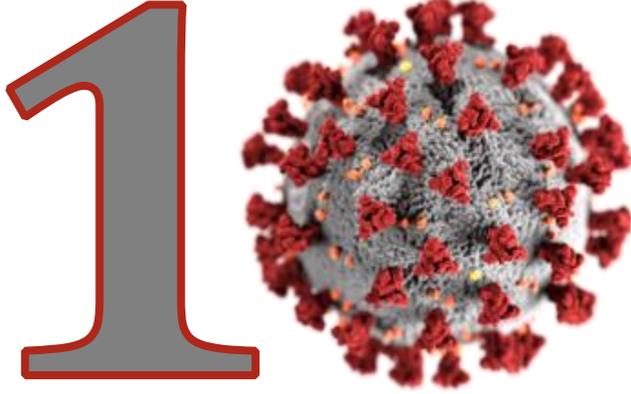


عشر وصايا للوقاية من الوباء



TEN DIRECTIVES FOR PROTECTION AGAINST THE PLAGUE

written by

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In the Name of Allāh, the Most Beneficent, the Most Merciful

Introduction

All praise is for Allāh, the One Who responds to the distressed one when he invokes Him, alleviates the troubled one when he calls Him, removes evil and dispels grief. Hearts do not come to life except by His Remembrance. There is nothing that occurs except by His Permission. There is no escaping adversity except by His Mercy, and nothing is safe from harm except by His Protection. That which is hoped for is not attained except by His facilitation. And happiness is not obtained except through His obedience.

I testify that there is nothing worthy of worship except Allāh, alone without partner, Lord of all that exists and the Sustainer of the heavens and the earths.

And I testify that Muhammad is His Slave and Messenger, sent with the Clear Book and the Straight Path. May Allāh send His Peace and Blessings upon him, his family and all of his companions.

The following are some beneficial pieces of advice that I'm mentioning due to the current fear of the epidemic called the Coronavirus.



1. What to Say Before a Trial Befalls

On the authority of ‘Uthmān ؓ who said: I heard the Messenger of Allāh ﷺ say: **“Whoever says:**

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

‘In the Name of Allāh, with Whose Name nothing is harmed on earth nor in the heaven and He is the All-Seeing the All-Hearing.’

three times, will not be afflicted with a trial until the morning. And whoever says it three times when he awakens will not be inflicted with a trial until the evening.” [Narrated by Abū Dāwūd and others.]



2. Frequently saying: “None has the right to be worshipped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.”

He, the Most High, said:

﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَبَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾

“And (remember) Dhan-Nun(Jonah), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): ‘La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.’ So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allāh, abstain from evil and work righteousness).”

[Al-Anbiyā: 87,88]

Al-Hāfidh ibn Kathīr (may Allāh have mercy upon him) said in regards to the Statement of the Most High:

﴿وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ﴾^٤

“And thus do We deliver the believers.”

“Meaning: If they are in hardships and they supplicate to Us, and turn to Us, especially if they supplicate with this supplication in times of trials.”

The great scholar Ibn al-Qayyim said in al-Fawā'id: “Nothing repels the hardships of the worldly life like Tawhīd. Therefore, the supplication of distress is with Tawhīd. The distressed one doesn't supplicate with the supplication of Dhin-Nūn except that Allāh will drive away his distress with Tawhīd.

“So one doesn't plunge into tremendous distress except due to Shirk, and there is no salvation from it except with Tawhīd. For it is the refuge, shelter, fortification and relief of the creation. And all success lies with Allāh.”



3. Seeking Refuge from Severe Trials

On the authority of Abī Hurayrah رضي الله عنه who said:

كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ
الْأَعْدَاءِ.

“The Messenger of Allāh ﷺ used to seek refuge from severe trials, wretchedness, evil decree and the joy of the enemy over our misfortunes.”

And on the authority of Abī Hurayrah رضي الله عنه who said that the Prophet ﷺ said:

تَعَوَّذُوا بِاللَّهِ ﷻ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ.

“Seek refuge in Allāh from severe trials, wretchedness, evil decree and the joy of the enemy over our misfortunes.”

[Narrated by al-Bukhārī.]



4. Consistently Saying the Supplication for Leaving the Home

On the authority of Anas ibn Mālik رضي الله عنه who said that the Prophet صلى الله عليه وسلم said:

إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: (بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ) إِلَّا بِاللَّهِ
-قال: - يُقَالُ حِينَئِذٍ: هُدَيْتَ، وَكُفِّيتَ، وَوُقِّيتَ، فَتَنَحَّى لَهُ الشَّيَاطِينُ،
فَيَقُولُ لَهُ شَيْطَانٌ آخَرٌ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟

“If a man leaves his home and says: ‘In the Name of Allāh, I place my trust in Allāh. There is no might nor power except with Allāh.’ It will be said therein: ‘You have been guided, sufficed and protected.’ The Shayātīn will flee from him saying to each other: ‘How can you reach a man who has been guided, sufficed and protected?’” [Narrated by Abū Dāwūd.]



5. Asking Allāh for Well-Being During the Morning and Evening

On the authority of ‘Abdulāh ibn ‘Umar ؓ who said: “The Messenger of Allāh ﷺ would never leave off these supplications in the morning and evening:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ
احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي،
وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

‘O Allāh, I ask You for well-being in this worldly-life and the Hereafter. O Allāh, I ask You for pardon and well-being in my religion and my worldly-life, my family and my wealth. O Allāh, conceal my weakness and set at ease my dismay. O Allāh, preserve me from in front and from behind me, from my right and my left and from above. And I seek refuge with Your Magnificence from being swallowed up from beneath me.”
[Narrated by Ahmad and others.]



6. Abundant Supplication

On the authority of ‘Umar رضي الله عنه who said: The Messenger of Allāh ﷺ said:

مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فَتَحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ، وَمَا سُئِلَ اللَّهُ شَيْئًا - يَعْنِي:
أَحَبَّ إِلَيْهِ - مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ

“Whoever has the door of supplication opened for him, then the door of Mercy has been opened for him. And Allāh is not asked for anything more beloved to Him than being asked for well-being.”

And the Messenger of Allāh ﷺ said:

إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا نَزِلُ، فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالْدُّعَاءِ

“Indeed, the supplication benefits the one who has been afflicted and the one who has not been afflicted. So it is upon you to supplicate O slaves of Allāh.” [Narrated by al-Tirmidhī and others.]



7. Being Cautious of the Areas Where the Epidemic has Befallen

On the authority of ‘Āmr رضي الله عنه who said:

‘Umar رضي الله عنه travelled to Shām. When he reached Sargha (an area near Shām), he learnt that the epidemic has reached it. So he informed ‘Abdur-Rahmān ibn ‘Auf رضي الله عنه that the Messenger of Allāh ﷺ said:

إِذَا سَمِعْتُمْ بِهِ بَأْرَضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا

منه

“If you hear that it is in a land, then don’t enter it. And if it is in a land where you are in, then don’t flee from it.” [Narrated by al-Bukhārī and Muslim.]

And on the authority of Abī Hurayrah رضي الله عنه who said that the Messenger of Allāh ﷺ said:

لَا يُورَدُ الْمُرْضُ عَلَى الْمَصِحِّ

“Ill people shouldn’t enter upon the healthy.” [Narrated by al-Bukhārī and Muslim.]



8. Performing Good Deeds and Doing Good to Others

On the authority of Anas رضي الله عنه who said that the Messenger of Allāh صلى الله عليه وسلم said:

صِنَائِعُ الْمَعْرُوفِ تَقِي مَصَارِعَ الشُّوءِ، وَالْآفَاتِ، وَالْمَلَكَاتِ، وَأَهْلُ الْمَعْرُوفِ فِي الدُّنْيَا
هُمُ أَهْلُ الْمَعْرُوفِ فِي الْآخِرَةِ

“Doing good to the people protects the individual from evil and destruction, and the people of good in this worldly life are the people of good in the Hereafter.” [Narrated by al-Hākim.]

Ibn al-Qayyim (may Allāh have mercy upon him) said:

“From the greatest forms of treating an illness is: performing good deeds, doing good to others, remembering Allāh, supplicating, beseeching Allāh and repentance. These matters have an effect on repeling sicknesses and bringing about a cure, even more so than natural remedies. However, this depends on how well prepared the soul is, readiness for acceptance, the firmness of the belief in this and its benefit.” [Zād ul-Ma’ād.]



9. The Night Prayer

On the authority of Bilāl رضي الله عنه who said that the Messenger of Allāh صلى الله عليه وسلم said:

عَلَيْكُمْ بِقِيَامِ اللَّيْلِ؛ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ،
وَمَنْهَاةٌ عَنِ الْإِثْمِ، وَتَكْفِيرٌ لِلْسَيِّئَاتِ، وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ

“It is upon you to pray the night prayer, for it is the practice of the righteous that came before you. Indeed, the night prayer is a means of attaining nearness to Allāh, a prevention of sin, an expiation of evil deeds and it is an expulsion of sickness from the body.” [Collected by al-Tirmidhi and others.]



10. Covering the Vessels and Tying Up the Water Skins

On the authority of Jābir ibn ‘Abdillāh رضي الله عنه who said: I heard the Messenger of Allāh ﷺ say:

عَطُّوا الْإِنَاءَ، وَأَوْكُوا السَّقَاءَ، فَإِنَّ فِي السَّنَةِ لَيْلَةً يَنْزِلُ فِيهَا وَبَاءٌ؛ لَا يَمُرُّ بِإِنَاءٍ لَيْسَ عَلَيْهِ غِطَاءٌ، أَوْ سِقَاءٍ لَيْسَ عَلَيْهِ وَكَاءٌ إِلَّا نَزَلَ فِيهِ مِنْ ذَلِكَ الْوَبَاءِ

“Cover the vessels (eating and drinking utensils) and tie up the water skins. Indeed, during the year, is a night when a plague descends. It doesn’t pass by an uncovered vessel or an untied water skin except that part of the plague descends upon it.”

[Narrated by Muslim.]

Ibn al-Qayyim (may Allāh have mercy upon him) said: “And this is from amongst the things that the sciences of medicine cannot encompass or understand.” [Zād ul-Ma’ād.]



In conclusion, I advise the Muslims to delegate all their affairs to Allāh ﷻ hoping for His favor, and putting their trust upon Him because all of the affairs are in His Hands.

And I advise them to strive in being patient and seeking reward. For indeed, Allāh ﷻ promised the one who was patient and sought His Reward with a tremendous compensation. The Most High said:

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾

“Only those who are patient shall receive their rewards in full, without reckoning.” (Az-Zumar: 10)

On the authority of ‘Āishah (may Allāh be pleased with her) who asked the Prophet ﷺ regarding the plague. So he ﷺ said:

إِنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونَ، فَيَمُوتُ فِي بَلَدِهِ صَابِرًا، يَعْلَمُ أَنَّهُ لَنْ يَصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ

“Indeed, it is a punishment Allāh sends upon whomever He wills. So Allāh makes it a mercy for the believers. When a plague occurs, there is no slave who patiently remains in his land, knowing that nothing will afflict him except what Allāh has written for him, except that he will have the reward like that of a martyr.” [Reported by Al-Bukhārī.]

I ask Allāh to grant us all success in what He loves and is pleased with from righteous actions and good speech. Indeed, He says the Truth and guides to the Path. And all praise is due to Allāh alone,

and may He send His Peace and Blessings upon our Prophet Muhammad, his family and all of his companions.

This has been taken from the website SubulasSalaam and is their translation. Arabic text and formatting was added by Mustafaa ibn Steven Nicolas.