



**THE RED
HERRING
PRESENTATION
OF AHADITH
ON THE ISSUE
OF CONTAGION**

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“LAA ADWAA”

*Rasulullah (Sallallahu alayhi wasallam) said:
“Disease is not contagious.”*

The bootlicking – licking the boots of the atheists – of the molvis and sheikhs who have lapped up the kufr ideology of the atheists who have spawned a host of haraam protocols which the bootlickers have introduced in the Musaajid, and which many have also used to permanently close the Musaajid and to prohibit Jamaat Salaat, bereft of any Shar’i evidence for bolstering the contagion theory of the atheists, are scrounging the very bottom of the barrel of corrupt *ta’weel* (interpretation) to justify the kufr they have introduced in the Musaajid.

The Hadith, *“Laa adwaa (disease is not contagious)...”* has been satanically torn from its context and misinterpreted to justify the host of explicitly haraam measures which the atheists have conjectured and vomited, and which the molvis and sheikhs have lapped up with greater enthusiasm than even innumerable kuffaar among which are top atheist scientists and experts who have decried and denigrated the bogus ‘pandemic’.

A typical red herring, diversionary presentation of the Hadith is the fatwa of Muftri Ibrahim Desai of Darul Iftaa Mahmudiyah. Other miscreant molvis and sheikhs who are among the *zanaadaqah*, have also presented similar ideas expressed in the form of fatwas – corrupt opinions – to justify the mutilation and defilement of the Musajid with the satanism of the ‘pandemic’ protocols excreted for molvi/sheikh consumption by the atheists. Among these atheists are the vast majority of spineless so-called ‘muslim’ doctors whose brains have been fitted in straitjackets by their kuffaar masters at whose feet they acquired all their kufr education. Thus, they (these doctors) with their fossilized brains are incapable of independent thinking, least of all thinking along Islamic lines.

The current issue of contention is not *whether disease is contagious or not*. The molvis have grabbed on to this Hadith as a diversionary tactic to divert the focus from the actual issue of kufr. The concern at this stage is not the different views of the Ulama on the issue of contagion. The concern is the host of kufr protocols introduced to mutilate the Musajid and the Shariah.

A Superfluous argument

The academic ‘differences’ of the Ulama – the real and true Ulama, not the bogus miscreant molvis and sheikhs of today – on the issue of contagion are in reality superficial. This superficiality is so conspicuous that an Aalim of sound knowledge who is not in the bootlicking business, will readily understand from the interpretations of the Ulama that there is only one view in Islam regarding contagion.

The irrefutable fact remains that Rasulullah (Sallallahu alayhi wasallam) explicitly declared that “*Disease is not contagious*”. He furthermore, confirmed the veracity of this fact by negating the idea of the Bedouin who had expressed surprise when Rasulullah (Sallallahu alayhi wasallam) said: “*La adwaa*”. The Bedouin could not understand “*La adwaa*”. He said that if a scurvy camel mingled with healthy camels, they too contract the disease. This supports the idea of disease being contagious. Refuting this kufr idea of the mushrikeen, Rasulullah (Sallallahu alayhi wasallam) asked: “*Who infected the first camel?*” Whoever caused the first camel to contract the disease, will, if He so wishes, afflict the other camels too with the disease. The virus is not a god acting independently. It is

Allah's creation which operates in total submission to Allah's command. The Qur'aan Majeed says:

“The seven heavens, the earth and whatever is In between recite His Tasbeeh. There is absolutely nothing but it recites His praise. But you do not understand their Tasbeeh.”

This theme is repeated copiously in the Qur'aan Majeed. *“Not a leaf drops (from a tree), but He is aware.”* Even the Maut of a single leaf is by the direct intervention of Allah Azza Wa Jal. He is Aware. He commands and everything is under His Control. Disease and viruses operate by His command and they have a set trajectory to follow.

Rasulullah's Negation of Contagion

The explicit and emphatic negation by Rasulullah (Sallallahu alayhi wasallam) of the atheist/mushrik concept of contagion which today's wayward, moron muftis, molvis and sheikhs uphold and practically propagate with considerable enthusiasm as is quite manifestly displayed in the Musaajid under their control, has real meaning. This emphatic negation by Rasulullah (Sallallahu alayhi wasallam) has a great bearing on not only the health of Imaan, but also on its validity in the context of the concept of the mushrikeen which is also the exact concept of the atheists whom the munaafiqeen bootlick.

As far as the Ulama – the true senior Ulama of all ages – are concerned, there is no difference in the actual meaning of “*La adwaa*”. All true Authorities of the Shariah subscribe to the *Laa adwaa* concept. The bootlickers of the atheists abortively seek to solidify a difference of opinion which in reality is a mirage which these fellows hallucinate. They do not succeed in cloaking their hallucinatory ‘difference of opinion’ with reality and validity. While they may be able to bamboozle moron molvis and the ignorant ones, Ulama of intelligence understand the fallacy of their flapdoodle argumentation.

The difference is a mere superficiality which is now antique in the pages of the kutub. It has no practical relevance, and no impact on Imaan. But the concept of contagion peddled by the hoodlums of today has a disastrous impact on Imaan. It is inconceivable for the Sahaabah, the Salafus Saaliheen and all the illustrious Fuqaha, Mufasssireen and Muhadditheen to differ with Rasulullah (Sallallahu alayhi wasallam), and to present views which are in negation of Rasulullah’s explicit and emphatic *Laa adwaa* claim. While there is some academic discussion for the purpose of battering out a reconciliation between seemingly contradictory Ahaadith, there is *absolutely* no difference of

opinion on the issue of *Laa adwaa*. That is the issue of disease being contagious.

All Authorities of the Shariah without exception subscribe to the Shar'i tennet of *Laa adwaa*. Morons cite Hadhrat Maulana Ashraf Thanvi (Rahmatullah alayh), Hadhrat Maulana Khalil Ahmad (Rahmatullah) and others to eke out support for the justification of the kufr protocols of the atheists, which the munaafiqeen have shoved into the Musaaqid and on the basis of which many have closed down the Musaaqid and even cancelled Jumuah Salaat and the other Fardh Salaat which have to be compulsorily performed in the *Musaaqid*. These deviates are not the followers of these Akaabir. They selectively cite these Akaabir Ulama when a view appears to offer some support for their whimsical ideas. But as for the Sunnah which these Akaabir taught and practiced, these miscreant molvis and sheikhs find no accommodation.

The "Two Views"

Let us now examine the so-called "two views" of the Ulama on the basis of which the deviates have created their diversionary red herring to justify the host of haraam and kufr measures their atheist bosses have provided for them. According to the fatwas of the miscreant *maajin* muftis, there are two

‘valid’ opinions regarding disease being contagion. The one view is that disease is not contagious. The other view is that disease is contagious.

The one view

According to the Ulama who say that *disease is contagious*, the imperative *shart* (condition) for the contagion is the permission/will of Allah Ta’ala. They believe implicitly that the disease/virus is subject to the command of Allah Ta’ala. These Ulama do not subscribe to the kufr theory and belief of the mushrikeen, which Rasulullah (Sallallahu alayhi wasallam) refuted with his “*Laa adwaa*” declaration. It was their belief that the disease has inherent power to affect and infect others. This is precisely the belief of today’s atheist scientists whose vomit Muslim doctors lap up, then regurgitate the filth for lapping up by the stupid molvis and ignorant masses. The Ulama of the contagion view maintain with clarity that the disease is contagious only by the decree of Allah Ta’ala. The virus has no independent ability and power to operate according to its whim and fancy, if ever it does have volition.

The second view

The Ulama who maintain that disease is *not contagious* are at one with the Ulama of the other

view in that the latter also maintains that the disease/virus will infect people – will be contagious – only if Allah wills. It is inconceivable that these Ulama believe that despite Allah's Will and Command, disease will not be contagious.

Thus, the upshot of this supposed difference of opinion is:

(a) According to the Ulama whose view it is that disease is contagious, the meaning of Rasulullah's statement: *Laa adwaa*, is that disease is and can be contagious only by the permission/will of Allah Ta'ala.

(b) According to the Ulama whose view is that disease is not contagious, the meaning of the Hadith is that contagion is possible only with the permission / will of Allah Ta'ala.

It should now be clear to every intelligent Muslim that in essence there is no difference between the 'two' views because both groups of Ulama unanimously believe that with the permission / will and command of Allah Ta'ala a disease can affect others. Thus the *contagion* is predicated to Allah's *mashiyat*.

What is the difference?

Now that it has been explained and understood that both groups of Ulama believe that disease is contagious only with the permission / will of Allah Ta'ala, what exactly is the hue and cry about two valid contradictory opinions?

The difference is not related to whether a disease is contagious or not. That issue has been settled by Rasulullah (Sallallahu alayhi wasallam) who stated with clarity and emphasis that *disease is not contagious*. The two opinions which the morons have misunderstood is due to either shallowness and paucity of *Ilm*, or due to Imaani deficiency, or their hidden kufr, or the sinister Bill Gates conspiracy of which they promote. The difference pertains to *Sababiyyat*. That is: inherent property created by Allah Ta'ala in something. With such created property / attribute / ability the object operates in the manner commanded by Allah Ta'ala, and is understood by us as *natural*.

A fire is hot and burns by virtue of its inherent created ability to burn. Ice is cold by virtue of its inherent natural property/attribute created by Allah Ta'ala to enable it to fulfil the Divine Will and Command. The fire cannot burn and be hot without Allah's Will nor can ice be cold without the

property created in it by Allah Ta'ala. A medicine cures by the Will of Allah Ta'ala. While Allah Ta'ala has created cure in medicine, the medicine by itself cannot cure. Thus, we find that most medicines despite being invested by Allah Ta'ala with the natural property of curing, do not cure. That is because Allah Ta'ala does not will cure for certain persons, hence the medicine is rendered impotent by the Will of Allah Ta'ala.

Although the inherent created property of fire is to burn, it became cool for Nabi Ibraahim (Alayhis salaam) at the Command of Allah Ta'ala, Who said: *“O Fire! Become cool and safe for Ibraahim.”*

All things of creation operate on the fulcrum of Allah's Will and Decree. *Mu'jizaat* (miracles of the Ambiya) and *Karaamaat* (miracles of the Auliya) defy the natural order, rendering the natural properties and functions of things impotent by the Will of Allah Ta'ala. All created things are like shadows lacking in independence. They are not self-subsisting. Their existence relies entirely on the Will of Allah Ta'ala.

Sababiyyat

While it is accepted that a fire burns, a lion is dangerous, poison kills and medicine cures, all the

Ulama say unanimously that while these manifestations of these created objects are by the Will of Allah Ta'ala, He has created in them certain natural properties to enable them to perform their duties as prescribed by Him.

Thus, these objects perform their divinely ordained functions on the basis of the properties Allah Ta'ala has endowed them with. We therefore say that the fire is the *sabab (cause / reason)* for burning and heat, and the medicine is the *sabab* for curing while understanding that these creations are executing their duties by the Will of Allah Ta'ala. Allah Ta'ala has created the attribute of *Sababiyyat* in these things.

As far as disease is concerned, the difference of opinion among the Ulama pertains to *Sababiyyat*. Did Allah Ta'ala create in disease the property of contagion or not? On this issue there are two views. The one view is that Allah Ta'ala has created *contagion* in disease. The other view negates the *sababiyyat* of contagion for disease. The one view thus states that just as fire has the inherent property of burning so too does disease have the inherent property of contagion. The other view is that Allah Ta'ala did not create the property of contagion in

disease in the same way as there is no contagion in stone or sand or trees.

The first view only has personal opinion for arguing its case while the second opinion is the Hadith in which Rasulullah (Sallallahu alayhi wasallam) negates contagion with clarity and emphasis. This group of Ulama believes that there is the attribute of *sababiyyat* in disease, therefore disease is contagious naturally just as fire burns naturally and medicine cures naturally. This view is not bolstered by any *Nusoos* of the Shariah. It is the product of pure personal opinion.

On the other hand, the Ulama who negate *Sababiyyat* for disease, that is, the natural property of causing and spreading disease has not been created in a disease, negate contagion. The case of these Ulama relies on two strong *daleel*:

- (1) Rasulullah (Sallallahu alayhi wasallam), himself negated the *Sababiyyat* in his declaration: "*Laa adwaa*".
- (2) The conduct of Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Salafus Saaliheen during plagues.

This second *daleel* will be elaborated on later in this article, Insha-Allah.

From the foregoing explanation it should be quite clear that there is no difference of opinion among the Ulama on the core issue of *contagion*. Both groups believe that a disease can affect and infect others only by the Will of Allah Ta'ala. Who can deny this fact?

The Consequence

Now what is the practical or real consequence of this difference of opinion?

Those of the first view (i.e. disease does have the property of *sababiyyat*) say that the adoption of precaution is *permissible, not Waajib*. According to the second group of Ulama, since *sababiyyat* has been negated by Rasulullah (Sallallahu alayhi wasallam), the issue of precaution is superfluous, in fact drivel. If Allah Ta'ala wills that the disease should spread, nothing will foil His Scheme and Command.

Precautions in the light of Rasulullah's Conduct

Even if the first view pertaining to contagion is accepted as 'valid', the primary thrust of the dispute

we have with the bootlickers does not relate to this issue. The argument concerns the kufr protocols acquired from the atheists. These conditions are in violent conflict with the Shariah. The noble Conduct of Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Salafus Saaliheen refutes these haraam kufr conditions and measures adopted to fight the Will of Allah Ta'ala.

Even on the basis of accepting that the first view is valid, the acceptance may not be extended to haraam and kufr measures hallucinated by the atheists. The difference is only academic. It does not relate to the practical implementation of the ahkaam of the Shariah. If precautions are adopted in terms of the first view, these have to incumbently conform to the Shariah. However, even according to the Ulama of the first view (i.e. the contagionists), all the 'precautionary' measures introduced in the Musaaqid, which have been lapped up from kuffaar vomit, are *haraam*.

These Ulama do not justify

- Inviting hosts of shayaateen into the Musaaqid by way of so-called 'social distancing' with large gaps between Musallis. Such gaps are filled by devils according to Rasulullah (Sallallahu alayhi wasallam)

- Making stupid marks on the floors of the Musaaajid for compelling Musallis to take up positions in stupid fashion
- Closing the Musaaajid
- Suspending Jumuah and Fardh Salaat
- Debarring elderly Musallis from the Musaaajid
- Debarring sick Muslims from the Musaaajid
- Debarring healthy Muslims who may have a slight cough
- Debarring Musallis who may be sneezing which is loved by Allah Ta'ala
- Removing the carpets from the Musjid
- Closing down the Wudhu facilities
- Prohibiting Musallis from performing Sunnat and Nafl Salaat in the Musaaajid
- Debarring Muslims from I'tikaaf in the Musaaajid
- Requiring Musallis to register as members of a Musjid
- Requiring Musallis to submit their names in advance for admission
- Requiring Musallis to don the niqaab of Iblees (the satanic mask) when in the Musjid
- Restricting the number of Musallis. When the satanic limit has been reached, other musallis are prevented from admission
- Compelling Musallis to soil their hands with the najaasat of satanizers (the so-called sanitizers).

But the method of purification commanded by Allah Ta'ala, namely, Wudhu, is banned!

- Not allowing Musallis to remain in the Masjid to engage in Tilaawat
- Prohibiting Musallis from making Dua in the Masnoon manner. They are prevented from drawing their hands over their faces at the end of the Dua.

With this host of haraam measures, the Musajid have been transformed into weird abodes of shaitaan. The Musajid have now become temples of some kind. There is not a single Faqeeh who has ever advocated any of these haraam methods for observation in a plague despite holding the contagion view. The introduction of the contagion view by the munaafiqeen is nothing other than a red herring to divert the focus from the real issue under attack by the Ulama-e-Haqq.

Again, while momentarily, accepting the first view, it is necessary to see the conduct of Rasulallah (Sallallahu alayhi wasallam) and the Sahaabah during plagues. Did they take any precaution to prevent the spread of the plague? Did they stand a kilometre apart in the Salaat sufoof in the Musajid? Did they adopt the host of haraam, silly and satanic measures of the atheists which the bootlickers have

introduced in the Musaaajid? Did they discourage people from coming to the Musaaajid? Did they debar the diseased persons from the Musaaajid? The answer to all these questions are a resounding 'NO!'

When a plague spread, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah would hasten to the Musjid and remain there almost permanently supplicating to Allah Ta'ala. They spent the time in I'tikaaf. Their only 'precaution' was Istighfaar, Dua and Ibaadat in general.

Since the bootlickers are fully aware of the conduct of our Nabi (Sallallahu alayhi wasallam) and the Sahaabah during a plague they most cunningly bypass this issue as if it has no relevance. They are ominously silent on the Conduct of our Nabi (Sallallahu alayhi wasallam). Then they commit the blasphemy of endeavouring to divert the focus of Muslims from the Conduct of Rasulullah (Sallallahu alayhi wasallam) with their stupid 'contagion' drivel which most certainly is not the issue of contention in our current context. The issue is the host of haraam and kufr measures with which the Musaaajid have been defiled and the Musaaajid converted into weird satanic temples.

There is absolutely not the slightest support in the Qur'aan and the Ahadith for the evil host of haraam protocols acquired from the atheists. Plagues are not new developments of this era. They are as old as mankind. Numerous plagues had ravaged the lands of Islam. Even during the lifetime of Rasulullah (Sallallahu alayhi wasallam) a plague spread in Madinah. Never did Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah adopt any kind of 'precaution' because they fully understood that the plague is either *Athaab* or *Shahaadat*. Leave alone these haraam protocols of the atheists such as the niqaab of Iblees and 'social' distancing, etc., etc., even halaal precautions were not adopted by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah for the simple reason that there is no precaution that can foil the Scheme of Allah Ta'ala. The Plague cannot be thwarted in its mission.

There is no cure for the disease of the plague/epidemic. While halaal remedies are permissible, these are merely to soothe the minds of people of our lowly calibre who lack in Tawakkul which was the primary remedy of the Sahaabah. The plague will run its course and desist from its plundering only at the command of Allah Azza Wa Jal. The virus will return to its abode at the

command of Allah Ta'ala, and go into hibernation waiting the next Divine Call.

Thus, the best remedy for disease which spreads on a mass scale is *Istighfaar, Dua and Taa-at (obedience)*. Licking the boots of the atheists and lapping up their vomit with relish and over-eagerness, and cancelling, suspending and abrogating any ahkaam of the Shariah are never the solution for a plague. The adoption of the host of haraam measures has only submerged the Ummah in a cesspool of inequity – fisq and kufr.

The fact that these miscreant molvis and sheikhs refuse to look at Rasulullah's Conduct during the plague, and the fact that they are completely mute and stupid regarding the prohibition of quarantine explicitly stated in the Qur'aan Majeed, speak volumes for the kufr hidden in their hearts, hence these juhala are munaafiqeen. Zealously propagating the theme and theory of the atheists, they rescind the *Huda* (Guidance) of the Qur'aan and Sunnah on this issue and refuse to cognitively engage their fossilized brains to reach the Haqq. Instead of sincerely searching for the *Huda of Allah Ta'ala* regarding plagues, they present anodal, stupid 'daleels' by mutilating the Ahaadith with *baatil ta'weel* which violently conflicts with the Shariah.

They act in obsequious submission to their atheist masters via whose agency Shaitaan has harnessed them into his plot to dismantle and destroy Islam.

The established reputation of the miscreant molvis, sheikhs and maajin muftis is to ignore all Shar'i *dalaail* and the *Uswah Hasana* of our Nabi (Sallallahu alayhi wasallam), and even the explicit *Nusoos* of the Qur'aan Majeed when they have a shaitaani or nafsani agenda to peddle. All the twaddle which the crank muftis and munaafiq doctors disgorge emanates from brains which are Islamically dysfunctional. How is it possible for a Mu'min – for a Muslim with sound Imaan to overlook the reaction of Rasulullah (Sallallahu alayhi wasallam) and his Sahaabah during epidemics, and to stupidly look askance at those who deny the very existence of Allah Ta'ala? Moreover, their conduct is absolutely pure kufr when they sweep under the carpet the Sunnah protocols to give preference and wholehearted acceptance to the protocols of the atheists.

Their arguments are plainly eristic. They have no intention of searching for the Haqq. In fact there is no need to search. The Haqq stares them in the face. The Qur'aan and Ahaadith are *Zaahir and Nass* portraying the Conduct of our Nabi (Sallallahu

alayhi wasallam) and the Sahaabah during plagues. What then prevents them from submitting to the Sunnah? What impels them to adopt the measures – the anti-Shariah measures of the atheists? It is only KUFUR!

Hadhrat Thanvi's statement

Mufti Ebrahim Desai as well as other *maajin* and crank muftis believe that they have strong support for their haraam support for the measures acquired from the atheists. As already explained earlier in this discussion, the two different opinions refer to the factor of *sababiyyat*, not to any hallucinated difference regarding the alleged inherent efficacy of a virus to spread disease. And, we shall add here that if any view of any Aalim conflicts with the Shariah, it shall be set aside regardless of his illustrious status. Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) as well as other Ulama have said:

“He who clings to the obscurities of the Ulama (for daleel), verily he has made an exit from Islam.”

The ambiguous views of even great Ulama must incumbently be set aside when these conflict with the explicit and categorical *Nusoos* of the Qur'aan and Hadith. But on the issue under discussion, the statements of Hadhrat Thanvi and Hadhrat Khalil

Ahmad have no bearing whatsoever as they relate to another subject, not to the kufr protocols of the atheists.

There is no support in the statements of Hadhrat Thanvi and Hadhrat Khalil Ahmad for the haraam protocols of devil's distancing, mask of Iblees and the many other haraam measures of the atheists.

The statement of Hadhrat Thanvi (Rahmatullah alayh) quoted by Mufti Ebrahim Desai does not even remotely touch on these haraam protocols. This is another red herring introduced by the mufti to detract focus from the primary target of our criticism, namely the haraam kufr measures which have converted the Musaaqid into weird temples – the first stage for slinking another religion into the fabric of Islam.

The maximum that can be extravasated from the statements of Hadhrat Thanvi, Hadhrat Khalil Ahmad and other Ulama is that they ascribed to two valid views pertaining to contagion. We have already explained these views earlier. But Hadhrat Thanvi, Hadhrat Khalil Ahmad and all other Ulama who accept the validity of both views did not advocate the rot and kufr of the protocols of the atheists. Their views on contagion do not

accommodate devil's distancing, devil's masks and the host of other devil's condition which are today defiling most of the Musaaqid.

The Ahaadith

Mufti Ebrahim Desai as well as other molvis and sheikhs of the *mudhilleen* class also present several Ahaadith, most pertaining to the leper. But these narrations are totally unrelated to the haraam measures introduced into the Musaaqid. Despite Rasulullah (Sallallahu alayhi wasallam) saying: "*Flee from the leper...*", the leper was not banned from the Musjid. The leper was not assigned to haraam quarantine. The leper was not ordered to submit to any of the haraam conditions which have converted the Musaaqid into weird temples while at the same time convoluting the Imaan of the ignorant ones. On the contrary, Rasulullah (Sallallahu alayhi wasallam) ate food from one bowl together with a leper. This leper continued mingling with society.

A leper who was a member of a delegation going to meet Rasulullah (Sallallahu alayhi wasallam) was informed by our Nabi (Sallallahu alayhi wasallam) to return and not to come as he (our Nabi) has accepted his Pledge of Allegiance (Bay't). This Hadith does not support any of the haraam measures which are defiling the Musaaqid and which have

convoluted the Imaan of ignorant Muslims and ignorant molvis.

Mufti Ebrahim Desai in his fatwa presents a couple of Hadith narrations in support of disease being contagious. Insha-Allah, in another article we shall examine each Hadith and present the valid interpretations. At this juncture it suffices to clarify that none of the Hadith narrations cited by the mufti provides any support for the satanic protocols of the atheists. The only capital which could be extravasated from the leper narrations is weak support for the contagion view. But this view has been grossly misunderstood and abortively and baselessly used to shove into Islam the view of the mushrikeen which Rasulullah (Sallallahu alayhi wasallam) had vigorously refuted verbally and practically by his Conduct during the plague. This is precisely the view of the atheists of our era – the view with which these wayward muftis cunningly seek to indoctrinate Muslims.

For the purposes of this discussion, the question pertaining to disease being contagious or not is irrelevant. The actual issue is the host haraam conditions and the closure of the Musajid by the munaafiqeen and by such molvis and imams who

may not be munaafiqs, but are confirmed morons of the most contemptible brand.

SUMMARY

A very brief summary of our discussion in this article is:

(1) All the Ulama of Islam unanimously believe that disease is caused and a plague spreads *only* by the Will of Allah Ta'ala.

(2) All the Ulama unanimously believe that disease is NOT inherently contagious, and it is contagious only by the Will of Allah Azza Wa Jal. The virus itself, without the command of Allah, is absolutely impotent.

(3) All the Ulama unanimously believe that a plague is either *Athaab* or *Shahaadat*.

(4) All the Ulama unanimously believe that all the protocols of the atheists lapped up by the munaafiqs and morons are haraam.

(5) All the Ulama unanimously believe that it is haraam to close the Musaaajid on account of a plague / epidemic or a stupid bogus 'pandemic'.

(6) All the Ulama unanimously believe that suspension of Jumuah Salaat is KUFR of the worst kind.

(7) All the Ulama unanimously believe that it is haraam and KUFR to prohibit Fardh Salaat in Jamaat in the Musaaajid.

(8) All the Ulama unanimously believe in the veracity of the claim of Rasulullah (Sallallahu alayhi wasallam) that when calamity (whether disease) descends from above, then Allah Ta'ala diverts it away from the Musaaajid.

(9) All Ulama unanimously believe in the prohibition of quarantine stated explicitly in the Qur'aan Majeed.

(10) There is absolutely no daleel whatsoever in the Shariah –in the Qur'aan and Sunnah – to justify the satanism which miscreant molvis and sheikhs have introduced into the Musjid.

Salaam on those who follow the Huda of Allah.

QUARANTINE IS HARAAM

Referring to the haraam kuffaar act of quarantine, 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 242)

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)