

بسم الله الرحمن الرحيم

In the name of Allaah, Ar-Rahmaan, Ar-Raheem

Years ago, **Shaykh Abdur-Razzaaq bin Abdul Muhsin al-Badr** (may Allah preserve them both) **said about a previous corona virus, that is still pertinent to the current situation** [<https://al-badr.net/muqolat/3157>]:

Coronavirus

In many gatherings these days there is repeated discussion of a virus that people are afraid of, afraid of its spread and being afflicted with it. Some jokingly bring up the topic, others sincerely advising and notifying with clarity, and yet others for other objectives. It is obligatory upon the Muslim in all circumstances, in all times, and in any affliction or event to hold firmly to Allah and seek His protection, Sublime and Exalted is He. Also, that one's discussion concerning it and treatment of it is based upon an Islamically legislated foundation, established principles, fear of Allah, and consciousness of Him, Sublime and Exalted is He.

These are six points worthy of pause and reflection that are extremely important to the situation that people are in today:

First:

It is obligatory upon each Muslim, in all circumstances, to hold firmly to His *Rabb* (Creator, Lord, and Manager), seek His protection, have *Tawakkul* (dependence, reliance, trust) in Him, believing that all matters are in His Hand.

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ) [التغابن:11]

"No calamity befalls, except by permission of Allah [i.e. decision and Qadar (Divine Preordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty that what has befallen him was already written for him by Allah from the Qadar (Divine Preordainment)], and Allah is the All-Knower of everything."
(At-Taghaabun:11)

So, all matters are in the Hands of Allah and under His management and control. Whatever He wills happens and whatever He does not will; does not happen. And there is no protector, except Allah.

(قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً) [الأحزاب: 17]

"Say, "Who is it that can protect you from Allah if He intends for you harm or intends for you mercy?" (Al-Ahzaab: 17)

(إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ) [الزمر: 38]

"If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" (Az-Zumar: 38)

(مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ) [فاطر: 02]

"Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the All-Mighty, the All-Wise." (Faafir: 2)

And in the Hadeeth:

وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

"And be aware that if the entire nation gathered together in order to benefit you in something; they would not be able to benefit you, except in something that Allah has already written for you. And if they all gathered in order to harm you in something; they would not be able to harm you, except in something that Allah has already written against you. The pens have been lifted and the scrolls have dried up."

And in the Hadeeth:

«كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

“Allah wrote the precise preordainment of the entire creation fifty thousand years before creating the heavens and earth.”

And in the Hadeeth:

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، فَقَالَ لَهُ: اكْتُبْ. قَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ»

“Verily, the first thing that Allah created was the pen. He then commanded it to write. It said: “My Lord and what should I write?” He said: write the preordainment for everything until the Hour is established.”

So, it is binding upon every Muslim to entrust his affair to Allah in hope, aspiration, reliance and dependence; not hoping for one's well-being, cure, healthiness, and security, except from His *Rabb*, Blessed and Exalted is He. So, these events and calamities only increase him in resorting back to Allah and seeking refuge in Him, and holding firmly to Him.

(وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ) [آل عمران: 101]

“And whoever holds firmly to Allah, (i.e. follows Islam, Allah's Religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path.” (Aali Imran: 101)

Second:

It is binding upon every Muslim to preserve Allah, by preserving His obedience, following His commands, and avoiding His prohibitions.

In his advice to ibn-Abbaas (may Allah be pleased with both of them), the Messenger of Allah (may Allah grant him praise and peace) said:

«أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ»

“Preserve Allah (preserve your duties towards him), He will preserve you. Preserve Allah, you will find Him in front of you.”

So, preservation of the commandments of Allah, by fulfilling the commands and avoiding the prohibitions is a means of well-being, safety, security, and the protection of Allah for the servant in his life and Hereafter. Then, if one is afflicted with affliction, harm, or adversity; it only elevates one's status with Allah. Our Prophet (may Allah grant him praise and peace) spoke of this:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ

“How amazing is the affair of the *Mu'min* (true believer). Indeed, his entire affair is good. And that is not the case for anyone, except for the *Mu'min*. If he obtains prosperity; he is grateful and that is good for him. And if he is afflicted with adversity; he is patient and that is good for him.”

So, the *Mu'min*, in his prosperity, adversity, easy times, and difficult times remains in goodness and towards goodness. And as our Prophet (may Allah grant him praise and peace) said:

«وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

“And that is not the case for anyone, except for the *Mu'min*.”

Third:

Indeed, the legislation of Islam, calls for taking means and medical treatment.¹ Medical treatment and seeking cure does not negate reliance upon Allah, Glorified and Exalted is He. The medical treatment of the legislation of Islam includes both types of medicine: preventive medicine, which is before becoming ill, and curative medicine, which is after getting sick. Islam has come with both types. The established principles of medical treatment and cure which actualize well-being, healthiness, and safety for the Muslim in his life as well as in his Hereafter have come in the Sharia. Whoever reads the book *“At-Tibb an-Nabawi (The Prophetic Medicine)”* by the eminent scholar *ibn al-Qayyim* (may Allah have mercy upon him) will see an amazing example of this from the Islamic Sharia and authentic Sunnah.

In regards to preventive medicine; our Prophet (may Allah grant him praise and peace) said:

« مَنْ اصْطَبَحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ »

“Whoever eats seven Ajwah dates in the morning; will neither be harmed that day by poison nor magic”.

And Uthman bin Affaan (may Allah be pleased with him) reported that the Prophet (may Allah grant him praise and peace) said:

مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ : بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ - ثَلَاثَ مَرَّاتٍ - فَيَضُرُّهُ شَيْءٌ

“There is no servant that is harmed after saying three times in the morning of each day and in the evening of each night: “In the name of Allah, Who, with His name; nothing on the earth nor in the heavens causes harm. And He is All-Hearing and All-Knowing.”

And He (may Allah grant him praise and peace) said:

«مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ»

“Whoever recites the last two verses of Suratul Baqarah at night; it suffices him.”

Meaning: sufficient protection for him from every affliction and evil.

وجاء في حديث عبد الله بن حبيب رضي الله عنه قال: خَرَجْنَا فِي لَيْلَةٍ مَطِيرَةٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّيَ لَنَا - قَالَ - فَأَدْرَكْتُهُ فَقَالَ « قُلْ ». فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ « قُلْ ». فَلَمْ أَقُلْ شَيْئًا. قَالَ « قُلْ ». قُلْتُ مَا أَقُولُ قَالَ « قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوَّذَتَيْنِ حِينَ تُمْسِي وَتُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ »

Also, from the Hadith of Abdullah bin Khubayb (may Allah be pleased with him); he said: **We went out on a rainy, very dark night requesting the Messenger of Allah (may Allah grant him peace and praise) to make Salah with us. I encountered him and he said: “Say.” I didn’t say anything. Then he said: “Say.” I still didn’t say anything. He said again: “Say.” I said: “What should I say?” He said: “Say, He is Allah, One” (meaning: recite Suratul Ikhlaas) and the Two Surahs of Seeking Refuge (al-Falaq and an-Naas), when you enter the evening and morning, say these three times; they suffice you from everything.**

وجاء عنه عليه الصلاة والسلام كما في حديث عبد الله بن عمر أنه كان لا يدع هؤلاء الدعوات حين يصبح وحين يمسي: «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

Abdullah bin Umar (may Allah be pleased with both of them) reported that The Messenger of Allah (may Allah grant him praise and peace) would not leave off reciting these supplications whenever he entered into the morning and whenever he entered into the evening: **“O Allah, I ask You for well-being in this world and in the Hereafter. Oh Allah, I ask You for pardon and well-being in my religious and worldly affairs, in my family, and in my wealth. Oh Allah, please conceal my faults, shortcomings, and shames, and secure me of my fears and sadness. Oh Allah, please safeguard me**

¹ Translator’s Note: This includes heeding medical expertise of reputable local public health officials in that which does not go against Islamic principles.

from in front of me, from behind me, from the right of me, from the left of me, from above me, and I seek refuge with Your Greatness and Glory from being suddenly destroyed from beneath me.”

In this supplication is complete fortification and perfect protection for the servant from all of his angles.

Concerning the field of curative medicine; there are great directives, guidelines, and various remedies that the Prophet (may Allah grant him praise and peace) has clarified in his Sunnah. It would be too lengthy of a discussion to mention them here. However, for elaboration of this topic, one could refer to the book *Zaad al-Mu'aad (Provisions for the Abode of Return (Hereafter))* by ibn-al-Qayyim.

Fourth:

It is an obligation upon every Muslim to abstain from drifting along with false rumors. Because, in these situations, some people may spread misinformation that has no reality and truth, thus spreading baseless and unwarranted fear, anxiety, and terror. So, it is not befitting that a Muslim goes along with the drift of such rumors, etc. that violate and cause a major deficiency in the completeness of one's *eemaan* (faith), *yaqeen* (certainty), and *tawakkul* (dependency and trust) in his *Rabb*.

Fifth:

When the Muslim is afflicted with any affliction in one's health, family, children, wealth, or commerce, and remains patient and hopeful of Allah's reward; it is elevation of one's status with Allah (Sublime and Exalted is He).

Allah, The Exalted, said:

(وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ) [البقرة: 155-157]

“And We will surely test you with some fear and hunger, and a loss of wealth and lives and fruits, but give good tidings to the patient. Those who, when afflicted with an affliction, they say, “Indeed we belong to Allah, and indeed to Him we are returning. Those are the ones upon whom there is honorable praise, forgiveness, and mercy from their Rabb. And it is those who are the rightly guided.” (al-Baqarah: 155-157)

Allah, Blessed and Exalted is He, tests His servant to hear his grievances, humble imploring, begging, supplication, patience, and his pleasure in what He decreed for him. Allah (Glorified and Exalted is He; totally free from any imperfections) sees and observes over His servants when He tests them with afflictions, etc. He knows the treachery of their eyes and what their breasts conceal. So, He compensates each servant based upon his objective and intention. Therefore, whoever is afflicted with a loss of wealth, or with some sickness, or affected by a pandemic, etc; then it is binding upon him to be hopeful of reward with Allah, and to respond with patience, and pleasure (in Allah's decree), so that he could achieve the reward of those who are patient. And whoever's health and well-being are preserved; than he must praise Allah, so that he could achieve the reward of those who are grateful.

Sixth:

Indeed, the greatest affliction is a religious affliction. This is the gravest affliction of this world and the Hereafter.² It is utmost failure and loss which has no profit. It is deprivation which has no ambition. Therefore, when the Muslim keeps this in mind upon experiencing an affliction in his health or wealth; he praises Allah for religious well-being.

² Translator's Note: Therefore the (“spiritual”) diseases of the heart that afflict one's religion are much more severe than the physical viruses and ailments; because if not treated with *Eemaan*, one risks devastating suffering in this life and in the Hereafter. Ibn-al-Qayyim also has a monumental book on this detailing the prescription from the Quran in Sunnah, entitled: *ad-Daa' wad-Dawaa (The Disease and The Cure)* or, alternatively, *Al Jawābul kāfi liman sa'ala 'an Dawā'i Shaafi (The Sufficient Response to the One Who Inquired about The Curative Remedy)*.

روى البيهقي في شعب الإيمان عن شريح القاضي رحمه الله أنه قال : « إني لأصاب بالمصيبة فأحمد الله عليها أربع مرات: أحمده إذ لم تكن أعظم مما هي , وأحمده إذ رزقني الصبر عليها , وأحمده إذ وفقني للاسترجاع لما أرجو فيه من الثواب , وأحمده إذ لم يجعلها في ديني

Al-Bayhaqi narrated in *Shu'bal Imaan* on the authority of Shurayh al-Qaadhy (may Allah have mercy upon him) that he said: "Indeed, upon being afflicted with an affliction I praise Allah for it four times. I praise Him that it is not greater than what it is. I praise Him for providing me patience upon it. I praise Him for guiding me to make *Istirjaa*³, because I am hopeful of the reward therein. And I praise Him for not making it in my religion."

And I ask Allah to take care of all of us with His protection and that He bless us with pardon and well-being in our religious and worldly affairs, in our families, and in our wealth. Indeed, He is The All-Hearing, The Close, The Ever-Responding.

Abdul-Razzaq al-Badr is a prominent scholar, Islamic University professor, Prophetic Masjid lecturer, son of one of the most prominent and authoritative senior scholars, the Shaykh, the Muhaddith, *Abdul-Muhsin al-Badr*. May Allah preserve them both.

Translation by Zaid bin Abdul-Malik

³ Recitation of the above-mentioned supplication of Suratul-Baqarah verse 156, upon being afflicted with an affliction:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"Indeed we belong to Allah and indeed we are returning to Him."