PICTOGRAPHY / VIDEOGRAPHY, TO DISPLAY THEIR OBNOXIOUS SNOUTS IS HARAAM

NU'MAAN MAKKI'S MISLEADING OBFUSCATORY MULLOCK

MUJLISUL ULAMA OF S.A.
E-MAIL: mujlisul.ulama@gmail.com
www.themajlis.co.za

QUESTION

Hadhrat Mufti Abraar Mateen Baig Qaasmi of Hyderabad had published his article on the prohibition of pictures and videos. In his article he stated:

1. ***Videography is just like structuring a building on haraam foundations.***
2. ***Those who claim that digital pictures are reflections are 100% in error.***
3. ***Digital photography, video pictography and the like are impermissible and haraam***
4. ***Depicting any Islamic issue by means of photography and videography is impermissible and haraam.***

Dr.Muhammad Nu'maan Makki, in an article has responded and refuted the fatwa of Mufti Abraar Mateen Sahib. Please check his response and comment. Many people are confused.

ANSWER

Hidaayat, the Prerogative of Allah Ta'ala

The comments of Muhammad Nu'maan Makki on the article of Mufti Abraar Mateen are typical obfuscatory deceptions which may be classified as

zukhruful qawl – satanically adorned statements – which are inspirations of shaitaan designed to deceive such ignorant people whose spiritual faculty has become blighted on account of flagrant indulgence in disobedience. As for honest and sincere Muslims, they are able to quickly understand and differentiate between *Haqq* and *Baatil*. Regarding them, Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."*

The case which Nu'maan has built in vindication of pictography is spurious, devoid of Shar'i validity. A fundamental error which even sincere people, be they molvis, commit is that they fail to understand that *Hidaayat* comes from only Allah Ta'ala. Hidaayat is not at all reliant on the efforts of anyone, not even on the efforts of the Ambiya (Alayhimus salaam). Explicitly and emphatically stating this fact, Allah Ta'ala says:

"Verily, you (O Muhammad!) cannot guide those whom you love. But Allah guides whomever He wills, and He knows best who are to be guided."
(Al-Qasas, Aayat 56)

Then in innumerable Aayaat, Allah Ta'ala says: *"Allah guides whomever He wills, and He misleads whomever He wills."*

When Rasulullah (Sallallahu alayhi wasallam) would become grieved because of being rejected, Allah Ta'ala in several Aayaat consoling and also lightly reprimanding our Nabi (Sallallahu alayhi wasallam), informed him that his obligation is to only deliver the Message.

"If they turn away (rejecting your da'wat, then know) that verily, on you is only the obligation to deliver (the Message)."
(Aal-e-Imraan, Aayat 20)

"The obligation on the Rasool is only to deliver (the Message)."
(Al-Maaidah, Aayat 99)

"Verily upon you is to deliver (the Message) and upon Us is the Reckoning. "
(Ar-Ra'd, Aayat 40)

"If they turn away (rejecting you), then (know) that We have not sent you (O Muhammad!) as a guardian over them. Verily, upon you is only to deliver (the Deen)."
(Ash-Shuraa, Aayat 48)

"You (O Muhammad!) have not been appointed as a guard over them."
(Al-Ghaashiyah, Aayat 22)

Reprimanding Rasulullah (Sallallahu alayhi wasallam) for his desire and yearning for all to accept the Message, Allah Ta'ala says:

"If their (that is, the kuffaar's) aversion (turning away and rejecting you) is difficult for you, then (to satisfy their demands for miracles), if you are able to do so, then search for a tunnel into the earth or for a ladder into the sky for bringing for them a miracle. If Allah had so desired He would have gathered them all upon Hidaayat. Therefore, never be from among the jaahileen."

(Al-An'aam, Aayat 35)

"If your Rabb had willed, all of those on earth would have accepted Imaan. What! Can you force people to become Mu'mineen?
No one will become Mu'min except with the permission of Allah and Allah casts rijs (filth) on those who lack intelligence."

(Yoonus, 99 & 100)

The Qur'aan Majeed is replete with Aayaat explicitly attributing *Hidaayat* and *Imaan* to be solely Allah's prerogatives. Most people fail to understand this extremely conspicuous fact. Those who lack insight and foresight are entrapped by shaitaan with *zukhruful qawl*. Thus we see them resorting to haraam methods in their ostensible propagational programmes.

Methadology

If Allah Ta'ala does not will Hidaayat for people, haraam methodology, in fact even halaal methods, will never guide them towards Hidaayat. When even the Nabi (Sallallahu alayhi wasallam) has been reminded, warned and chided by Allah Ta'ala for his grief on account of the rejection of the Haqq by the mushrikeen, what should we comment about the liberal miscreant Utube, facebook and internet molvis of today who display their snouts on the haraam shaitaani internet media which specialize in immorality – fisq, fujoor and kufr?

When even the best methodology – the methodology of Rasulullah (Sallallahu alayhi wasallam) - lacked the power of Hidaayat, what must be commented about the haraam methodology of today's haraam, porno internet devices of Iblees?

The basis of the doctor's claims

Nu'maan initiated his response on the assumption that digital and video pictography is unanimously haraam and that it is haraam to resort to depict any Islamic issue by means of pictography. In reality he does not believe in the prohibition. He proceeds to say that despite this assumed basis, there are other

circumstances to take into consideration. Among these factors the doctor proffers the riba banking system which is vigorously promoted and in which humanity is entrapped. This evil according to the doctor is being combated via the internet media by Mufti Taqi with his 'Islamic' finance concepts and schemes. Thus, the prohibition of pictography should be set aside to enable publicizing the argument against the riba system of the banks.

Our Response

Firstly, haraam may not be combated with haraam methodology. The promotion of Islam is not reliant on haraam methods. In fact, utilization of haraam is likewise haraam. Only a dunderhead fails to understand this necessary corollary of Imaan.

Secondly, far from combating the riba system, Mufti Taqi and many other quack sheikhs and molvis of his ilk are the criminals who have embedded the riba system in the Ummah of this era. This is not the juncture for elaboration. Many articles and books have been published by Ulama of different persuasions in refutation of Taqi's 'islamically' coated financial products which are in reality capitalist riba wine in slightly different bottles.

Thirdly, what is the imperative need for a mufti to display his snout on media which specialize in

pornography and haraam pictography? There are other media and ways available for propagating the Haqq without the need to advertise one's face and snout.

All spurious factors

Among the host of spurious factors proffered by the doctor for overriding the 100% Prohibition of pictures and videos of peoples, are:

- Medical research programs
- Combating anti-Taqleed elements
- Combating anti-Ulama protagonists
- Combating bogus sufi programmes
- Combating anti-Islam propaganda by ex-Muslims
- Combating the deviances of deviates
- Combating Shiah propaganda

The doctor asks: When only baatil is portrayed on the internet screens, how will the youth be protected? According to the doctor, today the only way of saving the youth from atheism and deviation is for the Ulama to display their snouts on the evil internet media. Then, according to him, the youth will be saved from perdition.

The doctor is dwelling in deception - a deception which Iblees has presented in 'deeni' hues. The

defence of Islam and the Imaan of Muslims are not at all dependent on the haraam copro porno media whose speciality is avalanches of stercoracous mess which utterly ruins Islamic morality leading to even the destruction of Imaan.

Furthermore, the doctor lacks valid understanding of Taqdeer. Whoever has been created for Jannat, his/her Imaan will remain intact and safe and he is never in need of the stupid pontification staged by the facebook molvis and sheikhs. On the contrary, whoever has been created for Jahannam, will never embrace Islam, and if he/she is born in a Muslim home, he/she will renege and take to the path of deviation and enter Jahannam.

Allah Ta'ala unequivocally says in the Qur'aan Majeed: *"No person will become Mu'min except with the permission of Allah",* and *"He guides whomever He wills and misleads whomever He wills."*

Thus, those who are destined for Jannat will not dwell in jahaalat without internet Satanism, and those destined for Jahannam will not attain the Path of Jannat regardless of the glut of molvis and muftis displaying their snouts on the porno-media platforms. Their lectures will be of no avail. On the contrary, they will be punished for employing haraam methods which in fact contaminate the pure, glittering Deen.

Once there was a great commotion in Deoband. The people of the town agitated for a prominent faasiq to be appointed to the Shura board of Darul Uloom. Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) resolutely refused to even accommodate the idea of accepting a faasiq to the post of Amaanat. The satanic agitation of the people threatened to close Darul Uloom. Even Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) was daunted by the fitnah created by the town's people, hence he advised Hadhrat Gangohi to accept the proposal. In response, Hadhrat Maulana Gangohi firmly declared:

"Madrasah maqsood nahi.
Ridhaa Ilaahi maqsood he."
(The Madrasah is not the objective.
The Pleasure of Allah is the objective.)

Hadhrat Thanvi then understood. The faasiq was not accepted. The fitnah subsided.

It is of imperative importance to understand that the demand of Imaan is to seek the Pleasure of Allah Ta'ala, and His Pleasure is obtainable only by means of obedience, not by ways which He has prohibited. It is shaitaan who adorns the haraam ways and means to derail Muslims from Siraatul Mustaqeem. In this age, shaitaan has harnessed into his schemes and

plots numerous molvis and sheikhs and donkey 'academics' who are all slaves of the nafs. Their objective is *hubb-e-maal* and *hubb-e-jah.* They crave for wealth, name and fame, hence they consider it necessary to advertise their snouts on the haraam, immoral, porno internet media. Those who derive pleasure by displaying their snouts on the copro porno media should beware of the branding awaiting them:

"Soon shall we brand him on his SNOUT."
(Al-Qalam, Aayat 16)

Haraam is *rijs (filth)* which may not be utilized for the dissemination of the glittering Deen of Allah Ta'ala. Allah is Pure and He loves that which is Pure. *(Hadith) Rijs* is not accepted by Him.

Just what need is there to advertise one's face for propagating the Deen? Can the Message not be conveyed without the display of pictures? Shaitaaniyat and nafsaaniyat have fossilized the brains of molvis and muftis and of so-called buzrugs who are oblivious of Maut, Barzakh and Aakhirat. They therefore, see *halwa* in faeces. They see goodness in haraam. All their spurious vindictive arguments are baseless and figments of their nafs.

Despite their textual knowledge, they fail to understand that despite the benefits in haraam

substances and practices, Allah Ta'ala has decreed prohibition of such 'beneficial' assets of this dunya. Wine and gambling have many benefits, but haraam cannot be halaalized on the basis of the benefits. Thus, all the arguments of the doctor and his ilk are spurious, satanically adorned and must necessarily be dismissed as baatil.

When even the grief of Rasulullah (Sallallahu alayhi wasallam) who employed the best of halaal ways and methods was not considered by Allah Ta'ala to be valid, how is it ever possible to accept the arguments in favour of the haraam institution of pictography? Pictures of animate objects are haraam on the bass of *Qat'i dalaa-il.* The halaalizers of such a major sin should examine their Imaan.

When Allah Ta'ala categorically informed our Nabi (Sallallahu alayhi wasallam) that he was not appointed to be a guardian over the people, how is it ever acceptable to accept these liberal molvis and doctors who set themselves up as reformers of the Ummah with their haraam methodologies?

Reflect and ponder over the following episode pertaining to Rasulullah (Sallallahu alayhi wasallam) depicted in Surah Abasa.

"He frowned and turned away because a blind man came to him. How do you know that perhaps he will be purified or he may take lesson which will be beneficial for him? As for him who is indifferent, you (O Muhammad!) pay attention although there will be no blame on you if he is not purified. Regarding him who comes running to you in fear, you react with indifference. Never should it be so! This (Qur'aan) is a reminder. Whoever desires should heed it." (Surah Abasa, Aayaat 1 to 12)

The episode of the intrusion of Hadhrat Abdullah Bin Ummi Maktoom (Radhiyallahu anhu) in a session where Rasulullah (Sallallahu alayhi wasallam) was addressing the chiefs of the Quraish, is well known. The details may be ascertained in any of the many Tafseer kitaabs.

The method adopted by our Nabi (Sallallahu alayhi wasallam) to propagate the Deen to the chiefs of the Quraish was halaal, and Rasulullah (Sallallahu alayhi wasallam) judged it to be valid to ignore the poor blind Sahaabi who was despised by the chieftains. To chide and reprimand our Nabi (Sallallahu alayhi wasallam), Allah Ta'ala revealed these 12 verses.

Now understand well! Here was the greatest Nabi of Allah Ta'ala. His method was 100% valid. His objective was pure da'wat. Nothing haraam was

employed. Despite this, Allah Ta'ala chided Nabi (Sallallahu alayhi wasallam).

With the silhouette of this episode in the background and in the light of innumerable Qur'aanic Aayat which state that the obligation of the Muballigh is to only deliver the Message and that Hidaayat is the prerogative of Allah Ta'ala, it is folly and deviation to employ haraam means and to believe that Hidaayat is obtainable and Imaan can be sustained with haraam methods.

This understanding of the doctor and of all molvis and muftis of similar ilk is an inspiration of Iblees.

A stupid question

Posing a stupid question, the doctor says:

"A large segment of our new generation spends their time on these screens while we have completely effaced the voice of Haqq, the lectures of Ahlus Sunnah and reliable Islamic knowledge. The clear meaning is that we have then left our terrain open for baatil."

In which way has the Voice of Haqq been effaced? The doctor is stupid. The Voice of the Haqq is heard all over the world in a variety of ways and delivered by Ulama and others in their own respective ways. It is indeed stupidity manifest to believe that the Haqq

is confined to the copro porno media of the enemies of Islam whom these miscreant characters are bootlicking. On the contrary the Haqq is mangled, mutilated, confused and cloaked with baatil on the haraam media by the snout-displaying molvis, sheikhs and bogus buzrugs.

The internet terrain is itself baatil and haraam. Baatil may not be utilized for the Haqq. Propagation of the Deen is not reliant on haraam. It is indeed an insult to the Deen to associate the Haqq with baatil by forging an alliance with haraam or to believe that the Haqq of Allah's Shariah is reliant on methods which are haraam. The Hidaayat of the large segment of the present generation and of all people is the prerogative of Allah Ta'ala. The new generation should be taught to abstain from haraam. They should be educated in other halaal ways. The proposal to employ haraam media and methods is evidence for moral and spiritual bankruptcy.

Molvis of the ilk of Taqi Sahib have opened the avenue wide for the new generation to become soiled in internet immorality. It is the obligation of parents and Maktab teachers to provide the necessary Deeni Ta'leem and Tarbiyat to safeguard the children from the tentacles of fitnah and fasaad of these times. This obligation cannot be discharged by a brothel media. There is no khair which can stem from haraam.

Another stupid question

The doctor avers:

"If the Ulama-e-Kiraam have given scope for digital pictures or video in some cases on the basis of deeni need, is the scope of deeni need restricted to a few legal issues?

There is no scope for permissibility for prohibitions. However, the Shariah has its principles. In cases of *dhuroorat (real/dire need)* the prohibition is relaxed until the need is fulfilled. Viewing the brothel screen, pictography and videography for the purpose of Deeni issues are never within the scope of *dhuroorat.* Iblees has adorned this issue for the doctor. Iblees approaches with 'deeni' coated arguments to open the door for fitnah.

Ta'leem and Tarbiyat should be attended to in the way and method that have been transmitted in the Ummah since the inception of Islam. The methodology of Islam may not be substituted with the brothel ways of the kuffaar media of fisq and fujoor. The Home and the Maktab are the primary venues of Ta'leem and Tarbiyat. Parents and Asaatizah may not abdicate their responsibilities and shove their children and pupils into the dens of shaitaan under guise of acquiring Deeni ta'leem and tarbiyat. This is a massive deception of shaitaan into

which the doctor and the molvis and muftis of today have become entrapped.

There is simply no *dhuroorat* to justify application of the principle of *dhuroorat* for halaalizing the zina, fisq and fujoor media of shaitaan.

The safety of Imaan and Akhlaaq is reliant on lawful methods, not on haraam ways and means as the doctor proposes. The *dhuroorat* which constrains photos for identity cards and official documents is the compulsion of the authorities. In this regard there is no choice. The law compels submission to its haraam dictates, and it has the coercive power to force people to comply. There is no such compulsion applicable to appearing on internet screens. There is nothing compelling any molvi to display his snout in shows and to advertise himself on these zina screens.

The difference between photos compelled by the government and video/pictures for internet media is palpably clear and only those whose spiritual vision is blind fail to understand the obvious. They come within the scope of the Qur'aanic Aayat: *"The (physical) eyes are not blind. But the hearts within the breasts are blind."*

The exception made for photos to satisfy legal compulsory demands comes fully within the scope of

the principle of *dhuroorat* whereas there is no factor of compulsion germane to the copro porno media to necessitate the operation of this Shar'i principle. The need proffered by the doctor is a figment of his hallucination. On the basis of such hallucination never is it permissible to halaalize pictography/videography which is prohibited by *Nusoos* of the *Qat'i* class.

Haraam is the antithesis of the Haqq

It befits baatil to employ haraam and immoral methods for its goals. It does not befit the Haqq. The doctor's advocacy to emulate baatil by countering it with haraam is indeed the effect of jahaalat to say the least. Baatil must be confronted and combated with the Haqq - with the Qur'aan and the ways of the Sunnah, not with haraam.

It is also a massive deception to believe that the effect of baatil will be *khair* (goodness). It is ludicrous to believe that Satanism could be employed to support and advance the Haqq.

Rasulullah (Sallallahu alayhi wasallam) said: *"Allah has not put shifa' (cure) for my Ummah in substances which have been made haraam for them."*

When haraam substances may not be used for even physical ailments, how is it ever possible for the

Shariat to permit the use of haraam elements for spiritual ailments? The *shifa' (Islaah)* of the Ummah can never be achieved by means of shaitaaniyat - by means of haraam practices and the ways of the kuffaar. It is never permissible to use haraam methods for the Haqq – for the ta'leem and tarbeeyat of Muslims. Shaitaan has indeed befuddled the doctor and his ilk by adorning the haraam internet method he is advocating.

Products which emerge from the western educational cauldron of shaitaaniyat (universities) view even the Deen with eyes fitted with the blinkers of westernism. Their hearts and minds are scathed and corrupted with westernism, hence they see benefit in the haraam methods and practices of the western kuffaar. They gravitate towards haraam and najaasat in the same way as do their brothel university tutors and donkey professors.

Allah Ta'ala did not create anything haraam for our benefit. On the contrary He warns against haraam. There is Athaab for haraam. In fact, Allah Ta'ala warns us in the Qur'aan Majeed to abstain from even such haraam substances in which there are confirmed benefits, such as wine and gambling. This is a Qur'aanic principle which is extended to all things, substances and practices. The verdict shall be issued

on the basis of the haraam component, not the benefits in the practice.

The doctor with his stupid advice fails to understand that by employing the haraam facebook, Utube and devil's tubes for Deeni purposes, Muslims will gravitate more to the immoralities of the devil's device. They will not restrict themselves to only the deeni matter. The 'deeni' matter will only be the gateway for further addiction to haraam. As it stands currently, the vast majority of the Ummah is already addicted to the devil's platforms, and all of these miserable facebook molvis and muftis are responsible for the moral ruin of these facebook addicts.

All facebook, etc. molvis, without a single exception, are agents of Iblees. They have opened the gate wide open, inviting Muslims to participate in haraam, in immorality and pornography. These molvis have been successfully recruited by Shaitaan to entrap Muslims in his snare. All of these facebook molvis who display their snouts on the devil's platforms are bereft of Khauf-e-Ilaahi. They have transgressed all limits of Allah Ta'ala. They are among the worst zaalimeen whose zulm has ruined the Ummah. Instead of bringing Muslims nearer to the Shariah, they have driven Muslims far from the Deen with facebook addiction. These molvis come with the purview of the Qur'aanic verses:

"They are like wild donkeys (humurum mustanfirah) fleeing from the Lion (Qaswarah)."

This *Qaswarah* is the Shariah of Allah Ta'ala. These facebook molvis flee from the Shariah and they drag others along with them.

Muslims, even fussaaq and fujjaar, if they reflect with sincerity, will understand that what these facebook molvi characters are claiming is absolutely baatil. Rasulullah (Sallallahu alayhi wasallam) said:

"Sin is that which bothers your conscience."

A Mu'min who consults his heart with sincerity will not fail to understand the evil direction into which the vile facebook molvis and sheikhs are calling them. As for these miserable molvis, sheikhs and fake buzrugs, Rasulullah (Sallallahu alayhi wasallam) said: *"I fear most for my Ummah the Aimmah-e-Mudhilleen."*

In our era, the worst *Aimmah-e-Mudhilleen* are the facebook miscreant molvis, sheikhs and fake buzrugs. May Allah Ta'ala save us all from the evil dictates of the nafs and the wiles and snares of Iblees.

The errant, miscreant doctor who has set himself up as a reformer of the Ummah is ignorant of the fact that even lawful efforts, lawful (halaal) methods and even the methods of the Ambiyaa (Alayhimus

salaam) cannot ensure guidance. Thus, Allah Ta'ala reprimanding our Nabi (Sallallahu alayhi wasallam) says: *"If Allah had desired, then certainly, He would have gathered them on guidance. Therefore, never ever be among the jaahileen."*

(Al-An'aam, Aayat 35)

"They (the kuffaar) will not believe except if Allah wills. But, (in reality) most of them are ignorant.
(Al-An'aam, Aayat 111)

Now when *Hidaayat* is the prerogative of Allah Ta'ala, what need is discerned in the adoption of haraam methods? And why does a Muslim gravitate towards haraam? It is the natural attribute of the kuffaar to adopt haraam. Kufr has an extremely close affinity with baatil and haraam. It is the affinity with westernism which has constrained the doctor bogus reformer to incline to haraam methodology which he believes is indispensable for the ta'leem and tarbiyat of Muslims.

Only a Muslim whose intelligence is deranged hallucinates that guidance can be achieved via haraam channels. Haraam methods are the footsteps of shaitaan. Warning us against following Iblees, Allah Ta'ala says:

"Do not follow in the footsteps of shaitaan. Verily he is your declared enemy. He instructs you with only

evil and immorality and that you utter
about Allah what you do not know."
(Al-Baqarah, Aayat 168)

Facebook and the many other internet platforms, all propagate the evil and immorality which are the footsteps of Iblees. The doctor sees hidaayat for Muslims in these footsteps and schemes of Iblees.

The doctor is ignorant of the operational limits of Shar'i principles. The principle of *Dhuroorat* may be invoked in cases of real need. Then as soon as the need has been fulfilled, the prohibition returns. The original *hukm* will again apply. It is never cancelled. The haraam which the principle had permitted does not become a normal and permanent hukm. What the doctor is advocating is the bestowal of permanence for haraam practice which was in fact never needed, and for which there is no license for invocation. The adoption of the copro porno internet media by molvis/sheikhs necessarily leads to addiction. This vile evil will only become entrenched in the Ummah.

The Ummah is already addicted to the internet media of Iblees. Instead of making effort to wean Muslims off from this satanic internet drug, the jaahil is encouraging the use of facebook, etc. thereby further embedding the satanic media in the Ummah.

Our efforts must necessarily be within the parameters of Qur'aanic and Sunnah guidelines which necessitate setting aside personal ideas unsubstantiated by the Shariah. Pertaining to the grief and concern of Rasulullah (Sallallahu alayhi wasallam) who employed only halaal and virtuous methods for propagation, the Qur'aan Majeed states:

"Verily, Allah misleads whomever He wills, and He guides whomever He wills. Therefore, (O Muhammad!) do not depress yourself over them (who reject). Verily, Allah is aware of what they are perpetrating." (Faatir, Aayat 8)

"You (O Muhammad!) are only a warner." (Faatir, Aayat 23)

The doctor with his haraam methodology seeks to supersede even Rasulullah (Sallallahu alayhi wasallam). He pretends to have more concern for the Ummah than even the Nabi (Sallallahu alayhi wasallam), therefore, he deems it appropriate to peddle the haraam immoral media as a valid means to guide Muslims. Shaitaan is indeed a cunning mentor and teacher.

The obligation of the Ulama is only to fulfil the demand of *Amr Bil Ma'roof Nahyi Anil Munkar,* and for this obligation only halaal methods may be

employed. Never is it permissible to adopt haraam ways. Among the haraam ways is the method of interfaith compromise which the Mushrikeen of Makkah had proposed to Rasulullah (Sallallahu alayhi wasallam). They had promised to accept Islam if Rasulullah (Sallallahu alayhi wasallam) would desist from reviling their idols. The proposal was emphatically rejected. Haraam has no acceptance whatsoever in the Shariah.

There never was a Nabi who had compromised the Haqq by accepting haraam methods to propagate the Message of Tauheed. Haraam defeats the very objective for which the Ambiyaa (Alayhimus salaam) were dispatched by Allah Ta'ala.

This Deen is a glittering Concept of Purity and Truth. It may not be contaminated and adulterated with the haraam interfaith *Rijs* (Filth) and facebook *Rijs* as advocated by the wayward doctor whose intelligence appears to be malfunctioning hence his haraam proposals.

It is a forgone conclusion that the majority will not accept the pure call of the Ulama-e-Haqq. The majority is destined by the decree of Allah Ta'ala for Jahannam. Since the objective of Tableegh and Da'wat is only *Ridha-e-Ilaahi (the Pleasure of Allah),* concern should not be accorded to acceptance

and rejection of the Message by the audience. Explaining this etiquette to Rasulullah (Sallallahu alayhi wasallam), Allah Ta'ala says:

"If they turn away, then say: 'Allah suffices for me. There is none worthy of worship except Him. Only on Him do I rely, and He is the Rabb of the majestic Throne." (At-Taubah, Aayat 129)

This is the attitude to cultivate. This attitude repels everything that is haraam. The doctor, the miscreant molvis, muftis and fake buzrugs who display themselves on the immoral internet media are in reality motivated by the twin diseases of *Hubb-e-Jah (love for name/fame)* and *Hubb-e-Maal (love for money).* While they may endeavour and struggle to hoodwink the masses, they themselves are aware of the villainy lurking in their hearts. About such miserable slaves of the nafs and dunya, the Qur'aan Majeed states:

"In reality, man has insight of himself though he puts forth excuses."
(Al-Qiyaamah, 14 & 15)

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 zigzag fatwa contains is indeed lamentable. 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 on 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 *(Kabeerah)* 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 shaitaaniyat and nafsaaniyat moronically deny the reality of the prohibition of pictures regardless if the method of production is the digital process or by the camera or by hand. 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 halaalize 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 shaitaaniyat, 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 are halaal on the basis of 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 digital 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 do 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 fussaaq 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 fussaaq 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 fussaaq 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 a 100% certitude. How is it possible to avoid *bad nazri*

(lustful gazing) 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.*

HARAAM METHODS – HADHRAT MAULANA YUSUF BINNORI'S NASEEHAT

Understand well that Allah Ta'ala does not accept immoral and haraam methodologies for any of His Deeni institutions. Propagation of Islam is not acceptable and not tolerable in haraam ways. Just prior to his demise, Hadhrat Maulana Yusuf Binnori (Rahmatullah alayh) proffered the following advice on the issue of using haraam ways for propagating the Deen:

The final bayaan of Hazrat Moulana Yusuf Binnori (Rahmatullah alayh)

Deen may not be promoted or spread by using those means and methods which shari'ah has declared impermissible.

A few days before his demise, Moulana Binnori (رحمة الله عليه) attended a meeting of the Islamic Advisory Council in Islamabad. On the second day of the meeting, some people approached Moulana, requesting him to deliver a bayaan (lecture) which would be broadcasted on television. Moulana politely excused himself and did not accede to their request.

This then led to the question of whether television, videos, etc. should be used for the sake of spreading and propagating Deen, if it is kept free from immodesty, shamelessness and other such elements

which negatively affect people's character. Although not on the agenda of the meeting, the topic was unofficially being discussed.

The crux of what Moulana Binnori said on this occasion is as follows:
"I would like to mention one important usool (principle) regarding the topic under discussion. Allaah Ta'ala has not made us *mukallaf* (duty-bound) to use any and every means possible, in order to bring people onto Deen. Yes, we have most definitely been made mukallaf (duty-bound) to use the various permissible means and methods of propagating at our disposal.

Together with commanding us to propagate and spread Deen, Islam has shown us the method and aadaab (etiquettes) of propagating Deen as well. We are mukallaf (duty-bound) to propagate Deen, but within the confines of those methods and aadaab.

If we, by adopting the permissible methods and means of propagating Deen, achieve our goals and objectives, then well and good. But, suppose if we adopt the permissible means and methods, we do not achieve our goals, then we are not obliged and responsible to adopt such methods and means declared impermissible by Shari'ah for the sake of

propagating the message of Deen and winning people over to our side.

If by adopting those methods and means which Shari'ah has permitted, together with the aadaab of propagation, only one person is brought on to the Deen, then too, our propagation efforts have been successful. *(And even if not a single person heeds our call, we shall still be successful by Allah Ta'ala.)*

On the other hand, if by adopting those methods and means which are declared impermissible by Shari'ah, even a hundred people are won over, then this "success achievement" holds no value in the sight of Allah Ta'ala, because that propagation which entails trampling on the laws of Deen, can never be the propagation of Deen, but rather it is a propagation of something else. *(In fact, it is the propagation of Satanism)*

Videos and films are against the laws of Islam, therefore we have not been made mukallaf (commanded) of using these methods for the propagation of Deen.
We will extend our heart and soul for those who are prepared to listen to our Da'wah through the correct and permissible means, but as for those who are only prepared to listen to our Da'wah if it is done via such means and methods which are not permissible, like

videos and films, then we are ma'zoor (excused) from conveying the message to such persons in such a manner.

If we do not adopt this stance *(of the Shariah)* which has been explained, then today, for the sake of the people, we will be using films to propagate Deen, tomorrow women without purdah /hijaab will be used for 'spreading deen', and we will try to bring people into the Deen through gatherings of music and dancing. In this way, in the name of propagation Deen, we will be trampling upon and destroying the laws of Shari'ah, one by one."
(Ulama-e-Deoband ke Aakhree Lamahaat pg 170/171)

COMMENT

Mufti Taqi Saheb who is in the frontline of haraam methodology, after penning the Naseehat of Hadhrat Binnori, said :
"These last advices of Hadhrat Binnori (Rahmatullah alayh) should be inscribed on the heart of every person involved in propagating and spreading Deen."

It is a great tragedy that Mufti Taqi has made a somersault by halaalizing videos, television and pictography on the exceptionally baseless grounds of digital pictures not being haraam pictures. His

comment decades ago on the fatwa of Hadhrat Maulana Yusuf Binnori (Rahmatullah alayh) is indeed a far cry from his lamentable haraam stance today on the issue of pictography. May Allah Ta'ala save us from the evil of our nafs and the snares of shaitaan.

HARAAM PROMOTION OF DEEN

By Maulana Abdul Hamid, Principal Of Darul Uloom, Azaadville

The Ulama and public are faced with a dilemma regarding the usage of television as a means for defending and promoting the Deen of Islam. Some look at it as a necessity and feel it should be allowed, while others are of the opinion that there is no real necessity, thus its usage should remain impermissible, as it has always been. Those who justify its usage do so on the following premises:

Reason 1 – Islam is constantly under attack and it is our duty to defend it.

In fact, Islam has been under attack since its very inception. During the era of Rasulullah sallallahu alaihi wasallam and the Khulafae Rashideen, in Makkah Sharif, and thereafter in Madinah Sharif, Islam witnessed the greatest of threats and attacks that shall probably ever be made against it. The answer to these attacks however, was always given on our (Islam's) platform and not on the platform of the kuffaar, i.e. Islam counter attacked all those attacks solely on the basis of and with the aid of the Qur'aan Majid.

It is quite clear that the kuffaar and hypocrites would neither, with an open heart, read the Qur'aan Sharif, nor would they ever be prepared to listen to it. Their work was only to object. The Qur'aan Sharif gave answers to all the objections levelled against it, but at the same time explained that these answers shall only satisfy those who believe, those whose hearts are not filthy, those truly searching for the truth. Today the disbelievers are utilizing the TV in their attack against Islam, tomorrow they will make movies against it, and very soon they are sure to utilize their women in their war against Islam. In fact they have already done so. Are we going to now follow suit in adopting their methods for repelling their attacks? Are we going to utilize the very material and methods no matter how filthy it may be, in our counter attack?!

Those non-believers who are interested in Islam, have, are, and shall always be able to find their road to Islam without the aid of the TV! From the fact that Aayaat would be revealed in answer to the objections of the disbelievers, we learn that it is our prime duty to provide answers to the doubts that the enemies of Islam attempt to create within the minds of Muslims. To do this however, there are more than enough permissible avenues that could be utilized; viz. the Masjid Mimbar, especially on the day of Jumuah, pamphlets and literature, Bayans of the Ulama etc.

Reason 2 – We have to propagate Islam. There are more than enough permissible methods available for doing this, as explained above.

Reason 3 – If we are not going to use these TV channels which have been offered to us, then salafis and others shall grab the opportunity. We will be left out in the cold and will then be able to do nothing but grumble under our breaths about it.

The same applies here as has been explained under No.1 above. We have sufficient means available and we just cannot allow ourselves to become followers of the enemies of Islam in choosing our methods of propagation, even though we be threatened that if we do not take the opportunity others shall grab it. If we are offered to eat stool, which we will never do, and if we don't take up the offer others will grab it. So if they want to eat stool, let them. And if the whole world starts eating stool, it does not mean that we must follow suit. If they want to, let them do it.

Reason 4 – A dubious convention of 2005 in Bangalore in India is cited for the legality of TV. According to information received from one of the conveners of the convention, the convention was initially arranged to bury, once and for all, the controversy surrounding the permissibility and use of

TV for Islamic purposes. It was on this basis that many Ulama attended the convention. But alas, when the convention started, it was hijacked by the hosts and its theme changed into 'looking at the permissibility of TV and its usage for religious/political purposes.

During the convention, many spoke out against its permissibility, but the hosts would silence them with phrases such as, 'your time is up; give others a chance to speak; you are too loud; your approach is too strict and harsh; etc. In short, the whole convention was hijacked and steamrolled. This information was obtained from a senior and very reliable Ustaad of Darul Uloom Deoband.

While writing this article I had been informed by a Mufti who was present throughout the three day convention that the final decision and verdict of the conference was issued by Hazrat Mufti Saeed Palanpuri DB of Darul Uloom Deoband. Hazrat, who had been appointed as head of all the proceedings, announced that the use of the TV cannot be declared permissible for Deeni purposes!

At that point, Hazrat Maulana Asad Madani RA commented that people are becoming murtad and you are still discussing whether it is permissible or not. Mufti Saeed Sahib looked at him, smiled, and

maintained his stand that it is not permissible. The convention ended on this decision. The information dished out to us is completely in contrast to what transpired there! Even if this convention wasn't surrounded with so many question marks around it, it is in any case not a fatwa, but merely the opinions of those mentioned, who are not even Muftis!

According to information we have, one such Aalim told the Ulama of the Jamiat that leave the muftis alone, it is a political need of the time! If this is true, it is a very serious statement! If one were to spell out these words it would spell out as, 'Leave the Shariah, inter alia, leave Qur'aan and Hadith and look at the political needs of the time!

The very fatwa of Darul Uloom Deoband, and so many other muftis and Darul Ulooms, who have always been seen as the true bastions of knowledge, do not permit the usage of TV at all for any purpose.

It is also very surprising and shocking that none of the muftis or Darul Ulooms of South Africa itself were ever consulted on the issue, forget getting a fatwa from them. Not even the resident muftis of the Jamiat itself!?

Let us now examine some of the harms and dangers of using the TV, even if for Deeni purposes.

1. It is mentioned in Bukhari Sharif that the worst punishment on the Day of Judgement shall be meted out to those who make pictures (of animate objects). One of the main objections to the use of the TV is the usage of pictures of animate objects. In another hadith, narrated by Imam Ahmed, a few other groups have been mentioned who shall also be receiving the most severe punishment on the dreadful Day of Qiyamat. Amongst them is that wretched soul who had killed a Nabi! "The worst punishment on the Day of Qiyamat shall be meted out to the one killed at the hands of a Nabi, or the one who killed a Nabi, the leader who opens the doors of evil, and the picture makers!" (Ahmed)

We can well imagine what a serious crime it is to kill a Nabi, and consequently what a terrible punishment will be meted out to such a person! This same punishment is mentioned for those who make pictures! In the making of pictures, all such people shall be included in the warning of receiving the worst punishment, who voluntarily participated in having it made; viz. those who make the pictures, those who voluntarily allow their pictures to be made, etc.

In whichever way these pictures are made, all who involved themselves in its process and aided it, even

those who would view it voluntarily, could be in danger of facing this punishment. Whether it is by pencil, carved out, digital, or whatever process, it makes no difference, since its end is nothing but a picture. The warnings that have been issued are with regards to everything related to pictures of animate objects.

The issue behind these warnings is the picture itself, and not the way it is made. We can go into technicalities, discussing whether it is a, picture or not, but the bottom line is that in the eyes of simple minded folk, 'it is a picture' and it is on the understanding of the simple minded that laws in Islam have been issued. And then, to make the prohibition of TV even stronger, the very makers of these pictures have themselves declared it to be pictures in their manuals and encyclopaedias!

2. In adopting the TV as a medium of imparting the knowledge of Islam, we shall be departing from the ways of our pious predecessors, whereas we have been commanded to tread in their noble path. Great warnings have been mentioned for those who depart from their ways! For example, Allah says: *"Then after the pious came those who departed from their ways, destroyed the institute of salaah and followed their passions (their desire for pride and show); soon they shall meet a terrible fate!" "Then after the pious*

came those who inherited the knowledge of the Book of Allah, but preferred the useless things of this world (viz. pride and money) and vainly hoped that they will be forgiven!"

Why have we departed from the ways of our pious, illustrious, learned and noble elders? Why have we departed from the ways of Hazrat Mufti Sanjalvi RA, Hazrat Maulana Abdul Haq Umarjee RA, Hafiz Abdur Rahman Mia RA, Maulana Ansari RA, Maulana Muhammad Akhalwaya RA, Maulana Salloo RA, Maulana Abdul Qadir Manekpuri RA, Maulana Zubair Ali RA, Maulana Ahmed Hathurani RA, Maulana Ahmed Garda RA etc., etc.?

Why have we abandoned the teachings of our pious predecessors under whom our Asatizah studied, amongst whom were giants like Hazrat Maulana Muhammad Zakariya RA, Hazrat Mufti Shafi RA, Hazrat Maulana Maseehullah Khan RA, and their Asatizah, with Hazrat Thanwi RA, Hazrat Madani RA, Hazrat Maulana Rashid Ahmed Gangohi RA, Hazrat Maulana Qasim Nanotvi RA etc. being in the frontline?

By abandoning their teachings and not treading in their path, we shall ultimately be separating ourselves from our glorious, noble, protected chain that links us directly to Rasulullah Sallallahu alaihi wasallam!

We can never accept new, 'Islamic' models and abandon the classic model of Rasulullah Sallallahu alaihi wasallam! This alone is the path to Jannah, and that is where we want to reach and nowhere else! Rasulullah sallallahu alaihi wasallam ordered that we grasp firmly to the path which he sallallahu alaihi wasallam and the Sahaba (Radhiyallahu anhum) treaded, as though we are biting onto it with our molars.

Let us not depart from our original and true path – the path of Jannah – and trade it in for some evil path of destruction! We don't have a choice in many issues which are beyond our control (though we should still cherish and love those ways). However, in things that are in our control, we should not depart from the original.

3. From the time that people began regarding photography of animate objects permissible, the Rooh (spirit) of Islam began disappearing! Posh hotels and shopping malls had done already so much damage in eradicating the spirit of Hajj and Umrah. Now all this photography and videos have added nails to the coffin of the spirit of Iman and Islam! With TV 'Islamic' programs, the entire spirit of Deen (true Islam) will be removed, as has already happened in the Middle East and other countries.

"Soon nothing will remain of Islam except its name, and nothing of the Quran but its writing (i.e. Islam and Quran shall become a mere custom, with none really concerned regarding what it really wants)"

A body without a soul is dead. It is not worthy of anything! So it has or will become of us. We will only be happy with an outward show of things, whereas there shall be no life and reality left. People will listen to Islam on the radio or watch it on TV and will feel that they have shown their loyalty to Islam, but will forget that practicing Islam is what is required! As it is, many are already found glued to the radio, spending valuable hours of the day and night of Ramadan, with no other purpose but to find answers for the Ramadan Quiz, or merely to just enjoy the entertainment. With so many hours being wasted, when shall the time for practice ever come?

Now if Islam has to come on TV, the little reality that is still left shall also be obliterated and only an outward show of Islam will remain. We may fool ourselves that we are good Muslims, but in the Aakhirah will we realize where we stand, but then it shall be too late.

CONCLUSION

Even if a fatwa is obtained on the permissibility of using TV for religious purposes, the harms in it are so many, and so grave, that for fair and reasonable thinking people, it can never be even envisaged. It will destroy the very fabric of our Deen.

Inevitably people will go onto other TV channels, which will totally destroy them, as has been witnessed and confessed to by Qadianis and Christians themselves, that they erred greatly by using the TV for their religious purposes. They confess that they lost, in particular, their youth to the devil in the process. Will our eyes still not open?!!

By Ulama appearing on TV, the public will regard it as permissible, and soon extend its permissibility to other programs, like news, sports, etc. and eventually to all the other filth and dirt that appears on the screen! And the sin of this will ultimately fall upon those who are promoting it! The TV is basically a means of entertainment, crime, and sexual vulgarity as affirmed by the experts of this field (Non-Muslims). At the moment, those who watch news, sports, etc. regard it as wrong, and switch it off on Jumuah and during Ramadan, etc. but with Ulama now appearing on the screen, that sense of guilt will also vanish and no respect for Jumuah, Ramadan, etc will remain, nor will the urge or time to practice on

Deen remain. Together with all this, the question shall always remain: is it correct for women to stare at men?

The means and methods of maintaining and promoting items and ideologies differ, as the item differs! The method of moving an ox wagon is by drawing it with oxen, this method cannot be used to fly a jet – there you need jet fuel! How stupid would it not be to attempt flying a jet with oxen! Islam is the greatest power. It cannot be drawn and promoted by baatil and false, devilish means of Satan! Devilish means will only spread devilism. The truth of Islam will only flourish with pure and noble means. If the shoes don't fit, nobody chops his toes to make the shoes fit, either stretch the shoes or buy a bigger size! If Islam doesn't fit into modern times, do not cut and chop Islam, rather make the modern world fit into Islam!

The Tablighi jamaat has shown their success in being able to gather the largest religious crowds and influence people from all sections of society – even non-Muslims are influenced and are well introduced to the Tablighi jamaat. This they have accomplished without the use of any media means – radio or TV! Deen has spread to the four corners of the world without radio and TV! Why the sudden need today??

Our Asaatiza (teachers), sitting on their places of teaching in Dabhel, Tadkeshwar etc. perhaps never travelled out of their provinces, yet they spread true Deen to the four corners of the globe. Through the Makaatib, Deen is being preserved and coming into the lives of millions. The Khanqahs have worked miracles throughout the annals of Islamic history in preserving and promoting Deen and in producing men of Imaan and Islam – not iron and steel. What is iron or steel in front of Imaan and Islam – absolutely nothing!

With Islamic schools, radio stations, and now TV, the information of Deen may increase, but Deen will be destroyed! In the beginning stages of Radio Islam, listeners were asked what they had benefitted from the radio station. A youngster phoned in to say that before he should read 5 paras of Qur'aan Sharif, now he does not read at all! He is hooked on the radio, listening the whole day! Where is he ever going to find the time to practice? Deen is not to have information, it is to practice! When are the veils of our hearts going to be lifted? Are we ever going to come out of our cocoons, which the enemies very subtly have jailed us into?!

From first hand information that I have received, the agents of the devil study our Deen, and where they find dangers which we have been warned about in the

Qur'aan and Hadith, they use those very dangers to ensnare and trap us! For example, the Hadith that nothing will remain of Islam but it's name, that wealth and women are a fitna (test) for this Ummah etc. – the enemy promotes these very things in the Ummah to trap them – and they use the scholars, albeit in a very subtle form, at times not even known to those who are being used, for their sinister plots. These scholars in their ignorance and innocence still regard themselves as heroes and champions of Islam, and view the true upholders of the pristine Deen of Nabi Sallallahu alayhi wasallam as those of the camel age, backwards, etc.

Rasulullah sallallahu alaihi wasallam with great emphasis ordered that we grasp firmly onto Deen that he had brought. The Deen that we have been ordered to hold unto is not a new salafi or Turkish model of Deen of the 21st century, but rather the Deen of 1400 years ago!

Allah orders – "*Believe like the Sahabah believed (of 1400 years ago)"*
"If they believe as they (the Sahabah) believed, then are you guided (otherwise not)"
"(The munafiqeen said) Must we believe like these idiots (backward, camel age people, those with blinkers on their eyes etc.")

"(Allah replies to their question) Know full well that it is they who are the idiots (i.e. those who regard themselves as advanced and modern)"
"Islam began as a stranger and shall return as a stranger as it began. So give glad tidings to the strangers." (Muslim Sharif) The Ghuraba (strangers) are those who 'look out of this world' and belong to the 'camel age'.

A hadith mentions that in later times, to hold on to true Deen will be like holding embers in the hand. This doesn't refer to a watered down Deen of the modern age, but rather to the original true Deen.

May Allah be pleased with us, guide us all to the correct path and accept it from us. Aameen.

(Please note – in the above article, the word TV has been used to include video bayans as well).