

FATWA ZIGZAGERY

A CORRUPT IVF FATWA

Question

Kindly peruse this ruling. It appears from this ruling that there is leeway for the permissibility of IVF. Is this correct? Is artificial insemination permissible at any time?

THE FATWA OF MUFTI EBRAHIM DESAI

Choosing the gender of a child with IVF – Is it Halaal?

QUESTION

“Can I make use of a type of IVF where a couple can choose the gender e.g. boy or girl, is this Halaal?”

ANSWER:

Almighty Allah says in the Holy Quran,

وَالَّذِينَ يَخْتَفُونَ بَيْنَ يَدَيْهِمْ إِذْ يَقُولُ لَا وَعْدَ لَنَا مِنْ رَبِّنَا أُولَٰئِكَ هُمُ الْمُكَذِّبُونَ
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الملكوت للذي يشاء ويهب الأنثى لمن يشاء ويهب الذكر لمن يشاء أو يهب الذكر والأنثى معاً لمن يشاء وإن يشاء يقرئ من يشاء إن شاء الله تعالى (49:٥٠)

Translation: *“To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills and bestows male upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.”*

(Comment by The Majlis: So far, the fatwa is correct.)

Human beings by nature have desires and wants. Almighty Allah is the Knower of all things. He knows exactly what is best for us. If He decides to give us something, there can be no doubt regarding it being best for us. Almighty Allah says in the Holy Quran,

قد يكره لكم ما يبغون لو كرهتموه لولا أن يفتواكم الله لكان لكم فيه حكمة ولو كرهتموه لولا أن يفتواكم الله لكان لكم فيه حكمة (٥٠:٢١٦)

Translation: *“But perhaps you hate a thing, but it is good for you; and perhaps you love a thing, but it is bad for you. And Allah Knows, while you know not.”*

It is a fundamental principle of Islamic Jurisprudence that one must avoid imposing upon one’s physical body actions that are usually considered to be unnatural and unconventional **unless** there is a dire necessity for doing so.

(This is correct – The Majlis)

For instance, the human body is accustomed to acquiring its food and drink orally through the

gullet, but there are times when, due to certain ailments, food cannot be given to a patient orally. In such cases, the patient is then fed intravenously. Oral feeding is the conventional method whereas the intravenous one will be considered to be the unconventional one.

Shari'ah only permits the intravenous method due to necessity as man cannot usually survive without food and drink.”

(Comment by The Majlis: The Mufti has expressed himself incorrectly on this point.□ The body has not been artificially customized for the natural process/method of consuming food.□ The way people are consuming their food is natural. It is the natural method created by Allah Ta'ala. It is not merely a 'conventional' method.□ It is not a method which has been adopted and made conventional. It is the only natural way for the ingestion of food.

When a person, due to some grave disease, is unable to eat with his mouth and is forced by circumstances to consume food with his posterior or be fed intravenously, then such methods will be unnatural, not merely 'unconventional'. An unconventional method can sometimes be natural, e.g. drinking water with a straw, or eating with knives and forks, or eating from a brand new or a thoroughly cleansed chamber pot. While this kind of westernized shaitaan will be eating *naturally (i.e. via his mouth)*, the method will be unconventional and haraam.

Thus, the unnatural method will be permissible **ONLY** in case of *Dharoorat (DIRE NEED)*, not hallucinated 'need' as the liberal muftis of this time imagine.

Dire Need (Dharoorat)
is only a
need
upheld by the Shariah.

The factor of Zigzagery

At this stage in his fatwa, the Mufti has subtly introduced the first step in his Zigzag fatwa. He has subtly introduced the factor of *Dharoorat* to render the reader's mind conducive for the acceptance of the corrupt, baatil conclusion of his liberal view.

The ploy is to imprint in the mind of readers that the *desire of having a child* is a *Dharoorat*, hence the 'permissibility' of artificial insemination. Thus the *zigzagging* between Haqq and baatil should be conspicuous to all intelligent men.

Continuing his fatwa, the Mufti says:

"In the absence of necessity, Shari'ah **does not** recommend the usage of unconventional methods of infusing objects into the body." *(This is incorrect. It is a devious attempt to mismanipulate the Shar'i principle of Dharoorat, and to confuse the unlearned. In the absence of 'necessity' (Dharoorat), the Shariah*

forbids

usage of unnatural and unconventional methods. The Shariah does not merely “not recommend” the haraam methods. It strictly forbids the satanic methods. This is the second step in the process of zigzagery. -The Majlis

Zigzagging back to the Shariah, the Mufti says:

“That brings us to your question regarding artificial insemination. As all the modern methods of artificial insemination (GIFT, IVF, IVI and ICSI) are **not** conventional (*in fact are unnatural satanic methods – The Majlis*) methods of inducing fertilization nor are these procedures a matter of life and death, opting for these procedures would be against the principles of Shari’ah.

In instances where these procedures are carried out by a doctor, which is more likely, many aspects of it will be considered to be prohibited by the Shari’ah.

Firstly, the male will be required to extract sperm through masturbation. This is not permissible. In the event the sperm is extracted lawfully, the female will be required to expose her Awrah to the doctor. One is only allowed to expose the Awrah to a doctor in the case of dire necessity.

(The Majlis comments: This section of the fatwa conforms with the Shariah. However, the Mufti reverting to his zigzag haraam liberal trajectory, avers):

“If you are unable to conceive through natural methods, and there are no other alternatives, then there is leeway in making use of IVF.”

(Our Comment: This is the satanism which shaitaan has inspired into the brains of the Mufti. With this stupid statement he seeks to impose on the understanding of ignorant people that sterility (uqmah/barrenness) is Shar’i Dhuroorat justifying the commission of haraam and a major sin.

While this wayward Mufti begins his Zigzag fatwa with the appropriate Qur’aanic Aayat, he conveniently or surreptitiously or ignorantly refrains from taking into account the penultimate statement of the Aayat which has a fundamental bearing on the issue under discussion. In this statement, Allah Azza Wa Jal says: “He makes barren whomever He wills.”

The sterility whether in the woman or the man, is the act and will of Allah Ta’ala. In this Aayat, Allah Azza Wa Jal explicitly informs us of His Will and Desire. Under no stretch of Imaani rationality and reasoning can it ever be valid to act in contravention of Allah’s Will and Desire despite the fact that in this dunya Allah Ta’ala has bestowed to humans limited ability to act in conflict with His Will. Since this dunya is the arena of trial and conflict where Muslims have to choose between halaal and haraam, vice and virtue, the limited freewill has been granted to man.

However, the freedom to act in violation of Allah's Will and Desire does not halaalize the improper utilization of the freedom to act. It is Allah's Will and Desire that adultery be not committed despite the fact that man has been granted the freedom to act in conflict with the Divine Will. Similarly, it is HARAAM to violate Allah's Will and Desire regarding 'barrenness' despite the haraam ability to do so by the satanic IVF technique invented by the Satanist atheists.

It is this satanistic technique of artificial insemination which is a conglomeration of haraam, filth and satanism which this miserable Mufti Sahib has attempted to slip into the Permissibility folds of the Shariah by the intentional misapplication of the Shar'i principle of Dharoorat.

The Mufti has painfully, stupidly and satanically laboured most deviously and without dexterity, to zigzag his baatil view of permissibility into the fabric of the Shariah.

If a woman is unable to conceive lawfully by the natural method created by Allah Ta'ala, or by even permitted unconventional methods (such as Ta'weez and Amaliyaat, and lawful medicine) which all come within the purview of lawful Asbaab (valid material ways), then it does not justify nor render permissible the haraam satanic techniques of the atheists kuffaar. Her only recourse is Dua, Sabr and Tawakkul. There is no other option. –The Majlis)

The Mufti then says:

“However, it will still not be permissible to tamper with any aspect of the process to ensure a specific gender. Whatever has been decreed for you can never escape you. If you are granted males, be thankful. If you are granted females, then too you must be thankful.”

”

(While this is correct, it is an attempt to zigzag back to the Shariah, albeit a futile attempt. It is futile because it is in stark conflict with his ‘leeway’ view. There is no difference between this haraam attempt and the other haraam attempt of IVF for the purpose of pregnancy. Both techniques, i.e. to resort to haraam for inducing pregnancy, and for resorting to haraam for selecting the gender of the future child, are satanically villainous, hence HARAAM. There is absolutely no Shar’i Dharoorat principle applicable in these two haraam techniques. Whatever has been willed by Allah Ta’ala for you, accept it with contentment.

Rasulullah (Sallallahu alayhi wasallam) said: “It is of the good fortune of a person that he is pleased with whatever Allah has decreed for him/her.” – The Majlis

With conspicuous hollowness and insincerity, the Mufti advises:

“Have hope in the mercy and bounties of Almighty Allah. Make Dua to Almighty Allah if you wish for a specific gender. Almighty Allah says in a Hadith Qudsi,

أنا لله وأنت الله :أنا لله وأنت الله

Translation: *“I am to my slave as he thinks of me, (i.e. I am able to do for him what he thinks I can do for him).”*

Checked and Approved by,

Mufti Ebrahim Desai.

OUR FURTHER COMMENT

The haraam and corrupt fatwa issued by Mufti Ebrahim Desai on the issue of IVF is incompatible with the sentiments expressed by the Mufti in the above avernment. These sentiments may not be restricted to only selective haraam acts. Dua, Tawakkul, Sabr and Ridha apply to all states of the Mu'min. These noble attributes of moral excellence have to be incumbently employed in all instances which demand abstention. Just as it is Waajib to abstain from the haraam technique of gender-selection, so too is it Waajib to abstain from the haraam technique of inducing pregnancy.

Our advice to the Mufti Sahib is to endeavour the restoration of his Imaani bearings by shunning western ideas of liberalism which the Muftis of today adopt especially in modern financial matters, more specifically in the dalliance with the riba banks. Fear Allah Ta'ala. Maut constantly hovers over our heads. Prepare for the stay in Barzakh. Do not barter away your Aakhirah in exchange for the *jeefah* of this dunya. Rasulullah (Sallallahu alayhhi wasallam) said:

“The dunya is jeefah (carrion).”

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