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RESEARCH ARTICLE

PANDEMIC IN THE TRAVELOGUE SAFARNAMAH I MIRZA HUSAYN FARAHANI BY MOHAMMAD HOSAYN AL-FARAHANI

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Abstract

A travelogue is an important medium that provides a portrayal of a society because it records the reality of a traveller's experience when exploring a location. The purpose of this study is to conduct a preliminary review pertaining to a pandemic in Mecca that was recorded in a Persian travelogue entitled *Safarnameh-i Mirza Husayn Farahani: Qasqazih, 'Uthmani, Makkah, 1302-1303 Hijri Qamari* or in English translated as *A Shi'ite Pilgrimage to Mecca 1885-1886: The Safarnameh of Mirza Mohammad Hosayn al-Farahani*. This study used a qualitative method by conducting a content analysis of the study corpus based on the thematic method. This preliminary review generated new themes, namely the societal norms of Hajj pilgrims, the local people of Mecca, and the authorities while facing the pandemic in Mecca. The results of this preliminary review show that this Persian travelogue serves a medium that depicts the situations of the pilgrims and the local people of Mecca, as well as the prevention measures implemented by the authorities when they faced a pandemic in Mecca some time ago. Therefore, a travelogue is one of the crucial post-pandemic sources that serves as a reference because it provides information about the sociology of the lives of a previous society, especially during a pandemic outbreak. It is hoped that the translation of Islamic travelogues will be carried out actively due to their potential to provide immense benefits not only to the field of Islamic literature but also to various other fields.

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Introduction:-

Generally, a travelogue is an important medium that provides a portrayal of a society by recording a traveller's real experience when visiting a country (Kingsley, 2002). Throughout the course of time, many Persian travellers have travelled and written down their experiences, such as Hajj Sayyah, Nasir Khusraw, Mirza Saleh Abd al-Samad, Mirza Saleh Shirazi, Hajj Muhammad Ali Sayyah, Zeyn al-Abidin Maragheh'i, Mirza Abu Taleb Khan, Hajj Mohammad Ali PirzadehNa'ini, Naser al-Din Shah, Ra'is al-Zakir'inAsad, and Mohammad Hosayn al-Farahani. Mohammad Hosayn al-Farahani (hereafter referred to as MHAF) was a Persian traveller who wrote a Persian travelogue when he visited several Islamic countries, including Mecca. Interestingly, in this travelogue, he also

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noted his experience with the community when they were facing a cholera pandemic in Mecca.

Lately, the pandemic theme has become a frequently debated and popular topic, particularly regarding the negative impacts of a pandemic on society. According to Nik Azmi Nik Omar et al., (2021), many studies have explored and examined the impacts of a pandemic, including in the health, economic, and social aspects of society. A pandemic is not something new, and it has enormous impacts on human civilisation. History shows that the transmissions of pandemics had destroyed the world's civilisations entirely, including Islamic civilisations in the Middle East, particularly in Mecca (Rinaldi and Yuniasanti, 2019).

Based on previous studies, there is a research gap that needs to be addressed, especially pertaining to the pandemic situation based on true experiences that were recorded in travelogues. This is because of the uniqueness of the experiences in facing a pandemic due to its rare and unexpected occurrence but at the same time posing enormous impacts on societies worldwide. Islamic countries, especially the Arab countries such as Egypt and Mecca, were afflicted by pandemics in the past and the situations were recorded by the travellers during those times. An example is this Persian travelogue by MHAF. Therefore, this study was conducted to provide a preliminary review of the pandemic in Mecca that was recorded in the Persian travelogue entitled *Safarnamah-'i Mirza Husayn Farahani: Qasqazih, 'Uthmani, Makkah, 1302-1303 HijiriQamarī* or in English translated as *A Shi'ite Pilgrimage to Mecca 1885-1886: The Safarnameh of Mirza Mohammad Hosayn al-Farahani*, which is the main reference of this study. This Persian travelogue by MHAF focused on the cholera pandemic that spread in the 19th century. This study provides useful information, particularly regarding the situation of a previous society when they encountered a pandemic. This study can be used as a guide in facing the current pandemic or future pandemics.

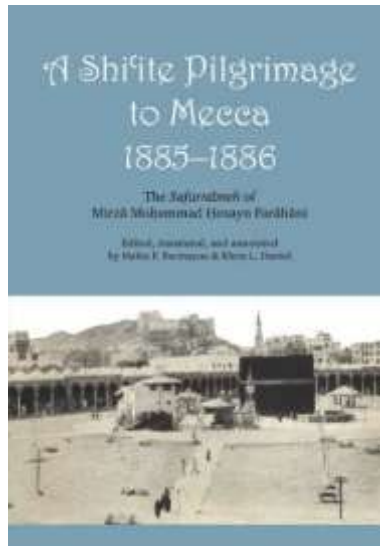
Background of the Author and His Travelogue: -

Mohammad Hosayn al-Farahani (MHAF) was a Persian ambassador and the author of Safarnameh. He was born in 1847 in Farhn and died in 1913. He came from an educated family. His father was the highest level governor in Azerbaijan and was also a renowned calligrapher. Due to his family's encouragement, he furthered his studies in Tehran for 12 years in Persian and Arabic literature, history, accounting, calligraphy, and the French language. His expertise was in the field of Persian literature and folklores, and he was frequently referred to by the people throughout his life (Bamdad, 2020).

His intellectual prowess was apparent when he held a position in the Ministry of Foreign Affairs at the age of 22 and served as a vizier who provided guidance to dignitaries in 1874. During Nasser al-Din Shah's visit to Khorasan, he held the responsibility of the Minister of Information who took the royal entourage around Khorasan. In 1885, he started his Hajj pilgrimage journey to Mecca from Tehran through Caucasus, the Ottoman Empire, and Egypt. Since he visited many countries, Naser al-Din Shah (the ruler at that time) ordered him to record his journey by noting down the details of each experience he encountered (Farmayan and Paxton, 1990). Around the year of 1887, he completed and handed over a copy of Safarnameh to the king. King Nasser al-Din was satisfied with the writing and its content and conferred him the title of Malek al-Kottb (Farahani, 1990).

The Persian travelogue by MHAF entitled *Safarnāmah-'iMīrzāHūsaynFarāhānī: Qasqāzīh, 'Uthmānī, Makkah, 1302-1303 HijirīQamarī* was published in Tehran in 1964. The English translation for this Persian travelogue, which is known as *A Shi'ite Pilgrimage to Mecca 1885-1886: The Safarnameh of Mirza Mohammad Hosayn al-Farahani*, was translated by Farmayan & Daniel and published in Tehran in 1990.

Writing a travelogue was once very popular, and most were written in khat. Farahani's proficiency in khat art was highly admired during his time. While it is difficult to read, it is a beautiful example of artistically created calligraphy of the Qajar period (Farmayan and Daniel, 1990). In his travelogue, he gathered various pieces of important information about the cholera pandemic situation during his travel to Mecca in 1885-1886 in the 19th century. He provided considerable portrayals of the situations of Hajj pilgrims, the local people of Mecca, and the authorities facing the cholera pandemic at that time.



Picture 1:- The Persian Travelogue Cover.
Source:(Farmayanand Daniel, 1990)

Findings of the Study:-

Based on a reading of this Persian travelogue, two points were debated regarding the portrayal of the society during the cholera pandemic in Mecca consisting of Hajj pilgrims, the local people of Mecca, and the authorities. The findings from reading this Persian travelogue by MHAF are discussed below:

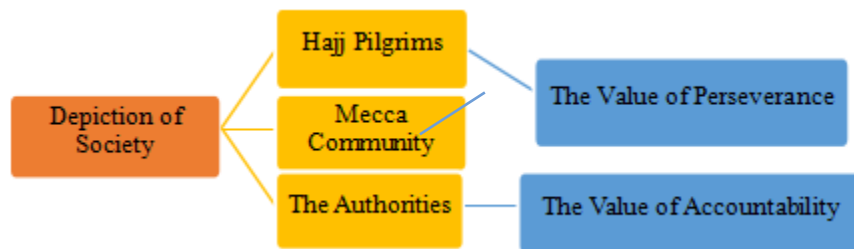


Figure 1:- Depiction in the Persian Travelogue by MHAF Regarding the Society Facing the Cholera Pandemic in Mecca.

Figure 1 shows the three types of society backgrounds discussed in this study, consisting of Hajj pilgrims, the local people of Mecca, and the authorities. Concerning the backgrounds of the Hajj pilgrims and the local community of Mecca, it was found that MHAF mainly emphasised their perseverance when facing the pandemic. Regarding the authorities, MHAF highlighted the accountability quality that they displayed when handling the transmission of the cholera pandemic in Mecca. These two main aspects, which are the values of the perseverance of the communities and the accountability of the authorities, will be elaborated on next.

a. The Value of Perseverance

Based on this investigation, the Persian travelogue by MHAF recorded the value of perseverance among the Hajj pilgrims and the local community of Mecca when they faced the cholera pandemic. Kamus Dewan Edisi Keempat defines perseverance as the fortitude and the strength of the heart in facing life obstacles in any situation. Perseverance also refers to a person’s ability to face tough obstacles or situations throughout his or her life (Widyarini 2014). In other words, a person who has the quality of perseverance is capable of handling pressure and overcoming any difficulties even in highly worrying situations. These situations include a pandemic that can claim many human lives over a very short period. Moreover, Jessie (2011) and Paul(2000) in their studies stated that a person who has the quality of perseverance in facing a critical situation is a flexible person because of his or her ability to adapt calmly to the situation. In other words, a person who perseveres has the ability to respond to changing circumstances.

The best person to emulate in terms of perseverance is Prophet Muhammad PBUH, who had firm faith and perseverance as well as a high level of sincerity towards Allah SWT. The earnestness and the *tawakkul* (complete trust) concept displayed by the Prophet PBUH has produced the Rabbani Generation who persevere in facing challenges and are highly motivated and *istiqamah* (steadfast) towards the principle of their struggle. This Persian travelogue by MHAF also debated the perseverance of Hajj pilgrims and the local community of Mecca when they faced the cholera pandemic. Examples of the perseverance of the Hajj pilgrims and the local people of Mecca are provided on pages 288, 290, and 312. Aspects of perseverance in this travelogue can be categorised as per Figure 2 below:

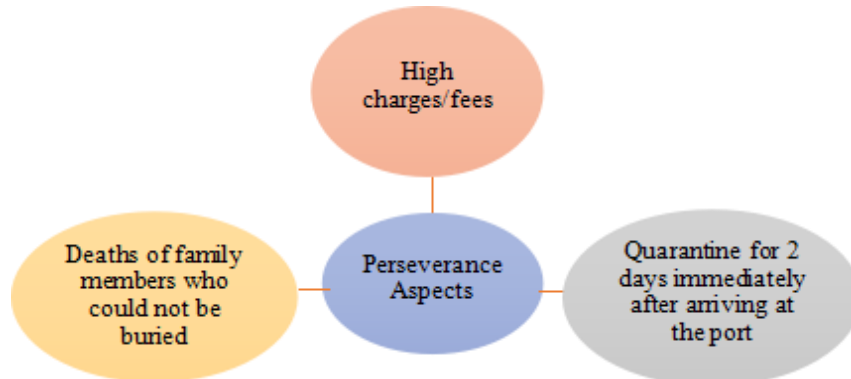


Figure 2:- Three Aspects of Perseverance Featured in the Persian Travelogue by MHAF.

Figure 2 highlights the three aspects of perseverance recorded in the Persian travelogue by MHAF, including the perseverance of the Mecca community when they faced the deaths of family members who could not be buried and the perseverance of Hajj pilgrims in facing the situation of expensive charges/fees in terms of food, beverages, and admission tickets to quarantine centres. Finally, MHAF also discussed the perseverance of the people who were quarantined for 2 days immediately after disembarking at the port. These three categories are elaborated as below:

1. High rates of charges/fees for food, beverages, and admission tickets to quarantine centres

The first category of perseverance in MAHF's Persian travelogue is the perseverance of Hajj pilgrims who were imposed with high charges/fees for food, beverages, and admission tickets to quarantine centres during the cholera pandemic. Their perseverance in this aspect is highlighted on pages 288 and 290.

For example, page 290 of the travelogue states the issue of high food and beverage charges imposed on Hajj pilgrims when the quarantine was enforced. The travelogue describes the situation at the quarantine centres at that time where Arab traders sold food and beverages to Hajj pilgrims at high prices. All the traders at the six tents provided by the government, of which two tents were coffee shops and the remaining four tents were shops selling retail goods, sold their goods at high prices.

Meanwhile, on page 288, MHAF debated the issue of exorbitant admission ticket charge to the quarantine centres. According to the travelogue, after Hajj pilgrims disembarked at the port, they had to undergo a quarantine at the specified quarantine centre first and they were required to pay an admission ticket amounting to one and a half to two Levant dollars for only one ticket to the accountant manning the ticketing counter. According to Davis(1967) in *Money in the Levant*, the Levant dollar was a silver coin or a Maria Theresa thaler(MTT), which was previously used in trading activities. This silver coin was based on the name of Maria Theresa who ruled over Austria, Hungary, and Bohemia at that time. According to MHAF's travelogue, the quarantine centres at that time had only one purpose, which was to exploit Hajj pilgrims. A photo of the silver coin mentioned in MHAF's Persian travelogue is shown below:



Figure 3: -The Maria Theresa Thaler(MTT) Silver Coin Used During the Quarantine Period in MHAF's Persian Travelogue
Source: (Gervais, 1982)

2. A 2-day quarantine immediately after Hajj pilgrims disembarked at the port

Next, the second aspect of perseverance highlighted is related to the perseverance of Hajj pilgrims when they were quarantined for 48 hours in quarantine centres immediately after disembarking at the port. According to MHAF's note, right after the ships carrying Hajj pilgrims docked at the port, the pilgrims were asked to go to the quarantine centres nearby to be examined to determine whether they carried any infection or otherwise, and the inspection period lasted for 2 days. This arrangement tested their perseverance as they were ready to perform the Hajj worship but had to undergo temporary isolation immediately after disembarking at the port. In fact, during that period, they were not allowed to leave until instructed to do so by the authorities.

3. Death of family members caused by the pandemic

The last discussion is pertaining to the death of family members caused by the pandemic. Generally, MHAF focused the discussion on this part on the local people of Mecca when the pandemic occurred. This matter is featured on page 312. According to MHAF's note, the incidences of deaths in the community at that time were so devastating such that some corpses could not be bathed, *kafan* (covered in shroud), and buried. MHAF stated that on average, in a household of 20 members, only 2 to 3 survived the pandemic.

In conclusion, in terms of perseverance, the communities highlighted consisted of only Hajj pilgrims and the local people around Mecca. Regarding the Hajj pilgrims, their perseverance was tested by the costly charges/fees for tickets, food, and beverages. Their perseverance was further tested when they were quarantined for 2 days in quarantine centres right after disembarking at the port. Finally, the local people of Mecca were anguished as they were tested with the deaths of family members who could not be buried due to the significant number of deaths caused by the plague at that time.

Based on the debate in this part, this study will first examine in detail the perseverance of Hajj pilgrims, specifically when they were imposed with exorbitant charges/fees for food, beverages, and admission tickets into the quarantine centres during the pandemic. Undoubtedly, during a pandemic, people are burdened by a higher cost of living, but the increase should be reasonable despite the pandemic. The increase in food prices during the pandemic in MHAF's travelogue is similar to the situation during the COVID-19 pandemic today. The pandemic has a negative impact on economic development and causes disruptions to the supply chain of resources leading to drastic increases in the prices of goods, including food and beverages (Nurul IzzatiMohd Ali et al., 2022). Generally, the COVID-19 pandemic that is happening today has a strong impact on the supply of and demand for food due to the closure of the country's borders. This experience teaches us to always be prepared for any situation or disaster. The country's food supply and food supply chains must be robust and utilised in the best way for the people and the country.

In fact, MHAF's travelogue recorded increases in not only the prices of food and beverages but also the admission ticket fee to the quarantine centres in Mecca. In this respect, the actions taken were not reasonable as the extra charge imposed on the admission ticket was costly for poor Hajj pilgrims. Those who could not afford it had to pawn their personal belongings just to settle the additional charge on the admission ticket to the quarantine centres. The additional charge should be imposed on symptomatic patients only because they were the ones that should be quarantined in the quarantine centres until their condition returned to normal. In contrast, during the COVID-19 pandemic today, no charge is imposed on the people. In fact, the COVID-19 patients receive some benefits. For example, the Malaysian government provides hospitality benefits amounting to RM50 daily, up to 14 days in a

year, specifically for COVID-19 patients who have signed up for claims under the National Health Protection Scheme (Malaysia Ministry of Health, 2022).

The final analysis is in the aspect of the local people of Mecca who were tested with the deaths of family members in which the corpses could not be buried due to the significant number of deaths during the pandemic. Anyone facing such a situation would be grief-stricken. Generally, different individuals faced different tests during the outbreak of this pandemic. Some of them were tested with the loss of loved ones, some lost their jobs, and some were tested in the health aspect, as well as various other ordeals. Even though it is easy to talk about perseverance, it may not be truly ingrained in the soul. Therefore, Muslims need to strive to instil the quality of perseverance in themselves. By persevering, one will feel calm in completing each task in his or her life and will always be grateful to Allah SWT for His favours and bounties (Nurashima Yahya, 2020).

The situation the Hajj pilgrims went through at that time teaches the people today to always instil the perseverance quality in oneself during worship. MHAF's travelogue succeeded in affirming that in facing the pandemic, the Hajj pilgrims were *tawadhu'* (humble) in their worship. By being *tawadhu'* during worship, Hajj pilgrims could fend off the *mazmumah* (despicable) traits in themselves.

From Abu Hurairah, the Prophet (SAW) said:

مَنْ حَجَّ هَذَا النَّبِيَّ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ

Meaning: "Whoever performs Hajj to this House (Ka'ba) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly born child (just delivered by his mother)."

Sahih Al-Bukhari (1819)

The Hajj worship indeed tests one's perseverance, especially during the pandemic that caused anxieties among the people at that time. Emotional turmoil could not be avoided because the pandemic involved infectious disease that could cause death. While performing their Hajj, the pilgrims discussed in MHAF's travelogue always persevered in dealing with the tests brought about by the pandemic because they held firm to the words of Allah SWT in surah al-Taghabun, verse 11:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ وَأَلَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Meaning: "No calamity happens except by Allah's will. And whoever has faith in Allah, He will rightly guide their hearts through adversity. And Allah has perfect knowledge of all things".

b. The Value of Accountability

In addition to the value of perseverance discussed previously, MHAF also highlighted the aspect of the accountability of the authorities in handling the cholera pandemic to prevent it from spreading widely in Mecca at that time.

According to Kamus Dewan Edisi Keempat, accountability means the nature of being responsible. In other words, it refers to one's responsibility in bearing everything in order to ease the burden of others in facing a frightening situation such as a pandemic. The value of accountability in this study focuses on the responsibility of the authorities or the upper class to contribute in various forms, including financially. An example is building infrastructure and other facilities for patients so that they could enjoy a comfortable life despite being infected by the harmful plague.

Among the accountability values debated in *A Shi'ite Pilgrimage to Mecca 1885–1886: The Safarnameh of Mirza Mohammad Hosayn al-Farahani* were the authority had enforced a more systematic quarantine system and constructed tents and buildings for patients as a prevention measure against the transmission of the cholera pandemic. Figure 4.0 describes the sub-themes generated from the discussion in MHAF's travelogue on the

accountability of the authorities when the pandemic occurred in Mecca:

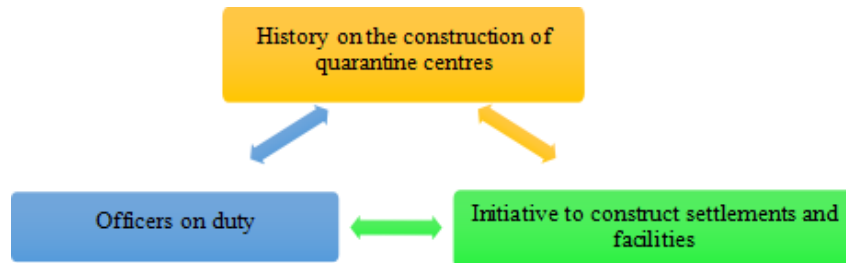


Figure 4:- Three Sub-Themes Generated from MHAF’s Travelogue Regarding the Accountability of the Authorities When the Pandemic Occurred in Mecca.

The accountability described in MHAF’s travelogue focused on the authorities that handled the transmission of the pandemic by enforcing a quarantine system, building settlements for patients, and allocating tasks more systematically among the quarantine staff. MHAF debated on these matters on pages 288, 290, and 296.

1. Initiative to Construct Settlements and Facilities for Usage During the Pandemic

The emphasis of the narrative in this part is on page 290 only. For example, on this page, MHAF’s elaboration was more on the initiative to construct the settlements and facilities used during the pandemic. On this page, MHAF described that when the pandemic occurred in Mecca, the authorities had built settlements for the quarantine on a large plain to accommodate four large army camps in which each camp had 75 white tents and each of these white tents had one tent for the army.

Each army tent accommodated 30 soldiers who were assigned to guard the movements of Hajj pilgrims in and out of the area. In addition, they also had to work at night to guard the pilgrims’ belongings. Further, the government also constructed a settlement for the officers who were on duty during the pandemic by providing a settlement dedicated for them at one corner of the desert. According to MHAF, about 20 tents were specifically built for the officers in a village called Hammam Musa.

MHAF also stated on this page that at that time, the government had planned an initiative to provide water tanks made from iron that had 2 to 3 spigots, or today known as water taps. MHAF described them as filling the water tanks with water taken from the village of Hammam Musa. Camels were used to carry the water, and the water was provided for free for all pilgrims who were in the quarantine area.

2. History of the Construction of Quarantine Centres

A different discussion was held on pages 290 and 296 regarding the history of the construction of quarantine centres. For example, on page 290, MHAF noted that the quarantine was enforced by the Ottoman government health bureau in Istanbul. According to the health bureau, a person who showed no symptoms of the infectious disease for 2 days could be placed at a settlement dedicated for those without symptoms.

Meanwhile, the discussion on page 296 was on the location of the quarantine centres, which were erected at the foot of a mountain near the sea. This was because the ships carrying the Hajj pilgrims would dock nearby the area. Therefore, this quarantine location was strategic in that it eased the movements of Hajj pilgrims to the quarantine centres, and this arrangement could help prevent the transmission of the pandemic at an early stage.

3. Officers on Duty During the Pandemic

The final analysis is pertaining to the officers who were on duty during the pandemic. The discussion in this part was provided on page 288 only. According to MHAF, officers were assigned to guard the movements of Hajj pilgrims in and out of the area. Among the staff members described are as follows:

- 1) Head of doctors
- 2) Doctors

- 3) Two inspection officers
- 4) Assistant inspector
- 5) Accountant
- 6) An officer in charge of safety known as *mohafez*
- 7) Soldiers

In conclusion, the value of accountability of the authorities when handling the pandemic consisted of three major sub-themes, namely the initiative to build settlements and facilities for patients and officers, the history of the construction of quarantine centres, and the officers in charge during the pandemic. Based on the portrayal in MHAF's travelogue, all the three sub-themes for the accountability of the authorities do not differ from the situation of the current COVID-19 pandemic.

In fact, today, the authorities are more efficient, with improvements and a more systematic approach in terms of the service and management system during the COVID-19 pandemic. However, this study's main focus is on the sub-theme of the history of quarantines. Based on the previous discussion, the quarantine at that time was enforced by the Ottoman health bureau and the quarantine period imposed on Hajj pilgrims was for only 2 days. This quarantine period seems unreasonable because 2 days were insufficient, as it was highly likely that the symptoms of the pandemic would only appear from the fourth day onwards. Thus, the 2-day period did not guarantee that the Hajj pilgrims were spared from the plague. World Health Organization (WHO 2020) states that people should be quarantined for 14 days. This matter was also explained in the study by Lauer et al., (2020), *The Incubation Period of Coronavirus Disease 2019 (COVID-19) From Publicly Reported Confirmed Cases: Estimation and Application*, that individuals who are exposed to the virus require monitoring for a minimum of 5 days because the first day to the fifth day is the incubation period of the virus. Furthermore, the study found that during the virus incubation period, 97.5% of the population still showed symptoms of the disease on the 11th day. Thus, a minimum quarantine period of 14 days is required to prevent the transmission of the pandemic from worsening, and this 14-day period has been proven to be highly effective (Liu et al., 2020).

Based on the review of the Persian travelogue by MHAF, this study gained two insights from the debate on the pandemic situation, i.e., MHAF emphasised the aspects of perseverance and accountability of the authorities in dealing with the pandemic. This Persian travelogue recorded MHAF's real experience when he travelled to Mecca in the 19th century. Thus, everything gathered by MHAF was from his own observations when he was in Mecca. This travelogue also gives an idea of the reality of a past society when they faced a pandemic. Readers can also learn from the perseverance of the people when facing the pandemic and the measures adopted by the authorities to control their anxiety in various aspects, including the sociological aspect of the society featured in this travelogue.

It was found that even though they were tested with various obstacles while performing their Hajj, the Hajj pilgrims succeeded in instilling the attribute of perseverance in themselves. In human life, tests are decreed by Allah SWT and may occur in various forms and situations. These include the pandemic situation, which was also a test from Allah SWT to the Hajj pilgrims when they were performing their Hajj worship. By instilling positive qualities, including perseverance, when facing this pandemic test, a person could feel calmer during religious worship and consequently, could perform their Hajj well.

Next, the authorities dealt with the pandemic in Mecca by providing many facilities and settlements for the patients inflicted by the plague to control the movements of people into and out of Mecca. The measures adopted were systematic, including instructing 30 frontliners to work at each settlement. This was because isolation and the construction of settlements were crucial in preventing the plague from spreading (Siti Nor Hafiza Abdul Samad et al., 2021). During a Hajj pilgrimage in Mecca, certainly the number of pilgrims gathering there is high. Thus, the construction of new settlements to isolate patients was a good step to prevent the issue of crowding among the Hajj pilgrims who wanted to perform their worship. Generally, during a pandemic, an important measure that should be implemented is to isolate the patients at another place in order to contain the spread of the plague (Lai et al., 2020).

The term "quarantine" means that people need to isolate themselves from the public and cannot leave their place of residence in order to prevent greater harm because, otherwise, it can cause the transmission of the pandemic (ShafizaSafie et al., 2022). In another study, the implementation of a strict quarantine system could combat a plague, such as the COVID-19 pandemic that is happening currently and causing great fear among members of society (AizaMaslan @ Baharudin, 2011). Therefore, today's society should take heed from the values of

perseverance and accountability highlighted in this Persian travelogue because evidently, these values are beneficial, especially from the sociological aspect of society as depicted in MHAF's travelogue.

Conclusion:-

Overall, this Persian travelogue by MHAF serves as a medium for post-pandemic, particularly in describing the situation of a community when facing a pandemic. This matter was highlighted in the portrayal of the backgrounds of the communities focused on in this travelogue consisting of Hajj pilgrims, the local people of Mecca, and the authorities. It was found that they managed to deal with the pandemic by showing positive qualities, i.e., the perseverance of the Hajj pilgrims and the local community of Mecca and also the accountability of the authorities. By reading this Persian travelogue by MHAF, readers will be able to see the continuity of societies from the past until today in dealing with a pandemic that occurs in a community. This travelogue can also be used as a reference for further studies in various other fields, particularly in fields related to pandemics.

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