



The Issue of Contagion from an Islamic Perspective
Explanations of Multiple Scholars regarding the
Hadīth, “There is no contagion...”



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What follows is simply a selection of statements & explanations translated directly from multiple scholars past and present on the issue of contagion in Islām. This is a well-known knowledge-based discussion that exists between the scholars and details are found in many books such as Fathul-Bārī, explanations of Sahīh Muslim, and many others.

This is not a comprehensive document, but simply a general overview from the perspective of the scholars who hold contagion can occur by the decree of Allāh, as well as some who do not, since the issue has differences in explanation and understanding - and there is no rebuke one upon the other as the opinions are well established and known from times of old. In light of the current circumstances and focus of the World on the “Covid-19” situation, it is an issue that people are already discussing and engaged in and, as such, provides an appropriate opportunity to further educate ourselves on it from an Islamic perspective.

I highlight though, I do not intend to directly attach this document to any World affairs, this is simply a compilation on a knowledge-based issue found within the Sunnah, just as we studied at the Islamic University of Madīnah as a standard part of the curriculum - well over a decade before the existence of today’s Covid-19 situation.

I have, though, added the extremely important recent advice & reminder for us all of Shaikh Sālih al-Fawzān & Shaikh ‘Abdullāh al-Bukhārī regarding the current coronavirus situation at the end, as well as a key piece of advice from Shaikh Muqbil regarding differences in this issue and the etiquettes of the student of knowledge in regards to that.

Scholars mentioned in this Compilation:

▪Fatwa of The Permanent Committee of Scholars

- 1/ Al-Imām Ibn as-Salāh 643h
- 2/ Al-Imām an-Nawawī 676h
- 3/ Al-Imām ibn ul-Qayyim 751h
- 4/ Al-Imām Ibn Rajab al-Hanbalī 795h
- 5/ Al-Imām al-Ubbī 827h
- 6/ Shaikh Sulaymān Ibn ‘Abdullāh [1233h](#)
(The grandson of Sh. Muhammad bin ‘Abdul Wahhāb رحمته الله)
- 7/ Shaikh Ibnul Shaikh bin Bāz [1420h](#)
- 8/ Shaikh al-Albānī [1420h](#)
- 9/ Shaikh-‘Uthaymīn [1421h](#)
- 10/ Shaikh ‘Abdul-Muhsin al-‘Abbād
- 11/ Shaikh al-Fawzān

12/ Shaikh ‘Alī Nāsir al-Faqīhī

13/ Shaikh Muqbil [1422h](#)

[A] Advice of Shaikh al-Fawzān

[B] Advice of Shaikh ‘Abdullāh al-Bukhārī



Summary:

There are several explanations on the narrations regarding contagion; the main two being that it does not occur at all, and the other, that it certainly can occur if Allāh decrees it, and that the mixing of an ill one with a healthy one can lead to the transmission of disease between them.

There is often very little mention of anything more (in relation to the core topic of our discussion based upon the Hadith “There is no contagion” specifically - as for other related narrations then that is another paper and further details). Scientific detail, medicinal knowledge, germ theories etc. and the likes, are not a core of the discussion in the explanations of many of the scholars, in fact, are not mentioned at all in many explanations....it is very simply related to whether contagion can occur through ‘mixing & contact’ (the terms used by scholars in their explanations) and the connection to Tawhīd...as such the matter is straight forward as a discussion regarding the narrations from the Sunnah, as the reader will notice from the explanations of the scholars past & present.

Here we present the opinion that contagion can exist through mixing and contact and that from an Islamic understanding that is perfectly correct with no detrimental implications upon Tawhid, from 12 different scholars past and present, beginning with the Permanent Committee of Scholars.

Fatwa of The Permanent Committee of Saudi Arabia

“Better than all these explanations (on contagion) is what al-Bayhaqī said - and Ibn as-Salāh, Ibn ul-Qayyim, Ibn Rajab, Ibn Muflih and others followed him in that - that the statement of the Prophet ﷺ “There is no contagion” is in respect to the understanding they had of it in Jāhiliyyah in terms of ascribing the action to other than Allāh, and believing that these diseases spread in and of themselves inherently by their nature, otherwise Allāh may - by His will - make the mixing of a healthy one with someone who has some of these illnesses a cause for that occurring (the healthy one becoming infected).

And due to this he ﷺ said, “Flee from the leper as you flee from the lion”, and he said, “Do not put a healthy one along with a sick one”, and he said regarding the plague, “Whomsoever hears of a plague in a land then do not approach it”, and all of that is by the decree of Allāh....”

[\[1/450-451\]](#) Fatāwa al-Lajna ad-Dā-imah]

[1] Ibn as-Salāh رَحِمَهُ اللهُ

(After mentioning that combining between apparently contradictory narrations is only for those scholars who are experts in both fields of the sciences of hadīth and fiqh of the meanings, those who are immersed in understanding the fine & precise meanings...)

“The method of combining between them, (narration stating that there is no contagion, and the narrations stating a sick one is not to be brought alongside a healthy one & to flee from a leper - both indicating there is contagion), is that these diseases do not transmit inherently in and of themselves (independent of the decree of Allāh), however Allāh has made the mixing of an ill infected one with a healthy one a means of his disease transmitting to him. Then (let it be known also) that the reason may fall back from the effect occurring just like the rest of the means, (meaning just because a diseased one comes into contact with a healthy one, it does not necessitate the disease will transmit, it all returns to the decree of Allāh whether contagion occurs & it transmits between them).

So in the first hadīth (“There is no contagion”) he ﷺ negated what the ignorant believed that it transmits inherently and is contagious in and of itself, and that’s why he ﷺ said, “So who infected the first?”, (meaning it was Allāh, and so similarly He caused the contagion in

the others, not that it occurred inherently by its nature), and in the second (regarding not bringing the sick into contact with the healthy and fleeing from a leper), he educated us that Allāh has made that a means to it (contagion), and he warned us from the harm (transmission of disease and becoming ill) which typically may occur in the presence of that by the action of Allāh...”

مقدمة ابن الصلاح ٤٧٧/٤٧٨



[2] Imām an-Nawawī رَحِمَهُ اللهُ

“The majority of the scholars said it is a must to combine between these two narrations (the narration that says there is no contagion and the one that says keep the healthy away from the sick - therefore indicating there is contagion) and they are both authentic. They said that the method in combining is that regarding the Hadīth “There is no contagion...”, the point of it is negation of what they claimed and believed in Jāhiliyyah that disease spreads by its inherent nature in and of itself, and not by the action of Allāh (by the decree of Allāh).

As for the narration, “Do not bring the healthy in contact with the sick”, then he directed us to avoid those affairs where *harm* occurs alongside typically by the action of Allāh and His will and decree.

So he negated contagion in and of itself by its inherent nature in the first Hadīth, however he did not negate *harm* occurring by the decree of Allāh and His action.

In the second narration he directed us to take precaution from that which *harm* can occur with by the action of Allāh, His will and decree (i.e. avoiding the sick with disease where you may become sick too).

(*The harm being mentioned here is in reference to contagion, that a person may become ill - as clarified by some of the people of knowledge).

So what we have mentioned here in relation to the authentication of the narrations and the combination between them - **it is the correct (position) that the majority of scholars are upon, and where overwhelmingly the conclusion lies.**

(Later goes onto mention....)

And others said that the Hadīth, “There is no contagion”, is upon its apparent, and as for prohibition of bringing a sick one in contact with a healthy one, then (they said) that is not

due to contagion, but rather due to harm from the bad smell, and repulsiveness of (the sick camels) appearance, and of the leper.

The correct position though is what has preceded (the position of the majority)”.
صحيح مسلم بشرح النووي ج ١٤ ص ٢١٤/٢١٣

صحيح مسلم بشرح النووي ج ١٤ ص ٢١٤/٢١٣

[3] Ibn ul-Qayyim رَحِمَهُ اللهُ

(He mentions both opinions in relation to combining between the narrations that there is no contagion and those that apparently say there is, explaining the opinion of “no contagion” initially and that upon that understanding the reason behind avoiding the infected or diseased is due to avoiding the scenario whereby a person mixes with an ill one and does become ill too and so ends up thinking it’s inherent contagion...he then explains the opinion of affirming contagion...)

“And the second explanation: that this indicates that bringing a sick one along with a healthy one (Hadīth of the camels mixing), **can be a means by which Allāh creates an illness in it** (in the healthy camel), so bringing it (healthy ones) alongside the ill ones can be a means (to the healthy becoming ill), and Allāh may remove the effect (of the healthy becoming ill through the means of mixing with the ill) by other means that counteract it, or they prevent the strength of the means (to illness), and this (understating and position) is pure Tawhīd, contrary to what the people of Shirk were upon. (This very simply without complication explains why some people become ill through mixing and others don’t, Allāh determines that and decrees it - further valuable explanatory notes from ibn ul-Qayyim below).

And this is equivalent to the negation Allāh made of intercession on the Day of Judgement, “...there will be no bargaining, nor friendship, nor intercession...” [al-Baqarah: 254], for that does not contradict the clear narrations established through multiple chains in affirming intercession, for indeed Allāh only negated the intercession which the people of Shirk used to affirm, and that is the intercession where the one interceding proceeds with the one intercession is being made with, even without the permission of Allāh, as for that which Allāh and His Messenger affirmed then that is the intercession that occurs after His permission, as in His statement, “Who is he that can intercede with Him except with His Permission?” [al-Baqarah:255], and His statement, “...and they cannot intercede except for him with whom He is pleased.” [al-Anbiyā:28], and His statement, “Intercession with Him profits not except for him whom He permits.” [Saba:23]...and Allāh guides and gives success to the truth.”

مختصر سنن أبي داود ومعالم السنن وتهذيب ابن القيم ج ٥ ص ٣٧٥

[3b] Ibn ul-Qayyim رحمته الله regarding the “means” to affairs occurring or not

(After a discussion on the positions of people on the issue of “means” he comes to explaining the correct stance).

“That which the Messengers came with and what the senses, intellect, and innate nature indicate, is the affirmation of the means, and the permissibility - in fact actual occurrence - of the means being removed of their effect if Allāh wills, and repelling them by other affairs equivalent to them, or stronger than them, whilst maintaining the requisite effects in them, just as many means to evil are diverted (so the effect does not occur despite the means being present) with trust, supplication, charity, remembrance (dhikr), seeking forgiveness, freeing slaves, maintaining ties of kinship, and (similarly) many means to goodness are diverted (so the effect does not occur despite the means being present) after they were established due to that which contradicts them (from affairs of lack of trust, lack of supplication etc).

How much goodness has its means established (for it to occur) but then it is diverted away from the servant due to (opposing) means he brings about (from lack of trust, even sins etc) which prevent its occurrence whilst he witnesses the means (all being there for goodness to occur) to the extent it’s as though he takes them by the hand? And how much evil has its means established (for it to occur) but then it is diverted away from the servant due to (opposing) means he brings about (from trust, supplication etc)?

And the one who has no understanding in this issue then there is no benefit for him from himself or from his knowledge, and aid is sought from Allāh and reliance is upon Him.”

(This highlights with clarity and simplicity the response to the claim of those scholars who maintain that because not everyone becomes ill if they mix with the infected it is a proof that there is no contagion).

إعلام الموقعين ٣/٢٠٢



[4] Ibn Rajab al-Hanbalī رحمته الله

“They differed over the meaning of his statement صلى الله عليه وسلم, “There is no contagion”, and the most apparent of what has been said in that regard is that it is a negation of what the people of Jāhiliyyah believed in, that these diseases are transitive inherently in and of themselves, without a belief that it is the decree of Allāh in that.

This is indicated by his statement صلى الله عليه وسلم,

“So who infected the first?”, pointing to the fact that the first one was infected by the decree of Allāh, and so similarly the second and those afterwards.” (This is the explanation of many scholars on this narration; that it is not negating contagion, but rather, simply highlighting that just like the first one was only infected by the decree of Allāh, then similarly all the others were infected only by the decree of Allāh too, and so the contagion is not inherent and naturally occurring, but only occurs by the decree of Allāh if & when it does occur).

(Then goes onto mention....)

“As for his prohibition ﷺ of bringing the sick into contact with healthy (camels), and his command to flee from the leper, and his prohibition from entering a land of plague, then that is all from the angle of avoiding the means that Allāh has created and made them means to death or harm, and the servant is commanded to safeguard himself from the means of evil if he is in good health, so just as he is commanded to not throw himself into water (due to drowning), or fire, or under a demolition, or similar matters whereby typically he would be killed or harmed, then likewise coming into proximity with an ill person like a leper, or entering a land of plague, **then these are all means to disease (transmitting) and death, and Allāh is the Creator of the means and the effects and resultant matters from those means**, there is no creator besides Him nor anyone who decrees besides him”.

لطائف المعارف ٨٢/٨٣



[5] Al-Imām al-Ubbī رحمه الله

“And the Hadīth (regarding contagion between camels) has been differed over, most of them carried it upon a nullification of contagion as is apparent from the Hadīth (although others have stated the jumhūr do not hold this view).

And it has been said the intent is not to nullify contagion as the Prophet ﷺ said, “Flee from the leper as you flee from the lion”, and he said, “The owner of sick camels is not to pass them by the healthy ones”, but rather the intent is to negate what they believed, that those contagious diseases have an effect inherently in and of themselves. This is indicated by the statement of the Prophet ﷺ, “So who infected the first one?”, so he informed them that the affair is not as such (inherent contagion), but rather it is by the will of Allāh and His action.

He (further) clarified by his statement, “Flee from the leper”, and by his statement, “The owner of sick camels is not to pass them by the healthy ones”, that coming in proximity to the one with a disease is one of the means to the disease occurring (transmitting to you), so it is to be safeguarded from just as one safeguards himself from a leaning wall (that may collapse any moment). **This statement has been given preponderance (more weight) due to the combination between the narrations occurring via it**, and also because the first

statement (outright negation of contagion) **leads to a nullification of medical principles**, and the legislation has not come to nullify them, but rather it has come in consideration of them upon a manner that does not negate tawhīd (monotheism), and there is no contradiction upon the aforementioned method (that contagion exists - as medicine indicates - but by decree of Allāh, not inherently in and of itself).

(Then goes onto mention the explanation of the ones who say there is no contagion)

The first group replied (in explanation of the two Hadīth) that he ﷺ commanded to flee from the leper and to distance sick camels from healthy ones for fear that the disease does occur and it is then thought it's due to contagion."

صحيح مسلم بشرح الأبى ج ٧ ص ٤١٩

[6] Shaikh Sulaymān Ibn ‘Abdullāh رَحِمَهُ اللهُ (The grandson of Sh.Muhammad bin ‘Abdul Wahhāb رَحِمَهُ اللهُ)

“Better than all these explanations (on contagion) is what **al-Bayhaqī** said - and **Ibn as-Salāh, Ibn ul-Qayyim, Ibn Rajab, Ibn Muflih** and others followed him in that - that the statement of the Prophet ﷺ “There is no contagion” is in respect to the understanding they had of it in Jāhiliyyah in terms of ascribing the action to other than Allāh, and believing that these diseases spread in and of themselves inherently by their nature, otherwise Allāh may - by His will - make the mixing of a healthy one with someone who has some of these deficiencies (diseases) a cause for that occurring (the healthy one becoming infected).

And due to this he ﷺ said, “Flee from the leper as you flee from the lion”, and he said, “Do not put a healthy one along with a sick one”, and he said regarding the plague, “Whomsoever hears of a plague in a land then do not approach it”, and all of that is by the decree of Allāh, just as he said, “So who infected the first one?”, pointing to the fact that the first one was infected by the decree of Allāh, and similarly the second and so on.

As for his command ﷺ to flee from the leper, and his prohibition from bringing an ill one upon a healthy one, and from entering a place of plague, then that is from avoiding the means which Allāh has created, and has made them as means of death and harm, and the servant is commanded to safeguard himself from the means of evil (disease) if he is in good health, so just as he is commanded to not throw himself into water (due to drowning), or fire, or under a demolition, or similar matters whereby typically he would be killed or harmed, then likewise coming into proximity with an ill person like a leper, or entering a land of plague, **then these are all means to disease (transmitting) and death, and Allāh is the Creator of the means and the effects and resultant matters from those means**, there is no creator besides Him nor anyone who decrees besides him.

As for the one whose trust in Allāh is strong, and his ēmān in the decree of Allāh, and he is strong in of himself upon coming into contact with some of these means - with reliance upon Allāh and hope in him that he will not be harmed - then in this scenario it is permissible to face that, especially if there was a general or specific benefit, and upon this scenario the Hadīth narrated by Abū Dāwūd (3925), and Tirmidhī (1817) is understood that the Prophet ﷺ took a leper by the hand and took it into the plate along with him and said, “Eat, in the name of Allāh, trusting in Allāh.”*

(*This particular Hadīth is quoted by some scholars but in reality it is actually weak).

تيسير العزيز الحميد بتصريف يسير ص ٣٦٤ - ٣٦٥

[7] Shaykh bin Bāz رَحِمَهُ اللهُ

“The ‘Arabs used to believe in contagion by its inherent nature, and they would say, if a healthy one mixed with a sick one, then he would be infected with the same disease, and they said to the Prophet ﷺ “O Messenger of Allāh! A camel is such & such (good & healthy), and then a camel with mange mixes with it, and it becomes infected with mange too”. So the Messenger ﷺ said, “So who infected the first one? There is no contagion...”

And the meaning is, negation of the contagion by its inherent nature that the ignorant of the Mushrikūn used to believe in, and that diseases like mange etc. transmit themselves by their inherent nature, and this is false.

As for the fact that mixing can have an effect, then this was not negated by the Prophet ﷺ, mixing may well have an effect, the disease may transmit from the ill to the healthy due to mixing by the command of Allāh, by the permission of Allāh, due to the statement of the Prophet ﷺ “Let not the healthy one be brought together with a sick one.” i.e. let not the owner of sick camels bring them upon the owner of healthy camels (upon his camels), from the angle of avoiding the means to evil.

So the contagion by its inherent nature that was believed by the disbelievers is false, and that being that disease transmits by its inherent nature, independently of the decree of Allāh and His will, this is false.

As for disease transmitting from the sick to the healthy by the permission of Allāh then this occurs, due to this he ﷺ said, “Flee from the leper as you flee from the lion”, meaning don’t sit with him, since his disease may transmit to you.

And he ﷺ said, “Let not the healthy one be brought together with a sick one.” Meaning if all of them (healthy & sick camels) were brought together upon the drinking water, then let not the owner of the sick ones pass them by simultaneously as the healthy ones are there,

rather they each have their time separately...to distance from the possibility of contagion, from the disease transmitting from the ill to the healthy (by decree & permission of Allāh). In conclusion, the sharī'ah has come with (advice on) distancing from the means of evil, alongside firm eemān that the affairs are in the Hand of Allāh, and that nothing occurs except by way of His decree.

So the belief of the mushrikūn that contagion occurs inherently by its nature & is guaranteed - then this is false. As for it transmitting by the permission of Allāh if He wills then that occurs, and that's why the Prophet ﷺ commanded us with taking means to protection."

[\[https://binbaz.org.sa/fatwas/16140/\]](https://binbaz.org.sa/fatwas/16140/)

[معنی- حدیث-لا-عدوی - ولا-طيرة]



[8] Shaikh al-Albānī رحمته الله

"I know many doctors who don't shake hands with people for fear of there being infectious microbes on their hands, due to that they don't shake hands with people...so this is just whisperings.

The saliva of a person generally is pure, but it is not to be described as a cure of a certain type nor a disease...except in a specific circumstance if it is established that this person is actually ill with a contagious disease, and the cause of this contagious disease is germs, and these germs may transmit - not just by way of drinking (from the same cup as the infected one) - but by physical contact too with what this person may touch...so in **this case taking precaution is no problem, but we don't make it our habitual way in life.** The meaning of this whispering would be that it finishes off a person's connections and human interaction that is established between people...therefore the origin is that the ruling given upon the saliva of every person and interaction with him is of him being upon his natural state, health and well-being. (We are not to have suspicions of healthy people).

If it is established - may Allāh not allow it - that some person has tuberculosis and he drinks from a cup, then you can avoid that cup...but you must be upon certainty he is diagnosed with tuberculosis, not just whisperings of "maybe this maybe that", this (whispering without basis if he's not actually infected or diagnosed with anything) is not permissible because firstly it is bad thoughts of your Muslim brother, and secondly it cuts the ties of brotherhood between you and your Muslim brother (that you behave in this defensive way, avoiding contact, refusing to share utensils and so on).

As for the circumstance when it is confirmed health-wise (medically) that this person is actually infected, then you can take precaution for yourself and avoid drinking from his saliva

(meaning a cup he's drunk from etc) and even shaking his hand, and this is not considered from whisperings (in this confirmed circumstance), and neither is it considered from a lack of reliance in Allāh, as some people narrate - and this is to alert you to a weak Hadīth - some people narrate from the scholars of Hadīth, like Tirmidhī in his Sunan, that the Prophet ﷺ sat and ate food with a leper afflicted with leprosy in his hand, so the leper was reluctant to participate with the Messenger ﷺ in his food with his hand, so the Prophet ﷺ said to him: "Eat in the name of Allāh, trusting in Him, and relying upon Him." And so the Prophet ﷺ ate alongside the leper.

This Hadīth is not authentic.

(Someone asks the Shaikh, "...so it's weak?")

Shaikh says, "...yes".

Its chain of narration is weak, and in fact there is an authentic Hadīth in Sahīh Muslim that opposes it, that a man came to give his pledge of allegiance to the Prophet ﷺ so he put out his hand (to shake) but it became apparent that he had leprosy in his hand, so the Prophet ﷺ said to him, "Return, for we have given you the pledge of allegiance." (Without physically shaking his hand).

So (the point being) if there is an ill man with a contagious disease then it is permissible islamically to avoid mixing with him, and coming close to him, and this does not negate reliance in Allāh - since reliance in Allāh does not negate taking the means.

As for the Hadīth, "There is no contagion..." then that is an authentic Hadīth agreed upon by Bukhārī & Muslim. However, its meaning is not a negation of the reality that was previously stated (about contagion occurring), which the Prophet ﷺ confirmed for the leper (who put his hand out to shake), telling him, "Return, for we have given you the pledge of allegiance."

So this reality, which has been established by medicine too, that contagion occurs, is not being negated by the statement of the Prophet ﷺ "There is no contagion", it is not negating this concurrent medical & Islamic reality.

Rather what the Messenger ﷺ intended by this negation (that there is no such thing as contagion) is the negation of a different misguidance that the people of initial Jāhiliyyah were upon - this same misguidance the other people of Jāhiliyyah (ignorance) today in Europe and non-Muslim countries are all upon - except for those who are upon Eemān in Allāh - that contagion is a naturally occurring phenomena, that same previous & current misguidance of believing that contagion is something naturally occurring, when they say it's "natural" "inherent in its very nature" (their belief that some diseases are in and of themselves inherently contagious, so you will catch it via the germs etc., nothing to do with the decree). The one who believes this does not recollect in his mind the will of Allāh and that He is the

One who decrees everything, and controls everything, and does everything in creation, and that He is the one who permits the disease to transmit from the infected to the healthy one. So doctors today (those without *ēmān* & understanding of this) do not consider and think about this Islamic meaning at all, they will just say to you “it’s contagious! It’s contagious!”. Similarly, the people of *shirk* and *jāhiliyyah* used to believe this about contagion “just occurring inherently in and of itself”. They would not say (as should be believed) that contagion will (only) afflict whom Allāh wills, they do not recollect Allāh in their minds (& that only He decrees if anyone “catches” it or not).

So this is the (false) belief and understanding the Messenger intended to negate by saying “There is no contagion”, i.e. no contagion upon that belief of *Jāhiliyyah* (that it just spreads itself and people catch it by its very nature of being inherently contagious). As for the real medical occurring contagion, then that is affirmed in the narration, “Return, for we have given you the pledge of allegiance.”

If it is said, how have you come to this conclusion? We say because after the Prophet ﷺ narrated that Hadīth to them a Bedouin camel-herding man with experience in camels stood up and said, “O Messenger we see healthy camels, and when a sick camel with mange enters upon them it infects them! Yet you are saying “there is no contagion”?

This Bedouin understood from the Hadīth as many *mashāikh* these days understand that the meaning was that there is no contagion at all, it just doesn’t exist, and so they clash with knowledge-based experience (of contagion being witnessed and actually occurring by decree of Allāh)

So this is a reality confirmed by medicine and the *shari’ah*, but has been rejected by those who are ignorant of the Islamic legislation, as did that Bedouin, so he said in rejection or enquiringly, “you say that there is no contagion, yet we see with our eyes 10 camels, or 100 healthy fine camels like gazelles, and then an infected one enters upon them and they become infected! So what do you mean there is no contagion?”.

Notice here, the Prophet ﷺ neither declared incorrect nor rejected the Bedouin’s statement, rather he acknowledged his observation (of contagion occurring between camels), but simply drew his attention to the point he ﷺ had intended, by telling him, “so who infected the first one?”, meaning how did the first one get infected? How did the contagion originate? That is of course from Allāh, Allāh is the One who caused the disease in the first one for it to become infected, (since the first camel didn’t “catch it” from another one, as it was the first one), however this does not negate that the first camel could then be the means decreed by Allāh for the others to consequently become infected - but that would be by the will and decree of Allāh.

And we see that in real-life experience, that healthy people may mix with many sick people who have infectious diseases yet not be infected at all, and others though, may well become infected, and even die from it by the permission of Allāh.

Therefore, the statement of the Prophet ﷺ “there is no contagion” did not mean a negation of the established contagion through study and experience that can occur (by decree of Allāh), rather he wished to negate the misguidance of Jāhiliyyah whereby they believed contagion occurred in and of itself naturally and independently from the decree of Allāh. This is further supported by the fact that in some narrations of Sahīh Muslim, at the end of the Hadīth, “Flee from the leper as you flee from a lion”, so this affirms contagion whereas the beginning of the Hadīth negated it (“there is no contagion”) - and so to reconcile between the negation & the affirmation is to say that the negation is one thing and the affirmation is another. The negation is the misguidance of Jāhiliyyah that contagion spreads by itself (independent of the decree of Allāh), and the affirmation is of contagion occurring by the will of Allāh.”

[Source: Audio cassette recordings of the Shaikh]



[9] Shaikh ibn ul-‘Uthaymīn رَحِمَهُ اللهُ

“The statement of the Prophet ﷺ that there is “no contagion” - the negation here is absolute (negating all aspects of the type), and an absolute negation is more general (& encompassing) than negating just one, or two, or three (individually); because negating absolutely covers every type, so the Prophet ﷺ negated all and every type of ‘adwa - contagion.

‘Adwa is the transmission of disease from someone ill to someone healthy, and just as that can occur in physical illnesses, it can also occur figuratively in characteristics & traits, due to this the Prophet ﷺ informed us that a bad companion is like the one who operates the bellows; either he will burn your clothes, or you will acquire a bad smell from him. (Al-Bukhārī [5534](#), Muslim [2628](#)).

So his statement “no contagion” incorporates physical & figurative illnesses, even though the physical is more apparent.

So the negation of the four affairs (in the Hadīth; contagion, superstitious beliefs in omens, Hāmah & Safar - further superstitions) is **not negating their presence; because they are present**, but rather it is a negation of their (independent) effect, because indeed the one who causes the effect is Allāh. So **whatever has a known cause or effect then that is valid and real**, and whatever has only an imagined cause or reasoning then that is invalid and false - and so the negation in relation to the known effects is that they do not independently themselves have an impact and effect (that would be the contagion - ‘adwa), and the negation in relation to imagined causes is a negation of them being a cause from the basis in the first place.

So regarding his statement “there is no contagion” - then contagion is present (it occurs), and its presence and occurrence is indicated by his statement ﷺ, “An ill one is not to be brought alongside a healthy one,” (Muslim [1743](#)) i.e. the owner of a sick camel does not bring it into contact with an owner of a healthy camel lest the illness be transmitted (between the camels).

Also, the statement of the Prophet ﷺ, “Flee from the leper as you would flee from a lion,” (Al-Bukhārī 4/37 - معلقا بصيغة الجزم) and leprosy is a serious disease that spreads quickly and ravages the infected one (destroys him); to the extent it has been said it is the plague, so the command to flee from the leper is so that the disease is not transmitted from him to you and infect you, and this therefore affirms the effect of ‘adwa - contagion, however its effect is not a foregone conclusion, it is not guaranteed it will definitely spread (simply by being in contact with an infected person) as though it in and of itself inherently is capable of being the sole cause independently and contagious.

The Prophet ﷺ commanded us to flee (keep away) from the infected one, and to avoid creating contact between the ill and healthy camels, from the angle of **avoiding the means** (to infection & transmission), not due to the illness being inherently contagious and having an effect in and of itself (rather Allāh is the One Who will decree that - so the effect cannot be attributed to the means itself, but rather the effect occurs by the decree of Allāh by way of those means if Allāh wills).

So the means do not have an effect in and of themselves, however, **it is required that we avoid the means that can lead to affliction by the will of Allāh**, due to the statement of Allāh, “and do not throw yourselves into destruction” (Sūrah al-Baqarah:195). **And it is not possible to say that the Prophet ﷺ was denying the effect of contagion**, because that is invalidated by the reality (i.e. it cannot be denied because of it actually occurring) and other narrations (highlighting contagion does occur - but just not by itself, rather by the decree of Allāh).

So if it is said that when the Prophet ﷺ said, “There is no contagion”, a man said, “O Messenger of Allāh! Camels are healthy like a deer, and a mangy camel enters upon them and mixes and so they all contract mange,” so the Prophet ﷺ said, “So who infected the first one?” (Al-Bukhārī 4/39, Muslim [4/1742](#)), meaning the disease infected the first one without contagion, but rather it was decreed by Allāh; and by the same token if it was contracted by contagion (by the other camels thereafter from that first one initially) then it was only so by the command of Allāh.

Sometimes an affair may have a known cause and sometimes not, so the cause of mange in the first camel is unknown except that it was by the decree of Allāh, however, **the mange of the next one thereafter has a known cause** (mixing with the diseased), but if Allāh had willed it would not have become infected, and as such, sometimes a camel may have mange but then recover and not die, and similarly the plague and cholera are infectious diseases, and they may enter a household, and some may be infected and die, whilst others remain safe

and uninfected, (and that returns to the decree of Allāh regarding who is infected and who isn't, proving therefore contagion does not inherently occur, but rather, it only occurs when & where, and to who Allāh decrees).

So upon the person is to rely upon Allāh, and put his trust in Allāh, and it is narrated that a leper came to the Prophet ﷺ, and so he took him by the hand and said to him, "Eat" (Abū Dāwūd [4/239](#)), meaning from the same food he ﷺ was eating from, and that was due to the strength of his trust in Allāh, so this level of trust counteracts the effect of contagion. (This is a weak narration though, quoted by some scholars at times, it is not authentic).

So what we have mentioned is the best that has been said in reconciling between the narrations.

Selected from Explanation of Kitāb ut-Tawhīd by Shaikh ibn ul-'Uthaymīn رحمته الله
V1 p562 – 566 بتصرف يسير



[10] Shaikh 'Abdul-Muhsin al-'Abbād حفظه الله

"So the negated contagion is the belief that diseases transmit by mixing, and that they are contagious inherently in and of themselves, and this is negated without doubt, **however the mixing of the ill one with a healthy one may be a means for the transmission of the disease**, but it's not necessary that it will occur, because the means may be present but the consequence may not by the permission of Allāh the Mighty & Majestic.

So the belief that contagion will occur inherently in and of itself and that it is a forgone conclusion is false and not correct, however, as for the belief that Allāh may make the mixing of an ill one with a healthy one a means for the transmission of the disease then that is correct. Sometimes contact may occur yet transmission of disease does not, and the disease remains in the ill one only, and the healthy one remains safe and sound from the disease of the ill one, so the affair returns back to the will of Allāh; if Allāh wills for the ill one to be contagious then he will be as such (and his disease will transmit to the healthy one), and if He wills that he not be contagious then he will not (so despite contact with him the healthy one does not become ill).

Nevertheless, taking the means is required, and it has been mentioned in the story of 'Umar bin al-Khattāb رضي الله عنه when he went to Shām during the time of the plague, so he consulted the companions and they differed, some of them said, "proceed (and enter)", and some from them said, "don't proceed (and enter)", in the end he did not proceed and enter. After that 'AbdurRahmān ibn 'Awf came and told them the hadīth, "If you hear of it in a land then do

not enter it, and if it occurs in a land and you are (already) in it then do not exit fleeing from it”, and in another hadīth, “Flee from the leper as you flee from a lion”, and in another hadīth, “Let not the owner of sick camels bring them upon the healthy”, and there is no contradiction between the narrations - because that which is being negated (that there is no contagion) is different to that which is being affirmed (that there is contagion so flee etc). The negation is regarding diseases having an effect (transmitting and causing illness) inherently in and of themselves, and the affirmed matter is in regards to taking the means to safeguarding, and not exposing yourself to matters that harm may occur from by means of them, and maybe the harm (becoming ill) may not occur despite mixing or contact with the ill.

Due to this, when the Prophet ﷺ said this statement, (“There is no contagion”), a man said, “What about the camels, they are in the sand (desert) like gazelles - meaning in terms of their health, strength, energy, speed of movement, - then a camel with mange joins them and they all become infected with mange?” So the Prophet ﷺ answered with a tremendous reply, “So who infected the first one?”. The first one of course was infected by the decree of Allāh without any contact with a diseased camel, and this clarifies that all the affairs return back to Allāh the Mighty & Majestic. So the One who caused the mange in the first one without it having mixed with a diseased camel, He is the One who makes the healthy one become ill if a sick one mixes with it, and maybe it doesn’t; because all of the affair returns back to the will of Allāh.

(Source: Lessons of the Shaikh in al-Masjid an-Nabawī, Sunan Abī Dāwūd, Chapter of Tiyyarah)



[11] Shaikh Sālih al-Fawzān حفظه الله

“The intended meaning of (‘Adwa) is the transmission of disease from person to person, or from animal to animal, or from place to place.

And illnesses transmit from place to place, and transmit from the sick to the healthy, and transmit from the sick camel to the healthy, this is something present and occurs.

And the **Messenger did not negate this**, rather he was negating the ‘Adwa (contagion) that the people in Jāhiliyyah used to believe in, which was that disease transmits and spreads without the decree of Allāh.

So ‘Adwa (contagion) is the spread and transmission of disease from place to place by way of the healthy one being in proximity of the sick one, and the One who decrees that to occur is Allāh, because sometimes a healthy one may be in proximity of the sick one yet remain uninfected, and sometimes though he may come close and get infected; and the cause (of

some being infected and others not) - that this returns to Allāh, if Allāh wills, the disease will transmit, and if He wills it will not transmit.

Hence, just the fact of someone being in proximity to a sick person or approaching and entering a land with an epidemic in it, is a reason - as for the effect that occurs from that reason then that is in the Hand of Allāh, someone may enter a land of epidemic and not be infected, and a sick one may be brought in proximity of a healthy one and he is not infected, a sick one may sleep next to a healthy one and (the healthy one) not be infected, and maybe he might end up infected...so what is the distinction between the two states? That it returns back to the will of Allāh.

As for in Jāhiliyyah they did not differentiate, rather they believed that anyone who approached a sick one and was in proximity to him that he will absolutely be infected, and they would not attribute that to the decree of Allāh, and they would not trust in Allāh, instead they exaggerated in their pessimism and superstition in omens, and transmission of disease in and of itself inherently, and would do things that are laughable.

So his statement ﷺ, “There is no ‘Adwa (contagion)”, i.e. upon the basis of what the people of Jāhiliyyah believed (that disease transmits in and of itself inherently), **as for contagion occurring by the permission of Allāh then that is something that occurs**, and that is why the Prophet ﷺ prohibited from mixing with the leper, and prohibited from approaching and entering a land where an epidemic exists, and prohibited the one who is already in a land where epidemic has spread to exit from it, and the one outside to enter it, **because these are from the means of transmission and spread of disease, and so abstaining from these affairs is from taking the means to protection**, but engaging in them is from casting oneself into destruction, and Allāh has forbidden that, except for the one who has strength of *ēmān* and trust in Allāh; such a person may approach an epidemic and mix with the ill but not be infected, because he has fully placed his trust in Allāh, however, this does not occur except for those of great strength in *ēmān*, as for the people with weak *ēmān* then they stay away from these places (of epidemic etc) so that they are not infected and then end up with bad thoughts (along the lines that the disease spread due to it in and of itself being contagious & neglect that it’s the decree of Allāh).

And approaching places of danger is from casting oneself into destruction, and Allāh the Most High says, “*and do not throw yourselves into destruction*” (Sūrah al-Baqarah:195), except if there was some overriding benefit in approaching these affairs then he can, as for if there is no overriding benefit then taking the means to safety and protection is better, and if there was an overriding benefit in approaching those places then it’s better, (it will be judged) upon the circumstances.”



[12] Shaikh ‘Alī Nāsir al-Faqīhī حفظه الله

“So when the mange began in the first camel, there was no other camel with the mange such that it infected it, rather, Allāh initiated this disease in this (1st camel). **Then (after that) Allāh made means, and from these means is the mixing, meaning the mixing of the healthy with the ill, Allāh makes it a means for the transmission of disease from this one to that one....**

So the contagion that the Prophet ﷺ negated was the type they believed in from Jāhiliyyah, that disease inherently in and of itself transmits from this one to that, and not by the decree of Allāh, this is what he negated. As for what he affirmed, then the fact that disease itself initially is decreed by Allāh, and He initiated it in the first, and He makes the means for its spread to others, in animals, in humans...

So when the Prophet ﷺ said, “There is no contagion”, it means that nothing occurs inherently in and of itself and infects another, rather this occurs only by the decree of Allāh....so **the Prophet ﷺ did not negate that diseases can transmit from a person to another, but there is a means** (decreed by Allah), that Allāh initiated the illness in the first person and **then made him a means for it to transmit to others**, so this isn’t prohibited (meaning Islamically there is no issue in believing that can occur by the decree of Allāh). So do not believe that this disease transmits from a person to another inherently in and of itself, but rather it does so by the decree and will of Allāh (if & when Allāh decrees for that to occur).

So upon the Muslim is to cling onto the Book & Sunnah and distance himself from these misguided beliefs, so he should not be under any illusion that diseases transmit inherently in and of themselves, rather they may be contagious only by the permission of Allāh. So this does not mean that we say diseases cannot transmit from a person to another, rather this may be a means by the will and decree of Allāh, but (the key point is) we attribute this all back to Allāh.”

[Source: Audio explanation of Sharh us-Sunnah of ibn Abī ‘Āsim

[شرح السنة لابن أبي عاصم باب ذكر قول النبي صلى الله عليه وسلم لا عدوى ، وقوله من أعدى الأول

[13] Advice of Shaikh Muqbil bin Hādī رَحِمَهُ اللهُ

“That which is apparent to me is that there is no contagion, upon the evidence that preceded that the Prophet ﷺ said, “So who infected the first?”.

As for the one who says that it is impossible for contagion not to occur (i.e. it definitely occurs), **because of what has occurred** (and been identified) **in (medical) discoveries, then he is preceded by the companions and those after them** (meaning it’s an established opinion), **and there is nothing upon him, but it’s required that he restricts** (his statement & opinion and says it only occurs) **by the permission of Allāh, and** (in that case) **no rebuke is made upon him...**even if I personally believe that contagion does not have an effect as the Prophet ﷺ negated it and said, “So who infected the first?”. Allah knows best.”

[Source: Audio cassette recordings of the Shaikh]

[A] Advice of Shaikh Sālih al-Fawzān حفظه الله on the Coronavirus Issue

In the name of Allāh, the Most Merciful, the Most Beneficent

All praise is due to Allāh the Lord of all that exists, and the prayers & salutations upon our Prophet Muhammad and upon his family and companions...

A reminder upon what is occurring to the Muslims these days, in fact to the whole world, in relation to this epidemic and disease, or this concealed virus known as Corona, that which by way of it many of the people have died, and it threatens the remainder of the people.

The obligation upon the Muslims, upon the Muslims specifically and upon the World generally, is to seek recourse in Allāh the Sublime & Most High, in removal of this danger, and raising of it, for indeed Allāh the Mighty & Majestic He is the One who sent it upon us and He is the One capable of removing it, and protecting the Muslims from it.

And Allāh the Mighty & Majestic said, “And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone).” (Al-Isrā:67)

(And Allāh said), “Say (O Muhammad ﷺ): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful. Say (O Muhammad ﷺ): "Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allah."(Al-An’ām:[63/64](#)).

So there is no recourse or resort from the danger and other than it except in seeking recourse to Allāh the Mighty & Majestic, and (a recognition) of being in need before Him, and plentiful supplication that Allāh raises this and spares the Muslims its evil, in fact, that He spares the World of its danger, for indeed Allāh, He is the One who sent it upon us and He is the One capable of removing it, and that is easy upon Allāh.

However, it is upon us to remember our weakness, and to remember our need to Allāh, the Sublime & Most High, and that we do much supplication, and charity, and good deeds, hopefully Allāh the Mighty & Majestic will remove what He has sent (upon us), for indeed He is able to do everything, so the obligation upon the Muslims specifically - and the World generally - is to seek recourse in Allāh, in uncovering (removing) this harm, and protection from its consequences, for indeed He is the One capable of that, and that is via making plentiful supplication, and doing plentiful goodness to the poor and needy, through charity and righteous actions, for indeed Allāh the Mighty & Majestic is near, and the One who answers, Allāh said, “And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led a right.” (al-Baqarah:186).

O’Allāh, our Lord, our Protector, we are Your servants, in need to You, prisoners before You (servants under Your control), we ask that You remove this epidemic and this danger, from the Muslims specifically and the World generally, and that you exchange it for ease, and with goodness, general & specific, for indeed no-one forgives the sins except You, and no-one is capable of removing the affliction except You, You are our Lord, and our Protector, You are sufficient for us and the best of Protectors.

O’ Allāh remove what You have sent, O’ Allāh remove what You have sent, O’ Allāh remove what You have sent from this epidemic, and replace in its place relief, and ease, and goodness and good health, for the Muslims specifically and for the World generally, for indeed You are able to do all things.

(And Allāh said), “Say (O Muhammad ﷺ): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful. Say (O Muhammad ﷺ): "Allah rescues you from this and from all (other) distresses, and yet you worship others besides Allah." Say: "He has power to send torment on you from above or

from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another..." (Al-An'ām:63-65).

So Allāh the Mighty & Majestic is the One able to do everything, and He tests His servants, and was it not for His mercy, pardoning and goodness, then not an animal would have remained upon the face of the Earth, but He, the Sublime & Most High, is full of Kindness, Most Merciful, and He is capable of everything, and He is near and the One who answers, and He is the praiseworthy Guardian, You are our Protector, how excellent a Protector, and how excellent a Helper, O'Allāh remove what you have sent from us, from the Muslims specifically and the World generally, O'Allāh spare us the evil of the evildoers, and the plots of the wrongdoers, and the evil of what occurs in the night and day, for indeed You are capable of everything, there is no recourse or resort away from you except to You, Glorified (and Exalted) be You [above all that] we have been of the wrong-doers, O' Allāh remove from us all affliction, Glorified (and Exalted) be You [above all that] we have been of the wrongdoers, O' Allāh remove from us all affliction, Glorified (and Exalted) be You [above all that] we have been of the wrong-doers, O' Allāh remove from us every affliction, and epidemic, and every evil and trial, indeed You are able to do all things, You are our Protector, what an excellent Protector and Helper, Allāh is sufficient for us and the best of protectors...

وصلى الله وسلم على نبيينا محمد وعلى آله وصحبه أجمعين



[B] Advice of Shaikh 'Abdullāh al-Bukhārī حفظه الله on the Coronavirus Issue

"Some Points of Attention and a Reminder

1/ Indeed from the noble prophetic guidance is to thank the one who has put forth goodness to you; so I thank the guardian of the two noble mosques and his trustworthy crown prince, and all the statesmen (ministers, authorities) in every place; military, and security, and medical, and other than them for that which they have put forth - and continue to put forth - in terms of magnificent and tremendous work in counteracting the coronavirus epidemic which has afflicted the people generally, and the land of the two holy mosques specifically.

O' Allāh bless for them (in their work) and bless in them, and rightly guide their efforts and accept it from them, O' Allāh Āmīn (answer our supplication).

2/ From that which is known is that **during these difficult times there is a lot of futile speech** (he said and she said), **and many Muslims forget, or ignore legislative principles that must be followed for safety** from the claws of fitnah (trials & tribulations) and the trouble-makers.

And upon scrutinizing that which is written during the time of this epidemic which has spread across most of the World, attention is drawn to the **circulation of rumours in the midst of societies** and a lack of taking information from reliable (authorized) sources. The evils of this atrocity are great and immense, and the intent in my reminder is not to enumerate the evils, rather the (purpose of the) reminder is that safety from physical diseases - and from them is coronavirus (Covid-19) - as well as figurative ones, is written in our pure legislation (Sharī'ah), so whomsoever desires safety then upon him is to cling onto the legislation (Sharī'ah) outwardly and inwardly, sincerely for Allāh, the Lord of all that exists.

3/ The Muslim is commanded to verify and ascertain the truthfulness of what is said, and also prohibited from speaking about everything he hears; since not everything that is known is to be said, every situation has its appropriate speech, and every field has its men.

Allāh the Most High said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

“O you who believe! If a Fasiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.” (Al-Hujurāt:6)

And the Prophet ﷺ said: “Sufficient for a man to be a liar is that he narrates everything he hears”. (Collected by Muslim in the Introduction to Sahīh Muslim and it is authentic).

Al-Imām ‘Abdul-‘Azīz ibn Bāz رَحِمَهُ اللهُ said: “The one who narrates everything and anything enters into this, he doesn’t care, (as for) the believer (he) selects (the verified information), benefits, selects an affair, he memorises (and knows) the authentic Hadīth, “Whomsoever believes in Allāh and the Last Day then let him speak good of remain silent.”

4/ And it should be known that the paths to verification are many; from them: returning the affair to the qualified, since every field has its men - as previously mentioned –

and Allāh the Most High said:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).” (An-Nisā: 83)

Al-'Allāmah as-Sa'dī said in his Tafsīr (p179): "In this there is an evidence for the principle in the standard of behaviour, which is that if research occurs in an affair from the affairs, it is appropriate to assign responsibility to the one who is qualified in that, so it is placed with those qualified in it, and no-one else is to precede them, for indeed that is closer to the truth and more likely in having safety from error.

And in it is a prohibition from hastiness and rashness in spreading affairs from the moment they are heard, and a command to pay attention and to look into the affair before speaking; is it beneficial such that a person should proceed with (spreading) it? Or not - in which case a person should desist from (spreading) it."

5/ And it should be known that reliance in Allāh in reality has (several) aspects, and they are:

- a) Dependence upon Allāh and entrustment of your affairs to Him alone the Sublime.
- b) Taking the legislative means.
- c) Not paying attention to the means after taking them, but rather to focus on the One who causes those means - (Allāh) The Sublime & Most High.

Al-Imām ibn ul-Qayyim said: "Some of the people of Knowledge said, "Paying attention to the means is shirk in tawhīd (monotheism), as for eradicating & excluding the means from actually being means then that is a deficiency in intellect (a downward change in intellectual understanding since there are clearly means to affairs, so claiming no means exist is intellectually deficient), and shunning away from the means in totality is defamation of the legislation (Sharī'ah), and having reliance (in Allāh) is a meaning (an affair) that is joined together from the meanings of tawhīd, intellect, and legislation." (Al-Madārij [3/462](#))

6/ And he also says in Tarīqul-Hijratayn ([1/564](#)): "(As for) Rejecting the means as a whole, then just as it is inconceivable intellectually and physically, then it is prohibited legislatively and religiously; for indeed rejecting the means in totality is a separation from the intellect and religion (does not make sense)...so rejection of the means as actually being means is a cause for defamation of the intellect and religion, and (as for) affirming them and standing by them but cutting off sight to the One who causes them is defamation of tawhīd and reliance.

(As for) applying them and placing them in their due placement, and focussing upon the One who causes them and being connected to performing them, (then this) is a combination between the command and tawhīd, and between the legislation and the decree, and that is the perfection, and Allāh knows best."

[Source: The Shaikh's official Twitter account]



Final Word:

This topic of whether ‘adwā (contagion) occurs or not is a knowledge-based discussion between the scholars for centuries, differences in opinion exist, just like many other issues. Upon analysis, that which is apparent is that **contagion can occur by the decree of Allāh, and that there is nothing Islamically contradicting that whatsoever, nor does it in any way detract from the ‘Aqīdah of a person to believe in that and take necessary means of safeguarding, and this is the position of the vast majority of the major and senior scholars of our time - a time where developments in medicine and science are widespread, so consider. The likes of Sh.al-Albānī, Sh.ibn ul-‘Uthaymīn, Sh.bin Bāz, Sh.Fawzān, Sh.‘Abdul-Muhsin al-‘Abbād, Sh.‘Alī Nāsir al-Faqīhī...and others from our time we have not mentioned in this document to avoid it becoming too long, all accept contagion can occur by the decree of Allāh through mixing of the healthy with the ill. Even those who do not, like Sh.Muqbil, have highlighted there is no rebuke on each other on this issue...so once again, consider.**

I ask Allāh the Mighty & Majestic to make this short compilation from the works of the Scholars a means of benefit for us all, in increasing our knowledge and understanding of the Sunnah, in recognising that everything is in the control of Allāh, and that nothing afflicts a person except that which Allāh decrees...and **so we place our complete trust in Allāh** with all our affairs whilst taking the means provided.

Compilation & Translation:

Abū Mu‘ādh Taqweem

5th Shawwal 1441

28/05/20

