

'Epidemic – Protection and Cure'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Epidemic – Protection and Cure’

Summary:

Epidemic or its devastation world-wide form pandemic or its incurable form – COVID-19 – is similar to deaths caused by plagues of previous centuries and is a trial for all inhabitants of the Earth. What shall one do? We present some Ahadith here in order to seek guidance from the Ahl Al-Bayt^{-asws}, so that we act in the most positive and sensible manner. Why does it occur and how can we seek protection and cure? We open our discussion with a short Hadith.

دَعَاؤُ الرَّاوَدِيِّ، سُئِلَ زَيْنُ الْعَابِدِينَ عَنِ الطَّاعُونَ أَمْ نَزْرًا مِمَّنْ يَلْحَقُهُ فَإِنَّهُ مُعَذَّبٌ فَقَالَ عِنْ كَانَ عَاصِبًا فَابْرَأْ مِنْهُ طِعْنٌ أَوْ لَمْ يُطِعْ وَإِنْ كَانَ لِلَّهِ عَزَّ وَ جَلَّ مُطِيعًا فَإِنَّ الطَّاعُونَ مِمَّا تُنَحَّصُ بِهِ دُنُوبُهُ

(The book) Dawaat Al-Rawandy –

(Imam) Zayn Al-Abideen^{-asws} was asked about the plague, ‘Should we disavow from the one who is afflicted with it, for it is a Punishment?’ He^{-asws} said: ‘If he was disobedient, then disavow from him, whether he was afflicted with the plague or not, but if he was obedient to Allah^{-azwj} Mighty and Majestic, then the plague would be from what his sins are being purified by.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ عَذَّبَ بِهِ قَوْمًا وَ بَرَحَمَ بِهِ آخَرِينَ وَاسِعَةٌ قُدْرَتُهُ لِمَا يَشَاءُ أَمْ تَرَوْنَ أَنَّهُ جَعَلَ الشَّمْسَ ضِيَاءً لِعِبَادِهِ وَ مُنْضِجًا لِنَمَارِهِمْ وَ مُبْلِغًا لَأَقْوَاتِهِمْ وَ قَدْ يُعَذَّبُ بِهَا قَوْمًا يَنْتَلِيهِمْ بِحَرِّهَا يَوْمَ الْقِيَامَةِ بِدُنُوبِهِمْ وَ فِي الدُّنْيَا بِسُوءِ أَعْمَالِهِمْ.

Allah^{-azwj} Mighty and Majestic Punishes a people with it, and Mercies a people with it. His^{-azwj} Power is vast to whoever He^{-azwj} so Desires. But, do you not see that He^{-azwj} Made the sun as an illumination for His^{-azwj} servants and a (source of) ripening for their fruits and a deliverer of their subsistence? And He^{-azwj} Punishes a people with it by its heat on the Day of Judgment due to their sins, and in the world due to their evil deeds”.¹

¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 10

Introduction:

Some Ahadith of Masomeen^{-asws}, related to epidemic/pandemic/plague are presented for our guidance – consisting of the supplications, precautions and seeking cure.

A Supplication of Imam Ali Al-Reza^{-asws} for protection during Epidemic:

في (الدرع الواقية): عن الرضا (ع)، قال: إذا كثرت الوباء في بلد فقولوا:

In (the book) 'Al-Durou Al-Waqiya' – From Al-Reza^{-asws} having said: 'When the epidemic is widespread in a city, so say (the following supplication): -

(بسم الله الرحمن الرحيم. لا حول و لا قوة إلا بالله العلي العظيم.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. There is neither Might nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent.

و لا ينفع شيء إلا بإذن الله. توكلت على الله. و لا يأتي بالشفاء إلا الله. ما شاء الله لا يصرف السوء إلا الله.

Nothing benefits except by the Permission of Allah^{-azwj}. I rely upon Allah^{-azwj}, and no one comes with the healing except Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. Nothing turns away the evil except Allah^{-azwj}.

حسي الله الذي خلقتني فهو يهدين. و الذي هو يطعمني و يستقن.

Allah^{-azwj} Suffices me, the One^{-azwj} Who Created me, so He^{-azwj} will Guide, and He^{-azwj} is the One^{-azwj} Who Feeds me and Quenches me.

و إذا مرضت فهو يشفين. و نزل من القرآن ما هو شفاء و رحمة للمؤمنين.

And when I fall ill, so He^{-azwj} is the One^{-azwj} Who Heals me **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust except for the loss [17:82].**

اللهم ارزقنا العافية. لا تفرق بيننا و بين العافية. يا خالق العافية. برحمتك يا أرحم الراحمين).

O Allah^{-azwj}! Grace us the well-being. Do not Separate between us and the well-being, O Creator of the well-being, by Your^{-azwj} Mercy, O most Merciful of the merciful ones’.²

Supplication from Protection (during spreading of a Bug):

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ يَقُولُ عِنْدَ الْعِلَّةِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Adul Rahman Bin Abu Najran and Ibn Fazzal, from one of our companions, from:

Abu Abdullah^{-asws}, ‘He^{-asws} used to say during (spreading of) a bug:

اللَّهُمَّ إِنَّكَ عَيَّرْتَ أَقْوَامًا فَقُلْتَ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ
كَشْفَ الضَّرِّ عَنْكُمْ وَ لَا تَحْوِيلًا فَيَا مَنْ لَا يَمْلِكُ كَشْفَ ضُرِّي وَ لَا تَحْوِيلَهُ
عَنِّي أَحَدٌ غَيْرُهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْشِفْ ضُرِّي وَ حَوِّلْهُ إِلَى مَنْ
يَدْعُو مَعَكَ إِلَهًا آخَرَ لَا إِلَهَ غَيْرُكَ

‘O Allah^{-azwj}! You^{-azwj} have criticised certain nations Saying: **[17:56] Say: Call on those whom you assume (to be gods) besides Him, so they shall not control the removal of distress from you nor change it.** So, O the One besides Whom no one can control the Removal of my distress nor change it, apart from Him^{-azwj}! Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} and Remove my distress and Change it to the ones who are calling to a god along with You^{-azwj}. There is no god other than You^{-azwj}.³

عَنْهُ قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع التُّفَّاحُ يُفْرَجُ الْمَعِدَّةَ وَ قَالَ كُلُّ التُّفَّاحِ فَإِنَّهُ يُطْفِئُ الْحَرَارَةَ وَ يُبْرِئُ الْجُوفَ وَ يَذْهَبُ بِالْحُمَّى

From him who said,

² باب ما يدفع به الوياء، و الطاعون، و القحط، و غلبة الأعداء، طب الأئمة عليهم السلام (للشيرازي)، ص: 348

³ Al Kafi V 2 – The Book Of Supplication CH 56 H 1

‘And Abu Abdullah^{-asws} said: ‘The apple relieves the stomach’. And he^{-asws} said: ‘Eat the apple, for it extinguishes the heat, and cools down the interior (stomach), and does away with the fever’.

و فِي حَدِيثٍ آخَرَ يَذْهَبُ بِالْوَبَاءِ.

And in another Hadeeth - : ‘it (apple) Does away with the epidemic’.⁴

Cure when affected from a ‘Bug’ (Epidemic):

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ مَرَضْتُ بِالْمَدِينَةِ مَرَضاً شَدِيداً فَبَلَغَ ذَلِكَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَكَتَبَ إِلَيَّ قَدْ بَلَغَنِي عَلَتُكَ فَاشْتَرِ صَاعاً مِنْ بُرٍّ ثُمَّ اسْتَلِقِ عَلَى قَفَاكَ وَ انْتُرُهُ عَلَى صَدْرِكَ كَيْفَمَا انْتَشَرَ وَ قُلْ

Ahmad Bin Muhammad, from Abdul Aziz Bin Al Muhtady, from Yunus Bin Abdul Rahman, from Dawood Bin Zurby who said,

‘I fell sick at Al-Madina with an intense illness. So (the news of) that reached Abu Abdullah^{-asws}. So he^{-asws} wrote to me: ‘It has reached me^{-asws} (news of) your illness. So buy a *Sa’a* (about 3kg) of wheat, then lie down upon your back and scatter (the wheat) upon your chest, as it is done and say,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلْتُكَ بِهِ الْمُضْطَرُّ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ
وَ مَكَنْتَ لَهُ فِي الْأَرْضِ وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ
وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَافِيَنِي مِنْ عَلَتِي

‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Name Which, when You^{-azwj} are asked with by a desperate one, it would Remove whatever he is with, from the harm, and (matters) are enabled for him in the earth, and You^{-azwj} would Make him to Your^{-azwj} Caliph upon Your^{-azwj} creatures, that You^{-azwj} (please) Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and that You^{-azwj} (please) Grant me good health during my illness’.

ثُمَّ اسْتَوِ جَالِساً وَ اجْمَعْ الْبُرَّ مِنْ حَوْلِكَ وَ قُلْ مِثْلَ ذَلِكَ وَ اقسِمْهُ مُدّاً مُدّاً لِكُلِّ مِسْكِينٍ وَ قُلْ مِثْلَ ذَلِكَ

Then sit up straight, and gather the wheat from around you, and say similar to that, and distribute it, one *Mudd* (750 gms.), one *Mudd* to each poor one and say similar to that’.

⁴ Al Mahaasin – V 2 Bk 3 H 889

قَالَ دَاوُدُ فَفَعَلْتُ ذَلِكَ فَكَأَنَّمَا نُثَبِّطُ مِنْ عِقَالٍ وَ قَدْ فَعَلَهُ غَيْرٌ وَاحِدٍ فَانْتَفَعَ بِهِ .

Dawood (the narrator) said, ‘So I did that, and it was as if I was activated from inactivity, and someone else (also) had done it, and he benefited by it’.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اشْتَكَيْ بَعْضُ وُلْدِهِ فَقَالَ يَا بَيْتِي قُلْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Husayn Bin Nuaym,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘One of his^{-asws} sons complained to him^{-asws}, so he^{-asws} said: ‘O my^{-asws} son! Say,

اللَّهُمَّ اشْفِنِي بِشِفَائِكَ وَ دَاوِنِي بِدَوَائِكَ وَ عَافِنِي مِنْ بَلَائِكَ فَإِنِّي عَبْدُكَ وَ ابْنُ
عَبْدِكَ

‘O Allah^{-azwj}! Heal me with Your^{-azwj} Healing, and Cure me with Your^{-azwj} Cure, and Grant me good health from Your^{-azwj} affliction, for I am Your^{-azwj} servant and son of Your^{-azwj} servant’.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمِطِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) الثُّوبُ النَّقِيُّ يَكْبِتُ الْعُدُوَّ وَ الدُّهْنُ يَذْهَبُ بِالْبُؤْسِ وَ الْمَسْطُ لِلرَّأْسِ يَذْهَبُ بِالْوَبَاءِ قَالَ فُلْتُ وَ مَا الْوَبَاءُ قَالَ الْحُمَّى وَ الْمَسْطُ لِلْحَيَةِ يَشُدُّ الْأَضْرَاسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al Samt who said,

‘Abu Abdullah^{-asws} said to me: ‘The clean clothes suppress the enemy, and the oiling removes the anguish, and the combing for the head removes *Al-Waba* (epidemic)’. I said, ‘And what is *Al-Waba*?’ He^{-asws} said: ‘The fever. And combing the beard strengthens the teeth’.⁷

Additional Ahadith on cure from a (spreading) bug are given in Appendix I.

⁵ Al Kafi V 2 – The Book Of Supplication CH 56 H 2

⁶ Al Kafi V 2 – The Book Of Supplication CH 56 H 3

⁷ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 37 H 1

Supplication for Protection from ‘Bugs’ when Entry into a town

عَنْهُ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع عَنْ أَبِيهِ ع عَنْ جَدِّهِ ع قَالَ: كَانَ فِي وَصِيَّةِ رَسُولِ اللَّهِ ص لِعَلِيِّ ع يَا عَلِيُّ إِذَا أَرَدْتَ مَدِينَةً أَوْ قَرْيَةً فَقُلْ حِينَ تُعَايِنُهَا.

From him, from his father, from the one who mentioned it,

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘It was in the bequest of Rasool-Allah^{-saww} to Ali^{-asws}: ‘O Ali^{-asws}! Whenever you^{-asws} intend to go to a city or a town, so say when you^{-asws} see it:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا اللَّهُمَّ أَطْعِمْنَا مِنْ جَنَاهَا وَ
أَعِزَّنَا مِنْ وَبَائِهَا وَ حَبِّبْنَا إِلَى أَهْلِهَا وَ حَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

‘O Allah^{-azwj!} I^{-asws} ask You^{-asws} of its good and seek Refuge from its evil. O Allah^{-azwj!} Feed us^{-asws} from its food and Shelter us^{-asws} from its epidemic, and Let its righteous ones endear us^{-asws} to us.

Moving Away from the Epidemic:

وَ سَأَلْتُهُ عَنِ الْوَبَاءِ يَفْعُ فِي الْأَرْضِ هَلْ يَصْلُحُ لِلرَّجُلِ أَنْ يَهْرُبَ مِنْهُ قَالَ يَهْرُبُ مِنْهُ مَا لَمْ يَفْعُ فِي مَسْجِدِهِ الَّذِي يُصَلِّي فِيهِ فَإِذَا وَقَعَ فِي أَهْلِ مَسْجِدِهِ الَّذِي يُصَلِّي فِيهِ فَلَا يَصْلُحُ لَهُ الْهَرَبُ مِنْهُ

And I asked him^{-asws} about the epidemic occurring in the earth, is it correct for the man that he flees from it?’ He^{-asws} said; ‘He can flee from it for as long it has not occurred in his Masjid in which he prays Salat in. When it does occur among the people of his Masjid which he prays Salat in, then it is not correct for him to flee from it’.⁹ (An extract)

علل الشرائع ابنُ الْمُتَوَكَّلِ عَنِ السَّعْدِ أَبَا دِي عَنِ الْبَرْقِيِّ عَنِ ابْنِ مُحَبُّوبٍ عَنِ عَاصِمِ بْنِ حُمَيْدٍ عَنِ عَلِيِّ بْنِ الْمُغَيْرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْقَوْمُ يَكُونُونَ فِي الْبَلَدِ يَفْعُ فِيهَا الْمَوْتُ أَ هُمْ أَنْ يَنْحَوِلُوا عَنْهَا إِلَى غَيْرِهَا قَالَ نَعَمْ قُلْتُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ص عَبَّ قَوْمًا بِذَلِكَ

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from Ibn Mahboub, from Aasim Bin Hameed, from Ali Bin Al Mugheira who said,

⁸ Al Mahaasin – V 2 Bk 2 H 141, 374، ج2، ص:

⁹ Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 17 H 1

‘I said to Abu Abdullah^{-asws}, ‘The people happen to be in the city in which the death occurs (by plague). It is for them that they transfer from it to another?’ He^{-asws} said: ‘Yes’. I said, ‘It has reached us that Rasool-Allah^{-saww} faulted a people with that’.

فَقَالَ أُولَئِكَ كَانُوا رَتَبَةً بِإِزَاءِ الْعَدُوِّ فَأَمَرَهُمْ رَسُولُ اللَّهِ ص أَنْ يَثْبُتُوا فِي مَوَاضِعِهِمْ وَ لَا يَتَحَوَّلُوا مِنْهُ إِلَى غَيْرِهِ فَلَمَّا وَقَعَ فِيهِمُ الْمَوْتُ تَحَوَّلُوا مِنْ ذَلِكَ الْمَكَانِ إِلَى غَيْرِهِ فَكَانَ تَحْوِيلُهُمْ مِنْ ذَلِكَ الْمَكَانِ إِلَى غَيْرِهِ كَالْفِرَارِ مِنَ الرَّحْفِ.

He^{-asws} said: ‘Those were a category facing the enemy, so Rasool-Allah^{-saww} ordered them that they should stay in their places and not to transfer from it to somewhere else. When the death (by killing of enemies) occurred among them, they transferred from that place to another, so their transfer from that place to another would (otherwise) have been like the fleeing from the army’.¹⁰

Additional Ahadith on moving away from the epidemic are given in Appendix II.

Wrath of Allah^{-azwj}:

محمد بن يحيى يرفعه، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، قَالَ: «دَعَا نَبِيٌّ مِنَ الْأَنْبِيَاءِ عَلَى قَوْمِهِ، فَقِيلَ لَهُ: أَسَلَّطُ عَلَيْهِمْ عَدُوَّهُمْ؟ فَقَالَ: لَا. فَقِيلَ لَهُ: فَالْجُوعُ؟ فَقَالَ: لَا، فَقِيلَ لَهُ: مَا تُرِيدُ؟ فَقَالَ: مَوْتُ دَفِيقٍ يَحْزُنُ الْقَلْبَ، وَ يُقِلُّ الْعَدَدَ؛ فَأَرْسَلَ عَلَيْهِمُ الطَّاعُونَ».

Muhammad Bin Yahya raising it,

‘From Amir Al-Momineen^{-asws} having said: ‘A Prophet^{-as} from the Prophets^{-as} supplicated against his^{-as} people. It was said to him^{-as}, ‘Will their enemies overcome upon them?’ He^{-as} said: ‘No’. It was said to him^{-as}, ‘The hunger?’ He^{-as} said: ‘No’. It was said to him^{-as}, ‘Then what do you^{-as} want?’ He^{-as} said: ‘A quick death grieving the heart and reducing the numbers’, so the plague was Sent upon them’.¹¹

¹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 3

¹¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 7

Appendix I: Additional Ahadith on Cure from a Bug:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا اشْتَكَى الْإِنْسَانُ فَلْيُثَلِّ .

From him, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Al Sumaly,

(It has been narrated) from Abu Ja'far^{-asws} having said: ‘When a person has a complaint, so let him say,

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مُحَمَّدٌ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ مَا أَجِدُ

‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and Muhammad^{-saww} Rasool-Allah^{-saww}! I seek Refuge by the Might of Allah^{-azwj}, and I seek Refuge with the Power of Allah^{-azwj} upon whatever He^{-azwj} so Desires to from the evil of what I find’.¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) رَفَى النَّبِيُّ (صلى الله عليه وآله) حَسَنًا وَ حُسَيْنًا فَقَالَ

Ali Bin Ibrahim, from his father, from one of his companions, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The Prophet^{-saww} lifted Hassan^{-asws} and Husayn^{-asws} and he^{-saww} said:

أَعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ وَ أَسْمَائِهِ الْحُسْنَى كُلِّهَا عَامَّةً مِنْ شَرِّ السَّامَّةِ وَ الْهَامَّةِ وَ مِنْ شَرِّ كُلِّ عَيْنٍ لَامَّةٍ وَ مِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

‘I^{-saww} seek Refuge for the both of you^{-asws} with the complete Words of Allah^{-azwj} and the all the Good General Names of Allah^{-azwj}, from the evil of the venomous (reptiles) and the insects, and from the evil of every eye bearing ill-will, and from the evil of every envious one’.

ثُمَّ التَّفَّتَ النَّبِيُّ (صلى الله عليه وآله) إِلَيْنَا فَقَالَ هَكَذَا كَانَ يُعَوِّدُ إِبْرَاهِيمَ إِسْمَاعِيلَ وَ إِسْحَاقَ (عَلَيْهِمُ السَّلَام) .

¹² Al Kafi V 2 – The Book Of Supplication CH 56 H 13

Then the Prophet^{-saww} turned towards us and he^{-saww} said: ‘This is how Ibrahim^{-as} used to seek Refuge for Ismail^{-as} and Is’haq^{-as}’.¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بُكَيْرٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا أَمْسَيْتَ فَنَظَرْتَ إِلَى الشَّمْسِ فِي غُرُوبٍ وَ إِذْبَارِ فُتُنٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Bukeyr, from Suleyman Al Ja’fary who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘When it is evening, so look towards the sun during the setting and disappearing, so say,

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَ كَبْرَهُ تَكْبِيرًا

‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the Praise is for Allah^{-azwj} Who neither Took a female companion, nor a son, and there does not happen to be a match for Him^{-azwj} in the Kingdom, and there does not happen to be a guardian for him from the disgrace, and His^{-azwj} Greatness is the Greatest.

وَ الْحَمْدُ لِلَّهِ الَّذِي يَصِفُ وَ لَا يُوصَفُ وَ يَعْلَمُ وَ لَا يُعْلَمُ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ أَعُوذُ بِوَجْهِ اللَّهِ الْكَرِيمِ وَ بِاسْمِ اللَّهِ الْعَظِيمِ مِنْ شَرِّ مَا بَرَأَ وَ ذَرَأَ وَ مِنْ شَرِّ مَا تَحْتَ الثَّرَى وَ مِنْ شَرِّ مَا بَطَّنَ وَ ظَهَرَ وَ مِنْ شَرِّ مَا وَصَفْتُ وَ مَا لَمْ أَصِفْ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And the Praise is for Allah^{-azwj} Who Describes while He^{-azwj} cannot be described, and He^{-azwj} Knows while He^{-azwj} cannot be known. He^{-azwj} Knows the betrayal of the eyes and what the chests conceal. And I seek Refuge by His^{-azwj} Benevolent Face, and by the Magnificent Name of Allah^{-azwj}, from the evil of what is spread and inseminated, and from the evil of what is beneath the ground, and from the evil of what is hidden and apparent, and from the evil of what can be described and what cannot be described. And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. (an extract)¹⁴

¹³ Al Kafi V 2 – The Book Of Supplication CH 57 H 3

¹⁴ Al Kafi V 2 – The Book Of Supplication CH 57 H 4

Appendix II: Additional Ahadith on moving away from the epidemic

وَبِهَذَا الْإِسْنَادِ عَنِ ابْنِ مَجْبُوبٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْزَمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبْيَلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ فَقَالَ هَؤُلَاءِ أَهْلُ مَدِينَةٍ كَانَتْ عَلَى سَاحِلِ الْبَحْرِ إِلَى الْمَشْرِقِ فِيمَا بَيْنَ الْيَمَامَةِ وَالْبَحْرَيْنِ يُخِيفُونَ السَّبِيلَ وَيَأْتُونَ الْمُنْكَرَ فَأَرْسَلَ عَلَيْهِمْ طَيْرًا جَاءَتْهُمْ مِنْ قِبَلِ الْبَحْرِ رُءُوسُهَا كَأَمْثَالِ رُءُوسِ السَّبَاعِ وَ أَبْصَارُهَا كَأَبْصَارِ السَّبَاعِ مِنَ الطَّيْرِ مَعَ كُلِّ طَيْرٍ ثَلَاثَةٌ أَحْجَارٍ حَجْرَانِ فِي مَخَالِيبِهِ وَ حَجْرٌ فِي مَنْقَارِهِ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جَدَّرَتْ أَجْسَادَهُمْ

And by this chain, from Ibn Mahboub, from Jameel Bin Salih, from Abu Maryam,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words [105:3] **And send down (to prey) upon them birds in flocks**, so he^{-asws} said: ‘They were the people of a city which was at the coast of the sea to the east in what is between Al-Yamama and Al-Bahrain, frightening upon the way, and coming to the evil. So Allah^{-azwj} Sent bird upon them, which came to them from the sea. Their heads were like the heads of the predators, and their claws were like the claws of the predatory birds. With every bird were three stones, two stones in their claws, and a stone in its beak. So they went on to pelt these until their bodies became blistered.

فَقَتَلَهُمُ اللَّهُ تَعَالَى بِهَا وَ مَا كَانُوا قَبْلَ ذَلِكَ رَأَوْا شَيْئًا مِنْ ذَلِكَ الطَّيْرِ وَ لَا شَيْئًا مِنَ الْجُدْرِيِّ وَ مَنْ أَفَلَتْ مِنْهُمْ انْطَلَقُوا حَتَّى بَلَغُوا حَضْرَمَوْتَ وَادٍ بِالْيَمَنِ أَرْسَلَ اللَّهُ تَعَالَى عَلَيْهِمْ سَيْلًا فَعَرَقَهُمْ وَ لَا رَأَوْا فِي ذَلِكَ الْوَادِي مَاءً قَبْلَ ذَلِكَ فَلِذَلِكَ سُمِّيَ حَضْرَمَوْتَ حِينَ مَاتُوا فِيهِ.

Thus, Allah^{-azwj} Killed them by it, and there was not seen before that anything from those birds, nor anything from such blisters; and the ones who escaped from them, went away until they reached Hazramout, a valley at Yemen.

Allah^{-azwj} the High Sent against them a torrent, so they were drowned. And there had not been seen in that valley before that, therefore it was due to that is has been named as Hazramout, there they had died’.¹⁵

مع، معاني الأخبار ابن الوليد عن الصفار عن أحمد بن محمد عن أبيه عن فضالة عن ابن الأحمري قال: سأل بعض أصحابنا أبا الحسن ع عن الطاعون يقع في بلدٍ و أنا فيها أتحوّل عنها قال نعم قال ففي القرية و أنا فيها أتحوّل عنها قال نعم قال ففي الدار و أنا فيها أتحوّل عنها قال نعم قلت فإننا نتحدث أن رسول الله صلى الله عليه و آله قال الفرار من الطاعون كالفرار من الرحف

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Fazalat, from Aban Al Ahmar who said,

‘One of our companions asked Abu Al-Hassan^{-asws}, ‘About the plague occurring in a city and I am in it, should I transfer from it?’ He^{-asws} said: ‘Yes’. He said, ‘In the township and I am in it, should I transfer from it?’ He^{-asws} said: ‘Yes’. He said, ‘In the house and I am in it, should I

¹⁵ ILLAL AL SHARAIE – V 2 Ch 297 H 2

transfer from it?’ He^{-asws} said: ‘Yes’. I said, ‘But we are narrating that Rasool-Allah^{-saww} said: ‘The fleeing from the plague is like fleeing from the army’.

قَالَ إِنَّ رَسُولَ اللَّهِ ص إِذَا قَالَ هَذَا فِي قَوْمٍ كَانُوا يَكُونُونَ فِي التُّعُورِ فِي نَحْوِ الْعَدُوِّ فَيَقَعُ الطَّاعُونُ فَيُحَلُونَ أَمَاكِنَهُمْ وَ يَفِرُّونَ مِنْهَا فَقَالَ رَسُولُ اللَّهِ ص ذَلِكَ فِيهِمْ.

He^{-asws} said: ‘Rasool-Allah^{-saww} rather said this regarding a group who happened to be in a trench near the enemy, and the plague occurred, so they would have vacated their places and fled from it, therefore Rasool-Allah^{-saww} said that regarding them’.¹⁶

لَمَّا رَوَاهُ عَلِيُّ بْنُ جَعْفَرٍ فِي كِتَابِ الْمَسَائِلِ، عَنْ أَخِيهِ مُوسَى ع قَالَ سَأَلْتُهُ عَنِ الْوَبَاءِ يَقَعُ فِي الْأَرْضِ هَلْ يَصْلُحُ لِلرَّجُلِ أَنْ يَهْرُبَ مِنْهُ قَالَ يَهْرُبُ مِنْهُ مَا لَمْ يَقَعْ فِي مَسْجِدِهِ الَّذِي يُصَلِّي فِيهِ فَإِذَا وَقَعَ فِي أَهْلِ مَسْجِدِهِ الَّذِي يُصَلِّي فِيهِ فَلَا يَصْلُحُ الْهَرَبُ مِنْهُ.

It is reported by Ali son of Ja’far^{-asws} in ‘Kitab Al Masail’, from his brother^{-asws} Musa^{-asws}, said, ‘I asked him^{-asws}, The epidemic occurring in the land, is it correct for the men that they flee from it?’ He^{-asws} said: ‘He would flee from it for as long as it did not occur in his Masjid in which he prays *Salat* in. So, when it does occur in his Masjid in which he prays *Salat* in, then it is not correct for the fleeing from it’.¹⁷

عيون أخبار الرضا عليه السلام جعفر بن علي بن أحمد عن الحسن بن محمد بن علي بن محمد بن علي بن عمر بن عبد العزيز عن سبيع الحسن بن محمد النوفلي عن الرضا ع قال: إن قوماً من بني إسرائيل هربوا من بلادهم من الطاعون وهم ألوفاً حذر الموت فأماهم الله في ساعة واحدة فعمد أهل تلك القرية فحظروا عليهم حظيرة فلم يزالوا فيها حتى نخرت عظامهم فصاروا رميمًا

Ja’far Bin Ali Bin Ahmad, from Al Hassan Bin Muhammad Bin Ali, from Muhammad Bin Ali, from Muhammad Bin Umar Bin Abdul Aziz, from the one who heard Al Hassan Bin Muhammad Al Nowfaly,

‘From Al-Reza^{-asws} having said: ‘A people from the children of Israel fled from their city from the plague, and they were thousands wary of death. So, Allah^{-azwj} Caused them to die in one moment. So, the people of that town deliberated and made a big hall for them, and they did not cease to be in it until their bones crumbled and they became dust.

فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ فَتَعَجَّبَ مِنْهُمْ وَ مِنْ كَثْرَةِ الْعِظَامِ الْبَالِيَةِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ أَحْيِيَهُمْ لَكَ فَتُنذِرُهُمْ فَقَالَ نَعَمْ يَا رَبِّ

A Prophet^{-as} from the Prophets^{-as} of the children of Israel passed by them and he wondered from them and from the lots of worn out bones. So, Allah^{-azwj} Revealed unto him^{-as}: “Would you^{-as} like it if I^{-azwj} were to Revive them for you^{-as}, and you^{-as} warn them?” He^{-as} said: ‘Yes, O Lord^{-azwj}’.

¹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 4

¹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 5

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ أَنْ نَادِهِمْ فَقَالَ أَيْتُهَا الْعِظَامُ الْبَالِيَةُ قُومِي بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ فَقَامُوا أَحْيَاءً أَجْمَعُونَ يَنْفُضُونَ التُّرَابَ عَنْ رُءُوسِهِمْ.

Allah^{-azwj} Mighty and Majestic Revealed: “Call out to them!” He^{-as} said: ‘O you worn out bones! Arise by the Permission of Allah^{-azwj} Mighty and Majestic!’ They arose alive altogether, clearing the dust from their heads”.¹⁸

كا، الكافي العدة عن سهل عن ابن محبوب عن عمر بن يزيد و غيره عن بعضهم عن أبي عبد الله ع و بعضهم عن أبي جعفر ع في قول الله عز و جل ألم تر إلى الذين خرجوا من ديارهم و هم أوف حذر الموت فقال لهم الله موتوا ثم أحياهم فقال إن هؤلاء أهل مدينة من مدن الشام و كانوا سبعين ألف بيت و كان الطاعون يقع فيهم في كل أوان فكأنوا إذا أحسوا به خرج من المدينة الأغنياء لثقتهم و بقي فيها الفقراء ليضعفهم

The number (of reporters), from Sahl, from Ibn Mahboub, from Umar Bin Yaaeed, and someone else,

‘From Abu Abdullah^{-asws}, and one of them from Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them [2:243].** He^{-asws} said: ‘These were city folk from the cities of Syria, and there were seventy thousand households, and plague used to occur among them every time. So, whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness.

فكان الموت يكثر في الذين أقاموا و يقل في الذين خرجوا فيقول الذين خرجوا لو كنا أقمننا لكثر فينا الموت و يقول الذين أقاموا لو كنا خرجنا لقل فينا الموت

So, the death occurred mostly among those who would remain and less among those who went out. So those who left said, ‘Had we been of those who remained, death would have been frequent among us’. And those who remained said, ‘Had we been of those who went out, death would have been less among us’.

قال فأجمع رأيهم جميعاً أنه إذا وقع الطاعون و أحسوا به خرجوا كلهم من المدينة فلما أحسوا بالطاعون خرجوا جميعاً و تنحوا عن الطاعون حذر الموت

He^{-asws} said: ‘So they formed a consensus of their opinions that whenever they would sense the plague occurring among them, all of them would go out from the city. When they sensed the plague affecting them, all of them went out and took precaution against the death.

¹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 6

فَسَارُوا فِي الْبِلَادِ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُمْ مَرُّوا بِمَدِينَةٍ خَرِبَةٍ قَدْ جَلَا أَهْلُهَا عَنْهَا وَ أَفْنَاهُمْ الطَّاعُونَ فَنَزَلُوا بِهَا فَلَمَّا حَطُّوا رِحَالَهُمْ وَ اطْمَأَنُّوا بِهَا قَالَ اللَّهُ عَزَّ وَ جَلَّ مُوتُوا جَمِيعاً فَمَاتُوا مِنْ سَاعَتِهِمْ وَ صَارُوا رَمِيماً عِظَاماً تَلُوخٌ وَ كَانُوا عَلَى طَرِيقِ الْمَارَّةِ فَكَسَّتُهُمُ الْمَارَّةُ فَنَحَّوهُمْ وَ جَمَعُوهُمْ فِي مَوْضِعٍ

So, they travelled in the countryside for as long as Allah^{-azwj} so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. So, they encamped there, and settled their belongings being reassured by it. Allah^{-azwj} Said to them: “All of you die!” They all died at that instant and became decayed. The passers-by passed by and collected their ashes (remains) and gathered them in one place.

فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ يُقَالُ لَهُ حِزْقِيلُ فَلَمَّا رَأَى تِلْكَ الْعِظَامَ بَكَى وَ اسْتَعْبَرَ وَ قَالَ يَا رَبِّ لَوْ شِئْتَ لِأَحْيَيْتَهُمُ السَّاعَةَ كَمَا أَمَّتَهُمْ فَعَمَرُوا بِلَادَكَ وَ وُلِدُوا عِبَادَكَ وَ عَبْدُوكَ مَعَ مَنْ يَعْبُدُكَ مِنْ خَلْقِكَ

Then a Prophet^{-as} from the Prophets^{-as} of the Children of Israel passed by them, whose^{-as} name was Hizkeel^{-as}. So, when he^{-as} saw those bones, he^{-as} wept and reflected upon it and said: ‘O Lord^{-azwj}! If You^{-azwj} so Wish, You^{-azwj} can Revive them instantly, just as You^{-azwj} Caused them to die, so they would then inhabit Your^{-azwj} Country, and bear Your^{-azwj} servants who would worship You^{-azwj} along with those from Your^{-azwj} creatures who worship You^{-azwj}’.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَ فَتُحِبُّ ذَلِكَ فَقَالَ نَعَمْ يَا رَبِّ فَأَحْيِهِمْ قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قُلْ كَذَا وَ كَذَا فَقَالَ الَّذِي أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَقُولَهُ

So Allah^{-azwj} the Exalted Revealed unto him^{-as}: “Is that what you^{-as} would like to happen?’ He^{-as} said: ‘Yes, O Lord^{-azwj}! Revive them”. So Allah^{-azwj} Revealed unto him^{-as}; “Say such and such”. So he^{-as} said that which Allah^{-azwj} Mighty and Majestic had Commanded him^{-as} to say’. (An extract)¹⁹

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ هُوَ الْإِسْمُ الْأَعْظَمُ فَلَمَّا قَالَ حِزْقِيلُ ذَلِكَ الْكَلَامَ نَظَرَ إِلَى الْعِظَامِ يَطِيرُ بَعْضُهَا إِلَى بَعْضٍ فَعَادُوا أَحْيَاءً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ يُسَبِّحُونَ اللَّهَ عَزَّ وَ دِكْرُهُ وَ يُكَبِّرُونَهُ وَ يُهَلِّلُونَهُ فَقَالَ حِزْقِيلُ عِنْدَ ذَلِكَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Abu Abdullah^{-asws} said: ‘And it was the Great Name (Al-Ism Al-Aazam). When Hizkeel^{-as} said that Word, he^{-as} saw the bones flying towards each other. So, they came back alive. Some of them looked at the others Glorifying Allah^{-azwj} and Exclaiming His^{-azwj} Greatness and Extolling His^{-azwj} Holiness. So Hizkeel^{-as} said during that: ‘I^{-as} hereby testify that Allah^{-azwj} has Power over all things’.

قَالَ عُمَرُ بْنُ يَزِيدَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ.

Umar Bin Yazeed (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘This Verse was Revealed regarding them’²⁰

¹⁹ Bihar Al Anwaar (ط - بيروت)، ج 6، ص: 123

²⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 9