

Strategies for Dealing with Public Problems, Pandemic, and Contagious Diseases from the Perspective of Qur'an Verses and Narratives

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Abstract: Purpose of the study: The present study aimed to describe the Qur'anic and narrative¹ strategies for dealing with public problems, pandemic, and contagious diseases². Methodology: This study was conducted by collecting reliable Qur'anic and hadith sources³ and analyzing them using the descriptive-analytical⁴ method, and investigating the implicational⁵ aspect of the verses⁶ and the hadiths. Findings: The analysis of the hadith sources indicated that during the public problems, particularly in the pandemic and contagious diseases, it is recommended to visit a physician, not to leave our homes and cities, and not to travel to the cities where the disease has spread. Moreover, at different times, particularly during the difficulties, we are recommended to pray to God Almighty⁷. Conclusion: The study's finding showed no inconsistency⁸ between the revelatory teachings⁹, including the verses and narratives on human health, and the reliable scientific findings; however, the revelatory teachings have recommended us to pray to God and deemed it necessary frequently.

Keywords: Health, Disease, Pandemic, Contagious, Narratives¹⁰, Prayer

1. Introduction

The history of human life has been full of tests, tribulations, hardships and seditions, and the efforts of elites and sympathizers to treat and heal human pain have led to the emergence of various sciences, including medical science, social medicine, psychiatry, and psychology, each of which has done its best to serve the humanity. Humans have also resorted to these sciences at various times to save themselves. At some points in time, when general and pervasive public calamities or incurable and contagious pains have been inflicted on human beings, humans become frustrated with the material and worldly means, and they turned to God. Therefore, the following article intends to explain the Islamic religious solutions in times of physical pandemic and contagious and pervasive diseases and to answer this question, what is the view of the Qur'an and narratives at the time of affliction and pandemic and contagious diseases?

Regarding this article's background, scattered hadiths on websites and cyberspace have sometimes been quoted with personal translations; however, a scientific article entitled "The Infinite Hadith of Assignment and Conceptualism" by Mahmoud Karimian was found. He criticized the hadith attributed to the Prophet Muhammad (PBUH) about the non-contagious nature of the diseases in Islam, and he disagreed with the medical records and other hadiths.

Before starting the main subject, it is necessary to clarify the meaning of some keywords in this topic based on the Islamic teachings, such as the words of sedition¹¹ and prayer¹².

Sedition and test¹³ in words

"Fitna" from the article "Fitan" means "to set on fire" and "to smelt gold" to test and separate the pure substances from impurities (1). Sedition indicates testing, test, and disaster; melting silver and gold (to separate the pure from the impure) with fire (2) and to distinguish the pure from the impure (3).

¹ narrative

² contagious diseases

³ Qur'anic and hadith sources

⁴ descriptive-analytical

⁵ implicational

⁶ verses

⁷ God Almighty

⁸ inconsistency

⁹ revelatory teachings

¹⁰ Narratives

¹¹ sedition

¹² prayer

¹³ test

The use of the word "sedition" and its derivatives in the Qur'an shows that hardships and difficulties accompany the nature of humans and the world; "Indeed, we created man in torment." Imam Ali (AS)¹⁴ considers the world to be a house full of difficulties and enclosed by calamities: The world is full of calamities and known as betrayal. Its condition will not be stable, and its households will not survive." (5).

Carefully looking at the universe and testing aspects of creation, we conclude that the purpose of creating the world is to develop and talents; therefore, the divine tests include all the servants of God. All human beings are tested. From the general public to the prophets and the imams and the saints, each is tested somehow. Types of tests may vary; some are faced with hardship or easiness, some are blessed, some are faced with misery or sickness, some are in sin and transgression, or other ways; but of course, the divine test is inevitable and universal. Therefore, Imam Ali (AS) considers the principle of divine testing in the world as one of the certainties of God's command (6).

Someone asked Imam Ali (AS) is it possible that God does not test us? The Imam replied:

"None of you should say: God! I seek refuge in God from the test; no one is unless he is subjected to the test; but if anyone seeks refuge in God, he must stay away from temptation misleading" (7). You do not ask God to test you; because the divine test is certain and universal. Instead, you should ask God for success in the test.

The tradition of test and affliction has been considered in the luminous verses of the Holy Qur'an (8, 9, 10).

Some people are unaware of these tests and divine afflictions. Hence, when they find it difficult, they stray from the path of servitude and forget the luminous truth and the philosophy of their creation (11). Accordingly, one of God's current traditions among human beings is the emergence of diseases and afflictions. Humans must also strive to find a way out of the predicament. The present article seeks to express the views of verses and hadiths in the face of such critical problems, especially during the pandemic and contagious diseases.

Since God does the things of the universe through means and factors, and the whole universe, are God's armies for doing things in the universe such as water (12), wind (13), sand and rocks (14), earthquake on the Shuaib tribe (15), shouts and earthquakes (16) plague (a pandemic disease) (17) desert mice at the Ma'rab Dam (18), ground to plunder people like Korah (19) Ababil birds on the elephant army (20), the angels, the wind and the storm (21), all of which are God's armies on earth (22).

Quranic and narrative teachings on crises and pandemic and contagious diseases are expressed in three principles as follow:

Qur'anic principles, methods and narratives in troubles

By examining the verses and narratives by infallible, the following principles and methods can be used to save ourselves from seditions and tests, especially in case of diseases, including the pandemic and contagious diseases:

The first way: rely on appeal as a general rule in the universe

According to Islamic teachings, the world is governed by the law of causation, and nothing happens without a cause; AS narrated from Imam Sadegh (AS): "God has refused to provide things without cause. So he set a cause and a means for everything, and there was an explanation for every reason" (23).

People's referrals to physicians for physical problems can also be a source of health and pain relief. As the Prophet Muhammad (PBUH) forbade some matters such as magic after the first revelation¹⁵, but he confirmed the science of medicine and referring to physicians. Therefore, believing in God and its effect on the existence and the realization of all events and happenings with God's permission has nothing to do with materialism. Someone fell ill during the time of the Prophet Muhammad (PBUH). The Prophet said: Bring a physician. They said: Can a physician do something? The Prophet said: God revealed diseases and provided healing. Come and treat yourself. This statement has been issued in various forms to the extent that it may prove the spiritual frequency.

It is a hadith narrated by Shia and Sunni. "There is a cure for every disease" (24).

A man was wounded during the time of the Prophet Muhammad (PBUH); the Prophet (PBUH) said: "Bring him a physician." Someone asked can a physician be useful with a prophet who is present? The Prophet (PBUH) said: "God Almighty has placed every pain with a cure." (25)

In another hadith by the eighth Imam (AS): "God has not put any pain unless He has placed a cure beside it." Then he said: "Each group of calamities has a class and a group of medicines." (26). That is, God has set a cure for every pain.

(AS)¹⁴
first revelation¹⁵

One of the prophets fell ill and said, "I do not want a physician; he who has to make me ill heals himself." God revealed to that prophet: I will not heal you to heal yourself, and healing is in my hands. The Prophet (PBUH) said in different words: To cure. Therefore, the Prophet (PBUH) said to treat himself" (28).

When Moses fell ill, the Israelites came to visit him and said: Treat yourself with a particular plant. Moses said, "I will not use medicine until God heal me." His illness continued until he received a revelation; I swear by my honor and glory! I do not heal unless you treat yourself with that medicine (plant). Moses (PBUH) called them and said: Bring the same medicine for me to use. It did not take long for Moses to recover. And then he received: Moses; you are Imagining destroying the wisdom and secrets of my creation with your trust; Except for me, who has put these valuable benefits in the root of plants? (29).

There was another narrative by Prophet (PBUH) (29), and Jabir also narrated from the Prophet (PBUH) (30).

From all the above narratives, it becomes clear that if there is pain, there must be a cure that we need to find the medicine and follow the prophetic method. We have to visit a specialist if necessary. Furthermore, it became clear that the sacred perceptions and waiting for the divine healing and do nothing are rejected from the perspective of the hadiths of the Infallibles.

This is also confirmed by rational rule. The rule of repulsion is probably one of the rules of reason, the content of which the rule of the reason is to repulse the possible or suspected harm; so, if a person feels the harm, it is obligatory to repulse the possible harm from the reason's perspective. It does not matter if it is about the afterlife or worldly matters.

In this regard, Ayatollah Javadi Amoli has said: Of course, the definite reason is never wrong, and there is no conflict between him and revelation, but do human beings always achieve such a truth? If that were the case, humans would never have made the mistake of reaching a definite conclusion, and there would be no diversity in their votes, while the diversity is so vast even some of them are entirely contradictory to others. (31)

The second way: a ban on leaving home and city during the pandemic diseases

These days, due to the pandemic of Coronavirus, many people spend their time at home, and they refrain from site visiting and unnecessary travels. According to officials, refusing to travel and stay at home is essential to breaking the chain of outbreaks. There are several pieces of advice in Islamic narratives about health issues.

Foreign and domestic specialists have introduced to stay out of the community, leave the trip and stay home as the best way to break the chain of Covid-19 or the Coronavirus. This is the same instruction that has been quoted from the Prophet (PBUH). Bukhari quotes from the Prophet (PBUH): "If the plague (any other dangerous infectious disease) comes and Man should stay in his city and wait for God and know that nothing but what God has ordained for him will come to him. God Almighty provides such a person with the reward of a martyr." (32)

There are dozens of narratives by the Prophet (PBUH) about the above solution with various expressions, which are mentioned in some narratives (33, 34). The use of unnecessary treatments in narratives is also forbidden, narrated by Imam Sadiq (AS) (35).

Accordingly, in a particular city or place, the disease is pandemic and contagious; believers must refrain from any commute to break the disease chain.

What is the solution if science fails to solve the problems?

Today, Covid-19 shows a picture of human life on the Day of Judgment that the parents run away from their children, the brother runs away from the brother and the wife and goes to the treasure (36), and he is so hostile to killing that he does not know the poor, the rich, the laborer, the employer, the boss, and the obedient; and the strongest shareholder and richest person in the world trembles when they hear the name of the virus; and even well-equipped private hospitals see death in front of their eyes several times a day, and imprison everyone in their homes without a guard.

Now we are not aware who made this deadly virus, how and by whom, and for what purpose, but we know that not a single leaf of a tree falls without God's permission (37), and that virus does not kill anyone without God's permission. How cleverly it escapes from the powerful and elite people and parades in the world.

Did we have thought about its origin? We may give dozens of known and unknown reasons for this possibility. Furthermore, one of them is human suffering due to forgetting God, God's power, care for his servants, and God's supervision over his servants. Have the laws of cause and effect been forgotten in the universe¹⁶? (38). Can not one

¹⁶ The result of good and evil is on the man himself (Al-Jathiya, 15 p. 500)

of them be our disobedience to God? Which he has said (39). All these oppressions, sins, infidels of blessings, self-aggrandizement, loss of human rights in the name of protecting human rights are against humanity (40).

Is not this a disease of God's armies? To remind us of our duties before God, the people and ourselves. Let us come to our senses, and let us go back to him and restore our performances and look for our flaws (41). Think of a day when we have to be accountable for our actions.

In this situation, man feels nothing can save him when there is no medicine, treatment, and technology; there is a window of hope and a way of salvation, and that is the connection with God and the origin of existence (42) we always need God. If the day comes when a seemingly healthy, wise, rich, powerful man finds himself incapable, and he felt the need for God, then his prayers will be answered.

The third way: Praying to God and appealing to transcendental causes

"Prayer" indicates calling." In religious terms, Prayer is to "call" God and make a "connection" with him (43), making someone understand you with your voice and words (44). Today, praying implies asking God to heal and seek healing for diseases and pains. The need to ask God includes asking for troubles, mental, physical, and financial and other problems.

Prayer in the various religions

The religions' mission is human happiness in this world and in the afterlife, and this happiness is possible through communication with the real owner. Since prayer is a means of communication between man and God, the prophets themselves prayed to God in all the divine religions and taught people this approach.

Prayer in Judaism

Prayer in Judaism and the functions of that prayer or Berakhot in Judaism are offering, requesting, confessing, praying, or giving thanks to God, and it is known by various words such as Amida and Tefillah. Tefillah is the most common word for prayer. The word corresponds to Hitpallel and means to think, entreat, judge, and intercede¹⁷.

Amida means standing, a Jewish prayer that contains 18 thanksgiving prayers. These prayers are the core of the structure of each of the three daily Jewish religious ceremonies. It is also referred to as Esreh Shemoneh, meaning eighteen or in Talmudic sources or Ha tefillah. In the Bible¹⁸, Prayer's concept is based on this belief that God exists, hears and answers; that is, he is a personal god¹⁹. There are 72 prayers in the life of all human beings throughout history, the essence of the spiritual life of man and his relationship with God and the manifestation of the need for the door to the divine world and regardless of a particular religion or ceremony; it involves any talk to God and human attention to Him²⁰. In general, prayer in the imagination of the Bible²¹ is a ring of spiritual connection between man and God, and it is a great means for human reformation and liberation, which is even more worthy of martyrdom and moral perfection²². Abraham Joshua Heschel describes prayer as "Praying is the protection of a word and loving for a goal that leads to God, a strong and powerful word that is at its peak. Prayer is not motivation; it is an insight that enables us to pray²³. The Jewish writer, Herman Wouk, believes: Prayer and supplication directed to God is usually a moment of enlightenment for humankind. These luminous moments connect man to the world of light and purity and the world of divinity; these shining moments are the reward of a lifetime of prayer and supplication (45, 46).

Prayer in Christianity

Prayer in Christianity is addressed to God and is beyond dialogue and communication with God. According to the Bible, prayer is not just a human activity but also a personal conversation with God. Prayer does not begin with man, but God initiates the prayer. God motivates a man to want and do what pleases him, and he is our motivator for prayer (47). Therefore, prayer is the only submission to the divine call (48). As Jesus said, "All our thoughts and desires come from our hearts." Prayer helps us open our hearts to God to heal and strengthen us through the Holy Spirit. The heart is the spot where God touches us. If we live by faith, hope, and love, the heart will be the abode of God (49).

Themes of prayer in Christianity

¹⁷ the Oxford Dictionary of World Religions, P.959

¹⁸ Bible

¹⁹ "Prayer", P.978

²⁰ Psalms 50 : 15

²¹ Bible

²² "Prayer", P.978

²³ Between God and Man, P.213.

In recent years, the fact has been rediscovered that Christian theologians worship and pray, and this prayer and worship form their theological reflections. "The way of worship determines what you believe in." It expresses the fact that theology and worship interact. Christian beliefs affect how they pray and worship, and how Christians worship and pray will affect their beliefs. For example, the two debates in the early church focused on the Gnostic religion and the Arius religion, make this clear. The Gnostics believed that matter was inherently evil, and Arius rejected this view and pointed out that bread, wine, and water are used in Christian rites. How can they be evil when they have such a prominent place in Christian worship? (50)

Jesus begins by saying, "Believe in God." According to the Gospels, faith in Christ and love for him make us become children of God. Since God (Father) loves us, and Christ comes to us with faith in him, our prayers will be answered. Therefore, prayer's life is the habit of attending to and associating with the Holy Triune God. This connection is always possible in life; because we are united with Christ through baptism. As Christian prayer is connected with Christ, it continues throughout the church, which is His body, and its dimensions are the dimensions of Christ's love.

On the other hand, prayer is introduced as the Holy Spirit's inner act in the Bible. In the Gospel of John, the Holy Spirit is mentioned as a comforter, which accompanies the believers. Furthermore, all that Jesus taught the disciples will be remembered. In the Roman treatise²⁴, the Holy Spirit is introduced as follows: "he is inside us, and he is helping us to say abba like Jesus to make a sincere relationship with God the Father (51)."

Prayer in Islam

Prayer is emphasized in the Qur'an and narratives as one of the ways to communicate with God and is considered as the highest worship. God Almighty commands people to pray and promises fulfillment (52). In this verse, prayer is considered a kind of worship and fear of hell and a humiliating torment to the one who breaks it out of greed. Tabarsi has introduced this verse as one of the most important verses of the Qur'an in expressing the value of prayer to God and the intermittent virtue of creation (53). Based on this verse and the hadiths below, the interpreters have considered prayer as a form of worship, and there are retributions for offenders; and they know every act of worship as the Prayer (54-55). God says in the Qur'an (56). If there are no prayers, it will not place any importance on the people; therefore, man's status and dignity in the sight of God is as much as praying to him (57). This verse shows that God's concern for man comes from prayer, asking for the same need that God's concern includes giving blessings and health.

God Almighty says (58). In this verse, God warns that if the disbelievers are supplicated, God would remove their hardships and misfortunes and end their torment and sorrow (59). Of course, discomfort includes a variety of physical, mental, and emotional distress. Therefore, God refers to this in the verse that one should turn to God and not forget to pray in all troubles, such as illness and mental and physical problems.

Prophet Muhammad (PBUH) said (60). On the other hand, believing in Imams who are the perfect manifestation of God and the prominent examples of perfect human beings and know God better than anyone else (61), And whoever knows God better, His prayers will be more outstanding.

The Imams of the Ahl al-Bayt (AS) prayed more than anyone; for example, the Amir al-mu'minin (AS) was called the best worshiper (62). The prayers of the Ahl al-Bayt (AS) have arisen from the pure and exalted souls, is much deeper than the perceptions of an ordinary human being and Therefore, they are full of pure themes that irrigate the thirsty person of knowledge in all areas of need.

Moreover, in another narrative is said that (63). Therefore, according to the teachings of the divine religions, especially the verses and narratives of the infallible, we should always pray. Nevertheless, one of the most influential factors is prayer to God in pervasive afflictions.

The place of prayer in the world of scientism

Prayer is one of the essential elements of all religions and one of their most fundamental and important characteristics, which has many functions. Human beings approach the most sacred and central center of religiosity in all forms of religion, i.e. God, through prayer. This is why prayer can be considered a means of approaching and communicating with God; Because if this connection is removed, there is no way to connect this world with the eternal world (Zwemer²⁵, 2008: 415); especially when the material world of man is explained by creation, Which leads to separation from the divine world. Prayer is a means by which this gap is removed even for a moment (65), and the human material life takes on a deep, divine and lasting meaning.

Roman treatise²⁴
Zwemer²⁵

On the other hand, prayer means renewal and reconstruction of pure mystical experiences. Religion is trained with the same experiences and remains fresh and pure: "Prayer is a mirror in which religious and mystical situations, feelings, and experiences are expressed; as it can be said that the religion is not a religion without prayer: (66). The grounded soul of man will get more mystical experiences with prayer and finds spiritual and heavenly qualities. Izutsu defines prayer as follows: "Prayer is an oral communication in the direction of ascending from man to God; however, revelation is an oral communication in the direction of descending from God to man" (67). From the Izutsu's point of view, prayer is the most sincere personal conversation of the men's heart with God, and it is a response to divine revelation and its acknowledgment, as well as expressing faith in Him (67).

In Abrahamic religions, prayer is more important. These religions consider prayer to be a means of communication with God; God who is specific; He has the will and benevolently commands and demands obedience, and he is waiting to receive requests and prayers, and he is pleased to talk to his servant. In these religions, God is considered a source of goodness; a means to achieve salvation because we cannot stand temptations and deceptions without prayer and obtain God's grace; in such a way, this necessity is felt in all life stages. Especially since praying is a duty and expresses piety (68).

Alexis Carrel talks about the truth in the book titled "prayer:" Prayer is the highest state of religion in man, and the truth of that is the flight of the human soul to God. There is a blazing flame in the human conscience that sometimes makes a man realize his mistakes, misguidance and skepticism. "Sometimes a person feels the glory and grandeur of forgiveness in his spiritual states," he says and also says "We Westerners consider the intellect to be much higher than love. We continue to strive to develop and strengthen our brainpower, but the soul's spiritual endeavors have stopped evolving." Among these spiritual forces, the mystical feeling or the religious feeling is most forgotten. The Mystical feeling often emanates itself in prayer. Prayer is a spiritual phenomenon. While the spirit world is beyond science's reach, how can we obtain a definite and empirical knowledge of prayer? The prayer is the attraction of the soul to the immaterial center of the world. This state does not originate from the nature of reason, and that is why it is so incomprehensible; for philosophers and arguments, it remains unacceptable. Those who have a heart devoid of thought feel God as the warmth of the sun or flowers' scent. However, the same God, who quickly gets along with someone who knows how to love, hides from the eyes of those who do not understand (69). Dale Carnegie, a well-known Western psychologist, remarks: on average, one person commits suicide every 35 minutes, and one person goes crazy every two minutes in the United States. If these people had the peace and tranquility that religion and worship given to the man, most of these suicides and many insanities could have been prevented" (Dale Carnegie, 70).

"The most important thing I have learned over the years is that the prayer is the best way to treat insomnia" says Dr. Thomas Hayes Lope. "With the condition that I am a physician and I say that prayer is the best means that has been known for developing confidence and relieving nerves and comfort and relieves insomnia; in other words, the most important means of creating peace in the human psyche is the "prayer" (71).

The result is that prayer is inherent in every human being, but the closer we get to pure monotheism, the higher the prayer will be. The Shia school is based on pure monotheism, and therefore, prayer in this school has a different and higher position than other schools and religions that the best, most enlightening, divine, and mystical expressions, and everyone's particular inclination toward this prayer, are the best proof of this claim.

Special prayers during illness

It is narrated that: "One day, the Holy Prophet Muhammad (PBUH) said to the companions: Which one of you likes to be healthy and not get sick? They said: O Messenger of Allah, we all like that. He replied: Do you want to be lost like a donkey? Don't you want your sins to be remedied by calamities? And calamities become the atonement for your sins? I swear by God that my life is in the hands of his power. There are degrees in heaven for a person that he will not reach; unless accepting the great punishment for a great calamity. It is true that since God Almighty loves the servants, he afflicts them with a great calamity. So if he is satisfied, God is pleased with him, and if he gets angry and upset, God will be angry with him (72). Therefore, in Shia hadith sources, various prayers are recommended for the illness: Quoted from Imam Ali (AS) that keep this prayer at home during an outbreak and recite it after each morning prayers or early in the morning. It is narrated from the late Grand Ayatollah Seyyed Ahmad Khansari that cholera had spread to Iran and Khansar in the distant past. For this reason, one or more people died in Khansar city and most of the houses; except for the houses where these blessed verses were recited every day after the morning prayers, which did not cause any harm to them! (At-Tawbah, 51; Yunus, 107; Hud, 6; Al-Ankabut, 60; Fatir, 2; Zumar, 38; At-Tawbah, 39; At-Tawbah, 129) (73).

It is narrated from Imam Sadiq (AS): Read this prayer in diseases (74).

It is narrated from Imam Baqir (AS) that Imam Ali (AS) fell ill and the Prophet (PBUH) came to Imam Ali (AS) and told him to recite this prayer (74).

Sayyid Ibn Tawus narrated from Ibn Abbas: I was sitting with Imam Ali (AS), a pale person came, and said: I am always sick, and I am in great pain, teach me a prayer to help me with my illnesses. Imam Ali (AS) said: I will teach you a prayer that Gabriel taught the Prophet Muhammad (PBUH) when Hassan (AS) and Husayn (AS) were ill (75).

Ibn Abbas said: "After a year, did I see that man, while his color was good and red and he said: I recited this prayer on any pain and then I was healed and I did not enter into the kingdom that I feared unless I prayed to God." It is narrated from Salman, the Persian: I swear by God, from the day that Fatimah bint Muhammad (PBUH) taught me this prayer, I taught it to more than a thousand people in Mecca and Medina, all of whom had severe fever And all of them were healed entirely by reciting this prayer (76).

One of the companions of the Holy Prophet (PBUH) did not visit the Prophet for a while. After a while, he came, and the Prophet said to him: What was the reason for this delay? "Illness and poverty," he answered. The Prophet replied: Do you want me to teach you a prayer for which God will remove sickness and poverty from you? He answered: Please. The Prophet said: Read this prayer (77). The narrator said that it was not long before that person returned to the Prophet of God (PBUH) and said: "O Messenger of God, God has removed sickness and poverty from me."

Prayer by Imam Sadegh (AS) to cure the disease

Imam Sadegh (AS) said: Whenever you are with a patient, put your hand on the patient's head, and recite the prayer.

Then recite the verse of Āyat al-Kursī and the Surahs of Hamd and Al-Mu'awwidhatayn (al-Falaq and Al-Nās) and Al ikhlās one time, as well as YāSīn ten time, and then recite another prayer (78).

2. Conclusion

The present study, by referring to Quranic and hadith sources, seeks to find ways to deal with disasters and pandemic and contagious diseases that we should treat the pain using natural ways in the world and acceptable ways by the nobles and refer to trusted and capable physicians.

The infallible narratives about contagious diseases were also recommended that do not leave your home and city and do not travel in a city during the pandemic and contagious diseases.

Islamic sources' advice, along with other divine religions, is the prayer to God in all happy and unhappy situations; however, one of the best measures in times of illness and hardship is to pray to the unique physician and the merciful God. These prayers can be recited in any language. However, special prayers by the infallible about the diseases are valuable and practical.

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