

## Our Rulers Innovated the Distancing in Prayer and Tamper with It Islam Requires Filling the Rows and Closing the Gaps between Worshipers

(Translated)

### News:

It is not a news report as much as it is a question for Muslim scholars and Imams of mosques in particular, and for Muslims in general, how long will we remain silent on the innovation of the distancing in prayer under the pretext of the spread of the Covid-19 epidemic?

### Comment:

I start with an excerpt from [the Answer to a Question](#) issued by the Ameer of Hizb ut Tahrir, the great scholar, Ata bin Khalil Abu Al-Rashtah, "with little alteration":

(An innovation is a violation of a Shar'i matter, the means of which have been determined by the Shari'ah. The innovation, linguistically as noted in Lisan al-Arab is "المبتدع الذي يأتي أمراً على شبه لم يكن... وأبدعت الشيء: اخترعته لا على مثال" "The innovator comes with a matter in a form until then inexistent..., having 'invented' a matter: Making it up with no example for it." Its conceptual meaning is the same. If for example the Prophet (saw) did something in a particular method and a Muslim deviates from this method, then this is an innovation. An innovation is thus a deviation from the method prescribed by the Shari'ah to carry out a Shar'i matter. And this is the deduced meaning of the Hadith: « وَمَنْ عَمِلَ عَمَلًا » "Whosoever introduces into this affair of ours (i.e. into Islam) something that does not belong to it, it is to be rejected." [Bukhari and Muslim]

For example, if one were to perform three Sujud in his prayers as opposed to two, since he has innovated a matter and deviated from the method of the Prophet (saw). If one were to throw eight stones instead of seven stones in Mina then he would have committed innovation because it has opposed what the action of the Prophet (saw). And if, for example, one were to add or remove words from the Adhan, then he or she would also have fallen into innovation as the Prophet (saw) approved of the specific wording of the Adhan...

For example, it was reported by Muslim from Aisha (ra) in description of the Prophet's prayer (saw) that she said: «...وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ، حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا...» "He (saw) upon raising his head from Ruku' would not make Sujud until he was standing upright and when he raised his head from Sujud he would not make Sujud until he was sitting upright."

Accordingly, in this narration the Prophet (saw) shows us that the Muslim should upon raising his head, not make Sujud until he is standing upright, and if he rose from his Sujud, he should not return to a state of Sujud until he is sitting upright. This is the method ordained by the Prophet (saw) and if anyone were to deviate from this prescribed method, then he or she has fallen into innovation. So, if a Muslim in prayer were to go immediately from Ruku' to Sujud without standing upright between the two, then he will have fallen into an innovation since it is opposition to the way the Prophet (saw) demonstrated to us.

Accordingly, if the countries in the Muslim countries compel the worshipers to separate one or two meters from the one beside them, whether on Friday or in congregation or Hajj for fear of contagion, especially without pathological symptoms, then they commit a great sin where this spacing is an innovation, because it is a violation, as it is a clear deviation of the method of making the rows and keeping close together and Tawaf and Sa'i and standing in Arafah and other worships as revealed by the Messenger of Allah (saw) by the Shari' (legal) evidence, that he (saw) explained its method of performance and the format required for it.) **End Quote.**

We are not surprised that the rulers who sold themselves to Satan tamper with the people's worships and implement the decisions of the kaffir World Health Organization. They have previously tampered with the transactions and punishments systems, they tampered with the structure of government and the authority, destroyed the unity of the Ummah and tampered severely with its wealth, they ruled the people with unrivaled foolishness. However, we are most surprised at the scholars who adorned their falsehood for them, believed them with their lies, helped them with their injustice, and devoted themselves in the service of these Ruwaybidha (corrupt ignorant people), and justified all their deeds that are contrary to the Islamic law, and they dressed their actions with some of the Shariah falsely. They authorized reconciliation with the Jews using the verse as a pretext: ﴿وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا﴾ **“And if they incline to peace, then incline to it”**. [Al-Anfal: 61]

Although the Jews did not incline to peace so that you incline to it! They also permitted usury (Riba) under the pretext: ﴿أَضْعَافًا مُّضَاعَفَةً﴾ **“doubled and multiplied”** [Al-Imran: 130].

Although little interest is forbidden as doubling it, and they promoted blind national flags and Sykes-Picot borders under the pretext of “love of the homeland is from faith!!”, and they changed the military doctrine of the Muslim armies under the pretext of “the army is the fence of the homeland” with the aim of converting it from offensive jihad to defensive jihad only, despite the dropping the concept of jihad in Shariah and replacing it with the concept of fighting in defense of one's homeland, and much more.

It has become clear that we are facing a fierce war on what remains of the Shariah rulings in force among Muslims, and it has become more and more clear, that we are facing a fiercer war to prevent the return of Islam to the reality of life implemented in the second Khilafah Rashida (rightly guided Caliphate) state on the method of Prophethood. Let Muslims beware of these two evil axes and the intense attacks that accompany them against Islam and Muslims, and let no one from the Muslims neglect these blatant acts of hostility, and let each of us consider that he is at the heart of the battle, and let us follow the saying of Allah (swt): ﴿...وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ...﴾ **“... taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack”** [An-Nisa: 102].

**Written for the Central Media Office of Hizb ut Tahrir by**

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