

Theological Tendencies: Factors Shaping Muslims' Attitudes in Understanding the COVID-19

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Abstract:

This article seeks to contribute strategies to reduce the causalities of the plague through reviewing classical literature from the Muslim *ummah*, in regard with responding to the epidemic. This is a library research. The data relies on classical literatures and contemporary accounts by Indonesian Islamic institutions. Having collected important data, we retrospectively and critically analyze the historical accounts, and then identify the missing link between traditional practices on the pandemic and those of today in Indonesia. Findings suggest that the literature has recorded how Muslim communities divided in their ways of responding to the plague. One sees it as a predestined by God, but others suggest the possibility to take one destiny in favor to the other. In addition, it is also recorded in Muslim literature that self-isolation or quarantine is one of the best strategies to stop the transmission of the disease. This article is useful for Indonesian Muslim to reflect their view toward pandemics, that their Islamic attitudes need to take strategic decisions not to repeat the mistakes of previous Muslim generations. There are two types of responses emerged by the time pandemics in the Islamic history. First, accepting a pandemic as a form of grace and provisions of God, and second, is striving for better destiny. These attitudes always passed on by later generations. The acceptance of the Indonesian Muslim community regarding Covid-19 is at least divided into two theological tendencies, Jabariyah and Ash'ariyah. However, along with the increasing awareness of Muslims about a pandemic, through the rules and religious fatwas of the MUI, NU, and the government, the awareness of theological attitude of the Ash'ariyah then grew.

Keywords: Religious attitudes; Hadith; Epidemic; Coronavirus; Indonesian Muslim

Introduction

Coronavirus has been the pandemic spreading all over the world and no sign of diminishing.. The Indonesian government has been struggling to find strategies to cease the plague. However, it is difficult for the Indonesian government to find the best solutions. This is because there has been disagreement in the Indonesians' ways of understanding of the plague. In fact, most Indonesian Muslims, and their clerics and scholars are debating theological issues rather than discussing strategies to stop the endemic problems (<https://indopolitika.com/corona-dan-narasi-agama/>). It is the fact that religious perspectives are indeed paramount in shaping the attitudes toward the plague.

Studies on Covid-19 are still lacking although it has been emerging. Current studies approach this issue from at least three lenses. First, health point of views (see Bai et al. 2020, 19; Chen, et al. 2020; Gao, Tian, & Yang 2020; Pan et al. 2020; Novel 2020); Second, public health point of view (see Gao Tian & Yang 2020; Dharmshaktu 2020; Ahmed & Memish 2020; McCloskey et al. 2020; Ebrahim et al. 2020); third, Muslims' point of views from different schools of thought (see Analytica 2020). However, studies from the point of view of the latter are still lacking.

Therefore, it is timely to scrutinize Covid-19 from the theological schools of thought as records from the prophetic traditions on the plague are abundant. It is this gap that the study will fulfill. The article highlights attitudes of Muslims toward plague, how they responded to it, and what drives these differences. This article therefore, seeks to answer inquires such as: how did the Muslim communities in the past, in the time of the Prophet Muhammad, and his companions responded the plague? In what ways they were different in their responses? How do they (types of responses) reflect today's Muslim societies' ways of responding the epidemic? With these questions in mind, we shall shape the flow of our article.

This is a library research, in which we critically reviewed literature on the pandemic from the time of the Prophet Muhammad and his companions, and we reflect our analysis on how contemporary Muslims respond to the same cause. Our data therefore relies on literature, such as the prophetic tradition, the accounts on the life of the Prophet Muhammad, history, and the explanation of the prophetic tradition produced centuries after the prophet's life. In addition, contemporary accounts uttered by Muslim leaders and religious organizations, such the Indonesian Council of Ulama, NU, dan Muhammadiyah were also taken as the data. Having collected important data, we retrospectively and critically analyze the historical accounts, and then identify the missing link between traditional practices on the pandemic and those of today, by which most Indonesian Muslims fail to take benefit from those traditional practices.

Literature Reviews

The Transmission of Knowledge in The View of Classical Literature

Berkey (1992, 3) stated that the hadith “seek knowledge even to China”, was not necessarily understood as the journey for pursuit of knowledge to far-away places; it is rather understood as that the pursuit of knowledge is seen as an activity always worthy of approbation and encouragement. Knowledge was then developed through connection, transmission, and network. Lambooy (2004, 643), Rafi'i and Qudsy (2020) argue that networking consists of coordination between entities. The transmission of data, information, and knowledge by connecting with various degrees of intensity are also sources of knowledge.

In general sense, knowledge transmission as a form of innovation is highly acceptable, but how the knowledge is transmitted is not easily recognizable and traceable. The same is true for ways in which networks emerge. That geography, social networks and embeddedness are all paramount in knowledge transmission is acceptable. Lambooy suggests how transmission of knowledge actually occurs. He mentioned that it is necessary to know more about the kind of actors involved, as well as about the nature of both the communication and the transfer of contents. Further, he says that these issues can be connected with relation between the process of transmission and the emergence of organization configurations, like networks and innovation systems.

Lambooy (2004, p. 648) suggests that networking is twofold: first, nodes—firms of their modules, departments, individuals, locations—with activities and functions; second, connections—communication channels, roads, the web, etc.; and third, intensity of the transfer of goods, individuals, or ideas.” Lambooy (2010) also notes that transmission of knowledge is closely related to spatial networking and social capital. This suggests that transmission of knowledge halted or disconnected if longitudinal networking and social capital did not exist. As a result, Muslim

classical literature on the pandemic cannot be transmitted to contemporary Muslim communities, especially those in Indonesia, which then resulted in the ignorance of how to solve the plague, such as today's COVID-19.

Theology Schools of Thought As a Source of Religious Doctrine Within The Indonesian Muslim Communities

There are three widely recognized theology schools of thought: Jabbariyah, Qadariyah, dan Ash'ariyah. The term Jabbar is associated with the absence of rights of mankind to rule their own lives (al-Syahrastani 2006, 71). The Jabbariyah believes that only Allah has the power to do, to act, to decide, and to create (Saleh, 2001; Sumanto, 2016) and that left nothing for mankind to decide for their own lives (Mahmud 2016, p. 63). The Jabbariyah, a theological school initiated by Jahm b. Abi Sufyan (d. 128 H / 746 AD). In the opinion of Jahm, God's action is new; what is happening now is what Allah is doing now (al-Baghdadi 2007, 186). Jahm later on is beheaded by Salm b. Ahwaz al-Mazini (d. 130 H / 748 AD) along with his followers (al-Baghdadi 2007, 187-88).

On the other hand, Qadariyah totally different in their point of view to that of Jabbariyah, which strongly believe that mankind have full rights to decide for themselves, and their actions were not intervened by Allah (Razak Anwar 2006; Qodir 2019, 39). The term Qadar represents the meaning of power and ability. Historically, Qadariyah emerged as the response against Umayyad Dynasty for its arbitrariness. The Umayyad Dynasty held firmly on the Jabbariyah, believing any incidents on earth have been determined by Allah and none can change them. Regarding the beginnings of Qadariyyah, it is a theological school that emerged in the period of companions initiated by Ma'bad b. Abdullah al-Juhani (80 AH / 99 CE) and Ghilān al-Dimasyqī (100 AH / 719 CE). Some say also, that Ma'bad in this case was influenced by Switzerland or Susan, a convert from Christianity who later apostatized again. However, this opinion is a very weak opinion (Yunus, al-Yasiri 2006). Although the emergence of Qadariyyah was in the Ma'bad period, many scholars present history as evidence that this religious phenomenon has existed since the prophet. As for the history that records this event: a man asked the prophet, "O Messenger of Allah, does Allah want me to be a bad person, then He will punish me?" The Prophet replied, "Yes, while you are the most unjust" (al-Andalusi, 1984, 221). In the end, Ma'bad was crucified by Abdul Malik b. Marwan in 80 AH (al-Dzahabi 2009, 221).

In the mid of these debates, emerged another moderate theological school of thought, the Ash'ariyah (Saleh 2001, 58). The school of thought has reached wide audience, especially Indonesian Muslims whose religiosity remains moderate. In Indonesia, for example, Muhammadiyah, one of the biggest Muslim organizations in Indonesia although leans toward the Jabbariyah, they used typical Ash'ariyah approach in its views on religious issues (154). In support of the Ash'ariyah al-Ghazali combined the Aristotelian philosophy and Irfani tradition (gnosis) Neo-Platonism. Al-Ghazali also conceptualized the unity of religion and nation who based his idea to Ash'ariyah doctrine (Baso 2006, 90).

Findings and Discussions

a. Approaches in responding to plague in the time of Prophet Muhammad and his companions.

The spread of epidemic has been recorded in many prophetic traditions and historical accounts of the Prophet Muhammad's life. The following information highlights widespread of epidemic in the time of the prophet and how they solved the plague.

Table 1. Plagues at the time of the prophet. (Analysis from multiple sources)

No	The Prophet and Companions' period	The Epidemic	Victims
1	The prophet period	The endemic widespread in Madinah due to water stagnation (<i>rukūd al-Miyāh/ water stagnation</i>)	Abu Bakar, Bilal, Amir b. Fuhairah suffered from severe fever; some people in Madinah deceased
2	The prophet period	The Persian Pandemic <i>Syirawayh</i> (Persia)	The king of Persia and many of his people deceased
3	The companion period	<i>The Amwas Pandemic</i>	25. 000 people deceased including Abu Ubaydah, Muadz b. Jabbal)
4	The companion period	Pandemic of Kufah (50 H/670 M)	al-Mughirah b. Syu'bah and some others deceased
5	The companion period	<i>al-Ṭā'ūn al-Jārif</i>	253.000 deceased

First, Madinah has frequent rainfall and cultivated land resulted in flooding (al-Khayyari 1993, 189-98). Madina is also surrounded by rivers, which benefitted many but also sometimes harmful due to its fragility to epidemic (Ghabbān 1993, 34). In fact, it was flooded the city of Medina upon the first arrival of the Prophet Muhammad (*rukūd al-Miyāh*). This led to the plague in the area. Three Prophet's companions, Abu Bakar, Bilal and Amir b. Fuhairah were infected, and some of people of Madinah deceased as the result '(Al-Sumhūdi 2001, 144-52)

Second, the Persian epidemic, known as the *Syīrawayh* pandemic, named after the King of Persia as he died from being infected (Touraj 2009, 34-35). The epidemic spread in the city of Mada'in, the capital city of Persia at the time (Fadil, 2011, 3). Although Persia was not part of Muslim territory, the endemic spread had been an issue discussed among Muslim communities and beyond. There have been records in prophetic traditions on ways of identifying the pandemic and attitudes in responding the spread.

Third, *Amwas* pandemic (*Ṭā'ūn 'Amwās*), named after the city, Amwas (Emmaus), in which the epidemic spread. Amwas was located in today Yarussalem, and it was in the area of Syam. The amwas descended in 18 H/640 M during the Muslim expansion (*futūḥāt*), which give even more burden for Muslims. Amwas claimed 25.000 lives.

Fourth, Kufah epidemic (50 H/ 670 M) in Kufah by the time al-Mughirah b. Syu'bah as the mayor of the city. The epidemic took life of the mayor himself. However, the disease was not necessarily recorded as the epidemic for its fewer casualties compared to other epidemic (Fadil, 2011, 9).

Fifth, the **Basrah** pandemic (*al-Ṭā'ūn al-Jārif*) descends in Basrah in the time of Abdullah b. Zubeir's government in 69 H/ 688 M. This epidemic called as *al-Ṭā'ūn al-Jārif (The Plague of Torrent)* (Dols 1974, 371-83). Historical accounts showed that this epidemic lasted for three days, but it claimed thousands of lives, where corpses scattering around. For that reason alone, it was named as *al-Ṭā'ūn al-Jārif (The Plague of Torrent)*. One source suggests that the pandemic claimed 70.000 lives a day with the total 210.000 deceased in three days. Ibnu Hajalah recorded, the pandemic killed 70.000 in the first day, 90.000 in the second day, and 93.000 in the third day, with total of 253.000 dead. The other source, Ibn Jauzi recorded that 70.000 people died in the first day, followed by 70.000 and 73.000 in the third day, reaching 213.000 in three days, including among of these are the family of Anas b. Malik reaching 73 people and those of Abdurrahman b. Abu Bakar 40 people died (Al-Nawawi 1991, 106).

b. Understanding of and Attitudes in responding the epidemic

Understanding of the epidemic

One Hadith narrated by al Bukhari 5293 and reported by A'isha:

On the authority of A'isha (may God be pleased with her): she said: I asked the Messenger of God (SAWS) about the plague so he informed me that it is a "torment sent by God on whomsoever He wills, and God has made it a mercy for the believers. Whosoever dwells in his land patient and awaiting as the plague falls, knowing that it will only strike the one for whom God has decreed, for that person is the likes of the reward of a martyr"- (al-Bukhari, 1998).

In the same vein, al-Muslim no. 2218 narrated a longer version of the prophetic tradition, and added that the pandemic descends as a sign of Allah's torment "the plague is the torment befallen to Bani Israel and to those before them". This hadith suggests that epidemic widespread was seen as the torment befallen by Allah to those who commit sins as committed by Bani Israel (al-Aini 2001, 380), and this utterance was supported by al-Nawawi who also referred to the other five prophetic traditions (Al-Nawawi 1991, 106-8). In fact, having reviewed Muslim classical literature, Conrad (1981, 86-93) stresses that Muslims' sub-consciousness believes that Pandemic is God's torment for sinners (*daḥ' niqma*), which was supported by the work of Ibn Ḥajalah (764 H/ 1362 M) stating that the hadith on pandemic explains surah al-Baqarah (2): 59, al-A'raf (7): 133-134; 162.

In addition, the hadith 5291 and 5292 narrated by al-Bukhari explained that those who deceased from plague was rewarded martyrs. Al-Qāḍī Baiḍāwī also stated that those deceased in the cause of the epidemic were rewarded of martyrs for the pain they bear not a privilege (al-Aini 2001, 387). Other suggested that the epidemic is descended because of infection from the microbe, and those who get infected will have their skins redden and burnt (Al-Asqalany 1991, 104-5). In addition, the plague suffered from painful burned wounds in groins, armpits, hands, fingers, and other parts of the body, hot, blackened, browned, or redden around wounds resulted in vomiting (Al-Nawawi 1991, 294). Referring to this kind of identification of the illness, this disease is considered to be bubonic plague and pestilence (al-Bāri 1998, 186).

Attitudes towards the epidemic

In responding to the epidemic spread, the second group refers to the hadith, in which Prophet Muhammad SAW stated 'If you hear of a plague in a land do not enter it; and if it breaks out in the land where you stay, do not leave'. This hadith suggests for quarantine or confinement (al-Ḥijr al-Ṣiḥḥī) of the infected (Usaimin, 2008, 405). The majority of Muslim clerics/the Fiqh Scholars agree to isolate the infected areas (al-Mausū'ah al-Fiqhiyyah, 1993, 330–32). However, there is a dissenting views among Fiqh scholars whether or not we should recite qunūt, a special doa recited in daily prayer during the epidemic falls. Hanafi and Syafi'i school of thought recommend for the recitation of the qunūt, while Hanbali and Maliki see it as not necessary (al-Mausū'ah al-Fiqhiyyah, 1993, 330).

In addition, the article also highlights the attitudes and strategies to solve the endemic of plague. We would then explain at least four strategies used as ways to seek solutions of the plague. *First*, in the case of Madinah, the Prophet Muhammad and his companions concealed rivers (Ghadbān 1993, 34), which resulted in fewer rivers in today Madinah compared to Yastrib (the ancient Madinah). *Second*, most Muslims believe whenever plague descends, it was a form of Allah's torment to Bani Israel and those who commit sins. With this belief in mind, most Muslims are confident that the plague may not for them. However, they believe being in self-isolated was the best action to take. *Third*, most Muslims tend to understand the plague as the contagion coming from the unseen creature in reference to the hadith mentioned earlier. According to Muhammad Ali al-Bāri if the prophet mentioned the plague descends due to microbes, none would understand, so he had to use most common word representing the microbe (al-Bāri, 1998, 186). *Fourth*, the Muslims divided into two attitudes: first, some Muslims believed that the *amwas* epidemic was destined by Allah, and if they have to die because of this plague, it has been in the cause of Allah, and if they survived the epidemic, they believed that they would die in another day anyway-this was the attitude of Abu Ubaydah, Muadz b. Jabbal and some other companions. The second attitude was that some Muslims believe in choices. They believed they could choose their destiny. This means that Muslims have rights to run from one Allah's destiny to the others, and this was the attitude of Omar b. Khattab (Narrated by al- Bukhari 5287).

c. Reasons for different attitudes responding epidemic widespread.

There was no dissenting views whatsoever in the time of the prophet. This was because the Muslims *ummah* were under the prophet leadership, and they would abide by anything prophet had to decide and in fact the fact that there was no epidemic descended by the time of the prophet. The companions just heard of the plague and they just seek advice from the prophet regarding the epidemic (al-Bāri, 1998, 191).

The second attitude was as narrated by Umar b. Khattab in Amwas. This was also recorded in the Book of Shahih Bukhari No. 5288 and in the Book of Musnad Ahmad no 1591:

Umar bin Khatthab had traveled to Sham, when he arrived in the Sargha area, he met with the commander of the army, Abu 'Ubaidah with his friends, they reported that the land of Sham was plagued. Ibn Abbas said; "Then Umar bin Khattab said: 'Call for me the first pilgrims (hijrah),' then they were called, then he consulted with them and informed them that the land of Sham was plague, and they disagreed. Some of them said; ' You have gone out for a purpose, we think that you don't need to withdraw. ' Others said: 'You are with some people and some friends of the Prophet Shalla Allahu' alayhi wa sallam. We

argue that you will not confront them with this plague, 'Umar said:' Come out of you, 'he said;' Call me the Ansar '. Then they were summoned, after which he consulted with them, while they were the same as the Muhajirin people and differed opinions as if they differed. Umar said; 'you come out,' he said; "Call me to anyone here who used to be a Quraysh figure and had emigrated when Fathul Makkah." They were called and no one disputed with them except two people. They say; "We believe that you will bring people back and not expose them to this plague." Umar called on humans; 'Indeed, I will wake up in the morning in the saddle (meaning I am leaving in the morning), build you in the morning,' Abu Ubaidah bin Jarrah asked; 'Will you run from the destiny of Allah?' then Umar answered; 'If only the one who said was not you, O Abu' Ubaidah! Yes, we ran from God's destiny to another's destiny. then Umar answered; 'If only the one who said was not you, O Abu' Ubaidah! Yes, we ran from God's destiny to another's destiny. What do you think, if you have a camel then arrive in a valley that has two regions, one fertile and the other dry, do you know if you take it to a fertile place, surely you have brought it with God's destiny. If you bring it to a dry place, you bring it with God's will too. ' Ibn Abbas said; "Then Abdurrahman bin 'Auf came, he was not present (in deliberations) because there was a need. He said:" I have news about this from Rasulullah Shalla Allahu' alayhi wa sallam he said: "If you hear of a country plague, then you must not go there, but if he infects a country and you are in it, you must not go out and run from it. " Ibn 'Abbas said; "Then Umar praised Allah and left."

As narrated by al- Bukhari, in responding to the Amwas pandemic, the companions differed in opinion into two groups: Opinion 1 saw a pandemic as a destiny and grace, in which they believe that a plague is a blessing. The second opinion suggested that while a pandemic is predestined, they may choose another destiny-to avoid being infected. The second group backed their argument up with the narration of Abdurrahman b. Auf on the hadith (Usaimin, 2008, 399).

Tabel 2. Different Views in Seeing Pandemic by companions

No	Views of the companions	The companion's names	The reference
1	Pandemic is Destiny and Grace	Abu Ubaydah, Mu'āz b. Jabbāl, Abdurrahman b. Mu'āz b. Jabbāl, Bilal b. Rabah al-Tamīmī, al-Ḥāris b. Hisyām al-Makhzūmī, Ḥazāfah b. Naṣr al-Aduwwī, Salma b. Naṣr al-Aduwwī, Suhail b. Amr, Syarahbil b. Hasnah, Ṣakhr b. Naṣr al-Aduwwī, Ṣukhair b. Naṣr al-Aduwwī, Āmir b. al-Ḥāris, Āmir b. Abdillah, Āmir b. Ghīlān, Abdullāh b. Suhail, Inbah b. Suhail, al-Faḍl b. al-Abbās, Yazid b. Abī Sufyān. (They died of illness because of holding this view	'You have gone out for a purpose, we argue that you don't need to withdraw' "O people! surely this disease is a mercy from your Rabb, the prayers of your Prophets, and the cause of death of righteous people before you. And verily Abu Ubaidah begged Allah to get a part of that grace." (<i>Musnad Ahmad</i>)

2	Pandemic is destiny, but there is another destiny	Umar b. Khattab, Abdurrahman b. Auf, Amr b. Āṣ	<p>Umar called on humans; 'Indeed, I will wake up in the morning in the saddle (meaning I am leaving in the morning), build you in the morning,' Abu Ubaidah bin Jarrah asked; 'Will you run from the destiny of Allah?' then Umar answered; 'If only the one who said was not you, O Abu' Ubaidah! Yes, we ran from God's destiny to another's destiny.</p> <p><i>"If you hear of the plague infecting a country, then don't go there, but if he infects a country and you are in it, then don't go out and run from it. "</i></p> <p><i>"O people! verily if this plague plagues (in a country) then he will devour as the flame ignites, then avoid you to the mountains"</i></p>
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The two groups remain different in their opinion. Abu Ubaydah insisted on entering the Amwas area and eventually died due to an outbreak. In the same vein, Muadz b. Jabbal as a substitute for Abu Ubaydah preached, that the pandemic is a gift from God, the prayers of the prophets, and the cause of death of the pious. In fact, he was so fanatical, then Muadz begged his son to be infected with a pandemic which he called a blessing. Muadz's prayer was also answered. Muadz and his son contracted the plague, then died (al-Ja'far 2010, 104).

In contrast, Umar and other companions refer to the narration of Abdurrahman b. Auf stating that the prophet once mentioned, "If you hear of the plague infecting a country, then you should not go there, but if he infects a country and you are in it, then you should not go out and run from it." (HR Bukhari: 5288). After Abu Ubaydah and Muadz b. Jabbal died, Amr b. Āṣ was appointed as mayor of Amwas. During his reign, Amr differentiated his strategy, suggesting that those who are infected with the Amwas pandemic, should evacuate themselves to the mountains for self-quarantine. It turned out that the policy taken by Amr b. Āṣ solutive for the Amwas pandemic.

Islamic scholars noted, in the period of the Umayyad dynasty seven pandemics occurred, which only occurred in Iraq and Sham; whereas in the Abbasid period there were 28 pandemics, infecting almost all the Abbasid territories which stretched from Spain to Iran, even India (Fadil, 2011, 9). The number of victims reached hundreds of thousands of people or even more. After the pandemic season passed, the city became quiet because almost half or even more than half the population died. For example in the year 469 H., the population of Damascus at that time was 50,000 inhabitants; after the pandemic season, the population lived 3. 500 people (Al-Asqalany 1991, 361-70).

Addressing this problem, during the reign of Hisham b. Abdul Malik (71 H / 691 M-125 H/743 AD), the Ummayah dynasty moved the capital in the middle of the desert, in the city of Ruṣāfah. As for the arrival of the pandemic season. When the pandemic season comes, humans die suddenly. As al-Asqalani said, in 346 AH, a judge died while still in his uniform, even though he was about to make a ruling. The doors of the door are locked, while the inhabitants died inside. Many corpses were abandoned because few were still alive and could take care of the bodies of pandemic victims (Al-Asqalany 1991, 361-70).

d. The practice of dealing with past Pandemics reflects the diversity of the Indonesian Muslim community

The two different responses used by the prophet companions shape ways of responding the plague within the Muslim communities. They seem to be trapped in two paradigms of thinking: humans do not have the will because all the wills are the will of God, which led to the emergence of Jabbāriyyah, and the other, believe that humans are free of their will, which form the Qadariyyah.

The two paradigms above, to this day, they are losing politically. They are not institutionalized like Sunny, Syiah or other Islamic theological schools; however, despite this, Muslims have never forgotten these two paradigms. More than that, these two paradigms manifest in the subconscious of Muslims. When faced with anything, then Muslims will split into two paradigms, such as the Jabbāriyyah and Qadariyyah. If in 18 H / 639 AD, Abu Ubaydah and Umar differed in their views on the Amwas pandemic, today, the Islamic ummah is divided into two paradigms in dealing with Covid-19. Paradigm 1 is people who remain relaxed in facing Covid-19 because all destiny has been determined by God. The paradigm 2 are people who oppose Covid-19 in various ways.

As suggested earlier, the issue of plague has been richly analyzed in Muslim literature, one of which is by al-Asqalani, Badzlul Maun. This is the legacy of Islamic literature which can be used as a main reference in the pandemiology discourse. Of the many traditions, he finally classifies four manners in dealing with the plague in general: 1. Pray to be healthy and protect from illness, 2. Be patient with God's decrees, 3. Positive thinking, and 4. Visit patients who are infected by the epidemic (Al-Asqalany 1991 , 361-370, 340-344, 345-357). However, the fourth suggestion seems to be unjustifiable as the disease may transmit to others.

Like earlier Muslim scholars, contemporary Indonesian Muslim clerics are having dissenting views in responding the plague. For example, Kyai Najih Maimoen, an Indonesian cleric does not see Covid-19 as a threat; this is not the *ṭā'ūn*, since the casualties of Covid-19 has not reached typical casualties of the *ṭā'ūn*. In fact, Kyai Najih perceives that Ahmad b. Hanbal's narration as less credible. He also gives political statement accusing that Covid-19 is a kind of conspiracy of the World Health Organization. For that reason, some Muslim groups suggest not to be too reactive by cancelling compulsory communal worship, such as Friday prayers. This could negate the existence of God as the Willful, since Allah can predetermine good and bad to His creatures.

Unlike his counterpart, Ustadz Abdus Somad (UAS) bases his idea to al-Azhar Ulama, stated that praying in congregation in the mosque is no longer compulsory in the time of plague as the present Covid-19. Nevertheless, he raises his concern with large crowds in certain places such

as shopping malls are still allowed, while mosques are urged to be closed down. Recently, Nahdatul Ulama and Muhammadiyah have issued a fatwa, that night prayer during Ramadhan should be held at home if the epidemic does not fall. Therefore, some Muslims believe that canceling communal worship it has the potential to be an intermediary for viral infections. Being infected with a virus is fate; while avoiding getting infected with a virus is another fate that can be worked on.

e. Inheritance of the Attitudes of the Past wrapped in Theological School

Our analysis of the literature confirms that differences in views and interpretations of the sacred texts have indeed taken place since the early days of Islam. Umar's choice for not entering Sham's territory shows his sophisticated hermeneutic awareness (Alma'arif 2016) was not shared by other friends of his time. In fact, Umar's remark that he runs away from God's destiny to another's destiny was not understood well by other companions who believe that the plague is doom and mercy. This helped him Umar to prevent calamities to the people of Madinah. The hottest debate among Muslims is on the will of mankind, is it a free choice or predetermined by Allah. In answering this question, Muslims are always divided into two groups: the first group says that human actions are the will of God and humans never create their own actions; the second group says that humans create their own actions and God does not interfere with what humans do. This dualism has widened friction among Muslims, which led to the emergence of the Jabariyyah Qadariyyah theology.

Likewise about Covid-19 today, some Muslims say that it is God's will, so God is capable of descending and eliminating a plague, such as Covid-19 today as He wishes. Therefore, for group 1: none should wear masks, use hand sanitizers, being in the crowd, and none need to be panic, let God's decide. In contrast, for group 2, destiny must be sought. Humans must strive not to be afflicted with Covid-19, and thus they suggest that all must wear masks, use hand sanitizers, not being in crowd and be cautious, since mankind creates our own destiny.

f. Badzlul Maun: A Disconnected Source of Knowledge

The differences of opinion among the companions shape Muslim attitudes in later generation up to this very day. The different reactions on Egyptian pandemic that occurred in 833 H (Al-Asqalany 1991, 328), was an example for the dissenting views on responding the plague. It seems that knowledge on epidemic was disconnected from Muslim communities leading to failure in overcoming the disease properly. In fact, al-Asqalany has beautifully recorded better ways of responding to the plague. Being self-quarantined was a better way to avoid the epidemic, and there were more strategies proposed by al-Asqalany for better ways of avoiding the infection. However, al-Asqalany's work was not sufficiently referred to by Indonesian Muslims.

We argue that knowledge on epidemic was disconnected with today's Indonesian Muslims for several reasons: *first*, it was not a reference book taught in Islamic boarding school or the pesantren, especially public schools. Meanwhile, the literature on epidemics and disasters in the time of the Apostles and Companions appeared only in the books on historical accounts of the prophet, which were not core textbooks in these institutions. Fathul Baari, was the book of al-Asqalany used in many educational institutions in Indonesia. This is relevant to Lambooy's statement showing that the transmission of knowledge will always be related to the spatial context and social networks it possesses. Indonesian Muslim communities were not institutionalized to take

the book of al-Asqalany on pandemic as references. *Secondly*, the study of disease outbreaks is a study that falls into the realm of science, while Muslims are more focused on knowledge of (al-Qur'an and hadith), fiqh, Sufism, and only when this pandemic outbreak occurs, they start searching for literature on pandemics. *Third*, pandemic outbreaks in Indonesia are rare, so there are limited efforts taken to study the pandemic. Therefore, it is understandable if the Saudi Arabian government authorities are quick to respond to this because basically their knowledge of Pandemics has been widely written in the treasures of classical literature and even in its history. This allows us to understand that the Saudi government took firm action to close the Ka'bah to prevent transmission of the epidemic.

Conclusion

This article shows that outbreaks and pandemics in the Islamic history was very common, and two types of responses emerged by the time. First, accepting a pandemic as a form of grace and provisions of God, and second, is striving for better destiny. These attitudes always passed on by later generations. The first attitude featuring the Jabbariyah's point of view was widely practiced by the Umayyad dynasty, while the second attitude features the qadariyah's point of view in understanding destiny.

Al-Asqalany has written *Badzlul Maun* discussing Prophet Muhammad and companions' attitudes on pandemic. However, the book is not formally studied by the Indonesian Muslim communities. As a result, the controversies over the attitudes of the Muslim community in dealing with the Covid-19 pandemic are emerging. Many people tend to underestimate this and consider it a punishment for Chinese society (infidels) as understood by the early Muslim generation of companions who understand the pandemic as the remnants of the punishment given to the Bani Israel.

The use of the concepts in this article has successfully demonstrated the disconnection of knowledge of the Indonesian Muslim community in understanding the pandemic. This disconnection can be understood because so far Islamic studies studied in Islamic Education institutions such as pesantren do not specifically discuss literature about disasters or epidemics in the Islamic world. Many studies focused on the study of the Qur'an, hadith, fiqh, theology/creed, and Sufism. It is therefore important to place a study of Islamic literature on disasters, epidemics and pandemics so that Indonesian Muslims are not always surprised when a plague and disaster strikes a country. The use of the theological school concept shown in this article has also succeeded in revealing that the acceptance of the Indonesian Muslim community regarding Covid-19 is at least divided into two theological tendencies, Jabariyah and Ash'ariyah. However, along with the increasing awareness of Muslims about a pandemic, through the rules and religious fatwas of the MUI, NU, and the government, the awareness of theological attitude of the Ash'ariyah then grew. The community began to prioritize optimal efforts to then put their trust in receiving this pandemic.

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