

THE QUACKERY AND GUILF OF THOSE USING MUBARAK AHAADITH TO SUBSTANTIATE THE RUBBISH OF 'SOCIAL DISTANCING' AND CONTAINMENT IN THE HOMES

Nabi (sallallahu alaihi wasallam) said, *"Islam began in a forlorn state and will soon return to a forlorn state. Glad tidings to the forlorn."*

We are witnessing such times where the depravity of this Ummah is being made manifest for all to see. The era prophesied by Nabi (sallallahu alaihi wasallam) where Muslims will be huge in numbers but they will be (useless and insignificant) as the trash and muck of floodwaters, is certainly before us. Love for the world and fear of death is the common trait amongst Muslims and non-Muslims alike. Compounding this pitiful state, the current terror that a simple virus has unleashed upon the masses, has seen the Ummah being further filtered into those with Imaan and those with merely a façade of it. Right before our eyes, Islam is being returned to its initial forlorn state! May Allah Ta'ala include us amongst those fortunate forlorn ones.

Social media has been ablaze with messages and texts (one such corrupt message originates from the Jamiat so-called 'ulama' South Africa) which purportedly 'justify' (from the Mubarak Ahaadith) people skulking in their homes. The disbelieving governments may believe they are doing good, but as Muslims we recognise the injustice in preventing Muslims from openly practicing on their Deen. Islam teaches that we should abide to the laws of a country. However, the act of 'justifying' un-Islamic practices and 'justifying' the Musaaqid being left desolate, is pure satanism! Being forced not to go to the Musjid by non-Muslims is one thing, but for 'Muslims' to justify this heinous decree is totally something else. Those who justify such acts, using Qur'aan and Sunnah, have proven that they have no Imaan left. The Hadith of Nabi (sallallahu alaihi wasallam) clearly states that the weakest form of Imaan is to recognise an injustice to the Deen and to detest it in the heart. Hence, those who feel nothing about the Musaaqid being shut down, are devoid of Imaan. As for those who condone this oppression and even go one step further of 'justifying' it using our Qur'aan and Ahaadith, have stooped to a level that even puts shaitaan to shame.

THE MINI-DAJJAALS

“SITTING IN YOUR HOME DURING AN EPIDEMIC – YOU GET THE REWARD OF A MARTYR

Prophetic guidance during epidemic Disease: Social Distancing, Quarantine, Containment.”

An article with this title is currently doing its rounds on social media. This article is not only misleading, it is extremely deceptive.

The Hadith reproduced in this article is as follows:

ليس من رجل يقع الطاعون فيمكث في بيته صابراً محتسباً، يعلم أنه لا يصيبه إلا ما كتب الله له، إلا كان له مثل أجر شهيد

FIRSTLY: The Hadith is incorrectly and deviously translated. The translation they deceptively put is: *“...if a person in the time of an epidemic plague stays in their home, patiently hoping for God’s reward and believing that nothing will afflict them except what God has written for them, they will get the reward of a martyr.”*

The actual translation should be: ***“There is no man afflicted with the plague, who remains in his home patiently, hoping for reward from Allah, knowing that nothing will afflict him except what Allah has destined for him, except that he will receive the reward similar to a martyr.”***

SECONDLY: The reference given at the bottom of this Hadith cites Musnad Ahmed AND Saheeh Bukhaari, trying to give the impression that the same Hadith appears in both these Kitaabs, whereas the wording of this same Hadith in Saheeh Bukhaari does not have the words *من رجل* or *في بيته* rather it has the words, *في بلده* and *من احد*.

So, if they wish to restrict the import of the words *“in his house”* to be literal - that one should remain indoors only, as is being done at these lockdowns - then they should also extend that literality to the word *“man”* (which appears in this narration in Musnad Ahmed), and infer that women are not included here. This, we all know, is not the case. The word *“man”* is used in the Hadith to refer to both men and women, and the word, *“home”* infers locality/hometown/country, and not literally one’s *“house”*.

Other Kitaabs have the words *من عبد* meaning *“slave”*. The words vary but the import is exactly the same.

The Hadith can never be taken to refer to the “house” only because it is neither possible nor practical for every person to remain indoors as long as a plague is present. Society and life would terminate if this were the case.

Also, when there are such cases in Ahaadith where there appears to be a contradiction, then we interpret it by finding a rational explanation. The Ahaadith are NEVER contradictory. The Mufasssireen and Fuqaha have clarified any ambiguity that we may perceive. Since the Hadith in Bukhaari mentions “*his locality*” this is the obvious meaning that is also extended to the Hadith in Musnad Ahmed. The word, “*home*” in Arabic, and also in English (and possibly most, if not all, languages) is a general term that refers to one’s locality. The word “*home*” could refer to one’s hometown, locality, province and even country. To deceptively translate and infer that Nabi (sallallahu alaihi wasallam) meant remaining indoors is treasonous because it implies the abandoning of Jamaat Salaat and other beneficial Deeni congregations.

THIRDLY: The Hadith uses the word يقع which refers to a person already afflicted with the plague. In that case, the person who is already afflicted, can be advised to remain indoors for various reasons, mostly relating to his recovery. However, even if a person is afflicted, the Shariah still does NOT advocate the dajjali concept of ‘social distancing’. Islam does not teach us to avoid afflicted people, unless it adversely affects one’s tawakkul. The Hadith teaches us that there is NO contagion, except with the permission of Allah Rabbul Izzat.

FOURTHLY: The bogus article gives a small excerpt from Fat-hul Baari (which is a commentary of Saheeh Bukhaari), thereby perpetuating its deception. The only sentence they deemed appropriate to add from Fat-hul Baari is: “*the wording (of the hadith) indicates that whoever fulfils the descriptions mentioned has the reward of a martyr (shahid), even if they didn’t die.*” They give the false impression that whoever sits and skulks in their home during a plague, whether afflicted or not, will also be rewarded by Allah Ta`ala. They fail to expand on this discussion.

Let us study what exactly appears in Fat-hul Baari, with regard to these specific Ahaadith:

“Nabi’s (sallallahu alaihi wasallam) statement, ‘There is no slave’, that is Muslim, ‘who is afflicted with plague’, that is, in the place where he is, ‘and he remains in his hometown,’ in the narration of Ahmed (the words are), ‘in his home,’ and this (whether the word is ‘locality’ or ‘home’) refers to whichever place he is in but he remains therein, and he does not go away from there, that is, he does not leave the place wherein the plague occurred. [Note here is also explained that the

words 'بيته' and 'بلده' both mean the place where the plague occurs, hence it does NOT mean a literal home or house].

The word 'patiently', means that he is not irritated, troubled or vexed and neither is he anxious, apprehensive nor restless, rather he is at ease and accepts the Decree of Allah Ta`ala and pleased with his fate. This is the condition for acquiring the reward of a martyr for that person who dies of the plague. That he remains in the place where the plague occurs and he does not flee from there as the prohibition clearly appeared earlier (in another Hadith)."

[Let us look at this in our present context – the government has ordered a lockdown. People are anxious. Many are frustrated because their daily movements have been curtailed. All businesspeople, besides those in the "essential services" industry, are suffering huge losses during this time. Nobody is really sitting at home happily or content. Also, the majority are terrified of moving outside and mixing with others for fear of contracting this virus. How far - very, very far - is this condition (prevalent today) to that described in the Hadith of being patient and hoping for Divine Pleasure. Based on the comments of the Muhadditheen, we can safely declare that this virus is not a mercy to our Muslims but also a calamity and punishment just like it is for the disbelievers. Far from displaying patience, Muslims are anxious, apprehensive, restless, irritated, troubled and vexed. And this is the condition of those not even afflicted by the virus!!!

The Muhadditheen have explained that the prevalence of plagues is a punishment for both – the disbelievers and transgressing Muslims. After all, does Allah Ta`ala not warn us in His Kalaam, "***Do those who commit sins think that We will treat them like those who have Imaan and who do good deeds, making their lives and deaths equal? (They are wrong!) Evil indeed is the decision they take.***" The fact that we have been barred from our own Musaaqid can never be deemed a favourable circumstance. How sad that even 'muslims' feel Musaaqid should be closed. As long as there is life, the time for reformation exists. May Allah Ta`ala have mercy on us all.]

"The statement, "Knowing that most certainly nothing will overcome him except what Allah Ta`ala has decreed for him," is the other condition. This is a conditional sentence which relates to his remaining (in his hometown/country). However, if he remains whilst he is anxious, apprehensive, restless and regretful of not having went out (of his locality), thinking that had he went away then he would not have been afflicted in the first place and also that he was afflicted because he stayed behind. This (attitude and state of mind) will deprive him of the reward of a martyr, even if he dies of plague." [Fat-hul Baari, vol. 10, page 193]

This excerpt from Fat-hul Baari, proves that the little excerpt which appeared in the deceptive article, is not only misleading but gives a totally incorrect interpretation of the Hadith.

The above commentary also proves, *inter alia*, that this Hadith refers more specifically to the person who is afflicted with the plague and not necessarily to those who are healthy and fit. The reward of martyrdom is applicable **only** to those who are afflicted with the plague and either die or survive. Those who are not afflicted by the plague/virus, need to continue their lives normally, whilst also remaining in their hometown/country. There is another Hadith that states everyone who resides in a place which is overcome with a plague should remain therein.

Salaat in congregation is not and never was excused for those who are not afflicted by the disease/virus. 'Social distancing' is not and never was an Islamic teaching. 'Muslims' who wish to practice this should never ever believe that Islam or the Hadith teaches this. 'Muslim' men who wish to perform their Salaat at home, should never ever think this to be permitted by the Shariah due to the existence of a plague or virus.

This advice of ours should not be misinterpreted as an advocacy of civil disobedience. We merely wish to highlight the point that Muslims should never trivialise the Deen and they should never misinterpret the Ahaadith of Nabi (sallallahu alaihi wasallam) to give sanction to any disobedience to Divine Injunctions. True Muslims should never believe that the Ahaadith of Nabi (sallallahu alaihi wasallam) ever condoned such a state upon Muslim men where they are not allowed to attend the Musaaqid for the Fardh Salaat. The Ahaadith never condoned the concept of 'social distancing' merely out of fear of contracting a virus. The Ahaadith never encouraged Muslim men to remain skulking in their homes, thereby abandoning congregational Salaat. If the government imposes this on its citizens, that is one thing. The Shariah should not be misinterpreted to give an impression of approval. If Muslims are forced to remain indoors and threatened with legal repercussions for ignoring this law, they should exercise caution and not challenge the authorities, however at the same time, they should not and cannot condone this injustice from an Islamic perspective.

May Allah Ta`ala have mercy on this Ummah!

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