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THE NIQAAB OF IBLEES AND THE 'FATWA' OF A MUDHIL MUFTI

Question

Mufti Ebrahim Desai, in a fatwa, says that it is permissible to wear a covid mask. He says that the prohibition in the Hadith falls away when the mask is worn because of a need. The need is the danger of being infected with the covid disease. He quoted from several kitaabs of the Hanafi Fuqaha. One such quotation is:

“Covering one’s mouth in Salah is prohibited due to the Hadith of Abu Dawud and others. It will only be permissible to cover at the time of need.”
(Emphasis not mine)

The mufti basis the permissibility on the need “to save oneself from being infected”. Is this fatwa valid?

Answer

This is one more of the zigzag fatwas for which the wayward mufti has a penchant. There is no valid Shar’i substance in his zigzag fatwa which is designed for bootlicking the atheists and the government. This miserable mufti is a sell-out. He has become a traitor to the Deen. He mis-manipulates the texts of the Shariah for sinister agendas. The current shaitaani objective is to accord Shar’i acceptability to the baatil covid shaitaaniyat dinned into his ears by anti-Islam forces.

The Hadith and the texts of the Fuqaha are abundantly clear. With clarity the prohibition is stated. The exception is an exigency of *Dhuroorat* (real need), not a hallucinated need, and not a need according to the kufr theories of the atheists.

No one denies the principle of *Dhuroorat*. But every imaginary ‘need’ does not come within the Shariah’s concept of *Dhuroorat*. If there is genuine *Dhuroorat*, Salaat may be performed wearing only a female’s panties or even stark naked. When there is legitimate *Dhuroorat* in the meaning of the Shariah’s concept, then liquor and pork may also be consumed, and for such consumption there is no need for the rubbish ‘halaal’ certificates of the Carrion & Pork cartel.

The conjectured or imagined ‘need’ on which the zigzagger basis his corrupt fatwa is underlined by the kufr contagion belief which is in blatant denial of the explicit *La Adwaa* proclamation of Rasulallah (Sallallahu alayhi wasallam). This miserable miscreant mufti shamelessly peddles the idea of the atheist in stark denial of the Law stated by Rasulallah (Sallallahu alayhi wasallam).

In view of the Shariah’s explicit negation of the kufr idea of contagion, there is absolutely no need to don the niqaab of Iblees in Salaat. Thus, the original Mas’alah remains in its place. The exception proffered by the miscreant has no basis. It is spurious and baatil, hence donning the niqaab of Iblees in Salaat is Haraam. The fear of infection is unfounded and kufr.

Furthermore, wearing the niqaab of Iblees in the current context of the circumstances is not only Makrooh, it is kufr, and it invalidates Salaat. Donning the Ibleesi niqaab is accompanied by the kufr belief of contagion. It is the kufr idea of the atheists which this miserable mufti is promoting.

The function of a true Mufti is to strengthen the bond with Allah Ta’ala, not to widen the existing chasm between the bandah and Allah Ta’ala. Rasulallah (Sallallahu alayhi wasallam) said: “*Seek a fatwa from your heart.*” The sincere searcher of the Truth should, with an unbiased mind, scrutinize the fatwa of this wayward mufti.

Who and what is this mufti promoting with his zigzag fatwa? The fatwa of the heart will adequately reply this question. Everyone can understand that the fatwa of permissibility for donning the niqaab of Iblees is designed to promote the theory of the atheists and to curry favour with the government. There is no Deeni objective for this confounded baatil fatwa.

He completely side steps the original purport of Rasulallah’s prohibition, and clings on to the straw of the exception on the fallacious basis of imaginary *dhuroorat* to peddle the wares of Bill Gates and his ilk.

The fatwa of Deoband is just as putrid as the fatwa of mufti Ebrahim Desai. Deoband is no longer a reliable institution. We scrutinize the fatwas emanating from today’s Darul Ifta if Deoband. The *Janaazah of Ilm* has long ago departed from Darul Uloom Deoband. Now there remains only a skeleton. Their fatwa also emphasizes on the exception instead of the prohibition stated with clarity by Rasulallah (Sallallahu alayhi wasallam).

Both fatwas are bunkum. It is haraam to don the niqaab of Iblees. Salaat with the evil niqaab on, due to the kufr belief underlying it, is not valid.