



**PICTURE-MAKING
AND THE
TRASH
ARGUMENTS OF
MISCREANT MUFTIS**

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INTRODUCTION

By halaalizing television, video and digital pictography, Mufti Taqi Uthmaani and Mufti Rafi Uthmaani, in addition to having committed the fatal blunder of making permissible what Allah Ta'ala has made haraam, have perpetrated a great disservice to their illustrious father, Hadhrat Mufti Muhammad Shafi (Rahmatullah alayh). It appears that in their insane desire to keep pace with western modernity, they have in entirety ignored the solid *dalaa-il* which their august father had presented in refutation of the permissibility of photography which the liberal Arab sheikhs had halaalized on the basis of the stupid and putrid 'reflection' argument.

Having lapped up the fallacious disgorgement of the liberal, modernist, deviated Arab sheikhs, the two aforementioned Muftis have also crawled into the '*lizard's hole*' of the Yahood and Nasaara by baselessly halaalizing haraam pictography. For this haraam exercise they have failed to present a single valid Shar'i daleel. It will serve them infinite goodness which will benefit them infinitely in this dunya and in the Aakhirat to study with an open mind the book on the *hurmat* of photography written by their august father, Hadhrat Mufti Muhammad Shafi (Rahmatullah alayh).

The *dalaa-il* which Hadhrat Mufti Shafi presented in his book some decades ago hold 100% good for television and digital pictures. Only morons or those whose brains have become satanically corrupted are capable of not understanding the simple arguments which confirm without a shadow of doubt that television, video and digital pictures are haraam *tasaaweer*. In fact, the simple intelligence of laymen and of even children

understands that it is ludicrous to claim that these pictures are not pictures and that they are reflections like the mirror reflection. Indeed shaitaan has manipulated the brains of those molvies and sheikhs who venture the stupidity of the television, video and digital images not being pictures.

Those who make this preposterous and ridiculous claim are plain stupid. They are totally ignorant of the method of production of these pictures. They make laughing stocks of themselves with their *jahaalat* which they exhibit so stupidly and shamelessly. Lacking in entirety fear for Allah Ta'ala, they miserably fail to understand the consequences of their shaitaani halaalization of pictography. What has happened to their *Aql*? Do they not understand that the vast majority of the Ummah, including dumb and stupid village folk are all entangled in the satanic web of pornography and the filth of immorality attached to internet, video, digital and television picture-making? Even if their clogged brains intransigently believe that these pictures are not pictures but are 'reflections', they should at least have understood that the consequences of these 'reflections' are the ruin – total ruin – of Akhlaaq and even Imaan.

The Ummah is embroiled in the cauldron of television and video vice and immorality. If 'reflections' are the stepping stones and the introduction for vice and immorality, then by what stretch of Shar'i logic can such vile 'reflections' be declared halaal. Mufti Rafi has insulted his own knowledge and made a mockery of himself with the averment that as long as the television, video and digital images are not printed, they are halaal 'reflections' which are excluded from the ambit of *tasweer*. In so doing he gives impetus to the immorality which is destroying the morality of the Ummah.

The Qur'aan Majeed warns: “*Do not approach near to zina.*” This Aayat is in the category of a principle. On the basis of this principle, all the stepping stones leading to haraam are likewise haraam. Pictography, especially the pictures of television and videos, are the introductory steps to zina and every kind of imaginable sexual perversion which these shaitaani devices promote, and which the *maajin* muftis of this era have legalized in flagrant and intransigent rejection of every Qur'aanic and Hadith daleel which confirms the prohibition of pictures. The fisq and fujoor of these *maajin* muftis are worse than the immorality of the masses whose Imaan they have pillaged and ruined with their stupid nafsaani fatwas which promote satanism.

We have explained and conclusively demolished the ‘reflection’ argument of the stupid muftis and sheikhs who maintain the permissibility of haraam pictography on this stupid, baseless, convoluted reasoning spawned by brains corrupted by shaitaani urination. Shaitaan has urinated in their brains. This is the only construction one can give to an issue which ulama fail to understand, but which children and even kuffaar understand. The producers of these modern pictures laugh at the stupidity of the averment that the images produced by modern technology are not pictures. No producer of these pictures say that these pictures are reflections.

Our arguments negating the stupidity of the ‘reflection daleel’ have been published in several booklets. Anyone interested, may write for these publications.

THE TRASH ARGUMENTS OF THE HALAALIZERS OF HARAAM PICTURES

QUESTION

The following is an excerpt from the speech of Mufti Rafi Usmani in which he avers that digital and television pictures are permissible. What is the Shariah's ruling on this issue?

Mufti Rafi Uthmaani said in his talk:

“I see many cameras here (in this Press Conference). You are permitted to record, transmit (on the web) or by using mobiles. However, if you print (this) then it will not be permissible (by me).

I see many journalists here and I welcome all of you and pray that Allah Ta'ala gives you Taufeeq to write (the Truth) and I advise you that if you need to print pictures then print in a manner that facial features are blurred, if you can get away with not printing pictures that will be even better.

As far as TV stations are concerned, there is a large number of Scholars who have permitted (transmission) and the conditions (for permissibility) are:

* There is nothing unIslamic in the images.

* The world media is busy – full throttle – in defaming Islam and to disparage Muslims. Therefore, in this time (of need and trial) we need to be ready to defend on each platform (which is used) for propaganda. Ulama have deliberated this matter many times on many occasions and as far as Darul-uloom Karachi is concerned, those who are associated with it and those who trust it and those who are consulted have all agreed that images on TV or images on mobile or images on Internet are not considered “Tasweer” pictures until they are printed.

Since they are not considered “Tasweer” (pictures) until they are printed then their legal status will be the same as if they were in (real life). For example if an image is permissible in real life then it will be permissible in this state of (digital imagery).

(End of excerpt).

ANSWER

The view expressed by Mufti Rafi Usmani is blatantly *baatil*. It is not befitting a man of Knowledge to disgorge such drivel which is in flagrant conflict with the explicit Hadith *Nusoos* of Rasulullah (Sallallahu alayhi wasallam) and with intelligence. Denial of the television/digital picture being a real picture (*tasweer*) is moronic. Such moronism while lamentable when it issues from the mouth of a senior Aalim, is nevertheless to be expected in this age which is in such close proximity to Qiyaamah.

This is an era devoid of the slightest vestige of Taqwa. Even for the senior Ulama of this age, Taqwa is an alien concept. Their minds and hearts are overwhelmed by the satanic glitter of western civilization, hence the *ahkaam* of the Shariah are brutally mutilated by the tongues of the ulama to force them to conform with western kuffaar norms. The stupid and disgraceful emulation of kuffaar by Muslims has reached the predicted ‘*lizard’s hole*’. Rasulullah (Sallallahu alayhi wasallam) had predicted the dawning of an age when the Muslims will follow the Yahood and Nasaara into the “*lizard’s hole*”, and believe it to be honourable, respectable and progressive.

It is in this baboonic culture that the ulama have become miscreants and misguides for whom Rasulullah (Sallallahu alayhi wasallam) had expressed the following fear:

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

The ulama of these times are the *mudhilleen* (leaders who lead the Ummah astray). The legalizers of haraam television, video and internet pictography are among the *mudhilleen* cabal. They are the ulama-e-soo’ who have harmed Islam more than even the kuffaar. They search for stupid arguments to justify all the immoral filth of the West with whom they are enamoured.

Mufti Rafi Usmani, Mufti Taqi Usmani and all those deviant Ulama who claim digital and television pictures to be halaal have slipped from Siraatul Mustaqeem. The arguments which they proffer to justify the haraam pictography are ludicrously stupid. They are bereft of any logical, Shar’i and sensible argument to bolster their stupid fatwa of permissibility. They stupidly, weirdly and laughably maintain that a digital picture and a television picture are not pictures, but are reflections such as the reflection in a mirror. Those who understand the production of pictures by these modern-day devices laugh at the puerility and stupidity of this silly argument.

We have responded and refuted in detail this silly argument in four books. Those interested, may write for these publications. Hitherto, not a single one of these *aimmah mudhilleen* has been able to logically refute the dalaa-il we have presented in negation of the weird and stupid view proffered by Mufti Rafi and Mufti Taqi in justification of haraam pictography.

It is indeed lamentable that they have failed miserably in understanding this simple issue – that a television or a digital picture is indeed a haraam *tasweer*. It is never a reflection. Mufti Rafi’s only ‘daleel’ – and which is a stupid argument – is that a large number of scholars have permitted television pictures. This is not a daleel. Stupid laymen disgorge such trash believing it to be ‘daleel’. The molvies of today, deficient in academic expertise, and bereft of *Roohaaniyat*, follow like dumb animals any senior who speaks the language of their nafs. Synchronized acquiescence by a mob of molvies of this age is never a daleel. If their senior Ustaadh says that a haraam act is halaal, they follow like sheep and monotonously sing the same song without understanding head or tail of the issue. In such aping, they come within the purview of the Qur’aanic stricture:

“*They take their ahbaar (molvies) and Ruhbaan (buzrugs) as gods besides Allah.....*”.

This is the ‘large number of scholars’ which constitutes Mufti Rafi Usmani’s daleel.

We have presented the logical and Shar’i dalaa-il for the *hurmat* of all forms of pictures of animate objects irrespective of the methods of production. It devolves as an incumbent obligation on the halaalizers of haraam pictography to present their arguments in refutation. The only thing they are capable of is to attempt to awe and bamboozle ordinary folk with numbers and names.

The ‘agreement’ of the molvies of Darul Uloom Karachi is of no consequence. Their agreement is *baatil*. They are bereft of Shar’i dalaa-il for their convoluted view of permissibility. If they had applied their *Aql* correctly and maintained their focus

on Allah Ta'ala, and tried to understand the objective of life on earth, they would not have stupidly and satanically opened a wide avenue for filth, pornography and every kind of immorality disseminated via television, the internet and videos.

Even if one should stupidly assume momentarily that television and video pictures are not haraam tasweer, then too, a Mufti whose brains have not been vermiculated by shaitaani urination, should be able to understand that even these so-called 'reflections' are the primary cause for television and internet immorality which has destroyed the morals of Muslims and kuffaar alike. If their brains have become so stultified as to fail comprehending the *hurmat li-aini* ruling for these haraam pictures, then at least their *Aql* should have constrained them to issue a fatwa of prohibition in terms of *hurmat li ghairihi*. But westernism has gripped their minds and hearts. Hence they have given the Shariah a back seat or shoved it into some dark corner out of view to enable them to bamboozle and mislead an ignorant and a lustful public.

One of the stupid arguments Mufti Rafi proffered to justify television is the media attacks on Islam. Regardless of such attacks, it remains impermissible to employ a haraam institution to defend Islam. All the criticism and propaganda of the kuffaar cannot harm Islam in any way. No one has harmed and tarnished Islam as much as Muslims themselves have. We are required to cultivate Taqwa, then the attacks of the kuffaar media will not harm us in any way. The Qur'aan Majeed says:

“If you have sabr and adopt taqwa, then their plot will never harm you in the least. Verily, Allah encompasses whatever they (the kuffaar) are perpetrating.”

We are not to emulate the kuffaar in their haraam ways. We have to utilize only halaal methods, and Allah Ta'ala will suffice for us. This stupid 'daleel' has been sucked out of someone's thumb. It is never a Shar'i daleel. It is the baatil opinion of one who has missed the boat – of one who has failed to apply his mind – of one who is over-awed by western technology and the false glitter of western civilization, hence the drunken desire to follow the kuffaar into the *“lizard's hole.”*

QUESTION

An internet character who poses as a mujtahid supporting those ulama who claim digital and television pictures of being permissible, presents the following argument:

“Digital Images are NOT TASWEER and our Ulama have missed the Boat on leading from the front. If you look at the Arab Media there are tons of legitimate (Islamic) Channels with legitimate Ulama (alongside JUNK and POISON) while we got nothing (quality) even from those Ulama who don't consider digital images to be Haraam because for decades we have been held back due to internal debates and discussions while Baatil has marched on.

Our Ulama opposed Maulana Maududi (RA) and it didn't really work and he remains influential (globally).

Our Ulama opposed Dr Israr Ahmed (RA) and it didn't really work and he remains influential (globally).

Our Ulama opposed Dr Farhat Hashmi and it didn't really work and she has serious influence among young Asian women.

Our Ulama opposed Dr Zakir Naik but it was BJP led Government which put a stop to it, otherwise nothing much was happening.

In the West our Ulama opposed Mufti Menk and Nauman Ali Khan and look where they are to the point where Deobandi Media is promoting them now.

As I have been saying for over a decade these FATWAAS DO NOTHING unless and until you have a unified position and everybody is on the same page (which Deobandeers are not).”

Is there any Shar’i validity in what this self-styled mujtahid says?

ANSWER

What this internet paper ‘mujtahid’ has disgorged is trash. In presenting his stock of flapdoodle, he omitted to say: *Our Ulama opposed Iblees, but he remains globally extremely influential.* And the moron ‘mujtahid’ forgot to add: *All the Ambiya (Alayhimus Salaam) opposed shaitaan, but he remains strong and globally influential with the largest number of followers.”*

If this internet character had any valid understanding of the Shariah, he would not have uttered his rubbish ‘daleels’. Of what consequence is the global influence of the agents of Iblees, of murtads and the followers of shaitaan regarding the Shariah’s stance on the *hurmat* of pictography? In which way does the global influence of the agents of Iblees negate the Dalaa-il of the Shariah? This fellow dwells in *zulmat* piled on *zulmat*, hence he is capable of disgorging such flotsam

stupidities which have absolutely no relationship with the mas'alah under discussion.

Iblees will always have the greatest number of followers and agents. The Qur'aan Majeed confirms this irrefutable fact. Hadhrat Nooh (Alayhis salaam), despite his Tabligh of nine centuries, managed to gain only about 70 or 80 followers. Whilst Nabi Nooh (Alayhis salaam) opposed the followers of shaitaan for so many centuries, they were still the most influential and they predominated. When the Malaaiikah came to destroy the sodomites, they found only one home – one small family – the family of Nabi Loot (Alayhis salaam) – following the Haqq. The sodomites held the greatest influence. But despite Nabi Nooh's opposition, they remained dominant.

The dominance and influence of kufr and baatil is not a sign of Haqq or rectitude of argument or daleel. Haqq was always on the side of the tiny minority. This is the Sunnah of Allah Azza Wa Jal for which there is no change. Rasulullah (Sallallahu alayhi wasallam) said:

“There will ever remain a group of my Ummah (a small group) fighting on the Haqq. Those who oppose this group or who abstain from aiding them will not be able to harm them. (And this group will remain on the Haqq) until the Command (Qiyaamah) of Allah arrives.”

The Fataawa of the Ulama-e-Haqq are immensely pleasing to Allah Azza Wa Jal. The stupid claim that these Fataawa are of no benefit, is akin to claiming that Hadhrat Nooh's nine century Da'wat 'did nothing' and were 'useless'. The paper 'mujtahid' has in fact unconsciously likened the Fataawa of the Ulama-e-Haqq with the Fataawa of the Ambiya (Alayhimus salaam) who were rejected by the vast majority of their respective nations.

The criterion of the Haqq is not in having numerical superiority. The Haqq is that which is based on the Dalaa-il of the Shariah, not the drivel and effluvium percolating from the nafsani opinions of the ulama-e-soo'. All those molvies who aver that television and digital pictures are permissible, have become entrapped in the snare of Iblees. They have become agents of shaitaan intentionally or unintentionally regardless of their seniority and popularity. No one enjoys greater popularity and no one has a greater following than Shaitaan, Iblees, La-een.

QUESTION

This same internet character in his endeavour to refute the views of our Akaabir Ulama, says the following:

“RESPONSE TO FATWAS OF SENIOR ULAMA OF DEOBAND

Shaykh (Maulana) Ashraf Ali Thanwi (RA) [1863-1943]: Passed away in 1943, puts a real perspective on the issue doesn't it?

Our response:

Rasulullah (Sallallahu alayhi wasallam) passed away fourteen centuries ago. This puts real and greater perspective on the issue, doesn't it? The moron has simply advertised his morosity and jahl-e-murakkab by implying that Hadhrat Thanvi's fatwa was incorrect because he died in 1943. In terms of this ludicrous stupidity, the Fataawaa of all the Aimmah Mujtahideen and the Sahaabah should likewise be relegated to antiquity. The fellow has merely displayed his jahaalat.

The moron ‘mujtahid’ says:

“Shaykh (Allamah) Yusuf Binori (RA) [1908-1977]: When Allamah Abd al-Fattah Abu Ghudda [1917-1997] arrived in Pakistan to attend Islamic conference, he landed in Karachi (from Damacus) with a Yashica Camera hanging in his neck. *(Like a dog tied with a chain – The Majlisul Ulama)*. He asked Allamah Binnori (RA) to pose for a collective picture of Ulama, Hazrat (RA) refused saying it was Haram. Allamah Abd al-Fattah Abu Ghudda (RA) famously put the Camera away, stuck his hand out and asked for a Daleel Every Daleel of Allamah Binnori (RA) was refuted (publicly).

In the end Allamah Binnori (RA) had to admit that photography is not Haram but against Taqwa and this is when Allamah Abd al-Fattah Abu Ghudda (RA) said you can stick to that (if that’s your opinion) but if you say its Haram (then you will have to give me evidence).

If none of you know who Allamah Abd al-Fattah Abu Ghudda [1917-1997] is and his rank in the Madhab, I suggest you look it up.

This incident is very well known but here is Dr Israr Ahmed (RA) narrating it by one link. Mufti Muhammad Yusuf Ludhianvi (RA) [1932-2000]:

See above about his teacher and he was aware of this.”

Our Response:

If the narrative above, is factual, and not a blatant lie, then too, it is devoid of Shar’i significance regardless of the stature and status of Shaikh Abu Ghudda and Hadhrat

Maulana Yusuf Binnori. The very fact of a Shaikh with a camera strung around his neck like a faasiq lout, renders him *persona non grata*. His desire (if reported correctly) for taking a collective picture of the Ulama exhibits his *nafsaaniyat* and diversion from the Goals of the Aakhirat.

If Hadhrat Binnori had failed to adequately answer Shaikh Ghudda, it does not follow therefrom that pictures of animate objects are halaal. The Shaikh had in fact missed the boat on this issue and lacked in foresight, hence he paraded around with a device to which some of the worst sins of immorality are attributed.

The episode between the aforementioned two Ulama is NEVER a Shar’i daleel for permissibility of the major sin of pictures of animate objects. The propounders of the permissibility view should present their dalaa-il and logically in terms of Shar’i principles refute our dalaa-il. Only then will it be possible to accord attention to what is being said. If Hadhrat Binnori was silenced – which is difficult to believe since the words of fussaag are not acceptable – it does not mean that others too can be silenced by stupid counter arguments. The ‘reflection’ argument is a massive deception and a stunt of shaitaan which has befuddled many short-sighted Ulama who fail to correctly apply their minds. The story presented by the paper ‘mujtahid’ entity is simply not a daleel of the Shariah.

The paper ‘mujtahid’ says:

“Maulana Saleemullah Khan (RA) [19xx-2017]: Tons of his students agree with digital photography including Mufti Rafi Taqi Usmani (DB), are you telling me that in the entire city of

Karachi where he taught for 60-70 years he only found “29” Ulama to agree with him?

Our Response:

This is another stupid averment of a stupid self-proclaimed ‘mujtahid’. Even if the honourable Maulana Sahib had not found a single Molvie to agree with his view of prohibition, it would not have detracted from the Haqq proclaimed by Maulana Saleemullah Khan. The Haqq is not reliant on numbers, especially when it is a Qur’aanic fact that the vast majority will always be those who plod the path of baatil. Thus, the ‘tons’ of molvies who surrendered their brains to the dictates of the *mudhilleen* are morons. Tons of chaps believing in the permissibility of haraam pictography are not a Shar’i daleel, even if the tons happen to be molvies.

This episode ‘argument’ is bereft of even an iota of daleel. It is never a daleel. It is the flotsam outpouring of a moron who is academically bankrupt. Even a mediocre Molvie should understand what a daleel constitutes of. Story-telling is not a daleel. The ‘tons’ of imbecile molvies, the baseless argument of Sheikh Ghudda and the alleged silencing of Hadhrat Binnori are not Shar’i dalaa-il.

The paper ‘mujtahid’ says:

“Mufti Rasheed Ahmed Ludhyanwi (RA) [1922-2002]: Many Ulama in his time and even now disagree with him. Isn't AzanTV (Karachi) run in consultation with some of the Ulama who were his students?”

Our Response:

The “many ulama who disagreed and even now disagree with Mufti Ludhyanwi, and the “Azan TV” stupidity are not Shar’i dalaa-il. The moron, paper ‘mujtahid’ should present the dalaa-il of the ‘many ulama’ to enable us to place these in the glare of scrutiny to correctly assign their dumb and stupid daleels to the sewerage gutters of jahaalat.

Mufti Rashid Ludhyanwi had presented dalaa-il which the many moron molvies have failed to demolish. Being ‘many’ is never a daleel. And, the filth of Azan TV is never a daleel for permissibility of the kabeerah sin of haraam pictography.

The internet character says:

“I had a discussion with a “Super Deobandi” and I asked him for an example of where there is unanimous opinion amongst Ulama (no disagreement) from the highest authority of the (Hanafi) Madhab on the matter. He quoted “Taliban” and said that judgment of Ameer overrides the differences of Ulama. His statement is true but his facts are false.

Our Response:

Assuming that there is no unanimity of the Ulama on the prohibition of television and digital pictography, it will not detract from the validity of the *hurmat of these pictures*. The *hurmat* is the effect of Shar’i daleel, not ‘unanimity’, especially when unanimity is sought from liberal molvies of deficient academic expertise such as the ‘tons’ of molvies parading as Ulama in this era in close proximity to Qiyaamah.

Furthermore, even if unanimity cannot be secured, it does not follow that those who have based their case of *hurmat* on solid Shar'i grounds, should submit to the *baatil* of the liberals as has been allegedly attributed to Hadhrat Maulana Binnori by the paper internet 'mujtahid'.

It should also be noted that there is *Ijma'* of all our Akaabireen of Deoband that all forms of pictures of animate objects, including television pictures, and pictures which will be manufactured by technology in the future, are HARAAM. The Molvies of Deoband of the current time are not necessarily Ulama of Deoband. Salafi'ism, liberalism, modernism and worldly objectives are diseases which are gnawing at the Imaan and Maslak of Deoband. Most Madaaris which are nowadays aligning themselves to Deoband, have extremely little in common with the Darul Uloom and Maslak established by the Akaabir more than a century ago. In fact, innumerable of these fictitious 'deobandi' madrasahs are in the field for the pecuniary and nafsani objectives of their founders. Thus, the true Ilm of the Deen is smothered and even extinguished in these institutions which are manned by corrupt mercenaries. Ilm is no longer being imparted for the Aakhirat, hence Taqwa is a strange, alien and even abhorred concept to them.

All of the Molvies who claim television and digital pictures halaal, are the agents of Iblees without exception. They are the very same evil cabal of *ulama-e-soo'* who produce 'halaal' *riba* products for the *riba* capitalist banks, and they are the same miscreants who halaalize carrion. They are the *aimmah mudhilleen* for whom Rasulullah (Sallallahu alayhi wasallam) had expressed dread and fear, for they are the agents of shaitaan who have destroyed the masses of the

Ummah. They are the “*Devils in human bodies*” who harm and undermine the Deen. They are worse than ordinary fussaag who shave their beards and drink liquor.

The paper internet ‘mujtahid’ further exhibits his stark ignorance by agreeing with the ‘super deobandi’ that the “*judgment of the Taliban Ameer overrides differences of the Ulama.*” On what basis did this moron claim that this statement is ‘true’. Firstly, in matters of Ilm, the pivot is Shar’i Daleel, not the authority of the Ameer. Secondly, it is absolutely ludicrous and laughable to believe that the Ameer of the Taliban has the authority to override the Fataawa of the Ulama.

Thirdly, the Taliban is a political entity fighting a Jihad against the kuffaar. It is not an Ilmi institution. The Ameer of the Taliban is not a man of Ilm. He has no *maqam* in the firmament of Shar’i Uloom. In fact, these ameers in terms of Knowledge are laymen.

Fourthly, the Ameer of the Taliban while having the authority to override the differences among his commanders and subordinates in the Jihad field, has no such authority in the dimension of Ilm.

Fifthly, even an Aalim, Mujtahid and Allaamah of the stature of Imaam Abu Hanifah (Rahmatullah alayh) does not have the authority to utilize his seniority to override the differences in Ilmi matters of his subordinate Ulama. Thus, we find innumerable differences of opinion between Imaam Abu Hanifah (Rahmatullah alayh) and his August Students. Seniority has not been invested by the Shariah with the authority to silence other Ulama who base their fataawa

pertaining to Shar'i *ahkaam* on solid Shar'i Dalaa-il. Dalaa-il can be neutralized by only valid Shar'i Dalaa-il, not by any Aalim's *amaarate* (leadership) nor by the Khalifah of the entire world of Islam. The stupidity of the internet paper 'mujtahid' should thus be manifest.

The paper character says:

“Taliban permitted photography on passports and when you crossed the border you were issued ID cards (with Photos) for Journalists, Visitors...How else will you check that Muadh Khan is actually Muadh Khan when you are visiting a country?

Our Response:

To recognize 'Muadh Khan' is 'Muadh Khan', there is no imperative need for haraam photos. Passport and visa photos are acts of the kuffaar. There is no compulsive reason for adopting this practice in a genuine Islamic state. If Muadh Khan is an imposter or a zindeeq or a munaafiq, etc., he will be recognized without the need of a haraam photo. Rasulullah (Sallallahu alayhi wasallam) said: *“Beware of the firaasat of the Mu'min, for verily, he looks with the Noor of Allah.”*

And, the Qur'aan Majeed says: *“If you have Sabr and Taqwa, never will their plot harm you in any way.”* Allah Ta'ala suffices for those who have true tawakkul on Him.

The actions and ideas of the Taliban are NOT Shar'i dalaa-il. But the moron is too dim in the brains to understand this simple fact.

The Jaahil internet paper ‘mujtahid’ says:

“There is no doubt that there are “individual Fatwaas” of Ulama. For every individual Fatwa there are Fatwaas and examples of Ulama (on the opposite). The bodies of Islamic Scholars (worldwide) on the other hand have a fairly settled opinion as I have quoted.”

Our Response:

That which the jaahil terms ‘individual fatwaas’, are in reality the Fataawa of Rasulullah (Sallallahu alayhi wasallam), of the Sahaabah, of the illustrious Fuqaha of all Four Math-habs and of all the Ulama who had flourished on this earth for almost fourteen centuries. It is only recently that the flotsam and jetsam ‘fatwas’ of the agents of Iblees have surfaced.

The ‘fairly settled opinion’ to which the moron refers, is the inspiration of Iblees. It is the absolutely baatil opinion of the permissibility of the organs of shaitaan – television, video, digital pictures. It is the plot of shaitaan urinated into the brains and hearts of those who halaalize what Allah Ta’ala has made haraam. The Devil-in-Chief is manipulating all these modernist, liberal ulama-e-soo’ for destroying the Imaan and Akhlaaq of the Ummah by the trap of halaalizing the institution of pictography which is the fundamental basis of pornography and a host of other evils all leading to zina and sexual perversity.

The miserable paper character says:

“Also notice the era of the Ulama whose opinions are being quoted.”

Our Response:

This Averment is a subtle rejection of the Finality of Nubuwwat. It is a stratagem of shaitaan. The ‘era’ has absolutely no bearing on the issue of pictography. The moron has implied that Islam is out-dated, in fact antique and should be assigned to the museum, hence the moron is stressing the ‘era’ of the Akaabir of Deoband. Simply because Hadhrat Thanvi (Rahmatullah alayh) has issued his Fatwa in the 1940’s, the moron internet character seeks to convey the idea that it is out-dated. If the truth of this Deen is reliant on the views and stupid opinions of the stupid ulama-e-soo’ who abound in our midst, then the moron should boldly proclaim a complete overhaul of Islam as the modernist zindeeq kuffaar university shayaateen are calling for.

The Fatwa of prohibition of pictography is not at all reliant on ‘era’ and ‘age’, just as Salaat and Saum are not depended on era and age. There is no difference between the *hurmat* of zina and the *hurmat* of pictures. Liquor will perpetually remain haraam regardless of the most advanced technological methods of production. Liquor will not become halaal on the basis of the methods of production of this age being different and technologically advanced than the method of production fourteen centuries ago. In exactly the same way, the modern and technological methods of producing pictures will not render the haraam pictures permissible. Only the followers of Iblees whose brains are soaked with insoforia are capable of such stupid, irrational and haraam reasoning which transforms haraam into ‘halaal’.

We say to all these haraam halaalizers in the words of the Qur'aan Majeed:

“Bring forth your proof -- In fact most of them do not know the Haqq, hence they turn away (into error manifest.)”