

Spiritual Guidelines on Dealing with Persons Infected with the Coronavirus

Subsequent to the [message](#) from the Office of His Eminence Sayyid Ali Husayni Sistani (may Allah protect all our scholars) regarding the Coronavirus, The World Federation has received detailed guidance from His Eminence's Office on dealing with persons infected with this devastating virus.

The guidance from Najaf al-Ashraf was received on the very birthday of the one whose intercession cures all illnesses. As we present the following advice to the community, we pray to Allah the Almighty, by the right of the Commander of the Faithful (as), to save us all from this affliction, ameen.

Guidance from His Eminence's Office

The full list of questions we asked the Office, and the responses we received, can be found [here](#). Some of the rulings we should keep in mind are:

Following expert medical advice

We must, as much as possible, religiously adhere to the health guidelines on how to protect ourselves and others from contracting the virus.

Helping those in need

We should strive to help others keep safe from the virus, and if possible, attend to those infected by it to help them recover, especially if they are needy.

Keeping distance in jamaat prayers

There is no problem if the gap between mumineen is approximately one meter. However, if the gap between those praying in one row, or between the place of the feet of those in the row in front and the place of the turbah/mohr in the next row, is approximately two meters, then based on obligatory precaution the jamaat prayer is not valid.

Being visited by a believer

If one reasonably suspects that the visitor is infected, he can refuse him entry into the house but he must do so respectfully.

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Responsibility towards oneself and others

If someone does not adhere to the health guidelines and becomes infected, he will have sinned. If an infected person does not adhere to the health guidelines in his interactions with others and another party becomes infected, he will be liable for any harm that the other party suffers.

Wajib and mustahabb acts when someone is dying or has died

If someone fears they will suffer harm, then what was wajib no longer remains obligatory, and what was mustahabb or makruh must be avoided. This applies to performing ghusl, tayammum, kafan, hunut etc. For example, if there is fear of harm in performing ghusl or tayammum, then the dead body must be buried without ghusl and tayammum.

Cold storage

If it is required to keep a dead body in cold storage for a relatively long period of time so that the wajib acts of burial can be performed, then this must be done.

Duty towards non-Muslims

We should help non-Muslims affected by the Coronavirus locally and globally to recover.

Our Belief and Spiritual Acts

In addition to advice on fiqhi rulings, His Eminence's Office said we should know that there is profound wisdom behind every tribulation and affliction, and we should read the Qur'an and the duas taught to us by the Ahlul Bayt (as) to keep safe.

When we refer to the Holy Qur'an, we see that in 2:155-156, Allah tells us that He tests us in different ways:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
الصَّابِرِينَ وَبَشِّرِ الصَّابِرِينَ.
الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

Translation and application of the two verses

"We will certainly [as there is great benefit in it for you] test you [all, so nobody can escape the test] with a measure of fear [e.g. of affliction and possible death by the Coronavirus], hunger [e.g. created by shortages of necessary supplies], and a loss of wealth [e.g. falling stock prices], lives [e.g. of near and dear ones who succumb to Coronal infection], and fruits [infected fruit producers cannot work effectively]. And [O Messenger!] Give good news to the patient, those who, when an affliction visits them [do not complain but bravely submit to the Divine Decree after taking the necessary rational and religious steps for self

and communal protection, and] say, ‘Indeed we belong to Allah, and to Him do we indeed return.’”

By taking the necessary precautions, praying sincerely, seeking refuge in the Ever-Merciful Lord (istighatha), and asking the Holy Masumeen (as) to interceded for us, we can be protected by Allah’s Special Mercy, insha’Allah.

10 Acts Recommended by Ulama and Maraji

1. Recitation of the **Qur’an**, as it is a cure and mercy – Al-Isra 17: 82:

وَ نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ

“We send down in the Qur'an that which is a cure and mercy for the faithful.”

Sura al-Hamd, Yaseen, and Ayatul Kursi are particularly recommended.

2. **Duas** reported from the Ahlul Bayt (as), as Allah the All-Hearing, All-Powerful promises us that He will answer our duas – Ghafir 40:60:

وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“Your Lord has said, ‘Call Me, and I will answer you!’”

The best duas are those taught to us by the Holy Household (as). For example, Dua Number 7 from Saheefah Sajjadiyyah has been suggested by Ayatullah Khamenei. Ayatullah Mazahiri has suggested Dua Mujeer, Yastasheer, and Mashlool. And of course we should not forget all mumineen and muslimeen, in fact, all humanity, in our prayers for relief from this affliction.

3. **Imam Zamana (aj)** is Father of the Umma, and so believers ought to turn to him for help through duas such as ‘Ilahi adhumal bala’.
4. **Hadith Kisa**, as in this dua, the mahmoom (distressed) and maghmoom (grieved) are promised relief from affliction.
5. **Rajab** is the month of the universal waterfall of Divine Mercy. Although the floodgates of this mercy have opened to us, we still have to seek pardon from our sins, just as we read in Dua Kumayl:

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنَزِّلُ التِّقَمَ

“O Allah, forgive me those sins which draw down retribution!”

6. The Imams (as) also recommend giving **sadaqa**, because Islam is a religion of compassion for the needy and orphans, and so helping Allah’s ‘family’ will invite Divine Protection.
7. **Dhikr**, such as

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

“There is no strength nor power except in Allah”

Ayatullah Waheed Kurasani recommends this dhikr, following the advice reported from Imam Ali (as).

8. **Dua of Nabi Ayyub (as)** when he fell sick – 21:83:

وَ أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

“And [O, Messenger!] Remind them of Ayyub [who was afflicted with loss in wealth, crops, lives, and health] when he called out to his Lord, “Indeed distress has befallen me, and You are the Most Merciful of the Merciful.”

9. **Tawassul** in this month of the birth of Imam Ali (as), such as the prescription of ‘Naadi ‘Aliyyan’, and general tawassul through Ziyarat Ashoora and Ziyarat Jamia Kabeera.
10. Ultimately, we must pray for what is best for us according to Divine Wisdom, and our duty is to place trust in His Grace - Ghafir 40:44

أَفْوضُ أَمْرِي إِلَى اللَّهِ

“I entrust my affair to Allah”

We must carry out our moral and religious duties to the best of our ability while praying for the best outcome and submitting to His Decree.