

# MUFTI TAQI'S BAATIL CORRUPT COVID VACCINE 'FATWA'



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## MUFTI TAQI'S BAATIL CORRUPT COVID VACCINE 'FATWA'

*The following Istifta' (questionnaire) was submitted to Mufti Taqi Uthmani:*

*Is it permissible to take the corona vaccination? Is it incumbent for the government to compel everyone to submit to vaccination? What if someone acquires a fake vaccination certificate?*

### **Mufti Taqi's Response**

While a fatwa was requested, Mufti Taqi Sahib merely made some comments in his statement camouflaged as a fatwa. His statement is not a fatwa. The one who posed the question remains in the same darkness in which he was at the beginning.

In his response to the question of permissibility or impermissibility of the covid/corona vaccination, Mufti Taqi Uthmani stated:

“It is permissible *per se* to use any halaal medicine or food as a precaution against sickness on condition that at the time (of its use) no haraam and impure substance had been added. Regarding the corona vaccine, if it is not established by means of some reliable source that it is contaminated with impure substances nor is its harm for the health been confirmed by reliable medical

research or by compelling presumption (*zann-e-ghaalib*) nor is there solid evidence that it is being used for an unlawful objective, then taking the vaccine will be permissible according to the Shariah although not incumbent.”

### **Our Comment**

The aforementioned averment is typical of Zig Zag muftis whose liberal and misleading '*fatwas*' are the effects of dubious and even sinister agendas. That halaal medicine uncontaminated with haraam substances is permissible, is known to every Muslim, even to the most ignorant one.

The one who had posed the question is aware that halaal and pure substances are halaal and permissible. His question does not pertain to pure substances. The question relates directly to the satanic covid/corona vaccine and the satanic vaccination methodology of the atheists.

Taqi Sahib building his case of support for the Pakistani government who bootlicks the atheist West, has presented the above introduction to provide the kuffaar Pakistani government with a licence to justify with its satanic covid oppressive programme. It is indeed lamentable that Taqi has grovelled in a cesspool of inequity to provide cover for the vaccine which has been confirmed by the research of top medical experts

and scientists to be an evil, dreadfully harmful potion or a devil's cocktail.

It is difficult to believe that Mufti Taqi is ignorant of the innumerable research results which condemn vaccination by medical experts, doctors and scientists who have and are vehemently cauterizing the false satanic vaticination of this *haraam* covid vaccination. Thousands of pages have been published by experts regarding the horrible side effects, maiming and deaths caused by this potion of Iblees which Mufti Taqi is marketing on behalf of the government and other sinister western satanic forces.

It is quite obvious that Mufti Taqi is fully aware of the opposite view – the anti-vaccine view of innumerable medical experts. His feigning ignorance in this regard is pure chicanery designed to mislead. Despite being aware of the researches of the experts and scientists, he speaks ambiguously, without issuing a straightforward, simple fatwa. He does not inform whether the covid vaccination is *halaal* or *haraam*. He sits on the fence zigzagging without providing guidance.

The factors of permissibility stated by Mufti Taqi in his abovementioned averment are all non-existent in so far as the covid vaccine is concerned. Contrary to the deception perpetrated by Mufti Taqi, the facts are:

- (1) The vaccine is impure**
- (2) It is poisonous. It is laced with poisonous and impure substances.**
- (3) It does not cure. On the contrary, it harms, maims and kills.**
- (4) It is never a precautionary method for saving from the disease.**

The conditions which he has enlisted for the vaccine to be halaal are all non-existent. There is emphatic reliable research studies by top class *atheist* experts, which prove beyond any shadow of doubt that the vaccine is absolutely harmful. But, Mufti Taqi deems it prudent to submit to the atheist view which is in diametric conflict with the Shariah. And, he feels constrained to tow the government line because of his close association with the fussiaaq, fujjaar and kuffaar rulers. Yet, Mufti Taqi does not commit himself since being a molvi/mufti he has to look behind him where the Ulama-e-Haqq are hounding him. He leaves the conclusion to be made by the one who posed the question.

The texts which Mufti Taqi Sahib quotes from the Fiqh Kutub merely state some principles. But these are not helpful for the masses. A fatwa should state whether the issue is permissible or not. If a Mufti is truly unaware of the issue, he should not zigzag and talk drivel. He should not flaunt expertise by citing Arabic texts from the Kutub, which do not assist the one who

posed the question. If Mufti Taqi Sahib is genuinely ignorant of the ear-piercing dins of condemnation of the vaccine by innumerable experts, he should state his unawareness and refer the questioner to other Muftis who are versed in the matter.

In another zigzagging exercise, Mufti Taqi states:

*“It is not necessary for the government to compel every citizen to take the corona vaccine. However, if the relevant institution regards the corona vaccine to be necessary protection against the disease, then the government may advise every citizen to be vaccinated. Nevertheless, if anyone abstains from the vaccine due to personal reasons, he will not be a sinner.”*

### **Our comment**

Firstly, Taqi Sahib has not determined whether the vaccine is halaal or haraam. Due to feined ignorance, he is silent on this issue. Despite his non-committal stance, he justifies the government's endeavour to have all citizens vaccinated with the potion of Iblees. His advice to the kaafir government of Pakistan is devoid of Shar'i substance. Advice is permissible only on sound basis – on understanding of the issue, not on conjecture.

He says that if a person abstains from vaccination for some personal reason, then he will not be sinful. This implies that abstention from vaccination for no *valid*

reason renders a person sinful. But this is manifestly *baatil*. In the very first instance, vaccination is HARAAM, hence the issue of valid reason for abstention does not arise. It is haraam to adopt a haraam method.

Secondly, even if we should hallucinatingly assume that vaccination is indeed 100% beneficial and bereft of any harm, then too the higher option of merit is abstention since it would be the demand of a man's Taqwa. In substantiation, the Maaliki Fuqaha explained:

“There is no doubt that the refusal of medical treatment, placing one's reliance upon Allah and acceptance of what He decrees, is among matters endorsed by the revealed law. This is supported by what Al-Bukhari reports from 'Ata bin Abi Rabah from Ibn 'Abbas that a woman came to the Prophet—upon him be Allah's blessing and peace—and said, “I suffer from seizures to the point that my body becomes exposed. So, pray to Allah for me.” He said, “If you would like, you can endure it and be rewarded with Paradise. And if you would like, I can ask Allah to cure you.” She responded, “I will endure it.” She, then, said, “I become exposed. So, pray to Allah for me not to become exposed.” So, he prayed for her. Hafiz Ibn Hajar al-'Asqalani said in *Fath al-Bari* while commenting on this hadith;

The hadith indicates the merit of the one who suffers seizures, that the reward for enduring the tribulations

of the world is Paradise, and that embracing the more difficult is superior to taking dispensations for those who know what they can withstand and are not too weak to cling to adversity. It also contains evidence of the permissibility to refuse medical treatment, that treatment of all ailments with supplication and taking refuge to Allah is more beneficial than treatment with prophylaxis (*aqaaqir*), and that the effect of that and the body's reaction to it is greater than the effect of medicine on the body. It, however, benefits for only two reasons: (1) with respect to the sick person, it is [from] sincerity of intention; (2) The other, with respect to the one seeking medical intervention, is the strength of his spiritual focus and the strength of his faith (*taqwa*) and trust (*tawakkul*).”

In *At-Tamhid*, Ibn Abdul Barr (Rahmatullah alayh) says:

*“Among the best of this Nation (this Ummah) were its Salaf (Predecessors and Fuqaha) who were people who endured sicknesses until Allah Ta’ala took them away. They abstained despite having access to physicians. But none of them was condemned for having refused medical treatment.”*

Imaam Ahmad Bin Hambal (Rahmatullah alayh) said:



*“I prefer for a man who has Tawakkul and pursues this path to abandon medical treatment such as consuming medicine, etc.”*

Thus, Qaadhi Iyaadh (Rahmatullah alayh) recorded *Ijma'* on medical treatment being **non-obligatory**. It is therefore haraam to compel any person to submit to even valid, halaal medication, leave alone haraam vaccination. Further, in their Fatwa, the Maaliki Ulama of Mauritania say:

“And Al-Nawwawi said in *Al-Majmu'*, “And it is recommended that the sick not be forced to medicate and to consume other things like food.” And if it is not permissible to force the sick who is suffering from extreme illness to medicate, then how is it permissible to force the healthy who has not been afflicted with any sign of illness? And how can trust and surrender to the divine decree be something desirable for the sick who suffers from an actual illness and that not be desirable for a healthy person who is fearful of an expected illness?”

Once when Hadhrat Umar (Radhiyallahu anhu) was confined to bed by sickness, he was advised to call a physician. In response, Ameerul Mu'mineen said: *“If I know that my cure is to simply place my hand on my head, I shall then too desist from so doing.”* This was his Taqwa and Tawakkul.

Therefore, those who collude with the kuffaar governments and the atheist devils, and issue satanic 'fatwas' designed to stampede the ignorant masses to submit to haraam 'medical' treatment such as satanic vaccination are all agents of Iblees.

### **False vaccination certificates**

On the issue of acquisition of false vaccination certificates, Mufti Taqi said:

*“To acquire false corona vaccination certificates is deception and falsehood which is not permissible. It is necessary to abstain from this.”*

While this response is a fatwa for the question, it is highly erroneous and *baatil*. Firstly, from what Mufti Taqi has mentioned in his statement, he feigns ignorance of the vaccine. Whether it is beneficial or destructive, he pretends not to know. Therefore, he has no Shar'i basis for unequivocally claiming that it is sinful and not permissible to acquire false vaccination certificates.

If a rapist/robber enters your home and searches for your wife/daughter who has gone into hiding somewhere in the house, will it be sinful to LIE to the scoundrel and say that there are no women in the house? Or will it be rewardable to speak the 'truth', reveal her whereabouts and condone the violation of her chastity

by the rapist/robber while you, the scoundrel *dayyooth* stands by cowardly such as these spineless Muftis and Shaikhul Islams and Grand Muftis of today?

If a robber wants to steal your money or harm you physically, will it be permissible or impermissible to LIE in order to save yourself from the evil of the robber? Only the likes of Mufti Taqi has the erudition to say that it is not permissible to lie even in these circumstances.

This is exactly what Mufti Taqi's fatwa pertaining to false certificates imply. Let the scoundrel rape your wife and rob you of your money on the basis of your 'truth'. According to him, observance of his conception of the 'truth' is imperative regardless of the injury and harms stemming from the satanic potion of Iblees. Thus, obedience to the kuffaar government is incumbent in terms of his warped logic which is nothing but chicanery designed to mislead Muslims and to bootlick the rulers.

In an abortive bid to justify obedience to the kuffaar government, Mufti Taqi cited an Arabic text without presenting its translation. The translation is:

“It is incumbent on the Muslim to obey his ameer in all permissible things. Therefore, if the ameer orders commission of a mubah (permissible) act, then it is

incumbent (Waajib) to act accordingly. If the ameer prohibits a mubah act, then it is haraam to do it.....Hence, the Fuqaha have stated explicitly that obedience to the ameer in acts which are not sins is Waajib.....Ibn Aabideen said: 'When the ameer instructs to fast on the days which are not prohibited, then this becomes incumbent.....

But, this obedience is *Mashroo'* (is of Shar'i significance and import) when the order (of the ameer) is due to a *maslahah* (valid expedient), not stemming from *hawaa* (base desire) *zulm* (oppression/injustice), for verily the haakim (ruler) should not be obeyed *per se* (*li thaatihi*). He has to be obeyed from the perspective of him being the *mutawalli* for the benefit of the masses."

Even a cursory glance at this text will dispel the basis Mufti Taqi claims for his corrupt fatwa of obedience to the kuffaar Pakistani government. The '*incumbency*' to obey the ameer in terms of the foregoing text is conditioned with the following stipulations:

- (a) The act must be mubah, i.e. permissible in the Shariah.**
- (b) The ameer's decree must not be motivated by his base desire (hawaa) and zulm (oppression/injustice).**
- (c) There must be *maslihat* (an expediency which is for the benefit of the masses).**

Germane to the satan's potion (vaccine) and the satan's method (vaccination), all three stipulations are missing. The vaccine is haraam. There exists overwhelming and tumultuous evidence for the *hurmat* of the potion of Iblees.

The law compelling vaccination is pure *zulm* motivated by *hawaa*, and there is no valid *maslihat* for the people in this dreadfully harmful satanic vaccination which the governments have acquired from Bill Gates in lieu of millions of dollars.

The hallucinated 'benefit' of the potion of Iblees has been lapped up from the vomit of the atheists. All the noise, sound and fury which these wayward molvis and muftis have churned up are designed to appease the atheists and kuffaar governments. They are misinterpreting Qur'aan and Ahaadith not for reconciling superficial contradictions in the texts, but to justify the kufr and satanic protocols of the atheists. Their very motive is corrupt and kufr.

Furthermore, the principle stated above is not cast in *Wahi* or in the Qur'aan and Sunnah. Men of intelligence are entitled to scrutinize the decrees of the ameer and to determine for themselves the validity of the imposition. Should they dissent from the claimed validity, they will have the Shar'i right to differ and to disobey and to

reject what Mufti Taqi seeks to convey as if it is the effect of Wahi.

Consider the example of fasting on permissible days. The ameer will firstly have to have a really strong and viable basis for ordering the populace to keep Nafl fasts on certain days on which the Shariah has not made it Waajib to fast. In our opinion a valid reason would be to act against Zindeeqs who believe that it is not Masnoon to fast on Mondays and Thursdays, rather it is bid'ah and haraam. If such an idea of *zandaqah* becomes embedded in the masses, then the ameer will have the right to order the masses to fast on Mondays and Thursdays until the evil corrupt idea of the zanaadqah has been eradicated. However, despite this validity, it will not be sinful for individuals to silently abstain from fasting, that is, without opposing the decree of the ameer.

*Qadha'*, i.e. the post of being a Qaadhi, is Fardh-e-Kifaayah. Despite the extreme importance of this position and despite the order of the Khalifah, Imaam Abu Hanifah (Rahmatullah alayh) and Imaam Muhammad (Rahmatullah alayhi) resolutely refused to submit to the command of the Khalifah.

Imaam Abu Hanifah opted for imprisonment and being flogged rather than obeying the Khalifah on this extremely important and Waajib issue. And, so did

Imaam Muhammad, Imaam Nisaa'i and other illustrious Ulama of the Salafus Saaliheen.

The eminent Sahaabi, Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) disobeyed the Khalifah and refused to take the oath of allegiance, despite this being mubah and even necessary, and so did Hadhrat Abdullah Bin Zubair (Radhiyallahu anhu) disobey the Khalifah to the extent of declaring his own Khilaafat in Makkah Mukarramah. There are many episodes of the Salafus Saaliheen disobeying the oppressive orders and commands of the tyrannical rulers who were NOT kuffaar such as the rulers and regimes in sway of Muslim countries.

The government of Pakistan is decidedly kuffaar. It has abolished the Shariah and substituted in its place the western kuffaar concept of baboonic democracy. Mufti Taqi and all molvis of similar thought should hang their heads in shame for satanically labouring to make Muslims subservient to even the haraam and kufr demands of the kuffaar regime. At the minimum, he should weld his lips and remain silent if he is unable to stand up in opposition to the oppression and tyranny of the kaafir government. It is absolutely despicable and treacherous for an Aalim to lick the boots of the kuffaar government, and worse to mislead the ignorant masses with corrupt fatwas camouflaged with Qur'aanic verses, Ahaadith and texts from the Fiqh Kutub which have no

relevance to the situation and scenario for which guidance is sought.

The principle overriding the rule cited by Mufti Taqi, and that too baselessly, is the declaration of Rasulullah (Sallallahu alayhi wasallam):

*“There is no obedience to any makhloq (created being) in any act which involves disobedience to Khaaliq (Allah, The Creator).”*

## CONCLUSION

- (1) Mufti Taqi's discourse is not a Fatwa. It is merely a statement which provides no guidance for Muslims. Only the portion pertaining to false certificates is a fatwa, but a baseless one.**
- (2) The entire discourse is *baatil* in that it is irrelevant to vaccines and vaccination. He feigns ignorance, hence he remains non-committal sitting on the fence.**
- (3) The conditions listed by Mufti Taqi for permissibility of medication are all non-existent regarding vaccines and vaccination. Vaccines are laced with poisons and haraam**



**substances. Vaccines cause dreadful harms and injury.**

**(4) Mufti Taqi is guilty of chicanery designed to delude the Muslim masses and to bootlick the government.**

**(5) His fatwa pertaining to false certificates is absolutely baseless, stupid and treacherous. There is no *daleel* whatsoever in the Shariah for claiming that such false certificates are haraam and sinful.**

**(6) The Arabic texts cited by him do not support his *baatil* contentions.**

## **A BUNKUM HARAAM 'FATWA' OF MR. TAQI USMANI**

Question:

Is the following view of Mufti Taqi correct:

“According to him if the Muslim ruler in a Muslim country suspends Jumuah prayers because of some strong reason such as a medical reason or something like it, then the ruling of the Sultan applies. He says that it is written in Fataawa books such as Alamghiri that if the Muslim ruler suspends Jumuah prayer, then you have to pray Zuhr at home. Only those people are allowed to pray Jumuah at home who are living in non-Muslim countries where Jumuah is suspended at Masjids.” Is this view correct?

**ANSWER**

Mufti Taqi has taken up residence in the domain of dhalaal (deviation) hence he has become adept in issuing one cent bunkum fatwas which he substantiates with Fiqhi and Hadith texts by misinterpretation to suit the whims of kuffaar rulers with whom he associates and whom he bootlicks.

The texts in Alamghiri and other Kutub are not applicable to the kufir scenarios prevailing today in the context of the virus plot of the kuffaar.

Pakistan has a decidedly kuffaar government. This kaafir government is not like a Sultan who governs by the Shariah. Furthermore, never in Islam's history has any Sultan abolished Jumuah Salaat. No Sultan has suspended Jumuah as Mr.Taqi seeks to convey by deception to the ignorant masses.

Mr.Taqi is satanically mis-applying the text of Alamghiri to provide kufr cover for the kufr shenanigans of the Pakistan government regarding the current virus panic. While according to the Shariah the kufr decree of the government has no validity, people will automatically abstain from Jumuah, not because of obedience to the kuffaar government, but on account of fear for the brutal persecution and oppression which will follow in the wake of defying the evil rulers whom Mr.Taqi is supporting at the cost of ruining his Imaan.

There is no need for a fatwa to convince people to abstain from Jumuah in Napakistan or in any other country where Jumuah has been banned, Fardh Salaat has been banned and the Musaaqid closed down. A fatwa to abstain from Jumuah is superfluous and stupid. People of their own accord will not go to the Musaaqid for fear of the brutality of the oppressive rulers and tyrants.

The motive of these munaafiq molvis and stupid one cent 'muftis' for issuing fatwas to justify abstention

from Jumuah and Fardh Salaat in the Musjid is only to curry favour with rulers and governments. They most disgracefully lick the boots of the kuffaar for the attainment of despicable nafsaani objectives.

The 'medical' reason posited by Mr.Taqi is satanically spurious. There is absolutely no Shar'i validity for this bunkum reason urinated into the brains by the devil.

The suggestion to perform Zuhr is another stupidity. Every Muslim, even the fussiaaq and fujjaar, with the exclusion of the zindeeqs and munaafiqeen, is aware that when he is compelled by governmental oppression to forego Jumuah, he has to perform Zuhr since there is no other alternative.

The stupid, kufr averment that "only those people are allowed to pray jumuah at home who are living in non-Muslim countries where jumuah is suspended at Masjids" clearly displays the malfunctioning of Mr.Taqi's brains.

In Pakistan/Napakistan where Jumuah has been banned by the kuffaar government on account of the virus bogey, the kuffaar rulers have done so in submission to their kuffaar, conspiratorial masters. So far, the haraam kufr order is the closure of the Musjids. The law has not banned performance of Salaat – any Salaat – at home. It is therefore satanically stupid for Mr.Taqi to claim that

Jumuaah Salaat while valid in homes in non-Muslim countries will not be valid in Pakistan. He displays egregious stupidity in this satanic 'fatwa'.

Rasulullah (Sallallahu alayhi wasallam) said:

“Verily, I fear for my Ummah, the aimmah mudhilleen.”

In another narration, our Nabi (Sallallahu alayhi wasallam) expressed greater fear for these deviate muftis and molvis – greater than fear for even Dajjaal.

## **'MUFTI' TAQI UTHMAANI – HE TOO HAS LOST HIS IMAAN**

This most unfortunate and miserable 'mufti', in his latest statement on the hallucinated 'second wave' of the covid satanism, has displayed his *jahaalat* which is tantamount to kufr. He has rejected by implication everything instructed and commanded by Rasulullah (Sallallahu alayhi wasallam). He has rejected the Deen at the behest of the atheists whom he (the 'mufti') has appointed to be his leaders.

This miserable miscreant member of the ulama-e-soo' fraternity has now fully embraced the ideology of the atheists in total rejection of Allah's Ideology as propounded in the Qur'aan and Ahaadith.

Every statement in his copro-announcement is kufr. He has displayed blithe disregard for Taqdeer, for the Qudrat of Allah Ta'ala, for the explicit Qur'aanic references and Ahaadith pertaining to sicknesses, diseases, plagues and Maut. He conveys the distinct impression that Maut is not preordained and commanded by Allah Ta'ala.

Following in the footsteps of Iblees and his atheist masters whom he is bootlicking, he finds the Musaaqid and the Madaaris to be the fertile fields for the disease.

This is in stark conflict and denial of what Rasulallah (Sallallahu alayhi wasallam) said in regard to this issue.

The miscreant molvi isolates Maut from Allah's will and power. Just like the kuffaar whom he bootlicks, he believes that disease is contagious, and this is in total conflict and rejection of the pronouncement of Rasulallah (Sallallahu alayhi wasallam). He says that "Moulana Mazhar, son of Hakeem Akhtar, was also positive". So what? The miscreant molvi fails to understand that his brain is positive with shaitaan. Shaitaan has, with his urine, convoluted the brains of this molvi who has turned out to be a conspicuous sign of Qiyaamah.

He believes that kuffaar protocols can thwart Maut. This is hard core kufr stemming from kufr hidden in the heart. He asks: "*What hardship is there in wearing a mask?*" In view of the satanic convolution which has jarred and disturbed his cognitive ability, he is too stupid to comprehend the harm and hardship of the niqaab of Iblees. The stupid question is similar to: "*What harm is there in bottling up the filth of haidh inside the body?*"

Allah Ta'ala has ordained for the expulsion of filth from the human body. Just as haidh has to be compulsorily expelled from the body, not retained for diffusion inside the body, so too is it naturally imperative to expel filthy

air and poisonous air (carbon dioxide) from the body in the manner created by Allah Ta'ala. Since the brain of this agent of Iblees has lost its mental equilibrium, he fails to understand the simple issue of retaining filth inside the body. Instead of exhaling the filth and poison in the manner Allah Ta'ala has created for us, this jaahil molvi deems it proper to retain the harmful and poisonous substances within the body, and he has adopted this ideology as an effect of his bootlicking his atheist masters.

He speaks absolute rubbish about 4000 covid cases in Pakistan, a country of 250 million souls. He acquits himself with kufr by believing that this miniscule number of people would have succeeded in thwarting Malakul Maut, and that they would still have been alive if they had submitted to the advices of the atheists.

About the likes of mufti taqi, Rasulullah (Sallallahu alayhi wasallam) said:

*“There will dawn an age when the worst of the people under the canopy of the sky will be their ulama. From them will emerge fitnah, and the fitnah will rebound on them.”*

A true Aalim commented: *Under the canopy of the sky are also the Yahood, Nasaara, Mushrikeen, apes and pigs.*” The Ulama-e-Soo' are worse than all of them.



## THE KUFRA 'PRECAUTIONS' OF TAQI UTHMANI

Peddling the bogus covid wares of his handlers in the Pakistani government, Taqi Uthmani with regard to the hallucinated 'second wave', said: *"Practice on all the precautions with diligence. Hospitals are full."*

What are these 'precautions'? And, for what are the 'precautions'? Even for genuine and valid expediencies only precautions which are lawful in the Shariah may be adopted in general while men of Taqwa have the Shar'i right to abstain from even such valid and Islamically lawful protections. Once, Ameerul Mu'mineen Umar Bin Khattaab (Radhiyallahu anhu) was severely indisposed. A Sahaabi suggested that a hakeem should be called. Hadhrat Umar (Radhiyallahu anhu) said: *"If I know that the cure for my sickness is only in lifting my hand and placing it on my head, I would desist from it."* In dismissing the suggestion to resort to medical treatment, his lofty degree of Taqwa constrained the display of this attitude of *Tawakkul and Ridha*. He was pleased and contented with the Will of Allah Ta'ala.

Hadhrat Junaid Baghdaadi (Rahmatullah alayh) was suffering from a severe eye problem which threatened blindness. The hakeem / doctor who examined him advised that whilst he will be under treatment, he has to

abstain from applying water to his eyes thereby implying abstention from Wudhu. Hadhrat Junaid (Rahmatullah alayh) said that he was prepared to accept blindness, but not abstention from wudhu despite Tayammum being permissible in the circumstances. Thus, he refused the hakeem's treatment.

While we lack such lofty states of Taqwa and Tawakkul, it does not follow that we have to jettison our Imaan from our hearts by submitting to the kufr of the atheists and peddled by their agents such as Taqi Uthmani and other scholars for dollars of similar ilk.

The 'precautions' advised by the *mudhil* agent of the atheists refer to the haraam covid protocols structured on the haraam basis of the kufr theory of contagion which was explicitly and emphatically refuted by Rasulullah (Sallallahu alayhi wasallam) by word and deed. Aggravating the *hurmat* of the conditions is the bogey of the 'second wave'. In fact there was not even a 'first wave'. The whole mess is a Bill Gates trillion dollar conspiracy into which he has succeeded to rope in most of the moron government officials. Taqi Uthmani and the ulama-e-soo' cartel are all members of *Hizbush Shaitaan (The Legion of Iblees)*, hence they lick the boots and hinds of the western atheists most obsequiously, and they do so with relish in view of the chimera of the dollars dangling in front of them.

## ***THE DEVIL'S PRECAUTIONS***

(1)The niqaab of Iblees: While Rasulullah (Sallallahu alayhi wasallam) forbade that the face be covered during Salaat, Taqi Uthmani and the whole gamut of Hizbush Shaitaan insist on donning the niqaab of Iblees. They believing that by muzzling themselves so hideously, they will be able to thwart Allah's decree. Even muzzled dogs present a better spectacle than those buffeted by fear into these satanic protocols of the atheists.

The Sahaabah would sharply jerk off any face-covering from the face of a musalli. Covering the face during Salaat for any reason other than the kufr theory, is haraam. But donning the hideous niqaab of Iblees on the basis of the kufr contagion theory of the atheists is kufr. It is for this reason that Salaat behind a moron imam donning the niqaab of Iblees is not valid.

Regarding the niqaab of the devil, the moron mufti asks: *“What Hardship is there in wearing a mask?”* We say that you, Taqi Uthmani, are either too stupid to understand the hardship involved in donning the niqaab of Iblees, or you are deliberately pretending to be oblivious of the hardship in obedience to your handlers.

Firstly, it is haraam to don the niqaab of Iblees during Salaat. Secondly, the rationale underlying the niqaab of

Iblees is kufr. Thirdly, it is an imposition of corrupt, brutal mafia gangster personnel. Fourthly, it is in violation of Allah's natural law of exhaling filth from the body. Allah Ta'ala has ordained that filthy air and menstrual blood be expelled from the body. Besides the kufr factor, inhaling and retention of filthy air and putrefied haidh blood bring in their wake diseases which have extremely harmful health consequences in the long term. While filthy air has to be incumbently expelled from the body, the devil's niqaab constrains the diffusion of the filth into the body. All things unnatural have harmful consequences.

Fifthly, the physical discomfort caused by covering the face, especially on hot days, is a cruel hardship imposed by governments in league with Bill Gates.

### **The Devils' social-distancing**

Many Ahaadith explicitly inform us that the gaps between musallis in the Salaat *sufuof* are occupied by the shayaateen (devils). Thus, there will be a preponderance of devils in all the Musjids converted into weird temples where the satanic protocol of 'social-distancing' is observed. It is therefore not permissible to join a mixed congregation of humans and devils. Perform Salaat at home if a valid Jamaat is not available.

Besides the factor of devils filling the gaps, Rasulullah (Sallallahu alayhi wasallam) also mentioned that the effect of the gaps in the saff is disunity in the hearts. It causes enmity and disunity among Muslims.

### **The number restriction**

It is haraam to debar any Muslim from entering the Musjid for Salaat. Yet, this miserable bootlicking mufti supports the protocol of the atheists limiting the number of musallis. When the protocoled number is reached, musallis are debarred entry. While this satanic restriction is haraam for all Salaat, it negates the validity of Jumuah Salaat. According to the Hanafi Math-hab, Jumuah is invalid on the basis of two evil factors: (a) The condition of *Ithnul Aam* is violated. (b) It is a condition structured on the basis of kufr.

Taqi Uthmani and the rest of Hizbush Shaitaan come fully within the glare of the Qur'aanic Aayat: *Who is a greater zaalim than the one who prevents the Thikr of Allah's Name from the Musaaqid of Allah, and who strives to ruin the Musaaqid?"*

Besides the aforementioned three devilish haraam 'precautions' presented to Taqi Uthmani by his kuffaar handlers, there are several other haraam/kufr conditions which have been explained in many of our articles on this topic. These are available on our website.

## Hospitals

The claim by Taqi Uthmani, viz, 'hospitals are full', i.e. full of covid victims, is a blatant, satanic lie. This misinformation has been fed to him by his handlers. Either Taqi is aware of the falsity of this claim or he is too dim in the brains to understand and to ascertain the misinformation which has been disgorged into his mouth. A Brother from Karachi, Pakistan, commenting on the rubbish excreted by Taqi Uthmani writes:

*“Last night my uncle let me listen to mufti Taqi’s recent audio on corona. Thereafter we called a hospital. We ascertained that they were not filled as mentioned by mufti Taqi in his speech. I have ascertained from other hospitals as well and have realized the gross amount of exaggeration by him.”*

Many people from U.K. and other countries have informed us of similar blatantly false claims of hospitals overrun with corona patients.

## Rasulullah’s Warning for Muslims

Hadhrat Abu Tharr (Radhiyallahu anhu) narrates: “Once I was walking with Rasulullah (Sallallahu alayhi wasallam), and he said: *“Besides Dajjaal something is more fearful for my Ummah.”* He mentioned this statement thrice. I (Abu Tharr) said: *“O Rasulullah! What is this which causes you greater fear for your Ummah than even Dajjaal?”* Rasulullah (Sallallahu alayhi wasallam) said: *‘Aimmah Mudhilleen!’*”

Rasulullah (Sallallahu alayhi wasallam) had a greater fear for the *Aimmah Mudhilleen* than for even Dajjaal. The gravest danger for the Ummah is the *Aimmah Mudhilleen*. They are the scholars for dollars –the ulama-e-soo'- who misguide and mislead the Ummah with their corrupt, baatil, zigzag fatwas. And, they do so for worldly, monetary, mercenary and nafsani objectives.

## **MUFTI TAQI A VICTIM OF LIBERALISM AND MODERNISM**

We have refuted Mufti Taqi's un-Islamic views regarding a number of issues. He has veered sharply from the Sunnah due to his close association with the government, banks and liberals.

The following are refutations of his corrupt fatwas and ideas published by us:

- (1) Table & Chairs and A Corrupt Fatwa**
- (2) Refutation of Mufti Taqi's Television Fatwa**
- (3) Penalty of Default**
- (4) The Fitnah of Women Travelling Without Mahrams**
- (5) MPL –Our Response**

All these booklets and articles are available on our website.

Mujlisul Ulama of S.A.

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