

## DONATING BLOOD

Written by Administrator - Last Updated Thursday, 30 September 2010 21:14

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A Muslim professor made the astonishing claim that to donate blood is Fardh-e-Kifaayah. It is clear that the brother has no understanding of the principles of the Shariah or the meaning of Shar'i terminology. An obligation which is collectively incumbent on the community is termed Fardh-e-Kifaayah. If a few persons in the community discharge such an obligation, the whole community is absolved. Examples are Janaazah Salaat, burying the mayyit and Jihad. It is the prerogative of only the Aimmah-e-Mujtahideen to classify the Ahkaam of the Shariah.

An act cannot be decreed Fardh-e-Kifaayah on the basis of the opinion of a non-entity. It is a Shar'i prerogative which is the product of Wahi. A man, least of all a modernist non-entity who lacks in entirety in Shar'i expertise such as a modernist professor, in this belated time, 14 centuries after Nubuwwat, cannot formulate a law based on his whimsical fancy and defective understanding then impose it on the Ummah as a Fardh obligation as if Jibraeel (alayhis salaam) has descended on him with Revelation from Allah Ta'ala.

If any given Muslim community anywhere in the world does not donate blood or refuses to donate blood, it is utterly ludicrous to claim that all its members are destined for Jahannum since they have abandoned what Allah Ta'ala has made Fardh on them. The professor sahib has run away with the idea that he is perhaps Imaam Abu Hanifah or one of the illustrious Aimmah-e-Mujtahideen. The degree of self-deception of the professor is appalling. Imagine a man, fourteen centuries after the advent of Rasulullah (sallallahu alayhi wasallam) telling the Ummah that an act which the Ulama-e-Haqq brand as haraam is Fardh-e-Kifaayah.

According to the Shariah, blood is najasat (an impurity) in the same class as urine and faeces.

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Kuffaar physicians claim that there is medical merit in urine as well. This is not denied. Undoubtedly, urine too can cure, This is established by even the authentic Hadith. But, despite the acknowledged medical property of urine and perhaps even faeces, Rasulullah (sallallahu alayhi wasallam) said:

"Allah has not put cure for my Ummah in

things which have been made haraam for them."

As time and science advance, the use of urine in medicine will become as common as the use of blood today. In terms of the logic of the poor professor it will soon become Fardh-e-Kifaayah to donate urine and even faeces. Imagine, thawaab for your urine and faeces, or alternatively Hell-Fire for flushing it down the toilet because the professor's command of Fardh-e-Kifaayah was not heeded.

This is the kind of tintopped 'mujtahid' of these times whose oblique vision is worse than total blindness. A totally blind man will save himself from disaster by holding the hand of a man of vision who can take him safely across the busy road strewn with dangers and pitfalls. But the

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o-ne suffering from the disease of oblique vision leads himself into destruction.

No o-ne has the authority to claim that discardence of his personal opinion results in Hell-Fire. When a community discards what the Deen has made Fardh-e-Kifaayah, the consequence is Hell-Fire and the Wrath of Allah Ta'ala. But the professor sahib does not have the authority to issue such decrees. We advise him to rather stick to the field in which he happens to be a professor. Jahaalat is a terrible disease. Donating blood is haraam.