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Salaatul Khawf Refutes Social-Distancing

Recently, some of the Ulamaa-e-Soo' - that unfortunate group of loyalists to Shaitaan and his people - have attempted to scratch out proof for the new-fangled form of "prayer" they have introduced around the world - that of having 1.5m gaps between musallis - through a Salaah known as Salaatul Khawf. The irony is that instead of being a proof in their favour, Salaatul Khawf is in fact a proof against them which exposes the Satanism of their claim and their innovated form of "prayer". We will briefly explain why this is, in a few points, *In Shaa Allaah*. However, it is necessary to first briefly explain Salaatul Khawf itself.

Allaah Ta`alaa says in the Qur'aan Kareem:

{ "When you (O Rasool of Allaah صلى الله عليه وسلم) are with them (present with the Muslims on the battlefield) and you lead them in Salaah, a group from them must stand with you (in Salaah while another group faces the enemy) and keep their weapons (with them). Then when they have performed sujood, they should fall behind you (to face the enemy) and the second group, who have not yet performed Salaah (but were until now facing the enemy), should come forward and perform Salaah with you, taking their precautions and (keeping) their weapons (with them). The Kuffaar wish that you would neglect your weapons and equipment (when you perform Salaah on the battlefield) so that they may launch an all-out attack against you (and wipe you out altogether). There is no sin on you if you put your weapons down (during Salaah) because of destructive rains or if you fall ill. Take your precautions (always be on guard against your enemy and be prepared to fight them)! Indeed, Allaah has prepared a humiliating punishment for the Kaafireen." }

[Soorah An-Nisaa', 4:102]

Connected to this Aayah is a Hadeeth narrated by Hadhrat Jaabir ibn `Abdillaah رضي الله عنهما wherein he says: "We were out in battle along with

Rasoolullaah صلى الله عليه وسلم fighting against a people from (the tribe of) Juhainah. They fought against us severely. After we had performed Zhuhr, the Mushrikoon said: "If we launch an all-out attack against them, we will wipe them out." Thus, Jibreel (عليه السلام) informed Rasoolullaah صلى الله عليه وسلم of that and so Rasoolullaah صلى الله عليه وسلم mentioned it to us. The (Mushrikoon) had said: "Approaching them is a Salaah (i.e. Salaatul `Asr) **that is more beloved to them than their children.**"

Once the (time of) `Asr arrived, (Rasoolullaah صلى الله عليه وسلم) arranged us into two saffs (rows, standing shoulder-to-shoulder) and the Mushrikoon were between us and the Qiblah." He then mentioned that Rasoolullaah صلى الله عليه وسلم led them in Salaatul Khawf.

[Narrated in *Sabeeh Muslim*]

To summarise: Salaatul Khawf is translated as "The Salaah of Fear", and it is performed whilst on the battlefield. Briefly, the method of how it is performed is that the Muslims divide into two groups: while one group is performing Salaah with the Imaam, the other is facing the enemy, and then they alternate, so that both groups perform Salaah behind the Imaam. The purpose is that the Kuffaar on the battlefield are unable to launch an attack against the Muslims who are performing Salaah. Despite the alternation, **these two groups perform their Salaahs in saffs, standing shoulder-to-shoulder.**

[See: *Qudoori, Hidaayah, Badaa'i-us-Sanaa'i, Mabsoot*]

Having concluded this brief explanation of Salaatul Khawf, we now arrive at the points of how it refutes satanic social-distancing:

1. It is a shart (stipulation) of Salaatul Khawf that it be performed on the battlefield, **when there is a direct, immediate, definite danger of a physical enemy**, which is the kuffaar army. The Fuqahaa have stated that if there is no such direct, immediate, definite danger of an enemy, **the Salaah is invalid**, so much so that even if the Muslims are on the battlefield and see a dark mass in the distance approaching nearer, and they think it is the kuffaar enemy and so they perform Salaatul Khawf, but it then turns out to simply be a herd of animals, **then the Salaah they had performed is invalid and they must re-perform their Salaah.**

[See: *Al-Mabsoot* by Imaam As-Sarakhsi رحمه الله عليه, *Kitaab-us-Salaah*, *Baabu Salaatil Khawf*, and *Ad-Durrul Mukhtaar* (same place) and *Badaa'i-us-Sanaa'i* (same place).]

This point is vital - by itself, it utterly destroys their entire argument. The group of Ulamaa-e-Soo' claim that the basis for changing - rather, mutilating - Salaah in the manner they have done is due to the "unseen enemy" known as Covid-19. Based on what was mentioned earlier from the Kutub of Fiqh, the question arises: is Covid-19 a direct, immediate, definite, physical enemy? The answer is no. Firstly, we as Muslims believe without a shadow of doubt in the words of Rasoolullaah صلى الله عليه وسلم: "*Laa `Adwaa*" (there is no contagion). Hence, no virus can afflict any person without the Permission of Allaah Ta`aalaa. Any virus is an army from the armies of Allaah Ta`aalaa. It can affect only those who have been earmarked for it. No person can get a virus unless Allaah Ta`aalaa has decreed it. Furthermore, in every plague past and present, it is the Decree of Allaah Ta`aalaa that some will get it and others will not. The Muslim Ummah will not be wiped out through a plague. Hence, Covid-19 is not a "definite" threat; no person can say that he will definitely contract it, and nor can he say that if he does, he will definitely die from it. In fact, according to some of the kuffaar health organisations themselves, Covid-19 has a **92% recovery-rate**. How, then, is it a "direct, immediate, definite, physical" threat?

Concluding this point, we say: as mentioned earlier, Salaatul Khawf cannot be performed on the basis of an imaginary threat or even an assumed threat, therefore even if people perform it **on a battlefield due to what they think are the enemy soldiers in the distance**, but it turns out not to be enemy soldiers, **then the Salaah is invalid**.

2. Salaatul Khawf shows the enormous importance of Salaah itself: even whilst on the battlefield, facing off against the kuffaar armies, with the possible annihilation of the entire Muslim army (if such be the Decree of Allaah Ta`aalaa), Muslims nevertheless have to perform Salaah as each time of Salaah enters, and Salaah is not cancelled even in those perilous circumstances. Despite being on the battlefield, the Muslim army facing off against the kuffaar army and - as anyone who has studied Islaamic history knows - the kuffaar army almost *always* greatly outnumbered the Muslim army (10,000-15,000 Mujaahideen against over 200,000 well-trained kuffaar soldiers, such as the Romans and the Persians, both of which were "superpowers" in their time), yet the Muslims were not given concession to cancel Salaah whilst in Jihaad. In what Sharee`ah, then, can Salaah be cancelled and Masaajid be closed on the basis of some so-called "unseen

enemy”, a virus with a 92% recovery-rate which, first of all, no person can be “certain” that he will even contract? It comes down to nothing other than cowardice and a lack of Imaan. People who close down the Masaajid out of fear of some “Covid-19” cannot claim to believe in Allaah Ta`aala.

3. A third, extremely vital point is this: even when there is a valid, real, physical, immediate threat in the form of kuffaar soldiers on the battlefield intending to wipe out the Muslim army, which gives the Muslims the concession to perform Salaatul Khawf, **they nevertheless have to perform Salaah in saffs, standing shoulder-to-shoulder. There is undisputed ijmaa` on this point from all four Madhaahib.**

Ask yourself: if there was **ever** a time to break up the saffs and have “social-distancing” gaps between the musallis, would Salaatul Khawf not have been that time? The Muslims are performing Salaatul Khawf in the face of the enemy, yet they have to perform it in saffs standing shoulder-to-shoulder! Does that not make them an easier target for the kuffaar enemy? In the days of old, did that not make the jobs of the archers much easier? With the Muslims all standing together, shoulder-to-shoulder, in Salaah, was it not much easier for them to simply rain down arrows on the Muslims and wipe them out? If there was ever scope for having gaps between musallis, would it not have been in that situation? Yet, Allaah Ta`aala gave the Ummah no such permission. Rasoolullaah صلى الله عليه وسلم performed Salaatul Khawf with Sahaabah-e-Kiraam رضي الله عنهم on the battlefield, shoulder-to-shoulder, regardless of any such real, physical dangers, so what still about imaginary dangers? Let those who advocate the satanic social-distancing 1.5m gaps between musallis in Salaah out of fear of “Covid-19” ask themselves: would they have performed Salaatul Khawf behind Rasoolullaah صلى الله عليه وسلم on the battlefield, shoulder-to-shoulder as Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam had done, despite the imminent danger? The reality is that they would have been too cowardly to have even been on the battlefield in the first place. They would have sat back along with the Munaafiqeen. They would have been cronies of ibn Salool, the Head of the Munaafiqeen, and together with him they would have tried their utmost to dissuade Muslims from obeying the Commands of Allaah Ta`aala and of Rasoolullaah صلى الله عليه وسلم.

Rasoolullaah صلى الله عليه وسلم and Sahaabah-e-Kiraam performed their Salaah on the battlefield standing shoulder-to-shoulder unconcerned with whether or not that would make it easier for the kuffaar to target them, and this is because Allaah Ta`aala said in the Qur’aan Kareem:

{“Indeed, Allaah loves those who fight in His Path in a saff (shoulder-to-shoulder) as though they were a solid structure.”}

Explaining this Aayah, the Mufasssiroon state that it means they stand so close together that it is as though they are stuck to one another (like bricks in a building).

4. The instruction of Rasoolullaah صلى الله عليه وسلم regarding the formation of the saffs is clear as daylight and the authenticity of it undisputed:

Hadhrat Anas ibn Maalik رضي الله عنه narrated that Nabi صلى الله عليه وسلم said: "Straighten your sufoof, because the straightening of the sufoof is from the completion of Salaah."

[Narrated in *Saheeh al-Bukhaari* and *Saheeh Muslim*]

Imaam al-Bukhaari also narrates this Hadeeth with the wording: "Straighten your sufoof, because the straightening of the sufoof is from the establishing of Salaah."

Hadhrat `Abdullaah ibn Mas`ood رضي الله عنه narrated that Rasoolullaah صلى الله عليه وسلم said: "Straighten (your sufoof) and do not differ (i.e. do not stand apart), for (if you do so) your hearts will become disunited."

[Narrated in *Saheeh Muslim*]

Hadhrat Nu`maan ibn Basheer رضي الله عنه narrated that Rasoolullaah صلى الله عليه وسلم said: "O slaves of Allaah! Either you will straighten your sufoof (stand shoulder-to-shoulder) or Allaah will cause you to become disunited."

[Narrated in *Saheeh al-Bukhaari* and *Saheeh Muslim*]

Under the Tafseer of the Aayah quoted earlier, {“Allaah loves those who fight in His Path in a saff, as though they were a solid structure,”} Imaam ibn Katheer رحمه

الله عليه narrates from Hadhrat Abu Sa`eed al-Khudri رضي الله عنه that

Rasoolullaah صلى الله عليه وسلم said: "There are three (categories of people whom) Allaah laughs at (out of happiness): a man who stands up at night (to perform Tahajjud Salaah); the people (i.e. Muslims) when they form their saffs (shoulder-to-shoulder) for Salaah and the people (i.e. Mujaahideen)

when they form their saffs (shoulder-to-shoulder) for fighting (the enemy in Jihaad)."

[Narrated by Imaam ibn Maajah.]

Furthermore, under the Tafseer of this Aayah he narrates from Hadhrat Sa`eed ibn Jubair رحمه الله عليه that Rasoolullaah صلى الله عليه وسلم never fought the enemy without drawing (Sahaabah-e-Kiraam) up in saffs, shoulder-to-shoulder, and that **"this is a teaching from Allaah for the Mu'mineen."** He then explains the Aayah: {"...as though they were a solid structure..."} as meaning: "Physically joined to one another."

He further narrates from Imaam Qataadah رحمه الله عليه who said: "Allaah has arranged the Mu'mineen in saffs in Qitaal (fighting the enemy) just as He arranged them in saffs in their Salaah, so abide by the Command of Allaah for in doing so is a protection for whosoever adheres to it.

[Narrated by Imaam ibn Abi Haatim]

Much, much more could be narrated on the importance of the establishment of sufoof shoulder-to-shoulder, but we will suffice with this much in order to avoid this booklet becoming lengthy. We conclude with one final Hadeeth which readers are requested to take heed of before it is too late:

Hadhrat `Abdullaah ibn `Umar رضي الله عنهما narrated that Rasoolullaah صلى الله عليه وسلم said: "Straighten the sufoof, stand shoulder-to-shoulder, close up the gaps, become pliant in the hands of your brothers **and do not leave gaps for Shaitaan.** Whosoever joins a saff, Allaah will join him, **and whosoever cuts off a saff, Allaah will cut him off.**"

[Narrated in *Sunan Abi Daawud*]

This Hadeeth is extremely important, particularly in light of the new-fangled "social-distancing" form of "prayer", as this Hadeeth sounds an extremely severe warning: whosoever cuts off a saff (by keeping stupid social-distancing gaps), **Allaah Ta`aalaa will cut him off.**

Hence, by putting 1.5m gaps between musallis, and even going as far as to enforce this, the perpetrators are cut off by Allaah Ta`aalaa. They are cut off from His Rahmah (Mercy). Hence, they become like Iblees, as that in fact is

the meaning of the name Iblees: "one who is far from the Mercy of Allaah Ta`aalaa".

Besides the heads of kufr and nifaaq who enforce the haraam, kufr social-distancing and mask-wearing protocols, simply adhering to this satanic "protocol" of standing 1.5m apart in Salaah causes the person to become cut off from the Rahmah of Allaah Ta`aalaa, and such a person becomes guilty of opposing Allaah Ta`aalaa and opposing Rasoolullaah صلى الله عليه وسلم, hence this is an extremely severe crime which cannot be treated lightly! Understand the severity of it, that it results in a person being **cut off and distanced from Allaah Ta`aalaa**. Furthermore, Shayaateen fill these "1.5m gaps", and so these people end up "praying" next to the Shayaateen and their entire gathering where they are "praying" becomes filled with Shayaateen.

May Allaah Ta`aalaa grant us tafaquh (correct, deep understanding) of Deen, tawfeeq to make `amal upon it and to stand firm and unwavering upon the Haqq, and may He grant us to die upon the Haqq without ever having deviated from it in the slightest, آمين يا رب العالمين.

والله تعالى أعلم وعلمه أتم وأحكم

- Muhammad Huzaifah ibn Adam Aal-Ebrahim