

The plague and prophetic medicine in the manuscript “Repelling the Calamity by Praying for the Prophet of Mercy - Daf’ Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah” by Ibn Abi Hajlah Al-Tilimsani (D. 776 AH/1375 CE): Study and presentation

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Abstract---The Islamic World witnessed Several Epidemics and Plagues, Documented by Numerous Scholars in their Writings and Heritage. Ibn Abi Hajlah Al-Tilimsani (D. 776 AH/1375 CE) wrote his Book, “Repelling the Calamity by Praying for the Prophet of Mercy - Daf’ Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah”, about the Role of Prophetic Medicine in Eradicating this Epidemic that Egypt witnessed. He subsequently Died from it. This Book reflected his Experience and Observations of what he had witnessed and heard about the Plague, its Concept, Causes, Symptoms, and Treatment.

Keywords---Plague, Prophetic Medicine, Ibn Abi Hajlah Al-Tilimsani, Treatment, Egypt.

Introduction

Throughout the Ages, the World has experienced Numerous Epidemics and Plagues that struck the East and West, significantly impacting Human, Social, and even Economic Life. These Epidemics had Multiple Causes, whether Medical, Religious, or Climatic, and spread across Regions, Countries, and Kingdoms.

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Numerous Scholars, Authors, and even Physicians emerged throughout History, Authoring Numerous Books and Collections that addressed and defined these Diseases, whether they addressed Plagues in general, a Specific Region, or a Specific Plague.

Ibn Abi Hajlah Al-Tilimsani (D. 776 AH/1375 CE) is considered One of those who left behind an important work on the Plague. He titled it "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah". In it, He highlighted the Role of Prophetic Medicine among Muslims in Treating this Epidemic before and after its Occurrence, and the Relationship of this to Islam and the True Religion. He also highlighted the Prophetic Hadiths on this Matter, compared to Practical Medicine, and the Role of Doctors and Treatment in Protecting Lives from it, and treating it if it Occurs in a Specific Place and spreads throughout it.

Accordingly, we Pose the Following Issue:

What is the Medical Value of the Manuscript "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah" by Ibn Abi Hajlah Al-Tilimsani?

The Objectives of the Study include:

- Introduction to the Author Ibn Abi Hajlah Al-Tilimsani.
- A Study and Introduction to a Manuscript on Plagues.
- An Introduction to One of ibn Abi Hajlah Al-Tilimsani's Works on Medicine.
- An Introduction to the History of Epidemics and Plagues throughout History.
- A Study of the Content and Methodology of ibn Abi Hajlah, in his Presentation and Study of the Manuscript "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah".

✿ Introduction to the Owner of the Manuscript: Ibn Abi Hajlah Al-Tilimsani:

❖ His Name and Birth:

The Author introduces himself in his Book entitled "Magnet of Precious Pearls" as: "... his Origin is Ahmad ibn Yahya ibn Abi Bakr ibn Abd Al-Wahid Al-Maghribi, born in Damascus, a Resident of Cairo, Known as Ibn Abi Hajlah..."¹ Ibn Imad Al-Dimashqi calls him Ahmad ibn Yahya ibn Abi Bakr ibn Abd Al-Wahid ibn Abi Dajlah Shihab Al-Din Al-Tilimsani. He was born in his Country in the Year (725), came to Cairo, Performed Hajj, entered Damascus, and worked in Literature.²

Ibn Hajar Al-Asqalani mentions him as Ahmad ibn Yahya ibn Abi Bakr ibn Abd Al-Wahid Al-Tilimsani, Known as Ibn Abi Hajlah, resident of Damascus and then Cairo, Shihab Al-Din Abu Al-Abbas, born in the Zawiya Scientific Angle of his grandfather in Tlemcen, in the Year Twenty-Five, and worked then went on the Hajj Pilgrimage and did not Return.³

As for Ibn Taghri Bardi; Ahmad ibn Yahya ibn Abi Bakr ibn Abd Al-Wahid calls him Sheikh Shihab Al-Din Abu Al-Abbas Al-Maghribi Al-Masri Al-Hanafi, Known as Ibn Abi Hajlah. He was a Prominent Imam, Scholar, Jurist, Man of Letters, and Poet. He was born in Tlemcen, Maghreb, at the Zawiya

¹ Abu Al-Abbas Shihab Al-Din Ahmad ibn Abi Hajlah Al-Tilimsani, **Magnet of Precious Pearls**, Yale University Library, New Haven, USA, Sheet 02, Front.

² Shihab Al-Din Ahmad ibn Ali ibn Muhammad ibn Muhammad ibn Ali ibn Ahmad, Known as Ibn Hajar Al-Asqalani (D. 852 AH), **The Hidden Pearls in the Notables of the Eighth Century**, Ottoman Encyclopedia, Hyderabad, 1349 AH, Vol. 01, p. 329.

³ Ibn Hajar Al-Asqalani (773-852 AH), **Inbaa Al-Ghamr bi-Anbaa Al-Umr (News of the Flood with News of Life)**, Investigation: Hussein Habashi, Supreme Council for Islamic Affairs, Islamic Heritage Revival Committee, United Arab Republic, Cairo, 1389 AH/1969 CE, Vol. 01, p. 81.

Scientific Angle of his grandfather, Sheikh Abi Hajlah, In Approximately the Year Seven Hundred and Twenty-Six. He grew up in Maghreb and then moved to Cairo.⁴

It is mentioned in the Book "Al-Tabaqat Al-Sunniyyah, The Sunni Classes"; Ahmad ibn Yahya ibn Abi Bakr ibn Abd Al-Wahid. The Imam and Writer Abu Al-Abbas Shihab Al-Din, known as Ibn Abi Hajlah. He was born in his grandfather's Zawiya Scientific Angle in Tlemcen in the Year Seven Hundred and Twenty-Five. He worked, then went on the Hajj Pilgrimage and Never Returned. He was Skilled in Literature.⁵

Ibn Taghri Bardi mentions him as the Sheikh, Imam, Scholar, Man of Letters, and Mufti, Shihab Al-Din Abu Al-Abbas Ahmad ibn Yahya ibn Abi Bakr ibn Abd Al-Wahid Al-Tilimsani Al-Maghribi Al-Hanafi, Known as Ibn Abi Hajlah, a Resident of Egypt, who Settled there on Thursday, the First of Dhul-Hijjah, at the Age of Fifty-One. He was born in Maghreb in the Zawiya Scientific Angle of his grandfather, Abu Hajlah Abd Al-Wahid, then he Traveled to the Levant, and Settled in Egypt.⁶

He Settled in Cairo and was born in the Year Seven Hundred and Twenty-Five,⁷ which is what Most of the Sources that wrote the Biography about his Date of Birth agreed upon, except for Ibn Taghri Bardi; who mentions the Year of his Birth as Approximately Seven Hundred and Twenty-Six.

As for his Kunya Nickname, Ibn Abi Hajlah, it is attributed to his grandfather who was a Righteous Man. According to Sheikh Shams Al-Din Ibn Marzouq, he was Named ibn Abi Hajlah because a Partridge Birde came to him and laid an Egg on his Sleeve.⁸ This may be One of the Miracles mentioned in the Sources, as he is Famous and Well-Known for it.

He died in the Year Seven Hundred and Seventy-Six. He died at the Beginning of Dhu Al-Hijjah at the Age of Fifty-One.⁹ That was on a Thursday in Cairo.¹⁰ As for Ibn Hajar in his Book Al-Durar Al-Kamina (Hidden Pearls); He says: He died at the End of Dhu Al-Qi'dah in the Year (776 AH). Regarding the Plague; I read in the Handwriting of Sheikh Badr Al-Din Al-Zarkashi, who told me that Ahmad Al-A'raj Al-Sa'di said: I saw him on the Night of his Death and he was as if they were discussing a Person with whom they had a Dispute, so we recited to them Surat Al-Ikhlās and the Two Mu'awwidhat. He said: Ibn Abi Hajlah said to me: Consider your Two States.¹¹

❖ His Upbringing and Status:

Ibn Abi Hajlah Grew Up in his grandfather's Zawiya Scientific Angle in Tlemcen, then moved to Damascus and Grew Up there, before settling in Cairo, Egypt.¹² He also performed Hajj Pilgrimage and Never Returned to his Country. He was Skilled in Literature, and Composed a Lot and published it, excelling as a Letter Writer, and Writing Poetic Positions (Maqamat) and other works.¹³ He was a

⁴ Youssef ibn Taghri Bardi Al-Atabakī Jamāl Al-Dīn Abū Al-Mahāsīn, Died in (874 AH/1470 CE), **Al-Manḥal Al-Safī Wa Al-Mustawfī Ba 'd Al-Wafī (The Pure and Complete Source after the Complete)**, Investigation and Introduction: Muhammad Amin/Sa'īd Abd Al-Fattah Ashour, Egyptian General Book Authority, Egypt, 1984 CE, Vol. 02, p. 259.

⁵ Taqi Al-Din ibn Abdul Qadir Al-Tamimi Al-Dari Al-Ghazzi Al-Masri Al-Hanafi (D. 1005 AH/1010 CE), **The Sunni Classes in the Biographies of the Hanafis**, Investigation: Abd Al-Fattah Muhammad Al-Houlu, Dar Al-Rifai for Publishing, Printing and Distribution, Riyadh, Kingdom of Saudi Arabia, 1403 AH/1983 CE, 1st ed., Vol. 02, p. 124.

⁶ Jamal Al-Din Abu Al-Mahasin Youssef ibn Taghri Bardi Al-Atabakī (813-874), **The Shining Stars in the Kings of Egypt and Cairo**, Introduction: Muhammad Hussein Shams Al-Din, Scientific Books House, Beirut, Lebanon, 1413 AH/1992 CE, 1st ed., Vol. 11, p. 106.

⁷ Al-Hafiz Jalal Al-Din Abdul Rahman Al-Suyuti, **The Beauty of Lectures on the History of Egypt and Cairo**, Investigation: Muhammad Abu Al-Fadl Ibrahim, Undated Edition, 1387 AH/1967 CE, Vol. 01, pp. 571-572.

⁸ Ibn Hajar Al-Asqalani, **Inbaa Al-Ghamr (News of the Flood)**, Vol. 01, p. 81.

⁹ Ibn Imad, **The Nuggets of Gold**, Vol. 08, pp. 415-416.

¹⁰ Ibn Taghri Bardi, **Al-Manhal Al-Safī (The Pure Resource)**, Vol. 02, p. 260.

¹¹ Ibn Hajar, **Al-Durar Al-Kamina (Hidden Pearls)**, Vol. 01, pp. 330-331.

¹² Ibn Abi Hajlah, **Magnet of Precious Pearls**, Sheet 02, Front.

¹³ Ibn Hajar Al-Asqalani, **Inbaa Al-Ghamr (News of the Flood)**, Vol. 01, p. 81.

Prominent Imam, a Scholar, a Jurist, a Man of Letters, and a Poet. He came to Cairo and assumed the Position of Sheikh of the School of Prince Manjak Al-Yousefi. He Taught, Provided Valuable Information, and became Skilled in Several Sciences. Literature Dominated his interest, and he Composed Good Poetry, Compiled, and Documented.¹⁴ He was Preoccupied with Literature and became Passionate about it Until he became Proficient. He was then appointed Sheikh of the Sufis in the Manjak Cistern Outside Cairo, and continued to be a Hanafi. He was Very Chivalrous, Virtuous, and Very Mindful. He composed Poetic Positions (Maqamat) in which he spoke. He was inclined towards the Hanbali Belief, and Frequently disparaged the People of Unity, especially Ibn Al-Farid. He contrasted all his Poems with Prophetic Poems, and Ordered that they be buried with him. Among his anecdotes is that he named his son Janah Al-Din (Wing of Religion).¹⁵ He was Hanafi in Doctrine and Hanbali in Belief. He Frequently disparaged the Unionists. He wrote a Book in which he opposed the Poems of Ibn Al-Farid. He disparaged him because he did not praise the Prophet Muhammad (Peace and Blessings Be Upon Him), and he disparaged his Sect, and accused him and those who shared his Views of Great Sins. He was tested because of this by Al-Sarraj Al-Hindi.¹⁶

Ibn Hajar said: I read the Handwriting of Ibn Al-Qattan and he authorized him. Ibn Abi Hajlah went to extremes in Criticizing Ibn Al-Farid, to the point that upon his Death, according to what his Companion Abu Zayd Al-Maghribi told me; He ordered that the Book in which he had criticized Ibn Al-Farid and criticized him be placed in his Coffin and Buried with him in his Grave, and that was done.¹⁷

He would tell the Shafi'is that he was a Shafi'i, the Hanafis that he was a Hanafi, and the Hadith Scholars that he followed their Path. He was Skilled in Poetry, although he was not well Versed in Prosody. He was a Frequent Companion of the Darkness and Alcoholics. He was Full of Anecdotes, Useful Stories, and Noble Morals.¹⁸

❖ His Sheikhs and Students:

Ibn Abi Hajlah studied at his Grandfather's School in Tlemcen, then moved to the Levant and settled in Egypt. He performed the Hajj Pilgrimage to the Sacred House of Allah.¹⁹ Although the Eastern Sources that lived during his time do not mention his teachers, they do mention his students and had Several Teachers, as evidenced by his Scholarly Voyages and meetings with Scholars.

As for his students; The same applies. However, his appointment as Sheikh of the Prince Manjak Al-Yousefi School outside Cairo²⁰ is evidence of the Large Number of his Students and Attendees, Both Public and Private, and even from Other Countries. He Taught and Benefited greatly from his Writings.

In addition to the Large Number of his Works and Books, they demonstrate his Stature and the Importance of his Writings, which were considered Important and Widely Circulated in his time, and whose writings, including his Poems, were Widely Read and benefited from.

❖ His Scientific Heritage:

Ibn Abi Hajlah authored Several Books and Collections of Works on Various Arts and Sciences, such as Poetry, Literature, Poetic Positions (Maqamat), and Medicine. He excelled in Several Sciences, but

¹⁴ - Ibn Taghri Bardi, **Al-Manhal Al-Safi (The Pure Resource)**, Vol. 02, p. 259.

¹⁵ - Ibn Hajar, **Al-Durar Al-Kamina (Hidden Pearls)**, Vol. 1, pp. 329-330.

¹⁶ - Al-Ghazzi Al-Masry Al-Hanafi, **Op. Cit.**, Vol. 02, p. 125.

¹⁷ - Ibn Hajar Al-Asqalani, **Inbaa Al-Ghamr (News of the Flood)**, Vol. 01, p. 81.

¹⁸ - **Ibid.**, Vol. 01, p. 81.

¹⁹ - Ibn Hajar Al-Asqalani, **Al-Durar Al-Kamina (Hidden Pearls)**, Vol. 01, p. 329.

²⁰ - Ibn Taghri Bardi, **Al-Manhal Al-Safi (The Pure Resource)**, Vol. 02, p. 259.

Literature was his Greatest Skill. He wrote Well Poetry, and Compiled and Documented. His Works are Numerous, Numbering Sixty, including:

- ✓ **Sultan's Skurdan:** It was Composed in the Year (757) for King Al-Nasir. It begins: In the Name of Allah, Praise Be to Allah. It is Divided into an Introduction and Seven Chapters. The Introduction Concerns the Region of Egypt. The First Chapter; Deals with the Characteristics of the Seven Regions in the Relationship of the Sultan to that Number. The Third; Deals with the Relevance of the Regions to that. The Fourth; Deals with the Fact that that Sultan was the Seventh of the Turkish Sultans. The Fifth; Deals with his Biography. The Sixth; Deals with Strange Agreements. The Seventh; Deals with the Interpretation of Some of the Words of the Book. Its Result and Selection are Divided into Five Chapters: The First; Deals with the Story of the Prophet of Allah, Joseph (Peace and Blessings Be Upon Him). The Second; Deals with the Story of the Prophet of Allah, Moses (Peace and Blessings Be Upon Him) with Pharaoh. The Third; Deals with the Biography of the Kings of Egypt. The Fourth; Deals with the Biography of Al-Hakim Bi-Amr Allah the Highest. The Fifth; Deals with Seven Flowers. At the End of the Book; He has included a Conclusion for Each Chapter, which is Seven Stories.²¹
- ✓ **The Objection to The Knower of Allah Almighty ibn Al-Farid:**²² Writings in which he opposed the Poems of ibn Al-Farid. All of them were Prophetic. He used to attack him and his Sect, and accuse him and those who shared his Views of Great Sins. He even ordered that upon his Death, the Book be placed with him in his Coffin and buried with him in his Grave, and that was done.²³
- ✓ **Combat Model in the Transfer of Families:** Firstly; Praise be to Allah who made the Matter of the One being served like a Crown on the Head, and made Chess One of the Things that Distracts One from the Absence of People by his Presence...etc.²⁴
- ✓ **Diwan of Ibn Abi Hajlah:** He has Five Collections of Poetry Praising the Prophet, and Seven Thousand Verses of Poetry.²⁵
- ✓ **Diwan Al-Sababa (The Passion):**²⁶ The Author says: "I Chose to Compose it in a Concise and Short Anecdotes, because it was said that there are Two Situation of Composition, One for Pride, and the Other for a Carpenter. I named it Diwan Al-Sababa (The Passion), So that whoever reads it will be Infatuated, and Know that if I am not for the Passion, who is for it?". At the End of Diwan Al-Sababa; It says: "And among them is One killed", and it is Something my Eyes saw and my Ears heard when I was in Damascus in the Year Seven Hundred and Fifty-Two.²⁷
- ✓ **The Neighbourhood of the Righteous in the House of Decision (Doomsday):**²⁸ Al-Zarkali indicates that he saw his Manuscript in the Library of the Damietta Institute in Egypt. It

²¹ Mustafa bin Abdullah, Known as Hajji Khalifa and Katib Halabi, **Kashf Al-Zunun an Asma' Al-Kutub wa Al-Funun (Uncovering the Suspicions about the Names of Books and Arts)**, Editing: Muhammad Sharaf Al-Din Yaltaqayya, Arab Heritage Revival House, Beirut, Lebanon, Without Publication Date, Vol. 02, p. 994.

²² Ahmad bin Muhammad Al-Maqri Al-Tilimsani, **Nafh Al-Tayyib min Ghushn Al-Andalus Al-Ratib (The Fragrant Scent of the Moist Branch of Andalusia)**, Investigation: Ihsan Abbas, Dar Sadir, Beirut, Lebanon, 1408 AH/1988 CE, Vol. 02, p. 200.

²³ Ibn Imad, **Op. Cit.**, Vol. 02, p. 415.

²⁴ Ismail Pasha bin Muhammad Amin bin Mir Salim Al-Babani by Origin and Baghdadi by Birth and Residence, **The Book of Idah Al-Maknun fi Al-Dhayl 3la Kashf Al-Zunun an Asma'i Al-Kutub wa Al-Funun (Explaining the Hidden in the Appendix to Revealing Suspicions about the Names of Books and Arts)**, Editing: Muhammad Sharaf Al-Din Yaltaqayya, Arab Heritage Revival House, Beirut, Lebanon, Without Publication Date, Vol. 01, p. 136.

²⁵ Hajji Khalifa, **Op. Cit.**, Vol. 01, p. 764.

²⁶ Ibn Taghri Bardi, **Al-Manhal Al-Safi (The Pure Resource)**, Vol. 02, p. 259.

²⁷ Abu Al-Qasim Muhammad Al-Hafnawi Ibn Al-Sheikh Ibn Abi Al-Qasim Al-Disi Ibn Sidi Ibrahim Al-Ghoul, **The Book of Defining the Successor with the Men of the Predecessors**, Pierre Fontana Oriental Press, Algeria, 1334 AH/1906 CE, Vol. 02, p. 49.

²⁸ Hajji Khalifa, **Op. Cit.**, Vol. 01, p. 609.

is about the Virtues of Uqba ibn Amir, and was compiled by Ibn Abi Hajlah because he buried One of his Sons in his Vicinity.²⁹

- ✓ **Ibn Abi Hajlah's Maqamat (Poetic Positions):** These include The Conference of the Birds and the Sublime Rhyme of what happened on the Nile.³⁰ Ibn Abi Hajlah stated that his Maqamat, which he used to Counter Al-Hariri's Maqamat in his Manuscript, Numbered Twenty-Seven in the Year (770 AH/1386 CE), Seven of which were Named after Specific Places, especially those Located in the Egyptian Region, such as Alexandria, Giza,³¹ Zafaraniya, and Cairo. For a Specific Occasion, such as the Prophet's Birthday, he Composed the Rabi'iyya Maqamat. We also find: The Watchful Eye Poetic Maqamat for those who have settled in Cairo, The Event of the Event, The Zarzuriyya Maqamat, The Tent Maqamat, and The Mardinian Maqamat. As well as The Conference of the Birds, which includes: The Giza Maqamat, The Haramiyya Maqamat, The Rabi'iyya Maqamat, The Cairo Maqamat, and The Kutubiya Maqamat.³²
- ✓ **Other Maqamat:** A Maqamat Describing Homes from Damascus to Cairo. As well as a Maqamat on the Heroes of Martyr's Day. A Maqamat on the Khanqah of Sheikho. Also, the Farbaniya Maqamat. A Maqamat on the Cycle of Time in Grinding the jalban. In addition, a Maqamat in Praise of Shams Al-Din Ibn Al-Hushkash. As well as a Maqamat on the Conquest of the City of Sis.³³
- ✓ **The Fresh Literature and the Best of Perfumes:** as well as the Continuous Interpretations. Also, The Comprehensive Blessing in the Ten Complete Poems. And the Woodcutter of the Night in Several Volumes, such as The Reminder, Enemies of the Sea, Title of Happiness, The Proof of Death on Martyrdom, The Insights of the Hajjal,³⁴ The Skurdan, and The Emergency on the Skurdan, and a Diwan of Poetry,³⁵ The Most Sublime Purposes in Praise of the Mujahid, as well as Consolation of the Grieving on the Death of Sons, The Epistle of the Hoopoe, The Blossom of the Kumquat and the Cooing of the Doves, The Conduct of Ships to the Description of Dwelling, The Uproar of the Franks, The Prescribed Medicine in Repelling the Plague, and Repelling the Calamity in Prayers for the Prophet of Mercy.³⁶
- ✓ **As for poetry:** He has the Upper Hand in it, with Strange Meanings and Wondrous Inventions, along with Abundant Composition, Quick Wit, Lightheartedness, and Sound Imagination.³⁷

✿ Definition of the Manuscript:

❖ Title of the Manuscript and Attribution to its Author:

The Mention of the Title of the Manuscript came from what Ibn Abi Hajlah referred to, or what was mentioned in the Books of Biographies and Indexes, through:

- The Author says: "...So I wrote this Great Book, Al-Barakat Al-Munji from Destructive Things, about the Virtue of Praying for him, and I named it 'Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah (May Allah Bless him and Grant him Peace)'..."³⁸

²⁹ Khair Al-Din Al-Zarkali, **Al-A'lam (Notable Figures)**, Knowledge for Millions House, Beirut, Lebanon, Iyar/May 2002 CE, 15th ed., Vol. 01, p. 269.

³⁰ Ibn Hajar Al-Asqalani, **Al-Durar Al-Kamina (Hidden Pearls)**, Vol. 01, p. 329.

³¹ Qahlouz Abdul Qadir, **Ibn Abi Hajlah Al-Tilimsani and what Remains of his Maqamat, Scientific Research Notebooks Journal**, University Center, Tipaza, Algeria, 2016 CE, Vol. 04, No. 02, pp. 235-236.

³² Qahlouz Abdul Qadir, **Op. Cit.**, pp. 237-238.

³³ Qahlouz Abdul Qadir, **Op. Cit.**, pp. 239-241.

³⁴ Ibn Hajar Al-Asqalani, **Al-Durar Al-Kamina (Hidden Pearls)**, Vol. 01, p. 330.

³⁵ Al-Zarkali, **Op. Cit.**, Vol. 01, p. 296.

³⁶ Adel Noueihed, **Algerian Personalities Lexicon**, Noueihed Cultural Foundation for Authorship, Translation and Publishing, Beirut, Lebanon, 1400 AH/1980 CE, 2nd ed., p. 365.

³⁷ Ibn Taghri Bardi, **Al-Manhal Al-Safi (The Pure Resource)**, Vol. 02, p. 260.

³⁸ Ibn Abi Hajlah, **Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah**, El-Escorial Library, Spain, No. 510, Library of Professor Dr. Muhammad bin Turki Al-Turki, Al-Aloka Network, www.olvah.net, Sheet 02, Front.

- In the Tunisian Book of Answers: "...it was also mentioned on the Authority of Shihab Al-Din Ibn Abi Hajlah, on the Authority of Some of the Righteous, that he saw the Prophet (Peace and Blessings of Allah be Upon Him) in a Dream and Complained to him about the State of the Plague...and He mentioned Supplications other than these. I came across a Supplication mentioned by Some of the Sheikhs of the Orient, who Composed the Book that we mentioned before and called it - Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah (May Allah Bless him and Grant him Peace) -..."³⁹
- According to Hajji Khalifa: "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah (May Allah Bless him and Grant him Peace) by Ibn Abi Hajlah Ahmad bin Yahya, who Died in the Year (776)..."⁴⁰ And according to Adel Noueihed: "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah (May Allah Bless him and Grant him Peace)"⁴¹
- Muhammad Al-Manuni also mentions this Title: "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah (May Allah Bless him and Grant him Peace) by Ibn Abi Hajlah, Ahmad ibn Yahya ibn Abi Bakr Al-Tilimsani, Resident of Damascus, who Died in Cairo in the Year (776 AH/1375 CE), in El Escorial No. 1772"⁴²
- The Manuscript's Identification Card states: Manuscript of Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah, Author: Ahmad ibn Yahya ibn Abi Bakr (Ibn Abi Hajlah). The Original Copy of this Copy is in the El-Escorial Library - Spain - No. 510, Library of Professor Dr. Muhammad ibn Turki Al-Turki. On the Front of the Manuscript: Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah by Ibn Abi Hajlah (may Allah have mercy on him).⁴³
- Another Manuscript of the Author's on Plague Science was also found, entitled: "The Sunnah Prescribed Medicine for Preventing Plague"⁴⁴
- In addition to the Dictionary of Algerian Notables with the Same Title.⁴⁵ In another version: The Sunnah Prescribed Medicine for Preventing Plague by Ahmad ibn Yahya ibn Abi Bakr ibn Abi Hajlah (D. 776 AH). A Manuscript Copy of this is in the Khedivial Library, Cairo, Egypt, Preservation Number: 7/588(N A 8348).⁴⁶

❖ Authorship's History and its Motives:

The Author Explicitly stated in his Manuscript the Year of Writing: "...and My Success comes only from Allah, in Him I trust and to Him I turn. When the Plague broke out in Cairo and its Suburbs, and covered most of its Districts in Jumada Al-Akhira of the Year Seven Hundred and Sixty-Four, may Allah make its End Good..."⁴⁷ He adds, Regarding the Enumeration of Plagues; The Last Plague he

³⁹ Muhammad Al-Mawaq and Muhammad Al-Rasa', **The Tunisian Answers to Granadan Questions (886 AH/1481 CE)**, Investigation: Muhammad Hassan, Islamic Orbit House, Beirut, Lebanon, 2007 CE, 1st ed., pp. 120-121.

⁴⁰ Hajji Khalifa, **Op. Cit.**, Vol. 01, p. 757.

⁴¹ Adel Noueihed, **Op. Cit.**, p. 365.

⁴² Muhammad Al-Manuni, **Maghrebi Writings on Prayers and Peace upon the Best of Creation (May Allah Bless Him and Grant Him Peace), Da'wat Al-Haqq Magazine**, Published by the Ministry of Endowments and Islamic Affairs in the Kingdom of Morocco, Morocco, Jumada Al-Ula 1397 AH/May 1977 CE, Year 18, Issue 04, p. 21.

⁴³ Ibn Abi Hajlah, **Repelling the Calamity by Praying for the Prophet of Mercy**. See: Jalal Al-Din Al-Suyuti (D. 911 AH), **What the Conscious Narrated about the News of the Plague**, Investigation: Muhammad Ali Al-Baz, Dar Al-Qalam, Damascus, Syria, 1417 AH/1996 CE, pp. 206-209.

⁴⁴ Bashir Daif bin Abi Bakr bin Al-Bashir bin Imran Al-Jaza'iri, **Cataloguing of the Algerian Heritage between the Ancient and the Modern: Various Models of the Known and the Unknown**, Review: Othman Badri, Tala Publications, Al-Abyar, Algeria, 2007 CE, p. 455.

⁴⁵ Adel Noueihed, **Op. Cit.**, p. 365.

⁴⁶ Fouad bin Ahmed Atallah, **Index of Publications on Epidemics and Plague: A Bibliographical Study, Al-Ijtihad Journal of Legal and Economic Studies**, Kingdom of Saudi Arabia, 2020 CE, Issue 04, Vol. 09, pp. 554-562.

⁴⁷ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 03, Front.

witnessed: "...the Thirty-Third Plague of the Year Seven Hundred and Sixty-Four...Conquered Cairo and spoiled the Pure Image of its Suburbs".⁴⁸

He wrote about the Plagues that Nations and Civilizations have Known, and he stopped at the Plague of the Year Seven Hundred and Sixty-Four. He Died during the Plague of the Year Seven Hundred and Seventy-Six, during the Plague that Cairo, Egypt, witnessed at that time, according to Ibn Hajar Al-Asqalani.⁴⁹

As for the Motives for Writing the Manuscript "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah"; We Mention:

- He Points Out that the First Introduction is to Mention the Sole Reason for Writing this Book of Great Reward, and to Direct the Words of Some Righteous People to the Fact that Frequent Prayers upon the Most Honorable of Messengers Wards off the Plague, God Willing.⁵⁰
- The Virtue of Sending Blessings Upon the Prophet (Peace and Blessings be Upon Him) in Warding off the Plague: "...Since Sending Blessings Upon the Prophet (Peace and Blessings be Upon Him) removes Past Sins, saves on the Approaching Day from the Earthquake, and saves from the Horrors of the Day of Resurrection, and the Horror of this New Plague and this Fleeting Chapter...".⁵¹
- His Meeting with Sheikh Shams Al-Din Muhammad ibn Khatib and his Conversation with him about the Plague, its Causes and Related Matters. He informed him that Some Righteous People had told him that Frequent Prayers Upon the Prophet (Peace and Blessings be Upon Him) wards off the Plague: "...So I accepted his Words, then I spread the Word about it in Cairo and told most of my Companions about it, that it wards off all the Plague and Other Calamities. I met him with Reverence, and his Words had a Great Impact on me...".⁵² This is what Prompted him to Write his Book.
- His Mention and Enumeration of the Plagues from the Beginning of the Islamic State until this Year, as well as his Mention of what the Plague Caused to Nations and Countries: "...And what I have mentioned here is more than Thirty Plagues, which I extracted from Books of Interpretation and Reliable Histories and other things that we have seen as you will see, God Willing...".⁵³
- What is Generally noted about Manuscripts is that they are often written by a Specific Person from among the Scholars, Sultans of Countries, or their Ministers. Ibn Abi Hajlah did not mention this in the Manuscript "Repelling the Calamity - Daf' Al-Niqmah" which he wrote in (764 AH), which Coincided with the Last Plague he witnessed and then Died after it in the Plague (779 AH) in Egypt. He lived during the Reign of Al-Nasir.⁵⁴

❖ **Methodology and Method:**

⁴⁸ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 75, Front. See: Al-Suyuti, **What the Conscious Narrated**, pp. 206-209.

⁴⁹ Ibn Hajar Al-Asqalani, **Al-Durar Al-Kamina (Hidden Pearls)**, Vol. 01, pp. 330-331.

⁵⁰ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 02, Front.

⁵¹ **Ibid.**, Sheet 01, Back.

⁵² **Ibid.**, Sheet 03, Front/Back.

⁵³ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 58, Front, Sheet 59, Back. See also: Al-Suyuti, **What the Conscious Narrated**, pp. 181-192. Muhammad Siddiqi, **Diseases and Health Services in the Islamic Maghreb between the 5th and 7th Centuries AH/11th and 13th Centuries CE**, PhD Thesis, Supervision: Ashouri Qama'un, Allal bin Omar, Hama Lakhdar University, El-Oued, Algeria, 1441-1442 AH/2020-2021 CE.

⁵⁴ Sultan The King Al-Nasir Hassan bin Muhammad bin Qalawun, One of the Kings of the Qalawunid Dynasty in Egypt and the Levant. He was Pledged Allegiance to in Egypt at a Young Age in the Year (748 AH), and Continued Until the Year (752 AH), Until Some of the Army Commanders revolted against him and deposed him. Then he Returned to Power in the Year (755 AH). Taqi Al-Din Abu Al-Abbas Ahmad bin Ali bin Abdul Qadir Al-Ubaidi Al-Maqrizi (D. 945 AH), **Behavior to Know the Countries of Kings (746-777 AH)**, Investigation: Muhammad Abdul Qadir Atta, Scientific Books House, Beirut, Lebanon, 1418 AH/1997 CE, 1st ed., Vol. 04, p. 207, Footnote No. 01.

The Manuscript is Classified as a Medical Work on the Plague, and Ibn Abi Hajlah dealt with it in his Book on Medicine and the Prophetic Hadith. This is Evident in the Title, which reads, “Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah”.

- His Experience with the Plague, as he lived through the Events of the Plague (764 AH) in Egypt and what it left behind on the Human and Economic Side: “...The Thirty-Third Plague Conquered Cairo and Spoiled the Pure Image of its Suburbs...”⁵⁵ So he gave a Vivid and Direct Image of this Plague.
- The Objectivity in Research and Investigation that Praying for the Prophet (Peace and Blessings be Upon Him) repels the Plague: “...I met with the Sheikh, Imam, and Scholar Shams Al-Din Muhammad ibn Khatib, and we discussed the Plague, its Cause, and what is Related to it. He informed me that Some of the Righteous had told him that Frequent Prayers for the Prophet (Peace and Blessings be Upon Him) repels the Plague. After that, a discussion took place between me and Some of the Jurists Regarding the Words of the Righteous Man mentioned above, so I began to Strengthen them, and he asked me for Evidence...”⁵⁶
- His Reliance on the Qur'an and Sunnah in Presenting Treatment for the Plague through the Prophetic Hadiths and their Original Sources: “...As for the Second Introduction; It is in Discussing the Almighty's Saying: (Indeed, Allāh Confers Blessing Upon the Prophet, and His Angels [ask Him to do so]), the Verse that includes much Care for the Prophet (may Allah's Prayers and Peace be Upon Him), and as for the Forty Hadiths, they are about the Virtue of the Prayer Referred to...”⁵⁷
- He Relied on Linguistic and Scientific Definitions of the Plague in the Fourth Chapter: “...And Al-Hafiz Alaa Al-Din said in his Commentary on Al-Bukhari; The Plague is of the weight Fa'ool, from the word 'Stabbing', but he changed its Origin. It is Sores that appear in the Body, such as the Elbows, Armpits, Fingers, Hands and the Rest of the Body, and it is accompanied by Swelling and Severe Pain...”⁵⁸
- Mentioning Important Scientific Medical Information about the Plague: “...Its Medical Cause is the Corruption of the Air, which is the Substance of the Soul according to the Doctrine of the Wise, due to its Goodness. Therefore; Human Life cannot be without Inhaling it...”⁵⁹
- Ibn Abi Hajlah's Proficiency and Prominence in Islamic Knowledge of the Holy Qur'an and the Prophetic Hadith, based on a Chain of Transmission from Various Hadith Sources such as Al-Bukhari, Al-Tirmidhi, Ibn Majah, and Others, as well as Ibn Hibban, and Even Commentary from Various Chains of Transmission, as Evidenced by the Number of Sheets he devoted to this in his Manuscript and the Chapters he referred to.⁶⁰
- He Relied on the Statistical Method in Counting Plagues in the Seventh Chapter: “...In Mentioning the Plagues that befell Mankind, and Mentioning what happened from the Beginning of the Islamic State Until this Year, which is a Mention of what the Plague Caused of a Wound that is Greater than the Plague...”⁶¹
- He Relied on the Literary Method in Mentioning Some Poetic Verses with Rhyme and Antithesis in his Talk about the Plague.

I See the Plague Ravaging Humanity And Stabbing Like the Spearmen

- As for the Conclusion; He devoted it to this Matter. It mentions One the Maqamat he Composed about the Plague, which he called “The Watchful Eye on Those Who have settled in Cairo”, and other Passages. He also mentions the Beautiful Poetry of Composing like the

⁵⁵ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 75, Front.

⁵⁶ - **Ibid.**, Sheet 02, Front.

⁵⁷ - **Ibid.**, Sheet 02, Front.

⁵⁸ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 39, Front.

⁵⁹ - **Ibid.**, Sheet 39, Back.

⁶⁰ - **Ibid.**, Sheet 14, Back/Sheet 28, Back.

⁶¹ - **Ibid.**, Sheet 58, Back/Sheet 75, Front.

Epidemic by Sheikh ibn Zaydin, Ibn Al-Wardi, and Others. He also mentions the Poem that mentions the Death of the Prophet (Peace and Blessings be Upon Him).⁶²

❖ Manuscript Content:

Ibn Abi Hajlah's Manuscript, "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah", Contains 87 Sheets. The First Sheet is 01 Back, and the Last Sheet is 87 Back. He refers to its Content by saying: "...And I arranged it into Two Introductions, Forty Hadiths...Seven Chapters, and a Conclusion...".⁶³

The Manuscript begins: "In the Name of Allah, the Most Gracious, the Most Merciful. O Allah, Send Blessings and Peace Upon Our Master Muhammad and His Family. Praise be to Allah, who singled out His Prophet with the Best of Blessings and Peace, and whose Blessings Encompassed the Elite and the Common People, and through him established the Glory of the People of Zamzam and the Maqam, and increased the Distress of the People of Misguidance, who are shaded by Clouds. I Praise Him for Guiding us to the Prophet of Mercy, and for Averting from us all Calamity through Prayers Upon Him".⁶⁴

As for its Conclusion; "...Praise be to Allah, Lord of the Worlds, and may Allah's Prayers and Peace be Upon Our Master Muhammad, the Seal of the Prophets, and Upon all His Family and Companions, and may He Grant Him Abundant Peace and Honor Him. Allah is Sufficient for us, and He is the Best Disposer of Affairs...The End of the Book".⁶⁵

- **The First Introduction:** Mentioning the Sole Reason for Composing this Great Book, At-Tawwab, and Explaining the Statement of Some Righteous People that Frequent Prayers Upon the Most Honorable of Messengers wards off the Plague, God Willing.⁶⁶ Ibn Abi Hajlah consulted and met with Some Righteous People, and discussed this Matter with them from the Legal Perspective. He presented this in Five Aspects, Relying on the Noble Prophetic Hadiths. In the First Aspect, it is proven in Al-Mustadrak ala Al-Sahihain and other Books, as follows from the Hadith of Ubayy ibn Ka'b (may Allah be pleased with him), that when the Prophet (Peace and Blessings be Upon Him) said to Him: "Shall I dedicate all my Prayers to you? He said: Then your worries will be Enough and your Sins will be forgiven".⁶⁷ This is almost Explicit in the Matter, because worries include Fear of the Plague.⁶⁸
- **The Second Introduction:** Regarding the Statement of Allah Almighty: (Indeed, Allāh Confers Blessing Upon the Prophet, and His Angels [ask Him to do so]),⁶⁹ he spoke about how this Verse Contains Great Care for the Prophet (May Allah Bless Him and Grant Him Peace), and this came in Twenty Aspects, supporting his Opinion with what was stated in the Books of Prophetic Hadith, as well as the Quotes and Sayings of Scholars, whether Verbally or in Writing.⁷⁰

⁶² **Ibid.**, Sheet 02, Back/Sheet 03, Front, and it is also Called: **The Rose-Givered Maqama the News of the Plague**. Al-Suyuti, **What the Conscious Narrated**, pp. 196-205.

⁶³ Ibn Abi Hajlah, **Repelling the Calamity - Daf' Al-Niqmah**, Sheet 02, Front.

⁶⁴ **Ibid.** Sheet 01, Back.

⁶⁵ Ibn Abi Hajlah, **Repelling the Calamity - Daf' Al-Niqmah**, Sheet 87, Back.

⁶⁶ **Ibid.**, Sheet 02, Front.

⁶⁷ Ubayy ibn Ka'b said: O Messenger of Allah, I send Prayers Upon You Often, so how much of my Prayers should I dedicate to you? He said: "Whatever you wish". The Hadith. Imam Hafiz Abu Abdullah ibn Muhammad ibn Abdullah Al-Hakim Al-Naysaburi, **Al-Mustadrak Ala Al-Sahihain**, Commentary and Investigation: Mustafa Abdul Qadir Ata, Scientific Books House, Beirut, Lebanon, 1422 AH/2002 CE, 2nd ed., Vol. 02, **Book of Interpretation/Interpretation of Surah Abasa wa Tawalla**, p. 558.

⁶⁸ Ibn Abi Hajlah, **Repelling the Calamity - Daf' Al-Niqmah**, Sheet 03, Back, Sheet 05, Front.

⁶⁹ **The Holy Quran**, Verse 56, **Surah Al-Ahzab**.

⁷⁰ Ibn Abi Hajlah, **Repelling the Calamity - Daf' Al-Niqmah**, Sheet 14, Front/Back.

- **Chapter:** Mentioning the Times when one should Pray for the Prophet (May Allah Bless Him and Grant Him Peace), and in which the Reward is Assured.⁷¹
- **Mentioning Forty Hadiths:** On the Virtue of the Aforementioned Prayer, the Reward that Accrues from it, its Time and Place, the Reward related to its Virtue, the Punishment that Accrues from Abandoning it, and other things, as a Reminder of the Great Beneficial Sayings. And in Allah is the Helper and Upon Him is Reliance.⁷²
- **Hadiths on the Virtue of Sending Blessings Upon the Prophet (Peace and Blessings be Upon Him):** These Hadiths on the Virtue of Sending Blessings Upon the Prophet (Peace and Blessings be Upon Him) are found in Various Books of Hadith. Their Chains of Transmission are mentioned, as well as where they were taken from, whether from One, Two, or More Musnads. This Demonstrates his Brilliance, Thought, and Knowledge of the Sciences of Hadith. Among these is what is stated in the First Hadith: On the Authority of Abu Hurayrah (May Allah be pleased with him), the Messenger of Allah (Peace and Blessings be Upon Him) said: "Whoever Sends Blessings Upon Me Once, Allah will send Blessings upon him Ten Times". Narrated by Muslim.⁷³
- **The Continuation:** Regarding what Some Dead People saw in their Dreams Regarding their Elevation in Status due to Praying to the Prophet (Peace and Blessings be Upon Him), Fifteen of these Dreams were mentioned.⁷⁴ It was mentioned that Some Righteous People saw Dead People in their Dreams who informed them of the Virtues they gained from Praying to the Prophet, including Forgiveness of Sins, Elevation of Status, Management of Affairs, and Fulfillment of Needs.
- **Chapter One:** In Mentioning what Allah has prepared for the One who is Stricken with the Plague of Happiness and Death as a Martyr.⁷⁵ The Author refers to what is stated in the Prophetic Hadith in the Two Sahihs, on the Authority of Abu Hurairah (may Allah be pleased with him) on the Authority of the Messenger of Allah (Peace and Blessings be Upon Him): "There are Five Martyrs: the One who dies of a Stomach Disease is a Martyr, the One who is Stricken with the Plague, the One who Drowns, the One Crushed by a Falling Wall, and the One who is Martyred in the Cause of Allah".⁷⁶ This Suffices to Indicate that whoever dies of the Plague is Considered a Martyr and will receive Reward and Recompense in the Afterlife.
- **Chapter Two:** Mentioning those Companions who wished for the Plague, and Mentioning those who believed that fleeing from it would Prevent Infection, etc.⁷⁷ Scholars have Differed

⁷¹ **Ibid.**, Sheet 14, Front/Back.

⁷² **Ibid.**, Sheet 14, Back, Sheet 29, Back.

⁷³ Muhammad ibn Salamah Al-Muradi narrated to us, Abdullah ibn Wahb narrated to us, on the Authority of Haywah, Saeed Abu Ayoub, and others, on the Authority of Ka'b ibn Alqamah, on the Authority of Abdul Rahman ibn Jubayr, on the Authority of Abdullah ibn Amr ibn Al-As, that he heard the Prophet (Peace and Blessings of Allah be Upon Him) say: "When you hear the Muezzin, say what he says, then send Blessings Upon Me, for whoever sends Blessings Upon Me Once, Allah will send Blessings upon him Tenfold. Then ask Allah to Grant Me Al-Wasilah, for it is a Station in Paradise that is Not Fitting for Anyone but One of Allah's Servants, and I hope that I am that one. Whoever asks Allah to Grant Me Al-Wasilah, Intercession will be Granted to him". Imam Abu Al-Husayn Muslim ibn Hajjaj Al-Qushayri Al-Naysaburi (206-261 AH), **Sahih Muslim**, Investigation: Mahmoud Fuad Abdul Baqi, Printed, Published and Distributed by Dar Al-Hadith, Cairo, Egypt, 1412 AH/1991 CE, Vol. 01, **Book of Prayer, Chapter on the Desirability of Saying what the Muezzin says to those who hear him, then Praying for the Prophet (Peace and Blessings of Allah be Upon Him), then Asking Allah to Grant him Al-Wasilah**, pp. 288-289.

⁷⁴ Ibn Abi Hajlah, **Repelling the Calamity - Daf Al-Niqmah**, Sheet 29, Back, Sheet 33, Back.

⁷⁵ **Ibid.**, Sheet 33, Back, Sheet 35, Front.

⁷⁶ Abu Asim told me, on the Authority of Malik, on the Authority of Sami, on the Authority of Abu Salih, on the Authority of Abu Hurairah, on the Authority of the Prophet (Peace and Blessings be Upon Him), who said: "The One who suffers from a Stomach Disease is a Martyr, and the One who suffers from the Plague is a Martyr". Abu Abdullah Muhammad ibn Ismail Al-Bukhari (194-256 AH), **Sahih Al-Bukhari**, Dar Ibn Kathir, Damascus, Beirut, 1423 AH/2002 CE, 1st ed., **Book of Medicine, Chapter on What is Mentioned About the Plague**, p. 1452.

⁷⁷ Ibn Abi Hajlah, **Repelling the Calamity - Daf Al-Niqmah**, Sheet 35, Front, Sheet 38, Back.

on this Issue, deriving their Rulings from the Prophet's Sunnah and the Holy Quran, stating that Death is One and the Same, regardless of where it Occurs.⁷⁸

- **Chapter Three:** In the Denial of the Plague's Arrival in his Homeland and the Strength of his Authority, as well as the Denial of Fleeing from it for Fear of Death.⁷⁹
- **Chapter Four:** In Mentioning the Spread of Plague and Epidemic, their Description and the Common Cause between them, whether they are Synonymous or Opposite, and their Medical Cause, which is the Corruption of the Air and the like.⁸⁰
 - **The Plague's Concept:** It is a Well-Known Disease, and the Plural is Plagues. The Man or Camel was stabbed, so he is stabbed, the Plague struck him. The Plague is a General Illness and an Epidemic that Spoils the Air, and Corrupts the Moods and Bodies. He meant that the Most Common Cause of the Demise of a Nation is Tribulations in which Blood is shed and Epidemics.⁸¹ The Stabbing (Plague) is the Death from an Epidemic, and the Plural is Plagues.⁸²
 - **The Epidemic's Concept:** The Epidemic struck him. The Epidemic: The Plague, "by Arabic Language" with Short, Long and Hamza. It was said; It is Every General Disease. In the Hadith; That this Epidemic is a Filth, and the Plural is Epidemics. The Land was Plagued with a Plague and Epidemic. An Epidemic Land and Infected Country.; Meaning; Full of Plague. The Noun is Infected Country if its Disease is Widespread. And it Spreads to the Country and Water.⁸³ According to Al-Razi; The Epidemic "by Arabic Language" with Short and Long is a General Disease, and the Plural is Epidemics.⁸⁴ Ibn Abi Hajlah defines the Plague; It means General Disease, Filth, Torment, Pain, Sin and the Epidemic that Corrupts the Air, Corrupting the Temperaments and Bodies.⁸⁵
 - **The Medical Definition:** The Plague; According to Ibn Qayyim Al-Jawziyya, is when an Abscess Occurs in the Groin, behind the Ear, and in the Rabbit Area, and is of a Corrupted Type. It is Caused by Bad Blood that tends toward Putrefaction and Corruption, Transformed into a Toxic Substance. It Corrupts the Organ and Changes what is Next to it, and may Result in Blood and Pus Oozing. It also leads to a Bad Condition Affecting the Heart, Causing Vomiting, Palpitations, and Fainting.⁸⁶
According to Ibn Sina; The Oldest of the Ancients called Plague Every Tumor that Occurs in the Glandular Organs, Flesh and Empty. As for the Sensitive Ones; Such as the Glandular Flesh in the Testicles, Breast and Base of the Tongue. As for the non-sensible Ones; Such as the Glandular Flesh in the Armpits, Groin and Behind the Ear. The Worst of them is what Occurs in the Armpits and Behind the Ear because of their Proximity to the Weak Organs such as the Armpits, Groin and Behind the Ear. The Worst of them is also what Occurs in the Armpits and behind the ear, because of their Proximity to the Organs that are More Susceptible. Plagues are More Common in Epidemics and in Different Infected Countries.⁸⁷

⁷⁸ Ibn Hajar Al-Asqalani, **Badhal Al-Ma'un fi Fadl Al-Ta'un (Instead of a Bowl in the Virtue of the Plague)**, pp. 229-240.

⁷⁹ Ibn Abi Hajlah, **Repelling the Calamity - Daf' Al-Niqmah**, Sheet 38, Back, Sheet 39, Front/Back.

⁸⁰ **Ibid.**, Sheet 39, Back, Sheet 42, Front.

⁸¹ Abu Al-Fadl Jamal Al-Din Muhammad ibn Makram Ibn Manzur Al-Ifriqi Al-Masri, **Lisan Al-Arab (The Tongue of Arab)**, Dar Sadir, Beirut, Lebanon, No Date of Publication, Vol. 13, p. 267.

⁸² Muhammad ibn Abi Bakr ibn Abdul Qadir Al-Razi, **Mukhtar Al-Sihah (The Selection of All the Rights)**, Arrangement: Mahmoud Khater, Dar Al-Fikr Thought House for Printing, Publishing and Distribution, Beirut, Lebanon, 1435-1436 AH/2014 CE, 1st ed., p. 167.

⁸³ Ibn Manzur, **Op. Cit.**, Vol. 1, p. 189.

⁸⁴ Al-Razi, **Op. Cit.**, p. 288.

⁸⁵ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 39, Back.

⁸⁶ Abu Abdullah Shams Al-Din Muhammad ibn Abi Bakr Al-Zar'i, Known as Ibn Qayyim Al-Jawziyya, **The Prophetic Medicine**, Designing: Abu Omar Mahmoud Shawqi Muflih, Dar Al-Salam for Publishing and Distribution, Riyadh, Kingdom of Saudi Arabia, 1432 AH, p. 58.

⁸⁷ - Abu Ali Al-Husayn ibn Ali ibn Sina (D. 428 AH), **The Canon of Medicine**, Annotated by: Muhammad Amin Al-Dannawi, Scientific Books House, Beirut, Lebanon, 1420 AH/1999 CE, 1st ed., Vol. 03, pp. 164-165.

As for Ibn Khaldun; When he spoke about the Arabs' Incident with the Sultan in Kairouan at the Beginning of Forty-Nine: "...Then came the Sweeping Plague that folded the Carpet and Everything in it...". And in Another Text: "...And among the Ranks of Sultan Abu Al-Hassan were a Large Group of the Distinguished and Prominent People of the Maghreb, many of whom Perished in the Sweeping Plague in Tunisia...".⁸⁸

Ibn Al-Khatib Al-Andalusi called it the Terrible Disease in the Title of his Book, "The Convincing Questioner About the Terrible Disease". He defined it as an Acute, Hot Disease, the Cause of which is a Toxic Substance that Connects to the Soul. It Begins through the Air and Flows through the Veins, Corrupting the Blood and Transforming its Moisture into Toxicity. It Causes Fever and Hemoptysis, or a Plague-Like Abscess develops.⁸⁹

Ibn Jatima called it an Imported Disease; Based on the Title of his Book "Attaining the Purpose of the Seeker in Detailing the Imported Disease". He uses the Word the Death to mean an Epidemic, Metaphorically, as its Root Word in the Language is Death. It Occurs in Livestock, and According to Medicine; It is a Common Disease that is Often Fatal among People, due to a Common Cause. It appears from Doctors' Statements that even if it Causes Death, it is not considered an Epidemic because its Causes are Diverse, and the Diseases Resulting from it Differ in Type. Even if it is called an Epidemic, it is due to the Apparent Similarity. When it is Fatal, it is called Death. When it is Easy, it is called an Imported Disease. When it is Specific to One country rather than another, it is called a Local Disease.⁹⁰

Ibn Abi Hajlah presented Several Concepts for it; We will present One of them as an example; It is Sores that appear in the Body, such as the Elbows, Armpits, Fingers, Hands, and the Rest of the Body, accompanied by Swelling and Severe Pain, and those Sores appear, and it is accompanied by Palpitations and Vomiting. As for the Epidemic, it is a Disease that affects Many People in One Part of the Earth, but not in Other Parts. It Differs from the Usual Diseases in number and other things, and their Temperaments are of One Type, unlike other times, when their Temperaments are Different.⁹¹

It has been Known by Several Names: The Devastating Plague, the Great Plague, the General Plague, the Black Death, the Black Plague, the Great Season, the Year of Extinction, and the Dead.⁹²

- **The Difference between Plague and Epidemic:** Special Medical Sources Differ on the Two. Ibn Abi Hajlah indicates that the Plague is More Prevalent during Epidemics, as this Name became Popular among them due to its Association with Epidemics in Most Cases.⁹³ Since the Plague is More Prevalent in Epidemics and in Infected Countries, it is expressed by the Word Epidemic. As Al-Khalil said; The Epidemic means: The Plague. It was also said that it is Any Widespread Disease. The Truth is that there is a General and Specific Difference between Epidemic and Plague. Every Plague is an Epidemic, but not Every Epidemic is a Plague. Likewise; The General Diseases are More Important than the Plague,

⁸⁸ Abdul Rahman ibn Muhammad Al-Hadrami Al-Ishbili (D. 808 AH), **Ibn Khaldun's Journey**, Commentary by: Muhammad ibn Tawit Al-Tanji, Scientific Books House, Beirut, Lebanon, 1425 AH/2004 CE, 1st ed., pp. 45-57.

⁸⁹ Ibn Al-Khatib, **The Questioner's Confession about the Invading Disease: Within Three Andalusian Treatises on the Sweeping Plague (749 AH/1348 CE)**, Edited and Studied by: Muhammad Hassan, Tunisian Academy of Literature, Sciences and Arts, Al-Sharq Press, Bayt Al-Hikma, Tunis, 2013 CE, pp. 107-108. See: Khadija Khairi, Abdul Karim Khairi, **Epidemics and Plagues in the Kingdom of Granada: The Sweeping Plague as a Model, Journal of Humanities and Civilization**, Amar Telidji University, Laghouat, Algeria, 2021 CE, Issue 02, Vol. 03, p. 135.

⁹⁰ Ibn Jatima, **Achieving the Purpose of the Intended Person in Detailing the Imported Illness: Within Three Andalusian Treatises on the Sweeping Plague (749 AH/1348 CE)**, Edited and Studied by: Muhammad Hassan, Tunisian Academy of Literature, Sciences and Arts, Al-Sharq Press, Bayt Al-Hikma, Tunis, 2013 CE, pp. 128-129. See: Khadija Khairi, Abdul Karim Khairi, **Op. Cit.**, pp. 133-134.

⁹¹ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 40, Front/Back.

⁹² Rashid Yamani, **The Attitude of the Physicians of the Kingdom of Granada Regarding the Epidemic of the Mid-Eighth Century AH**, **Lixus Electronic Journal**, Mogador for Studies and Research, Maghreb, August 2020 CE, Issue 24, pp. 26-39. See: Khadija Khairi and Abdul Karim Khairi, **Ibid.**, pp. 121-145.

⁹³ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 40, Back.

as it is One of them. Plagues are Abscesses, Sores, and Ugly Tumors that Occur in the Aforementioned Places. These Sores, Tumors, and Wounds are the Effects of the Plague and not the Plague itself. However; Doctors only Perceived its Apparent Effect, so they Considered it the Plague itself.⁹⁴

Ibn Khaldun believed that the Cause of the Epidemic is Usually the Contamination of the Air, due to the Abundance of Urbanization and the Abundance of Mold and Harmful Moisture that mix with it. When the Air, which is the Food and Clothing of the Animal Spirit, becomes Corrupt, the Corruption spreads to its Temperament. If the Corruption is Severe, the Disease will affect the Lungs. These are Plagues, and their Diseases are Specific to the Lungs.⁹⁵

Ibn Hajar points out that Plague is more Specific than Epidemic, and that the Reports that Call Plague an Epidemic do not Necessarily mean that Every Epidemic is a Plague, but rather indicate the Opposite, which is that Every Plague is an Epidemic. However; When an Epidemic results in a Large Number of Deaths, the Plague was also given its name.⁹⁶

As for Ibn Sina; He indicates that Plagues are More Common in Epidemics and in Countries with Epidemics.⁹⁷

- **The Plague's Causes:**

- Corruption of the Air, which is the Substance of the Soul. When Most Animals are Unable to Breathe and are Poisoned by Air, they Die of Suffocation.⁹⁸ The Proximate Cause of this is often a Change in the Air Surrounding the Person they Breathe. This Change is in Both Quality and Substance.⁹⁹
- And its Cause is also; Bad Blood, tending toward Putridity and Corruption, transforming into a Toxic Substance that Corrupts the Organ and Alters what is next to it, and may Ooze Blood and Pus. It leads to a Bad Condition in the Heart, Causing Vomiting, Palpitations, and Fainting.¹⁰⁰
- If the Air is exposed to Celestial or Earthly Factors, such as a Large Number of Carcasses as in Butcher Shops, or if the Slaughtered Animals are not buried or burned, along with Numerous Soil Factors, as well as Cold and Decay, or if Meteors and Stones are Abundant in Late Summer and Autumn, then this portends an Epidemic.¹⁰¹
- Frequent Southerly and Easterly Winds Occur in December and January. If there are Signs of Rain but No Rain, and there are Many Insects and Frogs, this is a Sign of an Epidemic.¹⁰²
- Among its Causes are a More Extreme Cause, namely Astronomical Conjunctions that affect the World, and a Lesser Cause, namely the Corruption of the Air Surrounding its Initial Appearance or Transmission.¹⁰³
- Air Pollution is an Integral Part of the Total Cause and Efficient Cause of Plague. If the Air becomes Corrupted, the Epidemic will become Corrupted due to the Prevalence of Putrefaction, Stench, and Toxicity at any time of the Year. It Usually

⁹⁴ Ibn Qayyim Al-Jawziyya, **Op. Cit.**, pp. 58-59.

⁹⁵ Abdul Rahman Ibn Khaldun, **The Introduction to the Scholar Ibn Khaldun**, Introduction: Khaled Al-Attar, Dar Al-Fikr Thought House, Beirut, Lebanon, 1418 AH/1998 CE, p. 288.

⁹⁶ Ahmad ibn Ali ibn Hajar Al-Asqalani (773-853 AH), **The Explanation of the Gifted Ma'un on the Virtue of the Plague**, Edited by: Ahmad Issam Abdul Qadir Al-Katib, Dar Al-Asima Capital House, Riyadh, Kingdom of Saudi Arabia, No Publication Date, p. 104.

⁹⁷ Ibn Sina, **Ibid.**, Vol. 03, p. 165.

⁹⁸ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 40, Back.

⁹⁹ Ibn Jatima, **Ibid.**, p. 131.

¹⁰⁰ Ibn Qayyim Al-Jawziyya, **Ibid.**, p. 58.

¹⁰¹ Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 40, Back.

¹⁰² **Ibid.**, Sheet 40, Back.

¹⁰³ Ibn Al-Khatib, **Ibid.**, p. 108.

Occurs in Late Summer and Autumn due to the Accumulation of Wastes and their Failure to Decompose. If the Body Encounters this, it will be Predisposed to it.¹⁰⁴

- The Rising of the Pleiades and the Vegetation of the Spring, the Season when Pests are most prevalent. As for the Pleiades; Diseases are Most Prevalent when they Rise at Dawn and when they Fall, but the Damage Caused by their Rising is Less Harmful than that Caused by their Falling.¹⁰⁵
- There is a Chapter Prohibiting Despair after Repentance has been Fulfilled as One of the Conditions.¹⁰⁶ Allah Almighty's Statement: (Say, "O My Servants who have transgressed against themselves [by Sinning], do not despair of the Mercy of Allāh. Indeed, Allāh forgives all Sins; Indeed, it is He who is the Forgiving, the Merciful).¹⁰⁷ The Importance of Remembering Allah and His Messenger to Avert Plague has already been mentioned.
- **Plague Treatment:** Regarding the Treatment of the Plague according to the Islamic Law and the Legislation, and the Advice of Wise Physicians on this Matter. As mentioned above; Frequent Prayers Upon the Prophet (Peace and Blessings be Upon Him) wards off the Plague. This was explained in the First Introduction to this Book.¹⁰⁸ Ibn Abi Hajlah mentioned the Treatment of the Plague from Both the Legal and Medical Perspectives, and provided Several Examples of the Medications Used for this Purpose. From the Medical Perspective; We Mention:
 - Anyone afflicted by an Epidemic must remove Dampness and Mold from their Body. They must be Careful not to Exercise or Bathe, as the Body is often not Free of some Bad Action, which can aggravate it.
 - They must take Care of themselves, which is the Source of their Treatment, and Avoid Breathing Air that has become Moldy and Corrupt. Furthermore; They must not be in Close Proximity to Sick People, lest they carry their Illnesses.¹⁰⁹
 - They must Protect themselves from Superstition and Infection, for Superstition is based on its Nature. It Prohibits Entering a Land with Caution and Careful, and Prohibits Exposure to the Causes of Disease and the Prohibition of Fleeing from it.¹¹⁰
 - The Prophet (Peace and Blessings be Upon Him) Unified the Ummah's Prohibition against Entering a Land affected by an Epidemic, his Prohibition against Leaving it after its Outbreak, and his Complete Caution against it. Entering a Land where it is present exposes oneself to Affliction and Encounters it in a Place of Authority, and it helps one against oneself, which is Contrary to Islamic Law and Reason. Rather; Avoidance is a Form of Protection, which is a Protection from Harmful Places and Air.¹¹¹
 - The Prohibition against Entering a Land of Epidemic, the Command to be Cautious and Protective, and the Prohibition against Exposure to Causes of Death. Similarly, the Prohibition against Fleeing a Land of Epidemic, and the Command to Trust in Allah, Submit, and Delegate. The First, is Discipline and Instruction. The Second, is Delegation and Submission.¹¹²
 - As for Ibn Sina, he indicates its Treatment, which is to begin with what Soothes and Cools with a Sponge Dipped in Water and Vinegar, or Rose Oil, Apple Oil, Mastic Oil,

¹⁰⁴ - Ibn Qayyim Al-Jawziyya, **Ibid.**, p. 61.

¹⁰⁵ - **Ibid.**, p. 62.

¹⁰⁶ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 45, Front, Sheet 53, Front.

¹⁰⁷ - **The Holy Quran**, Verse 53, **Surah Az-Zumar**.

¹⁰⁸ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 53, Front.

¹⁰⁹ - **Ibid.**, Sheet 53, Front/Back.

¹¹⁰ - **Ibid.**, Sheet 53, Back, Sheet 54, Front.

¹¹¹ - Ibn Qayyim Al-Jawziyya, **Op. Cit.**, p. 64.

¹¹² - **Ibid.**, p. 66.

or Myrtle Oil. It is treated with a Stab if Possible, and what is in it is Drained, and it is not Left to Solidify, as it will Increase its Toxicity.¹¹³

- **Chapter Five:** Regarding the Cause of the Legal Plague, which is Adultery, which leads to the Shortening of Life and Death, and the Like of Drinking Intoxicants and Committing Reprehensible Acts, and the Urging to Abstain and Repentance, which is Accepted by Consensus, and the Prohibition of Despair after Fulfilling the Conditions of Repentance.¹¹⁴

On the Authority of Ibn Hajar: Ibn Hajar and Al-Bayhaqi narrated on the Authority of ibn Omar who said: The Messenger of Allah (Peace and Blessings be Upon Him) said: "Immorality Never becomes Widespread among a People to the Point that they Openly commit it, Except that the Plague Spreads among them". Al-Hakim narrated, and Ibn Mas'ud Authenticated it, that He said: "If the Measure is Reduced, the Rain will be Withheld. If Fornication Increases, Killing will Increase and the Plague will Break Out. If Lying Increases, Chaos will Increase".¹¹⁵

- **Chapter:** On the Urging to Stop and Repent, and Acceptance by Consensus. He says: "I know that Repentance is One of the Greatest Foundations of Islam, especially in these Days when the Drum of Union has been Beaten, and the Sick have been Captivated by Death. So; Hasten to Repent before the Next Attack the Death".¹¹⁶

Allah Almighty Said: (O you who have Believed, Repent to Allāh with Sincere Repentance).¹¹⁷ The Messenger of Allah (Peace and Blessings be Upon Him) Said: "I Repent a Hundred Times a Day".¹¹⁸ This Chapter Contains a Group of Prophetic Hadiths that indicate the Necessity of Repentance to Escape the Plague.

If a Cupping Device is Needed; Gently suck it out. If the Abscess is of a Substance, it should be used when it has ended or is Close to Ending by Suppuration. If there is a fever, be Patient in Cooling it down so that the Substance does not Regurgitate. Suppuration can be Done by Instilling Chamomile Water, Dill Water, or Other Gentle Suppuratives.¹¹⁹

Ibn Al-Khatib Al-Andalusi indicates that Treatment is of Two Types: a Type intended to Guard against it before it Occurs, and is Divided into Two Parts: The First Part: Ejecting the Excess Material and Correcting the Diet by Choosing it Moderate and tending to Cold, and Mixing and Correcting the Ventilation and Assemblies with Cool Perfumes and Herbs. As for the Second Part: which is More Beneficial, Avoiding the Sources of Corruption from the Sick and the Dead or their Clothing, Utensils, or Tools, or Living in their Place or Adjacent to the House whose People have spread it. If the Risk is on Digging and Fear, and Holding the Breath, and Devoting Oneself to an Ill-Omened Person, the Cloud of Poison will Prevail over what Dissolves from it. And Taking the High Winds to the Sites of the Affliction is One of the Greatest Causes of Salvation, God Willing.¹²⁰

The Disease is Treated after it has Stabilized. If it is a Fever, it is Treated with what is said about Fever or Hemoptysis. If it is an Abscess, it is Treated with the Abscess by Soothing the Sting, ripening it, or bursting it with Medicine, or with Manual Labor and whatever one Desires in terms of Advancing Knowledge.¹²¹

¹¹³ - Ibn Sina, **Op. Cit.**, Vol. 03, p. 165.

¹¹⁴ - Ibn Abi Hajlah, **Repelling the Calamity (Daf Al-Niqmah)**, Sheet 41, Front, Sheet 43, Back.

¹¹⁵ - Jalal Al-Din Al-Suyuti, **What the Conscious Narrated about the News of the Plague**, p. 149.

¹¹⁶ - Ibn Abi Hajlah, **Repelling the Calamity (Daf Al-Niqmah)**, Sheet 43, Back, Sheet 45, Front.

¹¹⁷ - **The Holy Quran**, Verse 08, **Surah At-Tahrim**.

¹¹⁸ - Abu Al-Yaman narrated to us, Shu'ayb narrated to us, on the Authority of Al-Zuhri, who said: Abu Salamah ibn Abi 'Abdul Rahman informed me, who said: Abu Hurayrah said: I heard the Messenger of Allah (May Allah Bless Him and Grant Him Peace) say: "By Allah, I seek Forgiveness from Allah and Repent to Him more than Seventy Times a day". Al-Bukhari, **Op. Cit.**, **Book of Supplications**, Chapter: **The Prophet's (May Allah Bless Him and Grant Him Peace) Seeking Forgiveness During the Day and Night**, p. 1574.

¹¹⁹ - Ibn Sina, **Op. Cit.**, Vol. 03, p. 165.

¹²⁰ - Ibn Al-Khatib, **Op. Cit.**, pp. 108-109.

¹²¹ - Ibn Al-Khatib, **Op. Cit.**, p. 109.

- **Chapter Six:** Regarding the Treatment of the Plague from the Perspective of Islamic Law, the Legislation, and the Advice of Eminent Physicians, it was Previously mentioned that Frequent Prayers Upon the Prophet (Peace and Blessings be Upon Him) wards off the Plague, and this Explanation was presented in the First Introduction to this Book.¹²²

From the Legal Perspective, the Prophet (Peace and Blessings be Upon Him) said about the Plague: "If you hear about it in a Land, do not Enter it".¹²³ This Prohibition, (Peace and Blessings be Upon Him), included his Prohibition against Entering it, fleeing from it, using Medicine, and guarding against it. Entering a Land where it is present exposes oneself to the Plague, encounters it in a Place of Authority, and helps a Person against himself. This is Contrary to Islamic Law and Reason.¹²⁴

As for the Medical Aspect; Every Patient must remove Dampness and Putrefaction from his Body, and Avoid Exercising and Bathing. This is because the Body is often not Free of bad Actions Latent within it, and Exercise and Bathing Arouse them, and mix with Good Chyme, and in Fact; This Causes Great Illness. Rather, when the Plague Occurs, one must be Calm and at Ease, and the Agitation of the Humors must be Calmed, and One must Leave the Area of the Epidemic, and Travel from it only with Intense Movement.¹²⁵

- **Chapter Seven:** In Mentioning the Plagues that have befallen Mankind. And also Mentioning what has happened from the Beginning of the Islamic State Until this Year. And mentioning what the Plague Caused of a Stab Wound that is Greater than the Plague, especially the Tatars and the Wicked during the Days of Halloween, so that we may Carry with us Regret for what has passed, and the Second with the large number of those who Died.¹²⁶

**If it weren't for the Many People Crying around me
For their brothers, I would have killed myself**

I Say; It has been mentioned previously that the Plague did not enter Medina, and will never enter it. Unlike Mecca, which was truly entered in the Year Seven Hundred and Forty-Nine, during the General Plague. As for the Region of Egypt, the Plague Occurred there during the time of the Children of Israel,¹²⁷ as Allah Almighty informed us in His Saying: (So We sent upon them a Punishment from the Sky).¹²⁸

- ✓ **The First Plague:** It happened to the Copts in the Region of Egypt. Allah Almighty Said: (So We Sent upon them the Flood).¹²⁹ Mujahid said: The Flood; is Water and the Plague.¹³⁰
- ✓ **The Second Plague:** This Plague Occurred after the Death of the Prophet Moses (Peace be Upon Him). It Occurred during the Time of the Third Caliph of the Children of Israel. It Occurred in a Village called "Dawurdan", also Known as Wasit.¹³¹
- ✓ **The Third Plague:** This was the First Plague to Occur in Islam. It Occurred during the Era of the Prophet Muhammad (Peace and Blessings be Upon Him), in The Sixth Year of the Hijra. It Occurred in Al-Mada'in and is known as the Plague of Shiroe.¹³²

¹²² - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 53, Front.

¹²³ - Hafs ibn Omar narrated to us, Shu'bah narrated to us, he said: Habib ibn Abi Thabit informed me, he said: I heard Ibrahim ibn Sa'd say: "If you hear of the Plague in a land, do not enter it, and if it breaks out in a Land while you are in it, do not Leave that Land. I said: Did you hear him narrating it to Sa'd and he did not Deny it? He said: Yes". Al-Bukhari, **Op. Cit., Book of Medicine, Chapter: What is mentioned about the Plague**, p. 1451.

¹²⁴ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 53, Front.

¹²⁵ - **Op. Cit.**, Sheet 53, Back, Sheet 57, Back.

¹²⁶ - **Op. Cit.**, Sheet 57, Back.

¹²⁷ - **Op. Cit.**, Sheet 57, Back, Sheet 58, Front.

¹²⁸ - **The Holy Quran**, Verse 162, **Surah Al-A'raf**.

¹²⁹ - **The Holy Quran**, Verse 133, **Surah Al-A'raf**.

¹³⁰ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 58, Front/Back.

¹³¹ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 58, Back, Sheet 59, Front/Back.

¹³² - **Op. Cit.**, Sheet 59, Back.

- ✓ **The Fourth Plague:** In the Twelfth Year, according to most accounts, it Occurred during the Caliphate of Omar ibn Al-Khattab (may Allah be pleased with him). It is Known as the Plague of Emmaus, a Village in Jerusalem. Thirty Thousand, or some say Twenty-Five, of the Muslim Army in the Levant Died in it, including Abu Ubaidah ibn Al-Jarrah (may Allah be pleased with him), as well as many others.¹³³
- ✓ **The Fifth Plague:** In the Fiftieth Year. It struck Kufa, so Al-Mughirah ibn Shu'bah fled to the Desert. When the Plague Ended, he returned to Kufa and Died.¹³⁴
- ✓ **The Sixth Plague:** The Sweeping Plague. It Occurred during the Time of ibn Al-Zubayr, in the Month of Shawwal in the Year Sixty-Nine. This Plague was One of the Most Amazing, as Seventy Thousand Died on the First Day, Ninety Thousand on the Second, Ninety-Three Thousand on the Third, and on the Fourth Day the Population was at a Standstill. It was said that all People Died except a Few.¹³⁵
- ✓ **The Seventh Plague:** The Plague of Girls. It Occurred in the Year Nine, or some say Eighty-Six. It was called this because it began with Virgins and Slave Girls. It was also called the Plague of the Nobles because of the Large number of Noble People who Died from it in Basra, Wasit, and the Levant. At that time, Al-Hajjaj was in Wasit during the Reign of Abdul Malik ibn Marwan, and the Plague and Al-Hajjaj's Sword combined to Attack the People.¹³⁶
- ✓ **The Eighth Plague:** The Plague of Ali ibn Arzan. It Occurred in the Year One Hundred. Thirty of Ibn Sirin's Sons Died during this Pandemic, Leaving Only his Son, Abdullah, alive.¹³⁷
- ✓ **The Ninth Plague:** The Plague of Urab and Ghurab, which is the Name of a Man. Ibn Qutaybah said; It Occurred in the Year One Hundred and Twenty-Seven, and Died in it.¹³⁸
- ✓ **The Tenth Plague:** The Plague of Salam ibn Qutaybah. It Occurred in the Year One Hundred and Thirty-One, during the Months of Sha'ban and Ramadan. A Thousand Funerals were carried out Every Day. And it remained for Days Until it took off in the Month of Shawwal.¹³⁹
- ✓ **The Eleventh Plague:** In the Year Two Hundred and Ninety-Nine. Seven Thousand Died.¹⁴⁰
- ✓ **The Twelfth Plague:** It Occurred in Baghdad in the Year Three Hundred. Diseases, Ailments, and Pains became Widespread, and Dogs and even Wolves ravaged the Desert.¹⁴¹
- ✓ **The Thirteenth Plague:** In the Year Three Hundred and One, it Occurred in Baghdad. Blood-Borne Diseases were Always Widespread there, and many of its People Died there.¹⁴²
- ✓ **The Fourteenth Plague:** In the Year Three Hundred and Twenty-Four, it Occurred in Baghdad. A Great Famine spread throughout the Country. Many People Died from the Epidemic and Famine. A Total of Four Hundred Camphor Loads were burned.¹⁴³
- ✓ **The Fifteenth Plague:** In the Year Three Hundred and Thirty-One. Prices Soared and Strife increased on all sides.¹⁴⁴
- ✓ **The Sixteenth Plague:** In the Year Three hundred and thirty-four. Many People Died in it, in Baghdad. Famine was severe and the affliction was immense.¹⁴⁵
- ✓ **The Seventeenth Plague:** In the Year Three Hundred and forty-six, many People Died during this Plague. Major, Continuous Earthquakes struck Iraq and other Areas, lasting for about Forty

¹³³ - **Op. Cit.**, Sheet 59, Front/Back, Sheet 60, Back.

¹³⁴ - **Op. Cit.**, **Repelling the Calamity (Daf Al-Niqmah)**, Sheet 60, Back.

¹³⁵ - **Op. Cit.**, Sheet 60, Front/Back.

¹³⁶ - **Op. Cit.**, Sheet 60, Front, Sheet 70, Back.

¹³⁷ - **Op. Cit.**, Sheet 70, Back.

¹³⁸ - **Op. Cit.**, Sheet 70, Back.

¹³⁹ - **Op. Cit.**, Sheet 60, Front/Back.

¹⁴⁰ - **Op. Cit.**, Sheet 70, Front.

¹⁴¹ - Ibn Abi Hajlah, **Repelling the Calamity (Daf Al-Niqmah)**, Sheet 70, Front, Sheet 71, Back.

¹⁴² - **Op. Cit.**, Sheet 71, Back.

¹⁴³ - **Op. Cit.**, Sheet 71, Back.

¹⁴⁴ - **Op. Cit.**, Sheet 71, Back, Sheet 72, Front.

¹⁴⁵ - **Op. Cit.**, Sheet 72, Front/Back.

Days. Locusts appeared and ravaged the Country, and the Romans killed One Thousand Five Hundred Muslims.¹⁴⁶

- ✓ **The Eighteenth Plague:** This Occurred in the Year Eighty-Four. It was Caused by a Wind Coming from the Land of the Turks, which passed through Khurasan, Rayy, Hamadan, and Iraq, and affected the People. An Earthquake also struck Egypt and Latakia, and the Sea raged, releasing Foul-Smelling Black Smoke. A Great Earthquake also occurred in Basra, Killing Twenty Thousand People.¹⁴⁷
- ✓ **The Nineteenth Plague:** In the Year Four Hundred and twenty-three, in the Month of Dhu Al-Hijjah. Reports have arrived of the Epidemic in India and its Environs, as far afield as Mosul and Baghdad, and Many People Died.¹⁴⁸
- ✓ **The Twentieth Plague:** This Occurred in the Year Four Hundred and twenty-five, on a Wednesday Night. A Massive Planet descended, and a Sound like Thunder was heard from it. The Plague broke out, and it is said that Most of the People of Shiraz Died. It then reached Baghdad, and another is said that Seventy Thousand People Died because of it.¹⁴⁹
- ✓ **The Twenty-First Plague:** Occurred in the Year Four Hundred and thirty-nine. The Plague struck Mosul, the Arabian Peninsula, and Baghdad, to the point that People ate Dogs. Four Hundred People performed Friday Prayers, while the Rest Died.¹⁵⁰
- ✓ **The Twenty-Second Plague:** This Pandemic Occurred in the Year Four Hundred and forty-eight, during which Plague and Famine swept through Baghdad, the Levant, and Egypt. The Nile's Water supply was Cut Off, and Ten Thousand People Died every day.¹⁵¹
- ✓ **The Twenty-Third Plague:** In the Year Four Hundred and forty-nine, a Great Plague struck, the Likes of which no one had ever seen or heard of. It Occurred in Transoxiana. One Thousand and Fifty Thousand Died. It reached Iraq and Egypt, and Famine spread and Food became Scarce.¹⁵²
- ✓ **The Twenty-Fourth Plague:** In the Year Four Hundred and fifty-five, a Great Plague struck Egypt, and a Thousand Funerals left the Country every day.¹⁵³
- ✓ **The Twenty-Fifth Plague:** in the Year Four Hundred and sixty-two, it struck Egypt and Caused Great Destruction due to the Excessive Prices and Hunger that Occurred. Many of its People Died, and People killed each other due to the Severity of the Affliction.¹⁵⁴
- ✓ **The Twenty-Sixth Plague:** In the Year Five Hundred and fifty-two, a Great Plague broke out between the Hijaz and Yemen. The Villages were Emptied of their Inhabitants, and whoever entered them Died immediately. Great Earthquakes Occurred in the Levant, Aleppo, and Antioch, and Many People perished because of them. This also happened in the Maghreb and the Lands of the Turks. Poisons proliferated, the likes of which had never been seen in the Land of Iraq, and they burned the Crops in Kufa and Basra, and even Travelers on the roads, killing a Great number of People.¹⁵⁵
- ✓ **The Twenty-Seventh Plague:** In the Year Five Hundred and ninety-seven. This Year saw Major Events, such as the Flooding of the Nile. This Pandemic and Famine intensified in Egypt, forcing People to flee to the Maghreb, the Hijaz, and Yemen.¹⁵⁶
- ✓ **The Twenty-Eighth Plague:** In the Year Six Hundred and Seventeen, it was Caused by the Infidel Tatars upon Genghis Khan's invasion of Iraq. They killed the People and destroyed the

¹⁴⁶ - **Op. Cit.**, Sheet 72, Back.

¹⁴⁷ - **Ibid.**, Sheet 72, Back, Sheet 73, Front.

¹⁴⁸ - **Ibid.**, Sheet 73, Front/Back.

¹⁴⁹ - **Ibid.**, Sheet 73, Back.

¹⁵⁰ - **Ibid.**, Sheet 73, Back.

¹⁵¹ - **Ibid.**, Sheet 73, Back, Sheet 74, Front.

¹⁵² - Ibn Abi Hajlah, **Repelling the Calamity (Daf Al-Niqmah)**, Sheet 74, Front/Back, Sheet 75, Front/Back

¹⁵³ - **Ibid.**, Sheet 75, Back.

¹⁵⁴ - **Ibid.**, Sheet 75, Back, Sheet 76, Front/Back.

¹⁵⁵ - **Ibid.**, Sheet 76, Back, Sheet 77, Front.

¹⁵⁶ - **Ibid.**, Sheet 77, Front/Back, Sheet 78, Front.

Kingdoms there, destroyed Homes, and burned Mosques. The Food Supplies were Scarce, Fear spread, and Security diminished.¹⁵⁷

- ✓ **The Twenty-Ninth Plague:** In the Year Six Hundred and thirty-three, a Great Epidemic Occurred in Cairo, Egypt, and the Surrounding Maghreb Countries. Many People Died, and it lasted for Three Months.¹⁵⁸
- ✓ **The Thirtieth Plague:** in the Year Six Hundred and Five. In this Year, Egypt suffered a Great Epidemic, Famine, and High Prices. People ate Dogs and Cats due to the Shortage of Food.¹⁵⁹
- ✓ **The Thirty-First Plague:** In the Year Seven Hundred and forty-nine, known to the Common People as the Decisiveness, this Plague spread throughout the Country, decimating People, cutting off every Path, and severing ties between the People of the East and the West, and Causing Great suffering.¹⁶⁰
- ✓ **The Thirty-Second Plague:** In the Year Seven Hundred and sixty-four. This Plague was Similar to the Previous One of the Year Forty-Seven. Overall, it devastated Cairo and its Suburbs, killing Livestock. Egypt was Cut Off from Iraq because the Plague spread from West to East.¹⁶¹

In Conclusion of that; Mentioning the Literary Figures' Unique and Beautiful Verses on the Plague, such as what was said about the Epidemic by Ibn Al-Wardi, and mentioning his Poetic Verse Entitled "The Watchful Eye on Those Who have settled in Cairo". As well as the Poem in which he opposed Umm Al-Marafi, in which the Death of the Prophet (Peace and Blessings be Upon Him) was mentioned.¹⁶² Several Literary and Poetic Verses by Various Poets about the Epidemic and the Plague were also mentioned.¹⁶³

Conclusion:

By Studying and Presenting the Manuscript "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah" by its Author ibn Abi Hajlah Al-Tilimsani; We Conclude the Following:

- ✱ Ibn Abi Hajlah Excelled in Several Scientific and Literary Fields, such as Poetry, Literature, Prose, Medicine, History, Biographies, and Autobiographies.
- ✱ The Author's Status in his Scientific Voyages among the Most Prominent Countries of the Islamic Orient, such as Damascus and Mecca, and his Settlement in Cairo, Egypt.
- ✱ He authored Several books on Medicine, particularly those Dealing with Epidemics and Plagues, such as "Consoling the Grieving on the Death of Children" and "The Established Medicine for Repelling the Plague". In addition to his Manuscript, the Subject of this Study, is "Repelling the Calamity by Praying for the Prophet of Mercy - Daf' Al-Niqmah Fi Al-Salaat 'ala Nabi Al-Rahmah".
- ✱ The Manuscript included the Importance of Praying for the Messenger (Peace and Blessings be Upon Him) in Removing and Lifting Terrors and Illnesses, and Referring to the Prophet's Biography in what is Known as Prophetic Medicine.
- ✱ Objectivity and Investigation on the Fact that Prayers Upon the Prophet (Peace and Blessings be Upon Him) Repel and Treat the Plague, through his Collection of Various Prophetic Hadiths, as well as by Referring to the Authorized References and the Holy Qur'an.

¹⁵⁷ - **Ibid.**, Sheet 78, Back, Sheet 79, Front/Back, Sheet 80, Front/Back.

¹⁵⁸ - **Ibid.**, Sheet 80, Back.

¹⁵⁹ - **Ibid.**, Sheet 81, Front/Back.

¹⁶⁰ - **Ibid.**, Sheet 81, Back, Sheet 82, Front/Back, Sheet 83, Front.

¹⁶¹ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 83, Front/Back.

¹⁶² - **Ibid.**, Sheet 83, Back, Sheet 84, Front/Back, Sheet 85, Front/Back.

¹⁶³ - **Ibid.**, Sheet 85, Back, Sheet 86, Front/Back, Sheet 94, Front/Back.

- ☀ The Author mentions Several Important Pieces of Information about the Concept of Plague and its Causes, as well as its Methods of Transmission and Treatment, based on the Sunnah and Experimental Medicine.
- ☀ The Author Lists the Various Plagues that befell Nations from their Beginning Until his Death, which Amounted to Approximately 32/33 Plagues, Focusing on Mentioning their Date, Location, and Results.
- ☀ What is Noteworthy about Ibn Abi Hajlah is that he was Widely Informed, had Abundant Information in the Science of Plagues, and was a Keen Observer, relying on his Experiences and Citing Various Legal and Medical Sources in his Studies in a Purposeful Literary and Scientific Style.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
 آلِهِ الطَّيِّبِينَ الَّذِينَ خُصُّوا بِمَا فَضَّلَ الْمَلَاءُ وَالسَّلَامُ وَتَعَوُّبُ كُنْهُ الْخَوَاصِ
 وَالْعَوَامِ وَأَقَامَ بِهِ مُحَمَّدٌ زُمَرًا وَالْمَقَامُ وَزَادَ بِهِ غَمَامُ الْعِلَالِ
 حِينَ طَلَّ الْغَمَامُ أَحْسَمُهُ عَلَى أَنْ هَذَا نَبِيُّ الرَّحْمَةِ وَدَفَعَ غَمَامُ الْعِلَالِ
 عَلَيْهِمْ كُلِّ نَقْمَةٍ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً
 مِنْ أَمْرِنَا بِهِ وَرَسُولُهُ وَتَوَسَّلَ بِالْمَلَاءِ عَلَى سَيِّدِهِ إِلَى بَوَاحِ سَوْلِهِ وَأَشْهَدُ أَنْ مُحَمَّدًا
 عَبْدُهُ وَرَسُولُهُ عَلَّمَ الْإِسْلَامَ وَرَسُولُ أَفْكَانِ الْعِلَامِ عَلَيْهِ وَعَلَى
 آلِهِ وَأَصْحَابِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ وَمُحَمَّدٌ وَكُرُومُهُ مَا أَحْيَى اللَّهُ لِلْعَمَلِ أَجْرًا
 وَعَلَى طَيْبِ الْمَلَاءِ الْوَاحِدَةِ عَشْرًا وَلَعَسَدِ فَلَا كَانَتَا الْمَلَاءِ عَلَى
 النَّبِيِّ عَلَيْهِ وَسَلَّمَ لَغْوَ الْإِنْفِ بِالْإِسْلَامِ وَتَجَنَّبُوا الْأَذَى مِنَ الْإِسْلَامِ
 تَتَّبَعُوا الرَّدْفَةَ وَغَيْرَ ذَلِكَ مَا يَكُونُ سَبَبَ الْكَلَامِ وَتَتَّبَعُوا مِنْ أَمْرِهِ تَوَرُّ
 الْقِيَامَةِ وَكَانَ هَذَا الطَّاعُونَ لِلْحَادِثِ وَالْفَضْلُ الْعَابِثِ مَا خَلَعَ
 الْقَلْبَ وَأَكْبَحَ مِنْ مَلَأَ الْخَانَ فَرَضَ الْكِتَابَ بِالْمَنْدُوبِ لَأَنْصَاهُ
 الْأَفْوَاقَ الْأَقْرَبَ مِنْ قَتْلِهِ وَلَا تَرَى مِنْ تَحْتَ الْأَخْيَرِ الْكَرَامَةِ فِي أَكْبَرِ خِيَارِهَا
 فَلَا تَرَى مِنْ تَحْتِهَا تَرَى دَجْلًا مَوْعِدًا وَمِنْ تَحْتِهَا تَرَى الْمَاءَ الْكَرِيمَ وَفُطِنَتْ
 بِهِ الْكُتُبُ مَا لَفَقَهُ دَاحِسُ الْفَرَاغِ وَالْأَخْيَرُ فِي قُبُورِهِ وَغَيْرُهُ
 فَلَا تَرَى قَتْلَ كَانِي وَمَا لَكَ الطُّوْقُ الْخَالِصُ الْبَلَدُ الْمَعْلُومُ لَمْ يَزِدْ فِي خَطِّهِ

¹⁶⁴ - Ibn Abi Hajlah, *Repelling the Calamity (Daf' Al-Niqmah)*, Sheet 01, Back.

Appendix No. 02: The Last Sheet of the Manuscript¹⁶⁵

منه ذكره ابنه وَاكْبَرُهُ رَجَبُ الْعَالَمِينَ وَطَائِفُهُ عَلَى سَنَةِ مُحَمَّدٍ خَاتَمِ الْمُرْسَلِينَ
 وَعَلَيْهِ السَّلَامُ وَآلِهِ الْأَمْحَابُ أَجْمَعِينَ وَسَلَامُ تَلْبِيَا كَثْرًا وَذَرَمُ تَكْرِيماً
 هـ حَاشَا لِي وَنَفْسِي الْوَكِيلِ هـ (خَرَجَ الْكَاتِبُ هـ

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¹⁶⁵ - Ibn Abi Hajlah, **Repelling the Calamity (Daf' Al-Niqmah)**, Sheet 87, Back

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