

# **Ibn al-Qayyim on Sneezing Between the Guidance of the Sharī‘ah and the Superstition of Jāhiliyyah**



**The people of Jāhiliyyah considered sneezing to be a disease and treated it as an omen. However, sneezing is in fact a healing and blessing from Allāh for which He is praised.**

That superstitious view of the Pagans of Jāhiliyyah has remained with the people of disbelief till this day and it has also affected the Muslims, from the physicians and their likes, they have adopted aspects of the superstition of contagion that is with the disbelievers, falling into exaggeration with respect to it.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ عَلَيْهِ) said:<sup>1</sup>

**From that which the people of Jāhiliyyah used to take as a bad omen and consider to be an evil portent—in the same way they would take good and bad omens through birds — was sneezing...**

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<sup>1</sup> Refer to Miftāḥ Dār al-Sa‘ādah (3/356) onwards.

So when Allāh the Sublime brought Islām and the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) nullified what [the people of] Jāhiliyyah were upon of misguidance, he prohibited his ummah from believing in evil portents and harbouring omens. And he ordered them to replace their supplication for that which is disliked against the sneezer<sup>2</sup> with supplication for mercy upon him. Just as he had ordered the one who looks at others to invoke blessings upon the one being looked at [to avoid the evil eye].

And since supplication against the sneezer is a type of oppression and transgression, the supplication [commanded by the Messenger] was with the word of mercy that negates oppression. And [in turn] he commanded the sneezer to supplicate for the listener [who invoked for mercy upon him] and to supplicate for forgiveness and guidance for him, and for rectification of his condition. So he says: “May Allāh forgive us and you” or: “May Allāh guide you and rectify your condition.”

As for supplicating for guidance then it is because that person [who made supplication for the sneezer] was guided to obeying the Messenger in this, having abandoned what the people of Jāhiliyyah were upon. So [the sneezer] supplicates for him that Allāh keeps him firm upon this [guidance] and [continues] to guide him to it.

And likewise, supplicating for rectification of the condition [of that person], it is a combining wisdom for the rectification of his entire affair, and it is from the angle of rewarding him for the supplication he made for mercy for his [sneezing] brother. Thus, it became appropriate that he is recompensed with supplication for him for the rectification of his condition.

**Also, the sneezer was commanded to praise Allāh when sneezing because the people of Jāhiliyyah used to believe it was a disease.** One of them would dislike to sneeze and would

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<sup>2</sup> The Pagan Arabs used to make du‘ā against the person who sneezed, especially if it was something they disliked and hated.

love that it had not emanated from him due to what it contains of misfortune [in their belief]. And the one sneezing would try to restrain himself from sneezing and expend effort to withhold from it due to the evil belief of the ignorant people among them with respect to it.

And it is for this reason—and Allāh knows best—that they constructed the word [for sneezing] upon the morphological form for disease states, such as al-zukām (cold), al-su‘āl (cough), al-duwār (vertigo) and al-suhām (emaciation) and others.

**So they were informed [by revelation] that it is not a disease, but it is an affair that Allāh loves.** It is a favour from Him that requires from His servant that he praise Him for it. And in the ḥadīth raised to [the Prophet]: *“Indeed Allāh loves sneezing and dislikes yawning.”*<sup>3</sup>

Sneezing is trapped air that is expelled, opening blockage in the liver [or the interior]. It is a good sign for the ill person, announcing the resolution of part of his illness. In some illnesses that which induces sneezing in the sick person is employed and is used as a type of treatment, to aid it...

And the intent is that harbouring an omen with respect to sneezing is from the action of Jāhiliyyah which Islām negated and the Prophet (ﷺ) informed that Allāh loves sneezing as occurs in Ṣaḥīḥ al-Bukhārī from the ḥadīth of Abu Hurayrah (رضي الله عنه) from the Prophet (ﷺ) who said: *“Indeed Allāh loves sneezing and dislikes yawning. So when one of you yawns, then let him cover it as much as he is able, for when he opens his mouth and says ‘Āh, Āh’ [the sound of yawning], Shayṭān laughs at him”*<sup>4</sup>

<sup>3</sup> Related by al-Bukhārī (no. 3289).

<sup>4</sup> Ibid.

## NOTES AND COMMENTARY

1. Sneezing, whether during an acute illness such as a “cold” or a “flu” or outside of it is **biologically meaningful** within the scheme of Allāh’s creation, and it is **a favour, blessing** (ni‘mah) from Allāh. It is an in-built pre-programmed mechanism.

2. “Colds” and “flus” and their symptoms are not “caught” or “passed on” or “transmitted”. Allāh creates **fresh instances of disease** on account of the combination of factors that lead to that. He brings these factors to each person at the appointed time and place. Further, disease is not a noun-entity, it is a temporal attribute (‘arad) and as such it is not “transmitted” or “passed on”, it has to be created afresh in each person, each time. The notion of “spread” is simply a conceptual judgement of the mind, whereas in external reality, there is only the fresh creation of disease instances in entities. It is the mind that conceptualises the notion of spread, by abstracting what takes place in physical reality.

Upon the Tawhīd of Allāh, affirming that He is **al-Shāfi**—the True Healer—who is also described as **al-Ṭabīb**—the Creator and Knower of all causes of health, illness, healing and cure—then “colds” and “flus” are in-built, pre-programmed healing, repair, detoxification and balancing mechanisms, or **emergency foreground programs**. They are triggered and run in the presence of causes, circumstances, conditions, triggers and/or stimuli. Some of these are under a person’s control, such as choices in diet, habits and lifestyle and some are outside of his or her control. They can be environmental and seasonal in nature.

The symptoms that appear are all **biologically meaningful** and have wisdoms and purposes within the scheme of the body’s

creation and its default state of **homeostasis**—which is equilibrium of all systems.

These symptoms are part and parcel of the body’s return to that homeostasis from which it had deviated.

### 3. Thus we have:

—**Fever**: an increase in body temperature to speed up the repair, healing processes in the body, to facilitate the execution of the foreground program.

—**Lack of appetite**: the body switches off desire for food so as to preserve energy and not to burden the body, while these repair programs are executing, running. One of the ways this takes place is the loss of smell and taste, and this can also be a by-product of the execution of the foreground program, wherein important minerals such as Zinc, which play a role in smell and taste, are depleted, being used up in the execution of the program.<sup>5</sup>

—**Vomiting**: food consumed that has not yet reached the intestine is expelled from the stomach in order to prevent the body being taxed and burdened. It’s the body’s way of telling you not to eat, because it will be a burden.

—**Diarrhoea**: whatever is in the intestines, colon are expelled so as to preserve energy and to use that energy for running the foreground program.

—**Runny nose**: the expulsion of dead, morbid, waste material and damaged mucosal linings in the respiratory tract, it is dead and inert.

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<sup>5</sup> Zinc deficiency is what leads to “anosmia” (smell dysfunction) and loss of taste and the execution of these programs, such as colds and flus, lead to the depletion of Zinc. Thus, if a person remains severely deficient in Zinc after the execution of these foreground programs, they will have a deficiency in the sense of smell and taste.

—**Coughing**: the expulsion of phlegm containing dead, morbid waste material and damaged mucosal linings in the respiratory tract.

—**Sneezing**: the clearance of the respiratory tract among other wisdoms that may not be yet identified.

In short, what is happening programmatically, is that the body shuts down certain services to free up energy and enable resources for the execution of emergency foreground programs. These foreground programs are designed to eliminate built up excess waste and morbid materials, accumulated toxins, damaged mucosal linings and so on. It is a return to homeostasis, to balance, to normality through the expulsion of **physiological waste**, the expulsion of dead, inert material.

These programs also release **enervation** from the body, and this is the burden on the nervous system, the neural circuits, that lead to weariness, fatigue which in turn leads to deviation from homeostasis. Enervation contributes to those internal conditions that can trigger the “cold” or “flu” program in the first place, and it can also be caused by electrifying and radiating influences such as what comes from the sun during certain seasons or after seasonal transitions and also from one’s surroundings in the modern era of the artificial electrification of earth’s atmosphere, combined with the factors mentioned earlier.

So this is a blessing from Allāh (عَزَّوَجَلَّ) and for the majority of healthy people, it is just some days of discomfort. It is a cleansing, a purification. For others who already have other burdens of illness, it can be the route for their appointed time, in accordance with Allāh’s decree—just as a car crash, or a fatal injury is the means by which Allāh decrees for a soul to be taken at the

appointed time—for the ways are many and the inevitability is one: Every soul will certainly taste death.

Thus, these programs are corrective mechanisms, everything that takes place is biologically meaningful, and returns back to Allāh’s attributes, to His knowledge, and wisdom, to Him being al-Shāfi and being described as the Ṭabīb.

And the principle here is similar to the broader principle of punishment for sins, for what the hands of men have earned, **“in order that they may return”** (30:41). Punishment is an automatic corrective mechanism<sup>6</sup> so that people return to the default, to the fiṭrah, to gratitude for favours, to the balance and justice of singling out Allāh alone, of piety and gratitude for favours. This is a rule in Allāh’s creation. Certain consequences arise from certain actions. Example of such consequences include the tyranny of the ruler, famine, drought as a result of people cheating in weights and measures between themselves. And these pains and hardships push them and give them reason to return back to Allāh, to His obedience, to justice. And all of this is mercy and wisdom from Allāh (عَزَّوَجَلَّ), there are corrective mechanisms that follow rules and laws in His creation.

So similarly, violations in diet, habits, lifestyle coupled with that which Allāh decrees of external stimuli, coming from the environment and from seasonal transitions, they trigger the execution of these foreground programs in some people, as mercy and wisdom, for far-reaching ends, and they can also be the route through which Allāh takes souls.

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<sup>6</sup> It can be diverted by causes such as repentance, seeking forgiveness, righteous deeds, the supplications of others and so on.

4. What are called “pathogenic viruses” in the sciences of the disbelievers—who wander blindly in the dark, as if deep in the ocean, beneath layers and layers of darkness—which they claim to be **root causes of disease**, then no such thing exists. The genetic material being picked up as a “virus”—an incorrect label which has historical reasons behind it—is a combination of two things:

—a) **Communications** and **transport messengers** in the form of **microvesicles** that move from cell to cell or to tissue to tissue, and they are simply a mechanism for the execution of the programs that we mentioned earlier. They contain genetic material, which is functional, prescriptive information.

They are not root causes of disease but are involved in the running of the programs we call “colds” and “flus”. They are used up and expelled along with waste, morbid material and accumulated toxins through the routes mentioned earlier.

—b) **Broken down genetic material from dead cells and the organelles they contain including mitochondria and microvesicles.** All of this is eaten and swallowed up, broken down and turns to pus and mucous and is mobilised for expulsion. Within this is a whole load of genetic material in the form of nucleic acid sequences of varying lengths.

So what comes out in the samples is nothing but dead, inert material. There is no such thing as a “whole, intact, infectious virus” in these samples at all. No evidence of this conforming to the scientific method has ever been provided. No sample has ever been taken directly from a sick person—without first being doctored, polluted and poisoned—from which an alleged “disease-causing infectious virus” has been isolated and purified in the proper sense of these words, viewed, intact and whole, under a microscope, fully characterised, and then proven to be a root disease-causing agent through scientifically valid methods of

proving cause and effect, with control experiments to eliminate all confounding factors.

This does not exist.

As such—after we exhaust the debate— the existence of an “infectious [Darwinian] virus” flying in the air [seeking to invade and replicate for survival] is in the same category as **leprechauns**, **goblins**, and **wicked witches flying on brooms**.

All that is being picked up is **dead, inert material, debris, breakdown products of cells and their organelles and microvesicles**, all of which are cleared out of the body through various routes, through the mouth and nose, through sweat, through urine, stool and so on.

When these are picked up, the “virologists”—who are not real scientists, but playing the role of unwitting sleight of hand magicians performing tricks in laboratories—find small genetic fragments—whose true source is not known—and simply assume them to be from the imaginary virus which exists only in their minds. Then they mix these samples with **monkey kidney tissue cells, bovine fetal serum** and **harsh antibiotics**, and fraudulently call this “isolation”.

These confounding and harsh procedures put the cells under stress, so they create and release their own microvesicles, such as exosomes, as an emergency response, and also break down into thousands of particles.

These are confused by the virologist as having come from the original sample from the patient, wherein there was nothing but dead, inert material, debris and breakdown products of cells and their organelles. It is the actual laboratory procedure that is producing what they are calling the “virus”, nothing comes from the original sample. All along, there was never any whole, intact, infectious virus, anywhere, it was assumed all along, and no

evidence of such a thing exists or has ever been proven through scientifically valid procedures and methods.

5. Built upon that, the notion of “viral contagion” is a myth. It has never been established scientifically, through scientifically valid methods. See, for example:

<https://abuiyaad.com/w/failed-contagion-experiments>

**As such, fear of people who sneeze is superstition and harbouring of omens and it is the way of the people of Jāhiliyyah who see it as a disease, as Ibn al-Qayyim has mentioned.**

However, there is etiquette, it is not from good manners to sneeze in front of people, or openly around them, without using a tissue or covering one’s nose or mouth and what is similar.

This has nothing to do with contagion or fear of any imaginary virus or anything like that, but this is purely from the angle of good manners and of being sensitive to people’s natural aversion and dislike of such things.

6. “Colds” and “flus” are programs that are executed because they became necessary, the body needed them, and without them doing what they are supposed to do—in normal, healthy people—there will be a broader, more general decline in health and in the body’s vitality over longer periods of time.

As for those who are chronically ill, or are immune-compromised, then they should take precautions in preservation of health and avoid causes of illness.

**Fear of an imaginary disease-causing virus is not one of them, because no such thing exists.**

Rather, they should ensure that background programs in the body are running efficiently through sufficient nutrition by taking

suitable supplementation prior and during winter—such as vitamins C, D, Zinc and others—keeping away from the cold, eating well with what is sufficient and nutritious, not eating in excess, sleeping well, maintaining a degree of mobility that ensures sufficient flow in the blood and lymph and avoiding causes of enervation and so on. This will ensure that the background programs that deal with removal of waste and toxins and repair mechanisms are running efficiently enough so as not to trigger the emergency foreground program that we call a “cold or a “flu”. The burden of this foreground program may be too much for their body to handle and cause them to die.

7. As for those who claim that sneezing, coughing and even breathing releases a “virus” that can then cause illness in another person, then there is no evidence for this at all. Scientifically valid experiments mimicking real life conditions have been performed in trying to prove the “transmission of flu”, and they failed, over and over again.

### **The State of Science, Microbiology, and Vaccines Circa 1918<sup>7</sup>**

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Public Health Reports—2010 Supplement 3 / Volume 125

“Perhaps the most interesting epidemiological studies conducted during the 1918–1919 pandemic were the human experiments conducted by the Public Health Service and the U.S. Navy under the supervision of Milton Rosenau on Gallops Island, the quarantine station in Boston Harbor, and on Angel Island, its counterpart in San Francisco.

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<sup>7</sup> <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2862332/>

The experiment began with 100 volunteers from the Navy who had no history of influenza. Rosenau was the first to report on the experiments conducted at Gallops Island in November and December 1918. His first volunteers received first one strain and then several strains of Pfeiffer's bacillus by spray and swab into their noses and throats and then into their eyes. When that procedure failed to produce disease, others were inoculated with mixtures of other organisms isolated from the throats and noses of influenza patients. Next, some volunteers received injections of blood from influenza patients.

Finally, 13 of the volunteers were taken into an influenza ward and exposed to 10 influenza patients each. Each volunteer was to shake hands with each patient, to talk with him at close range, and to permit him to cough directly into his face. None of the volunteers in these experiments developed influenza. Rosenau was clearly puzzled, and he cautioned against drawing conclusions from negative results.

He ended his article in JAMA with a telling acknowledgement: "We entered the outbreak with a notion that we knew the cause of the disease, and were quite sure we knew how it was transmitted from person to person. Perhaps, if we have learned anything, it is that we are not quite sure what we know about the disease." The research conducted at Angel Island and that continued in early 1919 in Boston broadened this research by inoculating with the Mathers streptococcus and by including a search for filter-passing agents, but it produced similar negative results. It seemed that what was acknowledged to be one of the most contagious of communicable diseases could not be transferred under experimental conditions."

## References

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—Rosenau MJ, Keegan WJ, Richey DW, McCoy GW, Goldberger J, Leake JP, et al. Experiments upon volunteers to determine the cause and mode of spread of influenza, Boston, February and March, 1919. USPHS Hygienic Lab Bull 1921;123:54-99.

Further, there is great difficulty in even trying to prove contagion with respect to “colds” and “flus” in the first place. This is because of a great number of **confounding factors** in real world situations for which sufficient controls cannot be incorporated in experiments to allow firm conclusions to be made.

For example, a person’s vitamin D, Zinc and Selenium status is a confounding factor as could be the case with other nutrients and minerals. So is sleep, so is diet, and likewise levels of toxicity in the person, as well as emotional state and so on.

Because disease is multifactorial, multicausal and is not a noun-entity but a temporal attribute that has to be initiated, created in a person or an animal on account of multiple causes, then no experiment can really demonstrate that an alleged, imaginary virus was the root cause of the spread of disease from person to person, upon the prior unproven assumption that it is a root cause of disease to begin with.

It is for this very reason, that all truly scientific experiments in real world conditions fail to prove contagion through ordinary, routine mixing and hence, all that is left for the “virologist” is sleight of hand magic tricks in laboratories by making the starving

and poisoning of monkey kidney cells with harsh antibiotics as a proxy for a real illness in a real person.

**This is not science, but deception and fraud.**

However, we know in real life that people who live in the same households and mix with each other in the closest and most intimate of ways, that some of them undergo a “cold” or a “flu” and likewise suffer from the plague, leprosy, tuberculosis and other illnesses, while those whom they intimately mix with, do not. These are all real life, empirical experiments over thousands of years proving that a virus or “germ” is not the root cause of disease and that the development of a disease is a multifactorial, multicausal process.

The roles of “germs” or bacteria and viruses have been misunderstood by zealous germ theorists of the late 19th and early 20th centuries, and their errors have remained in medical science till this day.

Excellent primers on this subject can be found here:

**Exposing the Myth of the Germ Theory**

<https://abuiyaad.com/d/wclmbw>

**The Microbe Theory Science and Medicine**

<https://abuiyaad.com/d/wdrftt>

The flaws of the germ/microbe theory are gradually being recognised, as we read in one textbook:

**Changing how we think about infectious diseases**

As we learn more and more about the classes of organisms that infect humans, we are discovering that many organisms, including pathogenic organisms, may have a complex relationship with humans in which infection seldom results in the production disease. In some cases, infection may be just one biological event that occurs during a multievent process that

develops sequentially, over time, and involves genetic and environmental factors that may vary among individuals. Consequently, the role of infectious organisms in the development of human disease may not meet all of the criteria normally required to determine when an organism can be called the cause of a disease.<sup>8</sup>

**8.** The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) informed us that Allāh (عَزَّوَجَلَّ) loves sneezing, and it is impossible for Allāh to love a thing and for Him to have made it a favour, a blessing upon His servants, for it to then contain evil and bring ruin and destruction upon mankind.

**Rather, this is the saying of the people of Jāhiliyyah and of the disbelieving materialists and whoever is affected by them, including the Muslim physicians who treat sneezing as a disease, as an omen and superstition.**

This change in perception in the modern era has come to us through the false and inaccurate germ theory of disease—[**one agent → one cause → one disease → one solution, the vaccine**]<sup>8</sup>—which had been cemented by unscrupulous individuals such as Louis Pasteur, Robert Koch and the industry that was built upon their work during the 20th century. Pasteur himself was a plagiarist and committed fraud in his research.

**See:** <https://abuiyaad.com/a/fraud-of-louis-pasteur>

**9.** If there was one piece of concrete evidence you ever needed for the futility of the superstition of contagion then its here, in the form of conjoined Siamese twins:

**On Siamese Twins, Measles, Colds and Contagion:**

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<sup>8</sup> Taxonomic Guide to Infectious Diseases (Second Edition), Understanding the Biologic Classes of Pathogenic Organisms, 2019, Pages 321-365. Refer to <https://www.sciencedirect.com/science/article/pii/B9780128175767000080>

<https://abuiyaad.com/d/pjkowt>

<https://abuiyaad.com/d/erdvvg>

### **Report on a Russian Documentary**

<https://abuiyaad.com/d/hgufpf>

And from it you will realise that **disease is always created afresh in each body, in each person or animal**, due to multiple, combined causes and factors within the scheme of Allāh’s decree, and that there are only ever “**disease instance creations**” and not “disease transmission” because disease is not a transmissible noun-entity. Rather, it is a state, a condition and it is multicausal, multifactorial, it has to arise and develop in an entity, it is not “transmitted” or “caught”. Each instance is a fresh creation, by Allāh, of a disease instance in each entity.

And this is necessarily true, even if we accept for argument’s sake the contagionist’s presumption and conjecture that “mixing”— in all its vagueness and broadness<sup>9</sup>—can sometimes be a means of what we would call “**fresh disease creation**” and what they would call “disease transmission”.

The contagionists misinterpret what is happening in physical reality. The notion of “spread” or “transmission” exists only in their mind, not in physical reality. In physical reality, there is only **fresh creation of disease instance in each entity** as an action of Allāh. It takes place through a combination of event-chains, causes, conditions and factors which Allāh has mobilised and brought together for each person, for each entity, in whom He has willed disease to occur, at the appropriate time and place.

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<sup>9</sup> We only ever refer to a specific, defined event called inoculation, which can, subject to other conditions—individual susceptibility and sufficient lack of vitality—lead to **the fresh creation of a disease instance** and not “transmission” as the contagionist would claim.

**10.** The principle in Allāh’s creation is **balance, moderation, equilibrium** (i’tidāl, ‘adl), resting upon **precision** (itqān) in His creation, upon the attributes of **knowledge, wisdom** (‘ilm, ḥikmah) from which arise **goals, objectives, purposes** (ḥikam, ghāyāt), all of which lead to **proof of His existence** and **His right to be worshipped alone** and to be praised and thanked.

In this context, we repeat what we mentioned about the role of sufficient nutrition and absence of toxicity and other negative influences, how they allow **equilibrium-maintaining background processes** or **programs** to run efficiently, reducing the likelihood or requirement of foreground program execution.

Increased vitality as a result of optimal nutrition status, absence of toxicity and negative influences on health (including electrification, radiation, emotional trauma) means that **emergency, short-term programs** (like colds, flus, flu-like illnesses) do not need to be run.

So we repeat what we said previously:

For the **Muwahḥid**, these short-term, emergency programs are in-built repair and healing mechanisms indicative of the rubūbiyyah (lordship) of Allāh (عَزَّوَجَلَّ) who is the Healer (**al-Shāfi**) and the knower of all diseases and cures and the one powerful over health and healing (**al-Ṭabīb**).<sup>10</sup>

For healthy people these programs are just some days of mild discomfort. They remove toxins, accumulated waste and morbid materials, and replace damaged or compromised mucosal linings in the respiratory tract.

What are referred to wrongly as “viruses” are simply **communications messengers** (cell to cell SMS/email) and **transport vehicles** (courier/taxi) that are involved in the

<sup>10</sup> This is the meaning of “Ṭabīb” as explained by al-Bayḥaqī.

execution of these repair and normalisation programs, or **cell breakdown products**. The lower the vitality of the person—with low vitamin D status being one of the factors—the more severe the symptoms of the emergency programs.

As the program is running its course in the foreground, the body will expel what needs expelling of toxins, morbid and waste materials, inclusive of these communications and transports messengers, all in broken down form, as debris.

For the **Darwinian evolutionary germ-theorist** a “pathogeni virus” is an invisible enemy competing with bacteria and human cells for survival and replication.

They allegedly invade and hijack the cells of animals and humans because biological life itself is imperfectly created—through the haphazardness of random, non-directed Darwinian evolution. This struggle, over long periods of time leads to novelty and adaptation. However, danger is always lurking around. Thus, man must correct the flaws in his haphazard creation (by Darwinian evolution) by re-engineering, programming and “teaching” the body what it does not know and has not already been programmed with.

This is the thinking of the atheists, materialists, naturalists and disbelievers in general, and this is the angle they are coming from and out of which comes their disease causation ideas. This is a revilement of the rubūbiyyah of Allāh (عَزَّوَجَلَّ), a negation of Allāh being al-Shāfi and the Ṭabīb, and a poisoning of the mind.

Having a proper, sound understanding of Allāh’s creation—**through His names and attributes**—is part and parcel of affirmation of His rubūbiyyah.

False, inaccurate theories, pseudosciences, deceptions and lies in worldly sciences can be the source of mental and physical, social and economic harm and subjugation in imperceptible ways.

And also:

As such, these symptoms are all **biologically meaningful and purposeful** and they point to Allāh as the true Healer and the Giver, Taker and Reviver of life.

What I have described here comes under the name of Allāh, **al-Shāfi**, who is also described as **Ṭabīb**, and it comes under the statement of Ibrāhīm (عَلَيْهِ السَّلَامُ): “

وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ

**And when I am ill, it is He that cures Me”** (26:80).

The body has been pre-programmed with in-built repair and healing mechanisms, that have stimuli and triggers, and it is Allāh who is the Healer in reality.

Given all of this, the final word must be for Shaykh Ḥāfiẓ al-Ḥakamī (رَحِمَهُ اللهُ):

**The intent is that the negation of contagion is absolute, it is upon its totality** and within it is singling out Allāh (سُبْحَانَهُ وَتَعَالَى) with full disposal [of all affairs] in His creation... And within that lies strengthening of the heart of the believers, aiding of them with the strength of reliance and soundness of certainty, and proof for them against the polytheists and all of the stubborn opposers.<sup>11</sup>

From the above you will know the futility of the saying of the **Malthusian Darwinian Eugenicist Mulhid**—that he is going to “teach” the body that Allāh created with precision (itqān), upon homeostasis, equilibrium, with in-built healing mechanisms, with purposesful background programs, and also emergency foreground programs, which are triggered by causes, factors when

<sup>11</sup> Ma’ārij al-Qubūl, Dār Ibn al-Qayyim (Ḍammām, 1415H) 3/984-989.

required, behind which there are wisdoms and end goals—that he is going to teach it what it has not been taught by Allāh (عَزَّوَجَلَّ), upon his faulty germ theory of disease, sitting on top of Darwinian evolution and what follows from it.

That he is going to teach the body<sup>12</sup> because the body is a **haphazard deficient creation** that arose through the undirected process of natural selection acting upon random mutations, out of the struggle between primitive life forms, including “viruses”, bacteria and cells, and that the struggle of the imaginary “pathogenic” virus, to stay “alive” and keep “propagating”<sup>13</sup> is ongoing and multiplying and increasing against a programmatically flawed mammalian body.

Thus, man can engage in “**self-directed evolution**” through the injection of **synthetic digital code (mRNA)** in order to programmatically protect against this continued threat within the evolutionary process and by extension, go on to make better, more resilient humans by perfecting the code base and improving the software of life—then all of this is within the framework of negation of Allāh’s rubūbiyyah.

In their eyes, this is a matter that extends way beyond the simplistic issue of disease and medicine itself.

**It is thoroughly ideological and philosophical in nature.**

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<sup>12</sup> **Disclaimer:** This speech of ours is in the context of colds and flus in particular, which are emergency foreground programs in-built into the body. They are coded programmatically, they can never be escaped from completely, they are integral to the system, hard-coded, hard-wired, because they are meaningful and purposeful in the scheme of Allāh’s creation. As for therapeutical interventions based on advancement in knowledge in a broader sense then that is looked at and evaluated on an individual basis.

<sup>13</sup> The alleged pathogenic virus has been animated and given qualities and properties on the basis of which people are led to exaggeration, fear and superstition.

All of this is upon the materialistic and atheistic principles of stripping the creation from having a Creator and it is founded upon arrogance in trying to tame, control and alter the creation of Allāh without having full knowledge of its reality and of the long term consequences of what is being done.<sup>14</sup> These criminals intend the subjugation of Allāh’s servants by way of this doctrine they have concocted.

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<sup>14</sup> All of this is very different from the conception that the body has been created upon balance, homeostasis, equilibrium and violations in diet, habits and lifestyle can lead to the execution of short-term emergency programs, and that the root causes of disease return back fundamentally to:

- deficiency in essential nutrients, vitamins, minerals,
- toxicity from the environment,
- accumulation of excess morbid and waste materials,
- enervation
- [and ultimately, to sins].

So when that happens, the foreground programs are triggered as a corrective, normalisation program and there are seasonal stimuli, like the winter or sudden cold weather, that can act as triggers. For healthy people this is some days of mild discomfort and for others, the passing of symptoms can be eased by addressing any nutritional deficiencies such as vitamins C and D and Zinc and others which lead to better modulation of the repair program and to easing—not hindering or blocking—of the symptoms, which are pre-programmed mechanisms. And for the elderly, chronically sick or immune damaged people, it might top them over the edge, despite all reasonable interventions. In all of this, there is no notion or concept of any “virus”, it is not even needed, and there does not remain any ground for superstition to arise and settle in the hearts, because a “virus” is totally out of the picture. It is not needed to explain anything because there is zero proof for the viral causation theory of disease. All that has happened is that genetic fragments as breakdown products have been wrongly labelled as “viruses” and various microvesicles coming in and out of cells have been confused for “viruses” and assumed to be disease-causing agents without a shred of genuine scientific evidence. This is similar to claiming that firemen are the cause of the fire because they are routinely observed coming in and out of burning buildings. While they are certainly present and on the scene, they are not the root cause.

So this is how it is with these people, it is the route and angle from which they are coming from as is clear and apparent in what they write, say and publish. It is not simply a matter of a disease and its treatment—as may be naively believed by many—but much more than that.

Their refutation stares us in the face from the above speech of Shaykh Ḥāfiẓ al-Ḥakamī and in the view of the Salaf, all of which rests upon the saying of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

—“*Nothing passes (what it has) to anything else.*”

—“*There is no contagion.*”

—“*So who passed it on to the first one?*”

Upon the explanation and commentary provided in previous articles.

Abū ‘Iyaḍ

17 Jumādā al-Ākhirah 1442 / 30 January 2021—v.1.04

Updated.