COVID 19 PANDEMIC IN INDONESIA: SOME REFLECTIONS FROM *BAẒL AL-MĀʿŪN* BY IBN ḤAJR AL-ʿASQALĀNĪ

Saifuddin Zuhri Qudsy*, Mustaqim Pabbajah**, Hasse Jubba***, Muhammad Zain*#, Arkan Syafera**#

*Department of Quranic Studies. Faculty of Ushuluddin and Islamic Thought. Universitas Islam Negeri Sunan Kalijaga. Jl. Marsda Adisucipto. 55281. Sleman. Indonesia.

**Department of Informatics. Faculty of Science and Technology. Universitas Teknologi Yogyakarta. Jl. Siliwangi Ringroad Utara Jombor. 55285. Sleman. Indonesia.

***Department Political Islam. Graduate School of Universitas Muhammadiyah Yogyakarta. Jl. Brawijaya, Geblagan. 55183. Bantul. Indonesia.

*#Ministry of Religious Affairs. Jl. Lapangan Banteng 3-4. 10710. Jakarta. Indonesia.

**#Department of Anthropology. Faculty of Cultural Science. Universitas Gadjah Mada. Jl. Dr. Sarjito No. 25. 55223. Sleman. Indonesia.

Email: *saifuddin.zuhri@uin-suka.ac.id

Abstract

History and pandemics are two inseparable entities, yet often forgotten. The occurrence of a pandemic in a certain time and place has always become a critical object of study and documentation, thus generating innumerable research literature. This research attempts to re-state the urgency of historical literature as a source of knowledge on dealing with the Covid-19 crisis through the religious scholars' approach. The data were compiled through observation and literature review with content analysis method on *Baẓl al-Māʿūn* of Ibn Ḥajr al-ʿAsqalānī, a classic

book containing pandemic studies sourced from *ḥadīth* and the history of the early Muslim community. The result of this study reveals that classical religious literature as historical knowledge could provide contextual solutions for society. The study of the historical works not only gives clues on the past events but also provides material to contextualise the attempt to build newly-induced awareness in the community. Learning from past events teaches society that pandemics are recurring events. Some similarities and differences are seen in every part of the pandemic. Thus, religious scholars serve as agents who disseminate the lesson learned from the past to prevent the recurrence of similar events in the future. This way, people of today should refer to the past to set some appropriate strategies for coping with the pandemic. Likewise, a historical account mentions the relevance of some terminologies that are currently used around Covid-19.

Keywords: Covid-19; Ibn Ḥajar al-ʿAsqalānī; religious scholars; *Ḥadīth*; *Baẕl al-Māʿūn*.

Khulasah

Sejarah dan pandemik merupakan dua entiti yang tidak dapat dipisahkan, namun sering dilupakan. Kejadian pandemik pada waktu dan tempat tertentu sentiasa menjadi objek kajian dan dokumentasi yang kritikal, dan dengan itu menjana literatur penyelidikan yang tidak terhitung banyaknya. Kajian ini bertujuan menjelaskan semula kepentingan kesusasteraan sejarah sebagai sumber pengetahuan dalam menangani krisis Covid-19 melalui pendekatan ulama. Data disusun melalui pemerhatian dan tinjauan literatur menggunakan kaedah analisis kandungan ke atas *Baẕl al-Māʿūn* karya Ibn Ḥajr al-ʿAsqalānī, sebuah penulisan klasik yang mengandungi kajian pandemik yang bersumberkan hadis dan sejarah masyarakat Islam awal. Hasil

kajian ini mendedahkan bahawa literatur agama
klasik sebagai ilmu sejarah mampu memberikan
penyelesaian kontekstual kepada masyarakat. Kajian
terhadap karya sejarah bukan sahaja memberi
petunjuk tentang peristiwa masa lalu, tetapi juga
menyediakan perkara yang boleh
dikontekstualisasikan sebagai percubaan membina
kesedaran baru kepada masyarakat. Belajar daripada
peristiwa masa lalu mengajar masyarakat bahawa
wabak atau pandemik adalah peristiwa yang
berulang. Beberapa persamaan dan perbezaan dilihat
dalam setiap kejadian tersebut. Justeru, ulama
berperanan sebagai agen yang menyebarkan iktibar
masa lalu untuk mengelakkan kejadian serupa
berulang di masa hadapan. Dengan cara ini, manusia
kini harus merujuk kepada masa lalu bagi
menemukan beberapa strategi yang sesuai dalam
menghadapi pandemik. Begitu juga, rekod sejarah
menyebut kerelevenan beberapa istilah yang
digunakan semasa Covid-19 melanda.

Kata kunci: Covid-19; Ibn Ḥajar al-ʿAsqalānī;
ulama; Hadith; *Bażl al-Māʿūn*.

Introduction

There have been innumerable studies to address the
outbreak of the Covid-19 pandemic in Indonesia from the
medical perspective, whereas the relevant historical
literature has arguably been ignored despite its potential to
be one of the sources of knowledge. Thus, the academic
community needs to take into account the history of
pandemics from the religious perspective despite the
constant focus on the medical aspect. [1] The ongoing
pandemic crisis has given rise to social anxiety and
information dependency on medical authorities

---

[1] Irwan Abdullah, "COVID-19: Threat and Fear in Indonesia,"
Psychological Trauma: Theory, Research, Practice, and Policy
12(5) (2020), 488-490. https://doi.org/10.1037/tra0000878.

disseminated through media, including for a large number of Muslims. This condition pinpoints that Indonesian Muslims do not have adequate knowledge regarding the pandemic of the past.

Historical knowledge about past events is crucial as a lesson to learn and to reflect the need for future steps to take as a wise decision making in dealing with a particular problem, including the pandemic situation. This poor understanding of the current situation is proven by the number of violations of the health protocols that bring about the escalating rate of Covid-19 infection in Indonesia.[2]

There has been a daily constant rise of Covid-19 cases as the Covid-19 Handling Task Force (*Gugus Tugas Penanganan Covid-19*) pointed out that 15 June 2021 saw the highest case increase, amounting to almost 2 million cases; the highest recorded cases since the announcement on the first confirmed cases on March 2, 2020. On this basis, a review of historical works is needed as the alternative source of information in addition to the widely accessible information from the medical authorities.

Thus far, there has been little research on history books and their connection to the pandemic, especially in terms of classical Islamic history books. Hence, the current study aims to cover three perspectives of knowledge about past pandemics and how it was handled. First, Telaumbanua, Maulana, and Wardiana showed that the pandemic is an epidemic of an infectious disease that has spread across a large region and requires special

---

[2] Mustaqim Pabbajah et al., "Deauthorization of the Religious Leader Role in Countering Covid- 19: Perceptions and Responses of Muslim Societies on the Ulama's Policies in Indonesia," *International Journal of Criminology and Sociology* 9 (2020), 265. https://doi.org/10.6000/1929-4409.2020.09.25.

treatment. [3] This fact further stimulates some medical research on this topic.[4]

The second perspective is related to responses and management of the pandemic. Azwar *et. al.* and Yuliana[5] showed that someone who is detected early experiencing symptoms of Gastrointestinal and chest pain can prevent patients from unnecessary services. As well as the predictable impact on all walks of life during and after the pandemic, such as economic impact. [6] The third perspective concerns the accommodation of societal approaches and local wisdom in responding to the pandemic, as shown by Putra and Anis.[7] Thus far, it has

[3] Dalinama Telaumbanua, "Urgensi Pembentukan Aturan Terkait Pencegahan Covid-19 di Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 12(1) (2020), 50-70, https://doi.org/10.37680/qalamuna.v12i01.290; Ilham Maulana, "Kepemimpinan Kolektif Era Pandemi di Indonesia," *Management and Business Review* 4(1) (2020), 32-38, https://doi.org/10.21067/mbr.v4i1.4606; Andri Wardiana, "Diagnosis SARS-CoV-2 : Peran Sistem Deteksi dan Ragam Metode Uji dalam Menanggulangi Pandemi," *BioTrends*, 11(1) (2020), 21-29.

[4] Yordan Khaedir, "Perspektif Sains Pandemi Covid-19: Pendekatan Aspek Virologi dan Epidemiologi Klinik," *MAARIF* 15(01) (2020), 40-59, https://doi.org/10.47651/mrf.v15i1.76.

[5] Muhammad Khifzhon Azwar et al., "Gastrointestinal Presentation in COVID-19 in Indonesia: A Case Report," *Acta Medica Indonesiana* 52(1) (2020), 65; Y. Yuliana, "Corona Virus Diseases (Covid-19): Sebuah Tinjauan Literatur," *Wellness and Healthy Magazine* 2(1) (2020), 187. https://doi.org/10.30604/well.95212020.

[6] Wibowo Hadiwardoyo, "Kerugian Ekonomi Nasional Akibat Pandemi Covid-19 [National Economic Losses Due to the Covid-19 Pandemic]," *Baskara Journal of Business and Enterpreneurship* 2(2) (2020), 83; Aknolt Kristian Pakpahan, "COVID-19 dan Implikasi bagi Usaha Mikro, Kecil dan Menengah," *Jurnal Ilmiah Hubungan Internasional* (2020), 59-64.

[7] Ida Bagus Gede Karyambara Putra, "Minister Terawan Encourages Usadha Bali Development under Traditional Balinese Medicine Branding," *Bali Tourism Journal* 4(1) (2020), 10-13, https://doi.org/10.36675/btj.v4i1.40; Fathimatuz Zahra Anis,

been revealed that local wisdom plays a great role in the outbreak of every pandemic situation.[8]

Indonesians mostly share a lack of awareness of the relevant literature on the history of pandemics, especially for works written in foreign languages, such as Arabic, since only a handful of Indonesians have a prolific competence in the Arabic language. *Każl al-Māʿūn* of Ibn Ḥajar al-ʿAsqalānī is a work written in the XV century. It is one of the essential works about the history of pandemics that Muslims may have overlooked.[9]

The history of the past pandemic and the way it was handled as written in classical Islamic literature have been relatively understudied. Some Arabic treatises have accounted for some major plague pandemics throughout the VII to the XV centuries of Islamic civilization. These treatises have attempted to provide religious and theologically oriented explanations in dealing with the pandemic, and thus it was deemed to provide an insufficient contribution to medical aspects. *Każl al-Māʿūn* of Ibn Ḥajar al-ʿAsqalānī is however rather unique since it narrated the mitigation strategies to fight the plague. This article elaborates on the book and its ideas on addressing the pandemic crisis, and how it becomes one of

---

"Understanding COVID-19 in Disaster Perspective Based on the Tatsunami Manuscript Kyai Haji Maimun Zubair," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22(2) (2021), 263–277, accessed October 4, 2022, https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/3043.

[8] Puji Lestari & Sularso Sularso, "The COVID-19 Impact Crisis Communication Model Using Gending Jawa Local Wisdom," *International Journal of Communication and Society* 2(1) (2020), 47, https://doi.org/10.31763/ijcs.v2i1.150.

[9] Saifuddin Zuhri Qudsy & Ahmad Sholahuddin, "Kredibilitas Hadis dalam COVID-19: Studi atas Każl Al-Māʿūn fi Fadhli Al-Thāun Karya Ibnu Hajar Al-Asqalany," *AL QUDS: Jurnal Studi Alquran dan Hadis* 4(1) (2020), 1-18, https://doi.org/10.29240/alquds.v4i1.1476.

the references to be widely read by Indonesian Muslims in
their attempt to understand the unending Covid-19
pandemic that they are currently facing.

This article is based on three arguments. *First, Baẕl
al-Māʿūn* provides ideas on how to encounter the
pandemic at its time. The currently commonplace
terminologies of plague mitigation strategies, such as
physical distancing, quarantine, isolation, and so on were
practised in the fifteenth century. *Second,* the book also
covers several medical treatments in addressing the
disease, meaning that there is much more than theological
polemic that Muslims were concerned about at the time of
the pandemic. *Third,* the ideas offered by *Baẕl al-Māʿūn*
have started to gain popularity these days in Indonesia,
both through online and offline learning sets. Also, there
has been a discursive discussion on the attempt to refer to
the *ḥadīths* mentioned by Ibn Ḥajar al-ʿAsqalānī in his
book as the dynamics of Indonesian Muslims in dealing
with Covid-19.

The Pandemic in the Islamic World

A pandemic is a medical terminology that refers to the
outburst of disease that affects a significant proportion of
people over a very large area.[10] The pandemic has gone
beyond provincial, radical, conceptual, spiritual, social,
and pedagogical boundaries.[11] The Islamic perspective
offers at least two concepts to understand pandemics.
First, the pandemic is a natural calamity, or an absolute
truth of divine planning (*sunnatullāh),* which happens

---

[10] Lalu Juntra et al., "Gaya Hidup Masyarakat Nusa Tenggara Timur
Dalam Menghadapi Pandemi Corona Virus Disease 19 (Covid-19),"
Jurnal Kesehatan Masyarakat, 7(1) (2020), 34-40.

[11] Siba Kumar Udgata & Nagender Kumar Suryadevara, "COVID-19:
Challenges and Advisory," (2021), 1-17,
https://doi.org/10.1007/978-981-15-7654-6_1.

only for the will of Allah.[12] *Second,* the pandemic shall also be considered as *maraḍ* (an illness). In this context, Al Eid & Arnout[13] conducted a qualitative analysis of the Qurʾānic verses and the prophetic traditions on the issue and suggested four key management concepts in dealing with the Covid-19 pandemic, namely the strategy, stages, leaders' characteristics, and leaders' role during the management of the crisis. One of the preventive measures of the global pandemic is the implementation of physical distancing as a new global norm.[14] During this time of crisis, it is proven that the most significant *daʿwah* (Islamic proselytizing) method is by calling for people to combine religious and scientific-based mitigation strategies.[15]

Islamic tenets on epidemics are aimed to protect people from death and sickness, as Ashraf et al.[16] conveyed, that the Prophet Muhammad once advised the companions to maintain their healthy lifestyle to save their lives from a plague by walking away from regions with an outbreak of a plague. In addition to that, Islam also gives children, pregnant women, and individuals suffering from chronic diseases such as diabetes mellitus, kidney failure,

---

[12] Ilham Maulana, "Kepemimpinan Kolektif Era Pandemi di Indonesia," *Management and Business Review* 4(1) (2020), 32-38, https://doi.org/10.21067/mbr.v4i1.4606.

[13] Nawal A., Al Eid & Boshra A. Arnout, "Crisis and Disaster Management in the Light of the Islamic Approach: COVID-19 Pandemic Crisis as a Model (A Qualitative Study Using The Grounded Theory)," *Journal of Public Affairs* 20(4) (2020), 2217.

[14] Rubén D. Manzanedo & Peter Manning, "COVID-19: Lessons for the Climate Change Emergency," *Science of the Total Environment* 742 (2020), 140563, https://doi.org/10.1016/j.scitotenv.2020.140563.

[15] Zahratunnisa, "Peran Ulama dalam Mitigasi Pandemi Covid-19," *ʿAdalah: Buletin Hukum dan Keadilan* 4(1) (2020), 259-269.

[16] Ashraf, H., Faraz, A., Raihan, M. & Kalra, S., "Fighting Pandemics: Inspiration from Islam," *Journal of the Pakistan Medical Association* 70(5) (2020), 155, https://doi.org/10.5455/JPMA.34

heart disease, lung, and cancer the relief of fasting; those individuals are also highly vulnerable to the Covid-19 infection. [17] In other words, Islamic tenets are highly concerned with maintaining a healthy lifestyle for individual and community well-being. According to Faraz et al.,[18] dealing with the Covid-19 pandemic requires a holistic approach, including preventive, remedial, social, and emotional measures. Likewise, High et al.[19] suggested that the pandemic is a health crisis that requires continuous treatment and recovery measures.

Methodology

This article applied library research on *Baẓl al-Māʿūn* as the primary source of data. In particular, it interpretatively analyses the description of the book about the ways to treat the people infected with *ṭāʿūn*. The last section of this article focuses on the data about the use of *Baẓl al-Māʿūn* in Indonesia as a mitigation reference during the pandemic crisis to see how knowledge about pandemics in the book could be useful in addressing the current issues of Covid-19.

The data referred to in the research analysis was obtained from a literature review, particularly referring to *Kitab Baẓl al-Māʿūn* written by Ibn ajar al-ʿAsqalānī. The particular reference derived from this book was mainly on the explanation of the pandemic, including the coping strategy for the dangerous conditions generated by the

---

[17]Sheraz Yaqub, Mohammad Usman Rana & Pål Aukrust, "Ramadan under Covid-19-Pandemien," *Tidsskrift for Den Norske Laegeforening : Tidsskrift for Praktisk Medicin, Ny Raekke* (2020), https://doi.org/10.4045/tidsskr.20.0390.

[18] Faraz et al., "Fighting pandemics," S-155.

[19] High, Patrick M., Katherine Marks, Vestena Robbins, et al., "State Targeted Response to the Opioid Crisis Grants (Opioid STR) Program: Preliminary Findings from Two Case Studies and the National Cross-Site Evaluation," *Journal of Substance Abuse Treatment* 108 (2020), https://doi.org/10.1016/j.jsat.2019.06.008.

pandemic. Once the data related to the pandemic were
collected from the book, they were analysed through the
perspective of content analysis to figure out the
appropriate meaning in each excerpt of the book regarding
the pandemic.

This article begins with a brief overview of *Baẕl al-
Māʿūn* to describe the research object understudy as the
primary data. The following section of this article presents
a review of the handling of the pandemic in Indonesia by
elaborating on the strategies chosen by various parties,
including the government.

A Brief Overview of *Baẕl al-Māʿūn* and Ibn Ḥajar al-ʿAsqalānī

Ibn Ḥajar al-ʿAsqalānī had a full name of Shihāb-al-Dīn
Ibn Faḍl Aḥmad ibn ʿAlī ibn Muḥammad ibn Maḥmūd ibn
Aḥmad ibn Ḥajar. He was born in the riverside of Nile,
around Dār-al-Nuhas, near al-Jadīd Mosque,[20] Egypt in
Shaʿbān 773 AH[21] or February 1372 AD, and passed
away on 18 Dhū-al-ḥijja 852 AH or 2 February 1449 AD.
He was an orphan since his childhood. His father was a
muftī and his mother was a wealthy woman; both passed
away when he was a child. Al-ʿAsqalānī could memorize
the entire Qurʾān when he was only nine years old.[22]
When he was eleven, he went on a pilgrimage to Mecca,
and further stayed in the holy city to learn *fiqh* and the
Qurʾān, even though eventually what interested him the
most was *ḥadīth*. He moved from one city to another,

---

[20] Fitria Laiya, "Metode Penyusunan Kitab Tahzib al-Tahzib Ibnu
Hajar al-Asqalani," *Farabi* 15(2) (2018), 136,
https://doi.org/10.30603/jf.v15i2.1018.

[21] Ibn Hajar al-'Asqalanī, *Terjemah Lengkap Bulughul Maram* (Jakarta:
Akbar Media, 2007), 9.

[22] Ibn Ḥajar al-ʿAsqalanī, *Baẕl al-Māʿūn fi Faḍl al-Ṭāʿūn* (Saudi
Arabia: Dār al-Ashimah, 1991), 7-8.

including Yemen, Sham, and Cairo, to learn *ḥadīth* from some renowned scholars in Yemen, Sham, and Cairo.[23]

He then compiled the names of his teachers in *al-Majmaʿ al-Muʾassas bi al-Muʿjam al-Mufahras.* Some of the names he mentioned in this book are al-Zin al-ʿIraqī (*ḥadīth* teacher), al-Nūr al-Ḥaithamī (a *mutūn* memoriser), and so on. After he got married, he became a supreme judge in Egypt for 21 years. During this time, he developed quite a reputation before the Mamlūk II dynasty. He had five daughters. Al-ʿAsqalānī was a prolific writer who produced a lot of works, two of which were *Bulūgh al-Marām* and *Fatḥ al-Bārī;* two of his greatest work in *Tafsīr al-Qurʾān* and *Sharḥ al-Ḥadīth.*[24]

Based on the information provided in *Baẓl al-Māʿūn,* Ibn Ḥajar al-ʿAsqalānī wrote the book based on a request from his colleagues who needed information about the pandemic and how to handle it. This urgent demand motivated him to write a book following the death of three of his daughters for an outbreak of the rampant pandemic on that day.[25] The book, however, was published quite recently, in 1991 in Dār al-ʿĀṣima, Riyadh, covering a volume of 440 pages, edited by Aḥmad Iṣām ʿAbd al-Qādir al-Kātib. The book was written with the following structure: Chapter 1 on the attitude towards *Ṭāʿūn,* Chapter 2 on the definition of *Ṭāʿūn,* Chapter 3 on *Ṭāʿūn* as *shahīd* and mercy for Muslims, Chapter 4 on the legal status of entering and leaving from a region with the outbreak of a pandemic, and the last chapter discusses the recommendations during the *Ṭāʿūn* crisis.[26]

---

[23] Al-ʿAsqalanī, *Baẓl al-Māʿūn*, 9.

[24] Qudsy and Sholahuddin, "Kredibilitas Hadis dalam COVID-19," 1-18.

[25] *Ibid*., 4.

[26] *Ibid*., 5.

Table 1. The Relevance of *Bażl al-Māʿūn fi Fadhl al-Ṭāʿūn* with COVID-19

Pandemic	Physical Distancing	Isolation	Lockdown
Ṭāʿūn is a kind of contagious disease that infects a large number of people, with more specific ways of transmission and forms.	ʿAmr ibn ʿĀṣ asked the people to go to the mountains to leave the crowds: "Verily, *Ṭāʿūn* is vile; you should walk away from it."	"Whoever resides in a country which is affected by *Ṭāʿūn,* shall stay patiently in there and shall not walk away, he shall contemplate and deserve the rewards equal to *shahīd."* (Al-Asqalany, 1991, p. 255)	"This pandemic is vile, a punishment, or part of the punishment by which Allah had destroyed people before you. In the case of an outbreak of *Ṭāʿūn* in a certain place, you should not leave it; and if you hear of a place affected by it, you should not come there."
"My people are annihilated by war (*ṭaʿn*) and *ṭāʿūn*."	Al-ʿAsqalānī once refused to attend an event of prayer ordered by the kingdom as a way of protection from a pandemic.	"A sick person should not be taken to one who is healthy."	

Source: Derived from *Bażl al-Māʿūn*

This section discusses some keywords around the pandemic management, especially Covid-19. Based on the explanation of al-ʿAsqalānī's book, this study highlights the similarities between terminologies in pandemic management in the past from the XV century when *Każl al-Māʿūn* was written and those of the present. Each term will be discussed in sequential order.

1. *Ṭāʿūn,* Plague and Pandemic

Ṭāʿūn is a kind of disease that affects a large number of people, with distinctive and different ways of transmission from other common diseases and with different from the others.[27] Citing from al-Nawāwī, al-ʿAsqalānī stated that *Ṭāʿūn* was a widely recognized disease. It is a small boil yet very painful. It could be taken out with the heat of the fire that, however, makes the surrounding skin turn black, green, or purplish red. When people contract the disease, their heartbeat heightens, and they will vomit. They will suffer from some boils that usually grow around the groin, armpits, hand, fingers, or across the whole body.[28] *Ṭāʿūn* not only occurred in Islamic regions but also spread around the world. *Ṭaʿūn* is different from *wabaʾ* since the former is more specific than the latter. In this context, it equals the pandemic, in the same way, that the virus affects a very large area, and even spread all around the world with rapid transmission from one region to another.

It is noteworthy to take heed of the differentiation between *ṭāʿūn* and *wabāʾ* since al-ʿAsqalānī specifically devoted a part of his book to the dispute around this issue. He objected to a view considering *wabaʾ* as *ṭāʿūn,* referring to a *ḥadīth* about the city of Medina that was transmitted by Anas from Rasūlullāh, who said: "Dajjāl would get into Medina, but the angel knows of it, so they

---

[27] Al-ʿAsqalānī, *Każl al-Māʿūn,* 95.
[28] *Ibid*., 97.

could not enter the city, as the *ṭāʿūn* could not *inshā ʾAllāh*.[29]

Al-ʿAsqalānī cited several *aḥādīth* on the characteristic of *ṭāʿūn* which greatly reduced the number of the Muslim population. Ibn al-Athīr, in *al-Nihāyah*, mentioned a *ḥadīth* that goes: "My people are annihilated by war (*ṭaʿni*) and *ṭāʿūn*. Furthermore, citing from ʿAbd al-Bār, al-ʿAsqalānī.[30] wrote a *ḥadīth*: "*Ṭāʿūn* is like *ghuddah* (the gland) of a camel that grows in the armpit or the groin." Al-ʿAsqalānī mentions the general characteristics of *ṭāʿūn,* as follows: a) the swollen gland on the body, such as the armpit, sometimes in the hand, or the whole body; b) it could grow in every part of the body, such as festering sores, the boil, or the acne, but more often on the armpit; c) having sore throat; it is not *ṭāʿūn* unless happening during the *ṭāʿūn* time.[31]

In the next section, al-ʿAsqalānī shows that the occurrence and the increasing cases of the plague were caused by the defective air, which resulted from two factors: *arḍiyyah* and *samāʾiyyah*. *Arḍiyyah* is a condition where the water was contaminated by corpses - such as the unmanaged corps from war, the submersion of the graveyard, or water sources resided by insects or frogs. *Samāʾiyyah,* on the other hand, refers to the increasing number of falling meteors at the end of the summer, which led to the rise of the volume of the south or east wind in two seasons, and the widespread of pre-rain signs during the summer but without the actual rain. This knowledge is based on experiences, as al-Jāḥiẓ stated, "if a crow feels such kind of wind, it would leave the area right away, as so the mouse, it would hide underneath the soil."

---

[29] Abū ʿAbd Allāh Muḥammad bin Ismāʿīl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, (Karachi: al-Bushra, 2016), 936
[30] Al-ʿAsqalānī, *Baẕl al-Māʾūn*, 96.
[31] *Ibid*., 99-100.

2. Physical Distancing

The definition of this word is to physically keep a safe distance between one person to another, typically between 1.5 to 2 m, in the public sphere. Concerning this issue, *Bażl al-Māʿūn* gives some lines of explanation. The first explanation is about the attitude of ʿAmr ibn ʿĀṣ during his administration in Sham, that he asked the people to go to the mountain and avoid the crowds. He said: "Verily, *Ṭāʿūn* is vile; you should walk away from it."

Secondly, al-ʿAsqalānī once refused to attend a kingdom-commissioned event of prayer for protection from a pandemic. He argued that such a kind of prayer is heresy and syllogistically inconsistent with the prayer begging for rain.[32] The idea behind the protection prayer was an *ijāzah* from a pious who had met the Prophet Muhammad in his dream. In the dream, he stated, the Prophet taught him the prayer and how to perform it. Al-ʿAsqalānī denied and rejected this dream as the legal basis of the prayer. For him, a *ḥadīth* could not be transmitted through a dream. Before him, Taqī al-Dīn al-Subkī and Ibn Abī Halaja had the same view as al-ʿAsqalānī on this issue.[33]

Al-ʿAsqalānī further reported that, when a pandemic affected Damascus, the residents organised a communal prayer in an open field. They cried and begged God for the disease to be uplifted. Nevertheless, according to al-ʿAsqalānī, the prayer did not reduce the contagion but rather boosted it because a large number of people had gathered in one place. Nevertheless, concerning the issue of visiting the sick, referring to a *ḥadīth* al-ʿAsqalānī justified that; one can visit and pray for his sick fellow; something we should not do during this Covid-19 crisis.

---

[32] Al-ʿAsqalānī, *Bażl al-Māʿūn*, 329-330.
[33] *Ibid.*, 332-334.

3. Isolation

The term isolation refers to a situation in which a sick person secludes him/herself from others to prevent contagion. There is a *ḥadīth* that concerns this idea, transmitted by Abū Hurayrah: "A sick person should not be taken to one who is healthy" (Sahih Bukhari dan Muslim).[34] Besides, the Prophet had also said that: "It is forbidden to do harm and cause harm" (transmitted by Ibn Mājjah, Aḥmad ibn Ḥanbal from ʿAbdullāh ibn ʿAbbās). In *Baẓl al-Māʿūn,* al-ʿAsqalānī wrote: "Whoever resides in a country which is affected by *Ṭāʿūn,* shall stay patiently in there and shall not walk away, and shall contemplate, and deserves the rewards equal to *shahīd"*.[35]

An individual should isolate himself from others when contracting a disease. Those suffering from a less chronic disease shall conduct self-isolation and keep away from interacting with other people. The current support of advanced technology allows early detection of disease even for the asymptomatic. Self-isolation, either for symptomatic or asymptomatic patients during a pandemic crisis is a must to constrain the contagion. Technological developments have enabled early detection of disease, especially for Covid-19 cases as a way to prevent the spread of the virus to larger masses.

4. Lockdown and Quarantine

The term 'lockdown' refers to a state of restricted access instituted as anticipation against the spread of the disease. Likewise, quarantine refers to a situation where people must stay at home or a particular designated place for a certain period to avoid contagion from and to other people. Both measures are conducted to cut off the chain of contagion. A fragment of a *ḥadīth* says: "So if you hear of the spread of *Ṭāʿūn* (plague) in a land, don't approach

---

[34] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, 177
[35] Al-ʿAsqalānī, *Baẓl al-Māʿūn*, 255.

it, and if a plague should appear in a land where you are present, then don't leave that land to run away from it."[36]

Al-ʿAsqalānī devoted one particular chapter on this issue, namely *Fī ḥukm (al-khurūj min) al-balad al-ladhī yaqaʿu bihā al-ṭāʿūn wa al-dukhūl ilayhā.* In the Qurʾān, Allah says:

> "Have you [Prophet] considered those people who abandoned their homeland in fear of death, even though there were thousands of them? God said to them, 'Die!' and then brought them back to life again; God shows real favour to people, but most of them are ungrateful."[37]

Tafsīr al-Jalālayn mentions that they are the Israelites people, upon whom the pestilence occurred so they ran away from their land. (Allāh said to them: 'Die'), so that they die, (He further brought them back to life).[38] Quraish Shihab explains as follows[39]:

> "You, the prophet, should know a unique story. It is a story of the people who left their land and ran away from the battlefield in fear of death. There were thousands of them. Then, Allah decided to make most of them perish by a defeat in the battle. Eventually, when the rest of them fought with great patriotism, Allah brought them back to life. Verily, living a noble life after having humiliation is the mercy of Allah that deserves thankfulness, but many people are not grateful."

---

[36] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Juz 5, 163.

[37] The Qurʾān, al-Baqarah: 243.

[38] Jalāl al-Dīn al-Suyūṭī, *Tafsīr al-Jalālayn* (Cairo: Dār al-Ḥadīth, nd), 334.

[39] Quraish Shihab, *Tafsir al-Misbah*, Vol. 1 (Jakarta: Lentera Hati, 2025), 525-527.

In addition to that, Ibn Kathīr transmitted a report from Ibn ʿAbbās about the revelation of Allāh: "*alam tarā ilā al-ladhīna kharajū min diyārihim wa hum ulūfun ḥadhar al-mawt* (Have you [Prophet] considered those people who abandoned their homeland in fear of death, even though there were thousands of them?). Ibn ʿAbbās said: "They were four thousand people. They left away from *ṭāʿūn*. They said: 'We would go to a place where there is no death'. When they arrived, they all died. Further, a prophet passed by them. He prayed to God for Him to bring them back alive. Eventually, Allāh brought them back to life."[40]

This issue is supported by a *ḥadīth* from *Ṣaḥīḥ al-Bukhārī* and *Muslim* as well as *Musnad Aḥmad,* which says: "This pandemic is vile, a punishment, or part of the punishment-Habib, one of the transmitters, was not sure about the precise wordings of the *ḥadīth*—by which Allah had destroyed people before you. So, if you hear of the spread of *Ṭāʿūn* (plague) in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land to run away from it."[41] In another *ḥadīth,* the Prophet Muhammad said: "*ṭāʿūn* (a contagious disease) is a warning from Allah to examine His servants from among the human beings. So, if you hear of the spread of *Ṭāʿūn* (plague) in a land, don't approach it." (transmitted by Muslim).[42]

A comprehensive *ḥadīth* source about the pandemic issue is a lengthy *ḥadīth* reporting the discussion between the Caliph of ʿUmar ibn al-Khaṭṭāb when he was about to come into an area affected by a pandemic:

---

[40] Abū al-Fidā' Ismāʿīl ibn 'Umar ibn Kas̱īr, *Tafsīr al-Qur'ān al-'Aẓīm,* Vol. 1, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1419 H), 502.

[41] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. 5, 163.

[42] Abū al-Ḥusayn Muslim bin al-Ḥajjāj, *Ṣaḥīḥ Muslim,* Vol. 4 (Cairo: al-Bābī al-Ḥalabī, 1955), 1737.

Having told us ʿAbdullāh ibn Yūsuf, that he had told Mālik from Ibn Shihāb from ʿAbd al-Ḥamīd ibn ʿAbd al-Raḥmān ibn Zayd ibn al-Khaṭṭāb, from ʿAbd Allāh ibn ʿAbd Allāh ibn al-Ḥārith ibn Nawfal from ʿAbdullāh ibn ʿAbbās, that ʿUmar ibn al-Khaṭṭāb once went to Sham; when he arrived in Sargha, he met the commander-in-chief, namely Abū ʿUbaydah with his companions. They told ʿUmar that Sham was being affected by a pandemic. Ibn ʿAbbās said: "Then ʿUmar ibn al-Khaṭṭāb said: 'Call for me the first *muhājirīn'*—then they were called and invited into a discussion, that Sham was being affected by a pandemic. They were in disagreement. Some of them said: 'You have departed for an affair, and we suggest that you should not refrain from it.' Some others said: 'You are accompanied by the people, among which were the companions of the Prophet; we suggest that you should not make them face the pandemic.' ʿUmar then said: 'Leave, and call for me *Anṣār'*. They were called and invited into a discussion. Like *muhājirūn,* they were in disagreement. ʿUmar said: 'Leave, and call for me whoever was a Quraysh figure and had gone for *hijrah* before the *Fatḥ al-Makkah.'* They were called, and no disagreement between them, except from two people—they said: 'We suggest that you should follow those who had suggested that you should not make them face the pandemic.' They then announced: 'I would rise in the morning on the saddle of my horse (meaning that he would be ready to come back home the next morning); so you should rise early!' Abū ʿUbāydah ibn Jarrah asked him: 'Are you running from the destiny of Allāh?' ʿUmar answered: 'I wished it was not you who asked that, O Abū ʿUbaydah! Yes, indeed we are running from a destiny of Allah into another destiny of Allah. What do you think (about this): if you have a camel, and you arrive in a valley near two areas: the first is fertile, while the other is dry; do not you think that if you bring it into the fertile

land, you would bring it with the destiny of Allah, and if
you bring it into the dry one, you would also bring it with
the destiny of Allah?'" Ibn ʿAbbās said: "And then ʿAbd
al-Raḥmān ibn ʿAwf came - he had not attended the
discussion for an affair - and said: 'I have a *khabar* on this
issue from the Prophet Muhammad, as he had said: 'If you
hear of the spread of *Ṭāʿūn* (plague) in a land, don't
approach it and if a plague should appear in a land where
you are present, then don't leave that land to run away
from it; .'" Ibn ʿAbbās said: "Then ʿUmar praised God
and left."[43]

The Doctor's (*al-Ṭibbāʾ*) Suggestion for Individuals Suffering from *Ṭāʿūn* in *Baẓl al-Māʿūn*

Baharuddin[44] suggests that Islamic medicine is one of the
healing methods that have been developed by Muslims
from different ethnicities since the early age of Islam.
Roland on the other hand defines Islamic medication as
part of efforts developed by Muslim scholars to tackle the
health problem, which works under the assumption that
God, human beings, nature, and society are interconnected
in harmony. Traditional medication and Islam, according
to Rawi and Fetters,[45] are practiced based on the Qurʾān
and *ḥadīth,* as the primary sources of Islamic theology and
Muslim practices.

Al-ʿAsqalānī, with his *Baẓl al-Māʿūn,* compiles the
data from the Qurʾān and *ḥadīth* as one of the methods of
medical therapy. He shows that during the *ṭāʿūn* period,
complying with the doctor's suggestion is compulsory. In
this book, he provides at least three measures that were

---

[43] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. 5, 163.

[44] Khadher Ahmad et al., "Understanding the Perception of Islamic
Medicine Among the Malaysian Muslim Community," *Journal of
Religion and Health* 57(5) (2018), 1649-1663,
https://doi.org/10.1007/s10943-017-0507-9.

[45] *Ibid*.

suggested by the doctors: medication, providing guidance, and preventing infection. From the medication point of view, the doctor at that time treated the patients with sponges dipped in vinegar and water, rose oil, apple oil, or unsalted oil. The medication method practised at that time was phlebotomy (*al-faṣd*); ejecting the blood of the patient very slowly until he vomits. Furthermore, the doctor would touch the patient's chest in the position of the heart, and press it with cold or fragrance material to cool down the heartbeat.[46]

In Islam, this practice is known as *ṭibb al-nabawī,* referring to the medical practices that are attributed to the Prophet Muhammad and have been transmitted through generations from his companions and further ahead into the next generations.[47] *Tibb al-nabawī* covers a lot of materials, such as honey, black caraway, rose oil, vinegar, Zamzam water, dates, and some other healthy food and beverages. Cupping treatment is considered an Islamic medical treatment, even though such a practice had been recognised long before the era of the Prophet Muhammad. This method attempts to pull out dirty blood from the body through incisions or inserting needles. Another method is also known to belong to *ṭibb al-nabawī,* namely *ruqyah;*[48] a therapy using the recitation of the Qurʾān. In addition to that, *ṭibb al-nabawi* also recognises compressing, quarantine, and many other practices.

In *Bażl al-Māʿūn,* al-ʿAsqalānī wrote down some necessary treatments suggested by the doctors, such as taking out humid items, eating a little, avoiding physical exercises, staying in the bathroom, avoiding going out

---

[46] Al-ʿAsqalānī, *Bażl al-Māʿūn*, 340-341.

[47] Muhammad Ihsan, "Pengobatan Ala Rasulullah SAW sebagai Pendekatan Antropologis dalam Dakwah Islamiah di Desa Rensing Kecamatan Sakra Barat," *PALAPA* 4(2) (2016), 176, https://doi.org/10.36088/palapa.v4i2.32.

[48] *Ibid*., 176-177.

from home or going for leisure activities, and not breathing in the infected air. [49] In addition to that, concerning the infection-preventing measures, the scholars advised people to avoid physical contact with patients suffering from the virus and to refrain from visiting the infected patients. Nevertheless, al-ʿAsqalānī delivered his disagreement about this issue. For him, in this context, we should refer to a *ḥadīth* that reveals the nobleness of visiting the sick. According to him, infection is the destiny of God.

Furthermore, he also mentioned several actions to help relieve the pain of the infected patients: praying for him, motivating patience, positive thinking, and paying a visit. In the context of Covid-19, paying a visit for an infected patient is unacceptable, following closely a *ḥadīth* transmitted by al-Bukhārī that goes: "A sick person should not be taken to one who is healthy." Accordingly, in the context of Covid-19, the *ḥadīth* would mean those healthy people should not have physical contact with infected people, and the former should not visit the latter. In exchange for paying a visit, they should pray for each other via phone or other technologies.

The Ideas of *Baẕl al-Māʾūn*: Constructing Indonesian Perspective through Online Preaching

Baẕl al-Māʾūn of al-ʿAsqalānī is less widely known in Indonesia. Covid-19, however, increases its popularity among many Indonesians. Some Indonesian scholars, including Oman Fathurrahman, a professor from UIN Syarif Hidayatullah Jakarta, held an open online discussion of the book through his regular online study platform *Ngariksa*. In addition, Ali Imron, a Doctor from UIN Sunan Kalijaga Yogyakarta also held an online

---

[49] Al-ʿAsqalānī, *Baẕl al-Māʾūn*, 343-344.

session to discuss the book organized by LSQH. [50] The
following table list some online platforms to discuss the
book.

**Table 2. Several online platforms on the discussion of *Baẓl
al-Māʿūn***

No	The channel	The links and the title	Themes
1	NGARIKSA Channel	"Tha'un dan Waba' dalam Manuskrip Arab dan Nusantara | Kang Oman" https://www.youtube.com/watch?v=JOUgcPVVxD0&fbclid=IwAR2BzrVAb2lvgYN7tsROXjXsGDunKLWkbIYi6cSS7yhSe2oAGiU8QwQtPqI	*Ṭāʿūn* in Islamic literature
2	Yayasan al-Muafah	"Ini Dia Musuh Besar COVID-19 Yang Paling Ditakuti Riwayat COVID-19 Benar-Benar Akan Berakhir" https://www.youtube.com/watch?v=LUmxPiDHlfk	*Ṭāʿūn* in Islamic literature
3	Joel Buloh Channel	"Cara Ibnu Hajar Asqalani Memutuskan Mata Rantai Penularan Wabah Virus Menular (Tha'un/Corona)" https://www.youtube.com/watch?v=-Y-DtZ2jDxo	Breaking the Chain of Plague Transmission

---

[50] He also wrote an article on what Indonesian people search in Google
during Covid-19 outbreak. See, Ali Imron, "Indonesian Interests in
Hadith-Sourced COVID-19 Queries According to Google
Trends," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22(2) (January 21,
2022), 205–218, accessed October 4, 2022, https://ejournal.uin-
suka.ac.id/ushuluddin/esensia/article/view/2978.

4	Aql Islamic center	"Social Distancing Zaman Ibnu Hajar Al-Asqalani" https://www.youtube.com/watch?v=wpJA3p3tc3k&t=3141s	Social distancing
5	Rizha Hafiz	"Kajian atas kitab Bażl al-Māʾūn" https://www.facebook.com/watch/live/?v=235698151116206&ref=search	Studies on *Bażl al-Māʿūn*
6	Madina center ID	"Ayo di rumah saja" https://www.facebook.com/watch/?ref=search&v=155320492348403&external_log_id=365b5997-e625-479c-8b62-8b34650c1972&q=badzlul%20maun	Stay at home
7	Catatan Syamsuatir	"Thoun Amwas" https://www.facebook.com/watch/?ref=search&v=1273850802808194&external_log_id=365b5997-e625-479c-8b62-8b34650c1972&q=badzlul%20maun	*Ṭāʿūn* in Islamic literature
8	Muhibbin Gus Qoyyum	"Gus Qoyyum : Kisah Pandemi di zaman ibnu Hajar al Asqolani" https://www.youtube.com/watch?v=k2Ja5Gr09Vg	*Ṭāʿūn* in Islamic literature

Besides social media, the ideas of *Baẓl al-Māʿūn*
have also started to gain popularity in the articles
published by both print and online media. The following is
a list of articles in print and online media platforms.

Table 3: Some articles in Indonesian media that cite *Baẓl al-Māʿūn* of al-ʿAsqalānī

No	Media Platforms	Links	Themes
1	Republika	https://republika.co.id/.../dua-wabah-penyakit-yang-diabadikan-ibnu-hajar-al –asqalani	*Ṭāʿūn* in Islamic literature
2	Republika	https://www.republika.co.id/.../syahidnya-orang-yang-meninggal-saat-wabah-menurut-ibnu-hajar	*Syahid* in *Ṭāʿūn*
3	Republika	https://www.republika.id/posts/5760/thaun-dan-waba-dalam-turos-ulama	*Ṭāʿūn* in Islamic literature
4	Koran Kaltim	https://www.korankaltim.com/.../ibnu-hajar-al-asqalani-kritik-doa-bersama-secara-fisik-saat-ada-wabah	Al-Asqalany's critique on mass gathering for praying in the time of pandemic
5	Harian Aceh	https://www.harianaceh.co.id/.../pesan-social-distancing-ibnu-hajar-al- asqalani-saat-wabah/	Social distancing

6	Web Muhammadiyah	mpi.muhammadiyah.or.id/artikel-wabah-penyakit-dalam-lintasan-sejarah-islam-detail-1205.html	Pandemic / plague in Islamic history
7	Hidayatullah	https://www.hidayatullah.com/.../fatwa-ibnu-hajar-tentang-kegiatan-kumpul-massal-untuk-berdoa-saat-dilanda-wabah.html	Al-Asqalany's critique on mass gathering for praying in the time of pandemic
8	Web NU	https://islam.nu.or.id/.../salah-kaprah-pengertian-thaun-dan-wabah-dalam-hadits-rasulullah-saw	The definition of *Ṭāʿūn* in ḥadith
9	Republika	https://republika.co.id/.../durasi-wabah-thaun-yang-dicatat-ibnu-hajar-al-asqalani	Plague duration
10	Islami.co	https://islami.co/hadis-rasulullah-yang-menganjurkan-di-rumah-saja-saat- wabah/	Stay at home
11	Asianmuslim.com	https://www.asianmuslim.com/.../benarkah-kemunculan-virus-corona-di.html	*Ṭāʿūn* in Islamic literature

Tables 2 and 3 present the use of *Baẕl al-Māʿūn* as a reference to explain the pandemic. This trend denotes the

soaring popularity of the book among Indonesian Muslim communities to be referred in understanding the plague. Some intellectuals become religious scholars or scholars who explain the book in their series of articles or sessions, especially the parts that concern the current pandemic crisis. They disseminate the ideas of Ibn Ḥajar al-ʿAsqalānī derived from the Qurʾān, *aḥadīth*, and the history of Muslims concerning the pandemic.

The need for the explanation of religious transmitters/scholars is underpinned by the fact that the book was written in Arabic, and most Indonesian Muslims do not speak the language. The encounter of some Muslims in this book is commonly brought about by the ease of internet access that allows people to gain insight into the book during the pandemic crisis. Unrestricted internet access and technological advancement have opened up more room for the wide distribution of religious ideas. [51] The widely changing knowledge transmission has led to the degradation of traditional institutions and scholarships, which, according to Ibrahim & Ainul,[52] play an important role as religious scholars.

Discussions: Religious Scholars as a *Mustamlī* of Religious Message through New Technology

The new technology enhances the position of religious preachers and the teachings of religion as two irreplaceable dimensions within the process of spreading

---

[51] Ridwan Rustandi, "Cyberdakwah: Internet sebagai Media Baru dalam Sistem Komunikasi Dakwah Islam," *NALAR: Jurnal Peradaban dan Pemikiran Islam* 3(2) (2020), 85-86, https://doi.org/10.23971/njppi.v3i2.1678.

[52] Haslina Ibrahim & Ainul Jaria Ainul, "Mediation and Interreligious Discourse: Prospects and Challenges in Resolving Interreligious Skirmishes in Malaysia," *Intellectual Discourse* 28(1) (2020), 35-60.

religious knowledge; as so suggested by Umam. [53] However, the simplification of the dissemination of religious messages has downgraded the qualification of the teachers/preachers and the teaching method. In the past, teachers are traditionally trained scholars/*ulamāʾ*, but today anyone with the good rhetorical ability and minimum understanding of religious tenets can disseminate their ideas.

In this context, a plain contrast between this new trend and the conventional system lies in the fact that the new trend of religious learning does not have to take place in the *madrasah*. Despite being apart from the *madrasah*, Hasaruddin [54] suggested, that the transmission process employs the conventional method of *al-imlāʾ* (dictation). These videos, which are not live broadcasts, and the writings presented in the media comply with a one-direction approach of the *al-imlāʾ* practices. In this context, the intellectuals and the scholars become the *mustamliʾ*.[55]

Unlike offline learning methods, online platforms give rise to new actors who do not have to necessarily pass a conventional training process to be teachers. Nevertheless, they still play a crucial role as the religious scholars who introduce *Baẓl al-Māʿūn* as a relevant work during the pandemic context for the Indonesian Muslim community. Besides less qualification requirement for religious scholars as the main actors of religious knowledge dissemination, the online learning platforms that discuss *Baẓl al-Māʿūn* also promote inclusivity in that

---

[53] Khaerul Umam, "Legitimasi Kekuasaan Elit Agama di Kediri," *Religi Jurnal Studi Agama-Agama* 3(2) (2017), 207, https://doi.org/10.14421/rejusta.2017.1302-04.

[54] Hasaruddin, "Madrasah pada Masa Islam Klasik: Analisis Historis atas Metode yang Digunakan," *HUNAFA: Jurnal Studia Islamika* (2011), 121, https://doi.org/10.24239/jsi.v8i1.90.

[55] *Ibid*., 133.

it allows anyone to join and distribute the materials delivered during the sessions. The listeners/users are also treated equally since there is no particular filter on the internet to differentiate the users' level of religious understanding.

The fast pace of online media brings about the escalating distribution of *Baẓl al-Māʿūn* materials, especially given the popularity of the author, Ibn Ḥajar al-ʿAsqalānī in Indonesia. The online learning platform through technological devices has enabled the rapid distribution of the book. This is in line with the notion asserted by Campbell and Louise that the new media that is based on the internet has strongly influenced many aspects of contemporary life, including the religious aspect through digital channels, such as social media, online religious forums, and religious mobile applications. The abovementioned tables indicate that online media has become the new basis of information, which allows ease of interaction between people to gain new ideas and insight about religious teachings.

According to Horner et al., [56] accessibility is an unavoidable benefit of the computer and the internet. In his notion, accessibility supported by a good system will lead to a more efficient mobilization of people and enable them to access more activities. In an online learning set, accessibility that is supported by the personal function and religious experience of the viewers—which Sauer, Sonderegger, & Schmutz [57] termed as usability and user

---

[56] Mark W. Horner, et al., "Do Aging Populations Have Differential Accessibility to Activities? Analyzing the Spatial Structure of Social, Professional, and Business Opportunities," *Travel Behaviour and Society* (2015), 182, https://doi.org/10.1016/j.tbs.2015.03.002.

[57] Juergen Sauer, Andreas Sonderegger & Sven Schmutz, "Usability, User Experience and Accessibility: Towards an Integrative Model," *Ergonomics* 63(10), 1207-1220, (2020), https://doi.org/10.1080/00140139.2020.1774080.

experience - allows a greater benefit and continuous
encounter with the viewers. In this line, accessibility does
not fully comply with the conventional triangle pattern
introduced by Watanabe,[58] because the content and the
users do not come from the authors but rather from the
uploader of the content. This is generated from the fact
that *Bażl al-Māʿūn* is a classical book that is not been
recently produced; the actors—the intellectuals—merely
cite and discuss it.

Previously, *Bażl al-Māʿūn* was not widely known
among Muslims, but the outbreak of Covid-19 has led to
the popularity of the book since many people start to learn
about it. The learning process is mainly derived from
social media contents created by intellectuals who
reintroduce the work of Ibn Ḥajar al-ʿAsqalānī. This kind
of platforms, Arafat[59] suggests, become the provider of an
alternative public sphere, which opens up an ever wider
public sphere. According to Campbell and Louise,[60] the
new media has directly involved people in religious
activities every day. Nevertheless, the religious practices
in the new media will certainly influence traditional
religious practices, attitudes, and behaviour.

Bażl al-Māʿūn, Redundancy in *Ḥadīth Riwāyah* Study and the Importance of scholars of Ibn Ḥajar's Ideas

In principle, *Bażl al-Māʿūn* is pretty easy to learn for
individuals with Arabic proficiency but is a daunting task
for individuals without Arabic proficiency. The only
challenge in the book reading for those having Arabic

---

[58] Takayuki Watanabe, "Communication Model of Web Accessibility,"
in *Communications in Computer and Information Science*, 2017,
https://doi.org/10.1007/978-3-319-58750-9_11.

[59] Muhammad Yasser Arafat, "Kitab Klasik Elektronik Gratis: Menuju
Keberdayaan Literasi dan Rekonstruksi Ilmu," *Jurnal Sosiologi
Agama* 5(2) (2013), 67,
DOI: https://doi.org/10.14421/jsa.2013.%25x

[60] Campbell and Connelly, "Religion and New Media", 273.

competency is the repetitive materials which may lead to
tedium. The repetitive materials include the text of the
ḥadīth and the analysis of chains of transmitters and their
qualities. Nevertheless, repetitiveness is a typical book
structure in the fourteenth century; since scholars at that
time were concerned with preserving the chains of
transmitters. A large number of books had been written
using this method, such as Ibn Ḥajar al-ʿAsqalānī's *Fatḥ
al-Bārī* or *Sīrah Nabawiyyah* of Ibn Hishām. Accordingly,
we are not in a position to downgrade this style of writing
a book.

It is exactly at this point that lies the importance of,
to use Azra's[61] terminology, the religious scholars, or the
cultural broker - that is how Geertz calls it. These scholars
have worked hard to make the ideas of Ibn Ḥajar
accessible to us now. The scholars with an adequate
Arabic competence, either those who graduate from the
Middle East *madrasah* or the local *pesantren,* play role as
the important actors who deliver the ideas of *Bażl al-
Māʿūn* to the Muslims community in general as guidelines
during the pandemic by learning from the history of the
pandemic in Islamic civilization. In addition, their
presentation of the book using easy and accessible rhetoric
ensures the delivery of the main message of the book to
the public, because, direct reading of the book will be
tedium given the lengthy chains of material and the
repetitive contents. These scholars are the interpreters of
the *aḥadīth* and the explanations written by Ibn Ḥajar in
his book to the wider society since they use the relevant
idea organization in their presentation to meet the current
context and technological development.

---

[61] Azyumardi Azra, *Jaringan Ulama: Timur Tengah dan Kepulauan
Nusantara Abad XVII & XVIII : Akar Pembaruan Islam Indonesia*
(Jakarta: Kencana, 2004), 73.

Conclusion

Some history books, which more often than not are forgotten, may record some important information about past events that may help an attempt to address the current social problems, including the pandemic Covid-19 crisis. This article shows that *Bażl al-Māʿūn* plays an important role in introducing the history of the pandemic in the Islamic world to Indonesian Muslims. *Bażl al-Māʿūn* discusses some terminologies and concepts related to the strategies in handling the plague implemented in the fifteenth century, which correspond to the current strategies in curbing the prevalent Covid-19.

In addition, al-ʿAsqalānī's book also covers the aspect of medical treatment in the context of the pandemic that was practised by Muslims at that time. Nevertheless, it would not have been possible for Indonesian Muslims to easily access all of the information in *Bażl al-Māʿūn* without the help of religious scholars and cultural brokers as the main actors to disseminate the ideas in the book to the broader scope of audience. The use of popular platforms, such as YouTube, Facebook, and other periodicals has enabled a larger number of Muslim communities to access the ideas of the book. This also indicates that Indonesian Muslims have paid better recognition of al-ʿAsqalānī's work in addressing the pandemic although previously the book had relatively been unnoticed.

All in all, this study only discusses one particular work of history about the past plague and pandemic which was relatively still understudied. Accordingly, it is necessary to do further and more comprehensive research that takes into account the other works on history as a source of knowledge to address the current problem. In addition, the scope of this study is limited to the analysis of the works of religious scholars on *Bażl al-Māʿūn*, which leaves a wide opportunity to conduct further

research on the same issue by addressing other aspects as a way to better understand the growing crisis of the Covid-19. This point calls for all parties to take more heed of the current issue to provide a better understanding of Covid-19 and how to face it. Therefore, we must learn more from the classical works on history about the past pandemic as a lesson to learn for possible adoption of the same strategy in pandemic management and to generate better understanding in the community.

References

Abdullah, Irwan. "COVID-19: Threat and Fear in Indonesia." *Psychological Trauma: Theory, Research, Practice and Policy* 12(5) (2020): 488-490. https://doi.org/10.1037/tra0000878.

Khadher Ahmad, Mohd Farhan Md Ariffin, Fauzi Deraman, Sedek Ariffin, Mustaffa Abdullah, Monika Munirah Abd Razzak, M. Y.Zulkifli Mohd Yusoff & Meguellati Achour. "Understanding the Perception of Islamic Medicine Among the Malaysian Muslim Community." *Journal of Religion and Health* 57(5) (2018): 1649-1663. https://doi.org/10.1007/s10943-017-0507-9.

Al-ʿAsqalānī, Ibn Ḥajar. *Baẓl al-Māʾūn fi Faḍl al-Ṭāʿūn*. Saudi Arabia: Dār al-Ashimah, 1991.

Al-ʿAsqalani, Ibn Hajar. *Terjemah Lengkap Bulughul Maram*. Jakarta: Akbar Media, 2007.

Al-Bukhārī, Abū ʿAbd Allāh Muḥammad bin Ismāʿīl. *Ṣaḥīḥ al-Bukhārī*. Karachi: al-Bushrā, 2016.

Al Eid, Nawal A. & Arnout, Boshra A.. "Crisis and Disaster Management in the Light of the Islamic Approach: COVID-19 Pandemic Crisis as a Model (A Qualitative Study Using the Grounded Theory)." *Journal of Public Affairs* 20(4) (2020): e2217.

Al-Ḥajjāj, Abū al-Ḥusayn Muslim. *Ṣaḥīḥ Muslim,* Vol. 4. Cairo: al-Bābī al-Ḥalabī, 1955

Anis, Fathimatuz Zahra. "Understanding COVID-19 in Disaster Perspective Based on the Tatsunami Manuscript Kyai Haji Maimun Zubair." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22(2) (2021): 263–277, accessed October 4, 2022. https://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/3043.

Ashraf, Hamid, Ahmad Faraz, Md Raihan, & Sanjay Kalra, "Fighting Pandemics: Inspiration from Islam." *Journal of the Pakistan Medical Association* 70(5) (2020): S-155, https://doi.org/10.5455/JPMA.34.

Azwar, Muhammad Khifzhon, Fauzia Kirana, Adi Kurniawan, Sri Handayani & Siti Setiati, "Gastrointestinal Presentation in COVID-19 in Indonesia: A Case Report." *Acta Medica Indonesiana* 52(1) (2020): 63-67.

Campbell, Heidi A. & Connelly, L. "Religion and New Media." *International Encyclopedia of the Social & Behavioral Sciences: Second Edition* 2015. https://doi.org/10.1016/B978-0-08-097086-8.95081-5.

Eid, Nawal A. A. & Arnout, Boshra A.. "Crisis and Disaster Management in the Light of the Islamic Approach: COVID-19 Pandemic Crisis as a Model (A Qualitative Study Using the Grounded Theory)." *Journal of Public Affairs* (2020), https://doi.org/10.1002/pa.2217.

Hasaruddin. "Madrasah pada Masa Islam Klasik: Analisis Historis Atas Metode Yang Digunakan." *HUNAFA: Jurnal Studia Islamika* (2011): 121-138, https://doi.org/10.24239/jsi.v8i1.90.

High, P. M., Marks, K., Robbins, V., et al.. "State Targeted Response to the Opioid Crisis Grants (Opioid STR) Program: Preliminary Findings from Two Case Studies and the National Cross-Site Evaluation."

Journal of Substance Abuse Treatment 108 (2020): 48-54, https://doi.org/10.1016/j.jsat.2019.06.008.

Horner, M. W., Duncan, M. D., Wood, B. S., Valdez-Torres ,Y. & Stansbury, C.. "Do Aging Populations Have Differential Accessibility to Activities? Analyzing the Spatial Structure of Social, Professional, and Business Opportunities." *Travel Behaviour and Society* (2015), https://doi.org/10.1016/j.tbs.2015.03.002.

Ibrahim, H. & Ainul, A. J.. "Mediation and Interreligious Discourse: Prospects and Challenges in Resolving Interreligious Skirmishes in Malaysia." *Intellectual Discourse* 28(1) (2020): 35-60.

Ihsan, Muhammad. "Pengobatan Ala Rasulullah SAW Sebagai Pendekatan Antropologis Dalam Dakwah Islamiah di Desa Rensing Kecamatan Sakra Barat." *PALAPA* (2016): 152-210, https://doi.org/10.36088/palapa.v4i2.32.

Imron, Ali. "Indonesian Interests in Hadith-Sourced COVID-19 Queries According to Google Trends." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 22(2) (2022): 205–218, suka.ac.id/ushuluddin/esensia/article/view/2978.

Juntra, Lalu, Utama Program, Studi Gizi, Poltekkes Kemenkes, Kupang Jalan & Piet A Tallo -Kupang. "Gaya Hidup Mayarakat Nusa Tenggara Timur Dalam Menghadapi Pandemi Corona Virus Disease 19 (Covid-19)." *Jurnal Kesehatan Masyarakat* 7(1) (2020): 34-40.

Khaedir, Yordan. "Perspektif Sains Pandemi Covid-19: Pendekatan Aspek Virologi dan Epidemiologi Klinik." *MAARIF* 15(1) (2020): 40-59, https://doi.org/10.47651/mrf.v15i1.76.

Laiya, Fitria N.. "Metode Penyusunan Kitab Tahzib al-Tahzib Ibnu Hajar al-Asqalani." *Farabi* 15(2) (2018): 135-157, https://doi.org/10.30603/jf.v15i2.1018.

Lestari, Puji, & Sularso Sularso. "The COVID-19 Impact Crisis Communication Model Using Gending Jawa

Local Wisdom." *International Journal of Communication and Society* 2(1) (2020): 47-57. https://doi.org/10.31763/ijcs.v2i1.150.

Manzanedo, Rubén D. & Manning, Peter. "COVID-19: Lessons for the Climate Change Emergency." *Science of the Total Environment* 742 (2020): 140563. https://doi.org/10.1016/j.scitotenv.2020.140563.

Maulana, Ilham. "Kepemimpinan Kolektif Era Pandemi di Indonesia." *Management and Business Review* (4(1), 2020: 32-38. https://doi.org/10.21067/mbr.v4i1.4606.

Pabbajah, Mustaqim, Nurhidayat Muhammad Said, Faisal, M. Taufiq Hidayat Pabbajah, Hasse Jubba & Juhansar, "Deauthorization of the Religious Leader Role in Countering Covid-19: Perceptions and Responses of Muslim Societies on the Ulama's Policies in Indonesia," *International Journal of Criminology and Sociology* 9 (2020): 262-273. https://doi.org/10.6000/1929-4409.2020.09.25.

Pakpahan, Aknolt Kristian, "COVID-19 dan Implikasi Bagi Usaha Mikro, Kecil, dan Menengah," *Jurnal Ilmiah Hubungan Internasional* (2020): 59-64.

Putra, Ida Bagus Gede Karyambara, "Minister Terawan Encourages Usadha Bali Development under Traditional Balinese Medicine Branding," *Bali Tourism Journal* 4(1) (2020): 10-13, https://doi.org/10.36675/btj.v4i1.40.

Qudsy, Saifuddin Zuhri and Ahmad Sholahuddin, "Kredibilitas Hadis dalam COVID-19: Studi atas *Bażl Al-Māʾūn fi Fadhli Al-Thāun* Karya Ibnu Hajar Al-Asqalany," *AL QUDS : Jurnal Studi Alquran dan Hadis* 4(1) (2020): 1-18, https://doi.org/10.29240/alquds.v4i1.1476.

Rustandi, Ridwan. "Cyberdakwah: Internet sebagai Media Baru Dalam Sistem Komunikasi Dakwah Islam," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 3(2), (2020): 84-95, https://doi.org/10.23971/njppi.v3i2.1678.

Sauer, Juergen, Andreas Sonderegger, and Sven Schmutz, "Usability, User Experience and Accessibility: Towards an Integrative Model," *Ergonomics* 63(10) (2020): 1207-1220, https://doi.org/10.1080/00140139.2020.1774080.

Shihab, Quraish. *Tafsir Al-Misbah*. Jakarta: Lentera Hati, 2002.

Telaumbanua, Dalinama. "Urgensi Pembentukan Aturan Terkait Pencegahan Covid-19 di Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, dan Agama*, 12(1) (2020): 59-70, https://doi.org/10.37680/qalamuna.v12i01.290.

Takayuki Watanabe, "Communication Model of Web Accessibility," *Communications in Computer and Information Science*, 2017, https://doi.org/10.1007/978-3-319-58750-9_11.

Umam, Khaerul. "Legitimasi Kekuasaan Elit Agama di Kediri," *Religi Jurnal Studi Agama-Agama* (2018). https://doi.org/10.14421/rejusta.2017.1302-04.

Udgata, Siba Kumar and Nagender Kumar Suryadevara, "COVID-19: Challenges and Advisory," (2021): 1-17, https://doi.org/10.1007/978-981-15-7654-6_1.

Wardiana, Andri. "Diagnosis SARS-CoV-2 : Peran Sistem Deteksi dan Ragam Metode Uji dalam Menanggulangi Pandemi," *BioTrends* 11(1) (2020): 21-29.

Wibowo, Hadiwardoyo. "Kerugian Ekonomi Nasional Akibat Pandemi Covid-19," *Baskara Journal of Business and Enterpreneurship* 2(2) (2020): 83-92.

Y. Yuliana, "Corona Virus Diseases (Covid-19): Sebuah Tinjauan Literatur," *Wellness and Healthy Magazine* 2(1) (2020): 187-192. https://doi.org/10.30604/well.95212020.

Yaqub, Sheraz, Rana, Mohammad Usman & Aukrust, Pål, "Ramadan under Covid-19-Pandemien," *Tidsskrift for Den Norske Laegeforening: Tidsskrift for Praktisk*

Medicin, Ny Raekke (2020), https://doi.org/10.4045/tidsskr.20.0390.

Zahratunnisa, "Peran Ulama Dalam Mitigasi Pandemi Covid-19," *'Adalah: Buletin Hukum dan Keadilan* 4(1) (2020): 259-269.