

Haram Vaccination in the Prophet Muhammad's Treatment Perspective*

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Abstract. Vaccination has become a controversial discourse among Indonesian people, especially Muslims who have their own rules on the use of prohibited elements. The main reason for prohibiting vaccines is the hadith '*Walātadāwaw bi ḥarām*'. This study will analyze the understanding of the hadith by the '*ilmuma'ani al-hadis*' through textual, intertextual and contextual interpretation techniques, and using an integrative hadith approach. This research shows that the statement of the Prophet about the ability and forbidden treatment with illicit (*ḥarām*) and unclean (*najs*) substances are not a contradictory statement, but interrelated. The hadith contains *irsyādī* in the form of values and ethical instructions in maintaining health, not just the halal and haram realms. Alternative healing with something that is forbidden is a test for Islamic pharmaceutical experts in an attempt to find alternative vaccines and *halal* drugs. Utilization of the latest science and technology to create halal vaccines and drugs is a necessity because illicit treatment facilities that have been transmitted will continue as long as no alternative halal is found. The universal principle of the Prophet's respect must be revealed and eliminate the dichotomy between the practice of the Sunnah and the development of science and modern human civilization.

Keywords: Vaccine, Halāl, Treatment, Prophet Muhammad

1. Introduction

The pros and cons of using vaccines in the Islamic community become a discourse that impedes the implementation of immunizations programmed by the government in some countries. In Indonesia, the MUI (Indonesian Ulama Council) has issued a *fatwa* that permits the use of vaccines [1], but it is still not effective at changing the decision of the public who refuses the use of vaccines. Not only in Indonesia,

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controversy, and refusal of vaccines have also occurred in several countries such as Malaysia [2], Pakistan [3], Afghanistan [4], Nigeria [5], Ethiopia [6] and the United States [7]–[9].

A number of issues that have arisen in relation to vaccine refusal are concerned about vaccine side effects such as autism [10], lack of knowledge about vaccines and diseases, lack of trust in vaccine companies and healthcare providers [11], to the suspicion of a conspiracy to reduce the potential for human reproduction, and other reasons [7]. The most prominent issue among Muslims is that vaccines are not Islamic teachings [12] and even contradictory because vaccines contain illicit elements. Besides the process and components of making vaccines that are claimed to contain illicit elements or are produced by involving illicit media in it, Muslims are also troubled by other issues such as the assumption of following non-Muslim traditions to the assumption of a conspiracy to weaken Muslims through vaccination projects [4]. On the other hand, Muslims are faced with the facts of the development of the medical world producing and recommending the use of vaccines on the basis of several experiments and scientific studies that show how urgent vaccination is related to a number of cases of disease to avoid attacking someone who will be fatal not only to a person but can plague and collective impact.

The hadith is often claimed to be one of the main factors prohibiting vaccines [3] which at least implies the view that the hadith is inconsistent in the disease prevention message. Modern technology that is increasingly presenting health products—including illicit vaccines—will continue to worry people which is at some point will bring the impression that the hadiths are 'out of civilization' because they do not support the goodness of the people and even confront them with big problems. Though the hadith is believed and should provide guidance and solutions to Muslims in dealing with all kinds of life problems faced by their adherents, instead of giving them problems.

Studies on vaccines that highlight the controversy with an Islamic perspective have been carried out by a number of researchers. Engku Muhammad Tajuddin Engku Ali, et al. analyzed the use of vaccines using the principles of *fiqh* and concluded the permissible of the vaccine because it fulfills the six principles of *fiqh* [13]. Another study with the *maqāṣid al-syarī'ah* approach was carried out by Nurul Hidayah Sultan Ahmad and Muhammad Adib Samsuddin, concluded that the rejection of some communities against vaccines was the effect of their misunderstanding on Islamic religious norms especially the *maqāṣid al-syarī'ah* in relation to vaccination [2]. These studies focus on the *fiqh* approach, as does Ahmad Hisham Azizan's study which concludes the lawful of using vaccines.

Tengku Fatimah Azzahra Tengku Md Fauzi, et al., also examined the controversy of vaccine by discussing the arguments of each party including verses, hadith, *fiqh* rules, and the views of a number of world scholars to conclude the necessity of using the vaccine because some vaccines do not contain haram, if there is an unlawful still allowed for reasons of *ḍarūrat* (emergency) [14]. The study is in line with the study of Engku Nuraishah Huda E. Zainudin et al. which adds an analysis of the lifestyle and socio-economic factors of other supporting communities of the vaccine controversy in addition to understanding the Qur'an, Hadith, and Jurisprudence.

Studies that focus on the Qur'an and Hadith are Nabila Elchirri and Anif Yuni Muallifah. Nabila Elchirri conducted a study on the contemporary issue of meningitis vaccination which focused on the interpretation of the verses of *laḥm al-khinzīr* and concluded that the use of swine pancreatic enzymes in the Hajj meningitis vaccine is permissible [15]. While the hadith study by Anif Yuni Muallifah, which focuses on building an argument straightens the understanding of the assumption that technology is a vaccine-style practice of the Prophet that must be practiced and should not be replaced. [16].

The study of hadith related to vaccination with the perspective of *'ilmu Ma'ānī al-Ḥadīṣ* is new and different from the previous studies because this study no longer discusses formal matters related to an unlawful or immoral law. Rather, it focuses on finding the substance of the Prophet's hadith values, rules, or standards that can be applied universally so that it becomes a solution to the vaccination problem that is often controversial in Muslim societies.

2. Method

This study is library research using a descriptive-qualitative approach to examine the hadith *'fatadāwauwalātadāwau bi ḥarām'* which is famously used as the argument for prohibiting vaccines that are unlawful as in studies of vaccine rejection by Muslims [4], including being used by MUI in its fatwa

[1]. The hadith was analyzed using the perspective of *ma'ānī al-ḥadīṣ* by Arifuddin Ahmad namely textual, intertextual, and contextual interpretation techniques [17] to get a comprehensive understanding of the Prophet's instructions addressing the concept of prevention and treatment, especially related to vaccination. This knowledge offers a formal and substantial meaning from the understanding of the hadith of the Prophet Muhammad which is used to highlight vaccine cases.

3. Result and Discussion

Quality of Hadith '*walātadāwaw bi ḥarām*'

The complete text of the hadith as follows:

«إِنَّ اللَّهَ أَنْزَلَ الدَّاءَ وَالذَّوَاءَ، وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً فَتَدَاوُوا وَلَا تَتَدَاوُوا بِحَرَامٍ» [18]

Means: "The Messenger of Allah (pubh) said: "Verily, Allah has sent down diseases and medicines and has made a cure for every disease, so seek treatment and do not seek treatment with something *ḥarām*!"

The hadith narrated by Abu Dāwud is considered as *ḍa'īf* by Syu'aib al-Arnaūṭ and Nāṣir al-Dīn al-Albānī [19] because the narrator Ismā'īl bin 'Ayyasy disputed his capacity. After investigating, it turns out that the *jarḥ* revolves around *layyin al-ḥadīṣ* and *lāyuktabuḥadīṣuhū*. However, his *ta'dil* explains that the *jarḥ* indeed recognized but is excluded if he narrates from the *ṣiqah* and Syam narrator [20], while in this case, he narrated from Ša'labah bin Muslim who indeed a Syām and judged *ṣiqah* by AbūḤātim Ibn Ḥibbān as quoted by al-Žahabī [21]. Then this sanad hadith can be claimed as *ḥasan*.

Syu'aib al-Arnaūṭ in his editing of *Sunan AbūDāwud* claimed this hadith as *ṣaḥīḥligairih* because it is considered that there are supporting hadith in as a *syāhid* status of *ṣaḥīḥ* narrated by Usāmah bin Syarīk, 'Abdullah bin Mas'ūd, Jābir bin 'Abdullah, Abū Hurairah and Anas bin Malik, even only pieces of hadith '*innaAllāhanzal al-dā'āwa al-dawā' waja'ala li kullidā'indawā'an*' without *lafazwalātadāwaw bi ḥarām*' [22].

Another hadith considered as *syāhid* for the phrase '*walātadāwaw bi ḥarām*' is the hadith '*nahāRasūlullahṣallāAllāhu'alaihiwasallam 'an al-dawā'i al-khabīs*' which is a *ḥadīṣḥasan* (*ṣaḥīḥ* in al-Albānī's perspective), narrated by AbūDāwud [22], Ibn Mājah [23], and al-Turmuḏī [24] from Abū Hurairah. Therefore, the *matan* (content) of this hadith connects with other hadith. Thus, the hadith that prohibited treatment with illicit elements is considered a hadith *ḥasan* so that it can be used as *hujjah* (arguments) and carried out a study of the contents.

Vaccines and the formal and substantial meaning of the hadith '*walātadāwaw bi ḥarām*'

Textual interpretation

In the content of hadith, there are several essential vocabularies need to be studied, namely *al-dā'*, *al-dawā'*, and *ḥarām*. Morphologically, the first two words come from the same word, so the vocabulary study focuses on the words *al-dā'u* and *ḥarām*.

Al-Dā'u means all kinds of physical and mental disorder of a human being, so the word *al-dawā'u* is a term for something used to eliminate this physical or mental disturbance. Whereas the word *tadāwā* is *maṣdar* (gerund), which means 'to get medicine' [25]. Besides the word *al-dā'u*, there are several Arabic dictions related to illness, namely '*illat*, *maraḍ*, and *saqam*'. The word '*illat*' is used for all types of causes or effects of pain. The word *maraḍ* is used for all conditions where the physical or the human soul is an abnormal condition so that *maraḍ* can indicate physical pain or mental illness [26]. While the word *saqam* is identical to *maraḍ* but more specifically to physical illness [27]. In the Qur'an, the use of *maraḍ* and *saqam* also tends to be different, where the word *maraḍ* is for a brief illness while *saqam* for a chronic disease that goes persist [28]. Thus, the word *al-dā'u* is synonymous with '*illat*' in the sense of disease, while *marīḍ* and *saqam* mean 'sick condition'.

Al-dawā' also has a similar meaning to the words *al-'ilāj* and *al-syifā'*. If *al-dawā'* is identical to the media or ingredients in treating and *al-'ilāj* is a treatment process, then *al-syifā'* more includes total healing from the process, media or tools, to the healing itself [29]. The Qur'an declares itself to be *al-*

syifā, just as the hadith also uses *al-syif*" in the meaning of *al-dawā*', as in the hadith '*māanzalaAllāhudā 'anillāanzalaAllāhusyifāan*'.

The next important word is *ḥarām* which consists of the letter *ḥa-ra-mim*, *al-man'u*, and *al-tasydid* means 'prohibition' and 'affirmation' [26], haram is the opposite of halal [29]. It means that the Prophet already knew the many potential illicit goods into medicine. This shows the existence of the test as well as the challenge of finding halal medicine. The use of *nakirah* can be interpreted that the possibility of a drug is very diverse, it may be the source (stolen medicine for example), the ingredients or components, the manufacturing process, or in the case of medical treatment, for example by using the services of traditional healers, and other forms of forbiddenness.

This hadith consists of two main clauses where the first clause is the *khbariyah* (informative) style, while the second clause is *insyāiyah* style (command/prohibition). The textual understanding of the two hadith clauses shows the existence of formal and substantial meaning. The first clause of this hadith shows that there is a substantial meaning that illness and medicine are part of *sunnatullah*(God destiny) so that in the case of illness and medicine there must be a spiritual value. This hadith also explains the power of Allah to create sickness accompanied, and on the other hand, He provides a cure as His grace, so that it requires two things at once, namely belief and resignation to Allah.

Textually, the formal meaning of the hadith supports the prevention of disease because the illness is part of the definite *sunnatullah*, so that the command to prevent and treat has the same position. Therefore, the author argued that disease prevention (*al-tibb al-wiqā'ī*) and treatment/healing (*al-tibb al-'ilājī*) are summarized in the substance of the hadith, so the use of vaccines as part of disease prevention indeed complies with the substance of this hadith. Thus, the prohibition of treatment by illicit media implies the same prohibition in the context of prevention as the use of vaccines.

Intertextual interpretation

As it has been stated that the hadith discussed explains about the disease as *sunnatullah* so that the consequence is the command to prevent and treat, even the Prophet called it part of God's destiny. In relation, a hadith explains that the treatment is apart destiny (*taqdīr*) of Allah [24]. Then hadith by analogical instruction narrated by al-Bukhārī [30], Prophet command to stay away from disease as run to avoid the lion. In the context of preventing the spread of disease, the Prophet warns to avoid the spread of disease [30] as he requested to separate the sick from the healthy[30], [31].

Intertextual interpretation confirms the formal meaning of the obligation to prevent and treat disease. So, the vaccine as one of the preventions of diseases is supported by many hadiths of the Prophet. The meaning of the substance is also emphasized, namely the effort to find an ideal alternative treatment because according to the Prophet the cure for every disease depends on human knowledge [32]. Even though illness is found the right medicine, according to another hadith healing is God's prerogative [31].

Besides healing, senile (another translation: death) is an exception that confirms the limit of the maximum ability of humans to find drugs [33], [22], [34]. In addition to strict orders to prevent and treat disease, there are restrictions on using illicit methods and media. [24], [22], [23]. Even God does not consider something unclean as a medicine but a disease [31], [34]. These hadith may support the assumption that vaccines that seem to prevent disease weaken the body slowly.

On the other hand, the prohibition in the traditions that have been stated, obtaining the use of illicit media in vaccination refers to the case of the Prophet which allows the use of camel urine [30], [31]. The hadith is responded differently by scholars, where some consider camel urine sacred (Mālikī and Ḥanbalī scholars), and others consider unclean (Syāfi'ī and Hanafī) [35]. Camel urine is considered sacred because of the Prophet ordered it to be drunk, but another view that urine remains unclean so that the hadith is casuistic for *ḍarūrat* reasons only [36]. This last view was held up by Ali Mustafa Ya`qub [37].

The use of haram vaccine is generally based on the *ḍarūrat* principle and explicitly refers to the verses of the al-Qur'an (as in chapter al-Baqarah/2: 173, al-An'am/6: 145, and al-Nahl/16: 115) and including the camel urine hadith as above. But according to the Prophet (*pbuh*), something that is unclean is not considered medicine but a disease, so that it cannot cure. Therefore, *ḍarūrat* is essentially a situation that should be avoided with maximum effort, rather than creating an attitude of continual resignation and taking for granted something that is forbidden for innocent reasons. Like divorce in marriage, although it is lawful God hates it.

As a comparison, in Malaysia, there was an outbreak of Rubella disease which caused 221 cases of Rubella outbreak in 1982. At that time the government adopted the policy of injecting the Rubella vaccine imported from Italy and had passed the research stage that the materials and manufacturing processes were halal, not even involving gelatin inside it [38]. If historically ever used fully halal vaccines, now the use of vaccines that is doubtful because they contain or involve illicit media is questioned about its emergencies because halal alternatives have existed in history. Hadith '*alimahūman' alimahūwajahilahū man jahilahū*' is a firm statement that a halal vaccine must exist, only depending on human knowledge which sometimes has not yet been achieved.

Contextual interpretation

Contextual interpretation is carried out with the study of *asbābwurūd al-ḥadīṣ* both in the micro and macro sense to apply some relevant approaches. The author does not find a history that explains the *asbābwurūd al-ḥadīṣ* in the micro, so the study is only done in a macro sense that is applying the sociological approach and the science-medical approach.

Sociological approach

The civilization of the world of health during the time of the Prophet more inclined to the context of prevention (*al-ṭibb al-wiqā'ī*) rather than healing (*al-ṭibb al-ilājī*). The majority of the hadiths of the Prophet refer to the command to maintain health, for example, to maintain cleanliness, use *siwak*, maintain a diet, and exercise. There are also more technical hadith such as quarantine epidemic outbreaks, prevention of leprosy, prevention of diseases caused by flies, the prohibition of intoxicating drinks, and others. However, the Prophet also taught some treatment methods such as *ḥijāmah* (cupping), *kayy* (cauterization), compressing with water, burning wounds with a hot iron, drinking honey, and other herbal ingredients.

Al-Ṭibb al-wiqā'ī as an alternative given by the Prophet was the best choice in His Majesty's lifetime, remembering that other options were still limited when the Arabs were not yet familiar with the method of vaccination. The Prophet's command to isolate the sick and separate them from healthy people was an alternative in those days to anticipate the spread of disease outbreaks. At the time of the Prophet's life, outbreaks of disease were still limited due to the limited interaction of the people with the outside world, in contrast to the present situation that confronts modern humans in global interactions that have implications for the many types of epidemics of dangerous diseases and are difficult to avoid. Therefore, vaccines are one of the best alternatives in this era to carry out the Prophet's instructions. The context of the implementation of the pilgrimage is a case in point to illustrate the importance of vaccines due to the inevitable international human interaction.

Disease prevention methods taught by the Prophet is a universal principle not only related to a particular time and place, but even the development of civilization also does not have implications for changes in these principles. Therefore, *al-ṭibb al-wiqā'ī* is the example of the Prophet, which can be practiced in a formal or substantial sense. Likewise related to preventing the spread of disease, the solution given by the Prophet was to forbid the interaction between the sick and the healthy. This can be carried out formally as well as substantially. Formally, for example, it can be carried out by quarantining people with infectious diseases, while substantially preventing the spread can be done, one of which is by providing vaccines to strengthen the human immune system without having to make a separation between sick people or groups from the healthy.

Science-medical approach

Vaccines are the result of modern technology experiments considered the best choice in the effort to prevent certain epidemics. The fields of science and medicine experienced very different developments in modern times than in the time of the Holy Prophet's life. The Prophet was believed to have provided many ideal clues about methods and media for the prevention or treatment of disease at that time and is known until now. The Prophet often reminded of the existence of diseases that will be suffered by people in the future that had never existed in his lifetime.

The Prophet told a lot about food and drinks that have a great value for human health, such as dates, cumin, olives, *habbat al-sauda*, garlic, *zamzam* water, honey, and others. These are the best alternatives

in the time of the Prophet, but they are universally applicable and beneficial to humans not only in the time of the Prophet. The development of technology does not reduce the utilization of food and beverages, and even certain circles have developed it using the latest technology as modern herbal medicine. The vaccine did not necessarily deny the alternative treatment indicated by the Prophet formally, but part of modern human endeavors which are a consequence of the outbreak of a number of dangerous diseases such as hepatitis B, measles and polio, which have been proven to cause disability and even claimed the lives of many humans in various places.

One of the contextualizations of the hadith is to distinguish between means and purposes [39]. The development of pharmaceutical technology has progressed very significantly, so that methods and media for prevention or treatment may be formally different from the Prophet, it does not substantially violate the goal of obtaining health. Prevention of diseases with food and drinks recommended by the Prophet does not exclude other alternatives that have the same benefits and goals.

Tahnik, for example, is claimed by some to be the method of the Prophet to prevent diseases, especially in children, so that vaccines are not needed. But, it is just that technique and eating dates in the morning have not been proven to function as a vaccine in terms of preventing dangerous viruses such as measles, polio, and others. In contrast to vaccines that have been scientifically proven through the theory of immunity and have positive implications on the level of public health in many countries in the world [40].

Contextual understanding with modern scientific approaches emphasizes that vaccines substantially support the formal meaning of disease prevention methods in the traditions of the Prophet. Just have to note, that the strict line set by the Prophet as a benchmark in drug and vaccine initiation is about halal or haram status. The Prophet may be limited to mention specifically the types of unclean or unclean drugs because the facts are limited, but in substance, the halal-haram standard is a criterion that applies universally and is a benchmark for all types of drugs that have arisen in human life throughout the ages.

4. Conclusion

The Prophet's hadith shows that illness is a part of human life, so prevention and treatment are a necessity. Vaccination is substantially in line with the teachings of the Prophet and can go hand in hand with methods and media taught by the Prophet formally. So, vaccination does not mean leaving the ways and media taught by the Prophet, even demanding adjustments and development. Textual understanding shows the formal meaning of the Prophet's prohibition on the use of illicit vaccines, but intertextual and contextual understanding shows the substantial meaning that government, scholars, and pharmacists are required to be part of God's destiny to maximize all the potential of creating halal vaccines. For the Prophet, right and halal medicine are two things that depend very much on human knowledge, not because of their absence. Besides, the assertion that illicit media is not considered a healer but illness is both guidance and a demand.

The results of this study are not to sentence the vaccine in terms of halal-haram but emphasize the universal values and standards of the teachings of the Prophet related to prevention and treatment. Vaccines do not need to be dichotomized and claimed not to be based on revelation, but instead need to be developed as an alternative with the Prophet's formal methods. Therefore, this study recommends that cooperation between pharmacists, Islamic experts, and the pharmaceutical industry occur to establish specialized institutions and produce halal vaccine products so that Muslims avoid the vaccination problem.

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