

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الصلوة والسلام عليك يا رسول الله وعلى الك واصحابك يا حبيب الله

CLOSURE OF MASAAJID

Fatwa issued by: Mufti Abdun Nabi Hamidi

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا عَدْوَى وَلَا طَيْرَةٌ، وَيُعْجِبُنِي الْقَوْلُ، قَالُوا: وَمَا الْقَوْلُ، قَالَ: كَلِمَةٌ طَيِّبَةٌ

Narrated from Hazrat Anas ibn Maalik رضى الله عنه that the Holy Prophet ﷺ said: "There is no 'Adwa (i.e. transmission of infectious disease without the permission of Allah) and no Tiyyarah (superstitious belief in bird omens), but I like good omens." They said: What is a good omen? He said: "A good word."

Sahih Bukhari, Hadith Number 5776

Never in the history of Islam have Masaajid been ever shut down especially for Jum'ah and five daily Salahs by the religious leadership and the trustees of Masaajid with their own choice, not forced by the state!

Opinions of medical practitioners and actions of present day modernised custodians of Haramain are given preference over the Words of Allah and His Beloved Rasool ﷺ!

It is amazing, how some men of knowledge have twisted and distorted the understanding of the verses of Qur'aan the Ahaadith and the principles of Fiqh, Hence, exceeding what was required. No official decree was passed by the government to pressurise Islamic organisations, to take such drastic steps to close down the Masaajid!

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The world is currently experiencing a pandemic which has resulted in some countries being placed on lock down. Ulama have to apply their minds (according to the situation of their respective areas) in making decisions about religious matters such as congregational prayer, funeral prayers and Friday prayers.

In this document (Fatwa) I will analyse and comment on some of the proofs given in support of closing Masaajid. I fully understand the panic and high stress levels this pandemic has caused but I will share a critical analysis of the proofs that have been given for closing Masaajid and will share my view on the matter.

I am in no way asking the public to not take every possible precaution. It is a serious matter and every possible preventative measures must be taken. This document just deals with the Shar'ee Ahkaam regarding closing down Masaajid voluntarily.

Escaping an epidemic

I begin this Fatwa with the words of the great Imam, Imam of the Ahlus Sunnah, A'la Hazrat Imam Ahmad Raza Khan رحمه الله. A'la Hazrat gives a beautiful analysis on how people, including leaders, behave at times of epidemic. He writes in Fatawa Razawiyya as follows:

“Rasoolullah ﷺ said,” Jibra'eel عليه السلام brought to me epidemic and fever. I let the fever remain in Madinah Tayyibah and sent the epidemic to Syria. An

epidemic is a mercy and martyrdom for my Ummah and a punishment for the disbelievers.”

Ref: Musnad Imam Ahmad, Al Maktabatul Islami Beirut, vol 5 page 81.

Hazrat Abu Bakr Siddique رضى الله عنه knew of the epidemic that it was sent to Syria therefore whenever he رضى الله عنه sent troops to Syria, he would make them take a pledge of two things: -

- 1) Not to flee the spears of the enemies
- 2) Not to flee the epidemic

As reported by Imam Musaddid the teacher of Imam Bukhari and Imam Muslim in Musnad Imam Ahmad Al Maktabatul Islami Beirut, vol 3 page 281.

From this it is clearly understood that the one who motivates Muslims to flee an epidemic is not their well-wisher, rather he is wishing misfortune on them. Medical practitioners who discourage patience and steadfastness (because of the advent of an epidemic) have adopted the wrong path and gone against goodness and well-being of Muslims.

Allah has sent the Holy Prophet ﷺ as a mercy to all the worlds and it is mentioned in a Hadith the Holy Prophet said that Abu Bakr Siddique رضى الله عنه is the most merciful upon my Ummah. If fleeing from an epidemic was good and facing it was bad then why would Rasoolullah ﷺ, who is more kind towards his Ummah than their own parents, have advised to not flee from an epidemic and why did Hazrat Abu Bakr Siddique رضى الله عنه who is the most kind and loving towards the Ummah, take the pledge of not fleeing from the epidemic from his troops? It is understood from this that those who motivate Muslims to flee from an epidemic are not well-wishers of the Ummah and they are giving evil advice”.

The great Imam-e-Ahle Sunnat writes further “where there is an outbreak of an epidemic, it is not necessary that all or most of the people are infected by it. Rather, due to the Fadal and Mercy of Allah Almighty, majority of the people are protected from the disease. Therefore, to compare this to the devastation caused by fire and/or earthquakes and to support your arguments with Ayahs such as

وَلَا تُقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

“And do not fall into destructions with your own hands”

Surah 2 verse 195 – Translation from kanz ul Iman

is the whispering (of Shaitaan). In those things (such as fire etc.) destruction is predominant (but not in epidemics). Real destruction is this that (Allah forbid) the blessed sayings of Rasoolullah ﷺ, which in reality are mercy and wellbeing for the Ummah, are being interpreted as being harmful for the Ummah and (unfortunately) the words of medical experts are given preference over the blessed words of our Beloved Rasool ﷺ and their words are regarded as beneficial.

Just see! With whom you have disconnected your relationship and with whom you have linked yourself”.

Fataawa Razawiyya vol 24 page 306-308

A’la Hazrat رحمه الله has declared in the above statement that many of the proofs and fiqhi Usool, which many people use in their Fatwas in the time of an epidemic, are wrong and their analogies are incorrect.

It is a wrong analogy to use the verse “*And do not fall into destructions with your own hands*” as a reference for closing the Masaajid. In fact destruction is in going to such a place where there is an epidemic outbreak when your place (of residence) is free from it but if it comes to your area then have full trust in Allah and fulfil your worldly and Deeni obligations and do not close the Masaajid by using absurd reasoning. Take precautions and get ready to face it while seeking help from Allah Almighty.

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَخْبَرْتَنَا أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُونَ فَأَخْبَرَهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونَ فِيْ بَلَدِهِ صَابِرًا، يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ"

Narrated by Hazrat 'Aisha رضي الله عنها (the blessed wife of the Holy Prophet). She asked Allah's Messenger ﷺ about plague, and Allah's Messenger ﷺ informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."

Bukhari, Book 71, Number 630

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ"

Narrated Anas bin Malik رضى الله عنه who reports that Allah's Messenger ﷺ said, "(Death from) plague is martyrdom for every Muslim."

Bukhari, Book 71, Number 628

In light of the above Ahaadith, plague (plague here refers to any pandemic disease) is a blessing for the believers and the one who dies due to exposure to this plague is a martyr. We are all aware that a successful person is a person who dies with his Imaan intact. How much more successful would the one who dies as a martyr be?

Moreover, according to the teachings of Islam, everything is from Almighty Allah. Death is predestined and no amount of precaution will prevent it. A true believer must not fear anything as his life is in the control of Allah. Nevertheless, the Holy Prophet Muhammad ﷺ has forbidden people from going to an area where an epidemic has broken out.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
"إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا"

The Prophet ﷺ said, "If you hear of an outbreak of plague in a land, do not enter it; but if the plague breaks out in a place while you are in it, do not leave that place."

Bukhari, Book 71, Number 624

This means, undoubtedly life and death are in the hands of Allah but taking protective measures are necessary. Therefore, we must take precautionary steps regarding Coronavirus, and on the other hand, we must not fear anything except Allah.

Can someone die before his/her time is up?

Recently people are being heard saying that if we frequent the Masaajid, especially for our five daily Salah, many of us shall face the risk of catching the virus, getting very sick which could lead to our untimely death. These people are really gone astray. They are in fact denying the words of Almighty Allah in His Blessed book the Holy Qur'aan. They have to repent, make sincere Tauba, and are obligated to renew their Iman and marriage. Allah Almighty says:

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا

“And no life can perish except by the command of Allah”

Surah 3 verse 145 – Translation from kanz ul Iman

One or two fruits will keep on falling from a fruit tree, as per destiny (Taqdeer) and during a wind storm many fruits will fall at once. Their falling at once is also as per their destiny. Similarly, people keep on dying daily in various parts of the world but during an epidemic many thousands perish together, all according to the Will and Plan of Allah Almighty.

Deprivation from the supplication of Auwliya Allah during this difficult period

A’la Hazrat Imam-e-Ahle Sunnat رحمه الله writes: There are great blessings in congregational prayer and that the supplication in a gathering of believing Muslims has a greater chance of acceptance. It is widely accepted that wherever there is a gathering of 40 believing Muslims who gather for the pleasure of Allah, one amongst them is definitely a Wali of Allah. It is mentioned in Taiseer Sharah Jaame’ Al-Sagheer, *‘it is said that in the number forty the wisdom is this that this number does not complete unless there is definitely a Wali of Allah present amongst them’*

Al Taiseer Sharah al Jaame Al Sagheer vol 1 page 110 Fatawa Razawiyya vol 24 page 185-86

Our government has allowed us at least two Auwliya Allah to be in our gathering by fixing the number to a maximum of 100. Their presence will certainly be a source of blessings and their utterances of “Aameen” during dua will cause the acceptance of the Dua of all those present in that gathering but many have deprived the Ummah from this great blessing by closing down Masaajid and preventing any permitted gatherings for the worship of Allah and to obtain spiritual help from Him in His house where it is always blessed with showers of Mercy.

Yet Hazrat Abu Huraira رضى الله عنه reported: “The Messenger of Allah ﷺ said,

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا

“The most beloved of places to Allah are the Masaajid, and the most hated of places to Allah are the markets.”

Sahih Muslim, Hadith Number 671

These officials of Masaajid who claim that they care about the well-being of the Musallees and yet make no fuss about people going to work and the marketplace. If their places of business are packed at peak hour, would they close shop in fear of this virus? Yet the most beloved place to Allah, the Masjid is closed when people should be encouraged more to seek the help of Allah. Obviously, under the circumstances, one has to take precautions (follow the law of the land with regards limiting the numbers and using sanitisers etc).

Jumu'ah and other congregational Salaah

These are the words of grand Mufti of Pakistan, Mufti Munibur Rahman Sahib in a recent TV interview which is widely available on social media. It was unanimously accepted and supported by all the leading Sunni Ulama and Mashaik of Pakistan.

“The Salah of Jumu'ah cannot be cancelled under any circumstances, nor can the Salah with Jama'at be cancelled. These are the clear orders from Allah and His Beloved Prophet and as Muslims we have to obey these laws. Coronavirus is just a probable fear but even in wars when the enemy is in front and the fear is genuine, the Jama'at of Salah is not cancelled, so how can people reach the conclusion that because of the Coronavirus epidemic, which is merely probable, Masaajid doors are to be shut down”

The following is a summary of the speech of the Grand Mufti of India, Hazrat Mufti Nizamuddin Misbahi Sahib (The complete video of his speech can be viewed on YouTube):

One's presence in the Masjid for Jamaa'at is Wajib. Jumu'ah is Fard and it is performed in Masaajid, therefore Masaajid must never be closed.

It is indeed mentioned in a Hadith: 'Sallo Fi Rihaalikum' meaning 'perform your Salah in your abode'. This phrase was used when there was heavy rain. At that time people had a shortage of clothing. Sometimes just one sheet to cover their entire body and umbrellas were not invented at that time. Roads became very muddy and full of water on that rainy day, and Masjidun Nabawi also had an earthen floor and the roof was patched with palm leaves causing severe leakage in several places in the masjid when it rained. This would have caused the floor to become very muddy in the Masjid as well, which would have caused great difficulty in performing Salah, especially Sajdah.

Therefore, permission was granted, during that one occasion to save the Muslims from this difficulty. This proclamation (“perform Salah at home”) was made only once. It was a matter of just one Salah, so how can people apply this Hadith to the current situation of Coronavirus?

It was not based on mere speculation or an impending condition. It was a reality which was witnessed. The people, who are being stopped from entering the Masaajid, have not tested positive for coronavirus. They are definitely being stopped based on assumption and not on hard facts. The laws of Shariah are not to be compromised based on assumptions or doubt”.

When there is very heavy rain, mud or snow, one is allowed to perform Fard Salaah and even Jumu’ah Salaah at home as mentioned in many books of Fiqh, but there is no evidence in any Islamic literature which indicates that Masaajid can be closed down based on the decision of some individuals who may be trustees of Masaajid and claim to be well-wishers of the Ummah.

Note: The Fatwas of the grand Mufti of Pakistan and the grand Mufti of India are applicable upon Muslims throughout the world regarding the issue of closing or not closing of Masaajid, because almost the whole world is equally in panic due to this virus.

Do the trustees have the right to close down Masaajid?

Neither Chairman, trustee, committee member, Imam, Moulana, Sheikh or management of Masaajid nor any influential wealthy donor have any right or authority to close the doors of any Masjid. Masaajid are owned by Allah. Allah says:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ

‘Masaajid belong to Allah’

Surah 72 verse 18.

Therefore, all decisions regarding Masaajid must be taken in accordance to the laws of Shariah by requesting directive from credible, well-versed scholars who have in-depth understanding of Islamic jurisprudence.

A'la Hazrat writes: “without a Shar’ee reason no one has the right to stop anyone from entering the Masjid, or to join the Jama’at or to stand in the first Saff. Indeed, all Masaajid belong to Allah. Rasoolullah ﷺ has stated that all the bondsmen are bondsmen of Allah, so then how can someone stop anyone from any place of the Masjid without the command of Allah Almighty.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ

“Who is more unjust than he who prevents the name of Allah being mentioned in the Masaajid of Allah?”

Surah 2 verse 114.

(Fataawa Razawiyya vol 7 page 134)

A'la Hazrat رحمه الله is talking about a particular place in the Masjid, so how great oppression is it to stop people from entering Masaajid entirely on the basis of speculation?

A'la Hazrat رحمه الله writes further: “it is Fard to enliven the Masaajid and Haraam to abandon them.” *“Who is more unjust than he who prevents the name of Allah being mentioned in the Masaajid of Allah?”* **Surah 2 verse 114**

(Fatawa Razawiyya vol 16 page 414)

There is nothing wrong in closing the mosque during non-prayer times for an emergency or a valid purpose or for a temporary need which does not prevent the objective of its construction; like preserving the mosque from disrespect by banning the non-qualified such as the polytheists and dogs from entering the mosque. Likewise, preserving the mosque’s equipments from loss and theft etc.

Imam An-Nawawi رحمه الله has reported from some Shafi’i scholars, concerning the issue of closing the mosque, who said: “There is no problem to close the mosque during non-prayer times for the purpose of its maintenance and preserving its equipments; so they (Shafi’i scholars) said, and if it is feared that the mosque will be disrespected and its equipments will be lost, then there is no need to open it (i.e. to keep it stay open). However, if there is no fear of misdeeds or violation in case the mosque remains open. The Sunnah is to keep it open as **the mosque of the Messenger of Allah ﷺ had never been closed neither in his time nor after him**”

Al-Majmu‘ of An-Nawawi (2/178)

It is not permissible to suspend daily prayers or Friday prayer in a Masjid unless the government passes a law which forces us to do so, in which case we will be forced to obey the law of the land. This will obviously happen if the virus is out of control and thousands of people are reported to be dying daily. In this particular case there will be no blame upon us for closing down the Masaajid.

Now, the burning issue is who forced the officials of Masaajid to take such a drastic decision? Was it based on employing medical experts to do a survey in their area of jurisdiction and with cooperation from government officials to declare the said area a disaster area due to a very high rate of infection and many deaths on a daily basis or is it based on sensational media reporting? Thus to close the Masaajid based on their choice and freewill is gross violation of the rights of Muslims in their area and they have to be questioned and brought to book in order to prevent a recurrence of such incidents.

The management of Masaajid should take all precautions to prevent the spread of the virus, but they cannot simply shut down the House of Allah as a precautionary measure based on just fear and stop people from coming to the House of Allah.

The current epidemic has not reached any alarming rate at all in South Africa like it has in Italy which requires the confinement of everyone to their homes forcing the subsequent shutdown of Masaajid.

The presence of an epidemic does not require a new fatwa. Epidemics and plagues were common during the time of the beloved Prophet Muhammad and the time of the Khulafa-e-Rashideen, but He never authorized the closure of Masaajid or the suspension of congregational prayers, nor did his Sahabah do that. The Holy Prophet advised against going to or leaving a plague-stricken city/country, but never ever advised the closure of Masaajid for Jumu'ah or regular Jama'ats.

The incident of Hazrat Umar is mentioned in Sahih Bukhari Hadith number 625 that he did not enter Syria because there was an outbreak of an epidemic. It is true that he did not enter the city but he did not send any order instructing Muslims to shut down the Masaajid and perform Salah at home and there is no evidence that the people in the epidemic-stricken city ever closed down the Masaajid.

Some scholars have brought the following rules of Fiqh as an argument to justify the closure of Masaajid.

‘And do not contribute to your own destruction (Surah 2/ verse195)’

This argument is refuted by Sayyidi A’la Hazrat which has been discussed in detail in this Fatwa.

‘Averting harm is more important than gaining benefit’

I wonder how this rule of Fiqh fits in the current Coronavirus pandemic situation. Gaining benefit by obeying the order of Allah to perform Jumu’ah and Salah in the Masjid is real and the harm is speculative. The benefits of Jumu’ah and Salahs in the Masjid are there for sure but we are not sure about the harm (whether anyone will definitely get infected with the virus by attending the Masjid), thus by stopping people from going to the Masjid, the benefits of Jumu’ah and Jama’at are definitely lost but there is no guarantee that one would avert any harm. That is indeed a trade of loss.

Without comparison let us use an example to demonstrate how one should prioritize. Assume that a person who owns a grocery store witnesses an accident on his way to open his store and the person who met up in an accident needs help. On one hand the store owner will benefit in opening the store on time to earn money during his busy hour and on the other hand is a chance for him to avert harm by taking the victim to hospital or assisting him in whatever way possible. In this scenario he should give preference to averting harm instead of gaining benefit, and help the victim of the accident. Both the benefit of opening his store and averting harm (from the victim) are real. Neither is probable. So this rule of Fiqh does not go in their favour to shut down the Masaajid

‘Do not cause harm, nor incur harm’

Ulama who are not in the favour of closing mosques, simply believe that no one has the authority to close the Masaajid of Allah and performing Jumu’ah is a direct order from Allah Almighty and it cannot be cancelled based on doubt or fear. So who is causing harm to whom and how does this Fiqhi rule help to justify the closure of mosques? In fact, those Ulama who are not in the favour of closing the Masaajid are

saving the Ummah from a very big harm of the Hereafter and the harm of mass-annihilation of Jumu'ah and Salah with Jama'at in the Masaajid.

In some Fatwas the following rule is mentioned as an argument: **“Change of rulings shall not be denied by the change of times”**.

Its answer is as follow: The rulings of some matters never accept change as they are based on the common religious knowledge and authentic texts, which are by no means subject to change, such as: prohibition of wine, the obligation of keeping away from women when they are in menses and the prohibition of gambling etc.

It is a common religious knowledge through mass transmission that mosques are built for the five times daily obligatory Salahs and the performance of Jumu'ah is made obligatory by the clear text of Qur'aan, as mentioned in Surah Jumu'ah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“O believers! When the call for Salah is given on the day of Jumu'ah (Friday), so hurry towards the remembrance of Allah and stop buying and selling; this is better for you if you know

Surah 62 verse 9

Therefore, these kinds of matter do not come under Ahkaam-e-Ijtihaadiya (discretionary rulings) based on changeable reasons such as customs, habits, time and interests.

He who saves a person has saved Humanity

Many people use Ayat number 32 of Surah Al Maaidah ‘if anyone saved a life it would be as if he saved the life of the whole humanity’ as an argument to justify the closure of Masaajid.

It is mentioned in a famous Sunni Tafseer Khazain ul Irfaan, which are marginal notes on the translation of the Qur'an done by A'la Hazrat, known as Kanzul Imaan: *“it means that a person saved someone from being murdered, or from burning or drowning.”*

All the situations mentioned in Tafseer are actual not speculative. If a person saves someone from drowning or burning, he can tell which individual he has saved from drowning or burning but a person who stops people going to the Masjid in the wake of the Coronavirus pandemic, can he tell which individual has he saved from Coronavirus?

Please note: Muslim leaders in the past (in any period of the Islamic age) never closed the Masaajid willingly. If Masaajid were closed due to some misfortunes such as war, hunger or an epidemic, that is something which cannot be compared with the current situation whereby Masaajid are closed down by the choice of the leaders because of an epidemic which may possibly spread. It may attack, it may not attack.

We do agree that certain people are exempted from Jama'at for different reasons but those Ahaadith cannot be brought as an argument to close down the Masaajid and cancel Jumu'ahs

People use the following Hadith to justify their viewpoint:

“Refrain from a plague-stricken person like you refrain from a lion”. Using this Hadith they try to justify the closure of Masaajid.

This Hadith is explained by the great scholars of Islam. Imam Muhaqqiq Alal Itlaaq Allamah Ibn Humaam writes: “the meaning of the Hadith of Rasoolullah ﷺ “refrain from plague-stricken...” is not in its literal sense, i.e. Ulama have consensus that it is allowed to sit with a plague-stricken person, and it is a cause of earning Thawaab to serve him and visit him.”

Fathul Qadeer Maktabah Nooriya Razawiyya Sakhar vol 4 page 133

A woman asked Ummul Mo'mineen Ayesha رضى الله عنها, “did Rasoolullah ﷺ say this regarding the plague-stricken person, ‘refrain from them like you refrain from a lion’? Ummul Mo'mineen replied, “not at all (i.e. this is not in its literal sense), rather he used to say, disease does not fly and inflict you, the one who is infected first, who did he receive it from?”

**Kanzul Ummaal Ba Hawala Ibn Jareer Hadith number 28507 Muassisa Tur Risalah vol 10
page 97**

It is true that many Ahaadith suggest keeping away from epidemic-stricken people, so how may one find correspondence between these Ahaadeeth?

Allamah Badruddeen Aini gives a beautiful answer to this very question. “There is no truth in sickness transmitting to others. The question is why are we then forbidden to mingle with epidemic-stricken people? (the answer is) the reason is that if a healthy person got the same sickness while he is mingling with the ill person/s, he will make the assumption or have a suspicion in his heart that he got the sickness from that ill person with whom he sat, and he will start believing in that, which is refuted by our beloved Rasool ﷺ (because everyone who gets sick, gets sick due to his own destiny)”

**Umdatul Qari Sharah Bukhari Kitabuttib, Idara Tuttaba’ah Al Muneeriya Beruit, vol 21
page 288**

How Rasoolullah ﷺ treated a person affected by a plague

Rasoolullah ﷺ held the hand of a plague-stricken and placed it in his bowl and said, ‘reliance is upon Allah and trust is upon Allah’

**Jaame’ Tirmizi Baabu Ma Jaa’a Fil Akle Ma’al Majzoome, Amin Company Delhi 2/4-
Sunan Ibn Maaja Kitabuttib Baabul Jazaam, H M Saeed Company Karachi page 261**

What the beloved Rasool ﷺ did, shows the highest level of trust in Allah and very strong belief in Taqdeer. We are weak people, and cannot have this type of Tawakkul and trust, therefore we have the option to take precautions and ‘tie our camel’, but still need to keep a balance. Precautions must not reach the level which will make us weak in the belief of Taqdeer and make us obedient to the medical professionals and becoming completely disobedient to Allah and his Rasool ﷺ.

The above Hadith explains clearly that as Muslims our Iman in Taqdeer must be very strong and unshaken. We are placing our trust in doctors and shutting down Masaajid and not trusting the truthful words of our beloved Rasool ﷺ that if it is not meant for you to get sick you will never get sick or inflicted with any epidemic.

Taqdeer

The concept of predestination is extremely important for a Muslim to understand when faced with incidents such as the coronavirus.

A believer has two positions when it comes to predestination: one is before the situation occurs, and one is after. Before the situation he seeks help from Allah, makes Dua to him, and relies upon him. He asks Allah for good to come from it.

After the situation, if the result was positive and good the person thanks Allah. If the event had a negative outcome then the person is patient because he knows that Allah will never forsake him even if it seems as if the result is negative, because indeed Allah is the best of planners.

Take every necessary precaution but do not close the Masaajid

A Muslim should not overreact, but at the same time he should not be oblivious of the situation and do nothing!

Taking the necessary means and then relying upon Allah is something which is emphasised in Islam.

عن أنس بن مالك قال قال رسول الله ﷺ أَعْظُمُهَا وَاتَّوَكَّلْ أَوْ أُطِقُهَا وَاتَّوَكَّلْ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اعْظُمُهَا وَتَوَكَّلْ

Anas ibn Malik رضى الله عنه reported: A man said, "O Messenger of Allah ﷺ, should I tie my camel and trust in Allah, or should I leave her untied and trust in Allah?" The Prophet, peace and blessings be upon him, said, "Tie her and trust in Allah."

Sunan Tirmidhi 2517

Many of the health guidelines given by the WHO are in fact normal practices for Muslims, some of which are as follows:

1. Washing hands: This is a part of Wuzu (ablution), a Muslim's daily ritual of purity. Rinsing your mouth and nose and washing your face properly as done in wudu definitely has a positive impact against airborne viruses.

2. General cleanliness

The Prophet ﷺ said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

“Cleanliness is part of faith”

Tirmidhi 432

Keeping our surroundings tidy, cleaning up after ourselves, and wiping surfaces down are all aspects of cleanliness which must be adhered to in these situations.

3. Covering your mouth when sneezing

The Prophet would cover his mouth when he sneezed. This basic etiquette can play a big part to curb the spread of viruses

ان النبي صلى الله عليه وسلم كان اذا عطس غطى وجهه بيده او بثوبه

“Whenever the Messenger of Allah ﷺ sneezed, he would cover his mouth with his hand or a piece of cloth.”

Tirmidhi, book 40, hadith 2894.

May Almighty Allah grant us the true understanding of Quran and Sunnah and may he protect us from misinterpretation of Quranic verses and Ahadith of The Holy Prophet ﷺ. May we be amongst those who are promoters of Masjids and not among those who unjustly close down the Masaajid based on confusion.

والله تعالى اعلم ورسوله اعلم عز وجل و صلى الله عليه وسلم

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Sunday, 22nd March 2020
