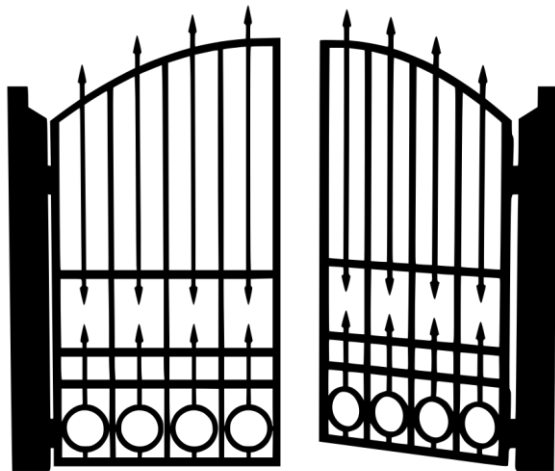


**OPENING THE
GATEWAY OF
ZINA
WITH FIQHI
TECHNICALITIES**

***A REFUTATION OF A CORRUPT FATWA
OF THE DARUL IFTA OF BIRMINGHAM, UK***



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INTRODUCTION

A so-called student mufti and his ustaadh, also a so-called mufti of the Darul Ifta of Birmingham, UK, have issued a 'fatwa' in which they display breath-taking *jahaalat* (*ignorance*) of the *Ahkaam* and *Usool* of the Shariah. The absolutely corrupt 'fatwa' is a satanic attempt to give licence to nudity and for opening the avenue wide for ultimate zina.

Dwelling in confusion, these *maajin* '*muftis*' resorted to the stunt of misapplication of Fiqhi technicalities to open up the gateway for nudity and immorality. Their preposterously ludicrous 'fatwa' based on their *jahaalat* actually promotes nudity within the home precincts. Thus, these miscreant 'muftis' aver that it is "**OKAY**" for a man to see his mother, daughter, aunt and all mahaareem females with their breasts, chest, locks, forearms, shoulders and shins bare and exposed.

While such semi-nudity of mahaareem females is '*okay*' for these idiotic *maajin muftis*, it is never *okay* according to the very Fuqaha whose *ibaaarat* (*text*) these chaps cite and on which basis they have '*okayed*' a man looking at the bare and exposed breasts, chest and legs of his mother, daughters,

aunts, daughter-in-law, mother-in-law and other mahaareem females.

With regard to the Fiqhi texts and technicalities, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) and other senior Ulama and Fuqaha say:

For some people *Ilm* is harmful. (*Ilm in this context means higher Ilm at the academic level. It does not refer to dhuroori or necessary Deeni Knowledge which is Waajib for every Muslim*).

There are many masaa-il which despite being correct lead to corruption. If the *awaam* (*masses*) are made aware of such masaa-il, corruption will then prevail. I have mentioned many times that *Ilm* is harmful for some people. It is improper for an Aalim to search and select from the kitaabs concessions for his friends and associates while making it difficult for others with whom he has no relationship.

Due to their appalling *jahaalat* these so-called ‘muftis’ of the Birmingham Darul Ifta have conspicuously portrayed their stark ignorance of the *Usool* (Principles) of Fiqh. The Fuqaha have clarified, as Hadhrat Thanvi has explained above, that while some issues may not be sinful *per se*, i.e. *Lithaatihi*, they will be haraam *Lighairihi*. That is, that something initially permissible will become haraam on the basis of factors of *fitnah*. A Mufti who

is unaware or oblivious of the operating principles of the Shariah, viz., of Fiqh, must renounce his seat in the Darul Ifta. He is wholly unfit to pose as a mufti when he acquits himself as a total *jaahil*.

Allaamah Shaami (Rahmatullah alayh) has categorized the muftis into seven classes:

(1) Mujtahideen in the Shariah such as the Four Imaams.

(2) Mujtahideen in the Math-hab such as Imaam Abu Yusuf, Imaam Muhammad and all the As-haab of Imaam Abu Hanifah.

(3) Mujtahideen in such Masaa-il for which there is no narration in the Math-hab. Al-Khassaaf, Imaam Tahaawi, Karkhi, Al-Halwaani, As-Sarakhsi, Qaadhi Khan, etc. are of this category. They have no authority to issue opinions in conflict with the Imaam of the Math-hab, neither in the Usool nor in the Furoo'. They formulate masaa-il on the basis of the Usool of the Math-hab.

(4) Ashaabut Takhreej who are Muqallideen such as Imaam Raazi, Imaam Ghazaali, etc. They have no authority to resort to Ijtihad.

(5) This category also consists of As-haabut Takhreej, but of a lower status such as Imaam Qudoori, the Author of Hidaayah, etc.

(6) This category of Muqallideen Ulama has the ability to distinguish between the classes of views.

(7) The muqallideen who are bereft of the aforementioned abilities. They are unable to distinguish between valid and invalid, between right and left. They simply accumulate whatever they find like a chap gathering firewood in the (darkness of) the night. *Wail!* (destruction/the fire), total Wail for those who follow them.

The above is a very brief mention of the seven categories of Ulama. Those following the seventh class are destroyed. They will dwell in confusion without understanding the error in which they are trapped.

To the above, we add an eighth class, and that is the *Ghuthaa/Hufaalah* (the chaff and rubbish) mentioned by Rasulullah (Sallallahu alayhi wasallam). They are the *mudhilleen* who misguide and who lead the Ummah into the den of Dajjaal. They are the likes of the moron, bogus ‘muftis’ who generally staff the Darul Iftas of our era.

Since the current glut of ‘muftis’ prowling the globe are on wrungs below the seventh category, they constitute a grave danger for the Akhlaaq and Imaan of the Ummah. They are being churned out by Darul Ulooms in abundance. The authorities of the Madaaris also display disgraceful incompetence in the production and doling out of Ifta certificates. They are stupidly oblivious of the warning of Rasulullah (Sallallahu alayhi wasallam):

“He who imparts Ilm (higher Ilm – the Ilm to qualify as a molvi/mufti) to one who is unfit for it, is like one who garlands khanaazeer (swines) with pearls, diamonds and gold.”

This is the relationship nowadays between the Talaba and their Asaatizah, which Rasulullah (Sallallahu alayhi wasallam) has so aptly depicted.

THE AURAH OF MAHRAM FEMALES

Question

In a fatwa issued by the Mufti of Darul Ifta Birmingham, U.K., citing from al-Fatawa al-Hindiyya that “It is okay for a man to see his mother, mature daughter, sister and all other Mahram women such as grandmothers, grandchildren, paternal and maternal aunts, at their: hair, chest, locks, breasts, forearms (shoulders) and shins. It is not permissible to look at their back, stomach and the area between the navel and (including) the knees.”

What is the correct view?

Answer

The correct view is that it is NOT ‘okay’! The moron has disgorged rubbish in his stupid ‘fatwa’.

The Mufti of Darul Ifta Birmingham appears to be one of those zigzagging muftis who is unable to distinguish between day and night. It is disgusting for a mufti to issue a fatwa based on such Fiqhi technicalities which open a wide avenue for immorality, corruption and *fitnah*. This stupid ‘fatwa’ can lead to massive *fitnah* – zina fitnah, fitnah of marriages breaking up, and the fitnah of incest.

Can it be acceptable for a man to see his mother, daughters, aunts and other mahram females parading in the house semi-nude with their breasts and half of their bodies naked? In fact, it can be asked: Is it acceptable for a Muslim man to go to the Masjid and roam in the public domain with only his *aurah* (from the navel to the knees) covered? Will such a faasiq be allowed in the Masjid? What will even the kuffaar think and comment about Muslim men roaming the streets with only their *aurah* covered?

It is mentioned in the Hadith that the Malaaiakah of Rahmat do not frequent a house in which the females expose their hair. Leave alone parading semi-nude, even only the hair exposed is loathsome for the Malaaiakah of Rahmat.

What type of intellectual miscegenation did the brain of this mufti suffer for legalizing and promoting semi-nude mahram females to appear in the presence of their brothers, sons and fathers? The *fitnah* between even fully clad females and their stepfathers, fathers-in-law and even between brothers and sisters who are fully clad is on the increase.

There is a deluge of *fitnah* between a man and his mother-in-law, a girl and her stepfather and even uncles and nieces despite the females being fully clad.

The mere exposure of the face which is technically not *aurah*, incites zina fitnah.

Women who are inclined to western nudity and immorality, and fussiaaq/fujjaar males who are the slaves of bestial lust, will, on the basis of the corrupt ‘fatwa’ of the zigzag mufti, be able to design a special costume to cover just the stomach, back and the area from the navel to the knees to enable the immoral females to parade in semi-nudity within the home precincts. Then gradually, step by step, as is the snare of Iblees, these semi-nudists will begin parading in their back yards, then on their porches, then in the streets and ultimately in satanic bikinis in stark and total emulation of their western kuffaar counterparts. Shaitaan will desensitize and ultimately deracinate all *hayaa*. He unfurls his trap by imperceptible degrees.

If there is *fitnah* looking at the woman’s back and stomach, then the *fitnah* will be magnified looking at her breasts, shoulders, legs and the area above the stomach. In fact, her face is excluded from the Fiqhi meaning of *aurah*. Nevertheless the Fuqaha of all Math-habs have unanimously proclaimed the wearing of Niqaab to conceal the face *Wajib*, and this was the practice of the Sahaabiyaat and of the Ummah in all ages. Thus, any part of the body excluded from

the Fiqhi technical meaning of ‘aurah’ is not “OKAY” for exposure as the zigzagging jaahil ‘mufti’ of Birmingham alleges.

Imaam Muhammad (Rahmatullah alayh) states in his *Al-Mabsoot*:

“...When one fears *shahwah* (carnal lust) whether in him or in her, then this (i.e. looking at her body parts which are technically not aurah) is not halaal because we have already explained that lustful looking and touching is a kind of zina, and the prohibition of zina with female mahrams is severer.”

While the moron zigzagger cited from Fataawa Hindiyyah, he conveniently or stupidly omits the caveat: “*When there is fear of shahwah, then it is not halaal for him to look.*”

Since this provision scuttles his stupid idea disgorged in his stupid ‘fatwa’, the zigzagger deemed it appropriate to conceal it. *Shahwah* is ever present.

The zigzagger further alleged: “*Thus, strictly speaking, it is not necessary for a woman to cover these parts in front of a Mahram male.*”

This chap of lust, should go to some kuffaar beach to gravitate his lust by staring at the nude kuffaar

females. Fatwa is not the medium for such evil nafsaani gratification. His claim that it is not strictly necessary for a woman to conceal her breasts, and other parts of her body from her mahram males, is disgusting. The element of *zina fitnah* is ever present. It is worse in view of mahrams being involved. Thus, the Fuaqaha, despite their technical classification of aurah, have ruled that it is not halaal for a mahram to regard as ‘okay’ looking at the bared parts of his mahram females.

Technically, from the Fiqhi perspective, a woman’s face is not ‘aurah’ for even ghair mahram males. Despite this, the Fuqaha have unanimously ruled that it is compulsory (Waajib) for her face to be concealed from ghair mahram males. This is on account of the 1000% certitude on the existence of the factor of *zina fitnah* in the gaze, mind and hearts of people. That is why, Rasulullah (Sallallahu alayhi wasallam) instructed Hadhrat Aishah (Radhiyallahu anha) and Hadhrat Hafsah (Radhiyallahu anha) to leave the room where a very old BLIND Sahaabi had entered. The only reason was the element of *fitnah*. The nafs is ever present. Rasulullah (Sallallahu alayhi wasallam) commented: “While he is blind you (the two) are not blind.”

The Fuqaha have gone to great lengths, adopting measures to block the element of *fitnah*. Thus, they

said that even an uncle should exercise *hijaab* to a degree for his nieces.

This mufti's brains have exploded seismically in the wake of cognitive dissonance, hence it is "OKAY!" for him to stare lustfully at the breasts, etc. of his female *mahaarimeen*.

While the zigzag mufti had dug up the text from *Fataawa Hindiyyah*, he remains oblivious of what the *Fuqaha* say regarding the issue of *Hijaab* regardless of the *Fiqhi* technical meaning of *aurah*. While the *Fuqaha* have ruled that the face of a woman is not technically '*aurah*', nevertheless the unanimous fatwa is on the prohibition of exposing the face to *ghair mahram* males because of the element of '*fitnah*'.

In *Al-Fataawa Al-Haamidiyyah* it is explicitly stated: "All of this (that is the parts which are not technically *aurah*) is when there is safety from *shahwah* (lust). If there is no safety from *shahwah*, then looking at all of this (the parts which are technically not *aurah*) is not permissible."

In *Fataawa Taatarkhaaniyyah* it is mentioned: "When he fears *shawah*, then looking (at the technically non-*aurah* parts) is not *halaal*."

Leave alone looking at the exposed parts of one's semi-nude female mahram, the Fuqaha have ruled that solitude with one's *ridhaai'* (*milk*) *sister* and young mother-in-law (who are among the mahaareem) is not permissible even if they are fully clad and donning burqahs/abayas. The neighbours have the right to prevent her (the female) from her mahram male when they fear fitnah between them. (Shaami)

Thus, the element of *fitnah* (*carnal lust*) which leads to zina, empowers even the neighbours and other Muslims to prevent such interaction. Denial of the element of *fitnah* incited by staring at the semi-nude body of females even if they are mahrams, is the job of only zigzagging moron 'muftis' of this era.

In Ahkaamul Qur'aan, Mufti Muhammad Shafi (Rahmatullah alayh) says:

“Wearing tight-fitting garments even in the presence of *mahaareem*, besides the husband, is not permissible.”

According to Hadhrat Ikramah (Rahmatullah alayh) and Imaam Sha'bi (Rahmatullah alayh), despite the paternal and maternal uncles being the *mahrams* of their nieces, “*it is not permissible for her (the niece) to expose her zeenat in front of him (the uncle). Her*

observing Hijaab for him is compulsory.”(Al-Fiqhul Muyassir)

These illustrious Fuqaha of the Khairul Quroon era understood the application of Fiqh. They were cognizant of the meaning of ‘*aurah*’ in terms of Fiqh. They were the forerunners in the formulation of Fiqh. The zigzagging ‘muftis’ cannot impart any lesson to them. In addition to being Fuqaha, they were also Auliya and Sufis, hence they understood well how to apply the technicalities of Fiqh.

The Mahaareem: A significant omission

In Surah An-Nur, Allah Ta’ala enumerating the mahaareem (close male relatives for whom purdah is not Waajib, and with whom marriage is not valid), mentions:

*“They (women) should not expose their **zeenat** (beauty) except for their husbands, their fathers, their fathers-in-law, their sons, the sons of their husbands (stepsons), their brothers, the sons of their brothers, the sons of their sisters,...” (An-Nur, Aayat 31)*

The omission of paternal and maternal uncles from this list of Mahaareem is significant. There is no gainsaying that uncles cannot marry their nieces. The marriage will simply not be valid. Despite uncles being very close mahram relatives, the Qur’aan Majeed has omitted them from the list mentioned in

the Aayat. This omission does not exclude them from the list of mahrams. Nevertheless the omission presented a conundrum to even the Fuqaha, hence Az-zamakhshari said:

“If it is said: ‘Why did Allah not mention the paternal uncles and maternal uncles (in the Aayat which lists the mahaareem)?, then I say: ‘When Ash-Sha’bi was asked about this (omission), he said: ‘So that the uncles do not describe her (the niece) to their sons.’ This means that all the close (mahram) relatives in the attribute of mahramiyyat are like the father and son except the paternal uncle, the maternal uncle and their sons. Thus when the uncle sees his niece, then sometimes he may describe her to his son (for the purpose of marriage) whereas the son is not a mahram (for her). Thus, it is quite probable that he will describe her as he pictured her (as he had seen her). This too is among the very strong indications (to indicate) that Ihtiyaat (precaution) is waajib on them (females) in the matter of concealment.”

(Al-Kash-shaaf)

Emphasizing the need for Hijaab for uncles, Ikramah and As-Sha’bi averred:

“Although it is haraam for the maternal and paternal uncles to marry their nieces, nevertheless, it

is not permissible for the niece to expose her zeenat in the uncle's presence, and hijaab for him is incumbent."

(Al-Fiqhul Mutassir)

Imaam Shaafi' (Rahmatullah alayh) said: "*Verily, the paternal and maternal uncles have not been mentioned (in the Aayat which lists the mahaareem) so that they may not describe the zeenat of their nieces to their sons.*"

(Tafseer Ibn Jazee)

Thus, the element of *fitnah* (lust) is ever present even among mahrams, and this applies even when the females are fully clad with only their faces exposed. The *fitnah* is greatly magnified if they have to appear in front of their mahram males with their breasts, chest and legs exposed.

The clear and irrefutable message of the Fuqaha who have formulated the technical meaning of *aurah*, is that it is NEVER OKAY in practical life for a female to bare and expose her *zeenat* to even her mahaareem.

The woman's zeenat

“Say to the Mu'minaat...they should not expose their zeenat except to their husbands, their fathers...”

The *zeenat* of a woman is not part of her *aurah per se*. But what is her *zeenat*? While there is difference of opinion regarding the Qur'aanic meaning of '*zeenat*' in this context, none of the Fuqaha said that it is “okay” for a woman to expose her breasts, etc. to her mahram males.

Regarding the meaning of *zeenat* which is permissible for viewing by her mahram males, Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said:

“It means her garments (i.e. her clothes under the jilbaab/burqah).” Thus in terms of this definition, she may remove only her jilbaab in the presence of her mahaareem, not any other item of her garments.

Abdullah Ibn Mas'ood (Radhiyallahu anhu) was one of the most senior among the Sahaabah. He was one of the greatest among the Fuqaha of Islam. Rasulullah (Sallallahu alayhi wasallam) has lauded considerable praise on him. According to this illustrious Sahaabi, a woman may only remove her jilbaab (outer cloak) in the presence of her male mahrams. Ghair mahrams may not look at her

garments, that is, her long dress under the jilbaab. This is indeed a vehement rebuttal of the semi-nudity promoted by the Birmingham *maajin muftis*. There is absolutely no room in the Shariah to accommodate the rubbish “OKAY” licence issued by these miscreants for the exposure of the breasts, chest and legs of mahaareem females.

According to Ibn Abbaas (Radhiyallahu anhu), the Chief of the Mufasssireen, who was an eminent Faqeeh/Mufasssir among the Sahaabah, the meaning of the excess (*maa zahara minha*) which is excluded from the prohibition of concealing the *zeenat* in the context of the Aayat is *surmah* and *ring*. Only this much is permissible to be exposed to non-mahrams. This entails that the face is not aurah *per se* although it is Waajib to conceal the face on the basis of the principle of *Lighairihi*. This view of Hadhrat Ibn Abbaas (Radhiyallahu anhu) also vigorously rebuts the stupid, shaitaani “OKAY” licence issued by the miscreant ‘muftis’.

According to Al-Hasan, Ibn Jubair and Ataa’ (Rahmatullah alayhim), the permissible excess refers to the face and the hands below the wrists. It does not refer to the breast, chest and legs of a female. The brains of these idiot muftis fester in mounds of *najaasat* as stated in the Qur’aan Majeed:

“Thus does He (Allah) afflict with RIJS those who lack Aql.”

Clearly, ‘muftis’ who promote exposure of the breasts, chests and legs of their mothers and daughters are bereft of Aql.

These views are the be all and the limits within which vacillate the opinions of the Shariah’s Authorities. These valid meanings on which the entire Ummah has been practicing since the era of Rasulullah (Sallallahu alayhi wasallam) can never be scuttled on the basis of a Fiqh’i technicality. The technicality has to be interpreted in a manner to confirm with the *Ta-aamul* of the Ummah and with the spirit of Islam’s ta’leem of Hayaa, and for sealing the avenue of zina which the miscreant ‘muftis’ of the Birmingham Darul Ifta have attempted to open.

The practical life of Muslims – the life based on the Culture of the Sunnah – is not the product of Fiqhi technical definitions. Such definitions are availed off in rare circumstances, and may not be presented as a basis for every day life. The Fiqhi definitions are not for establishing our culture of life. Our Culture is the Sunnah which is fully substantiated by the *Ihtiyaati* (*precautional*) angle adopted by the Fuqaha of all eras. But the zigzagers and zanaadaqah with their satanic objective of dismantling the Sunnah Culture

are perennially in the quest of such Fiqhi technicalities to negate the strict and stringent practical Culture of the Sunnah.

These deviate zigzagging *maajin* ‘muftis’ desire to bury the Sunnah Culture in mounds of Fiqhi technicalities. Thus do they employ intellectual miscegenation to forge and fraud stupid ‘fatwas’ which open wide avenues for immorality and shaitaaniyat in which the evil lustful nafs finds free play.

Rasulullah (Sallallahu alayhi wasallam) said: “*Haya (shame/modesty) is a branch of Imaan.*” Is it within the ambit of Imaani Haya for a man to allow his mahram females to strut about in the house in a semi-nude state? Is it Haya for a man to look at the breasts, chest and exposed legs of his mother, daughter, aunt, etc.?

The practical life of Muslims is the Sunnah, not Fiqhi technical definitions. Despite the technical angle, the Fuqaha say that it is not permissible to look at even the garments of a female with lust. Even the garments and dainty shoes of females excite lustful passion.

Furthermore, in this era in which immodesty, immorality and lust dominate there are innumerable cases of sexual misconduct between females and

their mahram males. A mufti, if he is a genuine Aalim, looks at the circumstances before issuing a fatwa. His hand must be on the pulse of the community. He has to take into consideration all factors before issuing a fatwa. But nowadays, the zigzagers issue such stupid ‘fatwas’ which dilute and even eliminate the little taqwa people may have.

Instead of burying the Sunnah Culture in a mound of Fiqhi technicalities, the latter should be left in the kutub of Fiqh which is their abode. Their abode is not the public domain. These technicalities have not been devised to cancel the practical life of the Sunnah.

Hadhrat Thanvi’s advice for zigzagging muftis and molvis

For some people *Ilm* is harmful. (*Ilm in this context means higher Ilm at the academic level. It does not refer to dhuroori or necessary Deeni Knowledge which is Waajib for every Muslim*).

There are many masaa-il which despite being correct lead to corruption. If the *awaam* (*masses*) are made aware of such masaa-il, corruption will then prevail. I have mentioned many times that *Ilm* is harmful for some people. It is improper for an Aalim to search and select from the kitaabs concessions for his friends and associates while making it difficult for others with whom he has no relationship.

It is for this reason that the Ulama are prohibited from participating in all kinds of customary innovations which lead to the corruption of the masses.

(A practice may be per se permissible. However, if it leads to fitnah for the masses, then the Ulama too should abstain from it even if they are able to observe the limits of the Shariah and contain the practice within the confines of permissibility.)

THE PULSE OF THE COMMUNITY

It is incumbent for a Mufti to have his fingers on the pulse of the community which would enable him to administer the correct Fatwa if he is an Aalim of Taqwa who does not trade the Deen for the dunya. Allah Ta'ala has bestowed a wonderful *Aql* (Intelligence) to *insaan*. If he correctly utilizes his *Aql*, then even if he lacks a high degree of Taqwa, nevertheless *Aql* on the bedrock of *Ikhlaas* will enable the Mufti to guide Muslims along Siraatul Mustaqeem with his Fatwas of Haqq.

It is ludicrous for a mufti to search the kutub of Fiqh for technicalities to dilute the provisions of the Shariah and to scuttle the Sunnah Culture which the Ummah has inherited from the Sahaabah and the early Ummah of the Khairul Quroon era. Prevailing circumstances will necessarily override many Fiqhi technicalities which should remain buried in the Kutub and be exhumed only when real need countenances.

For better understanding of the deluge of *fitnah* – *zina fitnah* – we reproduce random excerpts from some of the many thousands of letters we have dealt with over the span of almost half a century.

(1) A sister wrote:

“...My brother is the imaam in a jamaat khaanah. He has sexually molested me several times. I fear him and I hate that he be the imaam. What should I do?...”

(2) “...My grandfather (mother’s father) has sexually fondled me from the time I was 6 years old, and his misconduct has continued. I am now a teenager...He covers up for his haraam behaviour saying that all grandfathers have similar relationships with their granddaughters...”

(3) “Whenever I am with my niece (sister’s daughter), I am lustfully stirred without any intention of committing any haraam act...What must I do?...”

(4) “...My maternal aunt is only 3 years older than me. She is a somewhat modernist woman who adorns herself excessively. Frequently, in her company my wudhu breaks due to the discharge of *mazi*. I have no intention of misconduct. But my passion is incited unintentionally when I am with her...”

(5) “...Every time I see my sister who dresses with tightfitting garments, I am sexually attracted to her...”

(6) “...I caught my 25 year old daughter in bed with my husband (her stepfather) a few times. We have separated, but now they insist on getting ‘married’...”

(7) “...When I am sometimes alone in my bedroom, my father-in-law enters with the excuse of giving me some bookwork to do. Then he begins to fondle my breasts, etc. The next day he apologizes, but then repeats his haraam performance. What must I do? Is my nikah with his son still valid?...”

(Regarding sexual misdemeanour between daughter-in-law and father-in-law, the avalanche of such cases can fill a whole bulky volume.)

(8) “...My father is quite annoyed with me for being aloof from my stepmother. She is not much older than me. She is a beautiful woman. When I cross paths, I make Salaam and quickly move on. I do not engage in conversation. This angers my father. He wants me to shake hands and sit respectfully in discussion with her. While he attributes my aloofness to dislike for my stepmother, it is in fact the very opposite. I am sexually stirred by her. If I do not remain aloof, my nafs and shaitaan will trap me into something which is too ghastly to contemplate. Should I continue to disobey my father and court his wrath? What does the shariah advise in this predicament?...”

(9) “...Please comment on the sexual misconduct an Ustaadh has with the boys he is teaching...”

(The bodies of these boys excluding from the navel to the knees, is not aurah, hence according to the Birmingham zigzag student mufti and his Zigzag Ustaadh, it is ‘okay’ for this ustaadh to stare at these boys regardless of the nafsaani and shaitaani effects of such staring at even non-aurah parts of the body.

Such misconduct of molvis who are ustaadhs, has reached epidemic proportions. The Birmingham zigzagging muftis should know better. Several molvis in UK have been arrested and are on trial for such haraam filth. How can it ever be permissible for these molvis to look at the faces, arms and legs of the boys? Zigzag muftis will issue the fatwa of permissibility on the basis of the Fiqhi technicality that the faces and legs of the boys are not aurah.)

(10) “...A shaikh who has many female mureedahs has committed numerous haraam sexual acts with these females. They appear in his presence without niquaab. He allows this on the basis of the face of a woman not being part of her *aurah*. Is this permissible?...”

*(Yes, according to the Birmingham zigzagging muftis it is permissible because from the Fiqhi perspective the face is not aurah per se although it is **Wajib** for women to cover their faces. But zigzagers are too dim in the brains to understand the Shariah.)*

(11) “Islam says: Honour and respect your parents. But what does one do if you have a father who takes advantage of you? This so-called father molests you and tries to rape you. How do you respect and honour a person whose presence disgusts you? When you look at him, you feel disgusted and who makes you hate yourself to the extent were you want to commit suicide. Not only that- he goes to the extent of acting like a good father, but when in privacy he wants to rape and molest his daughter. He even went to the extent to tell her to masturbate... He and his nephew have molested me. It is so bad that I suffer with... Should I even consider him my father?...”

The aforementioned excerpts are just the tip of the iceberg. The Ummah is rotten to the core with immorality of the worst kind. While zina with complete strangers is vile, zina with one's mahaareem is most obnoxious and abhorrent. Zina is of a variety of kinds: zina of the eyes, zina of the mind, zina of the heart, zina of the hands, etc. It is wajib to abstain from all kinds of zina, and it is

waajib for the Muftis to seal all avenues leading to zina.

While it is the function of genuine Muftis to strengthen the bond of Imaan and to draw Muslims closer to Allah Ta'ala, the shaitaani methodology of today's bogus 'muftis' emaciates the Imaan of people by diluting and cancelling the *Ahkaam* under cover of Fiqhi technicalities. Regarding such misguided miscreant 'muftis' Allaamah Shaami said: "*Wail (destruction/Hell-Fire), total Wail!*" for them. They are unable to distinguish on what their hands fall in a dense forest in the intense darkness of the night.

The Birmingham student mufti and his Ustaadh should hang their heads in shame for having issued a preposterous corrupt fatwa which opens the door to ZINA between mahaareem. Regarding them, Rasulullah (Sallallahu alayhi wasallam) said: "I fear most for my Ummah the aimmah mudhilleen."