of reports and explanations of the audit results of the LPPOM MUI auditor team. The views of the experts who are members of the LPPOM MUI auditor team explain that there are four things that are audited for this vaccine, namely materials, material sources, production processes and production facilities and equipment (Fatwa MUI, 2021).

Regarding the production process and ingredients, the vaccine is produced by Sinovac Life Sciences Co. Ltd. China and PT Bio Farma (Persero) at the time of manufacture do not use or benefit from pig animals, other materials that are not contaminated by pigs and their derivatives, and from human body parts (Fatwa MUI, 2021). This is in accordance with the Prophet's command in the second Hadith, that seeking treatment with something that is not forbidden by Allah Swt, the Hadith is:

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوَوْا وَلَا تَدَاوَوْا بِحَرَامٍ (رواه أبو داود عن أبي الدرداء)

"Allah has sent down a disease and a cure, and made a remedy for every disease, so seek treatment and do not seek treatment with haraam things" (MUI Fatwa, 2021).

The vaccine initially came into contact with mutawassitah unclean objects so that it was punished as mutanajis, but then a series of purifications were carried out that met the shar'i provisions (tathhir shar'i). The purification in question is that the vaccine in the preparation of media for production on a scale of 1,200 liters, 1,076 liters of pure water is added and at the formulation stage, 930-940 liters of pure water is added per 1,000 liters of vaccine formulation results (Fatwa MUI, 2021).

This is in accordance with the Prophet's instructions in the fifth and sixth hadiths, that water that has exceeded two qullah will not defile anything and water will not become unclean if it does not change its smell, taste and color:

إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ فَإِنَّهُ لَمْ يَجْمَلِ الْحَيْثُ. وَفِي لَفْظٍ: لَمْ يَنْجُسْ (رواه أبو داود و الترمذي و النسائي و ابن ماجه عن عبد الله بن عمر)

"If the water reaches as much as two kulah, then it does not contain impurity."

إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ (رواه ابن ماجه عن أبي أمامة الباهلي)

"Verily, there is nothing in water that defiles it, except when it changes its smell, taste, or color" (Fatwa MUI, 2021).

The above Hadith explains that a lot of water is water that has reached two qullah, and a little water is water that is less than two qullah. The size of two qullah in the above Hadith as the author explained in the previous discussion, which is about 200 liters of water and its volume is 1 M x 1 M x 20 CM (Muhammad al-Zuhaily, 2010). If water that has reached two qullah changes its taste, smell, and color due to impurity, then the water becomes unclean. Likewise, water that is less than two qullahs is impure, if one of these three characteristics changes, then the water becomes impure. But if it does not change its nature, then the water is still punished as it was originally pure (Wahbah al-Zuhaily, 2010).

With regard to the production facilities of this vaccine, it uses sacred production equipment and is only used to produce vaccines. Then the equipment and vaccine purification process carried out by PT Bio Farma (Persero) have also met the shar'i requirements. Based on the decision of the Indonesian BPOM which has given approval for use during emergencies and guarantees the safety, quality and efficacy of vaccines, which is one of the indicators that the vaccine meets the provisions of good qualifications (Wartaekonomi, 2021).

The production process, ingredients, and facilities of the vaccine described above are in accordance with the first hadith narrated by Abu Dawud from Usamah ibn Sharik, the second hadith narrated by Abu Dawud from Abu Darda', and the third hadith narrated by al-Bukhari from Abu Hurairah. This is because these traditions explain the obligation to treat a disease with halal medicine. These traditions are :

تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ (رواه أبو داوود عن أسامة ابن شريك)

"Treat yourselves, for Allah does not give a disease unless He creates a cure for it, except for one disease, which is senile dementia."

إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالدَّوَاءَ وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوُوا وَلَا تَدَاوُوا بِحَرَامٍ (رواه أبو داوود عن أبي الدرداء)

“Allah has sent down a disease and a cure, and made a remedy for every disease, so seek treatment and do not seek treatment with haraam things.”

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً (رواه البخاري عن أبي هريرة)

“Allah does not send down a disease but sends down a cure for it” (Fatwa MUI, 2021).

PT Bio Farma also said that the content of the vaccine is ensured to be safe according to international standards. The contents contained in it are as follows :

First, the vaccine contains vero cells derived from African green monkeys, but the vero cells have been separated from the vaccine. Vero cells are diploid cells used as viral hosts. These cells were obtained from the kidney cells of African green monkeys as a result of research in 1960 and have been proven safe to function as viral hosts and have been approved by WHO. This is in accordance with the Prophet's instructions in the fourth hadith, that the oil that falls into the unclean, if the unclean is not liquid, then the remaining oil that is not touched by the unclean is still pure:

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَاْرَةٍ وَقَعَتْ فِي سَمْنٍ، فَمَاتَتْ، فَقَالَ: إِنْ كَانَ جَامِدًا، فَخُذْوْهَا، وَمَا حَوْلَهَا، ثُمَّ كُلُوا مَا بَقِيَ، وَإِنْ كَانَ مَائِعًا، فَلَا تَأْكُلُوْهُ (رواه أحمد عن أبي هريرة)

“The Prophet was asked about the mouse that fell into the cheese. He replied: “If the cheese is hard (solid), remove the mouse and the cheese around it, and eat the rest of the cheese, but if the cheese is liquid, then do not eat it” (Fatwa MUI, 2021).

The above Hadith means that if an oil falls on a rat or an unclean object and the oil is frozen, the part that is close to the rat and its carcass must be thrown away because it is unclean. Meanwhile, the rest that has been removed does not become unclean (Al-Qashthalani, 2014).

Secondly, preservative ingredients such as borax, formalin, etc. are certainly not present in the vaccine. The primary product packaging used is made of glass and rubber. All vaccine ingredients are believed to be in accordance with pharmaceutical standards (Muchlis, 2022). The content of the vaccine described by PT Bio Farma above is in accordance with the fourth hadith narrated by Ahmad from Abu Hurairah, the fifth hadith narrated by Abu Dawud from Abdullah ibn Umar, and the sixth hadith narrated by Ibn Majah from Abu Umamah al-Bahili. These hadiths are:

سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَاْرَةٍ وَقَعَتْ فِي سَمْنٍ، فَمَاتَتْ، فَقَالَ: إِنْ كَانَ جَامِدًا، فَخُذْوْهَا، وَمَا حَوْلَهَا، ثُمَّ كُلُوا مَا بَقِيَ، وَإِنْ كَانَ مَائِعًا، فَلَا تَأْكُلُوْهُ (رواه أحمد عن أبي هريرة)

“The Prophet was asked about the mouse that fell into the cheese. He replied: “If the cheese is hard (solid), remove the mouse and the cheese around it, and eat the rest of the cheese, but if the cheese is liquid, then do not eat it”

إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ فَإِنَّهُ لَمْ يَحْمِلِ الْحَيْثُ. وَفِي لَفْظٍ: لَمْ يَنْجُسْ (رواه أبو داود و الترمذي و النسائي و ابن ماجه عن عبد الله بن عمر)

"If the water reaches as much as two kulah, then it does not contain impurity."

إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ إِلَّا مَا غَلَبَ عَلَى رِيحِهِ وَطَعْمِهِ وَلَوْنِهِ (رواه ابن ماجه عن أبي أمامة الباهلي)

"Verily, there is nothing in water that defiles it, except when it changes its smell, taste, or color" (Fatwa MUI, 2021).

The above Hadiths, as the author has explained the meaning in the previous discussion, that the content of the meaning explains about water that has reached two qullah, if it enters the impurity, the water remains pure. Then water that does not reach two qullahs if it is impure and does not change one of its properties, then it remains pure. Likewise, with oil that is entered by rats, if the impurity is not liquid, then the remaining oil that is not touched by the rat is still pure (Wahbah al-Zuhaily, 2014).

4. CONCLUSION

Based on the research study of matan analysis of the traditions of MUI fatwa number 02 of 2021, it can be concluded that the Hadiths contained in MUI Fatwa Number 02 of 2021 concerning the halalness of vaccines are valid. This is because they have no contradictions after being compared with the Qur'an, other sahih traditions, historical facts and common sense. The editorial content of the hadith matan in MUI Fatwa Number 02 of 2021 has relevance to the halalness of vaccination. Therefore, the halalness of vaccines does not contradict the Hadiths of the Prophet so that vaccination is a good and halal means to get a healthy body and avoid viral diseases.

MUI fatwa should be a guide for the community in making decisions, especially in conducting vaccinations. As Muslims, we must be able to accept the advances in science and technology that continue to develop by looking at the benefits and harms.

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