



PO Box 3393,
Port Elizabeth,
6056
South Africa

Email: muftis@themajlis.co.za
www.themajlis.co.za

12 Safar 1443 – 20 September 2021

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 of 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 fussaag, 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 be 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 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 b. Abi Rabah from Ibn ‘Abbas that a woman came to the Prophet—upon him 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 (*aqaqir*), 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 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 *haram* 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 *haram*. 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 *zandaqah* 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) 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 makhlooq (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.