



PO Box 3393,
Port Elizabeth, 6056
South Africa

Email: muftis@themajlis.co.za

[The Majlis](http://TheMajlis.co.za)

2 Sha'baan 1444 – 23 February 2023

TASWEER-PICTOGRAPHY

MUFTI TAQI SAHIB!

YOUR BELATED ATTEMPT TO WRIGGLE OUT IS FUTILE!!!

Himself overwhelmed now by the deluge of evil – pornography, video vice, internet vice, fisq and fujoor in the wake of his halaalization of pictography on the extremely stupid, fallacious and satanic basis that digital pictures are not prohibited pictures – prohibited by Rasulullah (Sallallahu alayhi wasallam), Mufti Taqi Sahib lamented:

“I received your letter in my office today. Your concern and your worry are the sign of your deeni upbringing. May Allah Ta'ala increase it, and may He grant us a similar concern and worry, Aameen. *(This is his response to someone who had questioned him regarding digital pictography and its evils –The Majlis).*

The reality of the matter is that I cannot count how many times I have mentioned on how many different forums that it is completely inappropriate how much the Ulema are using digital cameras for taking photos.

(The glut of ulama-e-soo' are deaf to the 'many times' you now speak about. They only remember that you are their IMAAM in this sphere – in the sphere of initiating their haraam so-called 'islamic television stations and haraam video depictions, and their portrayal of their ugly snouts on social media –The Majlis).

It is separate maslah whether this itself is included in the ruling of Tasweer (drawing) or not. *(Mufti Sahib! You LIE. This is NOT a separate mas'alah. You may befuddle and befool morons. You cannot dupe intelligent persons – both Muslims and kuffaar - with your absolutely putrid stupid 'daleel' that digital picture-making is not Tasweer. Only those driven to shaitaani insanity and enslaved to their carnal nafs accept that PICTURES are not pictures. Your argument is similar to the argument of Christians who claim that three gods equal one god and vice versa. There is absolutely no logic, no rational argument in your flappedoodle, flaccid daleel which even baboons scoff at. –The Majlis)*

However, it's excessive usage and especially for the wrong purposes is something I too, am concerned about.

(Your concern is hollow and insincere. You are the forerunner in the avalanche of evil you have created for this Ummah with your shaitaani halaalization of digital pictography. Were you so short-sighted and so dim in the mind to fail to understand that by halaalization of digital tasweer-saazi you would be opening the floodgates of haraam, fisq and fujoor, especially for the ulama-e-soo'? Assuming that your Aql genuinely dictated to you that digital pictography is not Tasweer-saazi, then too, as a senior Mufti were you not aware of the Usool of the Shariah designed to close the avenue of fitnah and sin? Are you not aware of the principle of Sadd-e-Baab lil Fitnah? What did you learn at Madrasah? You have authored so many kitaabs on different branches of Shar'i Uloom, yet you have miserably failed to comprehend the disasters and dangers of opening the Baab of Fitnah, fisq and fujoor with your halaalization of Tasweer. –The Majlis)

I was the one who brought up this maslah at the last Wifaq ul Madaaris gathering and I told the people that they should protect the Masaajid and Madaaris from photography. Thus, this message was conveyed to all Madaaris and Masaajid from Wifaq with my name.

(Now that you are on the threshold of the Qabr, you bring up this topic, when this evil was practiced by the Ulama in most places since many decades when you had issued the haraam license pertaining to photography, video and digital Satanism. Your lament rings hollow. Fear Allah Ta'ala! Rectify your wrongs before it is too late for regret – before Malakul Maut stares you in the face! Did you not understand that your halaalization of Tasweer, be it in your 'halaal' form, will pollute the Musaajid and the Madaaris? You wake up only now after many decades of zulm on the Deen, zulm on the Ummah and betrayal of Allah Azza Wa Jal and His Rasool (Sallallahu alayhi wasallam). –The Majlis)

And, Alhamdulillah, this had an effect to a certain extent and now the Masaajid and Madaaris follow the guidelines of Wifaq and they have left photography.

(While it is never too late to repent and beg Allah Ta'ala for forgiveness, what you are saying here is no feather in your cap. To which Musaajid and Madaaris are you referring? You can only speak of Musaajid and Madaaris connected to Wifaaq in Pakistan. What about the thousands of other Musaajid and Madaaris all over the world who have all along cited you as their IMAAM regarding the halaalization of digital Tasweer-saazi on the basis of which they have introduced even television and video right into the Musaajid and Madaaris. The damage and harm you have caused the Ummah with your haraam legalization of digital pictography is irreparable. It cannot be rectified. There is no longer hope. Your colossal villainy is like that of Qaabil. Assuming that Qaabil resorts to Taubah, it will not save him from the consequences and the punishment of millions of murderers until the Day of Qiyaamah. Your halaalization of digital tasweer-saazi will be a legacy. It will be inherited by the ulama-e-soo' and the jaahil masses until the Day of Qiyaamah.

Whilst this is the fearful state of the bizarre consequences you have created, there is still hope for you because Allah Ta'ala is Raheem, Ghafoor and Kareem.

Repent publicly. Retract unconditionally your error and daily engage in Istighfaar before Maut claims you. –The Majlis)

Moulana Hanif Sahib would appear in photos a lot, now he too, has brought an end to it and lessened it.

(What incongruity is this? Has Maulana Hanif Sahib abandoned Tasweer? Has he retracted? What is meant by him having "brought photography to an end", and by him "having lessened it"? Did he abandon the evil haraam practice of pictures or did he only

decrease the commission of the sin? If it is the latter, then you are speaking drivel. He will still be in his haraam rut. – The Majlis)

And whichever gathering I am in, and in it photography takes place, I inform the people to stop it. I do not know how many upon how many forums I've made this clear.

(It is too little and too late for this little. You have to climb on to the hill tops to proclaim your grievous error and to retract and to repent. Your villainous misdeed of having halaalized Tasweer-saazi is not a private sin of which people are not aware. You are their IMAAM in this haraam. The Kaffaarah must be commensurate with the crimes you have committed. No matter how much you will endeavour to proclaim the Haqq even from the hill tops, never will you be able to undo the massive damage you have caused to the Ummah. Nevertheless, nothing short of hill-top proclamation is expected from you. –The Majlis)

Not only have we banned mobile devices that can take cameras in our Darul Uloom, recently some students who were caught with such mobile phones have been expelled. We denied them admission for this year for this reason even though they were final year students.

(While this is all so good for your Darul Uloom, the core issue remains. Your students are still labouring under the shaitaani misconception of the hillat of digital tasweer-saazi. It was your stupid, absurd and haraam fatwa that had encouraged them to bring the shaitaani devices into the Madaaris and Masaajid.

Now, your own students will not attach much importance to the action you have taken, that is, expelling them. In fact, they will have an aversion for you. They will interpret your action as being inconsistent and incongruous. – The Majlis)

The reason for this is that firstly this maslah is one in which the ulema have a difference of opinion, and it is best for a person to practice upon that which is more cautious in such masaa'il.

(This is your momentous LIE to cover up your most grievous and disastrous error of having halaalized a practice for which there exists not the slightest scope of permissibility. Who are the Ulama-e-Haqq who have halaalized this confirmed HARAAM practice? A difference which seeks to make inroads into an Absolute Haraam – made haraam by Qat'i Dalaa'il, is not a valid difference of opinion. There are today shaitaani molvis and sheikhs who have halaalized riba and carrion. We have a devil in our midst, namely one reverend Abraham Bham, who follows you. For him worshipping under crosses in a church is halaal. Besides this, many other clear-cut haraam acts are permissible for him and his cronies. Such satanic differences disgorged and excreted by these agents of Iblees do not become valid Ikhtilaaf in the Deen simply because these rubbishes happen to be molvis and sheikhs. –The Majlis)

Secondly, the sanctity of Masaajid and Madaaris demands that usage of camera and photography in such places is very bad.

(Did you not understand this fact when you had embarked on the process of halaalizing tasweer-saazi? Could your Aql not understand that as far as the masses are concerned that they would fall into massive cauldrons of vice via pictures, video and television even if we should momentarily and stupidly assume that digital pictures are not pictures? Could you as a senior Mufti who jets about the world, not understand that whether pornography is by means of haraam pictures or your 'halaal' digital pictures, it will have the same shaitaani and disastrous effects on the Akhlaaq and Imaan of Muslims? What had constrained you to

refrain from applying your Aql to the floodgates of evil and vice which would be opened by your halaalization of digital pictures even assuming that such haraam pictures are halaal as you have so much laboured to prove? –The Majlis)

I have said these things multiple times, and I've also expressed it in writing form in multiple places, in multiple Fataawa I have made it clear. As for people using it for the wrong reasons, which has become very common, this is a sorrowful reality.

(Yes, it is a sorrowful reality which you have illegitimately given birth to. What business did you have in the very first place to forge and fraud dalaa-il to halaalize digital pictures. Even if you had sincerely believed that such pictures are halaal as a result of shaitaani influence, then too could you not understand the fitnah which will flood when you open the gates for it with your haraam fatwa of digital pictures being halaal? The clarity you now speak of is simply hot air and meaningless. No one takes notice now of what you are saying in this regard. They only took notice of your halaalization of digital pictures and extravated maximum haraam carnal lustful capital on the basis of your fatwa. –The Majlis)

And those who use it in such a manner do not do so on the basis of any fatwa, rather they do so based on their souls desires.

(Yes, this is quite true. People in reality are the muqallideen of their nafs. But in the context of pictography, the ulama-e-soo' required some flimsy basis for fulfilling their carnal desires. Since they themselves are generally too stupid to formulate even deceptive arguments to substantiate their carnal lusts, they grabbed hold of your fatwa. It was a golden opportunity for them to initiate their so-called 'islamic' televisions and to make use of all the haraam shaitaani internet media. You had opened the avenue for all the fitnah. –The Majlis)

Therefore, the only solution to this is that the fear of Allah Ta'ala be instilled in the hearts of people, and an effort be made to instil within people the reality of being held accountable before Allah Ta'ala in the Aakhirah. We are currently doing this to our ability, and Insha-Allah we will do this in the future as well. May Allah Ta'ala reward you well for this notification. Was Salaam.

From: Mufti Taqi Uthmani.

(You have to firstly apply this advice to yourself. Make some Muraaqab-e-Maut and take a Hisaab of your misdeeds of a lifetime. It is not confined to only digital pictures. There are the riba banks, the violation of Purdah, your participation in the fisq and fujoor independenceday practices of Pakistan, your association with fussaaq and kuffaar governments, etc. All these infractions are public matters. Come clean, Mufti Taqi Sahib! There is still a chance. We shall soon publish a fatwa of Mufti Taqi – a fatwa which clearly indicates that the claims and advices proffered by him in this article ring hollow. His fatwa testifies to the fact that he has still not understood the colossal harm to the Ummah caused by his haraam halaalization of digital pictography. May Allah Ta'ala protect us all against the evils of our nafs and the snares of Iblees. - The Majlis)

=====

OUR FURTHER COMMENT

The muftis of this era, including the so-called senior ones, are of the kind known as *maqjin*. They have ulterior designs. They look this way and that way, but not Allah's way. They seek the pleasure of people and this is motivated by *Hubbud Dunya* (Love for this World) which is

the determining factor for their zigzag fatwas. They are enslaved to the nafs. That is why they are so extremely short-sighted.

Even a very senior Mufti such as Mufti Taqi hopelessly misreads the situations which require fatwas. His vision is clouded with intellectual myopism, hence he miserably fails to foresee the disastrous consequences of the reckless zigzag fatwas he issues. Consider this very fatwa pertaining to digital pictures. It is indeed mind boggling from the Shar'i perspective, that such a senior Mufti has failed to understand that even if the production of pictures by the digital process is not *Tasweer-saazi* in the meaning of the Hadith, then too whatever are the effects of pictures prohibited by Allah Ta'ala will most assuredly also be the consequences of digital pictures. In fact, the consequences as are seen today by all and sundry and conceded by even Mufti Taqi, are worse.

For the masses the concern is the picture. They want pornography and picture-filth. This satanic craving is fulfilled to a greater degree by digital pictures than still, motionless pictures or pictures produced by other means. Why did Mufti Taqi not foresee that he would be opening a huge floodgate for picture-filth and immorality by giving scope and latitude with his stupid and baseless technical argument given to digital pictures?

It is not permissible for a Mufti to proffer such technicalities to the masses which will later open up the avenue for fitnah. More than half a century ago, in about 1970, Hadhrat Masihullah (Rahmatullah alayh), our Ustaadh and Shaikh, had visited South Africa. The question of television was raised. Today's computer/internet media had not existed. It was still a time when all Muslims, the masses and even the ulama-e-soo', believed that television was haraam. Even those Muslims who were secretly viewing television, hiding it in their homes, understood that the Eye of Dajjaal was haraam.

Technically, the wooden box itself is not haraam. It could be utilized for beneficial purposes without displaying haraam pictures. Thus, technically, television is classed *Hurmat Lighayrih*, i.e. haraam due to other factors. Technically, it is not *Hurmat Liainih*, i.e. haraam *per se*. In his talk on this subject, Hadhrat Masihullah told the Ulama not to touch on the *lighairih and liainih* technical aspects. They should simply proclaim that television is *Naa-Jaaiz* (not permissible). Hadhrat's advice was due to his foresight. His finger was on the pulse of the Ummah.

The masses who are generally worshippers of their nafs, although not as evil as the ulama-e-soo', will not understand the technical differences. Their nafs will constrain them to understand that television is permissible. The *Lighayrih* dimension will be furthest from their minds.

When they are informed that an act is Makrooh, they force themselves to satanically resort to *Istikhfaaf* of the *hukm*. Despite the consequences of both Haraam and Makrooh Tahrimi being the Fire of Jahannam, the jaahil molvis have diluted the meaning of Makrooh to such an extent that the masses now believe that it is 'okay' to commit a Makrooh, but better to abstain.

The worst disaster for the Ummah is the villainy and destruction to Akhlaaq and Imaan created by the molvis and muftis of this era.