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“DISEASE IS DIVERTED FROM THE MUSJID” — SO SAID RASULULLAH (SALLALLAHU ALAYHI WASALLAM)

Question: According to a Hadith published by The Majlis, people in a Musjid are safe from contracting any disease. A Mufti says that it is possible for a disease to be contracted in a Musjid. What is the correct interpretation for the Hadith? Is the Mufti right?

ANSWER

The Hadith in question is: *“When disease descends from the sky, it is diverted from the people of the Musaajid.”*

Now, when Rasulullah (Sallallahu alayhi wasallam) said that disease is diverted away from the Musjid, it is imperative for the Mufti Sahib to renew his Imaan. His implied refutation of the categorical negation of disease in the Musjid by our Nabi (Sallallahu alayhi wasallam) is kufr. The Hadith is sufficient for us, the Mu'mineen. There is no need for lopsided interpretation to accommodate zigzag fatwas which are the inspirations of Iblees, and which are pliantly designed for acceptance by sceptic minds which incline to kufr. What the Mufti said is baseless and stems from doubt and uncertainty.

Disease descending from the sky is turned away from the Musaajid. Nabi (Sallallahu alayhi wasallam) said so with emphasis just as he proclaimed *Laa adwaa (Disease is not contagious)*. This is absolute. Thus, no one will contract the disease in the Musjid as the super-munaafiqeen claim. If a musalli contracts the disease, it does not follow that he had contracted it inside the Musjid. He acquired the disease outside the Musjid by the decree of Allah Ta'ala. So if a diseased person comes to the Musjid it does not follow that he became diseased inside the Musjid. He came from outside with the disease.

There was no need for the Mufti to have embarked on his unnecessary exposition and baatil extrapolation which ostensibly is in refutation of the claim of Rasulullah (Sallallahu alayhi wasallam).

Furthermore, if a munaafiq becomes afflicted with the disease in the Musjid, it simply means that Allah's Athaab has overtaken him. There is no place for the munaafiq to hide and to save himself from Allah's Athaab. While the descending disease dare not afflict the Mu'mineen, the munaafiq is divinely earmarked for Allah's athaab, hence the Musjid offers no succour for him. The athaab befalling the Munaafiq in the Musjid in no way whatsoever negates the veracity of our Nabi's categorical claim.

It is correct that the virus will not afflict one in the Musjid because Rasulullah (Sallallahu alayhi wasallam) said so. Hitherto no one has proved nor can prove that anyone contracted the covid satanism inside the Musjid.

It is incorrect to understand that the plague can enter the Musjid on account of it being a mercy and a cause for Shahaadat. Rasulullah (Sallallahu alayhi wasallam) said that a plague will not settle in a Musjid, and this was said *bilaa tafseel*. The *hukm* is general, without exceptions, hence may not be restricted, watered down or assailed with zigzaggy by means of personal opinion to titillate the palates of those whose Imaan is riddled with doubt and uncertainty to the degree of kufr.

There is no reason for interpreting away the clear, apparent (zaahiri) meaning of the Hadith. There is no other Hadith conflicting with this Hadith. Hence there is no need for reconciling conflicting narrations with any interpretation. If some decrepit mind conjectures some mirage of conflict based on an oblique vision of realities on the ground, then the safest for his Imaan is to hammer out an interpretation to argue away into oblivion the ostensible contradiction. But never should he resort to an interpretation which will entangle him in kufr.

Kufr has become a norm in the Ummah. There is an imperative need for extra-diligence when dealing with Ahaadith which appear contradictory to minds scarred and jarred by the flotsam of kufr spewed out by the university education. While the Qur'aan emphatically declares: *"This is the Kitaab. There is not the slightest doubt in it"*, the brains of Muslims of this era have become necrotized with doubts, uncertainly and even downright kufr, hence the stupid apologetic baseless interpretations in the kufr bid to appease the convoluted brains of the modernist zindeeqs such as the KUFFAAR medical doctors whose kufr, the juhhaal molvis are lapping up. Allah Ta'ala says:

"The Haqq is from your Rabb, therefore, do not become of the doubters."

While HIZBUSH SHAITAAN, bootlicking the Atheists says that the Musjid is a 'super-spreader' of disease, Allah Ta'ala, via His Nabi says that disease which descends from the sky is diverted away from the Musjid.