

[The Majlis Volume 25 Number 02](#)

CONSENSUS OF THE MAJORITY

STUNNING ANIMALS

QUESTION

I am confused regarding the ittifaaq/ijmaa' of the majority of Ulama. The Ulama are saying that since the majority is of the view that stunning animals is permissible, this will be the official ruling of the Sharaih. There are other similar issues of difference as well. They say that since the majority is of the view that digital pictures are permissible, therefore, this will be the fatwa of the Shariah. They compare their ittifaaq with the Ijmaa' of the Fuqaha of former times. Please read the Fatwa of Darul Uloom Karachi. Please explain the issue of the ittifaaq (consensus) of the majority which I believe is being misinterpreted by the Ulama of the day.

ANSWER

1) The consensus (ittifaaq) of the majority of molvis on baatil, is the ittifaaq of the shayaateenul ins. It is absolutely ridiculous to compare the consensus of today's ulama-e-soo' with the Ittifaaq of the Jamhoor of the Mutaqaddimeen era.

Ittifaaq of the majority on an issue which is explicitly in conflict with the Nass of the Shariah, is ittifaaq on shaitaanियat and baatil...

THE DAY OF JUMUA

Rasulullah (Sallallahu alayhi wasallam) said:

“When it is the Day of Jumuah, the Malaikah stand at the entrance of the Musjid writing (the names of) those who arrive in order of their arrival. The one who arrives early is like one who gives (as sadqah) a camel, then the next is like giving a cow, then like a goat, then like a fowl, then like an egg. When the Imaam proceeds (for the Khutbah) then they (the Malaikah) close their records and listen to the Khutbah.”

The earlier one goes for Jumuah Salaat, the greater the thawaab (reward).

THE BODY'S FOUNTAIN

"It is in the Hadith that the stomach is the fountain of the body and the veins and arteries are like rivers (connected to the fountain). The water in the rivers will be the same water as in the fountain. Thus the condition of the stomach will affect all the other organs of the body."

(Maulana Ashraf Ali Thanvi)

Excessive indulgence in food and the consumption of harmful food are the main causes of the numerous diseases from which so many people suffer. All diseases originate from the breakdown of the digestive system. This breakdown is the consequence of excessive and bad eating habits.

Q&A.

Q. Is it permissible to bury a person with a Ta'weez?

A. It is not permissible to bury a person with a Ta'weez or any writing of the Qur'aan or Hadith.

Q. The Masbooq joined the Jamaat in the Qa'dah, after the Imaam had made Sajdah Sahw. Should he make Sajdah Sahw when completing his Salaat?

A. In this case, the Masbooq does not have to make Sajdah Sahw.

Q. Was Bilqees, the Queen of Sheba a jinn?

A. Bilqees was not a jinn. She was a human being. There is a narration mentioning that she was a jinn, but this is incorrect.

Q. A person does not move his lips when performing Salaat. It appears that he reads in his mind. Is his Salaat valid?

A. It is necessary for the musalli to hear his own voice when performing Namaaz. If he reads in his mind, his Salaat will not be valid.

Q. Is it permissible to perform a jamaat in a musalla before or after the main jamaat?

A. Yes, it is permissible to make one's own jamaat before or after the main jamaat.



"VOICE of ISLAM"

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)



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THE WORST VERMIN

"Verily, the worst of vermin by Allah are the deaf and dumb who have no brains." (Al-Anfaal, Aayat 22)

CONSENSUS OF THE MAJORITY

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QUESTION

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ANSWER

1) The consensus (*ittifaq*) of the majority of *molvis* on *baatil*, is the *ittifaq* of the *shayateen* in it. It is absolutely ridiculous to compare the consensus of today's *ulama-e-soo'* with the *ittifaq* of the *Jamhoor* of the *Mutaqaddimeen* era.

Itifaq of the majority on an issue which is explicitly in conflict with the *Nass* of the Shari-

ah, is *ittifaq* on *shataaniyat* and *baatil*.

In the absence of a directive of the Shariah - in other words, if there is no *Nass* of the *Mutaqaddimeen* on an issue which is a recent development, then the issue will simply be referred to the principles of the Shariah. If it is found to be in conflict with these principles, the fatwa of impermissibility will be issued. If there is no conflict, then obviously it will be permissible.

On a new expediency of this nature, e.g., performing Salaat in a plane, so-called suicide bombing as a tactic of Jihad, printing the Qur'aan Majeed with machinery in which the ink used has alcohol, and no other ink is available, kangaroo meat, etc., etc., there is no *Nass* from the Fuqaha-e-Mutaqaddimeen. The Ulama will study such issues in the light of similar *mansoos jur'iyat* and the *moool* of the Shariah, and issue their Fatwa.

In matters of this kind, there is *huzud* to be *ibtidaaf-e-raai'* (difference of opinion). It is not permissible to be bigoted and dogmatic and to claim that only 'my' view is the Haqq and the view of the others is *baatil*. But on issues on which there

exists explicit rulings of the Shariah which have been transmitted from the era of *Khairul Quroon*, the slightest divergence will be intolerable and unacceptable. Opinion and the consensus of the majority of donkey-molvis and sheikhs are the effluvium of the *nafs* and the start of *ibloos*.

Furthermore, the majority view in cases of this nature, i.e. new expediencies, being consensus of the *jamhoor Ulama-e-Haqq* of the time, will be acceptable while at the same time, this *ittifaq* of the *jamhoor* of the current era will not be binding on the dissenting Ulama. However, on issues where there exists *Nass* of the Shariah, any view which is in conflict, be it the opinion of the so-called *jamhoor* of the time, will be *ma'rudooh* and *mal-ooh*, and those who follow such *baatil itifaq* will come within the scope of the Qur'aanic castigation: "They take their *ahbaar* and *rahbaan* as gods besides Allah and also (they take as god) *Maseeh*, the son of Maryam."

This type of *baatil itifaq* is on an issue such as stunning animals prior to *Thabab*. *Thabab* is *Mansoor Aleyk*. The full tarooqah of *Thabab*, from be-

getting to end, is *Mansoor*. Changing any *mas'alah* in this system without valid *Shur'i* cause is *baatil* and *haram*. It will be *Tahreef-e-Shariah* (interpolating and mutilating the Shariah). In terms of the *Nass* of the Shariah, inflicting injury on an animal prior to *Thabab* is *haram*. The infliction of injury is of genus significance. It covers all forms of injury. Even the act of sharpening the knife in front of the animal which is to be slaughtered is prohibited. When such an indirect act which is not a physical act of injury is also prohibited, then to a far greater degree will the brutality of stunning be prohibited.

Now, since infliction of injury is *haram* by the *Nass* of the Shariah, the *ittifaq* of a whole world of *moron molvis* will be *baatil*, and it will be *haram* for even the *awaam* (the masses) to submit and follow. They will come within the criticism stated in the aforementioned Qur'aanic ayat.

Itifaq of *Jamhoor* never means validity of an *ittifaq* which is in conflict with any *Nass* of the Shariah or which abrogates a *Shur'i halm*. Any *ittifaq* of the *jamhoor molvis* of this era which gives precedence to a method or concept of the *kuffaar* over and above the method ordained by the Shariah, is *kufr*. Precisely for this reason has *Hadhrat Tharvi* (Rahmatullah alayh) said that approval of stunning is tantamount to *kufr*.

2) We have as yet not read the fatwa of Darul Uloom Karachi. However, we must say that the fatwas issued by this institution are not necessarily reliable. They owe *loose saareeh* (explicit)

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Once *Rasulullah* (sallallahu alayhi wasallam) offered the following *naseehat* to *Hadhrat Anas Bin Maalik* (radhiyallahu anhu):

"O Anas! Make a proper *Wudhu*, then there will be barakat in your life and the Recording Angels will love you. Make a thorough *ghusl-e-janaabat*. Under every hair is impurity. Sins will then be forgiven. Perform *Salaatul Dhuhaa* constantly. This is the special Salaat of repenters. Perform *Salaat*. Perform *Salaat* day and night

RASULULLAH'S NASEEHAT

punctually. The Angels will make *dua* for you. Perform *Salaat* correctly, for Allah loves such a *Salaat*.

If you can, always remain with *Wudhu*. You will then not forget to recite *Kalimah Shahadat* at the time of *Masit*. When entering the home, greet the inmates of the home (i.e. Say: *Assalamu Alaikum*). This brings barakat in the home. Greet every Muslim in the road. This results in sweetness of

Imaan. And forgiveness for the sins committed in that road. Never entertain envy nor harbour malice for any Muslim for even a moment.

This is my way. Whoever adopts my way loves me. He will be with me in *Jannat*. O Anas! If you guard this *naseehat* of mine and act accordingly, then *Masit* will become beloved to you. In *Masit* is hidden peace for you."

