

SALAAT SOCIAL DISTANCING FATWA

NABI SALLALLAHU ALAYHI WASALLAM SAID:

“Straighten the sufoof...and do not leave gaps for the Shaytaan. He who joins the Saff, Allah will join him. He who cuts the Saff (leaves gaps), Allah will cut (destroy) him.”



**SHAYTAANI
SPACING IN THE
SUFOOF**

**RESPONSE TO DARUL IFTA
MAHMOODIYYAH – ZAMBIA & SA**

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Nabi Sallallahu Alayhi Wasallam said: “He who closes a gap in the Saff, Allah will elevate his rank due to it and build for him a home (i.e. a palace) in Jannat.” [Tabraani]

Besides the great virtues of filling the gaps, take note of the following facts:

- 1) Nabi Sallallahu Alayhi Wasallam explicitly commanded the straightening of the Sufoof and the closing of the gaps. [Musnad Ahmed]
- 2) Nabi Sallallahu Alayhi Wasallam instructed the Muqtadis to stand shoulder to shoulder. The shoulders should be lined up. [Sunan Abu Dawood]
- 3) Nabi Sallallahu Alayhi Wasallam prohibited the Musallis from leaving gaps in the Sufoof (whilst performing Salaat with Jamaat). [Majmauz Zawaa'id]
- 4) Nabi Sallallahu Alayhi Wasallam unambiguously stated that the gaps are left for the Shaytaan. Shaytaan fills the gaps. [Bayhaqi]
- 5) Nabi Sallallahu Alayhi Wasallam warned that the one who ‘breaks’ (cuts) the Saff (leaves gaps), Allah will ‘break’ him. [Kanzul Ummaal]

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INTRODUCTION

All praise unto Allah Subhaanahu Wa Ta'ala who emphasized the greatness of the Sufoof of the Malaa-ikah (angels) by taking an Oath:

“Was Saaffaati Saffaa”

Translation: “An Oath on the angels (who during Ibaadat or when listening to the Commands of Allah Ta’ala) stand in Saffs.”

[Surah 37 – Aayat 1]

Durood and Salaams unto our Master and Leader, Nabi Muhammed Sallallahu Alayhi Wasallam who perfectly explained the Sufoof of the Malaa-ikah in the following Hadeeth:

“Will you not form the Sufoof like how the angels form their Saffs for their Rabb?”

We (The Sahaabah Radhiyallahu Anhum) said:
‘How do the Malaaikah stand in their rows by their Rabb?’

Nabi Sallallahu Alayhi Wasallam said: ‘They complete the front Saffs and they stand next to one another without gaps in the Saff.’”

[Saheeh Muslim]

Every Muslim knows that the Primary Ibaadat of the Masjid is Salaat. Whilst Tilaawat, Thikr, Dua, Tasbeeh, Bayaans, I'tikaaf, etc. also take place in the Masaajid, the primary function of the Masjid is the Five Daily Salaat and Jumu'ah Salaat on Fridays.

It is Fardh to perform Salaat five times daily. Whilst Salaat with Jamaat at the Masjid might not be technically Fardh, it is undoubtedly a Waajib act which is practically a Fardh act.

The command of the Qur'aan is to establish Salaat! Salaat has to be embedded into the daily life of a Muslim. Establishing and incorporating Salaat into one's earthly journey, is when Salaat is performed in total conformity to the Shariah.

Amongst those acts which indicate that a person is really upholding his Salaat, is the straightening and perfection of the Sufoof which in turn also gives one an idea of the importance of Salaat with Jamaat. Nabi Sallallahu Alayhi Wasallam said:

“Straighten your Sufoof, for indeed straightening the Sufoof is from amongst (those acts) which establish Salaat.”

The oft-repeated Qur'aanic command of '***Establishing Salaat***' means that we should perform a complete and perfect Salaat.

If a Saff is not straight, one is then obviously not fulfilling the Qur'aanic command of establishing Salaat. Although some Fuqaha have technically described the act of straightening the Sufoof and standing shoulder to shoulder as Sunnah or Mustahab, these technical terms do not negate the practical WujooB of upholding the act of straightening the Sufoof and closing the gaps.

Accordingly, Nabi Sallallahu Alayhi Wasallam said: '***Beware of gaps (in Salaat)***' [Majma'uz Zawaaid]

Furthermore, the Hadeeth which explains that *Taswiyatus Sufoof* (*Straightening the Saff*) is from the acts of *Iqaamatus Salaat* (*Establishing Salaat*), gives one an idea of the importance of Salaat with Jamaat.

A Saff is straightened when Salaat is performed with Jamaat, not when Salaat is performed alone.

Moreover, every Mu'min desires to perform a perfect Salaat. The perfect Salaat is by fulfilling

all the rights of the Saff too. Nabi Sallallahu Alayhi Wasallam said:

“Verily, from the completion (perfection) of Salaat, is the establishment of the Saff.”

Iqaamatus Sufoof (establishing the Saff by fulfilling all its rights and demands) beautifies one’s Salaat and gives one a perfect Salaat. A Salaat performed with Jamaat which has gaps in between the Musallis, is not a perfect Salaat in terms of the Shariah.

THE MASAAJID

Since the beginning of the Covid-19 issue in March 2020, the subject of the Masaajid is indeed a hot topic.

We only see Fitnah emanating from the Ulama-e-Soo in a variety of forms such as closing the Masaajid, banning Musallis from the Masjid, making Musallis contaminate their hands with alcoholic sanitizers which are obviously najis (impure), imposing a host of weird conditions on Musallis, Munaafiqeen treating the Masaajid as if they own the Masaajid, etc. etc.

Amongst the silly self-imposed regulations on the Musallis of the Masaajid, is the disruption of the

formation of the Sufoof – an act which Zindeeqs have satanically lapped up from the satanic distancing concepts of the Kuffaar atheists.

Great *Thawaab* (reward) has been mentioned in the Ahaadeeth for closing the gaps in the Saff. Nabi Sallallahu Alayhi Wasallam said:

“He who closes a gap in the Saff, Allah will elevate his rank due to it and build for him a home (i.e. a palace) in Jannat.” [Tabraani]

And warnings have been sounded in the Ahaadeeth for those not upholding the Huqooq of the Sufoof.

The following acts are necessary:

- ✓ Straightening the Sufoof – heels in line.
- ✓ Standing shoulder to shoulder.
- ✓ Filling the gaps – no spaces in between.
- ✓ Filling the Saffs from the front.
- ✓ Not commencing a new Saff unless Saff in the front is full and complete.
- ✓ One side behind the Imaam should not have more Musallis than the other side.
- ✓ No Saffs should be left open between two Saffs.
- ✓ Not to force one’s way into a Saff.

THE FATWA OF NABI SALLALLAHU ALAYHI WASALLAM

Nabi Sallallahu Alayhi Wasallam said:

“Straighten the sufoof...and do not leave gaps for the Shaytaan. He who joins the Saff, Allah will join him. He who cuts the Saff (leaves gaps), Allah will cut (destroy) him.”

What a beautiful Hadeeth! Every Mubaarak word and every Mubaarak letter which emanated from the Mubaarak mouth of Nabi Sallallahu Alayhi Wasallam is undoubtedly beautiful. Every blessed letter and every blessed word of Nabi Sallallahu Alayhi Wasallam, which is termed as Wahi by Allah Ta’ala in the Qur’aan Shareef, indisputably inspires the Mu’mineen to practise correctly according to Divine Law, i.e. the Shariah.

The Hadeeth teaches us some very important things. Amongst them are:

- Straighten the Sufoof.
- Stand shoulder to shoulder.
- Close the gaps in the Saff.
- Gaps are filled up by the Shaytaan.

- Allah will ‘destroy’ those who leave gaps in the Saff. They will be deprived of Allah’s Mercy.

By adopting ‘social distancing’ in Salaat, the person knowingly does not stand shoulder to shoulder, he deliberately leaves gaps open for the Shayaateen, intentionally casts a blind eye to the fact that Shayaateen fill the gaps which are left open and he willfully qualifies himself for Divine Punishment. This reality is understood from the Mubaarak words of Nabi Sallallahu Alayhi Wasallam. The Hadeeth teaches us that social distancing in Salaat is satanic distancing. Those who object to the phrase ‘*satanic distancing*’, are indeed weird.

Just take note of the amount of Shar’i violations a person perpetrates by practising this ‘*social distancing*’ in Salaat. A person opposes so many commands of Nabi Sallallahu Alayhi Wasallam! This is absolutely unacceptable.

The above Hadeeth sufficiently explains that the concept of ‘social distancing’ in Salaat is indeed ‘satanic’. It is undoubtedly Shaytaaniyyat. Compounding the satanism, is the fact that the Shayaateen stand next to the one performing his

‘prayer’. With so many Shayaateen in the Saff, can this ever be called Salaat? Does Shaytaan perform Salaat? What Salaat is that with so many Kuffaar (i.e. invisible Shayaateen) in the Saff?

This Hadeeth is enough to condemn the satanic practice of social distancing in Salaat. The fact that Allah Ta’ala will destroy a person for leaving gaps in the Saff, is adequate to make one abstain from Shaytaani distancing in Salaat.

Despite these facts, a *mardood* (rejected) so-called Fatwa issued by the *Darul Ifta Mahmoodiyyah* of Zambia has been forwarded to us, which abortively tries to forge a basis (i.e. permissibility) for the evil practice of satanic distancing in Salaat.

When Allah Ta’ala will ‘cut’ the one who breaks the Saff, one can just imagine the consequences of issuing a ‘Fatwa’ to justify a concept totally alien to Islam – the satanic concept of breaking the Saff and leaving gaps known as ‘social distancing’.

It is thus clear that the ‘Muftis’ and ‘Sheikhs’ defending the accursed practice of satanic distancing in Salaat are Mudhilleen about whom Nabi Sallallahu Alayhi Wasallam said: “*Verily, I fear for my Ummah such Aimmah (imaams,*

muftis, molvis and sheikhs) who are mudhilleen (men who mislead others)."

Nabi Sallallahu Alayhi Wasallam said: *"This Ilm (of the Shariah) will be borne by the pious of every successive generation. They (the Ulama-e-Haqq) will drive away from it (this Shariah) the interpolations of the deviates, the falsehood of the false-mongers and the interpretations of the ignoramuses."* (Mishkaat)

"We fling the Haqq on Baatil. Then it smashes its (i.e. Baatil's) brains out. Then suddenly it (Baatil) vanishes." (Qur'aan)

Accordingly, the following is a brief rebuttal of the *mardood* so-called 'Fatwa'.

10th Muharram 1442

30th August 2020

A - FATWA ON ‘SOCIAL DISTANCING’ IN SALAAT – RESPONSE TO DARUL IFTA MAHMOODIYYAH – ZAMBIA

‘IN PRINCIPLE’ AND ‘STRONGLY EMPHASIZED’

The ‘Mufti’ states: *“In principle, joining the rows and not leaving gaps in between the rows of the congregational prayer is strongly emphasized in Shariah.”*

What is the Fiqhi ruling of standing shoulder to shoulder in Salaat? Is it necessary to stand shoulder to shoulder or is it not necessary? This is what a Fatwa needs to mention in unambiguous terms. But, this is intentionally omitted.

In addition, what is the meaning of *‘in principle’* in the context of how the Saffs are to be formed? Why do they not speak in unambiguous terms? What is the need for saying *‘in principle’*? And what is the need for stating *‘strongly emphasized’*?

The need for Mudhilleen to utilize terms such as ‘*in principle*’, ‘*strongly emphasized*’, etc. is for satanic reasons. In this scenario, the liberals need:

(1) To forge a basis for the permissibility of satanic distancing in Salaat!

(2) To render the reader’s mind conducive for the acceptance of the corrupt Baatil conclusion of the liberal view which the ‘Mufti’ is peddling in the name of the Shariah – in the name of Allah Ta’ala and Rasoolullah Sallallahu Alayhi Wasallam.

Whilst it is correct to say that *not leaving gaps in between the rows of the congregational prayer is strongly emphasized in Shariah*, the genuine Mufti will not desist from explicitly stating that it is not permissible and/or sinful to leave gaps in the Sufoof.

Nowhere in their entire so-called Fatwa, did they have the academic decency to explicitly state that it is not permissible to leave gaps in the Sufoof and/or that it is sinful to observe the satanic practice of social distancing in Salaat. In fact, they are guilty of *Kitmaanul Haq (concealing the Haq)*!

Allah Ta'ala states: “*And do not confound Haq with Baatil and do not conceal the Haq whilst you are aware (of the Haq).*” [Surah Baqarah, Aayat 42]

Sufficing with ‘*strongly emphasized*’ is misleading. Not only is joining the Saff ‘*strongly emphasized*’, it is in fact necessary. Warnings have been sounded in the Hadeeth for abstaining from not closing the gaps.

When an ignorant person reads that filling the gaps is ‘*strongly emphasized*’ without the impermissibility or sinfulness of leaving gaps being mentioned, he gains the impression that although it is strongly emphasized, there is nothing wrong to leave gaps in the Saff.

They must state clearly whether it is Mustahab, Sunnah or Waajib to stand shoulder to shoulder and accordingly, they should present dalaail for their view if they intend to refute the sin of leaving gaps in the Saff. At this juncture, it suffices to say that it is necessary (**Waajib**) to stand shoulder-to-shoulder. For purposes of *Amal*, even certain acts technically described as Mustahab and Sunnat are actually *Waajib*.

The Fuqaha explicitly mention that leaving a gap in the Saff is ‘Makrooh’ which means impermissible. They are supposed to know that it is Makrooh Tahreemi to leave gaps in the Saff. Makrooh Tahreemi and Haraam are one and the same thing. It is *jahaalat* (ignorance) to minimize a Makrooh act and merely describe it as ‘disliked’.

For the meaning of Makrooh, kindly read the following article:

<https://jamiatnc.co.za/fiqh/makrooh-and-its-meaning/>

THE INVALID ARGUMENT OF ‘VALIDITY’

Trying to water down the importance of standing shoulder to shoulder in Salaat, the ‘Mahmoodiyyah’ ‘Muftis’ eristically state: *“However, continuity of the rows (ittisaalus sufoof) is not a prerequisite within the vicinity of the masjid and its finā (surrounding).”*

This is not called Fiqh! This is *Fiqhush Shaytaan*. In the *Fiqhush Shaytaan* conception there is no room for the Sunnah of Rasoolullah Sallallahu Alayhi Wasallam. Fiqh is the Qur’aan and the Sunnah – the Fiqh which Rasoolullah Sallallahu

Alaihi Wasallam and the Sahaabah Radhiyallahu Anhum taught and practised.

Despite *ittisaalus sufoof* not being a prerequisite for the validity of the Salaat in a different scenario, it is nevertheless Haraam to abandon *ittisaalus sufoof*. It is not permissible to leave gaps in the Saff. The sin is aggravated if it is done in the current scenario, i.e. for the baseless fear of contracting a disease from the next Musalli.

If a person fears that he will get a disease from the next person, then let him renew his Imaan and inculcate trust in the words of Rasoolullah Sallallahu Alaihi Wasallam: **“LAA ‘ADWA!”** (There is no contagion.) But don’t come to the Masjid and disrupt the Sufoof!

A Mufti is supposed to know that the validity of an act does not necessarily mean that the act is permissible. Issuing three Talaqs at once is not permissible. It is Bid’ah. Nevertheless, if three Talaqs are issued at once, then despite the sin of issuing three Talaqs at once, all three Talaqs are valid. Despite all three Talaqs being valid, it is not permissible to issue three Talaqs at once.

The validity contention does not mitigate the notoriety and *hurmat* of the satanic spacing. It remains Haraam, hence unacceptable.

Of what benefit was their talk of '*in principle*' and '*strongly emphasized*'? The Waajib act of closing the gaps in the Saff which is undoubtedly '*strongly emphasized*', despite not being a prerequisite for the validity of the Salaat, does not become permissible for abandonment on the basis of it not being a prerequisite.

In terms of such logic, it could be satanically argued that one may only perform the four Faraaidh of Wudhu and abstain from the Sunan, Mustahabbaat, Aadaab, etc. since they are not prerequisites for the validity of the Wudhu. It is an attitude of *Istikhfaaf* which induces a person to carelessly forego the Sunan and Mustahabbaat.

It is silly for a person to argue about the validity of his Wudhu after perpetrating a Makrooh act. The validity of one's Wudhu never justifies or makes permissible acts which are 'Makrooh'. A Mufti is supposed to know these facts!

Despite *ittisaalus sufoof* not being a prerequisite for the validity of the Salaat, the Fuqaha declared

its abandonment to be ***Makrooh Tahreemi***. The act is thus practically ***Waaajib*** even if it has been technically described as Mustahab or Sunnah by some Ulama.

In which Fiqh Kitaab has it been written that one may stand apart just as one feels like from another Musalli in Salaat because the Salaat will be deemed to be valid, despite going against the commands of Nabi Sallallahu Alayhi Wasallam?

The Fuqaha did not argue that since it is not a prerequisite for the validity of the Salaat, its abandonment is permissible.

In addition, why did the honourable Fuqaha still regard leaving gaps as ***Makrooh*** (impermissible and not just disliked) despite it not being a prerequisite for the validity of Salaat?

When an act is not from amongst the Waajibaat of Salaat, it never means abstention is permissible and also does not negate the ***Wujoob*** of the act itself.

Despite *Iqaamatus Sufoof* not being from amongst the Waajibaat of Salaat which would render the Salaat invalid in normal circumstances, the

Fuqaha have mentioned that *Iqamaatus Sufoof* is Waajib due to the command in the Hadeeth and also because *wa'eed* (warning of Punishment) has been sounded in the Ahaadeeth for not observing *Iqaamatus Sufoof*. The Fuqaha further explain that abstention from *Iqaamatus Sufoof* is sinful.

Do the advocates of social distancing in Salaat even have a faint idea of the sin of opposing the Ahaadeeth of Nabi Sallallahu Alayhi Wasallam?

However, the *Zambian Mahmoodiyyah 'Muftis'* are arguing in an upside-down manner. According to their reasoning, abandonment of closing the gaps is permissible because it is not a prerequisite! But, the Fuqaha did not argue in such an inverted manner.

It has to be ***strongly emphasized*** that it is a ***prerequisite*** for 'Mufti' students to study their Usool-e-Fiqh and Ifta under proper Ulama-e-Haq. Under the current circumstances, even studying for ten years or even one's lifetime at the institutions of the Mudhilleen, will not make them proper Ulama and genuine Muftis unless Allah has willed it to be so! ***In principle***, hardly any proper Muftis emanate from such liberal institutions.

THE SILLY PRE-REQUISITE ARGUMENT

The attempt to prove the permissibility of the abandonment of closing the gaps, on the basis of this Waajib act not being a pre-requisite for the validity of Salaat, is a sign of not applying one's mind.

The Athaan despite not being a prerequisite for the validity of Salaat, may not be abandoned. It is sinful to abandon the Athaan merely on the grounds that the Salaat will be valid if Athaan is not given.

This is exactly how the Mahmoodiyyah 'Muftis' reason. They contend that if a person abandons the Saff, then his Salaat will be valid. Therefore, since his Salaat is valid, it is permissible to leave gaps in the Saff. This is not called Fiqh, but rather *Jahaalat*.

It is like saying that one does not have to give Athaan. Salaat will be valid. And since Salaat is valid, we may abandon Athaan. The incongruity of their 'prerequisite' argument is thus clear. Their line of reasoning is *mardood* (rejected) and

mazmoom (reprehensible) – not *mahmood* (commendable).

FAILURE TO PROVE PERMISSIBILITY

Concluding, the ‘Muftis’ of Darul Ifta Mahmoodiyyah Zambia state:

“Accordingly, it is permissible to maintain social distancing in the Salaah by standing at a distance due to covid-19. One may stand at a distance of 1 metre. This ruling will also apply to Salaah performed in one house/building. The Salaah performed will be valid.”

They state ‘*accordingly*’! According to what is it permissible to maintain satanic distancing in Salaat? These Mahmoodiyyah ‘Muftis’ have miserably failed to present *dalaail* to prove their alleged permissibility – a permissibility which maybe exists in their dreams.

It is not permissible to adopt *satanic distancing* according to the Shariah.

DUE TO COVID-19

The Mahmoodiyyah ‘Muftis’ argue that *it is permissible to maintain social distancing in the*

Salaah by standing at a distance due to covid-19.
What is Covid-19? Is it an AK-47 put to your head to stand apart in Salaat or else your brains will be blown out?

In which Fiqh Kitaab is it written that due to illnesses and plagues, the Sufoof may be disrupted, the Masaajid may be closed, one must wear a mask, etc. etc.?

Are all the Musallis in the Masjid suffering from Covid-19 that they all have to stand apart? And even if all have covid-19, did Nabi Sallallahu Alayhi Wasallam initiate any change in the Sufoof for sick people, lepers, etc. or even ban anyone from the Masjid who had leprosy or any other disease which is ‘contagious’ according to the contagious Mahmoodiyyah characters?

Remember that Nabi Sallallahu Alayhi Wasallam said: ***‘LAA ADWAA’ – There is no contagion.*** The Sahaabah did not adopt satanic distancing during the plague of Amwaas! Really, who do these *Mahmoodiyyah-Askimam* ‘Muftis’ follow?

When a person argues that one may stand apart in Salaat due to Covid-19, then such a person is actually saying that Covid-19 is contagious and

we should stand apart. So firstly, the deviate rejects the Fatwa of Nabi Sallallahu Alayhi Wasallam who negated contagion.

Secondly, the deviate goes further and then interferes with Salaat, the greatest Ibaadat after Imaan. Salaat is a *Mansoos* act. It is Haraam to interfere with *Mansoos Alayh* Masaail. How can it ever be possible for a ‘Mufti’ to tamper with the Sufoof merely on the basis of the theories of the atheists? Are their heads taking right?

Thirdly, the deviate then neglects and casts aside the example of Nabi Sallallahu Alayhi Wasallam and the Sahaabah. When Nabi Sallallahu Alayhi Wasallam even ate with a leper and put the food in his mouth, how can a Muslim then even think of tampering with the formation of the Sufoof laid down by Nabi Sallallahu Alayhi Wasallam himself?

Fourthly, did Nabi Sallallahu Alayhi Wasallam ban any leper from the Masjid? Today, we find Zindeeqs banning elderly people even without Covid-19 from the Masjid. Then they ban anyone with Covid-19 from the Masjid! Now what is the Fatwa of Darul Ifta Mahmoodiyyah on elderly people (aged over 60) going to the Masaajid and

on people who have positively tested for having Corona/Covid-19?

If these Darul Ifta Mahmoodiyyah ‘Muftis’ can differentiate, then what’s the difference? If they argue that Muslims with Covid-19 should be banned from the Masaajid, then it’s a sign of them joining the Sufoof of Zanaadaqah.

Why interfere with the Sufoof due to Covid-19? If the formation of the Sufoof may be altered due to Covid-19, then what is the Fatwa on a person with Covid-19 visiting the Masaajid? We await the Fatwa of the Mahmoodiyyah ‘Muftis’...

Whilst Nabi Sallallahu Alayhi Wasallam said that there is no contagion and never ever were the Sufoof tampered with during the *Khairul Quroon* era despite the existence of illnesses and even plagues ravaging tens of thousands, it seems as if the Mahmoodiyyah ‘Muftis’ believe that diseases are contagious and they don’t regard the practical examples of the Sahaabah to be good enough.

In fact, they reject the *Uswah-e-Hasanah* of Nabi Sallallahu Alayhi Wasallam with a so-called ‘fatwa’ which stinks of Kufr. Did Nabi Sallallahu Alayhi Wasallam prohibit anyone with illness or

symptoms of illness from the Masjid? Fear for a disease is never a valid reason because Rasulullah Sallallahu Alayhi Wasallam and the Sahaabah are our guides, and they never practised this confounded ‘social distancing’ of the atheists.

Last year, during winter when people had flu and cough, etc. why did the Mahmoodiyyah ‘Muftis’ not interfere with the Sufoof? Why only now? Whom do these Mahmoodiyyah ‘Muftis’ follow?

If Covid-19 was a basis for tampering with the Sufoof, then it implies that our Shariah is incomplete because for more than 1400 years not a single proper Mufti had ever issued a Fatwa that there should be gaps between Musallis in the Sufoof due to illnesses or due to diseases which are regarded as contagious by the Kuffaar and Zindeeqs and whoever else! Surely; illnesses, plagues, etc. existed from time immemorial.

It is Waajib to believe completely in the Hadeeth of *Laa Adwaa – There is no contagion*, said our Nabi Sallallahu Alayhi Wasallam! This guards our Imaan the best, especially in the current circumstances.

Nevertheless, even if the *Mahmoodiyyah-Askimam* ‘*Muftis*’ believe that diseases are contagious, then too there are no grounds for satanic distancing because Nabi Sallallahu Alayhi Wasallam did not ‘chase’ any leper away from the Masjid nor was there any specific Saff formation for people with diseases such as leprosy.

ONE METRE STUPIDITY

The moron stupidly states: “*One may stand at a distance of 1 metre*”. What is the need to stand one metre? The moron so-called Mufti will say: ‘Covid-19’! But, he does not realize that this is in opposition to the Sunnah.

Leaving gaps in the Saff is *Shaytaaniyyat* in terms of the Hadeeth. But the Mudhil has the audacity to even issue a Fatwa to defend the *Shaytaaniyyat* termed as ‘social distancing’ in Salaat!

Do the Molvis who advocate the devilish practice of ‘*Social distancing in Salaat*’ really understand the importance and significance of the Sunnah? Must we enumerate all the Qur’aanic Aayaat and Ahaadeeth which explain the importance of the Sunnah?

What did these type of Molvis, Muftis and Sheikhs even study of Fiqh? Even non-Ulama know the importance of the Sufoof and are upset with the Shaytaani distancing in Salaat. For so many years these ‘scholars’ were studying Fiqh, but they don’t even know the importance of the Sufoof!

When Nabi Sallallahu Alayhi Wasallam did not change the Sufoof due to plagues, then who are they to change the formation of the Sufoof?

It is indeed a shame and actually disgraceful for a Muslim not to know and understand the importance of the Sunnah. What then should we say about those who supposed to be amongst the learned, but are interfering with the Ahkaam on the basis of the theories of the Zindeeqs and Mulhideen?

What Hidaayat for the masses can ever be expected from such Mudhilleen Ulama-e-Soo? And what does *Ulama-e-Soo* mean? It means: Aalims of Evil; Scholars-for-Dollars; those who do not have *Imaan in Ghaib*, rather their Imaan is in *Jaib* (the pockets, purses, paycheques and perks doled out to them by their paymasters). What a shame on these scoundrels who interfere with the Shariah merely on the basis of a virus!

Furthermore, what is the Fatwa of Darul Ifta Mahmoodiyyah on Musallis standing meters apart? It should be clear that for fear of contracting a disease, it is not a valid reason for Musallis to stand apart. Moreover, they are all healthy! There is simply no basis in the Shariah for justifying the Shaytaaniyyat of disrupting the Sufoof.

In which Fiqh Kitaab is it written that due to illness, the Sufoof may be disrupted? If a person is ill and he cannot make it to the Masjid, he is excused.

Whoever has fear of contracting the disease is free to distance himself from the confirmed diseased person if he so wishes. But such distancing cannot be practiced in the Masjid in the Saff.

If an ill person attends the Masjid, then no one may commit the act of zulm by sending him home. In addition, if an ill person attends the Masjid, the Sufoof may not be tampered with!

An *Amal* which has the force of *Ijmaa'* behind it, which is ***Waaajib***, backed up by the Ahaadeeth, praised in the Qur'aan, great *Thawaab* promised for filling the gaps, condemned if not upheld, warnings of being punished for not joining the

Saff and is even in the category of the *Sunnat-e-Mutawaatirah* may not be interfered with.

Their one-metre stupidity spawned by the ***Baatil-Kufr*** ideologies of diseases being contagious is thoroughly refuted by the fact that Rasulullah Sallallahu Alayhi Wasallam himself ate from one bowl with a leper.

Listen further: Nabi-e-Kareem Sallallahu Alayhi Wasallam took hold of the leper's hand and dipped it into the bowl from which he Sallallahu Alayhi Wasallam also ate.

And that is not the end of it. Emphasizing '*La adwaa*', Nabi-e-Kareem Sallallahu Alayhi Wasallam commented to the leper: "*Eat and have trust on Allah*". That is: whatever happens is by the decree of Allah Azza Wa Jal. **For a genuine Muslim, can there be any better example or even any other way besides the Sunnah of Nabi Sallallahu Alayhi Wasallam?**

Nabi Sallallahu Alayhi Wasallam taking hold of the leper's hand and dipping it into the very same bowl from which he Sallallahu Alayhi Wasallam also ate, is sufficient to condemn the Shaytaani practices of 'social distancing'. When this was

with regards to eating, then what should the Fatwa be regarding standing together in Salaat???

Did Nabi Sallallahu Alayhi Wasallam command anyone to stand apart in Salaat from a leper? These *Mahmoodiyyah-Askimam* 'Muftis' should answer!

Whilst they might possibly quote the Hadeeth which says '*flee from a leper like fleeing from a lion*', they forget that Nabi Sallallahu Alayhi Wasallam ate with a leper!

Nabi Sallallahu Alayhi Wasallam did not 'flee' from a leper in Salaat. Nabi Sallallahu Alayhi Wasallam did not command the Sahaabah to 'flee' from the leper in Salaat.

The example of Rasulullah Sallallahu Alayhi Wasallam and the Saahabah Radhiyallahu Anhum during plagues is more than adequate for us. They never spaced themselves like clowns for fear of the plague virus. They stood shoulder to shoulder despite the ravaging plague.

There is no argument and no interpretation of any hadith which can override this glaringly conspicuous *amal* of Rasulullah Sallallahu Alayhi

Wasallam and the Sahaabah in the Musaajid even at the height of the plague.

This adequately refutes and debunks the *Mardood* (rejected) so-called Fatwa of ‘social distancing in Salaat’ of the *Mahmoodiyyah-Askimam* ‘*Muftis*’.

FATWA INVALID AND IMAAN INVALID

The Mahmoodiyyah ‘Muftis’ aver that *the Salaah performed will be valid*. Leave out Salaat being valid, is their Imaan even valid?

This is not just destroying the Salaat. The Imaan of the masses is in danger. They are rejecting the Fatwa of Nabi Sallallahu Alayhi Wasallam. Nabi Sallallahu Alayhi Wasallam negated contagion.

But, when a *Mardood* Mufti states that one may stand apart in Salaat, then such a *Mardood* Mufti is in fact rejecting the Fatwa of Nabi Sallallahu Alayhi Wasallam. The Imaan of the *Mardood* Mufti is questionable because he promotes satanic distancing in Salaat at the behest of the atheists. So before we talk of Salaat being valid, the validity of their Imaan is questionable.

If one negates contagion, then one will outrightly reject the satanic distancing in Salaat. When Nabi Sallallahu Alayhi Wasallam negated contagion, the Darul Ifta Mahmoodiyyah ‘Muftis’ are advocating practices which promote and uphold the view of contagion. So, they actually not accepting the negation of contagion by Nabi Sallallahu Alayhi Wasallam.

Readers are requested to study the following book on contagion as well: http://www.asic-sa.co.za/images/Red_HerringPresentation.pdf

Then, the so-called ‘Fatwa’ of the Mahmoodiyyah ‘Muftis’ actually minimizes the importance of standing shoulder to shoulder. Their statement: *“However, continuity of the rows (ittisāl-us-sufoof) is not a prerequisite within the vicinity of the masjid and its finā (surrounding)”*, clearly proves that they are laying down the foundations for ***Istikhfaaf*** of the sufoof to be ingrained in the masses.

Publishing a technicality of this nature to the masses is indeed dangerous. If this is how a Mufti trains his Ifta students, then it has to be *‘strongly emphasized’* that *‘in principle’*, it will not be permissible to study at such liberal institutions.

There is nothing ‘mahmood’ (praiseworthy) in a Mufti who teaches his students tricks to mislead the masses. Their ‘mazmoom’ (despicable) Fatwas are snaky and are worded craftily to mislead the unwary and the ignorant. And this is not in reference to only the issue of the Sufoof. On a range of issues, these Darul Iftaa Mahmoodiyyah-Askimam ‘Muftis’ speak drivel.

Istikhfaaf (treating any act as inferior or unimportant) is Kufr. Treating even the Miswaak as unimportant is Kufr. By saying that *continuity of the rows (ittisāl-us-sufoof)* is not a prerequisite within the vicinity of the masjid and its *finā* (surrounding), people will minimize the importance of standing shoulder to shoulder and closing the gaps.

The Mahmoodiyyah-Askimam ‘Muftis’ are creating an attitude of *Istikhfaaf* amongst the masses. People of the Sunnah totally reject such Fatwas which are at the behest of the atheists and the Munaafiqeen.

And what about the sin of leaving gaps in the Sufoof. By stating that *continuity of the rows (ittisāl-us-sufoof)* is not a prerequisite within the vicinity of the masjid and

its finā (surrounding), people will regard the act of not standing shoulder to shoulder and not closing the gaps not to be acts of sin. Abandonment of closing the gaps is not permissible. People will regard that which is **impermissible** to be permissible.

And coupled with this, is *Istikhfaaf*, which is Kufr. In addition, it is the belief that diseases are contagious whereas Nabi Sallallahu Alayhi Wasallam refuted contagion. Then, there is the interpolation of the Masaail by arguing that the Sufoof may be disrupted due to sicknesses or illnesses which the Kuffaar have declared to be contagious. It is Kufr piled upon Kufr. And the Mahmoodiyyah-Askimam ‘Muftis’ are the champions of such Kufr.

So, the genuine Mufti considers the Imaan of the masses before speaking about the Salaat being valid. But, the Mahmoodiyyah-Askimam ‘Muftis’ issue Fataawa which destroy the Imaan of the masses. They lay the foundations of Kufr with their *Mardood* Fatwas – Fatwas which befit the trashcan!

THE CURRENT SCENARIO

The Mas'alah is simple. It is not permissible to leave gaps in the Sufoof. Everyone knows this. It is Waajib to fill the gaps. It is Haraam to leave gaps in the Saff.

In normal circumstances, if a Musalli due to ignorance does not fill a gap within the same Saff and due to ignorance stands three meters away from another Musalli, then his Salaat will be valid. However, the Musalli has still committed a sin despite the validity in such a scenario. If a person performs Salaat with his chest exposed and only his satr covered, his Salaat will be 'valid', despite it being impermissible to perform Salaat in such a shameless and disrespectful manner.

Now if a Musalli decides to permanently adopt the practice of performing Salaat in the Masjid with his chest exposed and only his Satr covered, then in such a case the Fatwa will be that Salaat performed in such a manner is not valid. Similarly with Wudhu. The Sunan, Mustahabbaat and Aadaab of Wudhu are not to be abandoned. It is not permissible to suffice upon only the Faraaidh of Wudhu.

Sufficing upon only the Faraaidh of Wudhu, performing Salaat with only one's satr being covered and the rest of one's body exposed, etc. indicates an attitude of *istikhfaaf*. So, to save a person from Kufr, the Fatwa of Salaat being invalid is given to such a person. This is the current scenario we are in.

So, the Salaat is invalid because:

- ☞ It entails *Istikhfaaf*. People are starting to say that one does not have to stand shoulder to shoulder for a Salaat to be accepted. This is minimizing the importance of filling the gaps. It is never acceptable for a Muslim to perform his Salaat like a clown! Defending the Imaan of the masses takes priority over everything else.
- ☞ It is in negation of the Fatwa of Nabi Sallallahu Alayhi Wasallam who said that ***there is no contagion***. The person believes that he will get Covid-19 by standing shoulder to shoulder with the next Musalli - this is Kufr. If a person does not believe that the next person will give him the disease and that all diseases come from Allah, then what

is the purpose of standing a metre, two metres, etc. apart?

- ☞ People are regarding a Haraam act to be permissible. Leaving gaps in the Saff is not permissible. Makrooh Tahrimi acts are Haraam.
- ☞ It entails displacement of a Waajib act mentioned in the Ahaadeeth. In many Ahaadeeth, the Waajib form of standing in the Sufoof are explained. Severe warnings are sounded in the Ahaadeeth for leaving gaps for the Shayaateen. Satanic distancing can never be permissible.
- ☞ It is in conflict with the *Uswah-e-Hasanah* (beautiful example) of Nabi Sallallahu Alayhi Wasallam. Sickneses did exist in the era of Nabi Sallallahu Alayhi Wasallam. Yet, there was no change in the Sufoof. Here we have *Humaqaa* and *Agbiyaa* advocating even healthy people standing apart. And then too, in Salaat!
- ☞ *Istihsaanul Kufr* – it is giving preference to a method over and above the method commanded by Allah Ta’ala. This is Kufr.

Nabi Sallallahu Alayhi Wasallam said that Allah Ta'ala will 'break' the one who leaves gaps in the Sufoof, etc. The examples of the Sahaabah during plagues and of Nabi Sallallahu Alayhi Wasallam regarding ill people standing in the Sufoof, is ignored. The ways and methods of the Kuffaar are given preference.

☞ In conflict with *Ijmaa'* – although there might not be *Ijmaa'* on a technical WujooB, practically for the last 1400 years, there is *Ijmaa'* on the way the Sufoof have to be formed. And these Sufoof remained continuously so, despite ill people standing shoulder to shoulder with healthy people. During plagues and similar scenarios, the Sahaabah did not stand apart. Standing shoulder to shoulder is a *Sunnat-e-Mutawaatirah* which may not be tampered with. And then too on the silly basis of the fear of getting ill which could 'possibly' lead to death.

Arguing a case for social distancing based on the validity of the Salaat, is indeed a sign of academic bankruptcy. In terms of all four Math-habs, it is not permissible to leave gaps in the Sufoof. It is

Zulm to term the zigzag opinions of the liberal ‘muftis’ as a Shar’i Fatwa.

Do they even know the dangers of issuing a Fatwa? Do they even know the meaning of a Fatwa? A Fatwa actually means that according to Allah Ta’ala and His Rasool Sallallahu Alayhi Wasallam, so-and-so act is impermissible or permissible. So, these deviates are actually saying now that according to Allah Ta’ala and Rasoolullah Sallallahu Alayhi Wasallam, because of the virus:

- ⇒ You don’t have to stand shoulder to shoulder.
- ⇒ You don’t have to close the gaps. Please leave the gaps open for Shaytaan.
- ⇒ You don’t have to straighten the Sufoof.
- ⇒ Shaytaan will NOT fill the gaps or it does not matter if you stand next to a devil.
- ⇒ Allah will reward you for leaving gaps in the Saff. [*Nauthubillah!*]

This is what they are actually saying! May Allah save us from the Fitnah of these Mudhilleen. *Aameen Yaa Rabbal Aalameen.*

SOME OF THEIR REFERENCES & CIRCUMSTANCES

In their article, they mention several Arabic *ibaaraat* (texts) from the Kutub of Fiqh. But not a single text states that one may leave gaps in the Saff for the fear of falling ill or for the sake of one's life. Within their references, the Mahmoodiyyah 'Muftis' state: "*Under general circumstances, it is makrooh to leave a space/gap in between the rows. However, in the present circumstances, it is permissible to do so.*"

Why don't they elaborate about the present circumstances? Did plagues and sicknesses not exist in the era of Nabi Sallallahu Alayhi Wasallam and the Sahaabah Radhiyallahu Anhum?

It is also deceptive to just use the term "*Makrooh*". The Muftis are supposed to be cognizant of the fact that numerous people due to ignorance don't regard Makrooh acts to be Haraam. And when the word "*Haraam*" is used, it obviously does not suit the 'hikmat' objectives of those seeking publicity.

Furthermore, although it appears that by “*Makrooh*”, they mean impermissible, it devolves upon them to bring Shar’i Dalaail to prove that plagues and sicknesses are valid reasons for the permissibility of satanic spacing in Salaat. And this is a task in which all of the Ahle Baatil have miserably failed.

There is no record of any leper being quarantined or expelled from society or ostracized in any way during the era of Nabi Sallallahu Alayhi Wasallam and the Sahaabah. Lepers remained amidst the people and attended the Masjid. There was no one to debar them from the Masjid.

Hitherto, not a single valid Shar’i Daleel has been presented for the permissibility of Musallis performing their ‘mock’ Salaat with Jamaat like a circus of clowns.

Furthermore, why did they mention their Makrooh statement within their references and not within the main portion of the Fatwa?

It is not just ‘*strongly emphasized*’ to stand shoulder to shoulder, but it is also sinful to leave gaps in the Sufoof. And leaving gaps in the Sufoof on the basis of the theories of the atheists,

aggravates the prohibition and deracinates one's Imaan.

WHAT DO THE FUQAHA SAY

(1) Allamah Kaasaani Rahimahullah (passed away 587 Hijri) states:

وَإِذَا قَامُوا فِي الصُّفُوفِ تَرَاصَّوْا وَسَوَّوْا بَيْنَ مَنَاكِبِهِمْ لِقَوْلِهِ
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «تَرَاصُّوا وَأَلْصِقُوا الْمَنَاكِبَ
بِالْمَنَاكِبِ» .

“And when they stand in their Sufoof, they should stand solidly together and line up the shoulders because Nabi Sallallahu Alayhi Wasallam said: ‘Stand firmly together! And join shoulders with shoulders.’” [Badaaius Sanaai]

(2) Explaining a certain Mas’alah, Allamah Burhaanuddeen Abul Ma’aali Rahimahullah (passed away 616 Hijri) states:

لأنه مأمور بالموافقة في الصفوف قال عليه السلام:
«تراصَّوا في الصفوف»

“Because he (the Muqtadi) is commanded with uniformity in the Sufoof, Nabi Alayhis Salaam said: ‘Stand compressed together in the Sufoof!’”
[Muheetul Burhaani]

(3) Allamah Fakhrud Deen Zayla-i Rahimahullah (passed away 743 Hijri) states:

وَيَنْبَغِي لِلْقَوْمِ إِذَا قَامُوا إِلَى الصَّلَاةِ أَنْ يَتَرَاصُّوا وَيَسُدُّوا
الْحُلَلَ وَيُسَوُّوا بَيْنَ مَنَاكِبِهِمْ فِي الصُّفُوفِ وَلَا بَأْسَ أَنْ يَأْمُرَهُمُ
الْإِمَامُ بِذَلِكَ لِقَوْلِهِ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - «سَوُّوا
صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ» وَلِقَوْلِهِ -
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - «لَتَسُونَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ
اللَّهُ بَيْنَ وُجُوهِكُمْ» وَهُوَ رَاجِعٌ إِلَى اخْتِلَافِ الْقُلُوبِ

“And when the people stand for Salaat, they should observe Taraas-soo (be contiguous), close the gaps, and line up the shoulders in the Sufoof. And there is nothing wrong if the Imaam commands them (the Muqtadis) to do so.

This is because Nabi Alayhis Salaatu Was Salaam stated: *‘Either you will stand together in the Sufoof or Allah Ta’ala will cause disagreement*

amongst yourselves’. And this refers to *ikhtilaaful quloob* (Disagreement of the hearts)”
[Tabyeenul Haqaa-iq]

(4) In Fataawaa Hindiyyah, the following appears:

وينبغي للقوم إذا قاموا إلى الصلاة أن يتراصوا ويسدوا
الخلل ويسووا بين مناكبهم في الصفوف ولا بأس أن يأمرهم
الإمام بذلك . كذا في البحر الرائق .

“And when the people stand for Salaat, they should stand compressed (firmly together), close the gaps, and line up the shoulders in the Sufoof. And there is nothing wrong if the Imaam commands them (the Muqtadis) to do so. It appears so in Al-Bahrur Raaiq.”

The above sufficiently dispels their view. None of the above references were quoted by them.

In current circumstances, the Salaat will be invalid. At least seven reasons were explained above in much detail. It suffices to say that the ‘Muftis’ of Darul Ifta Mahmoodiyyah have failed to defend the satanic practice of ‘social distancing’ in Salaat!

B - SOCIAL DISTANCING IN THE MASJID – *RESPONSE* *TO DARUL IFTA* *MAHMOODIYYAH SA* *(ASKIMAM)*

On another website which seems to portray the same style of reasoning as the Zambian sciolists, are two articles which allege that it is permissible to leave gaps and practise ‘social distancing’ in the Masjid.

The one article is dated 23rd April 2020 and the second article is dated 22nd June 2020. Both articles are identical and their claims are basically the same as the Zambian ‘Muftis’ to which a response has already been presented in much detail in this treatise.

The *Mahmoodiyyah* ‘Muftis’ all argue in the same manner. Their ‘principles’ and manner of thinking are undoubtedly the same. The only difference is the region. One emanates from South Africa and the other from Zambia. We see absolutely no need to repeat what has already been explained.

However, we will respond to two of their contentions.

(1) ‘DHAROORAT’

The Mufti implies that the current scenario falls within the scope of ‘*dharoorat*’ which makes permissible that which is impermissible.

In both his articles, he states the following:

“In principle, Taswiya of the Sufoof i.e. joining the rows and not leaving gaps in between the rows is strongly emphasized in Shariah. It is disliked to leave a gap or space in between the rows.” [The phrase ‘*Taswiya of the Sufoof i.e.*’ does not appear in the first article.]

He concludes his first article as follows:

“However, in the present circumstances we are in due to covid-19, it will be permissible to do so. Hence, you should join them in the Masjid.”

And in the second article, he concludingly avers:

“However, in the context of covid-19, if one practices on social distancing in the Masjid, he will be excused.”

His last ‘reference’ in his second article, is the following:

مجلة الأحكام العدلية (ص: 18)
المادة 21 : الضَّرُورَاتُ تُبَيِّحُ الْمَحْظُورَاتِ

Although the Mufti did not explicitly mention that the ‘*context of covid-19*’ or ‘*present circumstances we are in due to covid-19*’ are circumstances or contexts which come within the scope of ‘*dharoorat*’, it is understood that he believes that Covid-19 renders permissible that which is impermissible.

Afterall, what then is the need to quote as his last reference from Majallatul Ahkaam the principle that ‘*dire necessity legalizes prohibitions*’.

This also implies that the ‘Mufti’ regards the act of leaving gaps or spaces in the Sufoof as Haraam (impermissible), although he foolishly utilizes the word ‘disliked’ for Shaytaani reasons when he stated that ‘*it is disliked to leave a gap or space in between the rows*’.

If a person regards the satanic act of leaving gaps in the Sufoof as impermissible, then a person uses such terminology or such expressions which denote prohibition.

The terminology and expressions mentioned in the Ahaadeeth pertaining to the Sufoof clearly prove the *Wujoob* of standing shoulder-to-shoulder and also show that it is sinful to leave gaps in the Sufoof. This is in addition to several other factors which indicate the practical *Wujoob* of ***Taraas-soo*** even though some have stated that it is *Mustahab* or *Sunnah* in technical terms. We have already explained this in much detail.

Nevertheless, the ‘proof’ for us at this juncture is the Mufti’s citation of an *Usool* from *Majallatul Ahkaam*. The Mufti cited the *Usool* which states that ‘*dire necessity legalize prohibitions*’. The only reason when one would quote this *Usool*, would be when a prohibition is to be temporarily relaxed due to ‘dire need’!

This sufficiently explains the *Shaytaaniyyat* and stupidity of a Mufti who uses the word ‘disliked’ when describing the satanic act of leaving gaps in the Sufoof.

Why shy away from saying that it is not permissible to leave gaps in the Sufoof? Why abstain from saying that it is sinful to leave gaps in the Sufoof? And this is despite the fact that the Mufti quotes an *Usool* which pertains to a *Haraam*

act, although the Usool is extremely irrelevant at this juncture!

Continuing further, it has to be said that due to obvious reasons as well, the Mufti did not explicitly state that it is permissible to leave gaps or spaces in the Saff due to dire necessity (*dharoorat*).

The very translation of ‘dire necessity’ which explains the term ‘dharoorat’ will bear negativity on the Baatil (corrupt) reasoning of the Mufti of Darul Ifta Mahmoodiyyah. The very term ‘*dire necessity*’ will uncloud the ‘*mazmoomiyyat*’ (despicability) of his so-called conclusion and also be a greater cause of the ‘*mardoodiyyat*’ (rejection) of his so-called ‘Fatwa’. Hence, the deliberate abstention from mentioning it.

People of Imaani intelligence mock at the idea that current circumstances or the context of Covid-19 comes within the scope of dire necessity, let alone it even being a temporary ‘halaalizer’ of Haraam acts.

Does the ‘Mufti’ even know the meaning of ‘*dharoorat*’ which has been translated as ‘dire necessity’? Or even if he wishes to translate it as

need or simply just ‘necessity’ without the adjective of ‘dire’, do these Mazmoom Muftis even have an idea of the scope of the operation of the Usool pertaining to ‘*dharoorat*’?

‘*Dharoorat*’ has to be real – not just hallucinatory. There is no real ‘dharoorat’ to change the manner in which Musallis should stand in the Sufoof. The following facts are to be considered before one can just blurt out ‘dharoorat’:

1. There is no life-threatening situation. It is egregiously baseless and ludicrous to claim that when one stands next to another Musalli in Salaat, his life is in danger. When standing next to an afflicted person is not life-threatening based on the Hadith of “Laa Adwa”, how can a life EVER be threatened when standing next to a healthy person!?!

You won’t die if you stand contiguously with the next Musalli. Nabi Sallallahu Alayhi Wasallam commanded ‘*Taraas-soo*’ – stand shoulder-to-shoulder with no gaps, i.e. the shoulders should touch.

2. Fear of being infected with Covid-19 and fear for any other illness are not valid grounds to

interfere with the Sufoof or any other hukm of the Shariah.

It is also stupid to claim that there is a ‘need’ to stand apart from the next Musalli to save oneself from being infected.

Nabi Sallallahu Alayhi Wasallam said:

- Laa Adwaa – there is no contagion.
- Taraas-soo! Stand firmly together in the Saff.

The ‘Muftis’ of Social distancing are saying:

- Adwaa. Diseases are contagious.
- Leave gaps. Don’t stand firmly together.

If the ‘need’ to save oneself from being infected necessitates one to stand apart from the next Musalli, then what does the ‘need’ necessitate in terms of Musaafahah? Can two Muslims eat together? And if the ‘need’ intensifies, then do the Masaajid have to be ‘closed’?

Are the Askimam-Mahmoodiyyah ‘Muftis’ not aware that Nabi Sallallahu Alayhi Wasallam ate with a leper from the same utensil? It is indeed mind boggling that despite being aware of the example of Rasulullah Sallallahu Alayhi

Wasallam and the Sahaabah, muftis find it plausible to negate the Sunnah practice with the haraam Shaytaani method of the atheists.

Furthermore, even if they do claim that diseases are contagious by citing some Ulama or Fuqaha who have already passed away, then too there is no basis for interfering with the Sufoof.

Despite the fact that some Ulama or even some Fuqaha or some Muhadditheen (all who have departed from this ephemeral world – May Allah fill their Qabrs with Nur, Aameen) have claimed that diseases are contagious with the Permission of Allah Ta`ala, not even one of them had ever interfered with the Ahkaam of the Shariah due to diseases being ‘contagious’!

3. Thousands of healthy Muqtadees are standing next to one another in Salaat. Have they all become infected? No! No! No!...

This also proves that the ‘need’ which the Darul Ifta Mahmoodiyyah ‘Muftis’ are postulating, are mere figments of their imagination.

4. Dire Need (*Dharoorat*) is only a need upheld by the Shariah. It does not refer to hallucinated

‘needs’ which the liberal ‘Muftis’ and the Zindeeq IMA (so-called Islamic Medical Association)-type doctors imagine.

What might be a ‘need’ according to westernized doctors, is not necessarily a Shar’i need! An example of this is the Kufr call of the Medical Murtads to suspend Salaat with Jamaat at the Masjid! Whilst this despicable act of ‘closing’ the Masaajid to the general public was perceived to be a ‘need’ according to the Zindeeq doctors, in terms of the Qur’aan, it is amongst the worst acts of Zulm.

The word ‘Munaafiq’ is too light to describe the Zaalimeen who requested the Mu’mineen to abandon the Masaajid and who even opposed the opening of the Masaajid.

5. It is a fact according to even the contagious clique that one can **possibly** become ‘infected’ only if one is standing next to a person who has Covid-19. Furthermore, no one may say that one will **definitely** get Covid-19 by engaging with a person who has Covid-19. The possibility is dependent solely upon the Will of Allah Ta’ala.

And what prevents diseases from afflicting a person who even observes '*social distancing*'?

Then this possibility only exists if the person is in proximity to one has Covid-19. The possibility does not exist amongst healthy people.

So for argument's sake, even if the principle of 'dharoorat' had to be applied in terms of the logic of the contagious characters, then too it would only be applicable if the Musalli standing next to one has Covid-19!

And even if the possibility of Covid-19 is existent amongst healthy people, then these are all mere assumptions. There is simply no *Qat'iyyat* to it.

One cannot issue a Fatwa based on an assumption that the next Musalli could possibly infect one. This also debunks the 'dharoorat' contention which the *Mahmoodiyyah* 'Mufti' has conjectured for the sake of legalizing a sin.

6. However, there is no 'dharoorat' even if the Musalli standing next to you has Covid-19. The mere fact that Nabi Sallallahu Alayhi Wasallam did not debar any leper from the Masjid, did not make any alteration in the Sufoof despite the

presence of lepers and the fact that Nabi Sallallahu Alayhi Wasallam even ate with a leper, thoroughly invalidates the '*dharoorat*' argument.

7. There is no '*dharoorat*' to observe satanic distancing in Salaat. A '*dharoorat*' operates in the absence of valid permissible alternatives. If a permissible alternative is available, then it is not permissible to opt for that which is impermissible.

The permissible alternative is to perform Salaat with Jamaat at home if one has to commit the sin of leaving gaps in the Saff at the Masjid or one is forced to observe even one of the Haraam regulations which unqualified trustees and Zindeeqs have imposed upon Musallis who come to the Masjid.

Leaving gaps in the Saff is Haraam! There is no valid reason to leave gaps in the Saff. Zindeeq trustees and zigzag Imaams are forcing a person to commit this Haraam act. So now, one will have a valid excuse to abstain from performing a mock Salaat at the Masjid. Instead of aiding the mockers in their clown prayers, rather perform Salaat at home.

In fact, the ‘dharoorat’ now is to read Salaat with Jamaat at another venue if possible where one does not have to observe any stupid Haraam regulation!

Performing Salaat with Jamaat at the Masjid is Waajib if one does not have a valid excuse to abstain from the Jamaat Salaat at the Masjid.

Since the contagious characters are enforcing a host of Haraam regulations on Musallis, Musallis have to observe acts of Satanism in the Masjid – in the House of Allah. The government or police have not imposed this act by supervising each Masjid, which will force Muslims to perform Salaat with Jamaat like a circus of clowns.

In such cases, there is a real excuse to perform Salaat with Jamaat at another venue and if this is not possible, a person may perform Salaat at home. When alternatives are available, the principle of ‘dharoorat’ may not be invoked. There is simply no ‘dharoorat’ to observe satanic distancing in the Masjid!

Salaat with Jamaat is permissible at other venues if circumstances do not allow performance of the Salaat with Jamaat at the Masjid.

The Waajib act of Salaat with Jamaat can be attained at another venue even without observing the practice of satanic distancing in Salaat in the Masjid. In such a case, it is obvious that it is not permissible to commit the sin of leaving gaps in the Saff, since permissible alternatives are available.

Does one have to deliberately perpetrate Haraam acts for the sake of appeasing atheists? Whilst Covid-19 is not a valid reason to close the Masaajid, it is not a valid reason to interfere with the Sufoof and numerous other Masaail of the Shariah.

Keep the Masaajid open, join the Sufoof, leave out the masks during Salaat, make Musaafahah and eat from the same plate as normal. It appears in the Hadeeth that when two Muslim brothers meet and make Musaafahah then 70 shares of Allah Ta'ala's Rahmat are awarded to the two. For each of the Divine Sunnah injunctions just mentioned whole chapters can be written on their virtues and the harms of discarding them.

The virus only strikes those whom Allah Ta'ala has commanded it to strike. The logic of who,

when and how it strikes is incomprehensible to the advocates of social distancing.

The ‘Mufti’ of Darul Ifta Mahmoodiyyah has failed to explain what he means by ‘necessity’. He should explain the ‘necessity’ fully so that it could be properly understood.

When one speaks of need, it has to be real – not just imaginary. ‘*Dharoorat*’ in the Shariah refers to real needs recognized by the Shariah – not just speculation.

Neither is one’s life threatened, nor is there any fear of being infected from the next Musalli. Reality rejects the argument of ‘*dharoorat*’ as baseless and a mockery of intelligence.

Muftis should speak in terms of reality and they are obviously not expected to behave like Alices-in-Wonderland, or Shaikh Chillis in Dreamland.

(2) DARUL ULOOM DEOBAND

The Mufti states: “*Kindly find attached the Fatwa from Darul Uloom Deoband.*”

We do not know which Fatwa of Darul Uloom Deoband the Mufti is exactly referring to.

However, in one Fatwa, Darul Uloom Deoband states regarding the Saff:

“However, due to majboori (necessity/coercion), there is gunjaaish (permissibility/scope) of spacing which is baqadre-dharoorat (according to need).”

i) We do not understand the ‘majboori’ in the South African context. Maybe in India, the Hindus will slaughter the Muslims if they stand shoulder to shoulder. In South Africa, there is no such ‘majboori’!

ii) Accordingly, the ‘gunjaaish’ (scope) for satanic spacing is also not understood.

iii) *Baqadre-dharoorat* means that spacing to only that amount is permissible which is necessary. Although spacing is impermissible and satanic, the distance of the spacing is undoubtedly vague.

In South Africa, some ‘Muslim’ doctors have made laughable assertions as to how many Musallis should be restricted to a certain amount of square meters.

The above is sufficient (*baqadre-dharoorat*) to discard Deoband's Fatwa. There is simply no 'daleel' for their view. May Allah guide them to the Haq. Aameen.

In another 'Fatwa', although Darul Uloom Deoband regards the act of spacing within the Sufoof to be Makrooh (impermissible), they have stated that there is '*gunjaaish*' to stand two feet apart in terms of 'medical guidance'.

A thorough refutation of this has already been presented. The 'medical guidance' can never override the Shariah of Allah Azza Wa Jall and the Uswah-e-Hasanah of Nabi Sallallahu Alayhi Wasallam. Furthermore, the 'medical guidance' is at the behest of the atheists. Such medical *gumraahi* (deviation) should be termed as medical Kufr – not 'medical guidance'.

In addition, the two feet distance also does not make sense. Some medical Zindeeqs opine 1,5 metres, some two metres, but none of them make sense. Practically and in Fiqhi terms, the satanic distancing described as '*social distancing in Salaat*' is rejected with all the contempt it deserves. It is Kufr rubbish.

C- SHAIKH MARDOOD'S HARMFUL ARTICLE WHICH EVADES THE SHARIAH AND SUNNAH

On some Canadian website, appears a similar Baatil article in favour of satanic distancing.

Shaykh Mazhar Mardood states: *“Based on the juristic principles جلب المصالح ودفع المفاسد of evading harm, if muslim scholars advise congregations amidst COVID-19, in light of the social distancing guidelines [as per the recommendations of health practitioners] to distance themselves in their rows; in-shā-Allāh, we are hopeful that such ijtihād (legal reasoning and deductions) will be rewarded by Allāh and the ṣalāh will be accepted, without deficiency.”*

Our comments are as follows:

A) Such a Salaat is invalid in current circumstances as already explained.

B) Such so-called ijtiḥad is indeed ridiculous. Such prayers are not called Salaat. How can a

Salaat be perfect when it entails the discarding of a Waajib act which is **‘highly emphasized by the Prophet Muḥammad (*peace and blessings upon him*)’???**

What was the practice of the Salafus Saaliheen regarding plagues and epidemics? Did they enact any changes in the mode and manner of their Salaat? Obviously NOT!

C) The recommendations of health professionals which interfere with the Nusoos of the Shariah, are rejected with contempt.

D) The social distancing guidelines applied to the Masaajid are nothing but *Zulm* (oppression) and *Zulmat* (darkness). We see no light and no *maslahat* (benefit) in *Zulm* and *Zulmat*.

E) ‘Muslim scholars’ who advocate Shaytaani distancing in Salaat and the dark social distancing guidelines upon the Musallis – all which reek of Kufr – based on the principle of ‘evading harm’, have not applied their minds.

Interfering with the Sunnah Saff-formation is not permissible. It causes more harm to the Mu’mineen. There is harm in observing satanic

distancing. There is no benefit in acts of Shaytaaniyyat.

Whilst, for the acquisition of an imagined *maslahat* of saving one's life and for warding off the assumed *mafsad* of getting infected, interfering with the Sufoof is undoubtedly acceptable for the Munaafiqeen, it is the direct opposite for the Mu'mineen.

Mu'mineen do not accept to perform Salaat in a manner which pleases Shaytaan. The stupid Masjid Covid-19 guidelines and social distancing imposed upon the Salaat with Jamaat cause only harm. We do not see any benefit in such nonsense.

NORMAL CIRCUMSTANCES?

In an attempt to explain away the Ahaadeeth pertaining to the Sufoof which elucidate the necessity of closing the gaps, Shaykh Mardood states:

“One must keep in mind that such instructions were uttered by our beloved Prophet Muḥammad (peace and blessings upon him) under normal circumstances.”

So what was Nabi Sallallahu Alayhi Wasallam instructions regarding plagues? Did Nabi Sallallahu Alayhi Wasallam tell any Sahaabi to stand apart from a leper in Salaat?

What was the practice of Nabi Sallallahu Alayhi Wasallam regarding abnormal circumstances? Did the Sahaabah during the plague of Amwaas ever interfere with any Mas'alah of the Shariah?

Does this chap understand the Shariah better than the Sahaabah? In fact, some Sahaabah even made Dua to gain Shahaadat from the plagues and here the Mardood Shaykh is advocating baseless satanic practices in Salaat. What a far cry from the practical examples of the Sahaabah?

The practice of Nabi Sallallahu Alayhi Wasallam and the Sahaabah Radhiyallahu Anhum has already been explained in much detail.

The Canadian Shaykh's article is undoubtedly Baatil.

THE INEXCUSABLE ARGUMENT OF 'UTHR'

Some Molvis argue that one is excused or one has an excuse to practise social distancing. The only time a person will be excused, is when one is physically forced by a Kaafir police officer or a Kaafir authority to perpetrate acts of satanic distancing or other similar guidelines of Kufr. Even so, not even the President can force a Muslim to perform Salaat in a way he deems fit.

And this will only be acceptable when one is already at the Masjid. If a person knows that acts of Zulm such as satanic distancing in Salaat will be physically imposed upon him, then such a person has an excuse to perform his Salaat at home or at another venue where he does not have to commit sins.

Nabi Sallallahu Alayhi Wasallam said: *“There is no obedience to creation which entails disobedience unto Allah.”*

For Muslims to impose ‘Masjid guidelines’ or social distancing in Salaat, renders them Zindeeqs. They are Zaalimeen of the worst kind. They treat the Masjid worse than their own homes! It is never

permissible for Muslims to aid the Kuffaar in their concepts of Kufr. The Qur'aan clearly states: ***“And do not assist in sin...”***

In South Africa, there is no enforcement to observe satanic distancing in the Masaajid. Those with ‘Muslim’ names who are advocating and upholding such Shaytaani practices are all from the *Shaytaan-e-Naatiq* category. They are vocal Shayaateen who intentionally trample on the Sunnah without any fear whatsoever for Allah Ta’ala.

When one does not find any gap in the first Saff for example, then according to some Fuqaha, the Muqtadi will have an ‘uthr’ (excuse) to stand in the second Saff. However, when there is a space in the Saff, then the Muqtadi may not stand in the second Saff. This is sinful and not permissible.

Standing apart from another Musalli for the fear of contracting a disease, is a baseless practice. People are sick throughout the year. Are they going to practice satanic distancing until Qiyaamat?

Can’t these Muftis utilize their Aql before issuing such egregious so-called Fataawa which further

the cause of Kufr? Their conclusions being **Baatil** stem from their arguments being heavily flawed.

Q&A: RESPONSE TO SPURIOUS ARGUMENTS IN FAVOUR OF SOCIAL DISTANCING

**TIE THE CAMEL, CIRCUMSTANCES,
FLEE FROM THE LEPER, AND THE
SPEAR'S LENGTH HADEETH**

*Allah Ta'ala states: "Ask the people of
Thikr (Knowledge) if you do not know."
(Qur'aan)*

Q. The proponents of social distancing are quoting a Hadeeth in Tirmizi where Nabi Sallallahu Alayhi Wasallam told a bedouin to tie his camel first and then put his trust in Allah. Based on this Hadeeth, they argue that one has to take precautions. Accordingly, trustees and 'Imaams' have published Masjid guidelines. What is the response to their argument?

A. Did ill people attend the Masjid in the time of Nabi Sallallahu Alayhi Wasallam?

Since the above answer is obviously yes, how did the sufoof of Nabi Sallallahu Alayhi Wasallam look like? Were there gaps in the Sufoof? NO! So, why did Nabi Sallallahu Alayhi Wasallam then not ‘tie the camel’ when it comes to social distancing in Salaat? Do these people misinterpreting the Ahaadeeth understand the Ahaadeeth better than the speaker himself? Do they understand the Ahaadeeth better than Nabi Sallallahu Alayhi Wasallam? Obviously NOT! So, why misconstrue and twist Ahaadeeth to prove the kufr concepts of ‘social distancing’ in Salaat?

Furthermore, tying the camel will refer in this age to locking your car. It does not apply to the sufoof. All the Covid-19 Masjid regulations are KUFR Rubbish!

They are stupidly trying to project themselves as holier and greater than the Sahaabah Radhiyallahu anhum and Nabi Sallallahu Alayhi Wasallam with their ludicrous so-called guidelines. Plagues took place during the era of the Sahaabah Radhiyallahu anhum; and Nabi Sallallahu Alayhi Wasallam did not prevent any Muslim who had symptoms of illness from the Masjid.

All the guidelines and protocols of the Masaajid which are under the control of those ‘wearing masks’, are in rejection of the Fatwa of Nabi Sallallahu Alayhi Wasallam who said: **“There is no contagion.”**

Q. I approached a senior Molvi in my town who is also sometimes the Imaam and told him that all this social distancing in Salaat is not valid. He responded with one word: ‘circumstances!’ Please do advise?

A. Let him elaborate on circumstances. The senior Molvi of your town is perfidious to say the least. Maybe he does not know the importance of the sufoof, despite being even an Imaam. Despite the circumstances, the Sahaabah stood shoulder to shoulder.

Why didn’t plagues and sicknesses inspire Nabi Sallallahu Alayhi Wasallam to make the Sahaabah stand apart from one another in Salaat?

Q. A person says that according to the Ahaadeeth, we should flee from the leper. He then states that this is even more than social distancing. If one has to flee, then social

distancing is a lesser concept than fleeing which should not be condemned?

A. Laughable indeed! If according to his lopsided understanding of the Ahaadeeth, one should flee from people, then he should flee! Why was he still talking to you? He supposed to flee as if he is escaping from a lion.

If the Hadeeth says something, then you must act on it! Don't come with 'lesser concepts' of nonsense here. One cannot speak of Ahaadeeth, and then hypocritically speak of '*lesser concepts*'.

Follow Ahaadeeth according to its correct interpretation as explained and practically demonstrated by Nabi Sallallahu Alayhi Wasallam and the Sahaabah Radhiyallahu anhum.

Did Nabi Sallallahu Alayhi Wasallam ban any leper from the Masjid? No! So, especially for those misapplying this Hadeeth to the Corona disease, people with covid-19 may not be banned from the Masjid, let alone healthy people. Then, did Nabi Sallallahu Alayhi Wasallam instruct the leper to stand apart from other Musallis in Salaat? NO! Did Nabi Sallallahu Alayhi Wasallam instruct those without leprosy to stand apart from

the leper? NO! This sufficiently debunks the misinterpretation of those quoting the Ahaadeeth.

Nevertheless, the fact of the matter is that the advice pertaining to lepers was for people of weak Imaan. One should not give one's own interpretation to Ahaadeeth. This is dangerous for one's Imaan. Nabi Sallallahu Alayhi Wasallam ate together with a leper from the same utensil. So, those arguing in favour of social distancing are undoubtedly displaying hypocrisy (*Nifaaq*).

They argue in favour of social distancing, selectively quote Ahaadeeth, misinterpret them, tear them out of context, then interfere with the Sufoof and the Masaajid AND then they say they follow Nabi Sallallahu Alayhi Wasallam. Why do they profess feelings they do not have? The Munaafiqeen should say straight: we believe diseases are contagious and we reject what Nabi Sallallahu Alayhi Wasallam said. *Nauthu Billah!* Why are they zigzagging so much?

Afterall, if one believes in Nabi Sallallahu Alayhi Wasallam who negated the contagiousness of diseases, then one will automatically frown and reject all the stupid Covid-19 Masjid guidelines as

well as the silly concepts of social distancing – all which reek of Kufr.

Q. Another Hadeeth making its rounds on social media is:

SOCIAL DISTANCING – The Prophet Muhammed Sallallahu Alayhi Wasallam said: “When you speak to someone (who is afflicted with a contagious illness), there should be between you and them a space of the length of a spear (approximately two meters).” [Musnad Imam Ahmed]

Kindly confirm if this Hadeeth is authentic? Is this the correct translation and interpretation of the Hadeeth? Some words are in brackets which is somewhat funny. Your input will be appreciated.

A. Whilst the Hadeeth appears in Musnad Ahmed which may not be rejected, it should be remembered that it is not permissible for the Muqallideen to refer to Ahaadeeth for Masaail. This was the function solely of the Mujtahideen.

Only a Mujtahid has the right to directly refer to the Qur’aan and Hadeeth for Masaail – not Muqallideen like us. By referring directly to

Ahaadeeth, we will make blunders and remember that misinterpreting what Nabi Sallallahu Alayhi Wasallam said, is undoubtedly Kufr. Thus, it is incumbent that we refer to the Fuqaha.

Even the Ulama have to incumbently refer to the Fuqaha. Let us not refer directly to Qur'aan and Ahaadeeth like the wayward Salafis! No wonder the Salafis (anti-Taqleed morons) are so deviated, insulting great Ulama such as the Four Imaams of Fiqh, and not realizing that they are plodding the path of Baatil and Kufr!

The Hadeeth under discussion has been selectively translated and misinterpreted. The words in brackets (*who is afflicted with a contagious illness*) are not the words of Nabi Sallallahu Alayhi Wasallam, but are the kufr interpretations of the dishonest translator whoever he or she may be.

The full Hadeeth is as follows. Nabi Sallallahu Alayhi Wasallam said: *“Do not look constantly (i.e. stare) at the Majzomeen (lepers). And when you speak to them, then there should be between you and them, the distance of a spear.”*

The first thing is that the translator conveniently omitted the first part of the Hadeeth and added his own interpretation in brackets for obvious reasons.

Secondly, the Hadeeth refers to lepers. It is misleading to infer that the Hadeeth refers to someone '*who is afflicted with a contagious illness*' because Nabi Sallallahu Alayhi Wasallam said: 'There is no contagion.' The Hadeeth does not speak about any other illness besides leprosy. When Nabi Sallallahu Alayhi Wasallam negated the contagiousness of diseases/illnesses, then it is obvious that this Hadeeth does not refer to Covid-19.

Thirdly, why should one not look at the *majzomeen* despite the fact that Nabi Sallallahu Alayhi Wasallam said: '*There is no contagion.*'? This is because when a leper sees a healthy person, his calamity increases, he feels despondent and his grief increases. Fleeing from a leper and staying a distance of a spear away from him were commands for those of weak Imaan so that their beliefs remain correct.

A person with strong Imaan and correct Tawakkul is capable of warding off from himself the false beliefs of contagion which the people of

Jaahiliyyah held that one person is the cause of the next person's illness.

Fourthly, the distance of a spear relates to speaking – not Salaat. In Salaat, the lepers, etc. stood shoulder to shoulder with the rest. There was no social distancing in Salaat. Nabi Sallallahu Alayhi Wasallam practically refuted the Kufr idea of disease being contagious, by eating together with a leper from the same bowl.

And most importantly, health and illness are in the Hands of Allah. Diseases do not operate on their own. Diseases are under the Divine Control of Allah Ta'ala. All such Ahaadeeth which the protagonists of social distancing have cited, were to refute corrupt beliefs. 'Social contact' does not transmit diseases. This is the Islamic concept stated with clarity by Rasulullah Sallallahu Alayhi Wasallam. When Rasulullah Sallallahu Alayhi Wasallam said: '*Laa adwaa*', a Bedouin said: "*O Rasulullah! My camels in the desert are (healthy) like wild bucks. When a camel with scurvy mingles with them, they all get scurvy.*"

The mushrikeen held the same belief as the atheists of today regarding diseases being contagious. In refutation of this corrupt belief,

Rasulullah Sallallahu Alayhi Wasallam asked the Bedouin: “*Who infected the first camel?*” That Being who gave the disease to the very first camel, is the One Who gives the disease to the others.

While Allah Ta’ala directly caused the disease to infect the first one, He uses this one as the worldly vehicle to transmit the disease to all those whom He has earmarked. Without Allah’s Command, the disease will not befall those who have not been destined to contract it. Thus, all the measures of Shaytaan being adopted are in vain. The progress of the virus will not be thwarted. It will take in its grasp and stride everyone whom Allah Azza Wa Jal has targeted.

Finally, the Zindeeqs are arguing in favour of social distancing between healthy people whereas Nabi Sallallahu Alayhi Wasallam did not advocate healthy people staying apart from one another due to others having illnesses. The Hadeeth has no relevance to social distancing and healthy people standing a spear’s length or two meters apart from one another. Nabi Sallallahu Alayhi Wasallam did not state that people should be apart from one another for the fear of contracting a disease. The Zindeeqs should not quote Ahaadeeth just as they

feel like, since **Rasulullah Sallallahu Alayhi Wasallam** said:

“Whoever attributes a lie to me intentionally, should prepare his abode in the Fire.”

CONCLUSION

The Mahmoodiyyah ‘Muftis’ have failed to prove the permissibility of satanic distancing in Salaat.

There is nothing **‘Mahmood’** (praiseworthy) in ‘Fatwas’ which are in conflict with the Shariah even though they call themselves *‘Darul Ifta Mahmoodiyyah’* and annex to their names titles of *‘Mahmudi’*, etc.

All such Baatil so-called Fatwas are in fact **Mardood** (rejected) and **Mazmoom** (despicable).

Rasulullah (Sallallahu Alayhi Wasallam) said: “Verily, I fear for my Ummah such Aimmah (imaams, muftis, molvis and sheikhs) who are mudhilleen (men who mislead others).”

*Nabi Sallallahu Alayhi Wasallam said: “Soon will there dawn an age when nothing of Islam will remain except its name – nothing of the Qur’aan will remain except its text. **The Musaaqid will be elaborate (and ornate) structures, but bereft of guidance.** The worst of the people under the canopy of the sky will be the ulama. From them will emerge fitnah, and the fitnah will rebound on them.”*

(May Allah protect us from the Fitnah of the Mudhilleen, the Ulama-e-Soo, Fussaaq, Munaafiqeen, Murtaddeen, Zindeeqs and bootlickers. Aameen)

**SATANIC SPACING IN
SALAAT IS
UNDOUBTEDLY
HARAAM!!!**

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Nabi Sallallahu Alayhi

Wasallam said:

*“He who closes a gap in the Saff,
Allah will elevate his rank due to
it and build for him a home (i.e. a
palace) in Jannat.”*

[Tabraani]

**‘SOCIAL DISTANCING’ IN SALAAT IS
HARAAM!!!**