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THE NEED IS TO PRESERVE IMAAN

By a U.K. Student

In this era where the fitnah is coming in waves, the imperative necessity is preservation of Imaan and Akhlaaq, and not the hallucinated necessity of having Muslim doctors, be it male or female. In almost all cases there are ample non-Muslim male and female doctors, and in public hospitals, where waits are long, it's not as if a patient gets the choice of opting to see a Muslim doctor, and in particular a gender of one's choice. This is an almost indisputable fact.

Further, almost every doctor is not working for altruistic reasons. If they were, they'd work on a minimum wage that fulfilled their essential needs. So that argument is a mere red herring. Almost everyone works for the best or highest possible pay and not because their heart is overflowing with humanity.

I do not want to delve into the intermingling of young men and women on campus. Neither do I want to delve in to animal experimentation in medical school, and nor address the obvious fact that the Qur'an commands women to remain in their homes. These issues have been addressed by the few Ulama-e-Haqq.

What I want to address is how even purported pious doctors are at risk of their Imaan being compromised, so what to say of other "Muslim" doctors who have no piety?

I relate an anecdote. In March 2020, a "pious" Muslim male doctor, who spends 4 months every year in the Path of Allah, became the victim of the plandemic shenanigans. He advocated for social distancing, masking and acquiesced in the closure of the Masajid. The undeniable inference was his belief in contagion, despite Nabi Sallallahu Alayhi Wasallam categorically and unequivocally saying

there is no contagion. Anyone who knows Arabic will understand “*La Adwaa*” is so categorical that there is no room for manouevre. In fact further emphasis is added when Nabi Sallallahu Alayhi Wasallam asked the bedouin who infected the first camel?

Therefore, any other Ahadith implying a belief in contagion will be interpreted in such a way so as to be reconciled with the Hadith of “*La Adwaa*” and the practice of Nabi Sallallahu Alayhi Wasallam himself.

Not only did this doctor advocate social distancing, mask wearing etc. but he was also an advocate of vaccination, i.e. the belief that a healthy person should delve in to the realms of the unseen to prevent the unknown and extend life, which is at odds with numerous verses of Qur’an and Ahadith.

Now if this is the condition of a supposedly “pious” Muslim doctor, what to say of an impious Muslim doctor weighed down by the shackles of 6 or 7 years indoctrination in university/medical? And what about Muslim females who are inherently *naaaqisulaql*? How much more susceptible will they be? And this is besides having her *haya* pillaged if not directly, then indirectly by her inevitable intermingling with kuffar men wallowing in a state of perpetual janabaat.

Spiritual contagion is an alien concept to such female doctors, but they will readily lap up the vomit of viral contagion disgorged by their male university professors. But since they wear niqab or hijab, this is all ok.

Now I’ll tell you about an impious “Muslim” doctor during Covid. Being the illegitimate son of Iblis, he advocated that unvaccinated patients should not be treated for illnesses because of their selfish attitude. Remember they claim they are altruistic and their heart is filled with compassion for the Ummah. He also attributed divinity to a syringe with an unknown liquid stating, *na’oodhoobillah*, that vaccine saves lives. This is a complete contradiction to verses of the Qur’an which says *maut* comes at its appointed time and cannot be delayed by a second. Yet this doctor attributed divinity to the medical fraternity by repeatedly and categorically stating vaccines save lives.

He compounded his kufr by giving precedence to what he learnt at university/medical school by stating the science trumped any Hadith that contradicts it. Whether his nikah is still valid and whether any future children he has are illegimates is a question for the Muftis.

Some people in whose brains shaytaan has urinated love to posit exceptions to justify their satanism. They’ll argue that not every doctor will have their Imaan, Haya and Akhlaaq compromised. This is arrogance that implies that they’d

never fall for the traps of shaitaan. In fact this argument implies that they are more saintly than Hadhrat Umar Radiallahu Anhu who said if it were announced on the Day of Judgement that everyone will enter Jannah, except one man, *“I’d fear that due to my sins that one man would be me.”* So how can these shayateen in human form have the audacity to suggest that they may be of the select few whose Imaan would not be snatched in the environment of university? Besides, the odd exception does not disprove the general rule that doctors in this era are at high risk of having their Imaan compromised.

In conclusion the need to preserve Imaan, chastity modesty and akhlaaq, takes precedence over the hallucinated need for Muslim doctors. If a wife needs to see a doctor, she can find innumerable female doctors, and if perchance a female doctor is not present, she can see a male doctor with her mahram present. This is far better than spending years in medical school and coming out with warped beliefs in contagion, extending life and forgetting The Causer of causes, Allah Ta’ala.

No Mufti of Taqwa and insight who loves Allah and his Rasul Sallallahu Alayhi Wasallam should pass a fatwa in this era other than to prohibit Muslims from becoming doctors. In fact, they should, in this era of weak Imaan incessantly promote recourse to Salah, Du’a, Sadaqah, specific verses of shifa, fasting and even specific prophetic remedies, and most importantly following the Sunnah.

Only after all these avenues have been exhausted should a Muslim visit a doctor. Even then, there is no incumbency imposed by the Shariah to do so. A Muslim should adopt contentment with the Decree of Allah and focus on the mountains of reward awaiting him/her for enduring his/her illness with patience.

Ubayy (Radiallahu Anhu) said: “O Messenger of Allaah! What’s the recompense for fever?” Nabi (Sallallahu Alayhi Wasallam) said: *“The inflicted person will have good deeds (i.e reward for it).”* Ubayy (Radiallahu Anhu) said: *“O Allaah! I ask you for a fever that does not prevent me from going out in Your Cause.”* He was never touched but one could feel the impact of this fever in his body.

May Allah Ta’ala protect our Imaan at all times and grant us death with the Kalima.