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17 Zul-Qa'dh 1442 – 28 June 2021

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A VILLAINOUS SOMERSAULT BY THE ZIG-ZAGGING MAAJIN MUFTI

In his latest moronic, kufr, bootlicking fatwa, the maajin mufti Ebrahim Desai, promoting the theme of the atheists, and peddling their satanic wares, says:

“If a person is tested Covid positive, he should take full precaution and avoid going to the Musjid until Covid 19 symptoms are clear.”

He abortively attempts to justify this *SAREEH (Explicit)* kufr with a Hadith which he stupidly misinterprets and which has *absolutely* no relevance to the issue which he seeks to promote on behalf of the kuffaar proponents of the contagion *baatil* and fussaag, munaafiq, murtad ‘muslim’ doctors who are promoting the kufr covid protocols more zealously than even their atheist handlers who have fitted their brains into kufr straitjackets.

Prohibiting a Muslim from participating in Jamaat Salaat is *sareeh kufr* notwithstanding the Muslim being afflicted with any type of sickness. When Rasulullah (Sallallahu alayhi wasallam) was overwhelmed with severe fever, he would lean on the shoulders of two Sahaabah who would literally drag our Nabi (Sallallahu alayhi wasallam) to the Musjid. And, this was the Sunnah adopted by ailing Sahaabah. But here we find moron maajin muftis peddling and promoting the theories and protocols of the atheists banning Muslims from the Musjid.

THE SOMERSAULT

In 2014, this selfsame mufti who has now slipped into the dregs of *dhalaal* and *kufr*, propounded the exact opposite of what he is disgorging today. The following is his fatwa issue in September 2014 when there was no covid agenda to promote.

“The plague of Amwaas

In the Name of Allah. The Most Gracious, the Most Merciful.

The plague of Amwaas took piece in the 18th year alter Hijrah (about 639AD), during the caliphate of Umar {Radhiyallahu Anhu} The plague

occurred in the town of Amwaas, Palestine, somewhere close to Bait al Muqaddas.

A large number of people, estimated 30.000 died in this plague. Amongst them were many Sahabah. Some of the Sahabah that died in the plague of Amwaas are: Abu Ubaidah, Mu'aadh ibn Jabal, Yazeed bin Abi Sufyaan, Suhail bin 'Amr (Radhiallahu Anhum).

The following Hadith mentions the plague of Anwaas and **the Imaan and Yaqeen in which the Sahabah met it with.**

حدثنا يعقوب حدثنا أبي عن محمد بن إسحاق حدثني أبان بن صالح عن شهر بن حوشب الأشعري عن رابه رجل من قومه كان خلف على أمه بعد أبيه كان شهد طاعون عمواس قال لما اشتعل الوجل قام أبو عبيدة بن الجراح في الناس خطيبا فقال أيها الناس إن هذا الوجل رحمة ربكم ودعوة نبيكم وموت الصالحين قبلكم وإن أبا عبيدة يسأل الله أن يقسم له منه حظه قال فطعن فمات رحمه الله واستخلف على الناس معاذ بن جبل فقام خطيبا بعده فقال أيها الناس إن هذا الوجل رحمة ربكم ودعوة نبيكم وموت الصالحين قبلكم وإن معاذ يسأل الله أن يقسم لال معاذ منه حظه قال فطعن ابنه عبد الرحمن بن معاذ فمات ثم قام فدعا ربه لنفسه فطعن في راحته فلقد رأيته ينظر إليها ثم يقبل ظهر كفه ثم يقول ما أحب أن لي بما فيك شيئا من الدنيا

It was narrated from Shahr bin Hawshab al-Ash'ari, from Rabbih, a man from among his people who married Shahr's mother after his father died, that he witnessed the plague of Amwas. He said: When the epidemic grew severe, Abu 'Ubaidah bin al-Jarrah [Radhiallahu Anhu) stood up to address the people and said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet and this is how the righteous before you died. Abu 'Ubaidah is asking Allah to give him his share of it. Then he got the plague and died, may Allah have mercy on him. Mu'adh bin Jabal [Radhiallahu Anhu] succeeded him as the people's leader and stood up to address them after he died. He said. 'O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet an , this is how the righteous before you died. Mu'adh is asking Allah to grant a share of it to the family of Mu'adh.

Then his son 'Abdur Rahman bin Muadh got the plague and died. Then he asked his Lord for his own share of it, and [symptoms of the plague] appeared on his hand. I saw him looking at it then he turned hand over, then he said o his hand: I would not like to have anything in this world in return for what you have got. When he died, 'Amr bin al-'As succeeded him as the people's leader. (Ahmad 1697)

And Allah Ta'aala Knows Best

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Checked and Approved by Mufti Ebrahim Desai.

(End of the fatwa issued in 2014)

In 2014 he maintained that the stance of the Sahaabah who supplicated to become victims of the plague and who had glowingly spoken of the Plague Rahmat had displayed “*Imaan and Yaqeen*”. Thus he said:

“The Hadith mentions the plague of Amwaas and the Imaan and Yaqeen in which the Sahabah met it with.”

In 2014, he held that the manner in which the Sahaabah had met the plague was of the demands of “**Imaan and Yaqeen**”. But today this most unfortunate miscreant who has slipped gravely from Siraatul Mustaqeem, and who is promoting pure kufr which he has acquired from the atheists via the munaafiq murtad doctors, deems it haraam to adopt the Sunnah of the Sahaabah and to meet the plague with the Imaan and Yaqeen demonstrated by the Sahaabah.

Notwithstanding all his stupidity and bootlicking, he cannot be ignorant of the fact, that Hadhrat Abu Ubaidah (Radhiyallahu anhu) and Hadhrat Muaaz Bin Jabal (Radhiyallahu) anhu, had delivered their final khutbahs *inside the Masjid to the crowds of Muslims among who were numerous Sahaabah*. No one was prevented from the Masjid on account of the plague.

Both these senior Sahaabah described the plague glowingly, saying: “*O People! This epidemic is a mercy from your Rabb, and the answer to the prayer of your Nabi, and the Maut of the Saaliheen before you.*”

Then Hadhrat Muaaz (Radhiyallahu anhu) supplicated to Allah Ta’ala: “*Muaaz is supplicating for a share (of the plague) for the family of Muaaz.*”

Soon thereafter, his son Abdur Rahmaan contracted the plague, and died. Then Hadhrat Muaaz stood up and supplicated for a share of the plague for himself. Then he was afflicted with the plague. Seeing the symptoms of the plague on his hand, he said, looking at his hand: “*Nothing is more beloved to me than that (i.e. the plague) which you have.*” He too attained Shahaadat in the Plague.

Discarding this wonderful Sunnah, the mufti maajin is advocating the protocols of the atheists, which require the closure of the Musaajid, abrogation of Jamaat Salaat and prohibiting Muslims from attending the Musaajid, and more kufr.

His flaccid and flapdoodle arguments

Stupidly arguing in support of preventing sick Muslims or even healthy Muslims from the Masjid on the ridiculous basis of ‘covid symptoms’ which the atheists say are a light cough or sneezing, the ZigZag mufti cites the garlic hadith. Presenting his stupid interpretation, he says:

“If a person is tested Covid19 positive, he should take full precaution and avoid going to the Masjid until the Covid 19 symptoms are clear i. Hereunder are a few relevant points cited in the references:

• Rasulallah صلى الله عليه وسلم has clearly prohibited the one who has eaten anything which has a foul smell from entering the Masjid and joining the Jamaat Salaah. The reason for this prohibition mentioned in the Hadith is the inconvenience caused to the Malaikah and fellow Musallis.”

This is a rubbish, flaccid, flapdoodle satanically designed ‘daleel’ to promote the kufr protocols of the atheists. There is absolutely no grounds in the ‘foul smelling’ factor to justify prohibition on the basis of illness or a cough or a sneeze. It is necessary to present a solid daleel, not a stupid inference for preventing Muslims from the Musjid.

Why did Rasulallah (Sallallahu alayhi wasallam) and the Sahaabah not prevent Musallis from the Musjid during plagues? Despite Rasulallah (Sallallahu alayhi wasallam) speaking negatively about the stench of garlic, neither he nor the Sahaabah prevented sick persons from attending the Musjid. They did not use the stupid garlic inference excreted by the Zigzag mufti. The Sunnah of Rasulallah (Sallallahu alayhi wasallam) during a plague is daleel, not the stench of garlic. The fact that no one was prevented from the Musjid on account of the plague is a vehement rejection of the rubbish which the zigzag maajin mufti has disgorged to appease his atheist handlers.

If the stench of garlic had been valid premise for inference, Rasulallah (Sallallahu alayhi wasallam) and the Sahaabah would have been the very first to have prohibited the plague-affected Muslims from attending the Musjid. But the factual reality is that during plagues the Sahaabah and the Muslims in general flocked in greater numbers to the Musajid and remained in I’tikaaf for longer periods imploring the mercy of Allah Azza Wa Jal, while those of the loftiest degree of Imaan and yaqeen supplicated for Maut with the plague in order to gain the status of shahaadat.

It is indeed explicit kufr to prevent people from the Musjid because of a cough/sneeze and to promote the kufr protocols of the atheists and to utilize this satanism as valid grounds for preventing Muslims from the Musjid.

These zigzag muftis are maintaining an ominous and a deafening silence regarding the Sunnah observed by Rasulallah (Sallallahu alayhi wasallam) and the Sahaabah during plagues, and about the categorical Qur’aanic prohibition pertaining to satanic quarantine and fleeing from the plague in fear of Maut.

Rasulallah (Sallallahu alayhi wasallam) said: *“He who flees from the plague is like one who flees from the battlefield, and he who remains steadfast (with Sabr) during the plague, for him is the reward of a Shaeed.”*

On this very basis, we can say that he who prevents Muslims from the Musjid because of a cough or a sneeze or because the kuffaar diagnosed someone to be

‘covid positive’, is indeed a kaafir. In this context all the doctors of these munaafiq so-called ‘islamic’ associations come fully within the purview of ‘kuffaar’. They are worst kuffaar than *asli* (born) kuffaar.

The ‘inconvenience’ of a coughing or sneezing Musalli is the effect of brainwashing by the atheists. Why did Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah not consider the sickness acquired from the plague to be a sufficient factor of inconvenience for preventing musallis from the Musjid? There is no need for extending the garlic-stench prohibition to sickness and the plague when Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had not done so. The *qiyaas* of the zigzag mufti – his inference based on stench – is stupid and utterly baseless, and the best daleel for this stupidity is the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

There is no need for inferences and extension of rulings when there exists explicit Sunnah practice on an issue. The Sunnah may not be scuttled and cancelled because of inferences based on the theories of the atheists.

The ‘leprosy’ argument is also stupid and utterly baseless. Despite the presence of lepers, Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not prohibit the saick Sahaabah from the Musjid during plagues. It is pure satanism to attempt to abrogate the Sunnah on the basis of the leprosy narration because Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not ban people suffering from the plague from attending the Musjid.

There is not a single narration which reports that any Muslim was debarred from the Musjid on account of the plague. On the contrary, the majority of the Sahaabah in the Musjid were affected by the plague in Madinah during the time of Rasulullah (Sallallahu alayhi wasallam), but they all attended the Musjid.

The examples proffered by the zigzag mufti in support of preventing ‘covid affected’ musallis from the Musjid all pertain to garlic-stench. On the basis of this narration whoever emits a foul stench for whatever reason may be prevented from the Musjid. But it is not proper and not valid to extend the garlic narration to plague-affected persons for the simple reason that Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah had not prevented such persons from the Musjid.

There is not a single Fiqhi narration adduced by the zigzag mufti which relates to the plague and to persons afflicted by the plague. His only inference to bolster his corrupt fatwa is the ‘garlic’ factor. However, not a single Faqih has utilized this narration as a basis for prohibiting people from the Musjid during a plague. The fatwa of the zigzag mufti is corrupt and baatil.