



## EXPLORING INFORMATION AND SOLUTIONS IN ARABIC MANUSCRIPTS IN THE MIDDLE OF THE COVID-19 PANDEMIC

Uus Rustiman<sup>1</sup>, Yani Rohmayani<sup>2</sup>, Ade Kosasih<sup>3</sup>

<sup>1,2,3</sup>Faculty of Cultural Sciences, Padjadjaran University, Indonesia

Corresponding Author: [uus.rustiman@unpad.ac.id](mailto:uus.rustiman@unpad.ac.id)<sup>1</sup>

### Abstract

This study discusses the *Badzl al-Mā'un fī Fadhl at-Thā'ūn* Manuscript; Exploring Information and Solutions in Arabic Ancient Texts amid the Covid-19 Pandemic. This research not only has scientific (theoretical) use-value for philology but can be utilized by further research. Philological research, in this regard, is more of basic research that is very open to further research steps which are considered far from having practical value. A study of the *Badzl al-Mā'un fī Fadhl ath-Thā'ūn* Manuscript which means "assisting the sufferers." *tho'un disease*" is one of the works of Al-Imam Al-Hafidz Ibn Hajar al-'Asqallany (d. 852 H/1448 AD) which is very urgent to do, considering its strategic position as one of the references related to Excavating Information and Solutions in Arabic Ancient Manuscripts amid the Covid-19 Pandemic. Therefore, it is in this central position that the research on this manuscript becomes very important. As a study, this research requires an accurate research format and method of the *Badzl al-Mā'un fī Fadhl ath-Thā'ūn* Manuscript. This study examines how the Model of Digging for Information and Solutions in Arabic Ancient Texts in the Middle of the Corona Pandemic.

**Keywords:** *Arabic Manuscripts, Plague, Covid-19, Philology*

### INTRODUCTION

Manuscripts (from now on, referred to as manuscripts) include the cultural relics of the past and documents of interest to researchers. As a document, the manuscript contains records of human activities in the past as well as a manifestation and reflection of the life of the



people. Manuscripts are also a nation's cultural heritage that must preserve because it contains many past cultural heritages that are useful for today's life (Bachtiar, 1974; Ikram, 1976; Purwadaksi, 1992).

The manuscript has been acknowledged to contain various aspects that are rich in life and life guidelines and useful for today's society to dig up information about the scientific world, especially the medical field. For example, it is used for extracting information and finding solutions in the current strategic handling of the coronavirus or covid 19. It has become a pandemic, one of them contained in the Arabic script.

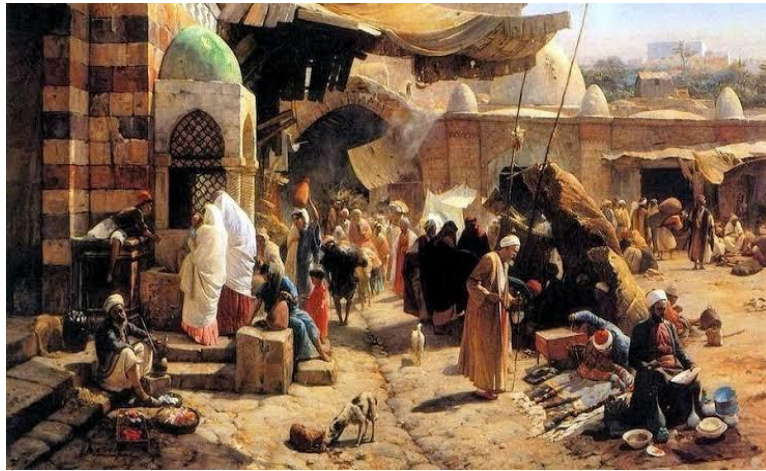
The author tries to reveal that one of the texts above is the *Badzl al-Mā'un fī Fadhl ath-Thā'ūn* manuscript: Ahmad bin Ali bin Hajar al-'Asqallany (d. 852/1448) as an effort to find information and solutions during the Covid-19 pandemic. Contained in the manuscript. The choice of the manuscript is due to the author, who is famous both among the *jumhur 'ulama* of the past and today, especially among hadith experts. One of his phenomenal works is the book of *Fath Al-Bari* (Victory of the Creator), which is the shahih book of Imam Bukhari and is agreed to be the most detailed explanatory book ever made.

Arwin Juli Rakhmadi Butar Butar (2020:8) includes data related to the Arabic script closely related to the pandemic outbreak as follows: First, *Ar-Risālah al-Mughniyah fī as-Sukūt wa Luzūm al-Buyūt*: Al-Hasan bin Ahmad al-Baghdady (d. 471/1078). Second, *Māddah al-Baqā' fī Ishlah Fasād al-Hawā' wa at-Taharruz Min Dharar al-Aubā'*: Muhammad bin Ahmad at-Tamimy (4/10 century). Third, *Kitāb Dhikr al-Wabā' wa ath-Thā'ūn*: Yusuf bin Muhammad as-Sarmady (d. 776/174). Fourth, *Muqni'ah as-Sā'il 'an al-Maradh al-Hā'il*: Muhammad bin Abdillah bin al-Khatib (d. 776/1374). Fifth, *Treatise An-Naba 'an al-Waba*: Zain ad-Din bin al-Wardy (d. 749/1348). Sixth, *Badzl al-Mā'un fī Fadhl ath-Thā'ūn*: Ahmad bin Ali bin Hajar al-'Asqallany (d. 852/1448). Seventh, *Mā Rawāhu al-Wā'ūn fī Akhbār ath-Thā'ūn* : Jalal ad-Din as-Suyuthy (d. 911/1505). Eighth, *Tuhfah ar-Rāghibīn fī Bayān Amr ath-Thawāghīn*: Zakariyah bin Muhammad al-Anshary (d. 926/1519). Ninth, *Al-Ibā' 'a Mawāqi' al-Wabā'*: Idris bin Hisam ad-Din 'Aly al-Badlisy (d. 930/1523). Tenth, *Hadāiq al-'Uyūn al-Bāshirah fī Akhbār Ahwāl ath-Thā'ūn wa al-Ākhirah*: Ibrahim bin Abi Bakr al-Hanbaly (d. 1094/1682). Eleventh, *Silk ad-Durar fī Dhikr al-Qadhā' wa al-Qadar*: Sidy Ahmad bin 'Ajibah (d. 1224/1088). The twelfth, *Tsalātsu Rasā'il Andalusiyah fī ath-Thā'ūn al-Jārif*.

## **METHOD**

Methods are strategies to understand reality and systematic steps to solve the next series of causes and effects (Ratna, 2007:34). At the same time, research methods are tools, procedures, and techniques to conduct research (Djajasudarma, 1993:3). And judging from its nature and character, this research is included in the category of qualitative research. And judging from the model, this research uses the descriptive-analytic method. The descriptive method reveals the facts according to the existing reality. This type of research seeks to photograph conditions or situations and seeks to find answers to "what," "where," and "how much" (Aswatini, 2007:9). The method is combined with an analytical method which is carried out by describing the facts first and then proceeding with analysis (Ratna, 2008:23). When

viewed from the aspect of formal objects and material objects, this research uses philological research methods. About the Old Arabic Manuscripts, the philological research method is a step to present the text.



## RESULT AND DISCUSSION

Manuscript *Badzl al-Mā'un fī Fadhl ath-Thā'ūn*, which means "assisting sufferers of tho'un disease," is one of the works of Al-Imam Al-Hafidz Ibn Hajar al-'Asqallany (d. 852 H/1448 M) which is amazing. In the approach of the discipline of philology, as explained by Ahmad 'Isham 'Abd al-Qadir al-Katib (pentahkik "*Badzl al-Mā'un fī Fadhl ath-Thā'ūn*"), the writing of this manuscript had stopped for some time and was only completed in 833 H. As explained by the pentahkik of this manuscript, there are four copies of the manuscript scattered in various places, namely: First, Al-Auqaf Ash-Syarfiyah Library, Aleppo, second, Dar al-Kutub azh-Zhahiriyah Library Manuscript, Damascus, third, Library Manuscript Hagia Sophia, Sulaimaniyah, Istanbul, fourth, Al-'Ottoman Library Manuscripts, Aleppo.

The manuscript was written after Al-Imam Al-Hafidz Ibn Hajar al-'Asqallany lost the three daughters he loved very much, Fatima, Zeinah, and Gholiyah. They died due to a vicious and deadly disease engulfing their country, namely the Tho'un disease epidemic. Furthermore, Ibn Hajar's background in writing this manuscript was also due to his colleagues' many questions and requests to gather information about the Tha'un pandemic, namely by explaining it and facilitating its meaning and understanding of the rules (laws) on it.

Arwin Juli Rakhmadi Butar Butar (2020:56) explains that Al-Imam Al-Hafidz Ibn Hajar al-'Asqallany in *Badzl al-Mā'un fī Fadhl ath-Thā'ūn* includes a framework for discussing the manuscript in the form of chapters and chapters. - the article he wrote below;

The first chapter: About mab

Four chapters: (1) an explanation that it was contagious among the ancients, (2) an explanation that the plague was a blessing for the people of the Prophet Muhammad, (3) an explanation of people who were infected in ancient times, and (4) nothing complicated explanation about it.

Second chapter: on terminology. There are nine chapters: (1) about the origin of the word Tha'un, (2) an explanation that Tha'un is more specific than a plague, (3) related hadiths and an explanation that he is a Jinn crime, (4) about the answer to problems that arise, (5) regarding the procedure for compromising between the statements "ikhwanikum" and "a'da'ikum," (6) an explanation that the Jinn dominate and force humans, (7) wisdom about the mastery of the Jinn, (8) about prayers. prayer (dhikr) that will protect him from the tricks of the Jinn, then an explanation of the verses of the Qur'an and the prayers of the Prophet. (9) explanation of complicated matters in this chapter.

The third chapter explains that Tha'un is a 'shahadah' for Muslims. There are ten chapters: (1) related hadiths, (2) the argument that the martyrdom is obtained with the intention, (3) the meaning of martyrdom, and (4) regarding the answer of anyone who prays with the shahadah at the same time deceiving disbelievers, and the hope of immortality will hinder. (5) regarding the postulate of the rank and virtue of the martyrs. (6) that a martyr on the battlefield is more important than all martyrs without being killed except for Tha'un, then he is also counted as a martyr. (7) regarding the conditions for being categorized as a martyr in the Tha'un epidemic compared to a martyr on the battlefield. (8) regarding the answer to the Prophet's prayer for the city of Medina, which Tha'un did not enter. (9) about the answer to the hadith of Tha'un's condition as mercy or shahadah, and an explanation of most of the causes of Tha'un. (1) an explanation of what is complicated in this chapter.

The fourth chapter: the law of the land that happened to Tha'un. There are four chapters: (1) detention out of an area by escaping. (2) about the story of Umar bin Khattab when he returned from a trip to Sham where Tha'un happened in Sham, information about Abdurrahman bin Auf about it, differences between the Companions about it and the scholars after them, explanations (laws) of people who came out with running away (leaving the village) or intending to flee and rebuttal thereof, and a combination of two related hadiths. (3) an explanation of the wisdom of the prohibition to leave a country that happened to Tha'un. (4) an explanation of what is problematic in this chapter.

Chapter five: What should be done to Tha'un when it has plagued. There are five chapters: (1) is it recommended to pray for the plague to disappear or not? If it is recommended,

is it recommended to gather if it has become an epidemic in general? If it is not recommended, is it sufficient to follow the Nazis? Or is it an analogy with the nazilah kunut who was recommended to fast before? Then is it recommended to go out into the field like the istisqa prayer'? (2) if Tha'un has plagued in general, should it be feared or not? (3) about being careful when Tha'un and other diseases occur, then discussing healing and medicine. (4) etiquette (ethics) towards people affected by the calamity of Tha'un, namely praying to Allah for health, being patient, pleased, and having good thoughts of Allah. Then adab when taking treatment and its virtues, and others. (5) an explanation of what is problematic in this chapter.

The last part of the book (khatimah) contains information about the Tha'un pandemic in Islam and a glimpse of it. If summarized, in general, this manuscript discusses three things, namely: first, Tha'un's disease. Second, about drugs. Third, about the literature on Tha'un's disease.

UIN Syarif Hidayatullah academician who is also a philologist, Prof Oman Fathurahman explained, that one of the things discussed by Al-Imam Al-Hafidz Ibn Hajar al-'Asqallany in the *Badzl al-Mā'un fī Fadhl ath-Thā'ūn* Manuscript is the importance of avoiding crowds.

According to Kang Oman, Ibnu Hajar emphasized the importance of 'social distancing' because the New Year epidemic is very dangerous in terms of its spread. Therefore, it is recommended to avoid crowds. It is currently known as social distancing. This result means that efforts must still make to protect themselves, their families, and their fellow citizens in the Face of the epidemic. The manuscript also encourages Muslims to eat nutritious food and regularly lead a healthy lifestyle.

Al-Asqalani's message can interpret according to the current context. For example, vaccinating (if any) or taking vitamin supplements. "The point is, we are obliged to try,"



## CONCLUSION

In summary, the author's view is that the solution steps in the Arabic Manuscript amid the Covid-19 pandemic as contained in the *Badzl al-Mā'un fī Fadhl ath-Thā'ūn* Ibn Hajar

al'Asqallany manuscript, among others; First, Isolation, which is to avoid and stay away from anything that can make the plague-infected. Second, Take Care of your health to maintain good health as a living capital in this world and the hereafter. Third, Face mask, don't breathe polluted air and carry the plague germs. Fourth, social distancing, do not approach or be close to people who have been affected by the outbreak. Fifth, Positive thinking & Optimistic, Throw away bad thoughts and feelings and don't be influenced by predictions, fantasies, etc. Sixth, Combine active effort with Faith and Trust in Allah, neither fatalistic nor arrogant. Seventh, make rational decisions and choices by considering the benefits and harms.

In the view of Al-Imam Al-Hafidz Ibn Hajar al-'Asqallany in his monumental work, the *Badzl al-Mā'un f Fadhl ath-Thā'ūn* manuscript, it seems to give an explicit and implied message that the plague is a kind of disease (pandemic). that is contagious in the community the plague is a blessing for those who believe, are patient, and are content. Walohu a'lam Bish Showab.

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