

A TV 'DRAMA'
SHOW

AND THE
BLUNDERING FATWA
OF JAMIATUR
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THE HARAAM AR TUGHRUL TELEVISION SHOW

Question

There is a Turkish drama, 'Ar Tughrul' being shown on television. The Muftis of Madrasah Jaamiatur Rasheed of Karachi have issued a fatwa of permissibility. The following is their fatwa.

Translation of the Fatwa

Among the contemporary Ulama-e-Kiraam there is difference of opinion pertaining to digital pictures. According to some, such pictures are permissible while others (other Ulama) say that it is not permissible. According to us, in the light of the *dhuroorat (dire need)* there is scope for making and viewing digital pictures. Hence, in our opinion there is scope for viewing and selling the *Ar Tughrul* drama because in this drama is shown the history and culture of Khilaafat-e-Uthmaaniyyah. In viewing it, there is the opportunity for the Muslim youth to become aware of Islamic history

and culture which is a very important need of this age.

However, since in this drama the activities of some females are also shown, it is necessary to abstain from looking at these women. If it is difficult for any man to restrain his eyes from the women, then for him it will not be permissible to view this drama because it is a principle of Fiqh: *Warding off harm has priority over deriving benefit*. Therefore, if there is the fear of evil looking when viewing the drama, then it is incumbent to abstain from sin. In this instance it is not permissible to look at the drama. *(End of the fatwa which is signed by three Muftis of the Madrasah)*.

Please comment in the light of the Shariah on this fatwa.

ANSWER AND COMMENT

The drivel (*ghutha*) which this fatwa contains is indeed surprising. It is surprising and lamentable that three Muftis from a well-known Islamic institution have acquitted themselves with such puerility and incompetency as illustrated in their fatwa. They have displayed lamentable ignorance regarding the application of the principles of Fiqh which they have referred to in their fatwa. Such incompetence is not expected of even students who have not as yet acquired qualification in the sphere of Iftaa'. Minus Taqwa, shaitaan exercises a strong influence of the muftis.

The objective of Fatwa is to bring Muslims closer to Allah Ta'ala, not to widen the chasm which transgressors have created with their fisq and fujoor.

In addition to portrayal of academic incompetence, the Muftis have displayed spiritual (*Roohaani*) bankruptcy. They appear to be bereft of *Khauf-e-Ilaahi* (Fear

for Allah Ta'ala/Taqwa), hence they have so audaciously and stupidly legalized something (the drama/TV show) which consists of several major (*Kabeeerah*) sins. To soothe their conscience and to display expertise, the Muftis have cited Fiqhi principles without having correctly understood the import and the incumbent conditions for the applicability of the Fiqhi principle.

Pictures

Pictures of animate objects – people and animals – are haraam by the Consensus of the Sahaabah and all the Fuqaha of all the Math-habs from the era of *Khairul Quroon*. Regardless of the method of production, pictures of animate objects are Haraam. Whether the method is drawing by hand, painting, by pen, by camera or by any means whatsoever, such pictures remain haraam. A haraam picture does not become halaal if the method of production differs from the method which had existed during the age of the Sahaabah. Thus, the picture produced by the camera or by digital

process or by any other method still to be developed by technology will be haraam.

Only morons who are bereft of fear for Allah Ta'ala stupidly claim that digital and TV pictures are permissible. To understand the prohibition of pictures, be such pictures digital, expertise in academic knowledge is not necessary. Even a layman will understand the reality of a digital picture provided he has sincerity and he does not seek justification for the purpose of gratifying carnal lust and perpetrating the sin. Only those whose brains are convoluted with shaitaniyat and nafsaniyat moronically deny the reality of the prohibition of pictures regardless if the method of production is the digital process or by the camera. Brains which are jarred by Satanism into imbalance shamelessly aver that a digital picture is not a picture. They have absolutely no logical argument for their stupid claim of a digital picture not being a picture. It is therefore absolutely satanic for muftis to claim that digital pictures are not pictures.

The claim that there is difference of opinion among the Ulama regarding the prohibition of digital pictures is stupid and false. Moronic difference has no validity in the Shariah. If some or most scholars today say that pork is now halaal in view of it not being the same type of diseased pork prohibited by Islam, then such satanism will remain satanism, and no amount of fatwas by a whole world full of muftis will be able to halaalize pork. Similarly, if the vast majority of scholars claim that Vodka is permissible because it is not the type of *khamr* (grape wine) prohibited by the Qur'aan, then obviously such a stupid difference will be rejected and understood to be Satanism.

The difference of the 'ulama' who legalize digital pictures is not valid in the Shariah. It has absolutely no status in the Shariah other than it being baseless and haraam. As far as the Ulama-e-Haqq are concerned, there is consensus on the prohibition of digital pictures and pictures made by any more

technologically advanced method than the digital process. Now when the Shariah has explicitly prohibited pictures of animate objects, then regardless of even thousands of *maajin* muftis issuing fatwas to legalize this major sin, all their fatwas will be fit for the waste. Such fatwas as Jamiatur Rasheed has disgorged in its abortive attempt to halaalzie the major sin, are the effluvium of the nafs. There is no difference of opinion regarding the prohibition of all kinds of pictures, including the prohibition of digital pictures.

Scope for permissibility

The 'scope for permissibility' averred by the three muftis is the hallucination of molvis gone astray. It is the baseless opinion of the ulama-e-soo' (evil scholars). There is absolutely no scope for permissibility for an act which Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam) have prohibited. In this regard, the Qur'aan states:

"It is not proper for a Mu'min nor for a Mu'minah to have any choice whatever in

any of their affairs when Allah and His Rasool have decided it."

The opinion of the three muftis is putrid, invalid and baseless. It is devoid of Shar'i substance. It is the product of intentional, self-imposed stupidity for the sake of gratification of the nafs and for soothing the nafsaani palates of the liberals and zindeeqs masquerading as Muslims.

Depiction of Islamic history

The depiction of Islamic history and a smattering or even an abundance of the history of the Khilaafat of the Ottoman Empire in no way whatsoever is a licence for halaalizing one of the worst *kabeerah* sins. Acquisition of knowledge, and that too such knowledge which is not compulsory, may not be pursued via haraam avenues. Haraam methods are shaitaaniiyat, and shaitaan has adorned and beautified haraam for the *maajin* muftis who have lost their Imaani and Deeni bearings. It is not possible for a man of even secular intelligence even if he is an atheist to utter the rubbish of a

digital picture not being a picture. Only men on whose brains Iblees has urinated are capable of disgorging such nonsense.

If anyone is interested in Islamic history, mounds of books on this subject are available in all languages. The method of gaining knowledge of Islam's history is not haraam media and methods.

The Youth

'Youth' is another western hallucination imposed on muftis and Muslims in general who suffer from inferiority complexes which are diseases which the western colonial masters have infused into the brains of their subjects. Thus, we find today all strata of Muslim society in every Muslim country insanely adopting western culture in every aspect and field of life. Even the molvis, muftis and shaikhs suffer from this satanic malady.

The profuse regurgitation of the word, 'youth' by stupid Muslims has rendered it stupidly monotonous. They mention the

'youth' as if it is some sort of idol/deity which should be worshipped and pandered to. The moron muftis lick the boots of modernity and westernism to appease the jaahil so-called 'muslim' intelligentsia. They lean over backwards in stupid exercises of bootlicking and truckling thereby piling compound humiliation on themselves. These fatwas are designed to show to the world of juhala that "we muftis" are 'progressive' in terms of the western ideology of atheistic life.

Stupid so-called 'deeni' personnel – molvis, sheikhs and maajin muftis- have developed the penchant of dangling in front of the Muslim Ummah the chimera of 'youth', as if it is some sacred determinant for deciding Deeni issues, for legalizing explicit haraam practices. Now these muftis of Jamiatur Rasheed are moronically and monotonously citing the incongruity of 'youth' as if it is some Shar'i daleel for the halaalization of major sins and haraam. What has constrained these muftis to introduce the laughable dimension of the 'youth'? What

relationship does this stupidity have with the *hurmat of tasaaweer*?

If the evil of pictures is halaal on the basis of it being digital productions, then what is the need to introduce other arguments to bolster the digital picture permissibility? Without the stupid 'youth daleel', it will suffice to say that the shaitaani drama is permissible since digital pictures are permissible. What is the need of constructing a meandering edifice consisting of a maze of labyrinthal 'proofs' to bolster the ludicrous claim of the permissibility of the haraam, immoral television picture-show? Since these muftis have opined the permissibility of haraam pictures, what need constrained them to bolster their corrupt fatwa with the 'youth', the principle of 'dhuroorat', etc.?

Allah Ta'ala says in the Qur'aan Majeed: "*In fact, man has insight over his nafs even though he presents excuses.*" Since they are unable to convince even themselves regarding the hallucinated validity of their

digitable mirage, they deem it expedient to present other flapdoodle figments of 'proofs' to accord some superficial credibility for their permissibility averment. But whatever they have produced by way of 'daleel' is devoid of Shar'i substance.

The youth cannot be educated by means of haraam. Indulgence in haraam only compounds the evil of the youth. They contaminate further their decomposed hearts by gratifying their nafs with the haraam fisq and fujoor displayed on the screen. They commit zina of the eyes and mind looking at the pictures of the females portrayed on the screen, and so to the females by viewing the pictures of men. What has happened to the Aql of these muftis of Jamiatur Rasheed? Only vermiculated brains are capable of purveying falsehood and baatil, and presenting it as laudable permissibility for the guidance of Muslims.

Aham Dhuroorat

The miscreant muftis boldly assert that because of the *aham dhuroorat* (*dire and*

pressing need), the haraam drama show is permissible. Firstly, why hallucinate a 'dire need' when the satanic show is permissible in terms of their ludicrous digital argument? What is the need to fabricate permissibility on the basis of the principle of *dhuroorat*?

Let it be known that something which is haraam becomes temporarily permissible on the basis of the Shar'i principle of *dhuroorat* (*dire need*). By introducing this principle, the muftis have contradicted themselves with their permissibility view. The principle of *dhuroorat* is not adopted to render a permissibility more permissible. Its action is to render a haraam act permissible in view of the dire need. But from the perspective of the muftis, the drama show is permissible from the very inception since they have opined the permissibility of the pictures portrayed in the satanic show. Thus, there is no need for arguing the case on the basis of *dhuroorat*, for it (i.e. *dhuroorat*) presupposes *hurmat*, i.e. the issue for which it (i.e. *dhuroorat*) has been introduced is haraam, and there is a dire

need for upsetting or cancelling the *hurmat* ruling. The incongruity of the fatwa should therefore be quite evident.

Furthermore, it is quite clear that these muftis lack understanding of the principle of *dhuroorat*. They have failed to understand the Shar'i conception of dire need which legalize prohibitions. It will serve them beneficially to refer to the kutub to re-study the Shar'i meaning of *dhuroorat*. There is no such *dire need* to legalize the haraam drama stupidity. The shaitaani television show is not an Imaan-saver. If the hallucinated youth are hovering on the brink of kufr or if their Imaan has already been eliminated, the drama show designed to gratify the nafs will not save their Imaan.

A dire need halaalizes even pork and liquor. But the *dhuroorat* here is to stave off death due to starvation and non-availability of any halaal alternative. Starvation is a valid ground for the introduction of the Fiqhi principle.

Pictures of females

The Jamiatur Rasheed muftis acknowledge the display of haraam female images despite their digital argument. They are constrained to concede that looking at these female images is haraam. However, they seek to overcome this zina evil by stupidly advising the fussiaaq and fujjaar to lower their gaze and not look at the females on the screen. Even kuffaar will accept that the brains of these muftis are convoluted by some process of satanic vermiculation.

Whilst the Qur'aan Majeed commands: "*Do not approach even near to zina*", these *maajin* muftis advise and encourage the fussiaaq youth to enter into the den of zina, but to lower their gaze. Is this acceptable and feasible? Will any person whose *Aql* is not malfunctioning believe that the fussiaaq youth viewing a nafsaani television show will turn away their gazes each time a female's image turns up on the screen? These muftis appear to be village muftis. They should confine themselves to the affairs of rural villages which they may

better understand. Just imagine the ludicrousness of the suggestion! The youth should sit watching a show in which pictures of women appear, but only divert their gaze.

Furthermore, the prohibition of staring at *ghair mahrams* is not confined to males. Females too have to observe the same command. They too may not look at *ghair mahram* males. The Qur'aan Majeed directs the command to both males and females. Is it intelligent to believe that the *fussaaq* and the *faasiqaat* viewing the drama show which has been designed to satanically titillate the *nafs*, will divert their gazes throughout the show whenever the opposite sex appears? Perhaps baboons will believe in this hallucinatory proposition of the muftis.

Dafa' madharrat...

This principle means that warding off harm has priority over gaining benefit. If one is confronted by harm and benefit – *haraam* and *halaal*, then in terms of this principle it

is manifestly obvious to abandon the harmful and the haraam act. In the background of the *dhuroorat* principle mentioned earlier, and which the muftis had presented as a daleel for permissibility, it is superfluous to present this *Dafa' madharrat*....issue. This principle recedes into oblivion when the rule of *dhuroorat* becomes permissible and applicable. Now when the muftis have argued the existence of *dhuroorat*, they contradict themselves with the *Dafa' madharrat* rule. They do not know whether they are coming or going. They have to learn first to distinguish between right and left before they can qualify for the sacred post and function of *Iftaa'*.

Fear of evil gazes

The muftis aver that *if there is fear of bad nazri (zina gazing)*, then in this case it will not be permissible to view the drama show. This is indeed a stupid acquittal unexpected of muftis. It is not an issue of a possibility of *bad nazri*. The *bad nazri* is a100% certitude. How is it possible to avoid *bad*

nazri when people bereft of *Taqwa* intentionally gaze at zina filth? Even Buzrugs are not safe from nafsaani and shaitaani depredations when they lower their guard of Imaani inhibition by flagrantly violating the Prohibition of Allah Azza Wa Jal. Are these muftis so stupid that they are unaware of the many cases of Buzrugs falling into the zina trap of Iblees because they had reposed trust on their nafs, lowered their guard by ignoring the safety measures commanded by Allah Ta'ala for our own protection?

Shaitaan had the fullest confidence in his own piety, hence he fell and was transformed into Iblees, Laeen and Mardood. Reposing confidence on one's own supposed spiritual stamina and taqwa, is the way of Iblees, and it is this accursed way which the muftis of this baatil fatwa have advised.

We have thoroughly debunked the digital arguments of Mufti Taqi and of other deviated molvis and sheikhs. Several

booklets have been published on this issue. These are on our website and also available in hard copies.

The fatwa issued by the muftis of Jamiatur Rasheed is baseless, devoid of Shar'i worth, and academically unsound. It opens the door to great fitnah in the same way as Mufti Taqi Uthmaani has opened the door of fisq and fujoor by proclaiming haraam pictures to be halaal. Do not be deceived with their stupid, donkey arguments by means of which they seek to convince the unwary and ignorant of their ridiculous and stupid claim that *a digital picture is not a picture*.