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ONLY MUNAAFIQEN CANCEL SALAAT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Cancellation of Salaah and the Baseless Excuse of a Munaafiq

Whenever Allaah Ta`aalaa sends down any test upon the Muslims, there are those who pass this test with flying colours and there are those who fail this test miserably, being flung on account of it into the pit of Jahannam. Throughout the history of Islaam and right until the time when Allaah Ta`aalaa takes the very last Muslim away from this Dunyaa, there will be tests. These Tests separate the wheat from the chaff; they separate the sincere Muslims (*Ibaadallaahil Mukhlaseen*) from the munaafiqeen; they separate those who truly believe in Allaah Ta`aalaa from those who are only "Muslim" in name.

One of the most recent tests is that of the coronavirus (COVID-19), and this test from Allaah Ta`aalaa has truly exposed the munaafiqeen most thoroughly. It has exposed the fact that most of the so-called "Ulama" do not - and have never - truly believed in Allaah Ta`aalaa. Their Imaan is as flimsy as a cobweb. Their tawakkul is in America.

They may outwardly deny this, but in reality, in the back of their minds they know this to be true: they laugh at the belief that it is Allaah Ta`aalaa Who controls both sickness and cure. They hypocritically claim to believe this, but they know as well as we do that they do not truly believe that. They consider this belief to be stupid, backwards, regressive, old-fashioned, dangerous and something which "puts Muslims in a bad light in the eyes of the non-Muslims".

That is a major disease in the hearts of these "Mozlems": they are forever worried about "what the non-Muslims will think about us". They care more about the "judgement" of the so-called "non-Muslims" than the Judgement of Allaah Ta`aalaa. They are always "apologising" to the so-called "non-Muslims" on behalf of Allaah Ta`aalaa, *wal-Iyaadhu Billaah*. They feel that they need to apologise to the "non-Muslims" for Allaah Ta`aalaa having revealed this "oppressive, fundamentalist, backward, old-fashioned, terrorist religion" known as Islaam.

This "coronavirus (COVID-19)" has brought every last munaafiq "scholar" in the world out of the woodwork, and Shaytaan would be proud of them. The Arab Kaafir regimes were in the forefront to close down the Masaajid and ban the Salaah, and their grovelling, bootlicking munaafiq "scholars" were quick to defend it.

Never in the past has Iblees had it as easy as he has it today. He can comfortably retire. The Ulamaa-e-Soo are striving to outdo both him and Dajjal in spreading kufr and munkar throughout the world. With one "coronavirus", they have gotten rid of Islaam in entirety. Long ago already the munaafiqeen had "interpreted" away Jihaad as either: a) being some "ancient" part of Islaam that was abrogated centuries ago and which must be apologised for, or b) that Jihaad actually means "to strive hard in politics, to have a democratically elected president," or "to strive hard in advocating human rights", which to them refers to feminism and gay rights, thus in their minds a "mujaahid" is someone who joins the "gay pride" marches, protesting and "striving hard in advocating LGBTQ+ values and freedom of expression".

Munaafiq Menk would happily be at the forefront, raising high the "gay pride" flag and marching. These Munaafiq "scholars" will soon march with the cross as well.

صورته اليوم هو في أول الطابور, يحمل الصليب الضخم الكبير ويسير...

Thus, long ago already had they done away with Jihaad, and now with the coronavirus they have done away with Salaah, Hajj, `Umrah and the Sunnah in one go. Already they are having discussions about cancelling Sawm (fasting) as well, because they believe that it will lower the person's immune system and put them at greater risk of "contracting the coronavirus and dying", thus, according to their fabricated principles, "it is your duty to not fast". They have never been giving Zakaat so that does not even factor, thus in one go there is no longer Salaah, Zakaah, Sawm (fasting), Hajj, `Umrah, Jihaad or the Sunnah, because acting on the Sunnah results in people contracting and spreading the coronavirus, according to them.

All of the munaafiqeen organisations have thus come out to cancel Islaam: the "Jamiats", the MJC (Murtadd Juhala Council), etc., as well as the Munaafiqeen-In-Chief like Munaafiq Menk, Taha Karaan, Yasir (Yes-Sir) Qadhi, etc. The kuffaar governments had not even brought in any laws yet when the munaafiqeen rats, the "Tujjaar-ud-Deen", the "Dajjaalian Scholars" had begun squawking like parrots in the trees, ever eager to please their masters (America and its allies), ever eager to grovel, ever eager to bootlick, to kowtow, to snivel, ever yearning for "acceptance" from the kuffaar.

None of the munaafiqeen have presented any scrap of true daleel to justify the widespread shutting down of the Masaajid, the cancellation of Jumu`ah, Jamaa`ah, Taraaweeh and possibly Eid as well if their masters have not yet given them the "green light" to go ahead with it by that time.

Recently, "Yes-Sir" Qadhi (groveler-in-chief) presented a so-called "daleel" for closing down the Masaajid. Now, Yes-Sir Qadhi is not someone whose words hold any weight

for true Muslims. His words are only meant to be printed on toilet roll and used by someone who has had a bad case of diarrhoea. Nevertheless, because some Muslims asked us about this so-called “daleel” of his, we shall briefly respond to it, إن شاء الله.

Yes-Sir Qadhi quotes the following passage from *al-Bidaayah wan-Nihaayah* of Imaam ibn Katheer رحمه الله عليه:

فلما مات استخلف على الناس عمرو بن العاص فقام فيهم خطيباً فقال:

أيها الناس، إن هذا الوجع إذا وقع فإتما يشتعل اشتعال النار، فتحصنوا منه في الجبال. فقال أبو وائل الهذلي: كذبت والله لقد صحبت رسول الله صلى الله عليه وسلم وأنت شر من حماري هذا. فقال: والله ما أردّ عليكم ما تقول، ولئيم الله لا نقيم عليه. قال: ثم خرج وخرج الناس ففترقوا ودفعه الله عنهم.

قال: فبلغ ذلك عمر بن الخطاب من رأى عمرو بن العاص فوالله ما كرهه

This passage is on the chapter of the Plague of `Amwaas wherein 25,000 people died, according to Imaam al-Waaqidi رحمه الله عليه, or 30,000 people according to others. Many great Sahaabah died in this plague, including:

1. Hadhrat Abu `Ubaydah ibn al-Jarraah رضي الله عنه
2. Hadhrat Abu Maalik al-Ash`ari رضي الله عنه
3. Hadhrat Mu`aadh ibn Jabal رضي الله عنه
4. Hadhrat Yazeed ibn Abi Sufyaan رضي الله عنه
5. Hadhrat Haarith ibn Hishaam¹ رضي الله عنه

In fact, both Hadhrat Abu `Ubaydah رضي الله عنه and Hadhrat Mu`aadh ibn Jabal رضي الله عنه died from the plague after asking Allaah Ta`aala to give them that sickness so that they would die from it.

Nevertheless, the above passage from *al-Bidaayah wan-Nihaayah* states that after Hadhrat Mu`aadh ibn Jabal رضي الله عنه passed away and Hadhrat `Amr ibn al-`Aas رضي الله عنه was placed in charge, he told them that this plague spreads like fire, thus they must “seek shelter” in the mountains, and the narration then states that they تفرقوا (dispersed) and Allaah Ta`aala removed the plague. When the news of this was taken to Hadhrat `Umar رضي الله عنه, he did not dislike it.

“Yes-Sir” Qadhi then makes the following baseless statement:

¹ He was the brother of Abu Jahl, `Amr ibn Hishaam. He accepted Islaam on the day of the Conquest of Makkah, and he became a very great Sahaabi and was an Ameer in the battlefield.

“It is reasonable to assume that the prayers were suspended.”

This is the apex of his “daleel”: “it is reasonable **to assume.**”

“**To assume.**”

Since when has there been an addition to Usool-ul-Fiqh? Has anyone heard about this? We certainly have not. We know that the Ahkaam of Sharee`ah are derived from four sources: two of them being primary and two being non-primary. The two Primary Sources are Qur’aan and Sunnah. The two non-primary sources are ijmaa` and qiyaas, that being qiyaas done by a Faqeeh, and there are no Fuqahaa today.

Where do “assumptions” fit in?

Perhaps we need to rewrite the Kutub of Usool-ul-Fiqh to make this very important change: Qur’aan, Sunnah, Ijmaa`, Qiyaas and the Assumptions of Yasir Qadhi. There are now five sources of istidlaal.

فإلى الله المشتكى وهو المستعان...

A few points to briefly debunk his ridiculous “assumption”:

1) As stated above, we have established sources of istidlaal. History books are not one of those sources. Daleel is Qur’aan and Sunnah, and for those who are not Mujtahideen, they refer to the Kutub of Fiqh. The Kutub of taareekh as not used for daleel for a very simple reason: tahqeeq has not been done for most of the Kutub of taareekh. Hence, you can find baseless or weak narrations in many Kutub of taareekh. Shias commonly go through the books of taareekh to dig out baseless narrations which they feel are in support of Shi’ism and which “paint a bad picture of the Muslims”.

However, the narrations they present are mawdhoo`aat, baseless lies. Hence, we state emphatically: Ahkaam of Deen are not derived from history books.

In fact, according to the Hanafi Madh-hab, if an Aayah of the Qur’aan gives a particular ruling, then a person cannot add onto that ruling with even a Hadeeth if that Hadeeth is from the Aahaad (solitary narrations), as stated by Fakhrul Islaam al-Bazdawi رحمه الله عليه and others.

Let alone naskh (abrogation), even *ziyaadah`alan-nass* is not permissible unless the Hadeeth is mutawaatir, or mash-hoor as stated by Imaam ibn Ameer Haaj رحمه الله عليه in *at-Taqreer mat-Tabbeer*.

Now, the Jumu`ah Salaah is Fardh-e-`Ayn according to the Hanafi Madh-hab, and the one who denies it is a Kaaafir, as stated in *Radd-ul-Mubtaar`alad-Durril Mukhtaar*, and the daleel for this is the Aayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

{*"O you who have Imaan! When the nidaa (call) for Salaah is made on the Day of Jumu`ah, then hasten to the Dhikr of Allaah (the Khutbah and Jumu`ah Salaah) and leave off trade..."*}

[*Soorah Al-Jumu`ah, 62:9*]

These munaafiqeen want to cancel something that is Fardh-e-`Ayn, established as qat`iyy (definitively proven and undeniable) by the Qur'aan Kareem, on the basis of an "assumption" made by a "Yes-Sir Qadhi" because of something he dug out of a history book? Because they are munaafiqeen, they take the Deen of Allaah Ta`aalaa as a joke, but the true Muslims happily give their lives for this Deen. In fact, a true Muslim happily gives his life for the protection of a single Sunnah from the Sunan of Rasoolullaah صلى الله عليه وسلم.

2) Even if this narration is accepted as Saheeh, nowhere does it state that Salaah was "suspended" as the munaafiq claims. The munaafiq also claims that the Sahaabah spent months in this condition, but this too is not mentioned. It is another "assumption" from his own side. This is a person who has based his entire religion upon "assumptions".

Another person can "assume" that تفرقوا means this: those who were healthy separated from those who were sick, and those who were healthy performed Jumu`ah together, and those who were sick performed Jumu`ah together. Why is that assumption not "reasonable" as well?

Istidlaal is not done using a history book, especially not when the incident cited has multiple ihtimaalaat (possibilities).

Anyone who has studied taareekh (history) and knows the ways of the mu`arrikheen knows that the method of the old mu`arrikheen was to compile all narrations concerning a particular incident, and they would present these incidents in their kutub, because they focused primarily on jam` (collecting) and not on tahqeeq.

A well-known example of this is the case of Imaam al-Khateeb al-Baghdaadi رحمه الله عليه with Imaam Abu Haneefah رحمه الله عليه: a person who reads through the books of Imaam Khateeb al-Baghdaadi will find so many narrations insulting Imaam Abu Haneefah رحمه الله عليه that he would think that there must have been some enormous enmity on the part of Imaam Khateeb al-Baghdaadi towards Imaam Abu Haneefah and the Hanafi Madh-hab.

Yet, if he reads those very same kitaabs, he will also find many narrations praising Imaam Abu Haneefah رحمه الله عليه very highly.

Hence, the `Ulamaa have explained that Imaam Khateeb al-Baghdaadi simply gathered everything he had heard regarding Imaam Abu Haneefah and presented these in his Kitaab, regardless of whether those narrations were authentic or not. These mu`arrikheen expected those who came after to do tahqeeq of those kutub of taareekh, sorting out what is authentic from what is not authentic.

Now, if a person were to adopt the methodology of Yes-Sir Qadhi and the other Ulama-e-Soo who try to look for daleel for their baatil views in the books of taareekh, then this person will come across these kitaabs of Imaam Khateeb al-Baghdaadi and arrive at the conclusion that Imaam Abu Haneefah رحمه الله عليه was not even a Muslim - والعياذ بالله - and that the Ahnaaf are “like Christians”, thus he uses this as “proof” that the other three Madhaahib are on Haqq and the Hanafi Madh-hab is on Baatil, when in reality those narrations are nothing more than baseless lies.

Thus, matters of `Aqaa'id and Ahkaam are only taken from rigorously authenticated sources.

3) If the Fuqahaa and `Ulamaa of Islaam were in the habit of closing down the Masaajid and cancelling Salaah each and every time there was a plague or pandemic, it would be well-known. There would be no need to hunt through the kutub of taareekh to pull out an incident which 1) he cannot prove as being saheeh, qat`iyy-uth-thuboot and 2) which has multiple possibilities. The very fact that he had to labour to scratch out this incident shows that this “cancellation of Salaah” is not something well-known among the `Ulamaa for 1,441 years. There have been many plagues over the years; this is not the first.

4) If the people had completely cut off from each other, like he claims, not even performing Salaah together, then what happened to those Muslims who died? Did each person simply die by himself and lay where he was, rotting away, not being buried? There was no janaazah Salaah and no burial?

If he says that there was burial and Janaazah Salaah, that means they had to come together. If they could congregate for Janaazah Salaah - which they would have to be doing very frequently, because people were dying every day - why could they not congregate for Jumu`ah Salaah which is only once a week? Does that make sense to any person with `aql (intellect)?

5) Why restrict this cancellation of Salaah to only the coronavirus (COVID-19)? Why not also cancel Salaah for the flu, TB, AIDS and the many other “contagious” illnesses?

Currently, approximately 15,496 people have died from this COVID-19 according to worldometers.info, but WHO puts the number of deaths from the common flu each year at somewhere between 290,000 to 650,000. That is significantly higher than COVID-19, to say the least.

Hence, we pose this question to them: "If the Masaajid must be closed down and Salaah cancelled because of COVID-19, why must the same thing not be done in the case of the common flu? More people have died from the flu than from COVID-19. According to worldometers.info, approximately 100,657 people have recovered from COVID-19. The very kuffaar that you people worship claim that most of those who die from COVID-19 are old people who were already suffering from other illnesses.

If the Masaajid must be closed due to the risk of contracting the coronavirus, why must they not be closed due to the risk of contracting the flu, or TB? You could be performing Salaah in the Masjid next to someone who has TB, and he is coughing next to you the entire time, and thus you contract TB. Why, then, must the Masaajid not also be closed to prevent the risk of getting TB?"

Every single argument they present in favour of closing the Masaajid and cancelling Salaah due to COVID-19 applies in the case of the flu.

They believe that we must reject the command of Rasoolullaah صلى الله عليه وسلم to "stand shoulder to shoulder" and instead stand two meters apart, due to the risk of contracting COVID-19. Why must a person not do the same due to the risk of catching the flu from the next person?

In fact, there is always some risk or the other involved in performing Salaah next to people in the Masjid, as you do not know what illness the next person has, so why not permanently shut down all Masaajid and cancel Jamaa`ah Salaah, Jumu`ah, Taraaweeh, `Eed, etc., indefinitely? Why "take the risk"? Is the "principle of saving lives" not more important than Jamaa`ah Salaah?

Why run the risk of getting the flu or TB on account of performing Salaah in Jamaa`ah, instead of performing it individually at home? Why is it okay for a person to run the risk of getting the flu and dying, or getting TB and dying? Why, in the case of the other "contagious" illnesses, is it okay to run the risk of contracting them due to performing Salaah next to other people, using towels in the Masjid that other people have used, shaking hands with people, eating out of the same plate with people (as is the Sunnah), etc.?

We want them to answer these questions.

6) As stated earlier, the Kuffaar claim that 15,496 people so far have died from COVID-19. Compare this to the plagues of the past:

- The Black Plague, known also as the Great Plague, the Great Bubonic Plague, Pestilence, the Great Mortality and the "Black Death", killed 200 million people worldwide. It wiped out 60% of Europe's population. It took Europe over 200 years to recover from the Black Plague. Some places, like Florence, only recovered in the 19th century despite the Black Plague having broken out in the 14th century.

- The Cocoliztli epidemic, in the 1500s, killed 15 million people.
- The Spanish flu, which broke out in 1918, killed 50 million people.
- The Asian flu, which broke out in 1957, killed 1.1 million people.
- The Swine Flu, which broke out just a few years ago in 2009, infected 1.4 billion people around the world and killed up to 575,400 people, according to the CDC, and, unlike COVID-19, it killed mainly those younger than 65.

These are just a handful of plagues. There have been many more in the past.

Take just the Black Plague, for example, which killed 200 million people: why did the `Ulamaa at that time, in the 14th century, not call for the Masaajid to be closed down and Salaah to be cancelled? Why did Salaah continue like normal? 200 million people versus 15,496: that is a massive difference. Did the `Ulamaa back then not understand Islaam? Did they not know about the "Maqaasid-ush-Sharee`ah" and the "principle of saving lives"? Did they not know the Aayah:

ولا تلقوا بأيديكم إلى التهلكة

{*"Do not throw yourselves, by your own hands, into destruction..."*}

(This Aayah, as a matter of fact, refers to abandoning Jihaad. The Qur'aan says that those who abandon Jihaad are throwing themselves into destruction by their own hands.)

Did they not know about this incident from *al-Bidaayah wan-Nihaayah* which Yes-Sir Qadhi has quoted? The difference is simply that the so-called Ulama of today are severely lacking in Imaan and Tawakkul. They do not believe in the Power of Allaah Ta`aalaa. They believe only in the so-called "power" of the West.

Yes, the Fuqahaa of the past stated that those who are sick are exempted from coming to the Masjid, but never did they call for the closure of the Masaajid and the suspension of even Hajj itself.

7) Rasoolullaah صلى الله عليه وسلم said:

من ترك ثلاث جمع تماوياً بما طبع الله على قلبه

"Whosoever abandons three Jumu`ahs due to taking it (the matter of Jumu`ah) lightly, Allaah will place a seal on his heart."

[Narrated in *Sunan Abi Daawud*, *Sunan at-Tirmidhi* and *Sunan an-Nasaa'i*.]



Explaining this Hadeeth, Imaam al-Munaawi رحمه الله عليه states in *Faydh-ul-Qadeer* that
"placing a seal on his heart" means:

يصير قلبه قلب منافق

"His heart will become the heart of a munaafiq."

Obviously, the governments will impose restrictions: that is entirely expected. The governments are not Muslims, thus they do not rule according to the Laws of Islaam. Hence, they will act according to what they believe is most suitable for the welfare of the people. It is expected for them to impose restrictions, but it is not befitting for the so-called "Ulamaa" to have out of their own decided to shut down the Masaajid, cancelled the Hajj, cancelled Salaah, imposed the haraam, Baatil "two meter distance" in the Masaajid, etc. That they did from their own side - they were not compelled to do so. Hence, they will have to answer for that on the Day of Qiyaamah.

Finally, to those who believe in throwing out the Sunnah simply on the basis of flimsy excuses: know that when people abandon a Sunnah, Allaah Ta`aalaa takes away from them the Tawfeeq to act upon it thereafter, even if they want to. They will have to bleed in order to act upon it once again.

يا مثير القلوب ثبت قلوبنا على دينك

ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب

والله تعالى أعلم وعلمه أتم وأحكم

- Muhammad Huzaifah ibn Adam Aal-Ebrahim

Monday, 28th of Rajab, 1441 - 23rd of March, 2020.

