



**THE SHARIAH IS
NOT SUBSERVIENT
TO THE MEDICAL
PROFESSION**

*(A REFUTATION OF THE TRASH
OPINION OF THE MUDHIL, ZUBAIR
BHAYAT)*

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***A REFUTATION OF
ZUBAIR BHAYAT'S
STUPID AND BAATIL
ENDEAVOUR TO RENDER
THE SHARIAH SUBSERVIENT
TO THE MEDICAL
FRATERNITY***

THE FUSSAAQ MEDICAL FRATERNITY HAS NO SAY IN THE SHARIAH

In a desperate attempt to justify all the haraam, satanic covid protocols and kufr theories of the atheist medical fraternity, Zubair Bhayat of Darush Shaitaan (so-called darul ihsan) in a silly talk spun a narrative which conveys the kufr idea that the Shariah has to be made subservient to the opinions of the medical doctors.

This crank ‘mufti, perhaps knowingly or perhaps as a consequence of plain jahaalat, has totally ignored that according to the Shariah, the word of a faasiq/kaafir doctor is unacceptable. No *hukm* of the Shariah may be flouted or discarded on the basis of what the fussiaaq, munaafiq and kuffaar doctors say regardless of their expertise in their medical fields.

99.9% of doctors today are fussiaaq, fujjaar, munaafiq and kuffaar. It is preposterously satanic to cancel or discard or override a decree of the Shariah on the basis of the ‘expertise’ and theories of this fraternity of atheists. It is likewise preposterous to invoke the Principle of *Dhuroorah* (Real Need) on the basis of the word of a faasiq/atheist/munaafiq doctor.

The Fuqaha have explicitly ruled that it is haraam to abandon Fasting on the word of a rubbish doctor. But the shaitaan Bhayat says in his narrative of jahil:

“So when the doctor tells you don’t fast, don’t act like a cowboy and say I’m going to fast irrespective because if something happens to you, you could be accountable by Allah Subanahu wa Ta’ala for disregarding the good advices of somebody who’s an expert in the field.”

This jaahil so-called mufti is in reality propagating his kufr attitudes in a satanically subtle manner. Firstly, it is haraam to abstain from Fardh fasting on the basis of the advice of these fussiaaq, fujjaar and kuffaar doctors.

Secondly, even if the doctor is pious and a buzrug, it is NEVER incumbent to abstain from fasting on the basis of the advice of the pious Muslim doctor. The patient acts fully within the ambit of the Shariah by fasting on the basis of his Tawakkul despite the permissibility to abstain on the basis of the advice of the Muttaqi doctor.

Thirdly, if the ‘something happens’ – whatever that ‘something’ may be – be it *Maut*, the person will, Insha-Allah be rewarded for his Tawakkul on Allah.

Once when Hadhrat Umar (Radhiyallahu anhu) was bed-ridden with sickness, he was advised to call the physician. Hadhrat Umar (Radhiyallahu anhu) responded:

“By Allah! If I know that my cure is in only lifting my hand and touching my ear, I shall not do so. Whatever Allah Azza Wa Jal does is best.” His *Ridha’* and *Tawakkul* dictated that he should accept and be pleased with whatever condition Allah Ta’ala has decreed for him.

Allaamah Abdul Wahhaabh Sha’raani (Rahmatullah alayh) said: *“Umar Bin Khattaab (Radhiyallahu anhu) would not act according to the advice of the doctor.”*

While this example of supreme *Tawakkul* and *Ridha’* is not possible for people of our kind whose *Imaan* is extremely deficient, this example and numerous similar episodes of the *Auliya* thoroughly debunk the RUBBISH which the *Bhayat shaitaan* excretes from his mouth in glaring conflict with the *Shariah*.

Hadhrat Shaddaad Bin Hakeem (Rahmatullah alayh) would contribute as *Sadqah* a hundred dirhams whenever he would become sick. His *Ridha’* dictated that he expresses his *shukr* to Allah Ta’ala for the bounty of sickness, hence the *Sadqah*. Undoubtedly, sickness too is a favour and mercy of Allah Ta’ala although it is perfectly permissible for us of deficient *Imaan* to supplicate for *shifa’* (cure) and to resort to *halaal* medicine. *Rasulullah* (Sallallahu alayhi wasallam) commenting on this *ni’mat* of sickness would say to the patient: *“Nothing to worry. It is a purification (from sins).”* *Rasulullah* (Sallallahu alayhi wasallam)

would repeat this dua seven times. Sickness also being a *Rahmat* is thus confirmed.

Once when Hadhrat Abu Bakr Ayyaash (Rahmatullah alayh) became sick, a Christian doctor was brought to attend to him. However, he refused to be treated by the doctor. As the doctor left, Hadhrat Ayyaash (Rahmatullah alayh) commented: “*O Allah! Just as You have saved me from the calamity of kufr, do with me whatever is in accord with Your Pleasure.*”

He expressed his *shukr* for having been saved from the kaafir doctor and his medicine.

When Hadhrat Ataa Salmi (Rahmatullah alayh) became gravely ill, he was advised to sleep in the *sihan* (yard) where there was fresh air. He commented: “*I feel ashamed of my Rabb seeing me making effort for my desires.*” Thus, he remained confined in his cloister where there was no circulation of fresh air.

When Hadhrat Waheeb Bin Dard became seriously ill, the Ameer sent a Christian physician to attend to him. When the doctor arrived, Hadhrat Dard (Rahmatullah alayh) said: “*I shall never inform you of my sickness.*” Those present said that he should inform them. They would then explain to the doctor. In response, Hadhrat Dard (Rahmatullah alayh) said: “*Subhaanallaah! What type of intelligence do these people have? They advise me to complain about Allah Ta’ala to His enemy (the Christian).*” So saying, he ordered: “*All of you, get up*

and be gone from here!” He expelled all of them for having given him the type of satanic advice which the stupid Bhayat bootlicker of the kuffaar, had proffered to him.

When Hadhrat Rabee’ Bin Khaithum (Rahmatullah alayh) was gravely ill, the people advised that he should call the doctor. After a silence of some moments, he recited the Qur’aanic Aayat:

“Where are the Aad and the Thamud, and the As-haab-e-Rass and the many nations in between? We have made examples of them all and We have destroyed them all.” Then he commented: *“These nations had doctors and physicians among them. Despite this, all were destroyed. Wallaah! I shall never call a doctor for me.”*

Once when some people came to visit Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) during his sickness, they asked: “How are you?” He responded: *“I am pleased. However, do make dua for me to remain in sickness for a long period so that I may not see people and they do not see me.”*

When Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh) visited Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) during his illness, Hadhrat Fudhail (Rahmatullah alayh) said: *“If you had not come to visit me, it would have been better for me, for I fear that I may perchance complain to you about my Rabb Azza Wa Jal.”*

What was this ‘complaining’ that he feared? Understand well that it was making a request for dua. As far as the Auliya are concerned, their extremely lofty state of Taqwa and Tawakkul precludes them from making even dua for *shifa’* (cure). They understand that the sickness imposed on them is also a bounty (ni’mat) of Allah Ta’ala, hence it is improper to supplicate for the elimination of this bounty. That was their lofty stage of Divine Proximity. As for the masses such as us all, it is perfectly permissible to make dua for *shifa’*, and to resort to medical treatment. However, as far as the illustrious Auliya of the Salafus Saaliheen and the Sahaabah are concerned, their Tawakkul alal Laah demanded abstention from even dua for *shifa’*, leave alone abstention from medical treatment, and leave alone abstention from gaining medical aid from even a Muttaqi Muslim doctor. The issue of seeking medical treatment from fissaq and kuffaar doctors was unthinkable to those illustrious souls.

For their attitude of such Tawakkul, the Auliya have a basis in the Hadith of our Nabi (Sallallahu alayhi wasallam). During the time of Rasulullah (Sallallahu alayhi wasallam) there was a lady who suffered from epilepsy. Whenever she was afflicted by an epileptic fit, she would denude herself of her garments. She went to Rasulullah (Sallallahu alayhi wasallam) requesting that he makes dua for her *shifa’* (cure). Now listen with open ears to the advice of our Nabi (Sallallahu alayhi wasallam). He advised that it was best for her to have Sabr. He could make dua and she would be cured, but

by adopting Sabr and not insisting on dua for shifa', she would be immensely and munificently rewarded in the Akhirah.

The lady happily accepted this advice. However, she requested that dua be made that when she lapses into a fit she should not denude herself of her garments. This dua was made by Rasulullah (Sallallahu alayhi wasallam). She remained with the sickness without further denudation of her garments. Having recognized her level of Taqwa, Rasulullah (Sallallahu alayhi wasallam) advised against even dua for cure. Now what is the rubbish that this miscreant molvi of Darush Shaitaan propagates?

He says that refusing the advice of a faasiq/kaafir doctor who advises abstention from the Fardh Saum of Ramadhaan could be sinful and one could be accountable for having made this refusal. His brains are vermiculated with kufr, hence he is so capable to acquit himself with such drivel bordering on kufr. It is HARAAM to abstain from fasting in Ramadhaan on the basis of the diagnosis and advice of doctors. And, when we say 'doctors', it applies to the context of today. 99.9% of doctors are fussiaaq and kuffaar. When it is permissible to refuse even the advice and medical treatment of genuinely pious (muttaqi) Muslim doctors, what should be concluded about the vast majority of doctors who are the enemies of Allah Ta'ala? The aforementioned few episodes of the Sahaabah and Auliya are adequate for concluding that whatever the

miscreant molvi propagates in this regard is haraam rubbish.

The miscreant says:

“The laws of the Shariah are so flexible and so accommodating that the Shariah allows you to take the opinion of a medical specialist and the law of the Shariah is based on that.”

This is the type of zig zag fatwas issued by *maajin* muftis with zig zag brains vermiculated by their fisq and fujoor. His claim is false. There is no such flexibility in the Shariah which renders compulsory haraam. Permissibility is based on *Dhuroorah* (absolute need). In cases of *Dhuroorah* a forbidden act while becoming temporarily permissible, NEVER becomes obligatory unless the obligation is specified by the Fuqaha, and this is extremely rare such as the consumption of haraam food to save life threatened by starvation. But this permission does not extend to medical treatment, and on this issue there is complete unanimity of the Fuqaha that medical treatment is not *Waaajib* and may not be imposed on anyone. Abstention is still the best course for those of Tawakkul despite the permissibility.

Another stupid incongruity mentioned by the miscreant is:

“Islam has given the medical fraternity its place and there are masaail of the Shariah that we are required to

consult the experts and go to them. They know their field better.”

Just as all Muslims of all professions and walks of life are bound by the Shariah, so too is the medical profession. This profession is not allowed to concoct haraam medicine and haraam methods of treatment. Rasulullah (Sallallahu alayhi wasallam) said:

‘Allah has not created the shifa’ (cure) of my Ummah in things made haraam for them.’

Thus, it is haraam to a seek cure in blood, urine, faeces, pus, after-birth waste, vivisection (animal brutality), human desecration and mutilation (such as experimenting on dead human bodies) and on the many other haraam methods introduced by the atheist kuffaar whose boots Muslim doctors lick. These fussaag doctors who are averse to Islamic concepts and the Ahkaam of the Shariah, are the blind muqallideen of the atheist medical fraternity. The Qur’aan Majeed says about them: *“They are like animals, in fact, more astray than animals.”* Whatever these atheists wallowing in kufr and najaasat say, the fussaag ‘Muslim’ doctors lick up such vomit. They hopelessly fail to apply their brains constructively. And, this is because of the induracy of their intelligence – made indurate with kufr - and their obtunded Imaan. In fact, it will be more appropriate to say that they are bereft of Imaan, hence bootlicking the enemies of Islam has become a honourable profession for them. How can it ever be permissible for Muslims to

abandon the Fardh Fasting of Ramadhan on the word of such doctors who have ruined and destroyed their dunya and their Akhirah?

The ‘place for the medical fraternity’ –a genuine Muslim one – is the Shariah. Doctors who are genuine Muslims understand that their ‘place’ is the Shariah, not the concepts of the atheists. They understand that they have to conduct their medical practice in subservience to the Shariah, and not the other kufr war around. That is, the Shariah may not be made subservient to the theories, concepts and practices of the atheists if such practices are in conflict with the Shariah regardless of the benefits. Sealing this issue with the Divine Seal, Rasulullah (Sallallahu alayhi wasallam) said:

‘Allah has not created the shifa’ (cure) of my Ummah in things made haraam for them.’

It is a ludicrous canard to claim that “*there are masaa-il of the Shariah that we are required to consult the experts and go to them.*” For masaa-il of the Shariah, it is incumbent to resort to the Ulama-e-Haqq, not to the medical fraternity nor to the ulama-e-soo’. The medical fraternity has to consult with the Ulama who are the experts in the field of the Shariah.

The consultation which the Ulama will have with the medical fraternity is limited to the acquisition of information. The Ulama will ask if in a certain medicine you are prescribing are there any haraam ingredients; or

in your achievement of expertise are you committing murder with your ‘brain dead’ concept; or are you transfusing pig blood; or do you prescribe on the basis of the kufr belief of the contagiousness of disease, etc., etc., etc.

This applies to all professions. This attitude of the Ulama commanded by the Shariah is not limited to the medical profession. For example, the Ulama will not ask the technicians if it is permissible to use a microphone in Salaat. They will only ask for an explanation of the functioning of the microphone – how is the sound transmitted. Then on the basis of such information will the Ulama formulate the Fatwa of the Shariah in the light of the principles of the Shariah which are all derived from the Qur’aan and Sunnah, NEVER from personal opinion. Precisely for this reason does the Fatwa of the Ulama-e-Haqq come with the full force of the Shariah.

We never consult the experts in mundane fields for lessons in the Shariah. We ask the chap who is an expert of capitalist economy to explain to us what is ‘actuarial science’ for example. Once it has been explained to us that it is faeces, pork and satanism, we shall issue the Fatwa. But the stupid statements of the miscreant Bhayat *mudhil* creates the idea that in terms of his corrupt understanding of ‘flexibility’, the Ulama have to issue their fatwa on the basis of the understanding of the medical fraternity. Thus, if the fussiaaq and atheist doctors say that there is benefit and cure in the blood of

a swine and in eating pig faeces, then in terms of ‘flexibility’, it is incumbent to accept this satanic ‘*mas’alah*’ and ‘*fatwa*’ of the satanic, atheist medical practitioners. Even simple Muslims understand the corruption and kufr which Bhayat *mudhil* is advocating with his haraam concept of ‘flexibility’.

There is no such hallucinatory concept as ‘flexibility’ in the Shariah. Everything has to incumbently operate within the strict confines of the Shariah. Thus, making Tayammum instead of Wudhu is not flexibility. It is a law within the framework of the Shariah. Abstaining from fasting on a journey is not ‘flexibility’. It is a clear-cut command of permissibility of the Shariah. Performing two raka’ts instead of four on a journey, is not flexibility. It is a straightforward *mas’alah* of the Shariah.

In new developments where it becomes expedient to issue Fatwas, there is no concept of flexibility underlying the issuance of Fatwa. There are Principles of the Shariah on which rulings are based whenever the need arises. But the ‘flexibility’ idea of the moron muftis of this era entails the employment of personal opinion unsubstantiated by the Shariah. Such stupid and corrupt fatwas in which the zig zag muftis excel, are *mardood (rejected)*.

The *mudhil*, Bhayat, said in his stupid talk:

“It is very sad, and I say with a sense of great regret that of recent people have been questioning you know,

the credibility of our medical practitioners. It is ...ridiculous to question the competence and credibility of our medical specialists....”

You can say this because you are a bootlicker of the kuffaar, atheists and fussaahq. You have a nafsaani agenda and worldly objectives, hence bootlicking has become an honourable profession for you and your ilk of Munaafiqeen molvis.

It is a canard to aver that the Ulama are questioning the credibility of the doctors. What we are saying is that they have no credibility in terms of the Shariah. Their word is of no significance in matters of Shar’i import. The Ulama are not saying that the doctor is unaware if his medicine contains pork or faeces. We are unaware of the ingredients of the potion he has concocted, hence we ask him to explain the ingredients. Once we have gained this information, we have the *Nusoos* and *Usool* of the Shariah for the formulation of our Fatwa.

Thus, regardless of the kufr view of the medical fraternity pertaining to their conception of the benefits of the satanic practice of vaccination, we reject what they say in this regard, and we base the Fatwa on the basis of the information acquired from them, namely the haraam and poisonous content of the medical treatment.

It is indeed most perfidious, silly and ludicrous for the medical fraternity, especially when they are kuffaar bootlickers, to prescribe to us in the domain of the

Shariah, and to tell us that our Fatwa is incorrect because there is benefit in the satanism of vaccination for example. Our response is: Go to Hell! On the basis of your conception and understanding of ‘benefit’, the Shariah will never be compromised or diluted or discarded or abrogated.

The moron miscreant said:

“.....the jurists, they know the law of Islam. They are the experts of Islamic jurisprudence but that does not make you an expert in medicine. It doesn’t make you an expert in the other sciences and disciplines.”

This is the typical style of obfuscation of the bootlicking *maajin* muftis with their zig zag fatwas. The Fuqaha (the Jurists of Islam) and the Ulama-e-Haqq of this era who are the Muqallideen of the Fuqaha and Aimmah Mujtahideen never claimed to be experts in the kufr science and satanic disciplines of the atheist scientists, nor did they claim to be experts in the field of medicine of the fussiaq and kuffaar medical profession, nor do they claim to be experts in engineering or in any other ‘science and discipline’ of this *jeefah (carrion) dunya*.

However, not being experts in the field of *jeefah* “sciences and disciplines” in no way whatsoever detracts from their Shar’i expertise and ability to issue the Fatwa of the Shariah on any developing issue until the Day of Qiyaamah. Neither do the Fuqaha claim experts in *jeefah* ‘science and disciplines’ nor is such expertise a requisite for apprizing the Ummah of the

Law of Allah Ta'ala. The obligation of the Ulama is only to establish the meaning of a developing or new issue, and such information is acquired from the experts in the field to which the issue belongs. That is all. The experts in the *jeefah* 'sciences and disciplines' have no right to dictate to us to issue Fatwa on the basis of their understanding of 'goodness', 'merits and demerits' of an issue. That is our domain in which the intrusion of their snouts is not tolerated.

The experts of science tell us that origin of Primordial Man is in Darwin's baboon theory and that the Qur'aanic teaching of Aadam (Alayhis salaam) being the first created Man in perfect form and the creation of Hawwaa (Alayhas salaam) from the rib of Aadam (Alayhis salaam) are all fairy tales and baseless. So while this kufr theory of the atheist scientific experts is palatable and acceptable to the Munaafiq molvis and stupid muftis, the Ulama-e-Haqq reject it regardless of it being the satanic excreta of experts in science and other disciplines in which the Ulama are not experts.

All theories and concepts of any expert of any science and any discipline shall incumbently be scaled on the Standard of the Shariah, and the verdict shall be issued in the light of the Qur'aan and Sunnah.

The objective of Bhayat's rubbish talk was to find accommodation for vaccination and all the rubbish ideas of the atheist doctors whose boots Muslim doctors are adept in licking. Bootlicking itself is a weird discipline

which vacillates between *fisq* and *kufr*. Regardless of the claim of the medical experts pertaining to vaccination and their claim that disease is contagious, such stupidities are vigorously rejected and condemned on the basis of such theories and ideas being in flagrant conflict with the *Nusooos* of the Shariah. Thus, regardless of what the *jeefah* experts opine, we shall brand their theories as effects of *shaitaani* hallucination.

The Ulama do not claim expertise in satanic hallucination. They only scale the hallucination of the experts on the Standard of the Shariah to ascertain acceptability or rejection. Much of what the experts of science and other disciplines excrete is bunkum and *kufr* which can never be accepted by the experts of the Shariah. If there is any conflict between the view of the experts of the *jeefah* sciences and disciplines with the Shariah, such view will be assigned to waste and *Jahannam*. Never shall it be accorded the slightest accommodation to override the Shariah. Overriding the Shariah by means of *shaitaani ta'weel (satanic interpretation)* is a discipline in which the *ulama-e-soo* fraternity excels. They are experts in this satanic discipline/science.

The moron so-called mufti said: *“The jurists will say of a maahir, a specialist, expert, pious doctor says this to you then you take his opinion.”*

This averment is erroneous and baseless. The *Fuqaha* do not say *“take his opinion”*. If the opinion of a *jeefah*

expert is not in conflict with the Shariah, then in a matter which the Shariah does not impose acceptance, it is left to the individual to accept or reject. Thus, if even a Muttaqi doctor (not a faasiq such as are 99.9% of today's doctors) opines that there is benefit in a certain medicine which contains haraam ingredients, then even if no halaal remedy is available, it will not be incumbent on the patient to accept and submit to the medical treatment even if he has to die in consequence of abstention. No Faqeeh has claimed *Wujoob* for medicine and medical treatment. This is an issue assigned to the individual who has the right to make a determination on the basis of his personal Taqwa and Tawakkul. The Ahaadith and innumerable episodes of the Sahaabah and Auliya affirm this right which the Shariah accords the individual.

The miscreant Mr. Bhayat, clutching at straws to substantiate his corrupt view which is untenable in the Shariah said in his silly talk:

“You are throwing yourself, as a Mufti of Egypt says, you are throwing yourself into destruction - Wa laa tulqu bu aydikum ilat tahlukah – don't take yourself and throw yourself into destruction.”

Firstly, who is this Egyptian Mufti who cited this Qur'aanic Aayat out of its context. It appears that this Egyptian mufti lacks awareness of the occasion of revelation (*Shaan-e-Nuzool*) of this Aayat. This aayat is not a licence for the rubbish opinions of these miscreant

muftis, Bhayat and the Egyptian chap. Abstention from medical treatment/medicine is not casting oneself into destruction. Such abstention is a right conferred to us by the Shariah. These moron munaafiq muftis deliberately overlook this RIGHT, and they turn a satanic blind eye to the Ahaadith and the practice of the Sahaabah and the Auliya in this regard.

The context of this Aayat is entirely different from what these miscreants seek to convey. Aayat 195 of Surah Baqarah reads:

“And, spend in the Path of Allah, and do not cast (yourself) with your own hands into destruction.”

The following is the tafseer of this Aayat:

A hadith narrated in *Mustadrak of Haakim* mentions that Hadhrat Abu Imraan (Rahmatullah alayh) says that they were in Constantinople when the governor of Egypt was Hadhrat Uqbah bin Aamir (Radhiyallahu anhu) and the governor of Syria was Hadhrat Fudala (Radhiyallahu anhu). The Roman army fielded an extremely large frontline of soldiers.

A Muslim penetrated deep into the Roman ranks, then returned to the Muslims. The other Muslims commented that he was throwing himself into destruction (referring to the verse under discussion). Hadhrat Abu Ayooob Ansari (Radhiyallahu anhu) said to them: “O people, you are interpreting this verse incorrectly. (It does not

mean that one should not fight the enemy and not attack them.) This verse was revealed with regard to the Ansaar. When Allah granted supremacy to the Deen and people began to flock into the fold of Islam, the Ansaar thought that they could now remain behind to attend to their fields. Allah rejected this decision of the Ansaar by revealing this verse: ‘Spend in the path of Allah and do not throw your own hands into destruction’.”

From this it was evident that ‘destruction’ was to remain at home and tend to one’s wealth. We thus received the order to fight in Jihad."

“Not casting yourself into destruction with your own hands” refers to abstention from Jihad and spending wealth in the Path of Allah Ta’ala. It NEVER ever means that medicine is Waajib. It never means acceptance of the opinion of the fussaag and kuffaar experts/doctors. This Aayat has absolutely no relationship with the subject under discussion. This is the type of kufr ‘flexibility’ which the moron zig zag muftis seek to eke out from *Nusoos* which have no relevance to the issue being disputed.

Furthermore, even considering this Aayat to be a general principle, it may not be presented in conflict and negation of an explicit Shar’i Hukm, and in our context the *hukm* is that the Shariah has granted the right of abstaining from medicine. Abstention on the basis of Tawakkul and Taqwa is laudable. Those who lack Taqwa or are deficient in it as are we all, it is

permissible to resort to medicine. There is no contention on this issue of permissibility.

SUMMARY

(1) Medicine is permissible. There is further detail pertaining to haraam medicine.

(2) Abstention from medicine is permissible.

(3) Abstention on the basis of Taqwa and Tawakkul is commendable and laudable.

(4) Abstention from haraam medicine despite permissibility in cases of real need (*dharoorah*) is commendable.

(5) Opinions and theories of experts in mundane sciences are *mardood* and *mal-oon* (rejected and accursed) if in conflict with the Shariah.