

KUFR PROTOCOLS IN OUR MASAAJID???

*Nabi Sallallahu Alayhi Wasallam said:
“LAA ADWAA – There is no contagion.”*



AMBASSADORS
FOR ISLAM
REJECT
ALL KUFR
‘PRECAUTIONS’

**RESPONSE TO THE
ARGUMENTS OF THE
MUNAAFIQEN COWARDS!!!**

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The Qur’aan Majeed states: “Whatever calamity befalls you, is in consequence of the perpetration of your own hands, and (despite this), He forgives abundantly.”

FOREWORD

“By Him are the Keys of the Ghaib. No one knows these but He. He knows what is in the earth and ocean. Not a leaf falls, but He is aware. There is not a seed in the darkness of the earth (underground) nor anything moist and dry, but it is recorded in a Clear Book.” (Al-An’aam, Aayat 59)

Allah Azza Wa Jal is in control. The virus is NOT in control. It is His command. No one can move a dot without His intervention and command. When it is the time for the demise of a leaf, it is decreed by Allah Ta’ala and it drops from the tree. There are no accidents or mistakes in Allah’s creation. Everything down to the minutest speck is under His control and command.

Diseases and viruses operate by His command and they have a set trajectory to follow. Nothing can thwart Allah’s Scheme. The virus will execute its job as decreed by Allah Ta’ala. The virus is subservient to the Command of Allah Ta’ala. The virus is not a god acting independently. It is Allah’s creation which operates in total submission to Allah’s command.

INTRODUCTION

All praise is due unto Allah Ta'ala, the One and Only Being who is in full control of the entire universe.

Durood and Salaams upon Nabi Sallallahu Alayhi Wasallam who categorically negated contagion when he so beautifully stated: ***LAA ADWAA – There is no contagion.***

An inappropriate lecture of Moulana Khataani is doing its rounds on social media. It has been brought to our notice that Moulana Khataani is remorseful for whatever he had said and he has retracted all the Baatil which he mentioned in his Bayaan.

Since Moulana Khataani has retracted his view and has made 'Taubah' for all the nonsense that he spoke, we do not regard it as appropriate to condemn Moulana Khataani. Moulana Khataani has realised his folly, Alhamdulillah.

However, there is another angle to the whole story which also deserves attention. This Bayaan has gained much popularity, especially amongst the Munaafiqeen.

But, the retraction has not gained much popularity. Maybe a public retraction from Moulana Khataani will allow some sense and sanity to prevail! Another explicit Bayaan from Moulana Khataani against the Kufr protocols will do the trick Insha Allah, especially if it comes within the scope of the following Aayat:

“And We hurl the Haq on Baatil. Then, suddenly it (Baatil) vanishes.”

Moulana Khataani is requested to hurl the Haq on Baatil as he has all along been doing. Nevertheless, we have decided to hurl the Haq on the retracted Baatil which the Munaafiqeen have cowardly latched onto without any fear for Allah whatsoever.

Moulana Khataani has retracted his erroneous views. But, it seems as if some people are unaware of his retraction. Furthermore, the Munaafiqeen will still quote his arguments even though he retracted all the points which were in conflict with the Shariah.

So whilst Moulana Khataani will not be upbraided by us because he has retracted his view, the arguments and points of the Bayaan which are now being publicized by the Munaafiqeen undoubtedly deserve a fitting response.

Several points in the Bayaan are indisputably in favour of the Kufr protocols. The Bayaan, although retracted, has aided and encouraged the Munaafiqeen in their satanic plots of rejecting the Laa Adwaa Fatwa of Nabi Sallallahu Alayhi Wasallam and interfering with innumerable Ahkaam of the Shariah.

Those who are hiding behind Moulana Khataani are spineless cowards. They should not quote Moulana Khataani as Moulana has retracted his view.

It has been seen that many are quoting the arguments mentioned by Moulana Khataani – arguments which he himself feels ashamed of. He has expressed his remorse for blurting out statements in defence of the Kufr protocols. Although we have not accorded the title of Munaafiq to Moulana Khataani, those who continue defending the Kufr protocols will earn for themselves the Munaafiq label.

Since the Munaafiqeen are not prepared to desist from quoting the deceptive arguments mentioned in the Bayaan and many people are being misled, the following is a refutation of some of their arguments.

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GOVERNMENT GUIDELINES

The Munaafiqeen state:

“There are certain governmental guidelines that we are given. When it comes to adopting precautions that has been advised to us by the medical fraternity, let us understand this is not an issue of debate.”

Response: Adopting precautions are permissible as long as they do not violate the Shariah. A governmental guideline may be adopted if it does not conflict with the Shariah. In simple terms, the Shariah is Supreme! No law, guideline, protocol or precaution can override the Shariah.

A few examples follow:

- Salaat with Jamaat at the Masjid is Waajib. Plagues, epidemics, etc. existed since time immemorial. Despite this, there is no Shar’i concession for a healthy person to omit Salaat with Jamaat due to plagues.

It is mentioned in Badaa’ius Sanaai that Salaat with Jamaat is **Waajib** according to the Qur’aan, Sunnah and the *Tawaaruth* (continued practice) of the Ummat.

Now the so-called ‘precaution’ which the medical Murtaddeen such as the IMA, and the government guideline which has been handed over to the masses, does not conform to the Shariah. It expects Muslims to destroy Waajib A’maal.

The Munaafiqeen even go to the extent of closing the Masaajid and limiting attendance in the Masaajid. To achieve this notorious end, they have baselessly attempted to reject the WujooB of Salaat with Jamaat. This Jahannami view can easily be understood from the following Hadeeth:

Mujaahid asked Hadhrat Abdullah Ibn Abbaas (Radhiyallahu Anhu): “A man fasts every day and performs Salaat the entire night but he abstains from Jumuah Salaat and the daily Fardh Salaat in the Musjid. What is the ruling?”

Hadhrat Ibn Abbaas (Radhiyallahu anhu) said: “He will enter into Jahannam.”

- Standing shoulder to shoulder in Salaat. This is Waajib. We have explained this elaborately in our treatise ‘Social distancing in Salaat’:

<https://jamiatnc.co.za/wp-content/uploads/2020/09/Booklet-Social-Distancing-In-Salaat.pdf>

The stupid ‘precaution’ given here is ‘social distancing’. Besides this being downright stupid, it also makes no sense to people of intelligence.

Innumerable non-Muslims have informed us that these stupid protocols which are ‘enforced’ and ‘propagated’ by government and the medical fraternity merely prove that these people don’t believe in God! When even non-Muslims discern the atheistic Kufr underlying all the rubbish protocols, then the Fatwa of Kufr and Nifaaq directed towards the Munaafiqeen is just too light.

No wonder these scoundrels justify the Shayaateen filling in the gaps. Nabi Sallallahu Alayhi Wasallam stated that the devils fill in the gaps. Here again, the Munaafiqeen expect the Mu’mineen to stand like clowns during the Fardh Salaat and then too, in the House of Allah!!!

- Another example is Salaat with face masks. Musallis are expected to look like a boatload of aliens who follow the New World Order. It suffices to say that it is not permissible to cover one’s mouth and nose in Salaat.

Allamah Sarakhsi Rahimahullah stated: *“It is prohibited (Makrooh Tahrimi) to cover the face during Salaat because of the Hadith of Abu*

Hurairah (Radhiyallahu anhu): ‘Verily Nabi (Sallallahu alayhi wasallam) forbade that the musalli covers his face.....

He prohibited talath-thum in Salaat. (Talath-thum: i.e. covering the face with a veil), and in it is tashabbuh (emulation) of the Majoos during their worshipping the fire.”

These are merely to demonstrate that ‘precautions’ have to incumbently conform to the Shariah, or else they will be rejected by Muslims, but deliciously licked with relish by the Munaafiqeen. All ‘precautions’ in conflict with the Shariah are Haraam. And since the ‘precautions’ are based on the Kufr theory of contagion, these ‘guidelines’, ‘protocols’ and so-called ‘precautions’ are Kufr.

*‘The precautions that has been advised to us by the medical fraternity, let us understand this is not an issue of debate’. There is no need to debate about them as they are in conflict with the Shariah and in rejection of the Fatwa of Nabi Sallallahu Alayhi Wasallam which is: **“There is no contagion.”** The Shariah suffices for us and we contemptuously reject the kufr precautions of the kufr fraternity even if they sport ‘Muslim’ names!*

THE RESPONSIBILITY OF MUSLIMS

The Munaafiqeen adhere to the erroneous statement of Ml Khatani:

“We are 2% of the population of this country, let us be ambassadors for Islam. Let it not be that this message goes out the Muslims are irresponsible, let it be that people look at us as a responsible community...”

Response: No matter how many we are or how few we are, we have to always turn to Allah. If following the Shariah means that we are ‘irresponsible’, then let it be so. We have to ensure that we are not irresponsible to Allah Ta’ala.

An ‘ambassador for Islam’ does not violate the Sunnah for fear of contracting a disease. An ‘ambassador for Islam’ rejects the theory of contagion as Nabi Sallallahu Alayhi Wasallam said: **LAA ADWAA** – there is no contagion. The idea that diseases are inherently contagious, is baseless and undoubtedly Kufr. And the ‘ambassador for Islam’ rejects the kufr ideologies of the atheists.

The ‘ambassador for Islam’ rejects the face-mask in Salaat, the impure sanitizers, the satanic distancing in Salaat, and all the other Kufr guidelines disgorged and disseminated by the Kuffaar, Munaafiqeen and the Murtaddeen. Responsibility lies in following the Shariah – **not** in flouting the Shariah!!!

MAKKAH & MADINAH

Entirely bereft of *dalaail* (Shar'i evidence), the Munaafiqeen cling to this regurgitation:

“When it comes to our Musjid itself , there are certain guidelines, certain protocols we have been given, Allah's Fazal, my respected brothers, Kabatullah, the Musjid of Rasulullah Sallallahu alayhi wasallam, today is not enjoying the freedoms that Allah has given Musjid Hilaal. And that is the fact of the matter so let us not take advantage of it. And let us not behave in such a manner that we become the means of these freedoms being taken away from us.”

Response: Our freedoms being taken away from us is a consequence of our sins – not a consequence of our obedience unto Allah. Our behaviour has to permanently be in the obedience of Allah, thereby securing our freedom from the Fire of Hell.

The attempt to secure ‘freedoms’ by bootlicking the Kuffaar will not give the intended result. On the contrary, our ‘freedom’ will be further curtailed. One cannot give in to the Satanic cult at all. They deserve severe opposition. They have to be told that we will not conduct ourselves like atheists.

It is unintelligent to behave in a manner which makes us appear to be ‘obedient’ and ‘responsible’ in the eyes of the Kuffaar, whilst we trample on the Sunnah!

It is the Qur’aan and Sunnah which gives us freedom and peace of mind. These bounties come from Allah. Allah’s Laws give us freedom and true joy – not the rubbish protocols emanating from Jahannami rubbishes.

We have to take advantage of our freedom to practise on our Deen. If we don’t, then we will pay a hefty price in future for watering down the Shariah just to appease the Kuffaar and the medical Murtaddeen.

Makkah Mukarramah and Madina Munawwarah are not proofs according to the Shariah. We follow the Shariah – not the laws of the Saudi regime. The law of Kufr is currently the law in Saudi Arabia. Allah Ta’ala is in control. If the freedom to practise on Deen is not enjoyed in Saudi Arabia or the freedom does not ‘exist’ due to kufr oppression, it never means that Muslims living in different parts of the world should not take advantage of the wonderful bounty (*Ni’mat*) of freedom of practising on Deen which Allah Ta’ala has bestowed unto them.

We must take advantage of it, practise more on the Shariah and make Shukr for this wonderful bounty wherever and to whatever extent it can be enjoyed. If the freedom to practice on Deen is available, then it is Nifaaq and Kufr not to practise according to the Shariah. This will ultimately result in the bounty being snatched away from us as we do not appreciate it.

How can we give preference to kufr protocols when we have the freedom to uphold our Deen and Allah Ta'ala has given us the right to practise on our Deen???

WEARING A MASK

The Munaafiqeen also quote:

“So please, wearing the mask, not wearing the mask, this is not an issue of debate. Somebody wants to wear it alhumdulillah, somebody doesn't want to wear it, alhumdulillah whatever reason. Don't feel that if somebody is wearing the mask he has got a lower level of Tawakkul and you are not wearing a mask Masha-allah your Imaan is very high. That is a shaytaani trap. This is not something to be debating. If somebody wants to social distance also, don't run the person down. Let us not become the means of stopping people coming to the Musjid.”

Response: Although we have already explained the prohibition of performing Salaat with masks, social distancing, etc. it needs to be clarified that when the Shariah prohibits an act, then to perpetrate the Haraam act undoubtedly weakens one's Imaan.

Tawakkul is not in the adoption of Haraam acts. Whilst permissible precaution does not negate Tawakkul, a Haraam act may not be adopted as a precaution. People also don't seem to know the difference between adopting precautionary measures and Tawakkul.

Consider the social distancing for example. People believe that if you don't 'social distance', then you will possibly catch the virus. After contracting the virus, they say that we got the virus from so-and-so. We have personally heard some 'Muslims' speaking in this manner. Now, this is exactly what Nabi Sallallahu Alayhi Wasallam rejected when he said '**LAA ADWAA**' – there is no contagion.

They don't attribute health and illness to Allah. It is attributed to the masks, social distancing and the virus. This clearly shows that people don't know what is Tawakkul. For them, the masks and social distancing is their Tawakkul (Nauthu billah). That is why they rely so heavily on the kufr precautions.

When contagion is negated, the talk of precaution is drivel. How did Nabi Sallallahu Alayhi Wasallam and the Sahaabah Radhiyallahu Anhum conduct themselves during plagues? With this in mind, all the kufr precautions are proven to be redundant – in fact drivel.

The masks and social distancing are traps of Shaytaan. They have a bearing on Imaan. People believe that if they don't mask, they will be afflicted with the virus.

We simply do not see the need for fear or panic. Rasulullah Sallallahu Alayhi Wasallam said:

“Verily, the plague is an Athaab (Punishment) with which nations of bygone times were punished.”

“The plague is Shahaadat (i.e. a medium of Martyrdom), and the one who dies in the plague is a Shaheed.”

What then is there to fear? How can a Muslim fear shahaadat? Jannat is awaiting the Mu'mineen! Yes, a Munaafiq fears the plague. It is a sign of his trip to *Ad-darkil asfal minan-Naar*.

All these protocols and guidelines are Kufr. People believe that these things save lives. Thus, they believe that they can escape Maut. The Qur'aan Majeed declares with emphasis:

“No person will die but at the appointed time with the command of Allah.”

Anyone who is earmarked by Allah Ta'ala for apprehension by the plague will not escape his fate whether he wears the mask or not, whether he social distances or not, whether he uses the najis sanitizers or not, etc. etc.

As far as wearing masks and social distancing in Salaat is concerned, these are definitely Haraam. They also come with the Kufr stain. Muslims have to be warned about this. It is Waajib to inform Muslims not to cover their faces and not to leave gaps in the sufoof during the Fardh Salaat. If a Munaafiq takes offence at the Law of Allah, and abstains from coming to the Masjid, then it is highly incorrect to say that the Mu'mineen are stopping people from the Masaajid.

On the contrary, the Munaafiqeen have banned Musallis from the Masaajid and imposed a host of Shaytaani protocols upon the Musallis – all of which are rubbish Kufr. Thus, the Munaafiqeen are to be blamed – not the Mu'mineen!

HAZMAT SUIT IN THE MASJID?

The Munaafiq aliens also cling onto the Molvis following oddity:

“If somebody wants to, I’ve mentioned this in my Bayaans many times, wear a hazmat suit too, but come to the Masjid., and if you are wearing that no one will look down upon you and if they look down upon you it is his foolishness.”

Response: *Hazmat suits* are unnecessary for both the treatment and prevention of the virus behind Covid-19. For what then must a person come to the Masjid in a Hazmat suit?

Most probably the Munaafiqeen forgot that when you go to the Masjid, then you are going to the House of Allah. You are not going into space! The way these Munaafiqeen argue, it is as if they are living in space.

We also wonder why the government is not ordering everyone to compulsorily wear Hazmat suits. It sounds so stupid that people giving ghusl and attending to Janaazahs, are wearing Hazmat suits. They deal with the dead worse than what they deal with those alive. It simply shows how much these Munaafiqeen fear death. Hence, all the stupid Covid-laws pertaining to Janaazah, etc.

Foolishness is wearing a Hazmat suit to prevent Corona. One cannot perform Salaat in such attire.

THE BATTLE OF UHUD

The Munaafiqeen trying to mislead the masses, present the following specious argument:

“Rasulullah Sallallahu alayhi wasallam in the battle of Uhud, he didn't wear one shield of armour, he wore TWO shields of armour. And there is no one who had a higher level of Tawakkul than Rasulullah Sallallahu alayhi wasallam. Our Nabi Sallallahu alayhi wasallam has given us a moderate and an easy Deen.”

Response: Since the Munaafiqeen have introduced battles to sustain the academic battle in which they are utterly unsuccessful against the Mu'mineen, they should elaborate on how Salaat was performed during the battles in which Nabi Sallallahu Alayhi Wasallam and the Sahaabah Radhiyallahu Anhum participated.

Life was in danger. It was genuine. It was not speculative and uncertain like this virus. Yet, Salaat with Jamaat was not abandoned on the battlefield!!!

And here the Munaafiqeen are calling for the closure of the Masaajid!!! It is clear that they have strayed from *Siraatul Mustaqeem*. They are now on the path of Kufr heading towards the Fire.

And how was the Sufoof during the battle? Did the Sahaabah Radhiyallahu Anhum stand scattered as their lives were truly on the line? Why did they not interfere with the Sufoof? Why did they not abandon Salaat with Jamaat?

Two shields of armour in a battle is permissible. Nabi Sallallahu Alayhi Wasallam did it. Nabi Sallallahu Alayhi Wasallam even ate with a leper! But, disrupting the Sufoof and closing the Masaajid are Haraam! It is foolishness to compare a permissible act with a Haraam act.

Our Deen is undoubtedly very easy. If you are a Munaafiq who hypocritically and stupidly regards the virus as a valid reason to abstain from performing Salaat with Jamaat at the Masaajid, then stay at home. But, don't perpetrate zulm by preventing Musallis from the Masaajid. And don't allow devils in the Sufoof by practising satanic distancing during the Fardh Salaat.

Our Deen is extremely easy and very moderate. That is why we cannot perform Salaat with a mask, with satanic distancing, with a hazmat suit, etc. etc.

FLU-LIKE SYMPTOMS

The Munaafiqeen state:

“If you are exhibiting flu like symptoms during this current wave. In other words, nose is running, fever, sore throat whatever it is, PLEASE, we are making a humble appeal to you, during that period please stay at home.”

Response: Pre-2020, there was no such Fatwa existing in the entire world. Noses were running, people had flu, sore throats, coughing, colds, etc. etc.

The Mas’alah is clear. Even if a sick person is capable of going to the Masjid, he should attend the Masjid. When a person is so ill that he cannot go to the Masjid, then such a person will obviously perform his Salaat at home!

Why all of a sudden, a change in the Fatwa? Do we fear Allah or do we fear the virus? Can all these protocols thwart Maut? Are we trying to interfere with the Divine Scheme? Why are we becoming cogs in the Covid conspiracy to change the Shariah?

Our Shariah is not to be treated lightly. The kufr guidelines are to be rejected. It is Haraam to prevent anyone from the Masjid even if he has flu-like symptoms!

THE HAQ POINTS OF THE BAYAAN

Some very important points were also made in the Bayaan:

1. A time to be turning more and more unto Allah Subhaanahu Wa Ta'aala.
2. Death and Life are in the Hands of Allah Subhaanahu Wa Ta'aala.
3. Allah Ta'ala is testing us.
4. Let us increase our A'maal, Dua's.
5. Performing Fajr Salaat with Jamaat.
6. Harm and benefit lies solely in the Hands of Allah Ta'ala. No one can harm or benefit you without the permission of Allah.
7. Let us devote our attention to Allah Subhaana Wa Ta'aala, introspect, look within ourselves. How closer are we going to Allah, make Taubah for our sins, start spending our time in the Musjid.

Each and every point above proves that Allah is in control. Now when the true Believers are aware of the Divine Scheme, there is no need for them to panic. Increase Istighfaar and Thikrullaah and welcome Maut with an open heart. A person cannot claim that life is in the Hands of Allah, and then at the same time advise on adopting precautions which are in conflict with the Shariah.

CONCLUSION

1) The Munaafiqeen have no Shar'i proof for all their protocols of Kufr.

2) Citing the names of some Ulama and some 'Muslim' places is not a proof in the Shariah.

3) Since Moulana Khatani retracted his view, it is unjust to quote Moulana Khatani in defence of the rubbish protocols. In fact, it is slanderous to attribute Munaafiq-type arguments to Moulana Khatani.

4) Moulana Khataani will not be called a Munaafiq. However, if he does defend the kufr protocols, etc. then the Munaafiq ID will be issued to him.


5) Nabi Sallallahu Alayhi Wasallam said: *LAA ADWAA – There is no contagion.*

6) The conduct of Rasulullah Sallallahu Alayhi Wasallam, the Sahaabah and the Salafus Saaliheen during plagues refute all these Kufr so-called 'precautions' which have been adopted with the belief to escape death and to thwart Allah's Decree. They don't understand that no one can flee Maut.

- 7) Satanic distancing in the Masjid is Haraam.
- 8) Performing Salaat with a Hazmat suit is not permissible. Wearing the Hazmat suit with the belief of contagion deracinates Imaan.
- 9) Performing Salaat with masks is Haraam.
- 10) It is Kufr to cancel Jumu'ah and Jamaat Salaat at the Masaajid.
- 11) It is Haraam to debar or prevent any Musalli from the Masaajid *even if he has Covid-19.*
- 12) Musallis should be prohibited from donning masks in Salaat and from leaving gaps for the devils in the Sufoof of the Fardh Salaat.
- 13) Interfering with any hukm of the Shariah to make it comply with the Kufr protocols, is undoubtedly Kufr.
- 14) The responsibility of Muslims is to always give preference to the Shariah.
- 15) Turn to the Deen of Allah and follow the protocols of the Shariah. All guidelines in conflict with the Shariah are rejected by the Mu'mineen.
- [May Allah guide us. Aameen]

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*Allah Ta'ala says: "Who is a greater zaalim (oppressor) than the one who prevents (others) from the Thikr of His Name in the Musaaajid whilst he (the zaalim) strives in its destruction (with closure and the like)?... For them disgrace in this world, and in the Aakhirat, a great punishment."
(Surah Al-Baqarah, Aayat 114)*



***"There is no help
except from Allah,
The Mighty, The
Wise." (Qur'aan)***