

**THE
CHICANERY OF THE
MUNAAFIQEEEN
*CLOSING THE
MUSAAJID
AND ABOLISHING
FARDH AND JUMUAH
SALAAT***

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THE CHICANERY AND FRAUD OF THE MUNAAFIQEEEN WHO HAVE PILLAGED THE MUSAAJID AND RENEGED FROM ISLAM

The Munaafiq fraudsters and liars of the NNB jamiat of Fordsburg, in an abortive attempt to sustain their satanic plot of destroying Islam with their fraud and chicanery, state in a copro-statement:

“After his appointment, Amr bin al’Aas addressed the people saying: “Oh people! (sic!) When the plague strikes, it spreads like wildfire, so seek shelter from it in the mountains (isolation).”

Suffering from stercoraceous brains vermiculated by the evil manipulation of Shaitaan, these NNB jamiat munaafiqeen as well as other munaafiqs of similar ilk are desperately struggling to obfuscate and mislead the ignorant masses of the Muslim community with downright lies and chicanery of the worst kind. Their satanic presentation of falsehood is of the worst kind since it aids their kufr of having banned the daily Fardh Jamaat Salaat and Jumuah Salaat. They further desperately manipulate their falsehood to justify

closure of the Musaajid, a devilish act which had NEVER been enacted in the history of Islam since its very inception.

In the desperate bid to gain acceptance for their kufr by the Muslim community, these *Khanaazeer* and *Shayaateenul Ins* have presented a smattering of an episode of the Plague of Amwaas in which Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu) features. On the basis of the *Ijtihaadi (intellectual)* misunderstanding of Hadhrat Amr (Radhiyallahu anhyu), the munaafiqeen are desperately labouring to extravasate a semblance of 'proof' for their dastardly kufr of having committed the worst acts of treason in terms of the Qur'aan Majeed. These munaafiq devils have closed the Musaajid and banned Jamaat and Jumuah Salaat weeks prior to the government's lockdown order. They further introduced the kufr spacing of musallis in the saff, rendering the Salaat invalid, when this was not a compulsory demand of the government. They went down into the dregs of the sewer gutters where sewer rats dwell to lick the boots of the kuffaar by indulging in their exhibition of jaahiliyyah to show that they are the most faithful lackeys of the government. These munaafiq villains introduced such shaitaani

measures which are at variance with the Shariah. Non-compliance with the silly shaitaani measures did not constitute a crime since such measures were not decreed as law by the government.

Regarding the narration pertaining to Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu), the truth and reality are as follows:

- (i) The advice of Hadhrat Amr (Radhiyallahu anhu) was an error of judgment or a misunderstanding. This fact shall be pursued further on.
- (ii) The advice of Hadhrat Amr (Radhiyallahu anhu) was in conflict with the Qur'aan and the explicit and authentic Ahaadith of Rasulullah (Sallallahu alayhi wasallam).
- (iii) Senior Sahaabah vigorously criticized Hadhrat Amr (Radhiyallahu anhu) for this grave error of judgment.
- (iv) Hadhrat Amr (Radhiyallahu anhu) had acknowledged his error, hence retracted it.

The munaafiq NNB jamiat characters are either stupid and unaware of these facts or they have deliberately,

but stupidly attempted to conceal the truth by presenting a quarter truth in the hope that their chicanery would not be detected. These moron munaafiqs believe that others too are morons like themselves.

Let us now proceed to analyse the aforementioned contentions.

Among the Sahaabah some inclined more to the belief that a plague is a Rahmat (Mercy) of Allah Ta'ala because Rasulullah (Sallallahu alayhi wasallam) had explicitly mentioned that it was *Shahaadat* (Martyrdom) for the Mu'mineen. In the Plague of Amwaas, Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) ordered the adoption of *Sabr* which demanded remaining with patience in the plague-stricken area until Allah Ta'ala removed the calamity.

The conviction of the plague being a Rahmat and Shahaadat for the Mu'mineen was so strong among the Sahaabah, that Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) and others said to those who inclined more to the *Athaab* dimension:

“O People! Why do you make the Dua of your Nabi and the Rahmat of your Rabb an Athaab?”

These Sahaabah did not reject the *Athaab* view which Rasulullah (Sallallahu alayhi wasallam) had also

mentioned. However, they held on to the belief that the Rahmat was exclusive with the Mu'mineen, and the Athaab was for the kuffaar. Both views stem from the Hadith of Rasulullah (Sallallahu alayhi wasallam).

After the demise of Hadhrat Abu Ubaidah Bin Jarraaah (Radhiyallahu anhu) who was the Governor of Shaam and the Supreme Commander of the Muslim army, had died along with numerous other Sahaabah in the Plague of Amwaas, Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu) was appointed the Governor. In his khutbah, he mentioned:

"It (the plague) is rijs (filth, i.e. punishment), therefore spread out."

Refuting him (i.e. his advice to spread out), Hadhrat Shurahbeel Bin Hasnah (Radhiyallahu anhu) who was a senior Sahaabi, a Scribe of the Wahi of the Qur'aan, and a senior Commander of the Army in Shaam, said:

"I was in the company of Rasulullah (Sallallahu alayhi wasallam) while Amr (Referring to Hadhrat Amr Bin Al'Aas) was more astray than my herd of camels. Verily, Nabi (Alayhis salaam) said: "It (the plague) is the Rahmat of your Rabb and the Dua of your Nabi and the demise of the Saaliheen before you. Therefore, remain firm (do not flee panic-stricken), and do not spread out."

This rebuke of Hadhrat Shurahbeel (Radhiyallahu anhu) was delivered to Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu). On hearing this, he said: "*He (Shurahbeel) has spoken the truth.*"

Noteworthy is the fact that all of the numerous Sahaabah, senior Taabieen and innumerable others had died in the stricken locality. They did not close the Musaaajid. Even after the khutbah of Hadhrat Amr (Radhiyallahu anhu), they attended the Musaaajid, and so did Hadhrat Amr (Radhiyallahu anhu).

Thus, Hadhrat Amr's advice being an error was a slight and a feeble whimper which is not a Shar'i *hukm*. The Musaaajid remained open, and Jamaat Salaat and Jumuah Salaat continued unabated throughout the duration of the Plague of Amwaas as well as in all subsequent plagues. Never did the Islamic authorities order closure of the Musaaajid nor a satanic suspension of Salaat in the Musaaajid. The type of abrogation of Salaat called for by the munaafiq Taha Karan and the other munaafiqeen of the NNB jamiat renders them murtaddeen.

This statement of Hadhrat Amr (Radhiyallahu anhu) denotes that (1) he acknowledged his error, and (2) his retraction. Rasulullah (Sallallahu alayhi wasallam) had explicitly mentioned that the plague is *rijs (filth)* and *athaab*. It is quite obvious that for the kuffaar,

munaafiqeen of the NNB's ilk, the zanaadaqah such as the miserable murtad doctors, and other flagrant fussaag and fujjaar the plague is *Rijs and Athaab* while for the Saaliheen it is a Rahmat and Shahaadat.

In another Saheeh Hadith, this episode is narrated as follows:

“Abdur Rahmaan Bin Ghanam said: ‘When the plague struck in Shaam, Amar Bin Al’Aas addressing the people said: ‘Verily, this plague is Rijs, therefore spread out in these hills and in these valleys.’ This (statement) reached Shurahbeel Bin Hasanah (Radhiyallahu anhu). He (Shurahbeel) was inflamed (with anger). He hurried, dragging along his shawl (and in haste) carrying his shoes (without delaying to put them on). Then he said: “I was in the suhbat (company) of Rasulullah (Sallallahu alayhi wasallam) while Amr was more astray than my herd of donkeys. This (Plague) is the Dua of your Nabi and the Rahmat of your Rabb, and the Wafaat (death) of the Saaliheen before you.”

In yet another narration, it is reported that Hadhrat Shurahbeel (Radhiyallahu anhu) said: *“Amr has lied.”* Note well: Hadhrat Shurahbeel (Radhiyallahu anhu) was a senior Sahaabi. He possessed the entitlement and had the right to vigorously criticize another Sahaabi. Those who are not Sahaabah have no such right.

Another Hadith pertaining to this episode states:

“Shurahbeel stood up and said: ‘O People! I have heard the statement of your companion (i.e. Hadhrat Amr). Verily, By Allah! I embraced Islam, and I performed Salaat while Amr was more astray than my herd of camels. Verily, it (the plague) is a trial decreed by Allah Ta’ala. Therefore, have Sabr.’ Then Muaaz Bin Jabal (Radhiyallahu anhu) stood up, and said: “O People! Verily, I have heard the statements of these two of your companions. Verily, this plague is a Rahmat of your Rabb and the Dua of your Nabi.”

Regarding this Dua of Rasulullah (Sallallahu alayhi wasallam), Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) said: *“Verily, I heard Rasulullah (Sallallahu alayhi wasallam) saying: ‘Verily, soon will you be proceeding to Shaam. You will settle by a place called Jisr Moomisah. Then among you will develop a boil / tumour / abcess. Allah will martyr you and your offspring. He will purify therewith your deeds.”*

Then Hadhrat Muaaz (Radhiyallahu anhu) said: ‘O Allah, If You know that I have heard this from Rasulullah (Sallallahu alayhi wasallam), then grant Muaaz and the progeny of Muaaz an abundant share (i.e. reward) of it.”

While the munaafiqeen in our midst follow the devil licking the boots of the atheists and lapping up all the

filth they vomit to display their disgraceful submission to the enemies of Islam, Rasulullah (Sallallahu alayhi wasallam) had supplicated to Allah Ta'ala to make the Plague a means of forgiveness and shahaadat for his Ummah. This fact is narrated in many authentic Ahaadith. One such Hadith states:

“Muaaz (Radhiyallahu anhu) said: “Verily this pain (i.e. plague) is a Rahmat (Mercy) of your Rabb and the Dua of your Nabi.” (The narrator said): ‘I said (to Muaaz): ‘How did Rasulullah (Sallallahu alayhi wasallam) make dua regarding the plague for his Ummah?’

‘Jibraeel came to Rasulullah (Sallallahu alayhi wasallam) and said: ‘Verily, the destruction of your Ummah will be by means of Ta’n (‘Ta’n’ is a reference to internecine wars and bloodshed on a massive scale.) or by means of Taa-oon (plague).’ Then Rasulullah (Sallallahu alayhi wasallam) said twice: ‘O Allah! By means of the plague.’ Thus I realized that this was the Dua to which Abu Ubaidah and Muaaz had referred to.”

In the tafseer of this Hadith, Al-Kalabaazi explained that Rasulullah (Sallallahu alayhi wasallam) realized that in the plague is the safety of the Deen and of Muslims even if the people of the Deen are eliminated. Therefor he chose the elimination of his Ummah with the safety of their Deen. It is probable

that Rasulullah (Sallallahu alayhi wasallam) intended by this the acquisition of Shahaadat for his Ummah.

While the above is mentioned in the tafseer, another dimension of the destruction of the Deen and its people is by way of the satanic and treasonous machinations of the munaafiqeen lurking and concealing in the midst of the Ummah such as the munaafiqeen who have closed the Musaajid and banned the Fardh and Jumuah Salaat in the humiliating bootlicking effort to gain the favour of the rulers.

The destruction of the Deen by the bootlicking traitors and munaafiqs is a global satanic phenomenon. Today in almost all countries, the munaafiqeen have displayed their true colours. They have closed the Musaajid *en masse*, preventing Jamaat Salaat and Jumuah. This is their greatest shaitaani achievement in the plot to eliminate the Ummah and extinguish Islam. There is no greater destruction which has befallen Muslims and Islam from the very inception of Islam than the Satanism of the munaafiqeen of our current era. There was not a single disaster which befell the Ummah which had caused the voluntary abandonment of Salaat and the closure of the Musaajid by Muslims themselves.

It is of imperative importance to understand that these epistasis, insoforia and copro-worms who subsist on najaasat and kufr, had gone to great lengths to have the Musaajid closed weeks prior to the lockdown law of the kuffaar governments. The same pattern of the plot prevails in all countries. In the U.K., U.S.A., South Africa and elsewhere even when the governments did not order closure of the Musaajid these munaafiq *Khanaazeer* and sewer drain rats satanically schemed the closure of the Deen. They hoodwinked stupid, fussaaq Musjid trustees into their shaitaani traps to co-operate with them.

The narration of Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu) has been satanically manipulated to convey an entirely fictitious position. Only a portion of the narration has been selectively cited. Wholesale chicanery has been employed to mislead and deceive ignorant Muslims. While Rasulullah (Sallallahu alayhi wasallam) had actually supplicated to Allah Ta'ala for the Plague to be the means of Shahaadat for his Ummah, these munaafiq vermin and swines licking the boots of the kuffaar struggle to present a diametrically opposite and negative picture. One molvi, an illegitimate son of Iblees, adopted shaitaani and kuffaar-advised 'social distancing' to physically distance himself from his very aged parents. He refused to approach his parents with even

a barge pole. Only a *waladuz zina* who is an addict of *zina* is capable of such villainous perpetration.

If momentarily it be assumed that the advice of Hadhrat Amr (Radhiyallahu anhu) was valid, then too, there is absolutely no justification and no *daleel* in his advice for the satanic, draconian KUFR extravasation of the munaafiq bootlicking molvis and bogus sheikhs. Hadhrat Amr (Radhiyallahu anhu) did not advocate ‘social distancing’.

Hadhrat Amr (Radhiyallahu anhu) did not order the entire populace or even the affected persons to be cruelly imprisoned in their homes. He did not prevent people from emerging from their homes to go about their daily activities. Nothing of the kufr and rubbish propagated by the munaafiqeen comes within the scope of Hadhrat Amr’s advice.

Hadhrat Amr (Radhiyallahu anhu) advised the people to go get some fresh air in the surrounding hills whereas the shaitaani ‘social distancing’ preached by the munaafiqeen who lap up whatever filth is vomited by the enemies of Islam demands the arrest, and assaulting of people who emerge from their homes aspiring to gain some fresh air.

The munaafiqeen are preaching pure, unadulterated Satanism.

Also, Hadhrat Umar's approval of Hadhrat Amr's advice was never an attempt to flee from the *Shahaadat* which ensues in the wake of *Maut* in a Plague. It was to bring some comfort for the masses of weak Imaan who were cooped up in small homes.

In another Hadith narration, one of the Wives of Rasulullah (Sallallahu alayhi wasallam) said: *“O Rasulullah! During the night I heard you making a dua. Rasulullah (Sallallahu alayhi wasallam) said: “Verily, I supplicated to Allah that my Ummah should not be destroyed by means of famine. This was granted to me. And, I supplicated that internecine warfare should not plague my Ummah. This was denied to me. Then I said: ‘In that case, Flu or Plague (thrice).”*

Muslims should now understand well that whether it is a flu or a plague which wrought mass destruction with millions perishing, for the true Mu'mineen it is a blessing and the means of *Shahaadat* while for the kuffaar and Munaafiqeen, and the villainously evil fussaag / fujjaar Muslims, it is an *Athaab*.

Since the *Athaab* of Allah Azza Wa Jal cannot be escaped, the Imaan of Muslims does not constrain

them to adopt the methods and measures of the panic-stricken kuffaar and munaafiqeen. For the Mu'mineen the measures are *Sabr* and *Ridha'*. They are aware of the lofty ranks of Shahaadat awaiting them in Jannat.

More light is cast on the episode pertaining to Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu) in a lengthy Hadith narrated by Al-Haarith Bin Umair (Radhiyallahu anhu). He narrates:

“That he accompanied Muaaz (Radhiyallahu anhu) from Yemen (to Shaam). He lived with Muaaz in his house. Then the plague struck. Muaaz, Abu Ubaidah Bin Al-Jarraah, Shurahbeel Bin Hasanah and Abu Maalik (Radhiyallahu anhum) were infected the same day. When Amr Bi Al-Aas was informed of the plague (and of the senior Sahaabah being affected), he lapsed into great panic.

(In the state of panic) he said: ‘O people! Spread out into these hills. Something has befallen you which I understand to be rijz (punishment).’ Then Shurahbeel said to him: “You have lied. Verily I was in the company of Rasulullah (Sallallahu alayhi wasallam) while you were more astray than the donkeys of your family.” (Realizing his error), Amr said: ‘You have said the truth.’”

Muaaz Bin Jabal said to Amr Bin A'aas: “You have lied. It is the Rahmat of your Rabb and the Dua of your Nabi, and the Maut of the Saaliheen before you.

O Allah! Grant the family of Muaaz an abundant share from this Rahmat. Before the evening his son Abdur Rahmaan whom he (Muaaz) loved most was infected.

Muaaz returned from the Musjid and found his son in pain. He said to his son:

‘O Abdur Rahmaan! How are you?’ He responded and said: ‘O my father! (Then he recited Aayat 147 of Surah Baqarah: ‘The Haqq is from your Rabb. Therefore, do not become among the doubters.’ Muaaz (Radhiyallahu anhu) said: “I find you, if Allah wills, to be among the Saabireen.” He died that same night.”

Note well! Hadhrat Muaaz (Radhiyallahu anhu) at this juncture was affected by the plague and so was his son, and so were innumerable thousands. He came from the **Musjid** to his home. The Musjid was not closed. It was fully functioning. Jamaat Salaat was ongoing. Jumuah was ongoing.

During his final moments, Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) said to Al-Haarith Bin Umairah: *“Beware of the slip of the Aalim and the disputation of the Munaafiq.”* Yes, we should beware of the munaafiqeen – these abominable copro-creep hypocrites within our midst. They have now exposed themselves. The community should sever all relationship with these traitors and enemies of the

Deen. Salaat is not valid behind them. They reek of the rotten stench of nifaaq and kufr. Perhaps vultures will be averse to devour their rotten corpses.

The Usool of the Shariah

The Shariah of Allah Ta'ala has four *Usool*: Kitaabullaah (the Qur'aan), the Sunnah, Ijmaa' and Qiyaas.

The Ahaadith from which stem the Sunnah are classified into different categories. Qiyaas is the analogical reasoning process based on the Qur'aan and Sunnah. It is not unbridled opinion.

The Aimmah Mujtahideen have ruled that if Hadith which is classified as *Khabr Waahid* or Qiyaas is in conflict with Kitaabullah, the first step is to effect a reconciliation between the Hadith / Qiyaas and the Qur'aan. If a reconciliation is not possible, then the *Khabr Waahid* / *Qiyaas* shall be set aside. Due to the irreconcilable conflict with the Qur'aan, it shall not be adopted for practical expression despite its authenticity.

The opinion of Hadhrat Amr Bin Al'aas (Radhiyallahu anhu) established by *Khabr Waahid* is in glaring conflict with Kitaabullah. Regarding plagues, the Qur'aan Majeed forbids flight from the plague-stricken region for fear of Maut (Death). Thus, the Qur'aan states:

“What! Do you not know of those who in their thousands fled from their homes in fear of death? Then Allah said to them: ‘Perish!’ Thereafter He resurrected them. Verily, Allah is most gracious for mankind, but most people are not grateful.” (Al-Baqarah, Aayat 243)

The above verse refers to some seventy thousand people of the Bani Israa'eel who fled a village where there was an outbreak of a plague, thinking that they will be saved. Allah punished them. He killed them all. It was only after their Nabi (alayhis salaam) made du'aa to Allah, that He restored them back to life. They repented and were convinced that life and death come only from Allah.

This Aayat categorically prohibits fleeing from a plague-stricken region for fear of death. This Aayat clinches the entire dispute. Regardless of the Sahaabi's opinion even if it is the approval of Hadhrat Umar (Radhiyallahu anhu) of the opinion of Hadhrat Amr Bin Al-Aas (Radhiyallahu annhu), it may not be employed to override Kitaabullah. A suitable interpretation shall be given to the Sahaabi's opinion which conflicts with the Qur'aan. And, this is precisely the adoption of the Fuqaha regarding the approval of Hadhrat Umar (Radhiyallahu anhu).

Furthermore, there is no Ijmaa' of the Sahaabah on the approval of the opinion of Hadhrat Amr (Radhiyallahu anhu) by Hadhrat Umar (Radhiyallahu anhu) such as the Ijmaa' (Consensus) that exists on Hadhrat Umar's ban on women attending the Musaa'jid or on other masaa-il. The Ijmaa' of the Sahaabah carry the full weight of the Shariah and is in the category of the force of Kitaabullah.

Besides this difference among the Sahaabah on the plague issue, it is absolutely Satanism for the munaafiqeen of our time to employ their satanic chicanery to proffer Hadhrat Amr's opinion or the approval of the opinion by Hadhrat Umar (Radhiyallahu anhu) in substantiation of their (i.e. the munaafiqeen's) glaring KUFR and compounded KUFR comprising of the following ingredients of shaitaaniyat designed to destroy Islam:

- Abolition of the daily Fardh Jamaat Salaat in the Musaa'jid
- Abolition of Jumuah Salaat
- Closure of the Musaa'jid *en masse*
- Placing the Muqtadis a 'kilometre' apart in the sufoof (Salaat rows)
- Spying on Muslims venturing to keep the Musaa'jid open, and reporting them to the authorities for apprehension and persecution

The advice of Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu) and the approval of Hadhrat Umar (Radhiyallahu anhu) were not designed for the aforementioned KUFR. Their opinion did not occasion closure of the Musaajid and discontinuance of Jamaat and Jumuah Salaat.

The Munaafiqeen with their chicanery and fraud are at pains to justify the mass of kufr measures and the measures of the kuffaar on the basis of the minority opinion of some Sahaabah whilst there is absolutely no relationship between the two. The brains of the munaafiqeen are submerged in copro-substances which constrain these Hypocrites to utilize the episode of Hadhrat Amr (Radhiyallahu anhu) to justify the brutality and kufr of the authorities which govern the current scenario.

When even some acts and statements of Rasulullah (Sallallahu alayhi wasallam) are not adopted for *amal* (*practical expression*), on the basis of the *Usool* of the Shariah, then to a greater degree will these *Usool* be employed to set aside an opinion of a Sahaabi, which conflicts with Kitaabullah or Ahaadith Mutawaataarah. This decision has already been made by the Aimmah Mujtahideen. This is not a domain in which Ulama of today –i.e. Ulama-e-Haqq – can venture into today. Ijtihaad in this regard has closed with the termination

of the epoch of the Salafus Saaliheen of the *Khairul Quroon* era.

THE MUSAAJID

Allah Ta'ala says in the Qur'aan Majeed:

“Who is a greater oppressor than the one who prevents the Thikr of Allah in the Musaaqid, and he strives (plots) in its destruction?”

(Baqarah, Aayat 114)

There are no viler munaafiq scoundrels than those of these fake and bogus jamiats and judicial councils who have closed the Musaaqid and discontinued the daily Fardh and Jumuah Salaat. The villainy of these Hypocrites is unprecedented in the annals of Islam.

Whereas it was the Sunnah of Rasulullah (Sallallahu alayhi wasallam) to make haste to the Musjid whenever there occurred a perceived calamity such as a storm, the munaafiqs of today have rushed to close the Musaaqid and to prevent Muslims from performing Salaat in the Musaaqid. Their actions are the very antithesis of the Sunnah of Rasulullah (Sallallahu alayhi wasallam). They are the enemies of the Sunnah, the enemies of Allah, the enemies of the Ummah and the enemies of Islam.

The Musaaqid are the noblest and most sacred places on earth according to Rasulullah (Sallallahu alayhi wasallam). The Musaaqid plots of land will be

annexed to the land in Jannat on the Day of Qiyaamah. While the Musaajid are the best of lands, Rasulullah (Sallallahu alayhi wasallam) said that the vilest places are the malls and marketplaces.

Weeks prior to the lockdown, the Munaafiq illegitimate progeny of Iblees closed down the Musaajid which were under their sway. Some Musaajid controlled by the Munaafiqs and Zindeeqs remained deceptively open practicing what they term 'social distancing'. This entailed the introduction of the kufr method of arranging the muqtadis a 'kilometre' apart for the Fardh Salaat. While they closed down the Musaajid and practiced the stupid, kufr disruption of the sufoof, nothing of this occurred in the malls, supermarkets, cash & carrys, taxis, buses, streets and many other places where crowds assemble. There was no 'social distancing' anywhere taking place.

This kufr was reserved by the munaafiqs for only the Musaajid of Allah Ta'ala.

While the filthiest of places enumerated above remained jam-packed and functioning normally, the Musaajid of Allah Ta'ala were victimized with kufr and brutalized, pillaged and plundered by the rubbish, Khanaazeer Munaafiqeen. Only the Musaajid were left for 'spreading the disease'. All the other filthy,

jam-packed venues were free from the rubbish restrictions which the munaafiqeen and shayaateenul ins had introduced in the Musaaajid.

Now since the lockdown, many places where ‘social distancing’ is not and cannot be observed are allowed to operate under guise of being ‘essential services’. But, what is spiritually essential for Muslims is not included in the list of essential services despite the constitutional right of freedom of religion which has been rendered a farce by discrimination against us. And, this discrimination is aided and promoted by the Munaafiqeen *Khanaazeer* and *Aulaaduz zina*.

“They (these rubbish munaafiqeen) think that they are on something (valid and good). Behold! Verily, they are Liars. Shaitaan has settled over them, thus causing them to forget the Thikr of Allah. Indeed they are the army of Shaitaan. Behold! The army of shaitaan - they are the losers. (Al-Mujaadalah, 18, 19)

During the Plague of Amwaas, whilst Hadhrat Abu Ubaidah Bin Jarraah (Radhiyallahu anhum) was in his final moments, he proffered some naseehat to the people who had gathered by him. At the end of his naseehat, he said:

“Was-salaam alaikum wa Rahmatullaah! O Muaath Bin Jabal! Lead the people in Salaat.” Then his Rooh took flight from this ephemeral world.

Where did Hadhrat Muaath (Radhiyallahu anhu) lead the people in Salaat? In the Musjid in Jamaat in the plague-ravaged locality.

There is no basis whatsoever for the Munaafiqeen in the advice of Hadhrat Amr Bin Al’aas (Radhiyallahu anhu) to close the Musajjid, to cancel the daily Fardh Jamaat Salaat and Jumuah Salaat. The advice of Hadhrat Amr (Radhiyallahu anhu) has absolutely no relationship with these devilish acts of KUFR. The moron munaafiqs are seeking to confuse and mislead ignorant people with Hadith narrations which are totally unrelated to the issues we face, and which are being oppressively imposed on Muslims.

CONCLUSION

Satanic Obfuscation

Bereft of the slightest Islamic *daleel* for their KUFR copro-shenanigans, the Munaafiqeen are perpetrating gross deception by means of obfuscation. Ahaadith are torn out of their context and subjected to kufr interpretation to appease the kufr measures and whimsical fancies of the

kuffaar masters whose boots these Hypocrites are leaking in their quest for cheap aggrandizement and other contemptible motives.

The following is the synopsis of the simple facts of the Shariah on the issue of plagues:

- (1) The Qur'aan Majeed categorically prohibits fleeing from a plague-stricken area.
- (2) Rasulullah (Sallallahu alayhi wasallam) categorically prohibited fleeing from a plague-ravaged region.
- (3) There is Ijma' of the Salafus Saaliheen on the prohibition of fleeing from the plague-stricken locality.

With this backdrop, there is the ambiguous advice of Hadhrat Amr Bin Al'Aas (Radhiyallahu anhu) - the advice which the senior Sahaabah vehemently rejected.

Now who does the Ummah follow? The Waajib Command of the Qur'aan, the Sunnah and Ijma', or the non-obligatory advice of Hadhrat Amr (Radhiyallahu anhu)? Rasulullah (Sallallahu alayhi wasallam) said:

"Seek a fatwa from your heart."

THE FALLACY OF THE BID'AH ATHAAN

Question

At some Musjids we are hearing a new form of Athaan never heard of before. The Muath-thins have been ordered by the Musjid committees and even by some moulanas to add the words: Salloo fi buyootikum ('Perform Salaat on your homes.'). Hadith is quoted to prove that in times of need there it is not necessary for people to come to the Musjid for Salaat. They should perform Salaat at home.

It has been said that although this concession was for the ease of the people during stormy weather, it today applies more because the plague is more harmful than heavy rain. Is this argument valid? Will the new form of Athaan be valid?

Answer

The Hadith in question has been torn out of its context and baselessly applied to the current scenario. The new style of Athaan is bid'ah and not permissible. There are several very important factors which proscribe *amal* (giving practical effect) on this Hadith in current context.

(1) The Sahaabah were fully aware of this Hadith. In fact, it was addressed to them.

(2) Plagues existed since time immemorial. Rasulullah (Sallallahu alayhi wasallam) spoke about plagues and provided the necessary guidance for observance during plagues. Plagues are not new occurrences.

(3) During the era of the Sahaabah there erupted a severe plague which claimed the lives of many thousands. Numerous Sahaabah and senior Taabieen Ulama and Fuqaha were martyred in the plague of Amwaas in the Land of Shaam.

(4) Despite being aware of the Hadith, the Sahaabah did not implement it practically. The extra words mentioned in the Hadith were not added to the Athaan by the Sahaabah during the plague.

(5) Despite the ravaging plague of Amwaas as well as other plagues of greater severity in which millions perished, NEVER was the Athaan altered to accommodate the Hadith in question. This is so because the idea of closing the Musaajid and performing the Fardh Salaat at home never

occurred to the Sahaabah and to the Ummah until this present era in which we witness a glut of munaafiqeen and bootlickers.

The Hadith in question was shelved unanimously by the Ummah from the era of the Sahaabah despite its authenticity and validity. Even today it is permissible to be absent from the Musjid should weather dictate such an exigency.

The concession of *performing Salaat in the homes* was issued in such an environment which made it extremely difficult for people to walk to the Musjid in real stormy weather. There were no paved pathways, and no tarred and concreted roads and pavements. No cars and other amenities as we possess today. The pathways to the Musjid were extremely slippery due to the clay-texture of the ground.

Nevertheless, if the weather is genuinely brutal, then it will be permissible to perform the Fardh Salaat at home. This is the ruling applicable to valid cases of need created by extreme weather conditions.

The concession has not been granted by the Shariah to assist in the establishment of kuffaar-created predicaments such as the current plague scenario. The objective of the concession is not bring about desolation to the Musaajid. The concession is not for the deprivation of the Musaajid of its sustenance, viz., Musallis. From the history of the Ummah from the very inception of Islam, this concession was not availed of during plagues. But today, munaafiqeen bootlickers have clutched on to this straw to displace the proper Masnoon Athaan, and to keep Muslims away from the Musaajid despite the eagerness of the latter to attend the Musaajid.

The two objectives of the concession are widely divergent. In fact, they are mutually repellant. The one objective is ease and comfort for Muslims. The other objective is the destruction of Islam by closing the Musaajid and preventing Muslims from executing the Waajib obligation of Fardh Salaat and Jumuah Salaat in the Musaajid.

When the Hadith was announced by Rasulullah (Sallallahu alayhi wasallam), the people welcomed the concession since it brought ease and comfort. But, the kufr manipulation of this Hadith by the

munaafiqeen and zanaadaqah has brought in its wake hatred and discontent. Muslims are angered for being prevented from the Musaajid by these agents of Iblees who act as Tajiki spies to betray them. There is no difficulty whatsoever to reach the Musaajid. The hyped up danger of the disease with the current magnitude of hyperbole, is shaitaani hallucination which befits only the munaafiqeen and kuffaar.

While the concession was used on rare occasions to bring ease and comfort to Muslims, today munaafiqeen are using it to prevent Muslims from the Musjid in violent conflict with their eagerness to attend the Musaajid. Thus, there is no justification for digging up this Hadith and rudely tearing it from its context to serve the designs of conspirators bent on the destruction of Islam.

These munaafiqeen are stupid, hence they portray their gross and contemptible stupidity by making fools of themselves in the domain of Islamic Uloom.

The Shariah has specified many valid factors to avail of the concession. Among these the following are specifically recorded in the Kutub:

Heavy rain, extreme cold, fear for the enemy, fear for wild animals, intense darkness (i.e. where lighting does not exist – no lamps, no street lighting. and no torches, etc.), blindness, paralysis, fear of arrest because of some crime committed, fear for being pursued by a creditor, sickness (real existing sickness, not imaginary diseases or anticipated disease, not bogey diseases), extreme old age, nursing an ailing person, etc.

In the lengthy list of exemptions granted by the Shariah, the plague is not included despite its severity. And, that is because Rasulullah (Sallallahu alayhi wasallam) said that ***the Plague is either an Athaab or a Shahaadat.***

Furthermore, according to the Shariah when a valid factor prevents one from attending the Musjid for Jamaat Salaat, then the absentee will receive the full reward of Jamaat Salaat. This is Allah's grace and benevolence. But it has not been extended to the plague. As far as the plague is concerned the *Ta-aamul* of the Sahaabah, Taabieen and the entire Ummah throughout the history of Islam is ample direction and guidance for us.

It is haraam to present the plague as an excuse for closing the Musaajid, for convoluting the Athaan into Bid'ah, for banning the Fardh Salaat in the Musaajid and for the kufr of forcing musallis to stand a 'kilometre' apart in the sufoof in flagrant and kufr violation and rejection of the Fardh command of Rasulullah (Sallallahu alayhi wasallam) to stand shoulder to shoulder such as *Bunyaanul Marsoos (a solid steel wall)*.

For these Munaafiqeen, the Qur'aan Majeed says:

“Who is a greater zaalim (oppressor) than the one who prevents the Thikr of Allah’s Name in the Musaajid and he strives to ruin the Musaajid?”

This Aayat of the Qur'aan applies most aptly to these munaafiqeen who have ruined the Musaajid to lick the boots of their atheist masters. Allah's La'nat will most assuredly apprehend them.