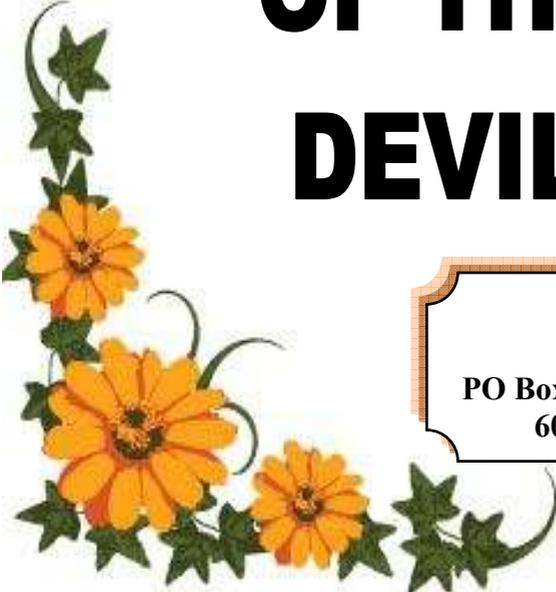


THE PLAGUE AND THE SCHOLAR OF THE DEVIL



**Published by:
The Majlis
PO Box 3393, Port Elizabeth,
6056, South Africa**

QUESTION

A scholar, Sulaiman Murad, in an article has practically refuted the validity of Islam as the vast majority of the Ummah has understood and practised it over the many centuries since its inception. I believe that it is incumbent on the Ulama to respond to his misguidance which is a trap for unsuspecting and ignorant youngsters who are pursuing secular education at western educational institutions with their emphasis on libertinism and atheism.

ANSWER AND COMMENT

Prior to embarking on answering the rubbish of the character, a brief preamble will facilitate better understanding of the answer.

There are a variety of kinds of scholars. In the context of this discussion, we consider two types. The one kind of scholar is an expert in the branches of Ibleesi science. In other words, he is a Satanist. He is an agent of Iblees peddling the wares of satanism. About such louts, the Qur'aan Majeed states:

“From among people is such a person who disputes regarding (the Deen of) Allah without having Ilm (true Knowledge), and he follows every obdurate devil.”

(Al-Hajj, Aayat 3)

“Regarding shaitaan, it has been decreed that he will mislead whoever befriends him, and he will guide him (his friend – the Ibleesi scholar) to the Blazing Fire.”

(Al-Hajj, Aayat 4)

“Among people is such a person who disputes regarding (the Deen of) Allah without Ilm, without Hidaayat (Guidance), and without a Kitaab which directs towards Noor (Light of Imaan).”

(Al-Hajj, Aayat 8)

“He (the follower of Iblees) is such a person who arrogantly turns (away from the Haqq) in order to mislead (others) from the Path (Deen) of Allah. For him there is on earth a disgrace, and We shall cause him to taste of the Blazing Fire on the Day of Qiyaamah.” *(Al-Hajj, Aayat 9)*

Further describing these types of Ibleesi scholars, whose qualifications are restricted to Ibleesi sciences, the Qur’aan Majeed says:

“Verily, the worst of animals by Allah are the deaf and dumb who have no brains. If Allah knew that there was some goodness in them, then most assuredly He would have made them to listen (i.e. guided them).”

(Al-Anfaal, Aayats 22 and 23)

The appellation of *Ibleesi scholar* which is awarded to the fellow Solomon Murad stems from the aforementioned Qur'aanic Aayaat in which Allah Ta'ala emphasizes that 'scholars' of this ilk are the followers of some 'obdurate' Shaitaan – that is, a Devil whose special quality is indurate rebellion against Allah Azza Wa Jal. This Devil is described by Allah Ta'ala as '*Shaitaan Mareed*'.

“Verily, they are RIJS (filth, inside and outside – rotten to the core). Their abode is Jahannam. It is a (most befitting) compensation for what they used to earn (with their nifaaq and kufr).”

(At-Taubah, Aayat 95)

“The Deobandi Sect”?

The copro Ibleesi scholar alleges:

“....the Deobandi sect, who have not been able to break free from their parochial mentality. This has resulted in the lives of many people being risked.”

The jaahil is ignorant regarding the meaning of Deoband. There is no such sect as the 'deobandi sect'. The moron is not aware of the simple fact that Deoband is the name of a town in India where a Darul Uloom was established. The Ulama of this august institution are followers of the Hanafi Math-hab, and

all the kutub which are taught in this Darul Uloom are the works of the Salafus Saaliheen. The Ulama of this Institution are Muqallideen of Imaam Abu Hanifah (Rahmatullah alayh).

There is no point of departure from the Hanafi Math-hab at this Darul Uloom. The moron should present his arguments to substantiate his stupid idea of the existence of a sect called 'deobandi'. He should explain what exactly he understands by the word 'sect', and in which way do the Ulama of Deoband constitute a sect apart from the Hanafi Math-hab which they follow. How have they alienated themselves from being followers of the Hanafi Math-hab?

Only stupid people blurt out whatever trash the nafs disgorges into their brains.

Atheistic parochialism

This brief Qur'aanic preamble illustrates briefly the nifaaq, kufr and villainy of all scholars who have gained qualification in Ibleesi sciences. The universities of atheism have fitted their brains in straitjackets of kufr, hence their parochial attitude when they cast their oblique vision adulterated with kufr at any aspect of Islam. Their extreme narrow-mindedness induces them to subject Allah's Zaat, His

Sifaat and His Shariah to the kufr ethos and the extreme limitations of their brains anchored in secularism. In castigation of such characters who are afflicted with the malady of secular parochialism which inhibits them from the ability to gaze beyond the immediate confines of their ugly snouts, the Qur'aan Majeed states:

“They have superficial knowledge of this worldly life whilst they are oblivious of the Akhirat.”
(Ar-Room, Aayat 7)

The blinkers which the atheist tutors have fitted over the eyes of these Ibleesi scholars, and the straitjackets which severely stunt their brains leading to cognitive dissonance which in turn culminates in blatant kufr, have created in them a type of kufr parochial conception of the most contemptible type. Their brains are colonized by their former colonial political masters. They are unable to break loose from this vile form of parochialism which compels them to utter and practice kufr.

However, since all of these brainwashed characters are cowards who lack the courage to proclaim their kufr and renege (*irtidaad*) from Islam, they opt for being Munaafiqs masquerading as Muslims. Their abhorrence for the Divine Law (the Shariah and the Sunnah) compels them to subject all the beliefs,

teachings and practices of Islam to the irrational principles of atheism which is the limit of their superficial knowledge, i.e. superficial in even the external dimension of materialism. As for knowledge of the Deen and the Baatin, they are absolutely bereft and bankrupt. Such scoundrels subject the *ahkaam* of the Shariah to their whimsical fancies and brains jarred into disequilibrium by the buffets of atheism. In this manner they seek to hoist on to the Ummah a new religion which they endeavour to camouflage with the name ‘Islam’. But Allah Azza Wa Jal proclaims in His Qur’aan:

“They (these Ibleesi scholars) intend to extinguish the Light (Shariah) of Allah with their mouths (with their opinions of kufr) while Allah intends to complete His Noor (Light) although the kaafiroon abhor it.”

Divine Parochialism

Complaining of the People of the Sunnah “*not being able to break free from their parochial mentality*”, the Zindeeq Solomon character claims that “*this has resulted in the lives of many people being risked*”.

On the contrary, it is this Ibleesi scholar who has failed to untie his brains from his parochial atheistic mentality, hence he seeks to interpret Islamic teachings to conform to the dictates of his western mental

colonial masters. As for the “parochial mentality” of the Ulama-e-Haqq, it is the effect of a divine parochialism revealed by Allah Azza Wa Jal to His Nabi (Sallallahu alayhi wasallam). While the munaafiq Ibleesi scholar is constrained by his atheistic background to dwell within the confines of atheist ideologies, the Ulama of Islam are constrained to restrict themselves to the parameters enshrined in the Qur’aan and Sunnah which are the Products of Wahi (Revelation from Allah Ta’ala).

It is incongruent and false to deny parochialism for oneself whilst asserting it for others. No one is exempt from parochialism, albeit this concept comes in a variety of hues and effects. In the wake of the parochial mentality of the Ulama, their spiritual progress is limitless. They are in an onward movement in a Pathway leading to Allah Azza Wa Jal. In diametric conflict with this noble parochialism, is the corrupt satanic parochial mentality of the Munaafiqeen which leads them towards Hell Fire, and it is for this Hell Fire that they constitute fodder and fuel. It appears that Allah Azza Wa Jal has created these Munaafiqeen such as the Murad character, specifically as fuel for Jahannam as He mentions in the Qur’aan Majeed: *“Beware of the Fire whose fuel is men and stones, which has been prepared for the kaafireen.”* The worst of the kaafireen are these Munaafiqeen who roam

among us masquerading as Muslims, and the worst of the Munaafiqeen are the Ibleesi scholars.

“Lives being risked”?

The kufr concepts which the Ibleesi scholar has lapped up from the mental excreta of his atheist masters has implanted in his brains that life and death are within the control of atheist doctors and scientist. It is their belief of kufr that the effluvium of methods and protocols disgorged by their atheist masters can thwart Maut, and can save lives regardless of what Allah Ta’ala states in the Qur’aan Majeed: *“No person will die except with the permission of Allah at the appointed time.”*

Only those destined to perish and die will be apprehended by the plague. Not a single person for whom Maut has not been decreed will die. By ignoring the kufr protocols of the kuffaar, not a single life is risked. There is no such concept of risking lives in relation to an epidemic. Rasulullah (Sallallahu alayhi wasallam) has made it abundantly clear that a plague comes with either *Athaab* or *Shahaadat*. There is no third factor underlying the plague. The one earmarked for Allah’s Wrath will not escape, and the stupid kufr protocols will not avail. He will perish if Allah’s *Athaab* has been decreed for him. On the other hand,

the one whom Allah Ta'ala has decreed to be elevated with *Shahaadat* will attain his lofty rank. He has no need for the filth of the kufr protocols which the Ibleesi scholar believes can thwart Maut and nullify Allah's Decree.

“Mass gatherings”

The Ibleesi scholar laments that the mass gatherings ordered by Allah Ta'ala are dangers which spread the disease. Thus, in terms of the kufr of his parochial mentality, Eid Salaat, Jumuah Salaat, Jama'ah Salaat and the like have to be banned, and the elderly should be prohibited since they are a 'greater risk' factor. Thus, this copro-epistatis lauds the UK government for having outlawed Islam with its 'governmental guidance' to terminate all Fardh Islamic practices related to the Musaaqid.

Yet it is seen that despite the onset of epidemics, Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Salafus Saaliheen far from restricting gatherings, increased their mass gatherings. Such increase in their belief invited greater Rahmat of Allah Ta'ala. The Musaaqid became more active and more alive during epidemics in the time of the Sahaabah and Taabieen.

The exact opposite being today propagated at the behest of the atheists by these Ibleesi scholars is indicative of the kufr lurking in their hearts.

Initially, the enemies of Islam among whom are included these Munaafiqeen Ibleesi scholars had crowed and cackled much when the agents of Bill Gates had accused Muslims who had participated in mass gatherings to have spread the disease. However, recently several High Courts in India exonerated every single one of the 3000 Tablighis who had been charged with spreading the disease. In addition to acquitting them, the courts severely reprimanded and even excoriated the police/authorities for having so falsely charged these innocent people merely because they had participated in mass religious gatherings. The full story of this FRAUD and false accusations appears at the end of this treatise.

Mr. Solomon, the Ibleesi scholar says: *“25% of the 140 deaths in the UK were Muslims.”* The chap says that *“these figures are deeply troubling”* because Muslims constitute only about 5% of the population. Firstly in the UK as well as in all countries which are on the Bill Gates train, the numbers of ‘covid’ deaths are humbug perpetrations. Numerous people who had died with other sicknesses were summarily listed as covid deaths.

There is substantial evidence for this universal covid fraud.

Furthermore, what is so ‘troubling’ for Muslims if indeed 25% of the 140 alleged covid deaths were Muslims? Allah Ta’ala had decreed these deaths. Only Ibleesi scholars believe that this 25% would not have died if they had adhered to satan’s protocols. Also what is the proof for alleging that they did not observe the protocols of the atheists. And what about the 75% of kuffaar who had perished allegedly from the covid assault? Why did they perish when they all had observed the covid protocols of Iblees?

Why does this Ibleesi scholar and other Munaafiqs of the same ilk not lambast other kuffaar gatherings – gatherings in malls, at taxi ranks, etc. Why is their chagrin reserved for the Musaajid. It should be quite obvious that it is nifaaq which induces these agents of Iblees to lambast only the Houses of Allah Ta’ala.

The Shariah

The implementation of the Shariah is never a cause for risking lives. However, since the Shariah is abhorrent to these Ibleesi scholars, everything connected to the Deen is a cause for worldly ruin and destruction. Thus, these scholars who have gained expertise in satanism

accuse the Musaajid of being ‘super spreaders’ of the covid disease. Wudhu, the Qur’aan, Dua, Musaafaha, Jumuaah Salaat, Jamaa’ah Salaat, in fact all requisites of the Shariah are inimical for good health and are spreaders of the disease according to Mr. Solomon Munaafiq.

Cancelling Eid Salaat and even cancelling Ramadhaan and denying the mayyit the Waajib ghusl have become incumbent in the kufr concept of this Ibleesi scholar. Indeed shaitaan has urinated in the brains of all these Ibleesi scholars.

Maut arrives with the greatest precision. There is neither a second in advance nor a second delay for the departure of the soul. No medication, no protocol and the collective efforts of the entire world of doctors and scientists can ever thwart Malakul Maut by even a split second. The attitude of these Ibleesi scholars reeks of kufr. Their attitude is tantamount to a denial of Maut being the decree of Allah Ta’ala.

Muslims

Disgorging another blatant falsehood, the agent of Iblees says:

“We know that Muslims are the group that have perhaps been most affected by the virus, with their own

actions potentially playing a significant role in them contracting the virus.”

The miscreant has blurted out rubbish. In reality, this copro-murtad whilst using Muslims as a shield for his nifaaq and kufr, is actually rejecting Allah Azza Wa Jal. This was one of the ways the mushrikeen would deny the truth of the Qur’aan Majeed. Referring to this tactic, Allah Ta’ala states in the Qur’aan Majeed:

“Verily, We are aware that what they (the mushrikeen) are saying grieves you (O Muhammad). In reality they are not rejecting you, but these zaalimeen (oppressors) are denying the Aayaat of Allah.” (Al-An’aam, Aayat 33)

Since the mushrikeen, after all, did believe in the One, Almighty Creator, Allah Azza Wa Jal, despite assigning partners to Him, they attributed the Qur’aan Majeed to Rasulullah (Sallallahu alayhi wasallam), thus simplifying their task of denial. Similarly, this copro Ibleesi scholar, instead of openly rejecting the Commands of Allah Ta’ala, attributes them to Muslims, hence he says: *“with their own actions”* have they contracted the disease. These *“own actions”* are a reference to keeping the Musaaqid open, performing Jamaat Salaat, Jumuah Salaat and not observing devil’s distance in the Musaaqid. But all of these actions are

the Commands of Allah Ta'ala which the murtad attributes to Muslims.

Assuming that his rubbish is a fact, then too, the calamity of the disease is not the consequence of non-observance of the haraam protocols of the atheists. It is simply a manifestation of the Haqq stated by Rasulullah (Sallallahu alayhi wasallam), namely that a plague is *Athaab or Punishment*. Thus, the Imaan of true Mu'mineen dictates that they believe that Muslims who have died as a result of the disease were the victims of *Athaab* or the fortunate ones elevated to the pedestal of *Shahaadat*.

The vast majority of people who have perished in the current bogus 'pandemic' are non-Muslims who had meticulously observed all the stupid covid protocols. Did they perish as a result of their "own actions"?

Were the thousands who had perished in Spain, Portugal, U.S.A., Russia and many other countries Muslims? What were the "own actions" of these innumerable thousands of kuffaar who had perished? They had observed all the protocols, yet they could not thwart Maut.

We are aware of Musaajid which have remained fully functional since the inception of the satanic lockdown

in March 2020. The musallis had not observed any of the devil's protocols. Yet, Alhamdulillah, there was not a single 'covid' death among the musallis of these Musaajid. The effluvium which the copro Ibleesi scholar has excreted is devoid of rational substance.

Open Musaajid

Lamenting the fact that numerous Musaajid remained faithful to Allah Ta'ala by not closing down, the Ibleesi scholar while praising the U.K. kuffaar, oppressive government, says:

“The Prime Minister has provided governmental guidance that recommended the closure of places where mass gatherings occur. All large non-Muslim corporations heeded the advice and closed to ensure the safety of their customers. But what did Muslims do? Many completely ignored this advice and kept their mosques open. They defied these recommendations and stated that they would not close unless they were forced to close.and as such hundreds of mosques remain open for the mass Jumuah prayer.”

It is indeed reassuring and balm for the soul that hundreds of Musaajid had remained open, faithfully discharging the obligations imposed on Muslims by Allah Ta'ala. While the munaafiq Ibleesi scholar laments and wails over this valid and fully justified

action of Muslims, it is indeed a wonderful bounty of Allah Ta'ala that numerous Muslims had ignored the oppression of the draconian kufr, satanic measures enforced by oppressive governments.

The Ummah will never unite on *baatil and dhalaal (falsehood and deviation)*, said Rasulullah (Sallallahu alayhi wasallam). Therefore it matters not how the munaafiqeen and open enemies of Islam conspire to eliminate the Deen. There will always be a strong groundswell of opposition to baatil, and this conflict between Haqq and baatil will be perpetuated until the Day of Qiyaamah. After all, Allah Ta'ala has created this world to be the arena of conflict between Truth and falsehood. That is why hundreds of Musaajid have defied the oppression of the governments by remaining open to glorify and praise Allah Ta'ala.

Voicing another stupid lament, the Ibleesi scholar avers:

“For example, it is stated in the document that it is because Muslims have abandoned the congregational prayers that the World has been afflicted with the virus. Someone needs to tell these ‘Mullahs’ that the virus began in China a Communist-Atheist country.”

The copro Ibleesi scholar has merely flaunted his *jahl* in this statement. There is absolute certitude in the fact

that Allah Azza Wa Jal is primarily punishing Muslims with this conspiratorial ‘pandemic’. Regardless of its method and source of origin, it is 100% the decree of Allah Azza Wa Jal. Making very clear this fact, the Qur’aan Majeed states:

“Not a leaf drops (from a tree) but He is aware thereof. There is no seed in darkness of the earth nor anything dry or moist but it is recorded in a Clear Book.”

Regardless of the conspiracy theories underlying the origin of the virus, it is all part of Allah’s Plan into which He has harnessed the communists and the atheists of the east and the west into His Plan for punishing Muslims for their gross, flagrant and blatant misdeeds of fisq, fujoor and kufr. The evil of this Ummah has exceeded all bounds of divinely permitted toleration, hence a mild punishment in the form of this ‘pandemic’ has been unleashed by Allah Azza Wa Jal.

It is undeniable that the vast majority of this Ummah has abandoned Jamaat Salaat in the Musaaajid. When this happens, the Musaaajid invoke Allah’s Curse (*La’nat*) on the Muslims who have destroyed the Musaaajid with their wanton abandonment of Salaat. So it matters not from whence the virus initiated its trajectory. Along its onward move it took into its grasp both Muslims and non-Muslims. However, since the

vast majority of the victims of the virus is the kuffaar, it can be validly inferred that the punishment is intended for all – Muslims and non-Muslims.

Now regardless of the beginnings of the virus – regardless of it having originated in a communist-atheists country, it is undoubtedly a punishment for Muslims as well. But, by the Mercy of Allah Ta’ala, this covid punishment is mild, and in most places it has no existence. Its fake existence is on account of the stupid protocols – devil’s mask, devil’s distance, etc. – enforced by governmental oppression in compliance with the dictates of Bill Gates. The enforcement of these stupid measures conveys the idea of the existence of the disease when in reality it has no existence in most places.

There is no rational and no religious reason for claiming that a punishment destined for Muslims cannot originate in a communist or atheists country. It has also a job to execute in the country of its origin.

The Deobandi-Tablighi Jamaat Group

The deglutition of the falsehood of this copro Ibleesi scholar regarding the alleged spread of the virus by the ‘Deobandi-Tabligh Group’ in Indonesia, is further evidence for his monumental ignorance. The High

Courts in India have already debunked this falsehood on which the copro jaahil seeks to capitalize. He has simply excreted his hatred for Muslims and Islam. See the full story at the end of this discussion.

This moron finds fault in almost every *Hukum* of the Shariah, and readily loads blame on Islam for the spread of the virus. He approves of Muslim bodies being cremated; Jumuah being banned; Ramadhaan being abandoned. Since Deoband has been in the forefront against falsehood and holding aloft the Standard of Islam, this Ibleesi scholar directs his venom specifically to the Ulama of Deoband. But we must add that it is indeed heartening to learn that hundreds of Musaajid were operating and are operating in the U.K. despite the draconian measures and government oppression. It is our fervent Dua that all Musaajid which have closed will be opened and Salaat conducted in the Sunnah method, i.e. without observing the satanism of the kufr protocols. Only then will the *Rahmat* of Allah Ta'ala settle on Muslims.

One very beneficial consequence of this bogus pandemic is the exposure of the Munaafiqeen such as the Ibleesi scholars. Allah Ta'ala has thoroughly exposed these sewage drain rats lurking in the Muslim community and gnawing at the foundations of Islam.

Unable to contain their hatred for Muslims and Islam, they saw the bogus pandemic as an opportunity to discharge the effluvium of their nifaaq under the name of Islam, citing various Ahaadith and Qur'aanic Verses which do not have the remotest relationship with the kufr protocols which this cartel of *Rijs* is promoting and justifying.

“Disproportionate amount of Muslims”

The moron lackey of the government lamenting non-compliance with the kufr and zulm of the government by Muslims, says:

“Muslims came out in droves speaking against this legislation (i.e. the satanism of cremating Muslim bodies); typical ‘Muslim behaviour’ was displayed where they ignored governmental guidelines, kept mosques open, and there was then a disproportionate amount of Muslims who died from the Corona virus.”

The attitude of Muslims depicted in this statement of the jaahil Ibleesi scholar is indeed most welcome and heartening. The ‘typical Muslim behaviour’ reflects true Imaan while the chagrin of the Ibleesi scholar is a clear manifestation of his hidden kufr.

The claim of ‘disproportionism’ is in fact a denial of the Decree of Allah Azza Wa Jal. Since the moron is

not a Muslim, he obviously does not believe that *Maut* is Allah's prerogative and decree which arrives at its appointed time with precision.

“No person will die except with the permission of Allah at the appointed time.” (Qur’aan)

The moron has in reality accused Allah Azza Wa Jal for having caused the hallucinated ‘disproportionate amount of Muslims’ to die. Since Muslims of sound and healthy Imaan understand that nothing can delay Maut and that they will die only at the decreed moment, they are not concerned with the silly, stupid, ludicrous protocols with which shaitaan has duped the kuffaar. Those Mu’mineen who believe in Allah and the Last Day, understand that it is only Allah Ta’ala Who causes death, hence they are not perturbed nor scared by the bogus corona virus. Let it come and take us – this is the attitude of those in whose hearts is embedded Imaan. Nothing happened, happens and will happen without the direct intervention, command and decree of Azza Wa Jal. It never behoves Muslims to perpetrate any act which is in conflict with Allah’s Shariah. Everything of this covid stercoracity and rubbish, from A to Z, is in conflict with Allah’s Shariah, hence compliance is totally unacceptable to the Mu’mineen who have to incumbently find solutions in the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. Muslims are not in need

of the theories and directives of the atheists whose boots these Ibleesi scholars are licking.

Alhamdulillah, the “Muslims who had come out in droves” to attend the Musaajid have acted correctly in terms of the demand of Imaan.

Qur’aan

The jaahil Ibleesi scholar on the basis of his sciolistic understanding or misunderstanding of the Qur’aan, seeks to display himself as an authority on Qur’aanic exegesis. Thus the moron says:

“Firstly, it is important to understand the guidelines provided by the Quraan: ‘And do not contribute to your own destruction.’(Baqarah 2:195) This alone should be enough to provide the instructions on what to do in the current pandemic. But unfortunately this verse is not enough at least for Muslims....”

The jaahil is bereft of any understanding of the purport of this Aayat and the guideline emanating from it. This Aayat has absolutely no relevance to the current bogus pandemic. The guideline and the instructions for Muslims are in the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and of the Sahaabah, all of whom were fully aware of this Aayat and had better

understood its meaning, better than all the juhala sheikhs and molvis of the world.

Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah had no need to seek guidelines from this Aayat for direction in the epidemic which had ravaged Madinah as well as the Lands of Islam during the ages of the Sahaabah and Taabieen. The Sunnah of our Nabi (Sallallahu alayhi wasallam) stood out dazzling. Its glitter had not left any ambiguity regarding action Muslims should take when afflicted with a plague.

While the moron Ibleesi scholar advises Muslims to seek the solution in this Aayat, he has sought the solution in the directives issued by the Bill Gates Satanist Cartel. Thus, he peddles the satanic wares of the atheists whom he is bootlicking and hindlicking. The jaahil has even failed to translate the Aayat correctly. Firstly, he cites a portion of the Aayat, from the middle of the Aayat, then he translates wrongly. Furthermore, he is ignorant of the purport of this Aayat. The correct translation is:

“And spend in the path of Allah, and do not cast (yourselves) to destruction with your hands. Practise virtue, for verily, Allah loves the doers of virtue.”

(Al-Baqarah, Aayat 195)

On the occasion of the Muslim attack on Constantinople, a lone Mujaahid penetrated the powerful frontline ranks of the Roman army. After wroughting havoc among them, he returned safely to the Muslim army. Some Muslims, citing this very Aayat commented that the Mujaahid had cast himself into destruction. The eminent Sahaabi, Hadhrat Ayyub Al-Ansaari (Radhiyallahu anhu) who was present said: *“O people! you are misinterpreting this Aayat. This Aayat was revealed regarding the Ansaar. When Allah Ta’ala had granted supremacy to the Deen and people began entering Islam in droves, the Ansaar opined that now they could remain behind to attend to their fields. Rejecting this idea, Allah Ta’ala revealed this verse. It is quite evident from this Aayat that the ‘destruction’ mentioned in the Aayat meant remaining at home to tend to one’s wealth.”*

This then was the particular circumstance for the revelation of this Aayat. It has absolutely no relevance to a pandemic. Furthermore, lessons could be derived from the *umoom* (generality) of the Aayat. But any interpretation or any idea derived from the Aayat which conflicts with the Sunnah or which constrains adoption of haraam, is *mardood and mal-oon* (rejected and accursed).

The jaahil Ibleesi scholar extravasated from the Aayat the rubbish conclusion that abstention from adherence to the kufr protocols of the Satanists is to cast oneself into destruction. The contrary is in fact correct. That is: rejection of the haraam protocols of the atheists is Waajib. Rejecting the Sunnah solution and adopting the solution offered by the atheists is in fact casting oneself into destruction. There is no cure in the satanic filth of the devil's potion (the vaccine). On the contrary, it piles disease on disease. Secondly, it invokes the Wrath of Allah Ta'ala. He did not instil cure for Muslims in haraam.

The moron avers: *“There have been various interpretations of this verse, but I believe that it is referring to not being reckless or placing oneself in a situation that could lead to one's demise.”*

This is precisely the corrupt interpretation which the illustrious, most-senior Sahaabi Hadhrat Ayyub Al-Ansaari (Radhiyallahu anhu) had rejected. He then stated the correct meaning of the Aayat as mentioned above. In fact, the Aayat substantiated the correctness of placing oneself in the path of death even 'recklessly' as the Mujaahid had done, when such action is demanded by the Shariah.

Therefore, even if we have to momentarily assume that abstention from the kufr protocols of the atheists is to recklessly expose oneself to death, then such ‘reckless’ exposure will be an act of high merit because it will be in consonance with the Sunnah of Rasulullah (Sallallahu alayhi wasallam) who had practically demonstrated what Muslims should do during a plague.

Noteworthy in the aforementioned averment of the copro Ibleesi scholar is his audacious statement: “*I believe that it is referring to not being reckless....*”

The jaahil has assumed the role of a Mufassir whereas the era of the Salafus Saaliheen in which had flourished all the Aimmah Mujtahideen, Fuqaha, Muhadditheen and Mufasssireen, has terminated about twelve centuries ago. On what basis can a man in this belated age in close proximity to Qiyaamah, and fourteen centuries after Rasulullah (Sallallahu alayhi wasallam) tender with temerity an opinion on an Aayat of the Qur’aan Majeed, and stupidly say “*I believe that it is referring to not being reckless....*”?

What bestows to him the entitlement to pose as a mufassir of the Qur’aan Majeed. He is sorely mistaken to believe that he is qualified to proffer an interpretation on any Aayat of the Qur’aan Majeed on the basis of the couple of scrap, donkey degrees and certificates doled out to him by kuffaar secular

universities. These scrap donkey degrees and certificates only qualify one for Jahannam in view of the fact that these scraps of paper cultivate kufr and nifaaq in the heart. Imaan is effaced thereby. About such cranks who pursue unattainable goals of pride, name and fame, the Qur'aan Majeed states:

“Verily, those who dispute in the Aayaat of Allah without any proof having come to them, there is in their hearts nothing but an (inordinate craving for) pride which they will not attain. Therefore seek protection from Allah.” (Al-Mu'min, Aayat 56)

The audacity of this man dabbling with sciomanancy in his process of Qur'aan interpretation is truly satanic. This Qur'aanic Aayat instructs the Mu'mineen to seek refuge with Allah Ta'ala from the predatory propagations of dajjaali characters designed for the effacement of Imaan. All sciomanists whose expertise is confined to sciolism or even worse relative to the Qur'aan, Ahaadith and Fiqh are under the influence of Dajjaal, hence this Aayat after criticizing those who pursue pride by dabbling in tafseer of the Qur'aan, commands: *“Seek refuge with Allah.”* In the context of this Aayat, it means ‘refuge from Dajjaal’, the maseeh of the Yahood. This Verse was revealed about the Yahood’s pursuit of pride and greatness which they believe will attain the pinnacle of its glory during the era of their Maseeh, the Dajjaal. But Allah Ta'ala says:

“They will not attain their goal of pride”.

The Ibleesi scholar is a follower of Dajjaal. His abode is prepared in Jahannam by himself. Rasulullah (Sallallahu alayhi wasallam) said: *“He who speaks (gives tafseer) of the Qur’aan with his opinion should prepare his abode in the Fire.”* It is indeed ludicrous that a chap with donkey degrees and scrap certificates voicing himself on the Qur’aan, and presenting his personal whimsical stupid opinion in opposition to the official and authentic Tafseer given by the Sahaabah. Hadhrat Umar (Radhiyallahu anhu) says about these copro-creep Ibleesi scholars: *“Verily, the people of opinion are the enemies of the Sunnah.”*

Let the moron understand that no one is interested in what he believes the Aayat means. Muslims accept and follow the tafseer that has come down to us from the Sahaabah. This miscreant fellow’s interpretation is designed to bootlick his atheist masters who have plotted the pandemic for the billions of dollars of boodle which the devil’s potion (vaccine) promises to generate.

This Aayat has absolutely no directive for Muslims to follow during an epidemic. The directive is in the Sunnah – in the practice adopted by Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah. Those

who look askance at the atheists who wallow in janaabat and kufr lack Imaan.

The Qur'aan is undoubtedly the Guide for the Ummah. But this never means that every Tom, Dick and Harry have the right to make a football of Allah's Kitaab. The Aayaat may not be subjected to personal opinion. What copro-creep Ibleesi scholars believe is kufr. It has absolutely no validity in Islam. The meanings of the Qur'aanic Aayaat presented by Rasulullah (Sallallahu alayhi wasallam) constitute the Shariah, and that is the Qur'aan which the Ummah follows.

It is ridiculous to follow and be guided by whimsical and fanciful personal interpretation then to believe that one is following the Qur'aan. With regular ingemination the Qur'aan states: "*Follow Allah and His Rasool.....*" Nowhere does the Qur'aan or Hadith provide a license for subjective interpretation or misinterpretation by sciolists flaunting donkey degrees and scrap university certificates.

The dogmas which constitute the Imaan of the Ahlus Sunnah Wal Jama'ah are not false dogmas created by 'religious' people' as the progeny of Iblees alleges. These dogmas arise from the Qur'aan and the Ahaadith – Ahaadith which are the equivalent of Qur'aanic Aayat. It is a Creed created by Rasulullah (Sallallahu

alayhi wasallam) on the command of Allah Azza Wa Jal. Thus, Allah Ta'ala says in the Qur'aan Majeed:

“Say (O Muhammad to the Mu'mineen): ‘If you love Allah, then follow me (i.e. the Rasool of Allah).”

The copro-creep Ibleesi scholar stupidly asserts:

“Even if you are young and healthy, spreading the virus asymptotically to someone in the community who is old or unhealthy is tantamount to killing them.”

From whence did this moron dig up this covid rubbish? He is destined for Hell-Fire for fabricating and frauding such stercoraceous rubbish opinions from Qur'aanic Verses. Rasulullah (Sallallahu alayhi wasallam) instructed the inhabitants of an entire town/city where a plague is ravaging to remain in that place and not flee like these modernist, copro-creep sewer drain rats. Young and old, the healthy and the sick, all have to incumbently remain in the area beset with the plague disease. It is akin to kufr to flee like a rat from the plague-ravaged arena.

In terms of the opinion and theory of the atheists, and which constitutes his dogma, and whom the Ibleesi scholar follows in bootlicking methodology, this command of our Nabi (Sallallahu alayhi wasallam) not only risks the lives of thousands of inhabitants, but is “tantamount to killing them” since they will, according

to the agents of Iblees, be spreading the disease even ‘asymptomatically’. Whereas quarantine in such cases is compulsory according to the progeny of Iblees, it is haraam in terms of the Qur’aan and Hadith.

Now what does this Ibleesi scholar with vermiculated brains have to say about Rasulullah’s command to remain in close contact in a place where thousands are dying due to an epidemic? Leaving the place or fleeing like rats, is haraam in the unanimous ruling of all Math-habs and of the entire Ummah. It is akin to kufr just as it is kufr to flee from the battlefield of Jihad. The lifestyle of the Mu’min is or should be the very antithesis of that of the kuffaar who flee like rats from Maut while Muslims have been commanded to remain steadfast in the area where Maut is claiming even thousands. No one can flee Maut regardless of the abundance of Ibleesi protocols. The Qur’aan Majeed stating this reality, says:

“Say (O Muhammad to the cowards): ‘Verily Maut from which you flee, will most certainly apprehend you, then shall you be returned to Aalimul Ghaib Was-Shahaadah. Then will He inform you of whatever you had perpetrated.’” (Al-Jumuah, Aayat 8)

The moron Ibleesi scholar implies that the command of Rasulullah (Sallallahu alayhi wasallam) to remain grounded with the diseased persons in a plague-

ravaged city is tantamount to him having murdered thousands of people. This copro Ibleesi scholar should disappear and free people from the RIJS of his kufr which he is promoting at the behest of his atheist masters of the cartel of devils.

Quarantine

Among the incumbent protocols of the atheists who promote the dogma of fleeing from Maut, is the haraam measure of quarantine. Since this Ibleesi scholar as well as the rest of *Hizbush Shaitaan (Legion of the Devil)* wholeheartedly subscribe to the kufr dogma of quarantine handed to them by the atheists, their preterition of the Qur'aanic Aayat which proscribes quarantine is most dishonestly and conveniently perpetrated. In this regard the Ibleesi scholar does not seek Qur'aanic guidance which is in total conflict with the guidance of the atheists. The Qur'aan states:

“What, have you not seen those who had emerged (fled) from their homes while they were thousands in fear of Maut (Death caused by the plague)? Then Allah said to them: ‘Perish (Die)!’ Then he resurrected them (brought them back to life).”

(Al-Baqarah, Aayat 243).

In bygone times, during the era of Bani Israaeel, a severe plague spread in a city / town. The inhabitants consisting of approximately 10,000 persons, for fear of

contracting the disease and death, fled from the town and went into quarantine in a valley in between two mountains. Their cowardly flight and attempt to flee from Maut invited the Wrath of Allah Ta'ala. Allah Ta'ala exterminated the entire community. Not a single soul escaped death. They had fled the plague, went into self-imposed quarantine with the notion of saving themselves from death. They miserably failed.

“Say (O Muhammad!): ‘Verily, Maut from which you are fleeing will overtake you, then you will be returned to (Allah), the Knower of the Unseen and Seen. Then He will inform you of what you were doing (on earth).’” (Al-Jumuah, Aayat 8)

The copro-creeps have no answer whatsoever for this Qur'aanic denunciation of quarantine and the Wrath of Allah Ta'ala settling on those who had tried fleeing from Maut.

Why does this paper, moron ‘mufassir’ perpetrate the omission of this Aayat from his stupid ‘tafseer’ and misinterpretation? This Qur'aanic proscription of the kufir protocols is too glaring and too emphatic for the Ibleesi morons, hence their total and ominous silence on this Qur'aanic guideline and directive.

Human Life

The Ibleesi scholar avers: *“The Quraan is abundantly clear that human life should be preserved in all instances except where a person has murdered someone.....”*

Firstly, murder is not the solitary exception. Life will be taken for adultery, dacoity and blasphemy (Irtidaad). The Qur’aan Majeed states with emphasis:

“The only punishment for those who wage war against Allah (banditry) and His Rasool, and they perpetrate corruption on earth is that they be killed or crucified or their hands and feet be cut off on alternate sides or they be exiled from the land. This is their disgrace on earth and for them in the Aakhirat is a great punishment.” (Al-Maa-idah, Aayat 33)

Preservation of life is valid only if the measures of preservation are in conformity with the Shariah. According to the moron Ibleesi scholar and the other munaafiqeen, Rasulullah (Sallallahu alayhi wasallam) had grossly erred in the preservation of life because he had forbidden entire populations fleeing from epidemic-ridden regions. This is the logical, satanic and kufr conclusion of the arguments of these agents of Iblees who believe in quarantine, devil’s distance and the protocols of the atheists.

It is the belief of the Ibleesi scholar that a person infected with the disease should not be within proximity of other individuals, yet Rasulullah (Sallallahu alayhi wasallam) ordered all people to remain together with their diseased people in the thick of the plague. Despite the raging of the plague and despite its ravages, the command is to remain there, not to flee, and to be in close proximity with the diseased persons without observation of the devil's protocols.

Closing the Musaajid and abandoning the Fardh Salaat

The jaahil Ibleesi scholar compounding his ignorance and kufr says:

“If confirming to the sometimes admittedly drastic actions will save or preserve even one life then we should not think twice about shutting the mosques, not praying in congregation, performing Eid prayer.”

Did Rasulullah (Sallallahu alayhi wasallam), the Sahaabah, the Taabieen, the Tab-e-Taabieen and the entire Ummah ever present the slightest indication of innovating the kufr which the Ibleesi scholar has disgorged in the aforementioned effluvium he has excreted? The miserable munaafiq has arraigned Rasulullah (Sallallahu alayhi wasallam) in the tribunal of his atheists' masters. He implies that Rasulullah

(Sallallahu alayhi wasallam) by having kept the Musjid open, by having conducted the daily Jamaat Salaat and the Jumuah Salaat, and by condoning the huddling together in the Musjid of the Sahaabah who were infected and those who were not infected, had acted recklessly, hence he had instructed the Sahaabah and the Ummah to “commit suicide” rather than to flee from Maut, as if such flight could ever be possible. Thus the munaafiq Ibleesi scholar implying that our Nabi (Sallallahu alayhi wasallam) was guilty of mass “murder”, says in his copro-article:

“I would say that these mosque leaders who are facilitating these deaths could be reprimanded in the hereafter for helping kill their fellow Muslims, and those Muslims who ignore the guidelines and die from the pandemic are not Shaheed (martyrs) but instead could be appropriately fall into the category of those who commit suicide.”

The first and greatest ‘mosque leader’ was Rasulullah (Sallallahu alayhi wasallam), then his Khulafa-e-Raashideen. The slander which this Iblees La-een flung by implication at Rasulullah (Sallallahu alayhi wasallam) comes within the purview of the Qur’aanic Aayat:

“Verily hatred has belched from their mouths, but what their hearts conceal (of hatred) is worse.”

Rasulullah (Sallallahu alayhi wasallam) has been indicted by this agent of Iblees of:

- Having facilitated deaths because he had allowed the Musjid to remain open and had not adopted a single guideline offered by the enemies of Allah Ta'ala.
- Rendering himself liable for reprimand in the Aakhirah for helping to kill fellow Muslims.
- Having encouraged the Sahaabah and the Ummah to commit suicide by not observing any kuffaar protocols and by remaining in the plague-ravaged region.

The copro-devil further denies Rasulullah's explicit statement regarding the *Shahaadat* of those who die in an epidemic. Rasulullah (Sallallahu alayhi wasallam) had stated with abundant and emphatic clarity that there are only two reasons for a plague: *Athaab or Shahaadat*. There is no third reason. But this munaafiq Ibleesi scholar denies and rejects this information which Allah Ta'ala had conveyed by Wahi to our Nabi (Sallallahu alayhi wasallam).

“He (Muhammad) does not speak of desire. Whatever he says is Wahi (Revelation) which is revealed to him.”
(*Qur'aan*)

Targeting ‘mosque leaders’ (the Imaams and Ulama of Haqq) for vilification is in reality intended for Rasulullah (Sallallahu alayhi wasallam), and by extension to Allah Ta’ala. However, since munaafiqeen are spineless specimens of epistasis with vermiculated brains, they lack the courage to state their kufr, hence they seek to make the Ulama scapegoats. This type of mis-targeting is mentioned in the following Qur’aanic Aayat:

“Verily, We know that you (O Muhammad!) are grieved by what they (the kuffaar) say. (Know that) in reality they are not making you a liar. On the contrary, these zaalimeen are rejecting the Aayaat of Allah.”

(Al-An’aam, Aayat 33)

Since the mushrikeen could not muster up the courage to audaciously and directly accuse Allah Ta’ala, they attributed the Qur’aan to Rasulullah (Sallallahu alayhi wasallam) thereby accusing him of having fabricated it. The Ibleesi scholar acquits himself in the same mould of the mushrikeen. Instead of declaring with audacity that Rasulullah (Sallallahu alayhi wasallam) is ‘guilty’ of the horrendous crimes the copro-munaafiq has enumerated (above), he resorts to cognitive dissonance by ostensibly attributing his hallucinated crimes to the Ulama, instead of directly to Rasulullah (Sallallahu alayhi wasallam). This tactic is constrained by his inability to disembosom the kufr concealed in his heart.

Hadith

After having demonstrated his abject ignorance pertaining to comprehension of the Qur'aan, he stupidly touching on Hadith, says:

“I have abundantly detailed in my commentary on the book ‘Hanafi Principles of Testing Hadith’ that if there is a Hadith that conflicts with the Quraan then that Hadith should be rejected, or if any Hadith conflicts with reason then it should also be rejected.”

This is a favourite stratagem of munaafiqeen who masquerade as Muslims. Morons have no right to employ any of the principles formulated by the authorities of the Salafus Saaliheen era. It will be seen in numerous masaa-il based on Ahaadith that the latter ostensibly ‘conflict’ with both the Qur'aan and reason. Despite this, the very Authorities who had formulated the *Usool* to which the copro-creep Ibleesi scholar refers, utilize such Ahaadith as *Mustadallaat* on the basis of which the *Ahkaam* of the Shariah are structured.

In the Shariah will be found a glut of masaa-il based on such Ahaadith which to the necrotized brains of the Ibleesi scholar are in conflict with the Qur'aan and reason, hence a massive portion of the Shariah is

denied and labelled fabrication by these munaafiq agents of Iblees. In fact, in the Qur'aan Majeed itself, munaafiqeen can find numerous Aayaat which are in conflict with reason, and on the basis of their copro-principle, all such Aayaat need to be expunged and labelled fabrications. It should be well-understood that the Deen is NOT the product of human reason. It is the product of Wahi (Revelation) which is subject to the Wisdom and Reasoning of Allah Azza Wa Jal, not subservient to the brains of Ibleesi scholars necrotized by kufr.

The understanding of the issue of 'conflict' is the preserve of the Aimmah Mujtahideen. That era has terminated with the ending of the age of the Salafus Saaliheen. Confirming this fact, Rasulullah (Sallallahu alayhi wasallam) said:

“Honour my Sahaabah, for verily, they are your noblest. Then those after them, then those after them. Thereafter Kizb (falsehood) will become prevalent.”

“The best of ages is my age, then the age after me, then the next age. Thereafter will be people who will (with temerity come forward) to be witnesses without being called to be witnesses. They will abuse (trust) and cannot be trusted. They will pledge, but fail to honour (their vows). Then obesity will become prevalent among them.”

“Then will appear such people who will love obesity.”

The love of obesity signifies love for the dunya, its haraam luxuries and all the accompanying evils such as the evils which are outstanding features of the munaafiq Ibleesi scholars.

No one in this age has the right to subject any Hadith to his personal reasoning and whimsical satanic fancy. No moron has any entitlement to decide whether a Hadith is in conflict with the Qur’aan or reason. That was the prerogative of the Aimmah Mujtahideen whom Allah Ta’ala had created specifically for formulating the *Usool* and for codifying the Shariah for the benefit of posterity. Therefore, Muslims should understand that there does not exist the slightest scope for deleting or changing any *Hukm* of the Shariah which has been reliably and authentically transmitted to us from the Sahaabah and the Salafus Saaliheen.

In brief, whatever the jaahil Ibleesi scholar has excreted is baseless rubbish which may not be accorded intelligent appraisal and consideration.

Hadith on the Plague

The copro-Ibleesi scholar avers:

“The Prophet said: “If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place.”

In this narration the Prophet Muhammad has told people to ‘self-isolate’ when there is a pandemic in your area.”

This claim is a gargantuan LIE. There is not the slightest indication to ‘self-isolate’. Far, very far from promoting ‘self-isolation’, Rasulullah (Sallallahu alayhi wasallam) instructed the very opposite, namely, *“remain as you are in your plague-stricken place, and do not flee”*. In which way did the people adopt ‘self-isolation’ during the plagues which had ravaged the lands of Islam, and also in the epidemic which had assaulted Madinah Munawwarah during the very age of our Nabi (Sallallahu alayhi wasallam)? How did they ‘self-isolate’ when they used to huddle in the Musaajid in greater numbers? How did they ‘self-isolate’ when they did not close the Musaajid, and when they continued to perform Salaat in Jamaat in the Musaajid? How did they ‘self-isolate’ when not a single method of ‘self-isolation’ was adopted during the plague? And, how is it ever possible for Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah to have ever adopted

satanic ‘self-isolation’ when the Qur’aan Majeed explicitly and emphatically prohibits this satanic act of ‘self-isolation’ which the atheists term ‘quarantine’?

With regard to the quarantine nonsense, the Qur’aan Majeed explicitly condemns and prohibits it. Yet, the Munaafiqeen see goodness and cure in this method and other methods of the atheists. If there was any goodness in the stupid ‘self-isolation’ quarantine stunt of the atheists, then why did Allah Ta’ala kill the 20,000 inhabitants of a town who had fled to the mountains in fear of Maut when a plague struck the town? In the valley where they had adopted self-quarantine, Allah Ta’ala decreed: “*Perish!*” Everyone of the 20,000 perished. These people had adopted ‘self-isolation’ to conform with the belief of the mushrikeen and atheists. As a punishment for having adopted ‘self-isolation’ in the stupid bid to thwart Malakul Maut, Allah Azza Wajal killed the entire group of many thousands.

The Ibleesi moron scholar should explain exactly how did Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah ‘self-isolate’ in the plague.

In a vain attempt like a drowning man clutching at straws, the Ibleesi scholar endeavours to find some plausible explanation for the apparent glaring

contradiction in the abovementioned Hadith. Thus, the jaahil says:

“But what makes this guidance uniquely brilliant is that the Prophet Muhammad has told people not to leave their area, so that the plague does not spread to other areas and instead contained. These are the exact same actions that are being taken by governments throughout the world to contain the virus.....”

This too is a huge copro-LIE disgorged by the copro-Ibleesi scholar. Firstly, the jaahil should explain the total lack of ‘self-isolation’ and the total lack of implementation of any measure whatsoever regarding the people and the plague-stricken area in which they were living. He has conveniently bypassed this hurdle and jumped to another issue. It devolves on the miserable agent of Shaitaan to provide a logical explanation satisfying to ‘reason’ for totally ignoring the implementation of any measures to combat the plague in the affected region.

There is no basis in the Qur’aan nor in the Hadith to bolster the idea that the prohibition of exiting from the plague-stricken area was for preventing the spread of the plague. There is absolutely no capital in this Hadith for the measures adopted by the kuffaar governments all of whom are grovelling in *najaasat* and *kufr*. These kuffaar governments require persons to ‘self-isolate’

and adopt quarantine right inside their homes. They are required to don stupid devil's niqaabs, and to submit to a host of other stupidities. For fulfilment of the motives of Bill Gates & the Pharma satans the governments, during their draconian satanic lockdown, do not permit people to venture outside to derive the health benefits of the fresh air created by Allah Ta'ala. They imprison people in their homes. How does such satanically draconian methods eliminate the disease? And, what support is there in the Hadith for this satanism?

There is not the slightest resemblance and not an iota of a basis in the Hadith for the satanism enacted by the kuffaar governments. If indeed, the Hadith provides any indication to prevent spread of the disease, then Rasulullah (Sallallahu alayhi wasallam) who had direct access to Allah Azza Wa Jal would most assuredly have introduced measures to combat the plague in the area where people were commanded to remain trapped. But nothing of the sort was even remotely suggested.

It is ludicrous to suggest that while Rasulullah (Sallallahu alayhi wasallam) was concerned with the outsiders who were unaffected with the disease and who may never contract it, he was oblivious of the plight of those whom he had cordoned off in the plague area without instituting any measures whatsoever for combating the disease. Nothing whatsoever was

adopted for the betterment of the people inside the plague-ravaged region.

It should be remembered that inside the plague area were thousands of healthy, unaffected persons who were in greater danger of contracting the plague-disease than outsiders in terms of the baseless theory of contagion. It is palpably clear that the prohibition to remain and not to enter was unrelated to spread of the plague. It was an issue related to *Aqeedah* which the Ulama have thoroughly elaborated.

Rasulullah (Sallallahu alayhi wasallam) had offered numerous medical prescriptions for a variety of diseases. How is it possible that he had ‘failed’ to prescribe for such a terrible disaster as a plague despite being the recipient of *Wahi* directly from Allah Ta’ala? The only prescription he had advised for plagues was repentance and gaining closer proximity to Allah Ta’ala. When Nabi-e-Kareem (Sallallahu alayhi wasallam) had made it abundantly clear that the Divine motive underlying plagues is nothing but *Athaab* or *Shahaadat*, then we understand that there is no remedy for this virus which has a specific task to accomplish, and it will follow the course fixed for it by Allah Ta’ala.

It is contumacious to exceed on the prescription of Rasulullah (Sallallahu alayhi wasallam) and to increase what he had not ordered. Regarding plagues, Rasulullah (Sallallahu alayhi wasallam) had issued only two instructions: (1) Do not flee from the area, and (2) Do not enter the area. It behoves Muslims to act in accordance with this instruction without any need to probe or to embark on ratiocination.

Hadhrat Umar (Radhiyallahu anhu)

There is no capital for the juhala followers of Iblees in the decision of Hadhrat Umar (Radhiyallahu anhu) not to enter the plague region on the occasion of the Plague of Amwaas. He did not employ his personal opinion in the formulation of his decision. When the Hadith was mentioned to him by Hadhrat Abdur Rahman Bin Auf (Radhiyallahu anhu), Ameerul Mu'mineen had no option other than to proceed to Madinah. However, the munaafiq rats are at pains in their abortive attempt to convey the idea that Hadhrat Umar (Radhiyallahu anhu) had fled from the plague. Only munaafiqeen are of such despicable thinking. They are ignorant of the faintest idea of the Tawakkul of Hadhrat Umar (Radhiyallahu anhu).

The Ibleesi scholar attempts to deceptively create the impression that it was Hadhrat Umar's personal

opinion which constrained him to depart whereas it was the Hadith which the copro-Ibleesi scholar has also cited, which was the determinant for his decision. It was not a measure to save life – his life or the lives of others. This kufr stupidity was the furthest from his mind.

Once when Hadhrat Umar (Radhiyallahu anhu) was extremely ill, he was advised to call the physician. However, he would not accept any prescription or advice from the physician nor would he submit to a diagnosis. When asked to explain why he refused to call a physician, he said: *“By Allah! If I know that the cure for my illness is in only touching my ear, I shall not do so. Whatever Allah does is best.”*

When Hadhrat Waheeb Bin Dard (Rahmatullah alayh) was ill, the Ameer (Governor) brought a Christian physician to attend to him. Hadhrat Dard said: *“I seek refuge with Allah! I shall never tell you of my pain.”* His associates requested that he informs them, and they would discuss with the physician. Hadhrat Dard (Rahmatullah alayh) rebuking them said: *“Subhaanallaah! What type of brains do these people have? They advise me to complain about Allah Ta’ala to this enemy (the doctor) of Allah. All of you begone from here!”* Thus he expelled the whole lot of advisors.

A Nasraani (Christian) doctor was brought to attend to Hadhrat Abu Bakr Ayyaash (Rahmatullah alayh). However, he refused to submit to diagnosis. When the doctor departed, Hadhrat Ayyaash commented: *“O Allah! Just as you have saved me from the misery of kufr, do with me as You please.”*

This was the general attitude of the Men of Allah. Their Tawakkul never permitted them to deflect from the Sunnah of Rasulullah (Sallallahu alayhi wasallam). The attempt to show that Hadhrat Umar (Radhiyallahu anhu) fled from the plague is dishonest and baseless. He had acted in submission to the command of Rasulullah (Sallallahu alayhi wasallam).

Furthermore, Hadhrat Umar refraining from entering the plague area does not support the kufr protocols which the agents of Shaitaan such as the Ibleesi scholar, are promoting at the behest of their atheist masters and the governments who they are bootlicking. Hadhrat Umar (Radhiyallahu anhu), like Rasulullah (Sallallahu alayhi wasallam), did not introduce measures to combat the plague. He did not order the closure of the Musaaqid, the suspension of Jumuah Salaat and Jamaat Salaat nor observance of quarantine or any of the other satanic protocols of the atheists whose boots the Ibleesi scholar is adept in licking. Stupid ‘self-isolation’ was never a measure of Islam.

The fallacy of ‘self-isolation’

In a flaccid and flapdoodle averment to support the kufr of ‘self-isolation’ prohibited by the Qur’aan, the copro-Ibleesi scholar states:

“The following narration is found in the ‘*Musnad*’ of Imam Ahmad:

“Whoever stays at home during a plague out of patience, seeking reward for that [decision] from Allah and believing that nothing will happen to him except whatever God has decreed, such a person shall get the reward of a martyr.”

Another *hadith* that is clearly telling you to ‘self-isolate’ and that by doing so there is great reward.”

The gross ignorance of this Ibleesi scholar constrained him to perpetrate firstly, chicanery in the translation, and secondly, skulduggery in the tafseer of the Hadith. While shaitaan has led him to believe that he is a ‘mufassir’ and a ‘mujtahid’, the moronity of his argument based on either brazen dishonesty or stark ignorance adequately and conspicuously highlights his compound ignorance (*jahl-e-muraqqab*).

Let us first cite this one Hadith which has been narrated by Hadhrat Aishah (Radhiyallahu anha) in

which the meaning of ‘home’ is stated with such clarity which leaves no room for ambiguity, and for confusing it with the literal meaning of the term ‘home’.

In Musnad Ahmad, the Hadith appears as follows:(1)
“Yunus Bin Muhammad said: Dawood Ibn Abi Al-Furaat narrated from Abdullah Bin Buraidah who narrated from Yahyaa Bin Ya’mar who narrated from Aishah (Radhiyallahu anhum), the Wife of Nabi (Sallallahu alayhi wasallam) that she informed him (Bin Ya’mar) that she asked the Nabi of Allah (Sallallahu alayhi wasallam) about the Plague. Nabi (Sallallahu alayhi wasallam) informed her: ‘Verily, it (the Plague) is an Athaab (Punishment) which Allah Azza Wa Jal despatches to whomever He wills. Further, Allah has made it a Rahmat (Mercy) for the Mu’mineen. Thus, there is no person on whom the Plague has befallen, who remains in his CITY patiently in expectation of reward, knowing that most certainly only that which Allah Azza Wa Jal has decreed for him will reach him, (but) for him there is the reward such as the reward of a Shaheed (Martyr).” (Hadith No.24358)

(2) *Abu Abdur Rahmaan narrated that Dawood Ibn Abi Al-Furaat narrated from Abdullah Bin Buraidah from Yahya Bin Ya’mar who narrated from Aishah, the Wife*

of Nabi (Sallallahu alayhi wasallam) that she informed him that she had asked Rasulullah (Sallallahu alayhi wasallam) about the Plague. Nabi (Sallallahu alayhi wasallam) informed her: “Verily it is an Athaab which Allah Azza Wa Jal despatches to whomever He wills. Further, He makes it a Rahmat (Mercy) for the Mu’mineen. Thus, there is no person on whom the Plague has befallen, who remains in his CITY patiently in expectation of reward, knowing that most certainly only that which Allah Azza Wa Jal has decreed for him will reach him, (but) for him there is the reward such as the reward of a Shaheed (Martyr).” (Hadith No.25212)

(3) The following Hadith No.26139 from *Musnad Ahmad* has been cited by the jaahil Ibleesi scholar:

“Abdus Samad narrated that Daawood Ibn Abi Al-Furaat narrated from Abdullah Bin Buraidah from Yahya Bin Ya’mar who narrated from Aishah that she said: ‘I asked Rasulullah (Sallallahu alayhi wasallam) about the Plague. Nabi (Sallallahu alayhi wasallam) informed her: “Verily it is an Athaab which Allah Azza Wa Jal despatches to whomever He wills. Further, He makes it a Rahmat (Mercy) for the Mu’mineen. Thus, there is no person on whom the Plague has befallen, who remains in his home patiently in expectation of reward, knowing that most certainly only that which

Allah Azza Wa Jal has decreed for him will reach him, (but) for him there is the reward such as the reward of a Shaheed (Martyr).” (Hadith No.26139)

The very same Hadith is narrated in Bukhaari Shareef as follows:

(1) *“Musaa Bin Ismaaeel narrated who narrated from Aishah, the Wife of Nabi (Sallallahu alayhi wasallam) that she had asked Rasulullah (Sallallahu alayhi wasallam) about the Plague. Nabi (Sallallahu alayhi wasallam) informed her: “Verily it is an Athaab which Allah Azza Wa Jal despatches to whomever He wills. Further, He makes it a Rahmat (Mercy) for the Mu’mineen. Thus, there is no person on whom the Plague has befallen, who remains in his CITY patiently in expectation of reward, knowing that most certainly only that which Allah Azza Wa Jal has decreed for him will reach him, (but) for him there is the reward such as the reward of a Shaheed (Martyr).” (Hadith No.25212)*

The chicanery and skulduggery of the jaahil should be quite apparent. He has torn out a portion of the Hadith which he believes supports his baseless contention. However, even the portion which he has selectively taken does not support him in any way whatsoever.

In only one version is it mentioned ‘his home’. The very same Hadith is narrated by only Hadhrat Aishah

(Radhiyallahu anha), and in all the narrations is mentioned “*his city*”. Either the narrator erred in stating ‘his home’ or the term is not meant literally. ‘*Home*’ in this context means *city* which is confirmed by the other Ahaadith narrated from Hadhrat Aishah (Radhiyallahu anha).

Furthermore, no one during the plague during the time of Rasulullah (Sallallahu alayhi wasallam) or in later eras was ever confined or isolated in the homes. It is more conspicuous than daylight that this Hadith recorded in Musnad Ahmad, Bukhaari and other kutub mentions confinement to the city/town/place, NOT to a house. There is absolutely no evidence for this baseless contention of the Ibleesi scholar.

The Ibleesi scholar dishonestly and deceptively refrains from mentioning the purpose of the Plague mentioned in the very same Hadith from which he stealthily extracted the portion which he understood to be in support of his baseless idea. He does not mention that Rasulullah (Sallallahu alayhi wasallam) said in the very same Hadith that the “*Plague is either Athaab or Shahaadat*”. He is satanically silent, like a dumb devil, regarding the fact that Rasulullah (Sallallahu alayhi wasallam) said that the Plague will apprehend whomever Allah Ta’ala has earmarked whether for punishment or shahaadat.

Rasulullah (Sallallahu alayhi wasallam) advised no medicine and no combating measures – no stupid protocols spawned by the atheists. His only instruction was to remain inside the plague-ridden area and not to flee – not to flee from Maut because death will apprehend him only at the moment prescribed by Allah Ta’ala: *“No person will die except with the permission of Allah at the appointed time.”* (Qur’aan)

While these morons who lick the boots of the atheists and of governments view the Plague with horror, Rasulullah (Sallallahu alayhi wasallam) said that *“The plague is a Rahmat for the Mu’mineen.”* This is mentioned in the very same Hadith from which the jaahil has selectively cited. For the kuffaar, fussaaq and fujjaar the Plague is an *Athaab*. But for the obedient Mu’mineen it is *Shahaadat*. Explaining the Hadith which the Ibleesi scholar has satanically committed to deliberate misinterpretation with intellectual delinquency, Ibn Hajr states in *Fathul Baari*:

“.....He should remain in his city with Sabr and should not exit from the city where the plague is ravaging, i.e. without being distressed and without being worried. On the contrary, he should submit well pleased with the Command of Allah, with His Decree. This is the condition for the acquisition of the reward of Shahaadat (Martyrdom) for the one who dies

during the Plague whilst he remains in that place of the plague. Thus, he should not flee from that place as it has been explicitly mentioned in the preceding chapter (in the Hadith).

Rasulullah's statement: 'He (i.e. the person in the plague-ridden area) knows that only that which Allah has decreed for him will afflict him', is a second condition pertaining to remaining (in the plague area). Therefore, if despite remaining there he feels distressed or regrets for not having left labouring under the impression that if he had left, the plague would not have at all apprehended him, and that he has become infected because he had remained, then this person will not attain the reward of a Shaheed if he dies by the plague.'

In *Fathul Qadeer*, the Tafseer states:

"Allah despatches the Plague as an Athaab (Punishment) for the faasiq or the kaafir, and Allah has made the Plague a Rahmat (Mercy) for the Mu'mineen of this Ummah. Delineating it as a Rahmat is of the specialities of this Ummah (of Muhammad –Sallallahu alayhi wasallam).

For the Muslim who remains in the plague-ridden city with Sabr and hoping for Thawaab for being patient in the hardship of the plague, and without

being distressed and worried, and understanding that only what Allah has decreed for him will befall him, is the reward of Shahaadat when he dies in that city.

This is the second condition (for acquiring the reward of Shahaadat). It is related to remaining (in the city). Therefore, even if he stays in the city (but) is distressed and regrets not having left, thinking that if he had left (the city) the plague would not have befallen him, and then even if he dies in the city, he will be denied the reward of Shahaadat.”

The moron has emphasized ‘preservation of life’ by fleeing from the plague by way of ‘self-isolation’ and governmental quarantine, and adoption of a host of satanic protocols, whereas the *ta’leem* of the Shariah as explicitly mentioned in the Qur’aan and Hadith is the diametric opposite. That is: no quarantine, no isolation and no closure of Musajid as was practically demonstrated by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. From the Islamic perspective, life cannot be preserved by opposing the decrees of Allah Ta’ala. It is most perfidious and contumacious to expect the Mu’mineen to resort to ill-founded measures of the atheists in an endeavour to thwart and foil Allah’s Scheme. It is pure *shaitaanīyat* to promote the protocols of the atheists in negation of that which Allah Ta’ala has decreed as a *Rahmat for*

the Mu'mineen. These vile Ibleesi scholars with satanic temerity acquired from their atheist masters claim that those who die in a plague without having adopted the satanic protocols of the kuffaar, are guilty of suicide. But Rasulullah (Sallallahu alayhi wasallam) said the diametric opposite, namely, they die as *Shuhada*.

The jaahil Ibleesi scholar by employment of chicanery has attempted to extravasate copro-effluvium from the term 'home' mentioned by one narrator. But it is abundantly clear that the reference is to the plague-ravaged city which is explicitly confirmed in a number of Ahaadith.

All these bootlickers of the atheists cast a blind eye on the dimension of *Rahmat*, viz. that the Plague is a "*Rahmat for the Mu'mineen*", so clearly and emphatically stated by Rasulullah (Sallallahu alayhi wasallam). This alone, i.e. the Plague being a Mercy for the Mu'mineen, obliterates whatever rubbish these devil's agents disgorge to promote the wares of Bill Gates & Pharma.

During the Plague of Amwaas, when Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) was informed that Nabi (Sallallahu alayhi wasallam) had mentioned that the Plague is a *Rahmat* and *Shahaadat* for the Mu'mineen, he fervently supplicated to Allah Ta'ala to bestow this Treasure to him and his family. Allah Ta'ala accepted

his Dua. Thus Hadhrat Muaaz (Radhiyallahu anhu) and some close family members were blessed with the elevated status of *Shahaadat*. The Plague had claimed them.

This was the understanding of the Sahaabah regarding the Plague. Their understanding was inspiration from Allah Ta'ala while the understanding of these copro-Ibleesi scholars licking the boots and hinds of the atheists and of governments is the consequence of atheism.

“Harm”?

Proferring another absolutely spurious argument, the Ibleesi scholar says:

“Another hadith that is clearly telling you to ‘self-isolate’ and that by doing so there is great reward. Then there is the following hadith relayed in Ibn Majah:

“Do not cause harm nor incur harm”

This hadith is very clear and also links to the Coronavirus pandemic. Do not cause harm to others by being a part of mass gatherings and spreading the virus, whilst at the same time do not put yourself in a situation where you are at risk of being harmed. This hadith along with similar traditions were the basis from which many legal maxims were derived.”

Moronity too has limits, but since the stupidity of the Ibleesi scholar is the effect of licking the boots of the atheists, his moronity seems to have no limit. If following the Sunnah is tantamount to causing oneself and others harm, it will logically follow that Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had caused the worst harm to themselves and to others by not self-isolating, by not observing quarantine, by not closing the Musaaqid, by not donning the niqaab of Iblees, by not adopting devil's distance in the Musjid or anywhere else and by encouraging Muslims to embrace with happiness the Plague since it is a *Rahmat* for the Mu'mineen. How could embracing the Plague, i.e. by abstaining from the protocols of the atheists, ever be understood as causing harm when Allah Ta'ala has ordained it to be a *Rahmat* and *Shahaadat* for the Mu'mineen?

These agents of the devils – these munaafiqeen cause Muslims great harm by acting as spies for the government, and reporting Muslims who are prostrating in the Musaaqid at the altar of Allah Ta'ala. Just imagine the harm they have caused and are causing the Mu'mineen with their *nifaaq*. Without the slightest vestige of shame, and without any compunction they derive pleasure from the harm they and the authorities cause to Muslims for the “*crime*” of performing Salaat as commanded by Allah Ta'ala. This itself is the clearest evidence for their *Nifaaq*.

This copro fellow simply does not understand the meaning of ‘causing harm’. Whatever the atheists vomit, they lick

up. The atheists have dinned it into their brains that Musjid mass gatherings ‘cause harm’. But Allah Ta’ala says that the Mu’mineen are hastening to obtain the Bounty of *Rahmat* and even *Shahaadat*. Whatever is harm for the atheists is *Rahmat* for the Mu’mineen. This should suffice for understanding that the Islamic Concept and the ideas of the atheists which the copro-Ibleesi scholar promotes are mutually repellent. They are opposites separated by an unbridgeable chasm. Imaan and Kufir can never meet. Whatever the Ibleesi scholar promotes is stercoraceous effluvium excreted by his atheist masters while the *Ta’leemaat* of Rasulullah (Sallallahu alayhi wasallam) are all the effects of Wahi from Allah Ta’ala. The Qur’aan Majeed says: “*He (Muhammad) does not speak of desire. (Whatever he says) is Wahi which is revealed to him.*”

The Hadith regarding ‘causing no harm’ has absolutely no relevance to a plague or to any other act of lawful abstention, e.g. abstention from medicine. These miscreant copro-scholars grab at any floating straw in their abortive attempts to bamboozle the ignorant and unwary laeity. But, they steer clear of such *Nusooos* which are directly related to the issue, the plague in our case.

It can be only the effect of substance abuse which constrains a jaahil to aver that “*This hadith is very clear and also links to the Coronavirus pandemic.*” The ludicrousness of this assertion should be quite obvious to anyone who has even a smattering of understanding.

The contagion issue

Seeking to bolster his Islamically unsustainable corrupt view, the Ibleesi scholar states:

“Here is another hadith in ‘Bukhari’:

“There is no ‘Adwa, nor is there any bad omen (from birds), nor is there any Hamah, nor is there any bad omen in the month of Safar, and one should run away from the leper as one runs away from a lion.”

It is clearly stating that a person should keep away from someone who has a contagious illness, in such a manner that you would run away from a lion, so don’t be blaise about it but instead take affirmative action, and isolate yourself from others.”

The ‘*adwa*’ (*contagion*) issue has been discussed by us in other booklets and articles in refutation of the falsehood which the agents of Iblees are promoting. The Fuqaha of all ages have elaborately expounded this issue. For the current purpose, the issue is not contagion or no contagion. The issue is: *How did Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah react and conduct themselves during the Plague?* This is the fundamental issue, not whether contagion is a fact or a fiction.

Assuming momentarily that contagion is a reality, it does not detract from the Sunnah – from the action of

Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during the plague. No one had better understanding of the contagion issue than Rasulullah (Sallallahu alayhi wasallam). Therefore, even if disease is contagious (but in reality it is not), the Sunnah may not be abrogated nor may the stupid theories of the atheists be incorporated into Islam by means of corrupt interpretation which negates the commands of Allah Ta'ala.

The present discussion is not the topic of contagion. The copro-scholars are using this issue as a red herring to divert attention from the Sunnah so as to accommodate the plot of Bill Gates & Pharma.

While the copro Ibleesi scholar emphasizes the 'leper' aspect mentioned in the Hadith, he ignores Rasulullah's emphasis on *Laa adwaa* (*There is no contagion*). Since this chap is bereft of valid Islamic Knowledge, he is constrained to ignore the "*Laa adwaa*" declaration of Rasulullah (Sallallahu alayhi wasallam). For a correct understanding, it is imperative to have a panoptic view of all the relevant Ahaadith complimented by the practical example of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, and also what the Authorities have explained regarding the apparent conflict stated in the Hadith.

The emphatic negation in this Hadith has equal applicability to *adwaa*, *tiyarah*, *haammah* and *safar*. Rasulullah (Sallallahu alayhi wasallam), in this Hadith, did not restrict the negation to any one of the four issues. Contagion, evil omen, evil associated with an owl and with the month of Safar have all been refuted with equal force by Rasulullah (Sallallahu alayhi wasallam).

The only capital which a deviate liberal or a munaafiq may extract from this Hadith is that the latter part of the Hadith seems to confirm contagion. Assuming this is correct, it will never be a valid basis for rejecting the Sunnah practice – the conduct of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah – during the Plague. Despite having mentioned ‘flight from a leper’, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not flee from the Plague.

And why should they flee? How could they flee when Rasulullah (Sallallahu alayhi wasallam) stated unequivocally that “*The Plague is a Rahmat and Shahaadat for the Mu’mineen.*”? And how could they ever have fled when the Qur’aan explicitly prohibits fleeing from a plague-ridden area? And, how could they ever ‘self-isolate’ when the Qur’aan emphatically prohibits quarantine? Thus, the inference of self-isolation is palpably baseless. The emphasis on

contagion is an orchestration with huge hyperbole frauded with the objective of deflecting the minds of ordinary people from the attitude and practice of Rasulullah (Sallallahu alayhi wasallam) during the Plague – the Plague which is ‘*Rahmat and Shahaadat for Mu’mineen*’.

Denial of the negation of contagion so clearly stated in the Hadith must logically be extended to the other acts also negated in the very same Hadith. If this stupid denial is upheld, it will follow that Rasulullah (Sallallahu alayhi wasallam) had made a meaningless statement by means of having committed self-contradiction. Such a conclusion is kufr, for Allah Ta’ala says in the Qur’aan Majeed: “*He (Muhammad) does not speak of desire. It (his talk) is nothing but Wahi revealed to him.*”

The negation of evil associated with an owl, which was the belief of the mushrikeen, is not logically absurd. It is not refuted on the basis of it being irrational and illogic. It is quite possible for evil to be associated with an owl or with a month in the same way that evil is factually associated with a horse, a house and woman. This is explicitly mentioned in the Hadith. Furthermore, our Nabi (Sallallahu alayhi wasallam) said: “*The gaze of the eye is factual.*” That is, that even an unintentional innocent gaze can disastrously

affect a person's health. Hence, Rasulullah (Sallallahu alayhi wasallam) instructed that when looking at a baby or a person, and if attracted by his beauty, to exclaim: *Maa-shaa-Allaah!* This will, Insha-Allah, negate the harmful effect of the eye's *Nathr*.

But, the moron Ibleesi scholars and their atheist masters, due to their kufr which has indurated their brains, will not be able to reconcile with such abstract and spiritual issues which are beyond the pale of physical and material comprehension. The only basis for refuting the 'evil of an owl' is the negation stated by Rasulullah (Sallallahu alayhi wasallam). Therefore, those deviates who seek to interpret away and cancel the '*Laa*' relative to *adwaa*, should do likewise for the other three aspects of *shirk* as well in order to maintain a semblance of rationality in their convoluted form of reasoning.

The selective employment of '*Laa*' simply delineates the hypocrisy (*nifaaq*) of the scoundrels who, while denying Rasulullah's *Ta'leem*, seek to create the idea that they are refuting what the Ulama say on this matter. The attribution of their denial of Rasulullah's statement, comes within the scope of the Qur'aanic Aayat:

"Verily, We know that what they (the mushrikeen) say grieves you (O Muhammad!). However, they are

not denying you. On the contrary, the zaalimeen (the mushrikeen) are rejecting the Aayaat of Allah.”

So, while the Ibleesi scholars and all others of similar *zindeeq* ilk are ostensibly directing their refutation to the Ulama, they are in actual fact refuting the Haqq revealed by Allah Ta’ala to Rasulullah (Sallallahu alayhi wasallam). The concern of the early Authorities of the Shariah was only to reconcile seemingly contradictory Ahaadith. They had never refuted anything proclaimed by Rasulullah (Sallallahu alayhi wasallam) nor did they employ the ostensible contradiction in narrations to amend or abrogate any practices of the Sunnah. But since these copro Ibleesi scholars of this era are under shaitaan’s spell and influence promoting the satanic plot of Bill Gates & Pharma, they deny the truth by extravagation from the Sunnah at the behest of their satanic masters. All of these specimens of *ghutha* and *hufaalah* have vile motives and objectives for licking the boots of the atheists.

If anyone desires to keep away from a leper, he has such entitlement. But this entitlement does not entitle him to interfere with the *Ahkaam* of the Shariah. This entitlement totally precludes effecting the slightest change in the Sunnah of Rasulullah (Sallallahu alayhi wasallam) which Allah Azza Wa Jal has ordained to be

the practice of the Ummah until the Day of Qiyaamah. Despite the fact that Rasulallah (Sallallahu alayhi wasallam) advised ‘fleeing’ from the leper for those of weak Imaan, he and his Sahaabah and all of the Salafus Saaliheen never fled from any Plague nor did Rasulallah (Sallallahu alayhi wasallam) flee from a leper. On the contrary, he ate together with a leper from the same bowl, instructing the leper to have *Tawakkul* on Allah Ta’ala and to eat with him (i.e. with Nabi – Sallallahu alayhi wasallam). There is absolutely no licence in this ‘leper’ Hadith for the protocols of Bill Gates, Pharma and Devils.

This Hadith does NOT in any way whatsoever instruct “*staying away from someone who has a contagious illness*” as stupidly and satanically suggested by the copro Ibleesi scholar. It is inconceivable that Rasulallah (Sallallahu alayhi wasallam) and the Sahaabah would have acted in violation of a command issued by Nabi (Sallallahu alayhi wasallam) himself.

The copro Ibleesi scholar’s idea of ‘affirmative action’ is devoid of Shar’i substance. Such stupid action was unknown to Rasulallah (Sallallahu alayhi wasallam) and the Sahaabah. It is the action of copro-aliens who have no concept of a Creator and the millions of universes being the effect of the Creative Command of Allah Azza Wa Jal. The ‘affirmative action’ ordained

by Allah Ta’ala for the Ummah is to hasten to the Musaajid – to fill the Musaajid – to remain in I’tikaaf in the Musaajid, and to implore Allah Ta’ala for succour, then to resign oneself to His Taqdeer without the slightest agitation of the heart and mind. The affirmative action ordained for us is to accept the Gift of *Rahmat and Shahaadat* offered to us by Allah Ta’ala.

Explicit Kufr

Disgorging explicit kufr, the copro-Ibleesi scholar rants:

“By relaying these hadith, I am demonstrating the double standards of the so-called ‘Traditionists’ such as the Deobandis and Salafis. When there is a problematic hadith that tells you to kill apostates, burn homosexuals, that the Prophet Muhammad was affected by magic or that the Prophet Muhammad married a child, they want to hold onto these traditions and follow them, even when they conflict with the Quraan. Yet in this instance where they have very clear hadith, they choose to ignore them as they don’t mesh with their parochial mentality.”

Firstly, it should be understood with clarity that a man who lays claim to Islam but who is bereft of the “*parochial mentality*” which the Qur’aan and Hadith impose on the Mu’mineen, is a *kaafir* and a *munaafiq* whose *nifaaq* is as conspicuous as daylight.

It is impossible to follow the commands of Islam embodied in the Qur'aan and Hadith without a "*parochial mentality*". The Qur'aanic and Sunnah concept of Taqleed incumbently impose "*parochial mentality*" on those who have true Imaan. The explicit kufr of this copro-agent of Iblees, besides other numerous things, beliefs and ideas acquired from atheists, is his denial of the authentic Ahaadith pertaining to the issues of execution of murtaddeen and homosexuals, and his denial of the marriage of Hadhrat Aishah (Radhiyallahu anha) to Rasulullah (Sallallahu alayhi wasallam) during her childhood.

Since these Acts of Islam are in violent conflict with the kufr-necrotized brains of these imposter 'muslims' who follow the Yahood and Nasaara into the "*lizard's hole*" licking their boots and hinds, they feel constrained to reject all such authentic Ahaadith which appear opprobrious to the atheists. It is this opprobrium of the Yahood and Nasaara for the Qur'aan and Sunnah – for Islam – with which the munaafiqeen such as the Ibleesi scholar have to contend with. Now when these miserable rats and vermin, due to their inherent nifaaq and kufr, are unable to assuage the kufr palates of their atheist masters, they deny the validity of Shar'i *Ahkaam*.

Despite their denial, the conspicuous and confirmed authenticity of the Ahaadith, constrain them to superficially somewhat dilute their denial, hence the miserable scholar of Iblees describes such authentic Ahaadith as being ‘problematic’. It is noteworthy that for his stupid case of contagion and hallucinated validity of the methods of the atheists, the chap is constrained to present the views of such Authorities of the Shariah who all, without exception, believe in the truth and validity of Rasulullah’s marriage to Hadhrat Aishah (Radhiyallahu anha) during her childhood days. They believe in all the Acts of Islam which are opprobrious to the copro Ibleesi scholar and his kuffaar masters.

It is highly incongruous to say the least, for such miserable fellows who deny the Shariah as it was transmitted with “*parochial mentality*”, to seek support for his stercoraceous views of kufr from the self-same Authorities. It is hypocritical to extract support from their Kutub because all of these illustrious Authorities of Islam were Men of “*parochial mentality*”. If a moron ekes out some support from any saying of any of our illustrious Akaabir from the Sahaabah down to this era, it will not cancel that Authority’s “*parochial mentality*”. Emphatically propounding “*parochial mentality*”, the Qur’aan Majeed states:

“When it is said to them (the Munaafiqeen and Zanaadaqah): ‘Believe just as the People (the Sahaabah) believe’, they (the copro-Munaafiqeen) retort: ‘What! Should we believe as the Morons (i.e. the Sahaabah) believe?’ ”

Rejecting their kufr, Allah Ta’ala says in response: *“Hear (open your ears clogged with kufr)! Verily they (these copro-Munaafiqeen) are the Morons, but they know not.” (Al-Baqarah, Aayat 13).*

These miserable specimens of animality, bereft of the requisite divinely designed *“parochial mentality”* are the actual morons, not those who view the Deen in the light of their Allah-Given *“parochial mentality”*. Further emphasizing the need for *“parochial mentality”*, *the Qur’aan Majeed states:*

“Whoever opposes the Rasool after hidaayat (guidance) has been explained for him, and he follows (a path) other than the Path of the Mu’mineen, We shall divert him to that (crooked path) he has turned to, and We shall cast him into Jahannam. Vile indeed is it an abode.” (An-Nisaa’, Aayat 115)

The Path to follow is the Path of the Mu’mineen – of the Sahaabah – of the Salafus Saaliheen – the Path which has been authentically transmitted to us down the ages of the long corridor of 14 centuries. It is never

the way of the atheists – the way which these copro Ibleesi scholars promote. A standard theme of the Qur’aan and Sunnah is *Taqleed* which creates the desired “*parochial mentality*” which is imperative for correct comprehension of Imaan and Islam. The imperative need for “*parochial mentality*” is because this Deen is not the product of man’s reasoning. It is the product of Divine Revelation which precludes the slightest deviation from *Siraatul Mustaqeem* whose understanding is not possible without “*parochial mentality*”. Thus we have been commanded to proclaim: “*We believe and we acknowledge*”. This is the lofty “*parochial mentality*” of which we are proud. There is nothing demeaning in this “*parochial mentality*”. Any accretion which is in conflict with the understanding of this “*parochial mentality*” must necessarily be rejected as kufr. It will be the inspiration of Iblees. Only Ibleesi inspiration constrains the copro Ibleesi scholars to deny the Shariah which Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah have left for transmission to the posterity of this Ummah.

Never does any facet of “these traditions” which the Munaafiqeen discern to be in conflict with the Qur’aan, ever conflict with anything in the Qur’aan. On the contrary, the Qur’aan supports whatever the Authentic Ahaadith state. But, brains vermiculated with kufr discern only conflict between the Qur’aan and

Ahaadith, and this conflict is induced by the disgraceful enslavement of their brains to their colonial atheist masters who have succeeded to colonize the brains of these munaafiqeen.

The meaning of ‘parochial’ is ‘*affairs confined to narrow area*’. Parochiality is in fact the *Ta’leem* of the Qur’aan and Sunnah. Allah Ta’ala has not granted the Mu’mineen unbridled opinion to fabricate just anything and whatever the created brain which is generally adorned with satanism and *nafsaaniyat*, conjectures by means of cognitive dissonance. Such explosions in the brain always jar the thinking of these copro devils into disequilibrium, hence the egregious kufr theories they excrete at the behest of their atheist masters and tutors who have colonized their mental faculty.

No one is free of parochiality whether one is a Mu’min or a kaafir. The difference however is that the parochiality of the Mu’min is *nooraani* (glittering with spiritual effulgence). It is the effect of sound Imaan. On the contrary, is the parochiality of the kuffaar among whom happens to be the Ibleesi scholar. His parochiality is *zulmat* urinated into his brains by Iblees. Imaan and Kufr do have their effects which assert their respective brands of parochiality on the Mu’mineen and the kaafireen. The Ibleesi scholar being of the latter class fails to understand the Qur’aan

and Sunnah, hence he hallucinates conflict between the Words of Allah Ta'ala and the Words of Rasulullah (Sallallahu alayhi wasallam), and whatever tenet of the Sunnah happens to be distasteful to the atheists, is summarily dismissed as being in conflict with the Qur'aan.

Most certainly, anything which '*does not mesh with the parochial mentality*' created by Imaan is not only ignored, but condemned and labelled kufr.

Legal maxims

Attempting to present himself as an authority of the Shariah, the copro Ibleesi scholar says:

"In Islam we have legal maxims (al-Qawaid al-Fiqhiyyah), the bases of which are Islamic sources such as the Quran and hadith. Qawaid is the plural for Qaidah which means foundation, firmness or stability. These maxims categorise legal cases based on the principles they are connected with....."

The above is a snippet from the fellow's aimless and stupid meandering in a domain wherein he is at a total loss. While he speaks of the 'legal maxims of Islam', he appears to be scandalously ignorant of the fact that these maxims are the brain effects of such Fuqaha of the Salafus Saaliheen era, who were Men of "*parochial mentality*". They subscribed to all the beliefs and

practices which are extremely distasteful to the atheist masters of the Ibleesi scholar and to all munaafiqeen and zanaadaqah who go to extreme kufr lengths to apologize for Islamic teachings and to deny their validity by summarily dismissing the authentic Ahaadith on which the tenets and beliefs are structured. For this is the only manner in which these contemptible poodles of the West are able to soothe the kufr palates of their atheist masters.

The legal maxims or principles to which the copro Ibleesi scholar refers and on the basis of which he seeks support for the kufr of the atheists, firstly have been formulated by such Fuqaha (Jurists) who are adorned with the very same state of parochiality with which the copro Ibleesi scholar has pejoratively predicated the Ulama of Deoband. Thus, all these Fuqaha (Jurists) believe that Rasulullah (Sallallahu alayhi wasallam) had married Hadhrat Aishah (Radhiyallahu anha) during her childhood days. They subscribe to the tenets of stoning the adulterers, flogging the fornicators, executing the homosexuals, etc., etc.

They are the Believers in such concepts and teachings which the copro munaafiqeen of the Ibleesi scholar's ilk deny at the behest of their atheist masters. They (the Classical Fuqaha) are of the same parochial ilk as the

Ulama of Deoband, yet the moron Ibleesi scholar abortively labours to structure his stupid view on the basis of these legal maxims. He has no right to lean on the principles and rules of our Fuqaha whose *taqleed* is a natural and logical corollary of the parochial mentality demanded by the Qur'aan.

He mentions the Shariah's legal principles of *Dharoorat, Dharar, etc.* without having the haziest idea of their correct application. Principles formulated by human brains regardless of their validity and soundness may not be presented in refutation of the Sunnah. The employment of the *Usool* is valid and permissible in only valid substrata, and subject to Shar'i limits. There is no unbridled application. These principles may not be subjected to whimsical fancy as is the methodology of these copro-creep munaafiqeen and Ibleesi scholars.

Not a single one of these Principles can be employed to negate the Sunnah adopted by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during a plague. No one has the ability and authority to teach Rasulullah (Sallallahu alayhi wasallam) the operation of principles and legal maxims. Despite our Nabi (Sallallahu alayhi wasallam) and the Ulama among the Sahaabah being fully cognizant of the *Usool*, they at no stage employed these to flee from the plague. They did not resort to any

methods to combat the plague other than crowding the Musaa'jid and supplicating to Allah Ta'ala. They were fully aware that the Plague is a *Rahmat and Shahaadat* for the Mu'mineen, or an *Athaab* for the kuffaar, fussa'iq and fujjaar. They understood perfectly that the Decree of Allah Azza Wa Jal can never be thwarted. But these miserable munaafiqeen and contemptible imposter paper 'mujtahids' and 'mufasssireen' deny the *Rahmat, Shahaadat and Athaab* dimensions of the plague. And, they deny these realities by selective extraction of 'favourable' portions and summary dismissal of statements which are displeasing to their atheist masters. They vivisect a Hadith for selective extraction. They irrationally in a totally unprincipled manner, apply this confounded selective process to Hadith, i.e. part of it is accepted and part rejected. In so doing, they come within the purview of the Qur'aanic stricture:

“What! Do you believe in part of the Kitaab and commit kufr with a part? The recompense for one who perpetrates this (kufr) is nothing but disgrace in this worldly life, and on the Day of Qiyaamah they shall be assigned to the severest punishment.” (Al-Baqarah, Aayat 85)

As an example is the chap's selective extraction from the Hadith of the portion which instructs not to enter

the plague area. But he remains conveniently ignorant of the portion which states explicitly that the Plague is *Rahmat, Shahaadat* and *Athaab*. The vermin will cite the portion pertaining to fleeing from a leper, but satanically ignore that Rasulullah (Sallallahu alayhi wasallam) ate with a leper from the same bowl, and that lepers were not expelled from the community nor quarantined nor debarred from the Musjid nor were they ordered to adopt devil's distance in the Musjid. The leper would brush against the shoulders of unaffected musallis in the Musjid.

These miserable epistascal specimens will tear from the Hadith only portions which are palatable to the atheists, and dismiss the portions which appear to their necrotized brains as 'problematic' or in 'conflict' with their stunted reasoning. They are the *muttabieen* (followers) of Iblees, in fact the progeny of shaitaan.

It is imperative to employ the principles/legal maxims within the narrow limits of Qur'aanic *parochial mentality*. This restrictive employment of the *Usool* ensures safety of Imaan and precludes the operation of the *nafs* whose slaves these copro chaps are. The Qur'aan does not grant unbridled latitude to the brain with its extremely finite scope of operation.

Now when Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Salafus Saaliheen despite being

experts of the legal maxims had refrained from their employment during Plagues, then what is the factor or who is the devil who bestows to these copro Ibleesi scholars the entitlement to cancel the Sunnah on the basis of principles of the Shariah which they have failed to understand?

The copro Ibleesi scholar has acquired his understanding of the Islamic Principle of *Dhuroorat* from the atheists who are in league with Bill Gates & Pharma. What these kuffaar understand as ‘necessary’ is summarily classified as ‘*dhuroorat*’ by the agents of Iblees. The stupid, satanic ideas of atheists adopted by these copro Ibleesi scholars can by no stretch of Imaani logic be presented for manipulating the Islamic principle of *Dhuroorat* to abrogate the order and practice of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during a Plague.

There is absolutely no Shar’i *Dhuroorat* for invocation of this principle regarding an issue for which there exists conspicuous directive and direction in the Sunnah. When according to the established Sunnah there never was a need for resorting to haraam and satanic measures because of a plague, then that Sunnah will remain intact as the permanent way until the Day of Qiyaamah.

When Allah Ta'ala, in the Qur'aan Majeed, has explicitly prohibited the Satanist method of quarantine, then it should be understood that there is absolutely no scope for the introduction and adoption of the methods and protocols of the kuffaar, which cannot be justified in terms of any Islamic legal or moral maxim.

These legal principles will operate in issues which are new developments and for which there are no explicit rulings in the Sunnah. But for a plague there is the explicit Sunnah of our Nabi (Sallallahu alayhi wasallam) and the Sahaabah. The whole copro discussion of the Ibleesi scholar on the issue of 'Islamic Legal maxims' is compounded rubbish on the basis of which he attempts to extravasate support for the kufr ideas and theories of his atheist masters.

The moron senselessly cites the principle: "*Averting harm takes precedence over gaining benefits.*" Rasulullah's Sunnah negates the application of this principle to the Plague which according to Allah Ta'ala is *Rahmat* and *Shahaadat* for the Mu'mineen, and *Athaab* for the kuffaar, fussiaaq and fujjaar. Every person who is destined for the *Rahmat*, *Shahaadat* or *Athaab*, is earmarked by Allah Ta'ala. They all will receive whatever is due to them. There is no aversion of harm and no precedence of benefit in the adoption of the kufr satanic protocols of the atheists. If this

principle had valid application in a Plague scenario, Rasulullah (Sallallahu alayhi wasallam) who was the highest repository of *Wahi* which allowed him direct communication with Allah Azza Wa Jal, would have been the very first one to have employed it. Anyone of the Ibleesi scholar's ilk who may venture the kufr idea of Rasulullah (Sallallahu alayhi wasallam) being unaware of a principle formulated in a later century by the Fuqaha, should understand that he has deracinated his Imaan.

“Making the impermissible lawful”

In another attempt to hoodwink the unwary and ignorant, the Ibleesi scholar avers:

“Here is an example where a legal maxim is derived from a verse of the Quraan:

He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”

It was on the basis of this verse that jurists derived the Islamic legal maxim ‘Necessity makes the impermissible lawful’ (ad-Darurah tubeehu al Mahzuraat)”.

All the *Usool of Fiqh* are derived from the Qur’aan and Sunnah. There is no gainsaying in this irrefutable fact. When a Fatwa for an exigency is based on such *Usool*, it

carries the full force of the Shariah. However, copro Ibleesi scholars, zanaadaqah, munaafiqeen and morons in general have no entitlement to employ the *Usool*. Their mental density is further corrupted and convoluted by kufr, hence whatever the base *nafs* fancies to be ‘necessity’, these copro agents of Iblees will unhesitatingly claim that the ‘impermissible has become lawful’ in terms of the *Usool*.

The foregoing principle of *Necessity* has no application in the Plague. There is no acquisition of any benefit whatsoever in the adoption of the worthless, stupid and kufr protocols and measures of the atheists who believe that an epidemic can be combated and eliminated with their satanic measures. Islamic Belief discounts this baseless theory, and it was practically demonstrated by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah whose practice was the very antithesis of what the atheists theorize and what is peddled on their behalf by the munaafiqeen in the Ummah.

If the Plague was a valid substratum for the operation of the *Necessity* principle, Rasulullah (Sallallahu alayhi wasallam) would have been the very first to have made resort to it for providing imperative guidance for the Ummah. While consuming a very small quantity of pork during starvation when absolutely no halaal food is available becomes permissible, such occasions are extremely rare. But plagues and epidemics were not rare. Yet, the Qur’aan makes specific reference of the validity of the principle of *Necessity* in the Aayat pertaining to pork

consumption. But the only reference made in the Qur'aan regarding a plague is emphatical prohibition of quarantine. This is a clear rebuttal of the claims of the copro-Iblees. The satanic protocols and measures the atheists have devised to combat a plague are summarily rejected by the Qur'aan. Hence, it is haraam to employ the principle of *Necessity* in a Plague scenario. The Plague itself is the factor which takes precedence by virtue of the benefits of *Rahmat and Shahaadat*.

Jamaat Salaat

Flaunting more ignorance, the jaahil Ibleesi scholar says:

“Praying Salah in the mosque is Sunnah (optional) and is not Fard (obligatory). This is not a controversial point and is well known amongst laity and scholars.”

On the contrary, it is well-known to the ‘laity’ and ‘scholars’ that performing the Fardh Salaat in Jamaat in the Musjid is **COMPULSORY** regardless of any Fiqhi categorization such as fardh or waajib or sunnat. But it never means that Jamaat Salaat in the Musjid is ‘optional’ as the jaahil contends. The irrefutable fact remains that those who abstain from Jamaat Salaat in the Musjid without valid *Shar’i* reason, not reasons hallucinated by copro brains, are destined for Jahannum. Rasulullah (Sallallahu alayhi wasallam) had

made it abundantly clear that it was his intention to *burn down the houses* of those who absented themselves from Jamaat Salaat in the Musjid.

This dire warning should more than adequately convey to all Muslims that performing Salaat in Jamaat in the Musjid is **COMPULSORY**, not optional as the followers of Iblees seek to convey to the unwary and ignorant.

When an aged blind Sahaabi sought permission to perform Salaat at home because he did not have someone to guide him to the Musjid, Rasulullah (Sallallahu alayhi wasallam) refused and explained to him that as long as he could hear the Athaan, he has to make his way to the Musjid. No concession was granted.

Then during the Plague, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah and the Ummah thereafter continued to perform Salaat in Jamaat in the Musajid. Any diversion from this *compulsory* Sunnah is haraam and the punishment is the Fire of Jahannam. It is only today, more than fourteen centuries later, that we find coprocreep murtaddeen masquerading as Muslims and as ‘scholars’ who, at the behest of their atheist masters, are promoting the kufr idea of Jamaat in the Musjid not being compulsory, and that it is merely optional. This

is a massive canard disgorged into their brains by Iblees.

While the Ibleesi scholar labours stupidly to acquit himself as a ‘faqeeh’, he happens to be bereft of valid understanding of the Fiqhi texts which he haphazardly tears from the Kutub of the Fuqaha and presents as ‘proof’ for blatantly haraam measures which have absolutely no applicability to a Plague. Furthermore, what these juhala fail to understand is that the technical terms of the Fuqaha belong to the academic domain and may not be manipulated to bring about change in the Shariah as it practically applies to the day to day life of the Mu’mineen. The purport of Fiqhi technicalities is not to dilute the teachings which Rasulullah (Sallallahu alayhi wasallam) had propagated for practical implementation. For example, the term *Sagheerah* (*small/minor*) with which some sins are described, never provides a licence for commission, nor does the term convey the idea of any type of sin, be it entering the Musjid with the left foot, being insignificant. Whoever gains the idea of *Sagheerah* sins being insignificant, hence perpetration thereof is not sinful, in reality regards Allah Ta’ala to be insignificant.

Looking at ghair mahaareem with desire/lust is technically described as *Sagheerah*. But regarding this

so-called ‘minor/small’ sin, Rasulullah (Sallallahu alayhi wasallam) said:

“He who looks at an Ajnabiyyah (a woman who is a ghair mahram), with lust, hot iron rods will be inserted into his eyes on the Day of Qiyaamah.”

Now what type of ‘minor/small’ sin is it that invites such severe punishment? In relation to Allah Ta’ala, all sins regardless of their Fiqhi categorization as ‘sagheerah’, are in reality *Kabeerah* (Major) warranting Allah’s Wrath and Punishment.

The Fiqhi term ‘*Yajooz*’, literally means: ‘It is permissible’. However, in the context the Fuqaha use the term, it can mean “*It is valid*”. Something may be valid but not permissible. If a man performs Salaat only covering his Satr from the navel to the knees for no valid reason and performs Salaat in this manner whether in the Musjid or at home, then despite his Salaat being valid, he invites the Wrath of Allah Ta’ala, and furthermore, the Salaat is NOT valid by Allah Ta’ala. It is unaccepted and flung into this musalli’s face as if it is a dirty rag.

Some Fuqaha describe compulsory acts with the term ‘Sunnah’ without intending its technical connotation. In the context it means that the act is confirmed by the

Sunnah (the practice of Rasulullah –Sallallahu alayhi wasallam).

The claim by the jaahil Ibleesi scholar that Jamaat Salaat in the Musjid is ‘optional’, not compulsory, only displays his compound ignorance. The mass of stupidities which the coprocreep has excreted in his article leaves one aghast. Among his stupidities of the most ludicrous kind, the miscreant deviate, munaafiq states:

“Based on the legal maxims I mentioned earlier, it is necessary for people not to pray in Jamaat, even within the family, in case a younger person passes on the Coronavirus asymptotically and then the older members of the family are at risk.”

Only a thoroughbred munaafiq is capable of excreting such kufr. There is no ‘legal maxim’ that countences this opprobrious act of kufr. This satanic advice comprises of several sins: (1) speaking a lie in the name of the Shariah; (2) claiming that the compulsory Jamaat Salaat is ‘optional’; (3) advising people to flee from their parents for fear of contracting or passing on the bogus ‘corona virus’ when such an idea is in diametric conflict with the teachings and practice of Rasulullah (Sallallahu alayhi wasallam); (4) teaching people to violate the Waajib act of *Silah Rahmi* (maintaining family ties with love, kindness and service).

The copro jaahil has been unable to flagrantly and blatantly deny the fact that Rasulullah (Sallallahu alayhi wasallam) had forbidden people in a plague-ridden area from fleeing. They have to compulsorily remain in the region. But here this jaahil says that it is ‘necessary’ for children to flee from even their parents and not to perform Jamaat Salaat with them even at home. Whilst these munaafiqeen cannot muster up sufficient courage to proclaim their hidden kufr, they project it (their kufr) by denying the validity and necessity of the *Ahkaam* of the Shariah. So, while the Iblees does not declare openly that one should flee, he subtly promotes the satanic idea of fleeing, hence he advises to stay far from even parents, even if unaffected by the bogus virus.

The plot of the munaafiqeen such as this Ibleesi scholar is to dig the foundations of Islam from within the community. They masquerade as Muslims and lurk in the folds of the community spreading *fitnah* and *fasaad* in exactly the same way as the Munaafiqeen used to perpetrate during the age of Rasulullah (Sallallahu alayhi wasallam). Allah Ta’ala says regarding these agents of Iblees, the munaafiqeen,:

“When it is said to them: ‘Do not spread fasaad on earth’, they say: ‘We are only reformers.’ Behold! Verily, they are the mufsidoon, but they lack (brains) to understand.”

“When it is said to them: ‘Believe as the People (the Sahaabah) believe’, they say: ‘What! Should we believe as do the morons?’ Behold! Verily, they are indeed the morons, but they do not know.” (Al-Baqarah, 11, 12, 13)

Disgorging another stupidity, the copro jaahil says:

“For those who follow the position of the Muhaditheen and do not follow particular legal school (like most Salafists), then they should be aware that Imam Nawawi who held that praying in congregation was compulsory (note not praying in the mosque – merely in congregation, which can be in your own bedroom should you wish) also had the opinion that even if there was a light drizzle of rain then that was enough excuse to abandon the congregational prayer, never mind the fact that there is viral epidemic.”

What is the rational argument for referring “*those who do not follow a particular legal school*” to Imaam Nawawi (Rahmatullah alayh)? If they do not subscribe to Taqleed of those who are light years greater than Imaam Nawawi, then what constrains them to submit to the views of Imaam Nawawi? The insipidity and stupidity of this averment beggars credulity. Why should they follow Imaam Nawawi when they do not follow Imaam Abu Hanifah, Imaam Malik, Imaam Shaafi’ and Imaam Ahmad Bin Hambal (Rahmatullah alayhim)? What is the coprocreep’s argument for implying that Salafis who follow the Muhadditheen should follow Imaam Nawawi in the mas’alah of ‘drizzling rain’? Why should they submit to Imaam Nawawi who appeared centuries after the era of the Salafus Saaliheen – six centuries after the Sahaabah.

Furthermore, the claim that according to Imaam Nawawi Jamaat Salaat in the Musjid is optional is bunkum and baseless. The coprocreep jaahil believes that Jamaat Salaat even at home is optional and ‘forbidden’ when a bogus virus prowls about, yet he is grudgingly constrained to observe: *“Imaam Nawawi held that praying in congregation was compulsory....”*. On the Fiqhi status of Jamaat Salaat, Imaam Nawawi states regarding Jamaat for the daily Fardh Salaat:

“There are several views in this regard. The most authentic is that it is Fardh-e-Kifaayah. The second view is that it is Sunnat. The third view is that it is Fardh-e-Ain. Ibnul Munthir and Ibn Khuzaimah among our Ashaab are of this view. It has also been said that it is the view of Imaam Shaafi’ (Rahmatullah alayh).

On the Fardh-e-Kifaayah view, if the people of the town abstain from it, the Imaam (Ruler) should wage qitaal (fight them with the sword) against them”

In a small village, Jamaat established in one place will suffice. In a large village and city it (Jamaat) should be established in several neighbourhoods.

If they unite on performing (Jamaat) in the homes, Abu Ishaq said that the Fardh obligation will not be discharged. Some oppose him if the Jamaat is established in the aswaaq (Market places).”

It should be abundantly clear that Imaam Nawawi and the Shawaafi’ in general do not subscribe to the view of Jamaat Salaat being compulsory in the homes. It has to be in the public domain, in Musjids and Jamaat Khaanahs. Stating

his personal view, Imaam Nawawi (Rahmatullah alayh) says: *“The view of Abu Ishaq is the most authentic.”*

That Jamaat Salaat is compulsory, is explicitly confirmed by the Hadith of Rasulullah (Sallallahu alayhi wasallam). Besides the Hadith regarding the blind Sahaabi, mentioned above, Imaam Nawawi bolstering the compulsion states:

“The preferred view regarding the Nomad people is the same as that for the people of a village because of the Saheeh Hadith: ‘Even if there are three persons in a village or in the desert who do not establish Salaat (i.e. in Jamaat), Allah Ta’ala imposes on them a shaitaan.’ ”

It will transpire as clear as daylight from the views of the Fuqaha of all Math-habs, that Jamaat Salaat in the Musjid may not be brushed off or viewed lightly or insignificantly despite some degree of Fiqhi academic discussion which indicates ‘permissibility’ for performing Jamaat at home on condition that there is a Jamaat in a Musjid or Jamaats in several other Musajjid depending on the size of the town/city. Whether Jamaat in the Musjid is classified Fardh-e-Kifaayah, Fardh-e-Ain, Waajib or Sunnat, it refers to Jamaat in the Musjid.

The Musajjid in reality are constructed for *only* the Fardh Jamaat Salaat. That is precisely why Rasulullah (Sallallahu alayhi wasallam) had expressed the desire to burn down the houses of those who absent

themselves from the Jamaat Salaat in the Masjid, and that is why Rasulallah (Sallallahu alayhi wasallam) did not grant the blind, aged Sahaabi permission to absent himself from the Masjid despite him not having someone to guide him.

Furthermore, the extreme importance of Jamaat Salaat in the Masjid could be well understood from the fact that the Islamic Ruler is under Shar'i obligation to wage war against the inhabitants of a place who do not establish Jamaat Salaat in the Masjid.

Regarding Jamaat for Jumuah Salaat, Imaam Nawawi (Rahmatullah alayh) says:

“Jamaat for Jumuah is Fardh Ain (i.e. it is Fardh – compulsory – on everyone on whom Jumuah is Fardh).”

One is not in need of brains to understand that Jumuah is not performed in homes. The millions of Musaajid on earth, the process having been initiated by the Sahaabah, should be the surest and glaring evidence for the *Fardhiyat (Compulsory status)* of Jamaat Salaat in the Musaajid. The Musaajid have not been established to be memorials or ornaments or showpieces. The Musaajid have not been established for Sunnat and Nafl Salaat despite their permissibility in the Masjid.

The general and standard rule pertaining to Jamaat Salaat according to Imaam Nawawi is: “*There is no concession for abstaining from Jamaat whether we say that it is Sunnat or Fardh-e-Kifaayah, except for a valid reason.*”

The valid reasons preclude “light drizzle”. Severe weather conditions are valid. Severe weather conditions mentioned by Imaam Nawawi are: *Ar-Reehul Aasifah* (violent storm, gale force winds); *Al-Wahlush Shadeed* (extreme muddiness which makes walking extremely difficult); *As-simoom* (hot sandstorm), and the like. Light drizzle which is invigorating to both the body and soul is never a valid excuse for foregoing Jamaat Salaat in the Musjid.

There is no Math-hab which propagates that Jamaat Salaat is ‘optional’ in the Musjid as these coprocreep juhala munaafiqeen promote at the behest of their atheist masters whose boots and hinds have to be licked for attainment of either some silly dimension of name/fame or for acquisition of some crumbs in the form of dollars.

The jaahil further presenting the effects of his compound ignorance, says:

“For the Deobandis who believe that praying in congregation is necessary (wajib) then Shaykh Zafar Uthmani, one the most highly respected figures amongst Deobandis, also argued that a person should not attend the congregational prayer if they are sick, and this position was also relayed by Ibn Abidin in ‘Radd al-Mukhtar’. Therefore it is quite simple: do not attend prayer in the mosque and if there are elderly members of the family or people who are at risk then do not pray in congregation.”

Firstly, the attribution to Maulana Zafar Uthmani and Ibn Aabideen is false. Secondly, the name of the Kitaab is not “*Radd al-Mukhtar*”. The name is *Raddul Muhtaara ala Durriil Mukhtar*. Thirdly, assuming that the attribution to Maulana Zafar Uthmani is correct, the incorrect view shall be set aside, and not used to cancel laws of the Shariah which are in existence since fourteen centuries. It shall be averred that the venerable Maulana has erred.

Fifthly, there is no Shar’i incumbency to become the Muqallid of Maulana Zafar Ahmed (Rahmatullah alayh) who died just yesterday. Sixthly, Both these illustrious Authors did not say that a person who is sick “should not attend Jumuah”. If the sickness really incapacitates the person, then it will be permissible for him to perform Zuhr at home. And, if the weakness of

a person renders him unable to walk, but he asks two persons to drag him to the Musjid as the Sahaabah had done with Rasulullah (Sallallahu alayhi wasallam), then this will be perfectly permissible and laudable, and to HELL with the bogus corona virus!!!

The following question posed to Maulana Zafar Ahmad Uthmani and his response will adequately depict his fatwa and attitude, and also adequately debunk the falsehood which the copro Ibleesi scholar has attributed to him and Ibn Aabideen.

Question: A blind man walks about all over the show without assistance and without a guide. Sometimes he sustains slight injury by bumping against a wall, etc...

Answer: Jumuah is Waajib on the blind man who wanders around without a guide. Then backing up his fatwa Maulana Zafar Ahmed cites Ibn Aabideen:

“I say that on the contrary that Jumuah is Waajib on some blind persons – those who walk in the market places and recognize the roads without a guide and difficulty, and (also) they recognize the Musjid... In this instance he (the blind man) is like a sick person who is able to come out himself.”

Jumuah and Eid Salaat

Sinking further into his cesspool of jahaalat, the coprocreep jaahil says:

“The first thing to mention is that according to Hanafi Fiqh, for Jumuaah to valid it must meet certain conditions, and these are that a Muslim ruler (Sultan) must give permission for Jumuaah to be prayed in that area, it must be a city or town, it is prayer during the time of Dhuhur, it must be prayed in congregation, there must be two sermons (Khutbas) and it must be openly accessible for all to attend. Therefore, Jumuaah doesn’t meet the conditions for validity in the UK (and most countries) anyway because a Muslim ruler has not given permission for it to be prayed.....”

The entire world of Muslims – the entire Ummah and all the Akaabir Ulama of all the Lands of Islam after the termination of Islamic Rule and the colonization of the Islamic States by the Western Kuffaar have performed Jumuah, regarded Jumuah to be Fardh, and never prohibited Jumuah simply because of the non-existence of a Sultan. In the history of Islam, this Ibleesi scholar is the first moronic devil who has excreted this stupidity. He is a total jaahil who perhaps is uneducated in the rudiments of *Istinja*. Only a jaahil of the worst kind will have the satanic temerity to

argue that Jumuah Salaat has been abrogated solely on the basis of there being no Sultan.

The condition of ‘Sultan’ is applicable only where there is a Sultan. The Fuqaha have elaborated on this issue. In the presence of the Sultan no one else has the right to establish Jumuah because of the fear of *fitnah*. Further, if a Sultan prohibits performance of Jumuah for no valid reasons, then the Ummah has the right to appoint their Imaam for Jumuah.

It is also well-known that where the rulers are kuffaar, it devolves as an obligation on the Muslim community to appoint their own Qaadhi who could attend to Muslim affairs. This community-appointed Qaadhi also can act as the ‘Sultan’ for purposes of establishing Jumuah. It is an egregious canard and monstrous stupidity which only munaafiqeen can disgorge to claim that Jumuah which the Qur’aan commands as Fardh could be cancelled for no valid reason. The bogus satanic virus is never a reason for interfering with even a Mustahab act, leave alone the Fardh of Jumuah and the daily Fardh in Jamaat in the Musaajid.

Elaborating on the condition of Sultan, the Fuqaha have clarified that when the acquisition of permission from the Sultan is difficult, then Jumuah should continue with the approval of the community. The

community should then appoint their Imaam and proceed to discharge the obligation of Jumuah.

Also, in scenarios such as prevailing today, where there are no valid Sultans in view of all governments in all Muslim lands being kuffaar, Munaafiq and Zanaadaqah, it devolves as an obligation on the Muslim community of every location to appoint its Imaam to ensure that Jumuah Salaat is performed, and to HELL with the satanic bogus covid virus.

In Imdaadul Fataawa, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) explains that the *shart (condition)* of the presence of a Sultan is not *Maqsood lizaatihi*. The condition is to prevent the spread of fitnah. Therefore, if this objective is attained by the approval of the Muslim community, then by implication this *shart* will not be absent. Allaamah Ibn Aabideen also confirms this fact in Raddul Muhtaar. However, the coprocreep is too ignorant to understand the academic discussion of the Fuqaha, hence he brings disgrace to himself with his inveighing against the established Practices of the Shariah.

The global epidemic

Flaunting more jahaalat, the Ibleesi scholar says:

“This general point about Jumuaah not being valid or as important as some Muslims believe is important to remember when we speak about issues related to Jumuaah and the global epidemic.”

The ‘global epidemic/pandemic’ is a gargantuan farce fabricated for the attainment of sinister goals by the devils of the Bill Gates & Pharma cartel. And, even if momentarily and stupidly the ‘corona epidemic’ is conceded, there is absolutely no justification for cancelling Jumuaah Salaat. It is unadulterated kufr to cancel Jumuaah Salaat. The rubbishes who perpetrate such perfidious villainy and kufr make their exit from the fold of Islam. The Ummah is guided by the example of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah who never cancelled Jumuaah nor abstained from the daily Fardh Jamaat Salaat in the Musjid.

In the face of such clear guidance of our Nabi (Sallallahu alayhi wasallam), it will be only enemies of Islam and of the Ummah who venture the kufr of cancelling Jumuaah Salaat. Cancellation of Jumuaah is in fact the call of the western kuffaar to obliterate Islam which is an unattainable goal regardless of the massive, dark plots they engineer against Islam.

The claim that Jumuaah is not Fardh in the U.K. speaks volumes for the jahaalat of this copro Ibleesi scholar. The condition of Sultan is not a *per se* (*Maqsood biz-zaat*) requisite, but the moron is not expected to understand Fiqhi intricacies and technicalities.

The jaahil alleges:

“In the Hanafi School Jumuaah is not obligatory (Fard) for the person who is sick. This is a similar position held by the Muhaditheen who argued that Jumuaah is not obligatory for the person who fears for their life.” The moron does not even know how to pronounce Jumuaah, hence he stupidly says: *Jumuaah.*

This is the position of the Shariah. It is the position of all Math-habs, not only of the Ahnaaf. But it excludes the satanic bogus hallucinated disease. And, even if the covid virus is real, it is still excluded. Only the genuinely sick are exempted from Jumuaah and Jamaat Salaat. There is no dispute in this fact. However, the contention that healthy persons and such sick persons who are able to attend the Musjid are exempted from Jumuaah and the daily Jamaat Salaat is a satanic canard. There is absolutely no justification in any Math-hab for such baseless abstention from the Musjid.

During the Plagues of the era of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, as well as throughout the history of Islam during many Plagues, Muslims, the healthy and the sick, always attended the Musjid. Only the extremely weak and bedridden were exempted.

The stupid Ibleesi attempt to flee from Maut is a manifestation of kufr – kufr lurking in the heart. Fear of life in the context does not mean fear for Maut due to sickness. It means fear for a wild animal, fear for some zaalim, fear for robbers and the like. The Qur’aan Majeed severely castigates those who had fled their town in fear of Maut. When approximately 20,000 cowards fled the plague-ridden town and sought refuge by going into quarantine in the mountains, Allah Ta’ala eliminated them all at once. He said: “*Perish!*”, and they perished. Every single one of the crowd who had tried to flee from Maut was smitten by death.

No matter what the atheists do and no matter what stupid protocols they plot for their sinister agenda, never will a single one of the scoundrels escape Maut. Let these atheists and their agents understand:

“Say (O Muhammad to the cowards!): Never will benefit you your fleeing, if you flee from Maut (Death) or from Qatl (in Jihaad).....” (Al-Ahzaab, Aayat 16)

Death due to sickness is the normal course. When the decreed moment of Maut is on the approach, Allah Ta'ala bestows the *Rahmat* of sickness as a prelude to enable the bandah (Allah's Slave) to resort to Taubah for purifying himself/herself from the pollution of sin.

In the Hereafter the system of purification is Jahannam. It is purely out of His boundless *Rahmat* that Allah Ta'ala presents the Bounty of sickness to purify us in this dunya. Thus, when we have to meet Him, it shall be in a purified state – thoroughly cleansed and purified from the *janaabat state of sins*.

Mud?

The scholar of Iblees displaying more of his staggering jahaalat says:

“In an example of this is a situation where Ibn Abbas relayed that people should pray in their homes, and when the people contested this position, he said that it was something that was done by the Prophet. Ibn Abbas said that despite Jumuaah being compulsory, he did want people to walk through mud and slush to get to the mosque. So here Ibn Abbas is stopping people from attending the mosque because of something as small as mud, but in our situation people could die due to mass gatherings which could accelerate the spread of virus, but these Deobani Moulanas are yet asking people to attend the mosque.”

This Ibleesi creep jumps from the Fuqaha to the Muhadditheen, then from the mule to the donkey at the behest of his atheist masters, clutching at just any straw in order to promote the wares of Bill Gates, Pharma and Devil. He has no right to cite any Hadith. With his selective extraction from the Fiqhi texts of the Fuqaha he has presented a really ugly and stupid picture of the Shariah. While he castigated Salafis for relying on hadith, he now falls into the same trap and rut by setting himself up as a paper ‘mujtahid’. He submits the Hadith to his copro vermiculated brains to fabricate the stupid conclusion stated above.

No one has the right to extract Hadith from the kutub and then fabricate rules and opinions on its basis. It is imperative for all Muslims at all times to remain rigidly glued to the interpretations of the Fuqaha of the particular Math-habs they follow.

This creep does not know what the meaning of ‘mud’ is. He lives in a setting which totally precludes understanding of the real difficulty of reaching the Musjid when there is the type of mud about which Hadhrat Ibn Abbaas (Radhiyallahu anhu) mentioned. His averment: *‘So here Ibn Abbas is stopping people from attending the mosque because of something as small as mud’*, clearly demonstrates his ignorance. Ask

us to describe the type of ‘mud’ spoken of by Hadhrat Ibn Abbaas (Radhiyallahu anhu). We had personally experienced such mud during our Student days in Jalalabad during the Monsoon rainy season. Walking a few metres became a gruelling ordeal. At every few metres one is liable to slip and roll in the mud. The rubbish has no understanding of the muddy conditions during a heavy downpour in villages where the sand is clay.

While severe weather conditions are recognized by the Shariah to be factors for exemption from attending the Musjid, NEVER is fear of sickness included among these factors. Also, exemption should not be confused with cancellation. There is no such satanism as the cancellation of the Faraaidh. The Shariah simply does not recognize the stupidity of fear for contracting a sickness as a reason to justify abstention from Jumuah and the daily Fardh Jamaat Salaat. Just as fear for Maut does not justify nor permits abstention from Jihad when this has become Fardh, so too, fear of Maut NEVER justifies abstention from the Fardh obligations of Jumuah Salaat and the daily Fardh Salaat to be performed incumbently in the Musjid.

For these contemptible munaafiq rats who advocate flight from the Musaajid for fear of Maut, the Qur’aan Majeed has the following message:

“Verily, that Maut from which you (copro rats) flee, verily, it shall apprehend you and return you to Aalimul Ghaib Was-Shahaadat. Then He (Allah) will inform you of your perpetrations.”

(Al-Jumuah, Aayat 8)

By citing the ‘mud’ story to vindicate the kufr protocols which require the closure of the Musajid, the copro Ibleesi scholar has only managed to drape himself in shaitaani stupidities which in reality contain all the trademark paraphernalia of *Jahl-e-Muraqqab (Compound Ignorance)*. People of means, whether it be knowledge, wealth, etc. usually flaunt their perceived excellences, have some worldly basis, but this copro-Ibleesi scholar flaunts only baseless *ghabaawah*. He is bereft of even a semblance of valid Fiqhi academic Knowledge in terms of the Shariah.

Cancellation of the Ahkaam

The jaahil munaafiq alleges:

“There is also a fatwa from the Shafi’i school that states that Jumuaah and Jamaat is cancelled based on the current situation.”

Islam is not Christianity, Judaism or any of the other baatil religions. Until the Day of Qiyaamah not a single one of Islam’s tenets can ever be cancelled, not even the Mustahabbaat, leave alone such fundamental Acts as the

Fardh Salaat and Jumuah Salaat. Exemptions are granted by the Shariah itself when valid circumstances exist. But exemptions are applicable to individuals. Exemptions are not cancellation.

This Deen of Islam is the Final and Perfected Deen of Allah Azza Wa Jal, hence the Qur'aan states with emphasis: *“Verily the Deen by Allah is only Islam.”*

Furthermore, the termination of Nubuwwat is the most glaring evidence for the total negation of any future change. It is absolutely perfidious to entertain the idea of the possibility of the Shariah or any aspect of it being abrogated or cancelled. Such piecemeal cancellation applied to the Shariats prior to the Shariat of Muhammadur Rasulullah. In the Wisdom of Allah Ta'ala, all previous Shariats were subjected to change and cancellation in the sphere of the *Furoo Ahkaam*, not in the matter of *Aqaaid* (*Beliefs*). But, this process terminated with the Nubuwwat of Muhammad Rasulullah (Sallallahu alayhi wasallam). Empathically announcing the termination of change and cancellation, Allah Ta'ala says in the Qur'aan Majeed:

“This Day have I perfected for you your Deen, and completed for you My Favour, and (on this Day) have I chosen Islam for you as DEEN.”

Only Shaitaan-Incarnate zanadaqah whose brains have become necrotized by a process of kufr vermiculation believe and promote suspension and cancellation of the Ahkaam of the Shariah, and that too at the behest of those

wallowing in kufr and janaabat. Finality of Nubuwwat, termination of the long Chain of the Ambiya, and Allah's Hand-Picking choice of our current Islam as His Deen, are more than adequate evidence to rebut and demolish the claim of cancellation of even the slightest kind.

The exemption or concession which Allah Ta'ala has granted to the sick and the like, does not by any stretch of Islamic logic indicate cancellation. The concession itself is an aspect or a hukm of the Shariah. The concession may not be haphazardly and stupidly extended to assuage whimsical fancy to satisfy the atheist devils. The invocation of the formulated *Usool*, the legal maxims, does not create the spectre of cancellation of the Ahkaam of the Shariah. Furthermore, the *Usool* may not be employed stupidly and satanically to demolish the Shariah, and raise in its stead an entirely new devil's 'shariat' which accommodates just every baatil and kufr of the atheists.

The *Usool* come into operation for entirely new issues for which there is no command and direction in the Shariah. The *Usool* cannot be used to cancel explicit injunctions of Islam. As far as a plague is concerned, there exist crystal clear direction and directive which may not be cancelled with later formulated legal maxims. The Qur'aan and the Sunnah have ordained that all aspects of the Shariah continue normally during a plague. The abstention from Musjid of the sick during a plague is nothing new. It is a normal rule. It is in fact an established Hukm of the Shariah. It is not a hukm structured on any legal maxim.

The sick or those affected by a disease may abstain from the Musjid if they so desire. There is no Shar'i incumbency to prevent them from the Musjid. This was practically demonstrated by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. The sick and the healthy all congregated in the Musjid standing shoulder to shoulder, not observing a single stupidity from the host of stupidities devised by the atheists. Although it is permissible for those with valid Shar'i excuses to avail themselves of the concession, they are still deprived of the *fadhilat* and *thawaab* of Jamaat Salaat. The Fuqaha have explicitly stated this fact. Thus, it should be understood that it is not incumbent on the sick to perform Salaat at home and to abstain from the Musajid.

Eid Salaat

Egregiously flaunting his jahaalat, the Ibleesi scholar says:

The Eid prayer which is prayed in a congregation is necessary (wajib); again note that it is not Fard (compulsory). It is necessary upon the same people that Jumuaah is necessary and in the same vein the same people are exempt from it, as such what I have stated about Jumuaah also applies to the Eid prayer.

The moron is scandalously ignorant of the meanings of the Fiqhi terminologies, hence he moronically

translates ‘*waajib*’ as ‘necessary’. *Waajib* does not mean ‘necessary’. Necessary has no Fiqhi import. It has only a literal meaning which accords with the understanding of the laity. Everything of Islam is ‘necessary’, in the literal meaning of the term, in fact absolutely necessary regardless of the Fiqhi classification. Whether a *Shar’i hukm* is *Fardh*, *Waajib*, *Sunnatul Muakkadah*, *Sunnatul Ghair Muakkadah* or *Mustahab*, all these *Ahkaam* are NECESSARY. And, abstention from the counterparts of these positive *Ahkaam*, namely, *Haraam*, *Makrooh Tahrimi*, *Makrooh Tanzihi*, etc., is likewise absolutely NECESSARY.

Regardless of the Fiqhi classification of the Acts of the Shariah, performing the *Sunnatul Muakkadah Salaat*, the *Sunnatul Ghair Muakkadah Salaat*, *Tahyatul Wudhu*, *Tahyatul Musjid*, entering the *Musjid* with the right foot, entering the toilet with the left foot, and all other aspects and facets of the *Deen* are all NECESSARY just as the *Faraaidh* and *Waajibaat* are necessary. The differing effects and consequences of the Acts of the Shariah are entirely a separate subject which does not detract from the imperative necessity of all these ordainments of Allah Azza Wa Jal. But these morons without understanding the import of Fiqhi technicalities and the substrata of their application, set themselves up as stupid, paper ‘*mujtahids*’ hallucinating academic prowess for themselves. They

are among the Munaafiqeen who are destined for *Ad-Darkul Asfal fin Naar* (the lowest pit in Jahannam).

Only those exempted from Jumuah and Eid by the Shariah are allowed to avail themselves of the concession. The vast majority has absolutely no right to any concession based on the hallucinations of the atheists and their jaahil agents such as the Munaafiqeen masquerading as Muslims among whom is this miscreant, the Ibleesi scholar.

Eid Salaat is technically Waajib while Jumuah Salaat is Fardh. But the consequence of abstention from both without valid *Shar'i* reason is the Fire of Jahannam.

“Minor situations”?

“It is very clear that scholars would tell people not to come to Jumuaah for minor situations such as having to walk through mud, never mind the fact that there is strong possibility that the virus will spread through the mass gatherings which occur through Jumuaah. Therefore, without taking into account whether Jumuaah is even valid in this country in the first place, it is necessary that all Muslims do not attend both Jumuaah and the Eid prayer so that they do not place themselves and others in harms’ way.”

What is clear is that it is Haraam to abstain from Jumuah and Eid Salaat for the baseless factors stated

by the moron Ibleesi scholar. It is a monstrous lie to aver that the Fuqaha had advised people to abstain from the Musajid '*for minor situations*'. We have already explained the situation of 'mud'. It never was a 'minor situation'. The moron is simply ignorant of the meaning of 'mud' in the context. The Fuqaha have mentioned the concession.

The hallucinatory covid virus is never a valid reason. And, assuming that this western-chinese conspired virus is a reality, then too it can never be a valid cause for suspending the Fardh Salaat and for abstaining from the Musjid. Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah were in the epicentre of real epidemics, yet they never regarded the plague to be valid reason for exemption to avail of the concession of abstention from the Musjid.

For Muslims there is the *Uswah Hasanah* – The Beautiful Pattern of Life of Rasulullah (Sallallahu alayhi wasallam). The Qur'aan Majeed commands adoption of Rasulullah's Sunnah, not the satanic 'sunnah' of the atheists which the munaafiqeen are promoting at the behest of the western atheists. The Sunnah totally precludes abstention from the Musjid during plagues. It prohibits the entire host of satanic protocols which the munaafiqeen have lapped up from the disgorgement of their masters. During severe

sickness, Rasulullah (Sallallahu alayhi wasallam) was literally dragged to the Musjid while he leaned on two Sahaabi. This was the Uswah Hasanah which the Sahaabah followed and which the Ummah is expected to adopt. The issue of Exemptions/concessions may not be lightly treated in the manner advocated by the Ibleesi scholar.

Fasting

“It is very clear in the books of Fiqh that if by fasting you will get ill or there is a strong possibility that you will get ill or that your illness may worsen, then it is permissible not to fast. As such, anyone who is old or has underlying health conditions, or is displaying any illness should not be fasting this Ramadhan. For those who think heroics will get them additional reward, I refer them to my previous proof that there is no additional reward for doing things which are difficult or ‘harder’.

In terms of those people who are not elderly or do not have underlying health conditions, then the issue of the Coronavirus becomes complex. Ordinarily, the position is that if a person strongly believes that by fasting they may get ill or the illness may increase, then the person is exempt from fasting. In our present situation, a person may contract the Coronavirus from someone and not display any signs or symptoms for a number of days or maybe even two weeks. What this means is that someone can have the virus, not display any symptoms, then fast and because they

are fasting their immunity is weaker which means that the virus begins to act more aggressively which as a result means that a person is at higher risk of dying from the illness.”

Only a moron created to be fuel for Jahannam can possess the satanic temerity of uttering such kufr in the name of Islam. His kufr is not a fortuitous occurrence. It is ingrained in his heart and brain since eternity. Allah Ta’ala has selected him specifically for propagation of kufr. No one can fathom the Wisdom of Allah Azza Wa Jal. The Hadith states this fact with considerable emphasis and great clarity. A man destined to be a *shaqi* (*miserable, unfortunate wretch*) is a shaitaan in his mother’s womb. His statement is a brazen lie. It is not mentioned in the books of Fiqh that if by fasting “you will get sick”, you should abstain. What is mentioned is that if a sick person – genuinely sick – not a person who has merely pricked his finger or has a little headache, or has a slight cough or is sneezing – person knows by experience that if he fasts, his illness will deteriorate, then for such a sick person the exemption is available.

A healthy person who is tricked by Iblees into the canard that fasting will harm him, has absolutely no entitlement to abstain from fasting. The corona Ibleesi virus is absolutely no justification for abstaining from

fasting in Ramadhaan as the murtad Ibleesi scholar promotes at the behest of his atheist colonial masters who have thoroughly colonized his brain convoluted with kufr. The kufr of this jaahil munaafiq who claims that a person who will be fasting in Ramadhaan during the covid fraudulent conspiracy “is at a higher risk of dying from illness”, is glaringly conspicuous to all Muslims. He denies the categorical proclamation of the Qur’aan Majeed: *“No person will die except with the permission of Allah at the appointed time.”* Further, exploding the kufr LIE of these copro-munaafiqeen, the Qur’aan Majeed declares: *“Say (O Muhammad to these rubbishes): Verily, the Maut from which you are fleeing will most certainly apprehend you, then you shall be returned to Aalimul Ghaib Wash-Shahaadat. Then will He inform you of your perpetrations.”*

The conglomerate of these Rubbish, Scoundrel copro munaafiqeen, murtaddeen and zanaadaqah dwells in the colossal deception of them being able to thwart Malakul Maut with the stupid satanic protocols of the atheists who have dinned the rubbish of contagion into their brains fitted with the straitjackets of western kufr – the kufr of the Yahood and Nasaara. The true Mu’min does not fear the satanic covid virus even if it is assumed to be real. The Mu’min’s focus is only on what Rasulullah (Sallallahu alayhi wasallam) said, namely, the Plague’s objective is twofold: *Rahmat or*

Athaab. In the wake of *Rahmat* comes *Shahaadat* (*Martyrdom*). The aftermath of *Athaab* may be purification for the faasiq-faajir Mu'min to ensure entry into Jannat, or it may be a prelude to the punishment of Jahannam, and this will be primarily for the kuffaar. It could also be for such Muslims who are not forgiven despite the *Athaab* dimension of the Plague. There is absolutely no other dimension of the Plague, hence all the stupid and silly shaitaani protocols oppressively imposed on people by the agents of Bill Gates, Pharma & Devils serve no beneficial purpose whatsoever. On the contrary, current facts being daily on the rise germane to their devilish vaccination scheme are incrementally proving massive harm and destruction to the health of millions of people who have been forced to submit to the potions of Iblees.

In a nutshell, the covid stupidity is absolutely no justification for claiming exemption from Ramadhaan fasting. Even the sick who are able to fast have to compulsorily fast. Abstention from Ramadhaan fasting on slight pretexts is at the peril of the ruin of Imaan.

The *ta'leem* of the Sunnah is to visit the sick. The *fadhaa-il* (*virtues*) of visiting the sick are of stupendous proportions in the realm of *Thawaab*. Seventy thousand Malaaiakah make Dua for the one who visits a sick

person in the morning. Their supplications endure from the morning until the evening. If this person then visits a sick person again in the evening, another set of 70,000 Malaaikeh engage in supplications for him until the morning. And, the visitor, when visiting the sick should say: *'Laa ba'sa tahoorn, Insha-Allaah'* seven times preferably. That is: *"Don't worry! It is nothing. Insha-Allah it is a purification."* The fever, the flu and the plague are nothing but purification for the Mu'mineen. But these munaafiq rubbishes flee from even their unaffected aged parents for fear of the covid phantom.

The *khanaazeer* rubbish Munaafiqeen have embarked on a systematic demolition of the Shariah. In addition to the explicit acts of kufr such as suspension of Salaat, closure of Musaaqid, etc., they are not leaving even the *furooaat* such as Dua, MUSAFAHAH, Visiting the Sick, Wudhu, etc., etc. At the command of Bill Gates, Pharma & Devil, the process of creating a new religion bearing the name 'islam' has been set in motion. But Allah Ta'ala will terribly thwart them and bring their satanic plots to nought.

A Dire Warning

We have to sound a dire warning to unwary and ignorant Muslims. Beware of becoming entrapped in

the tentacles and meshes of these *shayaateenul ins* (human devils) who masquerade as Muslims. Their conspiracy is to unravel this Deen.

Regarding fasting in the Month of Ramadhaan, our Nabi (Sallallahu alayhi wasallam) said that even if a person fasts a lifetime, never ever will it be an adequate substitute for having missed just one Fardh Fast without valid SHAR’I reason.

If you abstain from fasting just one day in Ramadhaan on account of this satanic covid nonsense and humbug virus, you will rue it eternally. Never will you be able to compensate for the colossal loss even if you have to fast your entire lifetime as kaffarah (expiation).

The Sunnah is conspicuously clear regarding fasting and all the Ahkaam of the Deen. There is no ambiguity. Treading along Siraatul Mustaqeem takes you straight to Allah Ta’ala. But swimming in the uncharted waters of clear-cut kufr propagated by the copro-creep munaafiqeen and Ibleesi scholars, is the pathway straight to Hell Fire.

“Disproportionality affected?”

The Ibleesi scholar alleges:

“Due to the fact that Muslims seem to be disproportionality affected by the virus, I am recommending Muslims not to fast this Ramadhan, especially as these will be fasts of long duration.”

This is another satanic LIE. He has recommended pure kufr. The mainstream press which operates under the dictation of Bill Gates, Pharma & Devils have dinned this canard into the ears of the Ibleesi scholar. In U.K. where these stupid Ibleesi scholars have been fed this disinformation, statistics released by experts debunk this LIE uttered by the Ibleesi scholar. The following census data exposes the fraud and lies of these scholars of the devil:

According to the latest census data, compared to 77 per cent in Oldham. Whittaker has since said he was talking specifically about the situation in his constituency, particularly in three Wards in Halifax where there was a high proportion of Asian residents or houses of multiple occupancies. Census data suggests the population of the borough of Calderdale, in which Whittaker resides, is 89.7 per cent white, 8.3 per cent Asian and 0.4 per cent black.

In Greater Manchester, Eleanor Roaf, the Director of Public Health in Trafford, said 80 per cent of TralTord’s infections in the last week of July is in the white community. A major incident was declared in

Greater Manchester after a rise in new cases across ‘multiple localities.’ She told the Guardian, “We are continuing to see more cases than we would like and what’s worrying is our positivity rate is_ going up. That is the number of people per hundred that test positive. What you want to try to do is keep that to about 1 per cent. We are at three per cent at the moment. The Trafford narrative is that it is a very white outbreak in Trafford. In other places, the narrative is quite different. One of the anxieties is that we don’t end up with a complacent white middle class thinking it’s not affecting them because they think it’s about overcrowding in ethnic minority families.”

Eighty-one people tested positive in Trafford — the third biggest number in Greater Manchester, after Manchester (178) and Oldham (130). Ninety-two per cent of cases had ethnicity recorded and of those 80 per cent were white. The Muslim Council of Britain called Whittaker’s “utterly unacceptable” remarks, “shameless scapegoating of minorities.”

The Labour Party’s Shadow Women and Equalities Secretary, Marsha de Cordova, urged the PM to “take action” over the remarks. She added, “Disgraceful and overt racism from this Tory MP blaming Black, Asian and minority ethnic people, the very people whose lives and livelihoods have been the worst hit by Covid-19.” Shadow Home Secretary, Nick Thomas-Symonds, added, “This is incredibly poorly judged,

divisive and hurtful from a Conservative MP. “People from all communities have made extraordinary sacrifices in this crisis, and the higher death rates in some communities have been heartbreaking. He should apologize without delay.”

Public Health England data showed 1,369 of the positive cases in England (37 per cent) were among the UK’s Asian population. White people made up 1,976 cases (53 per cent), while Black, African, Caribbean and Black people made 5 per cent. (*The Muslim News*)

The slander of ‘disproportionate affection’ attributed to Muslims, is simply another shaitaani stunt to discredit Islam.

Burial

Acknowledging his own kufr and disdain for the Shariat of Allah Ta’ala, the copro creep jaahil Ibleesi scholar alleges:

“If a person was to wash the body and the deceased has a disease such as Coronavirus then the disease may spread and those who are washing the body may be infected. Thus I am stating that a person should not perform ghusl on the body, which is based on the legal maxims I mentioned earlier that are derived from hadith. ‘Harm not and don’t be harmed’ (Al-Dharar la Yuzalu bi al-Dharar), ‘Averting harm takes precedence over gaining benefits’ (Dar’ulmafaasid Awlaa min Jalbil Manafi), as well as the foundational maxim which we spoke about earlier which is

“Al-Dararu Yuzal” (Harm should be eliminated). This situation is very clear; the person washing the body may be harmed and then later also harm others. Therefore they should not be washing the body. In the same vein, averting harm from contracting the Coronavirus takes precedence over the benefit of washing the body. Therefore, I am again stating that the body of deceased Coronavirus victims should not be washed.”

This kufr beggars Imaani imagination. That a rubbish who claims to be a Muslim is capable of uttering such rubbish kufr as above, surpasses all varieties of satanism hitherto known to Muslims. Hundreds of thousands of Muslims had fallen at the altars of Plagues right from the era of Rasulullah (Sallallahu alayhi wasallam), yet there is not a single incident of Hindu cremation even on the assumption that diseases are contagious. All the Muslim Martyrs who had died in Plagues and all the Fussaaq/Fujjaar who were mowed down by Allah’s Punishment of the Plague were given 100% Islamic funeral and burial rites without the slightest departure from the Masnoon Tareeqah.

Rasulullah’s Tareeqah demands Masnoon Ghusal and Dafan for all Muslims who die in a plague, but the kufr of the Satanist atheists whom the copro jaahil follows demand Hindu cremation. So who is this Satanist

Rubbish following? Whose ‘shariat’ is this agent of Iblees following and promoting?

Since the stupidity of this kufr protocol is beyond the bounds of acceptable Islamic academic and theoretical debate, it is summarily rejected for its kufr crudity. There is no need to traverse beyond a summary rejection of the copro rubbish uttered by the Ibleesi scholar. It is indeed bizarre to think that the Muslim community can accommodate in its ranks such munaafiq ideological enemies whose sole objective is to dig up the foundations of Islam.

The satanic silence of the molvis and sheikhs on issues of such vital Imaani importance has dulled the Imaani feelings to the awful affront that this suggestion of the copro Rubbish poses. The silence of the molvis in the wake of their abandonment of Amr Bil Ma’roof has vastly contributed to the desensitization of the Imaan of the masses who have been duped by the copro munaafiqeen.

The copro jaahil’s citation of Fiqhi principles for justifying his rubbish deductions only illustrates his total ignorance germane to the correct and valid application of the *Usool*. The legal maxims cannot be utilized for the abrogation of the Deen. With huge hyperbole the Ibleesi scholar predicates the *Fiqhi*

Usool with such wide stercoreal, baseless latitude which scuppers all the *Nusoos* of the Shariah on every and all issues. His attempt at ‘logical’ deduction on the basis of the *Usool* is plain skulduggery.

Even if momentarily the contagious bogey is accepted as a ‘reality’, then too, never ever will it be permissible to cremate a Muslim body. The Shariah does not brook any departure from Masnoon Ghusal and Kafan regardless of disease and its hallucinated concomitant attribute of contagion.

“Further deaths”?

The scholar and agent of Iblees with laughable puerility sounds the following silly warning:

“If Muslims do not take the advice of the government then they should be prepared for further deaths in the Muslim community”

Only a *kaafir* is capable of disgorging such blasphemy. He ventures this ludicrous idea in denial of Allah’s explicit and categorical declaration that death is only at the command of Allah Azza Wa Jal. In this regard the Qur’aan Majeed states:

“No person will die except with the permission of Allah at the appointed time.”

The second of Maut cannot be advanced nor delayed. Everyone dies at his/her prescribed time. One who believes that the protocols of the atheists have the ability to save from Maut is a *kaafir*. A professed Muslim who is unprepared for Maut is, at the minimum, a faasiq/faajir with grossly deficient Imaan. Beyond this degree of Imaani indolence is only kufr which renders one a kaafir such as all these copro creeps who lick the boots and hinds of the atheists.

The Qur'aan Majeed with much emphasis rebuts the claim of "further deaths". To avoid further deaths, an entire community of 20,000 or more had fled to the mountains in an abortive attempt to save their lives from the Plague which was ravaging their town. While they reached the valley where they believed would protect them against death, Allah Ta'ala eliminated the entire community with *Maut*. Thus, in this regard, the Qur'aan Majeed states:

"What! Have you not seen those people who came out (fleeing) from their homes while they were thousands, in fear of Maut (death)? Then Allah said to them: "Perish!" Then (after their death) He resurrected them." (Al-Baqarah, Aayat 243)

Martyrs

In blatant denial and rejection of Rasulullah (Sallallahu alayhi wasallam), the copro Ibleesi scholar utters the following blasphemy:

“The people disobeying the regulations should not be under the illusion that they are dying as martyrs, in fact it’s quite the opposite. If these people are the reason for others dying, or they are unnecessarily putting themselves in danger, then in all likelihood they fall much closer to the category of those who have committed suicide rather than of martyrs.”

Rasulullah (Sallallahu alayhi wasallam) had declared with emphasis that the reason for a plague is only twofold: It is either an *Athaab* or a *Rahmat*. It is Punishment for the kuffaar and brazen fussiaq/fujjaar, and *Rahmat* for the Mu’mineen. The effect of this special *Rahmat* of Allah Ta’ala is the bestowal of the gift of *Shahaadat* (*Martyrdom*).

These facts are established and confirmed by many authentic Ahaadith. No one besides this Rubbish coprocreep has ever dared to deny this Reality stated by our Nabi (Sallallahu alayhi wasallam). If a sick person is to be assumed to be the cause of another person’s death in terms of the satanic contagious bogey, then let it be so, and let it be welcomed. This Father of Iblees is accusing Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah of having murdered countless Muslims and thereafter themselves committed suicide.

Rasulullah (Sallallahu alayhi wasallam) had categorically forbidden even the healthy people from fleeing like rats from a plague-ridden area. They had to remain with the sick, and confound the contagion.

Thus, in terms of the atheistic logic of the copro Ibleesi scholar, Rasulullah (Sallallahu alayhi wasallam) by refusing the healthy people to betake themselves to some 'safe' region or into quarantine, had caused their deaths for the Plague incrementally consumed even those who were today healthy and unaffected.

Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had not adopted any anti-plague protocols. They did not institute any measure for combating the Plague because they were apprized by Allah Ta'ala that the Plague is either a punishment or Martyrdom. Therefore, true Muslims overtaken by the Plague have no fear nor are they distressed in the least, nor are they interested in medication and stupid kufr protocols because they can see the Portals of the Highest Paradise opening and welcoming the Shuhada.

When Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu), who was among the senior Sahaabah, was apprized of the Hadith which mentions that the Plague is Martyrdom, he spontaneously supplicated to Allah Ta'ala to grant him and his family the honour of

Shahaadat via the Plague. It was on the occasion of the Plague of Amwaas that he had made this Dua. Thus, the Plague overtook Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) and some of his family members. Thus they departed from this earthly abode as Shuhada much to the chagrin of these copro-creep Rubbishes who are adept in licking the boots and hinds of their atheist colonial masters who have gained the greatest victory in the form of colonizing the brains of these slaves of the west.

The copro scholar of Iblees brazenly refutes Rasulullah (Sallallahu alayhi wasallam) to act as the agent of the atheists, hence he accords preference to the ideas and theories of the atheists with his denial of the Plague being *Martyrdom* for the Mu'mineen. The declaration of our Nabi (Sallallahu alayhi wasallam), namely, that the Plague is for the Mu'mineen a *Rahmat* and *Shahaadat* clinches the issue.

In a nutshell, the Plague which the agents of the Devil present as a conundrum to hoodwink the moron masses among whom moron molvis are outstanding, is that the **PLAGUE IS AN ATHAAB FOR THE KUFFAAR, UNREPENTANT FUSSAAQ / FUJJAAR, AND A RAHMAT AND SHAHAADAT FOR THE MU'MINEEN.**

“Say (O Muhammad!): Verily, Maut from which you are fleeing will most assuredly apprehend you. Then you shall be returned to The One Who is The Knower of the Unseen and the Seen. Then He shall inform you of your perpetrations.”
(Al-Jumuah, Aayat 8)

HIGH COURTS OF THE MUSHRIKEEN IN INDIA EXONERATE TABLIGHI JAMAAT FROM THE COVID SLANDER

Some months ago when the covid conspiratorial Devil erupted in pursuance of the Bill Gates vaccine plot, almost 3000 member of the Tablighi Jamaat in Nizaamuddeen were criminally charged for allegedly spreading the covid virus. Now, almost nine months after 11 state governments had criminally prosecuted the Jamaat members, the High Courts excoriating the governments and politicians threw out the charges with scathing remarks such as “*virtual persecution*”, “*made scapegoats by a political government*”, “*not an iota of evidence*”, “*abuse of process*”, “*abuse of power*”, “*maliciously prosecuted*”, etc.

At the time of the arrest of the Tablighi Jamaat members, the Munaafiq Reverend Abraham Bham and other members of Hizbush Shaitaan, satanically labouring to bolster their claim of Musaaqid and Madaaris being “superspreaders” of the covid disease, had said:

“*We know what happened in India with Nizaamuddeen Markaz*”, referring to the Mushrik, brutal Indian

government blaming the Tablighi Jamaat for spread of the covid satanism in India. Now with their judgments, the Mushrik High Courts of India have slapped these Munaafiq enemies of Islam in the face and kicked them in their backsides.

Criminalised By Govt., Cleared By Courts:

The Tablighi Story

Eight months after 11 state governments filed 20 FIRs against 2,765 Tablighi Jamaat members, not one member of the Tablighi Jamaat has been convicted. Instead, courts nationwide strongly criticised ‘malicious’ prosecutions devoid of evidence. We focus on Delhi, where most criminal cases were filed

KARAN TRIPATHI & MAISAH IRFAN

Tablighi Jamaat headquarters in New Delhi's Nizamuddin neighbourhood.

New Delhi/Srinagar: Eight months after 11 state governments filed 205 FIRs against 2,765 foreign nationals for allegedly violating visa terms and intentionally disregarding Covid-19 guidelines, not one member of the Tablighi Jamaat, a back-to-roots Islamic movement, has been convicted by any court. Instead, at least 1,086 members of the Jamaat have been exonerated in some way by eight local and high

court judgements, according to our review of media reports of such judgements. The terms the judges used include: a “virtual persecution”; “made scapegoats by a political govt”; “not an iota of evidence”; “abuse of process”; “abuse of power”; “maliciously prosecuted”.

Delhi became the focus of criminal cases related to the Tablighi event, with FIRs lodged against 955 foreign nationals and seven Indians, including a sect head called Maulana Muhammad Saad. The Jamaat is a missionary movement that encourages Muslims to adhere to the faith as originally conceived and its global headquarters, or *markaz*, in Delhi draws pilgrims from many nations.

“This is a classic case, where unsubstantiated allegations were levelled against the foreign nationals,” one of their lawyers Ashima Mandla told **Article 14**. Mandla and her colleague Mandakini Singh, represented the Tablighi Jamaat in Delhi.

Mandla described an “arduous and protracted litigation” of 150 hearings, 955 bail applications, 5 writs, 44 discharge applications, 26 quashing petitions, 80 revision petitions, 15 hearings before the Supreme Court and then a trial in a Delhi court over 9 months.

“The truth prevailed,” said Mandla, “Not even a single charge so alleged was upheld by the court of law.”

On 18 December, the Supreme Court will hear arguments in a writ petition filed by one of the foreign visitors, Malana Ala Hadrami, challenging the “unilateral and arbitrary” blacklisting of around 2,500 visitors by the ministry of home affairs for participating in a Jamaat event.

Accusations, Islamophobia, Acquittals

In March 2020, adherents of the sect from about 70 countries attended a Jamaat congregation at its *markaz* in Delhi’s Nizamuddin neighbourhood. The event took place weeks before the promulgation of Covid-19 guidelines prohibiting social and religious gatherings.

The government accused foreign Tablighi visitors of spreading the coronavirus in India, setting off a spiral of Islamophobia across the country, as **Article 14** reported in April. A *New York Times* investigation on 16 December revealed that the virus was actually spread by “virus trains”, special trains the government organised for migrants, who found themselves stranded after Prime Minister Narendra Modi announced a lockdown with no notice on 24 March.

This is what various courts said as they released Tablighis over the past few months:

- On 16 December, a Delhi Court in Saket acquitted all the 36 foreign nationals that claimed trial by observing that it's "reasonably possible" that "none of them was present at Markaz during the relevant period and they had been picked up from different places so as to maliciously prosecute them". The court also said that there's "no iota of evidence on record to suggest that the order promulgated under section 144 of IPC was brought to the notice of persons staying in Markaz".
- On 2 December, the Allahabad High Court ordered that a charge of attempt to murder to be dropped. It said such a charge reflected an "abuse of power under the law".
- On 19 October, a metropolitan magistrate in Andheri acquitted 28 foreign nationals of all charges by holding that the prosecution did not produce even "an iota of evidence to indicate the visitors had violated government orders".
- On 21 September, the Nagpur Bench of the Bombay High Court quashed an FIR against 8 foreign nationals by holding that the "investigating agency acted without jurisdiction while registering the FIR for allegedly breaching Covid-19 advisories". The court also noted that "allowing the prosecution to continue would be nothing but an abuse of process of the court".

- On 21 August, the Aurangabad Bench of the Bombay High Court called it a “virtual persecution” of the foreign nationals. While quashing the FIR against 29 foreign nationals, the court said these visitors were possibly made “a scapegoat of the pandemic by a political government”.
- On 15 June, while discharging 31 foreign visitors, the Madurai Bench of the Madras High Court said “there is absolutely nothing on record to indicate that they had contributed to the spread of the novel coronavirus”.

What Happened In Delhi

The first FIR in the Tablighi-Jamaat case was filed at the crime branch of the Delhi Police on 31 March against the alleged organisers of the Tablighi event. This FIR was limited to Saad and six other Indians.

This FIR did not mention any foreign visitor. It was only a day later, that another FIR was filed at East Delhi’s Seelampur police station against foreign visitors for offences under sections 188 (Disobedience to order duly promulgated by public servant), 269 (Negligent act likely to spread infection of disease dangerous to life), 270 (Malignant act likely to spread infection of disease dangerous to life), and 271 (Disobedience to quarantine rule) of the Indian

Penal Code (IPC), 1860, and section 3 of the Epidemic Diseases Act, 1897.

On 2 April, the ministry of home affairs blacklisted 960 visitors on tourist visas for “involvement in Tablighi Jamaat activities”. The ministry asked state director generals of police and Delhi’s police commissioner to take “necessary legal action against all such violators under the relevant provisions of the Foreigners Act, 1946 and the Disaster Management Act, 2005”.

On 5 June, the Ministry of Home Affairs blacklisted 2,500 more foreign nationals “for involvement in Tablighi activities”.

A spate of FIRs were then registered nationwide, in states such as Maharashtra, Madhya Pradesh, Bihar, Haryana, Karnataka, Jharkhand, Gujarat, and notices were issued to the foreign nationals under sections 160 (police officer’s power to require attendance of witnesses) and 41A (notice of appearance before a police officer) of the Criminal Procedure Code (CrPC), 1973.

Prolonged Custody, Passports Seized

On 19 May, the foreign visitors filed a writ petition before the Delhi High Court, seeking release from

institutional quarantine, where they had been held for over a month and a half, despite repeatedly testing negative for the virus.

The High Court immediately asked the Delhi government for a status report. In its reply, the government said none of the visitors were detained; they were only asked to join the investigation. The court was told that during investigation additional charges under the Foreigners Act were added, and the government seized passports of 736 foreign nationals. On 28 May, the Delhi High Court ordered the visitors moved from institutional quarantine centres to alternate accommodation, as the Tablighis had suggested.

The Delhi Police filed 48 chargesheets and 11 supplementary chargesheets before the trial court claiming that the accused persons “willfully, deliberately, and malignantly violated the COVID advisories promulgated by the government”.

The chargesheets argued that the foreign visitors violated the terms of their tourist visa by “indulging in missionary work of professing and propagating the principles of Tablighi Jamaat”. The Delhi Police also included section 304 (culpable homicide not amounting to murder) of the IPC in the chargesheet, but later dropped it.

‘Completely Unwarranted, Devoid Of Evidence’

On 6 July, before the Chief Metropolitan Magistrate at Delhi’s Saket court, 911 of 955 foreign visitors accepted plea bargains—they agreed to pay a fine of Rs 4,000 to Rs 10,000 in exchange for closing of cases—and 44 chose trial. The magistrate accepted the plea bargains of the 911 and ordered their deportation.

On 6 August, the Supreme Court directed these trials be “completed expeditiously, preferably within eight weeks”.

Despite deportation orders, the foreign visitors could not leave because their lawyers, Mandla and Singh, found the Delhi Police had filed 26 more FIRs, challenged on 31 July before the Delhi High Court and on multiple dates across August and September. These FIRs were dismissed 24 days later by then Chief Metropolitan Magistrate Gurmohina Kaur, for “being completely unwarranted and devoid of any evidence”.

Of the 44 foreign nationals who chose trial, eight were discharged at the outset— “the chargesheet neither showed their presence nor participation in the *markaz* during the relevant period”, the Saket magistrate said—and 36 faced trial.

On 16 December, after taking twice as much time as set by the Supreme Court, the Saket court acquitted all 36 men of all the charges against them. Chief

Metropolitan observed Magistrate Arun Kumar Garg, who took over after Kaur was promoted on 19 November, that it is “reasonably probable that none of them was present at *Markaz* (sic) during the relevant period and they had been picked up from different places so as to maliciously prosecute them”.

The magistrate said that station house officer H N Din, falsely claimed he visited the *markaz* daily and that “there was no question of any violation or disobedience by the foreign nationals of the order issued by the police under section 144 (prohibiting the assembly of four or more) of the CrPC”. The court also rejected the Delhi police claim that the foreign visitors violated section 50 of the Disaster Management Act by holding the congregation.

(Karan Tripathi is a lawyer and a criminal-justice researcher. Maisah Irfan is an intern at Article 14.)