



**RESPONSE TO A
BASELESS DEFENCE
OF TELEVISION**

By:

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We reproduce hereunder a letter of comment written by Mr. Ya'war Baig, which is supplementary to the current television controversy saga caused by the NNB Jamiat's support for Ulama to appear in Dajjaal's Eye (television). Our comments follow Mr. Ya'war's letter

MR. YA'WAR'S LETTER

A. Unfortunately today the issues are far more complex and convoluted than they used to be during the time of our Akabireen. So a simple 'Haraam' fatwa will do nothing. What we need to do is three things:

1. Realise that not every disagreement with our opinion or stand is a 'deviation' in Deen. We, none of us from any Madhab, are the final authority on Islam.
2. Apart from matters of Aqeeda relating to Shirk, Kufr, Halaal and Haraam as mentioned in the Book of Allah and the Ahkaam of His Nabi (SAS) – other matters of communication, business, government, science, technology and so on are always changing and in need of constant interpretation by Ulama who are aware of their intricacies to be able to give relevant and valid Fatawa.
3. Each of us is responsible for his own Taqwa and I consider my own to be the lowest of all.

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B. Today for example, just to give you two examples of technology: iPhone has a technology (will be available in iPhone 5) where I can point my phone at you and it will tell me everything about you. They get it from the data bases which they own into which we input every time we pass a security point when we travel, do a retina ID scan, finger printing at any airport, send an email, make a phone call, swipe a credit card, upload a photo, do an internet based transaction or write or say something in any public domain. Secondly now they have trained bees to detect bombs and have implanted cameras and microphones into the bodies of bees, moths and flies which transmit live data and video to satellites orbiting the earth and beamed down to those who want to monitor what is going on. iPhone maps can pinpoint you to the chair you are sitting in and track every movement of yours, even when your phone is switched off.

C. In this age, to say that TV is Haraam, will get us nowhere. First of all nobody will listen to us or care about what we say. Secondly, we will then leave that space open to our enemies to play with as they please. They will influence minds any way they want while the counterpoint will be ever more difficult for our brothers, sisters and children to listen to. Mind-steering is a science and a very powerful tool and those who are expert at it are the most powerful in the world today. Their primary tool is not the cinema, or the radio or the internet. It is the television and its different variants in the form of Google Apps, iPhone Apps and so on. It is our choice what we want to do with this global scenario. We can choose to ignore it at our peril. Or we can learn to use it to our advantage.

D. However all we seem to do is to complain about the evil effects of TV. Let me assure you that they are here to stay. We can complain about them till we are blue in the face, they will not go

away. The key is to present an alternative to our people which will take them away from there to something which is good. That has to be in the same medium because the visual medium is too strong to be denied. Complaining will not solve anything. Problems need solutions, not complaints. So we need to support all good TV programming and create programs that will replace the evil nonsense that is currently out there.

E. I have no TV in my home. I don't even have the instrument. But then I also have no children and my wife and I think alike. So it is easy for me. But what about others? And even if we don't own TVs our children are exposed to them in their friend's homes and in our relative's homes and so on. The key is to ensure that they have viable and good alternatives.

OUR COMMENTS

(1) Mr. Ya'wars averment No.1 is superfluous. It was never contended by anyone that every disagreement with the opinion or stance of the Ulama-e-Haq is 'deviation'. Mr. Ya'war's reading of the anti-television stance of the Ulama appears to be superficial. He failed to apply his mind to what the Ulama have said in this regard. Difference with an opinion is acceptable only if it is within the prescribed limits of the teachings and principles of the Shariah. Whatever is beyond the pale of these limits is undoubtedly deviation.

Based on this fact, the pro-television view is palpable deviation. In fact it is akin to kufr in that it renders 'halaa' what the Shariah has confirmed as haraam. Thus, the promoters of television, especially for Deeni objectives are in deviation.

(2) Whatever the Math-hab has ruled, is the *final authority*, contrary to the opinion of Mr. Yawar. Furthermore, Mr. Yawar seeks to dismiss the fatwa of the Ulama on the *hurmat* of Dajjaal's Eye with a generality. Instead of concentrating on the specific issue of the Fatwa condemning television, he seeks to neutralize it with the dubious averment of the Math-hab not being the final authority.

If the Math-hab is not the final authority, who then is the final authority Mr. Yawar has in mind? This contention of Mr. Yawar presupposes that the Math-hab we are following is not the Shariah, but is the product of personal opinion.

Furthermore, in terms of the teachings of the Shariah of all Four Math-habs, television is haraam, and may not be utilized for Islamic objectives. Mr. Yawar's statement is his personal opinion which has absolutely no value and is devoid of significance if it seeks to negate the Shariah as stated by the Math-habs. When we say Math-hab, we mean Islam – the Shariah of Islam.

(3) In his second averment, Mr. Yawar subtly presents the "Book of Allah" and the "Ahkaam of His Nabi" in a manner to create the impression that the Math-habs are something distinct and apart from the primary sources of Islam, viz. the Qur'aan and the Sunnah. In reality these two primary sources are the backbone and the fundamental basis of the Math-habs, not only in the domain of *Usool (Principles)*, but also in *Furoo'* (the detailed masaa-il of the Shariah). It is a nafsani deception to peddle the idea that there is a difference between the Math-habs on one side, and the Qur'aan and the Sunnah on the other side. Minus the Qur'aan and Sunnah there are no Math-habs. Minus the Qur'aan and Sunnah there is only Satanism. And, we state with emphasis that the votaries of television are propagating Satanism. They are in flagrant conflict

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with the Qur'aan and the Ahkaam of Nabi (sallallahu alayhi wasallam) to which Mr. Yawar has referred to so ambiguously.

(4) Mr. Yawar states: “...*other matters of communication, business, government, science, technology and so on are always changing and in need of constant interpretation by Ulama...*”

The ambiguity propounded by Mr. Yawar in this statement presupposes two baseless ideas:

- (i) The Shariah is out-dated and has no mechanism for contending with the ever-changing scenarios affecting mankind.
- (ii) A new ‘nabi’ is required to deliver a new ‘shariah’ to cope with the multitude of changes which take place constantly.

There are ample devices in the Shariah for tackling and for providing solutions to any and all developments until the Day of Qiyaamah. The ‘matters’ mentioned by Mr. Yawar (in the above statement) are not adversely affected by the *Fatwa of Hurmat* applied to the immoral Eye of Dajjaal. The Fatwa prohibiting television does not in any way stifle communication, business, etc.

The Fatwa prohibiting Dajjaal’s Eye does not outlaw modern means of communication, business, government, science and technology. The Fatwa only states that zina is haraam, music is haraam, immorality is haraam, looking at the wives and daughters of others is haraam, and for women to look at other men is haraam. In which way does this Fatwa impede the ‘matters’ which Mr. Yawar has mentioned in his subtle attempt of providing support for television?

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Mr. Yawar implied that the Fatwa of Hurmat issued by the Ulama is invalid and irrelevant and that this invalidity is the consequence of being unaware of the intricacies of Dajjal's Eye. Such an assumption is a figment of imagination. It is pure hallucination. Zina and immorality in general are *Mansoos Alayh* haraam acts. The attempt to distinguish between Aqeedah and Haraam practices such as television is ill-conceived and is the effect of lack of understanding of the objectives of the Deen.

Denying the validity of a Fatwa which states that pork and liquor are haraam is a matter directly linked to Aqeedah. One who denies the validity of this fatwa loses his Imaan. Changing circumstances and new developments cannot alter this Fatwa. The Fatwa against television is not different from the Fatwa against pork, liquor, gambling, zina, etc., etc. Anyone who entertains the idea of haraam being halaal transforms himself into a *murtad*.

The primary role of television is the promotion of zina, music, immorality, pictography, etc. – such *munkaraat* which are evidenced by *Qat'iuth Thuboot Dalaa-il*. It is at the peril of losing one's Imaan to refute the Fatwa which proclaims this immorality haraam. The Qur'aan Majeed states explicitly: "*Do not approach near to zina.*" Television along with the *asbaabul hurmat* embedded in its blood and veins, invites to zina and every other type of immorality and immoral perversity which the vile nafs of the West can imagine.

From this immoral perspective of Dajjaal's Eye, in which way does Mr. Yawar propose the operation of his principle of '*the need for constant interpretation*' to apply to the Fatwa of Hurmat issued by the Ulama? And precisely how does this Fatwa affect "the other matters of communication, business, government, science and technology" ?

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(5) Proffering subtle and veiled support for Dajjaal's Eye, Mr. Yawar misleads the unwary and the ignorant ones with the attempt to create awe by citing the great strides technology has made. Refer to his letter above. What relationship is there between all this technological gadgetry and the Fatwa which prohibits the immoral Dajjal's Eye? How does the Ulama's Fatwa of Hurmat adversely affect the utilization and effective employment of all the technological contraptions mentioned by Mr. Yawar?

(6) Mr. Yawar says: *"In this age to say that TV is Haraam, will get us nowhere. First of all nobody will listen to us or care about what we say."*

By saying TV is halaal, where will it get us? Regardless of what the Ulama had said or will say, Dajjaal's Eye has already driven the Ummah into Jahannum. Whether Allah Ta'ala will implement His Law of awarding Jahannum for indulgence in immorality, is His prerogative. But, in terms of His Law, the Ummah is sentenced to Jahannum for indulgence in the immorality provided by television. Mr. Yawar is conspicuously in error for his baseless contention. TV did take us somewhere, and that somewhere is Jahannum. It has corrupted and destroyed the morals of nations, Muslim and non-Muslim alike.

Regardless of people listening to us or not, *Amr Bil Ma'roof Nahy Anil Munkar* operates today just as it had during the time of Rasulullah (sallallahu alayhi wasallam) and all the other Ambiya. This obligation is not conditioned with people's listening. The indifference and hostility which people display for the Haqq does not justify silence and abdication from the Office of Amr Bil Ma'roof Nahy Anil Munkar. It is not our task to compel the hearts of people to understand and accept. It is beyond our power to bestow hidaayat to people. Our obligation is only to discharge our duty of

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Amr Bil Ma'roof, and in this regard we say what the Ambiya had been commanded to say by Allah Ta'ala: *"Upon us is nothing but to deliver the Clear Message."* So whether people listen or don't listen, the obligation has to be discharged.

Perhaps Mr. Yawar is unaware that there will be Ambiya going to Jannat with one or two followers, and there will be a Nabi who will be entering Jannat without a single follower. In 950 years of da'wat and tableegh, only about 70 or 80 persons heeded the Call of Nabi Nooh (alayhis salaam) and accepted Islam. The vast majorities did not listen to these Ambiya. But, the Ambiya had no licence to compromise with baatil for the sake of gaining followers or for inducing people to listen to them. Radios survive on listenership. The mission of the Amiya which the Ulama have to perpetuate is to state the Haqq – the pure unadulterated Haqq – the Shariah of Allah Ta'ala – regardless of the consequences and irrespective of no one listening and accepting. Allah Ta'ala will sort out that matter with His makhloq on the Day of Qiyaamah. That is not our worry. The Ulama are not the evolvers of Divine Law. We are those who on whom has been thrust the obligation of guarding, defending and delivering the Law of Allah Ta'ala in the way it was handed to this Ummah by Rasulullah (sallallahu alayhi wasallam).

No one today is listening to the Fatwa of riba being haraam. Almost everyone indulges in riba, in consuming haraam carrion, in shaving their beards, and in numerous prohibitions. No one listens. Do all these prohibitions become halaal as an effect of no one listening? Should the Ulama transmogrify the Immutable Shariah of Islam in the way the Yahood and Nasaara have battered and buffeted their respective Shariahs beyond recognition? This is in effect the logical conclusion of Mr. Yawar's advice and theory of modernism. His comment is riddled with riddles. He makes mention

of technology, but does not explain how this particular Fatwa fits into the conundrum.

The Ulama are not saying technology is haraam. We are saying haraam is what Allah Ta'ala and His Rasool have decreed to be haraam. Confound all the benefits of Dajjaal's Eye! To hell with all its hallucinated benefits! What is in violation of Allah's Shariah is *mal-oon (accursed)*. The Mu'min does not abrogate the Law of Allah Ta'ala on the basis of any benefit in the filth and najaasat. Najaasat will be proclaimed haraam regardless of any perceived or real benefit therein. Mr. Yawar has failed to understand the Divine principle which regulates institutions, acts and practices consisting of benefits and sins. The Qur'aan states: *"They ask you (O Muhammad!) about liquor and gambling. Tell them therein is sin and (also) some benefits. But their sin is greater than the benefit."* Then decreeing the total prohibition of this admixture of sin and benefit, the Qur'aan declares: *"Therefore abstain from it."*

So, we are not concerned about who is listening or who is not listening nor are we concerned with the 'loss' of the benefits of Dajjaal's Eye. As long as TV remains Dajjaal's Eye it will remain haraam. If an age dawns when it will cease to be Dajjaal's Eye, the Fatwa will change. Whilst it is possible to eliminate all the *asbaabul hurmat* which make television Dajjaal's Eye, such a transformation is impossible as long as this Ummah will be in the slavery of the West, and as long as kuffaar are governing all the Muslim lands as they are currently doing.

(7) Portraying extreme myopic vision, Mr. Yawar says: *"Secondly, we will then leave that space open to our enemies...."* See paragraph C for his full comment. Mr. Yawar is floundering in grievous error and misjudgement. Our enemies cannot harm us if we submit totally to Allah Ta'ala. He has given the assurance that

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He will protect us against our enemies if we obey Him and establish His Deen. In this regard the Qur'aan Majeed states:

“And, if you have sabr and taqwa, then never ever will their plots harm you in the least.”

“And, Allah protects you against the people.”

It is not a question of *“they will influence minds any way they want...”* They (the western kuffaar) have not only already influenced our minds. They have destroyed the brains of the Ummah with Dajjal's Eye. With television they have colonized the brains of the Ummah. The Ummah has become the slave of the West, and Dajjal's Eye has played a major role in this victory of the West. The promoters of permissibility, intentionally or unintentionally, are only further entrenching this formidable haraam immoral weapon of the West.

Mr. Yawar's statement: *“We can choose to ignore it at our own peril.”*, is a testimony for lack of understanding of the purpose and goal of life on earth. The only thing of danger to fear here on earth is the ruin of Islamic moral character and the destruction of our Imaan. What peril does Mr. Yawar discern if Muslims abstain from viewing the filth and najaasat emerging from Dajjal's Eye? In which way will such abstention threaten them? What is the peril associated with abstention from viewing zina, haraam and najaasat? And, how can Muslims suffer if they opt to submit to the Deen? For the Ummah, success on earth and in the Aakhirah is inextricably interwoven with the fabric of total obedience to the Shariah and adoption of the Sunnah.

Mr. Yawar perhaps in a state of hallucination, mentioned: *“Or we can learn to use it to our advantage.”* In which way can Dajjal's Eye become pure advantage for the Ummah? It is a total impossibility

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in the prevalent world scenario to rip out Dajjaal's Eye from the institution of television. As long as television is an embodiment of Satanism, it can never be used to the advantage of Muslims. Devour pork and your body will bloat with the filth. View television and your soul will emaciate. Every fibre of *roohaaniyat* inherent in Imaan is eliminated by Dajjaal's Eye. This evil box is used by Muslims for only haraam. Haraam is the pivot on which Dajjaal's Eye revolves. Pictures of people are the basis of all programmes displayed in Dajjaal's Eye. Regardless of how educational the matter in Dajjaal's Eye may be, it will remain haraam najaasat on account of the pictures. Such benefit may be dumped into Jahannum. Whoever craves for such filth may attempt to acquire it from the dregs of Jahannum.

It is a mentality impregnated with kufr which advocates derivation of 'advantage' from *khamr (liquor)*, *khinzeer (pig)*, *maisar (gambling)*, *tasweer (haraam pictures)* and from substances and institutions made haraam by Allah Ta'ala. The Qur'aan has forewarned us to abstain from the advantages and benefits of the prohibitions of Allah Ta'ala. There is substantial advantage in riba. But it is an advantage which will ultimately deposit the devourer thereof into the dregs of Jahannum. It has been ordained in the Divine Scheme of Things that Muslims are not to derive benefit from the advantages of Haraam things. Thus, Rasulullah (sallallahu alayhi wasallam) said:

"The shifa' (cure) of my Ummah has not been put in things which have been made haraam for them."

The direction of Jahannum which the brains of modernists – those educated in westernized secular institutions – follow is the clear effect of the kufr, liberal and immoral ethos in which these misguided products acquired their worldly education. They

therefore see in every statement and fatwa of Haqq worldly 'retrogression'. This is the lamentable consequence of Muslim brains colonized by the West. The Deen of Allah Ta'ala must at all costs be battered and bent to conform to every rubbish and immorality which technology spawns. Mr. Yawar should understand that Ulama-e-Haqq are not awed by issues which awe him and the confederation of modernists, anti-Sunnah mobs who perpetually conspire to effect plastic surgery to the Shariah of Allah Ta'ala. They all are doomed to failure.

(8) Mr. Yawar, in refutation of the Fatwa of Hurmat, avers: *"Let me assure you that they are here to stay (i.e. the evil effects of television)."* We are fully cognizant of the permanency of evil in this dunya. Mr. Yawar is ignorant of Allah's Plan. He has failed to understand that this dunya has been created especially for the conflict between Haqq and baatil – vice and virtue. And, he has failed to understand that baatil, filth, najaasat and immorality will always be on the increase. This increase will be phenomenal with the approach of Qiyaamah. The closer Qiyaamah comes, the more stupendous will be the effects of technology. The mind-boggling advance of technology in the future will render all the current effects of technology obsolete. On the threshold of Qiyaamah, kuffaar technology will perhaps deliver the kuffaar to the first Sama' (heaven). Reaching the moon and mars will be equated to travel by donkey cart.

Such mind-boggling technological advancement and achievements are all mirages and respite granted by Allah Ta'ala. No one should begrudge the little technology which Allah Ta'ala has bestowed to the kuffaar. At the end of the day is the everlasting perdition of Jahannum. Stating explicitly this heart-breaking end for the kuffaar, the Qur'aan Majeed declares: *"Do not be awed by their wealth and children (by all their material and technological progress). Verily,*

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Allah intends to punish them with it in this worldly life and so that their souls depart whilst they are kaafiroon."

In another aayat, Allah Ta'ala says: *"Do not drag your eyes (i.e. do not cast yearning glances as Mr. Yawar does) towards the glitter of this worldly life which We have given to the different nations among them (the kuffaar) in order to cast them into trial therein. The Rizq of your Rabb is better and enduring."*

Mr. Yawar! There is no need to be awed by the mind-boggling technology of the kuffaar. There is no need to cast longing eyes at the artificial glitter of their worldly 'splendour'. They are all doomed for everlasting Jahannum.

Any aspect of technology which is negatory of the concept of Islamic success, i.e. Najaat in the Aakhirah, is not for Muslims. It will remain haraam regardless of the hallucinated losses which Mr. Yawar may perceive in abstention. He says that the *"evils will not go away"*. Does this mean we should commit zina and indulge in all the filth being disgorged from Dajjaal's Eye? We all know that the evil is here to stay. But this does not justify acting like 'dumb shayaateen' who abandon the obligation of Amr Bil Ma'roof. If the evils are here to stay it does not follow that Muslims have to embrace the filth and immorality. The evil nafs and shaitaan are here to stay until Qiyaamah. Mr. Yawar has merely mentioned an axiomatic truth. If evil is not here to stay and if evil will not dominate the world and the vast majority of mankind and jinnkind, then this abode will cease to be the world. It is indeed weird to expect evil – shaitaan and the nafs – to disappear from earth. We are here to combat evil, and this jihad will endure until the Day of Qiyaamah. How silly of Mr. Yawar to suggest that the immutable Fatwa of Allah's Shariah should change on account of the endurance of evil in this dunya?

(9) Acquitting himself unintelligently, Mr. Yawar says: *“The key is to present an alternative to our people which will take them away from there to something which is good.”*

Modernists suffer from a common malady. The disease of making grandiose suggestions and proffering considerable advice whilst totally bereft of reality and practice. Since Mr. Yawar has offered this advice, we ask him to come up with the type of alternative he has conjectured. Let us hear of the alternative which he proposes to Dajjaal's Eye. Any alternative which complies with the Shariah will not be condemned.

Secondly, Mr. Yawar should understand that abstention from consuming poison is not conditioned with the acquisition of a chocolate. Every person whose brains are not deranged with some curse will abstain from consuming poison regardless of the absence of alternatives. Even if the chocolate is not there the prospective consumer of lethal poison will immediately abstain if he is alerted that what he is about to ingest will despatch him to his grave. Whilst Mr. Yawar does understand this fact as it pertains to physical life and death, he is ignorant of the same principle which applies to Imaan and the Rooh. It is not an effect of Imaan to continue indulgence in filth, immorality, fisq and fujoor on the basis of the stupidity of the absence of an alternative.

(10) Mr. Yawar stupidly by implication describes the Fatwa of Hurmat as a 'complaint'. Thus he avers: *“Problems need solutions, not complaints.”* The Fatwa is not a 'complaint'. It is the presentation of Allah's Law. When Rasulullah (sallallahu alayhi wasallam) administered the Deen, he was undoubtedly complaining. He complained to the people about their shirk, fisq and fujoor. The Fatwa being a complaint is a 'complaint' in another sense. It is a

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complaint in the sense of complaining to the people to save their Imaan and to save themselves from Jahannum.

The solution for the moral rot of television which has corrupted and destroyed the hearts of Muslims is to 'complain' to them regarding the *zulm* they are inflicting on their own souls, and to remind them of Allah's Wrath. The solution for the immoral problem is not to abstain from Amr Bil Ma'roof . Even if they refuse to desist from the immorality of Dajjaal's Eye, at least they must be made aware of the sin of embracing Dajjaal's Eye. Furthermore, if Mr. Yawar and modernist 'reformers' of the Ummah have solutions which according to Mr. Yawar are 'alternatives', Amr Bil Ma'roof Nahy Anil Munkar cannot be procrastinated until they present their 'alternatives'.

The solution for haraam is not haraam. When haraam admixes with even halaal, the whole combination is rendered haraam. But when haraam mixes with haraam, the haraam is compounded. It is darkness piled on darkness.

(11) Stating his support for Dajjaal's Eye, Mr. Yawar says: *"So we need to support all good TV programming and create programs that will replace the evil nonsense that is currently out there."*

"Full of sound and fury signifying nothing". There are absolutely no good TV programmes in terms of the Shariah. Every TV program is haraam even if it does not pertain to immorality and pornography. Viewing the haraam picture for only the sake of the news is also haraam. Men viewing the female on the screen are perpetrating zina of the eyes, ears and heart. Women viewing men on the screen are likewise committing these acts of zina.

Husbands who permit their wives to view men in Dajjaal's Eye are bereft of Imaani *ghairat* (honour/shame). Rasulullah (sallallahu

alayhi wasallam) described such dishonourable and shameless men as *dayyooth*.

With haraam pictures, TV can never have good programmes. Putting aside the other many elements of haraam, this one element (pictures) leaves absolutely no scope for permissibility. For a moment let us forget about the haraam picture element. Mr. Yawar is dwelling in dreamland and self-deception to believe that good educational programmes will displace the pornography, zina, music, immorality and Satanism which are the favourite dishes of TV viewing followers of Dajjaal. A person who views TV for the attainment of carnal gratification will not substitute the program of nude women and pornography for watching an educational programme. He will not watch the 'good' programme at the cost of having to sacrifice the pornographic programme.

People watch filth and Satanism because they lack *Khauf-e-Ilaahi* (*Fear for Allah*). Their Imaan has been corrupted by sin and transgression. They are in desperate need of *islah-e-nafs*. Moral reformation cannot be achieved by watching haraam educational programmes.

As long as there is no Islamic moral *tarbiyat* in the home from early childhood, never will people abandon the lustful Satanism which Dajjaal's Eye has to offer the bestial nafs.

The 'key' is not 'viable and good alternatives' as Mr. Yawar suggests. Firstly, relative to Dajjaal's Eye, there are no good programmes according to the Shariah. Secondly, even the programmes which are 'viable' and 'good' in Mr. Yawar's estimate will never be able to wean people from viewing the filth which titillates and gratifies the carnal craving of the bestial nafs.