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DEVIATE MACKOOJI'S KUFR ON CONTAGION – OUTRIGHT REJECTION OF RASULULLAH'S EXPLICIT DECLARATION

**“LAA ADWA” – “THERE IS NO CONTAGION IN
DISEASE”**

(Rasulullah- Sallallahu alayhi wasallam)

Some miscreant, Mackoojee, parading as a ‘mufti’, in a flapdoodle article consisting of some flaccid arguments to bolster his baatil, kufr opinion of ‘validity’ of contagion, blatantly and stupidly misinterpreting Qur’aanic Verses and Ahaadith, says:

“PROOF FROM THE QUR-AAN AND HADITHS OF CONTAGIOUS SICKNESSES”

Pandemic or not, wherever your death has been decreed, you will taste death. The Qur-aan talks of a nation that fled an epidemic and left their native city fearing a plague death.”

Then the moron presents the Qur’aanic Aayat:

“Have you not seen those who left their homes, thousands in number, to escape death? So Allah told them: “Be dead”. Then He raised them alive.... (Baqarah:243)

According to the tafseer on the ayah, Allah Ta’ala sent a very severe punishment to that nation that He killed them all. All died. Then Allah Ta’ala revived them again through their prophet’s dua’s.”

Just what is the deviate trying to prove with this Aayat? The Aayat knocks out the bottom from his kufr contagion view. Allah Ta'ala had slain the entire populace of tens of thousands because they believed in contagion as the Mulhid Iblees Mackooji believes and propagates to promote the wares of Bill Gates, Pharma & Iblees. This miscreant's brains are convoluted with kufr, hence he stupidly proffers this very Aayat which denounces and proscribes the shirki/kufr idea of contagion.

The thousands believing in contagion had fled from their town/city and went into self-imposed quarantine to, fleeing from *Maut* which they believed they could thwart by escaping the hallucinated 'contagion' of the plague which had ravaged their town. Despite Mackooji conceding that the flight of the populace from the plague was such a sin which justified "*a very severe punishment*", the jaahil presents this Qur'aanic Aayat to substantiate the kufr of the atheists and to peddle the wares of Bill Gates, Pharma & Iblees. There is absolutely not the slightest vestige of proof in this Qur'aanic Aayat for the hallucinated validity of contagion.

Excreting another LIE, the Mulhid, Mackooji says:

"According to a tafseer, Samiriyyi the person who misled Bani Israeel with the calf statue in the absence of Musa a.s. got the curse of a contagious sickness that he was condemned to stay away from people and continue saying: "No touching please."

The condition which had settled on Saamiri was a Curse which had a peculiar effect which may not be interpreted as *Adwaa* (*there is contagion*) in negation of the explicit '*Laa adwa*' declaration of Rasulullah (Sallallahu alayhi wasallam). A command of our Nabi (Sallallahu alayhi wasallam) on which is based a Shar'i mas'alah may not be abrogated with a peculiar occurrence applicable to a specific person thousands of years prior to the Islam taught by Rasulullah (Sallallahu alayhi wasallam). On the contrary, the Qur'aan abrogated even the Taurah, Injeel and all previous Shariats. It is the height of jahaalat and kufr to attempt abrogation of the directives of Rasulullah (Sallallahu alayhi wasallam) with episodes which had transpired thousands of years ago. The episode of Saamiri mentioned in the Qur'aan Majeed has absolutely no relevance to contagion. Saamiri's condition was a lifelong punishment imposed on him for his treacherous idol-making. His condition was peculiar and exceptional.

Citing another Hadith, Mackooji translates: "*The sickly contagious should not be brought close to the healthy.*" Either he is too stupid or he is guilty of chicanery for not translating "*Laa adwaa*", mentioned in the very same Hadith. Firstly, there is no mention in the quoted Hadith about "*sickly contagious*" as

the miscreant mentions. While the word ‘sick/sickly’ is mentioned, Rasulullah (Sallallahu alayhi wasallam) did not say “sickly contagious”. This is a lie and a kufr fabrication attributed by Mackooji to our Nabi (Sallallahu alayhi wasallam). On the contrary, negating contagion, Rasulullah (Sallallahu alayhi wasallam) states in the **very same Hadith**: “*Laa adwaa*”. After negating contagion, Rasulullah (Sallallahu alayhi wasallam) mentions the ‘sick’.

Secondly, the ‘sick’ mentioned in this narration cited by the jaahil fake mufti, refers to sick camels, not to human beings. The advice of not bringing the sick camel in touch with healthy camels, was due to the embedded kufr contagion belief which lingered on in the hearts of people since the era of jaahiliyyah, and to this day this kufr idea persists. In fact Rasulullah (Sallallahu alayhi wasallam) had said that this idea will continue lingering in the hearts of the people, hence he explicitly and emphatically refuted it by saying: “*Laa adwaa*’.

It is kufr to present a narration to refute the explicit declaration of Rasulullah (Sallallahu alayhi wasallam). An interpretation should be found to reconcile the apparent contradiction, or a suitable meaning should be ascribed to it, and in the event of inability to reconcile, it should be set aside. But it may not be presented to set aside, refute and abrogate what Rasulullah (Sallallahu alayhi wasallam) had explicitly ordered.

In another flaccid bid to prove existence of contagion, Mackooji presents a Hadith which he translates:

“Reported in Muslim that a leprous man was between the Thaqeef group of people (that came to Madina). So Rasulullah Swalallahhou Alaihi Wasallam sent to inform him that: “We have already taken his oath of allegiance from far and hence he should step back.”

Then, the miscreant jaahil presenting his kufr interpretation of this narration, says:

“Allegiance is done normally hand with hand. But Rasouloullah (Swalallahou Alaihi Wasallam showed us to keep distance from contagious disease.”

This is a blatant lie ascribed to Rasulullah (Sallallahu alayhi wasallam) by the jaahil, mulhid, bogus mufti. There is absolutely no reference to “keeping distance” from the sick. Whatever the reason was for instructing the leper to return, it never was maintenance of devil’s distance as these munaafiqeen of our day are observing at the behest of the atheists.

The jaahil fails to understand that the leper was not ordered to separate himself from the delegation in which he was. The other members of the group were not ordered to distance themselves from the leper. The leper was not ordered to go into quarantine, The people of Thaqeef were not ordered to adopt devil’s

distance from the leper. The leper was not prevented from the Musjid. The leper was not isolated in any way whatsoever. He was only instructed to return. If the reason was to adopt devil's distance, Rasulullah (Sallallahu alayhi wasallam) would have ordered this. He would not have contented himself with only the return of the leper. This leper freely mingled with society. He was not isolated in any way. There is no proof whatsoever in this Hadith for the contagion theory which the mushrikeen and atheists propagate and which the munaafiqeen have lapped up.

Committing more fraud, Mackooji cites the Arabic text of a Hadith, but deceptively and dishonestly translates only a portion which in his necrotized mind he believes supports the contagion theory of the atheists. Thus he says:

"Hazrat Abu Hureirah r.a. said Rasouloullah Swalallahou Alaihi Wasallam said:

"....run away from a leprous just like you run from a lion."

Then adding his stupid commentary, he says:

"Normally, it is sunnah to visit a sick and make du'as for him. But here we are prescribed by medical sunnah to stay away from contagious diseases. Hence all healthy precautions prescribed by our health authorities is under this sunnah protocol of protecting oneself from contagious diseases."

We do not know for how many dollars acquired from the atheist authorities has this miserable jaahil mufti sold his Imaan. He very stupidly and cunningly omits in his translation. This miscreant as well as all other munaafiqeen are misinterpreting Qur'aanic Aayaat and Ahaadith, not for reconciling apparent contradictions as is the practice of the true Ulama. The objective of these mkscreants is to use and misuse the Ahaadith to peddle and promote the kufr theories of the atheists. They have bartered away their Imaan for dollars. They have been appointed as agents of Iblees to promote the covid satanism of Bill Gates, Pharma & Iblees.

The aforementioned Hadith in which the miserable jaahil has committed chicanery begins off with the explicit negation of contagion. Rasulullah (Sallallahu alayhi wasallam) said:

"Laa adwaa (there is no contagion), no tiyarah, no haammah and no safar." After making this explicit declaration, Rasulullah (Sallallahu alayhi wasallam) added the portion of fleeing from the leper. Whatever the reason for fleeing from the leper may be, it was never because of contagion because Rasulullah (Sallallahu alayhi wasallam) refuted contagion before making mention of the leper. Nabi (Sallallahu alayhi wasallam) made it abundantly clear that there is ***"no contagion"***. He preceded the leper portion with negation of contagion

thereby clarifying that fleeing from a leper is not on account of contagion. Whatever the reason may be, it is not contagion, hence the negation stated explicitly by Rasulullah (Sallallahu alayhi wasallam).

If the disease was contagious, Rasulullah (Sallallahu alayhi wasallam) would not have first negated contagion. But, we see that before mentioning about the leper, our Nabi corrected the *shirki* belief of contagion which was embedded in the minds of the people. The manner of the expression of Rasulullah (Sallallahu alayhi wasallam) means: *Flee from the leper. However, leprosy is not contagious.* This is the clear purport of “*Laa adwaa*” mentioned before proffering the advice of fleeing from a leper, and this portion of the Hadith, that is, “*Laa adwaa*” has been concealed by the Mackooji chap in a futile attempt to hoodwink ignoramuses.

Tiyara refers to bad omens. *Haammah* are owls bringing bad luck in terms of the *shirki* belief of the Mushrikeen. *Safar* is the belief that misfortune befalls people during the month of Safar. Rasulullah (Sallallahu alayhi wasallam) refuted all three beliefs of shirk in the same breath, in one statement.

Further negating the contagion rubbish promoted by the Mackooji jaahil, is the fact that Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah during the plague did not flee from infected persons. On the contrary, they all huddled together in the Musjid. It is indeed an act of egregious perfidy to utilize the Hadith of Rasulullah (Sallallahu alayhi wasallam) to refute him and to negate the explicit *Laa adwaa* declaration made by our Nabi (Sallallahu alayhi wasallam).

The logical conclusion of negating contagion, that is, interpreting *Laa adwaa* to mean *adwaa*, is to also confirm the validity *tiyarah*, *haammah* and *safar* just as the rubbishes confirm validity for contagion despite the express negation stated by Rasulullah (Sallallahu alayhi wasallam).

The rationale underlying the advice to flee from the leper was because of the embedded belief of contagion in the minds of the people, especially the simple village folk and Bedouins. It was a belief so ingrained that it could not be easily eradicated from fickle minds. Precisely for this reason Rasulullah (Sallallahu alayhi wasallam) said:

“*Four things of Jaahiliyyah will remain in my Ummah. (1) People will not abstain from taunting on the basis of lineage (i.e. racialism). (2) Wailing (on the occasion of someone’s death). (3) Rain is caused by the moon. (4) The belief of contagion.*”

Today even these moron molvis, paper muftis, sheikhs and the glut of munaafiqeen believe in the very same *shirki* concept of contagion which

Rasulullah (Sallallahu alayhi wasallam) had refuted more than fourteen centuries ago. The atheists have perpetuated this belief of *shirk*, and at their behest the jaahil mufti is promoting the *shirki* belief.

Whilst Rasulullah (Sallallahu alayhi wasallam) negated contagion, the munaafiqeen extravasate the very opposite by refuting Rasulullah's explicit negation of contagion. And, this they do to bootlick the atheists for the dollars. Now why did the jaahil Mackooji conceal the '*Laa adwaa*' statement which preceded the leper issue? His hidden kufr agenda is quite conspicuous.

Furthermore, despite the advice to flee from the leper, Rasulullah (Sallallahu alayhi wasallam), himself did not flee. On the contrary, he ate with a leper from the same bowl, saying: *Have Tawakkul!* This was Rasulullah's practical refutation of the *shirki* belief of contagion. Both verbally and practically, by word and deed, Rasulullah (Sallallahu alayhi wasallam) negated contagion.

Regarding the Hadith which prohibits people from going to a region affected by a plague, the jaahil Mackooji flaunting his kufr-coated jahaalat comments:

"The sunnah teach us to visit the sick. But in these contagious cases, we are instructed to take medical precautions of distancing and segregating."

Only brains necrotized by kufr are capable of venturing such rubbish understanding of the Hadith. While outsiders are prohibited from entering the epidemic zone, the thousands within the plague-afflicted locality are not ordered to adopt the stupid, ludicrous, satanic '*medical precautions of distancing and segregating*'. Those within the precincts of the plague-ravaged area who are the ones most at 'risk' of contracting the disease according to the theory of the baboonist atheists who happen to be the handlers of Mackooji and others of his ilk, are not segregated. The Hadith does not prescribe any devil's distancing or devil's segregating for them. No protocols have been prescribed for them by Rasulullah (Sallallahu alayhi wasallam). The only protocols which Muslims, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah knew during a plague was to rush to the Masjid and increase Istighfaar and Dua.

If contagion was a reality, most certainly, Allah Ta'ala would have revealed detailed protocol guidance to adopt as precautions against the hallucinated contagion. The theory of contagion and its meaning are not new. This was known to Rasulullah (Sallallahu alayhi wasallam). He made specific reference to it, negating and refuting it. Now whoever promotes the opposite in refutation of the explicit *Laa adwaa* declaration of our Nabi (Sallallahu alayhi wasallam), eliminates his Imaan.