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JUMUAH AND EID SALAAT DURING THE DEVIL'S LOCKDOWN

RESPONSE TO THE FATWA OF A MAURITIAN MOLVI

Question

Molvi Irfan Nauyock of Mauritius issued a fatwa that there is no Eid Salaah during lockdown because there is no Izn Aam in private properties. Is his fatwa valid? Must we abandon Eid Salaat? On the basis of this fatwa, we are to abandon even Jumuah Salaat since Ithn Aam is also a condition for the validity of Jumuah Salaat.

Answer

The honourable Molvi Irfan did not apply his mind correctly hence his erroneous fatwa. Firstly, private property does not negate *Izn Aam* (general permission to the male Muslim public to attend). The condition of *Izn Aam* does not hinge on Waqf property. As long as musallis have free access to the venue during the Salaat time, the condition of *Ithn Aam* is satisfied.

The 'fatwa' of Molvi Nauyock is a jumble of confusion in which he sought to acquit himself like a mujtahid, hence he made a mess of the numerous narrations from the different Math-habs. He has no entitlement to resort to the variety of Hadith narrations on which the different Math-habs base their respective views. Furthermore, the vast majority of narrations does not even support the *Izn Aam* condition of the Hanafi Math-hab.

As a muqallid, he is required to remain within the confines of the Math-hab. Since he is a professed Hanafi muqallid, he had no right to indulge in a twaddle of excrescent citations which clearly displays cognitive dissonance.

According to the Hanafi Math-hab, even if the venue is not a Masjid, Eid and Jumuah Salaat will be valid with a minimum of four males (one to act as Imaam, and three Muqtadis). We fail to understand the ambiguity of ‘imaam’ in the current context of Muslim life. If by ‘imaam’, the Molvi means ‘Sultan’, then he dwells in confusion. The Ummah today has no political Imaam, i.e. Sultan/King/Ameerul Mu’mineen. Jumuah and Eid Salaat have been performed by the Ummah since time immemorial all over the world in places where there was no Sultan. Thus, introducing the ‘imaam/sultan’ factor is a flapdoodle indulgence, and so is the issue of ‘private property’. Eid and Jumuah Salaat are valid even in private property to which the Muslim male community is given access during the Salaat time.

It is extremely short-sighted, to say the least, to issue a fatwa for the abandonment of Jumuah and Eid Salaat solely on the basis of the rubbish lockdown satanism of the atheists. Assuming that Eid Salaat is not valid in private homes in terms of the Hanafi Math-hab (although it is valid), then too, the imperative demand will be to incorporate into our Math-hab the method and view of the other Math-habs in order to safeguard this significant, important and vital Act of Ibaadat. We shall opt for the fatwa of the other Math-habs in order to guard the Eid Salaat and to prevent Muslims from forgetting this important Practice of the Deen. It is not permissible to allow an Act of Ibaadat to become antique and discarded.

It is absolutely ludicrous to set aside the Haqq of the other Math-habs for compliance with the satanism of the atheists who have ordered the devilish lockdown. When there is scope in the Hanafi Math-hab for borrowing from the other Math-habs during occasions of dire need, then it will be imperative to do so, and not to abandon the Shar’i Hukm. However, as far as Eid and Jumuah Salaat are concerned during the satanic lockdown, there is no need for Hanafis to look askance to the other Math-habs in view of the fact that the condition of *Izn Aaam* is satisfied even in private homes.

EID AND JUMUAH SALAAT DURING THE DEVIL’S LOCKDOWN REMAIN WAAJIB FOR THE ENTIRE UMMAH. WHEREVER MUSLIMS ARE ABLE TO PERFORM THESE SALAAT, THEY SHOULD EXECUTE IT WHETHER IN HOMES, GARAGES, STOREROOMS, OPEN AIR, ETC.

THE MAURITIAN FATWA IS CORRUP AND BAATIL. IT IS SET ASIDE AS DRIVEL.