

# **The importance of HALAAL & HARAAM in the Shariah**

**The Meat position  
in**

**Port Elizabeth  
& Uitenhage**

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# **HARAAM IN THE SHARIAH - ITS HARM AND ITS EVIL**

In the Qur'an Majeed Allah Ta'ala commands the Ambiya (alayhimus salaam).

***“O Rusul! Eat tayyibaat and practice righteous deeds.”***

(Rusul is the plural of Rasool, meaning a Messenger or Nabi appointed by Allah Ta'ala). Tayyibaat is the plural of tayyib meaning 'pure, wholesome, healthy and halaal'.)

The command to consume *halaal* and *tayyib* food directed to the Ambiya (alayhimus salaam) – the most perfect of Allah's creation – is most significant. Then of greater significance is the command succeeding the order to eat *tayyibaat*. After commanding the Ambiya (alayhimus salaam) to consume *Tayyibat*, Allah Ta'ala commands them to practice deeds of virtue (*A'maal-e-Saalihaat*)

Every Muslim understands that it is inconceivable for a Nabi to consume haraam. Leave alone haraam, even doubtful and contaminated foods are incumbently shunned by these august Souls. Two important teachings emanate from this Qur'aanic address to the Ambiya (alayhimus salaam).

- 1) By directing the command to the Ambiya (alayhimus salaam) who never ever consumed haraam, Allah Ta'ala emphasizes to the Ummah the immense importance of this issue.
- 2) The foundational basis for taufeeq to practice *A'maal-e-Saalihaat* is the consumption of *Tayyibaat*.

The Ahadith of Rasulullah and the Naseehat of the Auliya are replete with innumerable teachings and emphasis on the vital need to consume only what is *Halaal* and *Tayyib*. The Shariah has explicitly declared that those who do not consume *Halaal* and *Tayyib* food, can never progress up the spiritual ladder into the realms of Divine Proximity. In fact, consumption of *Mushatabah* (doubtful), *Haraam* and contaminated foods gives the greatest impetus to carnal, nafsani and shaitani desires. Haraam consumption strengthens

animal passions in man. It takes him closer to the domain of dogs and wolves. It corrupts his Imaan and obliterates all spiritual perception. The *Noor* of understanding is eliminated in a man who devours what Allah Ta'ala terms carrion and filth (*maitah and rijs*).

## THE ISSUE OF HALAAL AND HARAAM

The abundance of Qur'aanic verses, Ahadith and volumes of Naseehat of the Auliya make it extremely evident that the question of halaal and haraam is a major issue in Islam. It is not an issue which can be scanned over, swept under the carpet or argued away to satisfy our emotional desires and our pecuniary motives. Those who do so, do so at the peril of their Imaan. And, Imaan may not be trifled with.

### MAITAH

*Maitah* means carrion or dead haraam meat. Meat slaughtered un-Islamically and meat classified as haraam by the Shariah is designated *Maitah* in Islam. Carrion is *rijs* – impure and filth. *Maitah* is diseased meat. It causes not only spiritual disaster to the Rooh, but it ruins the physical health as well. It creates in man the attributes of the lowly beasts. Man's nafs then becomes bestial and the nafs then reigns over his *Aql* (intelligence). It is precisely for this reason that people react emotionally when the desires of their nafs are branded as haraam. This typical reaction is evident to the Jamiatul Ulama's proclamation of all meat sold by Port Elizabeth and Uitenhage butcheries being HARAAM.

The Shariah rules that it is haraam to feed even dogs with haraam meat (*maitah*). The gravity of the HARAAM meat issue should be well understood from this prohibition. When this is an issue of such major proportion, why do Muslims take umbrage when it is reliably and authoritatively reported that the meat they are purchasing and consuming is *Maitah*? If every Muslim searches his/her soul with sincerity and fearing Allah Ta'ala, he/she will not fail to detect the *shaitaan*iyat at work in the nafs. The *Aql* of Muslims have become spiritually deranged by years of haraam consumption – eating the carrion offered by the butcheries. It is for this reason that they are unable to distinguish between right and wrong – truth and false

hood. The nafs has become so accustomed to devouring haraam carrion that the desire to continue such *rijs* and *haraam* seems to them to be insurmountable. Eating haraam meat has become a matter of life and death to those whose nafs and bodies have become bloated by devouring this *rijs* (filth).

## OUR INSPECTION

We have already published the details of the inspections of two abattoirs conducted by our inspectors. For the benefit of those who may not have obtained the pamphlets explaining the inspections, we reproduce these at the end of this booklet.

After five inspections we issued our proclamation of HARAAM. Silence would be concealment of the *Haqq* and allowing concerned Muslims to continue consuming *Haraam maitah*. There are many Muslims who are concerned with what they eat. In particular for them did we issue our statements and our proclamation. Nevertheless, it is also intended for the general Muslim public – even for those who have no care for what they eat, whether it be halaal or haraam or whether it be filth and poison. Our prime obligation is to discharge a duty in terms of Rasulullah’s command:

***“Proclaim the Haqq (Truth) even if it is bitter.”***

Undoubtedly, the Haqq is always bitter to the followers of desire and the lovers of haraam. But, our concern is for those who are desirous to develop their Imaan. Furthermore, we can on the Day of Qiyaamah state in the Divine Court that we had not failed in a sacred obligation which rests on our shoulders by virtue of the *Amaanat* of *Ilm* which Allah Ta’ala has bestowed to us. The umbrage, criticism, emotional drivel and nafsaniyat which the detractors pipe out, therefore is of no concern and bother to us. We have to abide by the following Qur’aanic averment:

***“They do not fear the insults of those who insult.”***

## THE DETAILS

In publishing its report and proclamation of HARAAM maitah, the Jamiatul Ulama had listed all the facts on which the HARAAM proclamation is based. True to form, the people of baatil and desire and even some wayward learned men suffering from the diseases of *hasad* (jealousy) and *ujub* (self-esteem), reacted with typical emotion. Since they have absolutely no rational argument to counter our facts of truth, they resort to emotional drivel and childish outbursts. Some of their drivel will be discussed hereunder, Insha'Allah.

a) *That the Jamiatul Ulama acted in haste in having issued its verdict.*

**Our response:** We have conducted five inspections in two weeks. Even the kuffaar owners/managers of the abattoirs conceded that the set-up was improper. They assured that they will be making suitable alterations to conform to Halaal standards in 2002.

In which way can it be claimed that we acted hastily? When a fire is raging, should we wait for the house to be first gutted before attempting to extinguish the fire? If a Muslim is consuming Haraam Maitah, should we allow him to eat the *rijs* (filth) indefinitely? If we see Muslims consuming or about to consume poison, should we allow them to eat the poison at the peril of their physical life?

If you as a Muslim knows that the meat which was delivered to your Muslim neighbor is pork, is it not your Islamic duty to inform your brother neighbor? If you know that some butcheries are adding pork mince to the beef mince you are buying, is it not your obligatory duty to make this public thereby saving Muslims from consuming haraam and filth?

Every Muslim, even those who devour haraam mutton and haraam beef, will agree that it is a duty to prevent Muslims from consuming pork which they have unwittingly acquired or acquired as a result of the cruel fraud and deception of traders whose only objective is money. If he notifies his neighbor of the Haraam meat, pork or

poison which has found its way into his home, will it be said that he has acted in haste.

Now we should ask: What is the difference between pork and haraam beef and mutton? Both are HARAAM although the *hurmat* (prohibition) of pork is of a greater degree. But the fact remains that both are haraam. Whatever standard and action Muslims direct towards pork have to be incumbently directed to HARAAM maitah regardless of the source of the HARAAM carrion.

*b) An extremely childish argument which some present is that we should first provide an alternative before proclaiming the meat Haraam. In other words, Muslims should continue consuming the Haraam meat until such time that an alternative halaal supply becomes available.*

If a person is about to eat poison, will it be intelligent to argue that he should not be forewarned and that he should be allowed to consume the poison or the pork until such time that the Jamiatul Ulama can provide him with halaal food or show him an alternative source of halaal food? Is this line of reasoning intelligent?"

While people do not engage in such silly arguments in physical and monetary matters, they do resort to these nonsensical arguments in matters of a Deeni nature. This is because of a grave defect in their Imaan which constrains them to show scant regard for the law of their Creator.

The issue of alternative supply of halaal meat is NOT the problem nor the obligation of the Jamiatul Ulama. Our function is to apprise Muslims of Allah's Law. It is the duty of the people themselves to find alternatives and to rectify the rotten and corrupt situation prevailing at the abattoir. In this pursuit for alternatives they can liaise with the Muslim butcheries. If the community applies pressure on the butcheries and refuse to buy meat from them, they will quickly rectify the deplorable situation. But since people have become accustomed to eating haraam meat, they are desensitized. The butcheries are therefore not concerned to assume the responsibility of ensuring that the meat is strictly *Halaal* and *Tayyib*

Needless to say, both these arguments are utterly baseless. They are emotional drivel devoid of any sense.

## **THE STATEMENTS OF THE BUTCHERIES**

In matters of Halaal and Haraam, the words and assurances of the Muslim butcheries are unacceptable. They have pecuniary interests and their past track record testifies to their total unreliability and lack of concern for the Deeni welfare of Muslims. As long as they are able to make money, they are not concerned whether they sell halaal or haraam and whether they feed Muslims with halaal meat or haraam, diseased carrion. Some of their vile malpractices are recounted hereunder:

- 1) They NEVER EVER report to the Muslim community any haraam discrepancy which occurs at the abattoirs. They always conceal the haraam occurrences. This has always been their habit since all time. They will never refrain from purchasing meat when haraam meat comes from other centres and is stored together with the carcasses slaughtered by the Muslim slaughterers.
- 2) They buy and sell imported haraam meat. Almost every butchery is involved in this haraam trade.
- 3) They mix haraam ostrich meat in their mince and deceptively sell it as 'beef' mince.
- 4) They show absolutely no concern about the pigs brushing against the beef and conveyed on the same conveyor-belt.
- 5) They feed the Muslim public Haraam sausages ALL their casings are haraam casings acquired from kuffaar traders. It is sufficient for them that the kaafir trader gives them the assurance that the casings are 'halaal'.
- 6) When independent Muslims who are not associated with the miserable butchers association attempt to inspect the abattoir, they create impediments and go out of their way to block the inspection. They instigate the kuffaar at the abattoir to prevent the inspection. WHAT HAVE THEY GOT TO HIDE? They have much to conceal. Their desperate desire is to conceal the haraam set-up at the abattoir and the haraam meat they are buying. Indeed their stratagem of colluding with the kuffaar abattoir to prevent inspections is

extremely childish and complicates the problem for them (i.e. for the butchers).

They have degenerated to such ignorance that they imagine that by thwarting inspection they will be able to conceal their haraam activities and get away with it without the Muslim community being informed.

Every man of intelligence who is unbiased can understand the reasons for the mad desire to prevent the abattoir being inspected by the Ulama. They should remember that Haraam is carrion, and carrion stinks. They cannot succeed in keeping the lid on the diseased carrion.

- 7) They are just not prepared to make any attempt to correct the wrongs and bring the deplorable situation in line to conform with the Shariah. Instead of endeavoring to find solutions for the problems, they resort to cover-up tactics.
- 8) They are shamelessly contented with the “abolition” of Jumuah Salaat on a permanent basis for the Muslim slaughterers who never perform Jumuah Salaat.

People who are guilty of dealing in Haraam and feeding Muslims Haraam carrion are unreliable in the Shariah. Their words and assurances cannot be accepted.

## **THE SOLUTION**

While the abattoir management informs us that they will institute corrective measures only in 2002 when alterations will be effected to the premises, the position can be corrected quite simply if the Muslim butcheries have any fear for Allah Ta’ala and agree to co-operate with the Shariah. Their lackadaisical attitude towards the Shariah and their mad desire for making money at all costs are the main reasons for the haraam corruption surrounding the meat problem.

The following are remedial measures which could and should be immediately instituted to at least render the meat halaal for the consumption of those Muslims who are not particularly concerned with the *Ahkaam* (laws) of Islam:

- a) In the absence of any Muslim slaughterer, no non-Muslim slaughterer should be allowed as a substitute. This is in fact what is presently happening.
- b) Arrangements should be made for a stand-by *thaabih* (slaughterer) who will be paid by the butcheries and the Muslim community. In the event one of the slaughterers is late, ill or has to be absent for some reason, the standby will take over.
- c) Halaal carcasses should NOT be placed in the same fridges/coldrooms with haraam carcasses. IT is WAAJIB that the Halaal carcasses be completely separated from the haraam meat which is a regular phenomenon at the abattoir in Markman Township and a predominant and permanent practice at the Preserverance abattoir.
- d) Muslim inspectors, paid by the Muslim community, should be appointed to regularly inspect the abattoir. These inspectors should NOT be responsible to the abattoir nor to the Muslim butcheries.
- e) *The thaabiheen* (slaughterers) should compulsorily be allowed off for Jumuah and Eid salaah. During these intervals there should be NO slaughtering of sheep and cattle.
- f) Muslim butcheries should not deal in imported meat. Any Muslim who stocks both halaal and Haraam contravenes the Shariah and all his meat will be proclaimed HARAAM.

If the abattoir refuses to comply with these necessary and minimum requirements for rendering the meat HALAAL, Muslim butcheries should make their own arrangements. They could hire a private abattoir for serving this purpose. In fact, this move will be in the greater Deeni interests of Muslims.

## TAQWA

Earlier we had mentioned that these remedial measures will suffice to render the meat halaal for the benefit of Muslims who are not particular, however these measures are hopelessly inadequate. People of Taqwa are concerned with the Pleasure of Allah Ta'ala, not the pleasure of their nafsani desires and their craving to consume meat.

## SIN AND TRANSGRESSION

Sin and transgression are acts which invite the Wrath and *La'nat* (Curse) of Allah Ta'ala. Taqwa requires abstention from even *Mushtabah* (Doubtful) acts. Sin and transgression perpetrated flagrantly and persistently completely negate Taqwa and render the perpetrator a *faasiq*.

Those who are concerned with the development of their Imaan and with Allah's Pleasure dare not become participants and aids of haraam practices. The following are haraam, sinful acts of transgression associated with the current kuffaar slaughter system which Muslims have accepted fully and wholeheartedly, without it even crossing their minds that they are inviting Allah's Displeasure and His Wrath on them:

- i) The animals are stunned in their brains with metal bolts and given electric shocks prior to being slaughtered.
- ii) The animals are suspended upside down for being slaughtered.
- iii) The animals are slaughtered in the presence of other animals.
- iv) The animals do not face the Qiblah as required by the shariah when being slaughtered.
- v) Skinning of the animals begins even while they are not yet motionless. The workers begin skinning while the animals are still vigorously kicking.
- vi) The animals are cruelly herded and mishandled and dragged by workers to the point of slaughter.

All these acts are major sins. Islam has its own humane and cultured code for even animals. But Muslims in the pursuit of monetary gain

have abandoned the Shariah to such an extent that they no longer believe in the need for the Islamic system of slaughtering in which all acts of cruelty are eliminated. In fact, these Islamic requirements of the Islamic system of *Thabah* seem to be queer to Muslims in view of their total acceptance of the kuffaar system.

When all animals are killed in this cruel and haraam system, it should be clear that Allah's Wrath is on all perpetrators and participants in the system. Those who devour such meat which is the object of Allah's Wrath must necessarily suffer spiritually. They cannot gain Taqwa by aiding and abetting haraam and cruel acts simply for the sake of eating meat for which they can make other arrangements even though it may be somewhat inconvenient. But the price of Allah's Pleasure and Thawaab in the Aakhirah is not cheap. While imported haraam meat may be cheap, we are required to offer a bit of sacrifice of conveniences and desires for gaining Allah's Pleasure. Thus, for people concerned with Taqwa the meat slaughtered at any abattoir is not *Tayyib* regardless of it being halaal technically.

Allah Ta'ala repeatedly commands in the Qur'aan Shareef:

***“And, eat from the halaal and tayyib things which Allah has given you as rizq. And, fear Allah, the One in Whom You believe.”***

Muslims are not and should not be like kuffaar. The goal of life of the kuffaar is this world, while the goal of Muslims is the Aakhirah. Rasulullah (Sallallahu Alayhi Wasallam) said:

*“Verily, the world has been created for you and you have been created for the Aakhirah”*

Muslims have to utilize Allah's bounties of the world strictly in accordance with the Shariah of Allah Ta'ala. This path of obedience to Allah Ta'ala entails constant struggle against nafsani desires. People of Taqwa who understand this message should therefore understand that the meat obtainable from Muslim butcheries even after the remedial measures have been instituted is NEVER *Tayyib* for them.

May Allah Ta'ala grant Muslims the *taufeeq* to abstain from haraam food, especially haraam carrion. And, may He bestow to us the *taufeeq* for the inculcation of Taqwa.

## **HALAAL, TAYYIB AND FALSEHOOD**

**“Therefore eat from the halaal and tayyib things which Allah has given you as rizq. And be grateful for the bounties of Allah if indeed you worship Him.”**

***(Surah Nahl, Ayaat 114)***

**“And do not say for the falsehood which your tongues fabricate that, This is Halaal and this is Haraam’, in order to attribute a lie on Allah. Verily, those who fabricate lies on Allah will not succeed.”**

***(Surah Nahl, Ayaat 116)***

**“You will see many among them hastening in sin, transgression and in their eating of haraam. Indeed evil is that which they perpetrate. Why do their Ulama and Auliya not forbid them from their sinful statements and their eating of haraam. Indeed evil is that which they committed.”**

***(Surah Maaidah, Ayaat 144)***

**THE FIRE HAS GREATER CLAIM ON A BODY WHICH HAS BEEN NOURISHED BY HARAAM. (HADITH)**

## **ALL MEAT OF ALL MUSLIM BUTCHERIES IN PORT ELIZABETH IS HARAAM**

In the past two weeks, inspectors of the Jamiatul Ulama (Eastern Cape) inspected the main abattoir (EPLA) in Markman Township. The smaller, but more active, abattoir in Perseverance was also inspected. The Markman abattoir employs two Muslim slaughterers and the Perseverance abattoir has seven non-Muslim slaughterers. – Some Muslims (owners of butcheries as well as-private persons) slaughter their own animals at the Perseverance abattoir.

### The following facts came to light as a result of our inspection:

1. Besides the two Muslim slaughterers, there is no Muslim supervisor at the abattoir.
2. The two slaughterers have absolutely no say and no control in any matter. The only function is to slaughter and leave as soon as the slaughtering has been done. This is generally about 12 midday and on many days well before midday.
3. The slaughterers have no awareness of what is happening elsewhere in the abattoir. The skinning, cleaning, conveying and storing of carcasses in the cold rooms are executed by only Non-Muslims. Everything besides the slaughtering is under non-Muslim supervision and control.
4. According to the slaughterers "*all animals are halaal as long as they are present*" however, their presence is not full time at the abattoir. Besides the slaughtering. **Nothing** is in their control or knowledge. If haraam meat arrives at the abattoir from other centers, it is placed and stored together in the same storage facilities in which the locally slaughtered meat is held, and this happens frequently.
5. The beef and the pigs brush against each other on the conveyer belts. They eventually run on the **same** conveyer belts.
6. When there happens to be an abundance of sheep, the slaughtering takes place simultaneously with the pigs and all carcasses end up on the same conveyer belt.
7. If the Muslim slaughterers happen to be late, non-Muslims take over the slaughtering.
8. On 31<sup>st</sup> July 2001 Haraam sheep carcasses arrived from Cradock. All these haraam carcasses were stored together with locally slaughtered meat. The non-Muslim lady in the office claimed the Cradock meat was "not halaal" while the non-Muslim gentleman at the abattoirs thought that it was "halaal".
9. The affal and sausage casings are all mixed and a non-Muslim vender brings loads of such HARAAM intestine's collected from smaller abattoirs in the surroundings.
10. The pig and sheep casings are all mixed and "cleared" together.

11. Jum'ah Salaat has been completely "abolished" for the two Muslim slaughterers.
12. The situation at Perseverance abattoir with 7 non-Muslim slaughterers is, Islamically speaking, more deplorable.

**Our inspection has established that the situation prevailing at the abattoir is absolutely deplorable and Islamically totally unacceptable. Since there is absolutely no control and no Muslim supervision at any of the abattoirs the Muslim community is hereby notified that:**

- A) All meat sold in Port Elizabeth and Uitenhage by Muslim butcheries is **HARAAM**.
- B) It is **HARAAM** for Muslim butcheries to purchase and sell this **HARAAM** meat to even non-Muslims.
- C) We urge concerned Muslim butcheries to immediately institute proper and Islamic measures to rectify this **HARAAM** set-up.
- D) By selling and feeding Muslims with **HARAAM CARRION**, Muslim butcheries are guilty of one of the worst acts of abuse of Amaanat (trust).

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## ***THE HARAAM MEAT***

**SITUATION OF Port Elizabeth & Uitenhage on Wednesday, 8<sup>th</sup> August 2001**, three inspectors of the Jamiatul Ulama (Eastern Cape) went for a routine inspection of the P.E. abattoir in Markman Township. While the abattoir had allowed our inspectors to conduct inspections on five earlier occasions, this time they prevented them.

**The reasons given for preventing the inspection are:**

- 1.) The permission of the "Moslem Butchers" was necessary.
- 2.) The abattoir is private property, hence the prior permission of the owners is necessary.

- 3.) Arrangements for an inspection should be made and after a date and time have been fixed, there could be an inspection conducted.

The Jamiatul Ulama rejects these reasons and see it as a ploy to conceal the **HARAAM** setup prevalent at the abattoir. This cover-up is also a childish and a stupid attempt to assist the “Moslem” butcheries in buying HARAAM meat and selling the HARAAM CARRION to Muslims.

**It is the duty of the Jamiatul Ulama, in terms of the sacred obligation of Amr Bil Ma’roof – Nahy Anil Munkar (commanding righteousness and prohibiting evil), to inform the Muslim community of the following facts underlying the sordid HARAAM condition and set-up of the abattoir:**

- 1.) At the emotional instigation of the so-called “Moslem” butcheries, the Kuffaar abattoir refused the Inspection.
- 2.) The Jamiatul Ulama’s proclamation branding all the meat as HARAAM has inflamed the butcheries who have been feeding the Muslim community with HARAAM carrion for years.
- 3.) The “Moslem” butcheries and the abattoir have much to conceal, hence they are desperately trying to prevent inspections by reliable and independent Muslim bodies, especially by the Jamiatul Ulama.
- 4.) The situation at the abattoir is exactly the same – deplorable, Islamically corrupt and HARAAM. This is why the “Moslem” butchers and the abattoir fear so much the inspections of the Jamiatul Ulama.
- 5.) The Muslim community should not head nor accept any statement issued by the “Moslem” butcheries. They all have a vested/monetary interest. They are not concerned with the Imaan and Akhlaq of Muslims. They are concerned only with making money even in HARAAM ways – even at the cost of feeding Muslims with CARRION and HARAAM spiritual poison. This is what they have been doing for years and what they are still doing and what they still intend doing.
- 6.) These “Moslem” butcheries are guilty of the following crimes:

- a. Feeding Muslims with HARAAM meat.
- b. They deceive the community by mixing HARAAM ostrich meat in their mince and selling it as “beef” mince.
- c. They use only HARAAM sausage casings including pig casings.
- d. They feed you with HARAAM imported meat.

Muslims are not permitted to put any trust on the statements of such flagrant violators of Trust and transgressors.

## **THE PRESENT POSITION**

ALL meat sold by ALL “Moslem” butcheries in Port Elizabeth and Uitenhage is HARAAM. In terms of the Shariah such meat is carrion (maitah), poisonous (physically and spiritually) and diseased.

If any butchery claims that its meat is HALAAL, it should satisfy us that it is not obtaining meat from any of the Kuffaar abattoirs.

Emphasizing the consumption of PURE and HALAAL food, the Qur’aan Majeed states:

***“O people of Imaan! Eat from the earth HALAAL and TAYYIB (wholesome/pure) things, and do not follow in the footsteps of the shaitaan. Verily, he is your avowed enemy.”***

***“Verily, he commands you with evil and Immorality, and that you (fabricate) on Allah what you know not.”***

- i.) Eating HARAAM meat is to follow in the footsteps of shaitaan.
- ii.) HARAAM is evil and immoral.

The evil spiritual consequences of consuming the HARAAM and DISEASED CARRION sold by the “Moslem” butcheries are worse than the physical harm caused by mad-cow disease and foot and mouth disease.

Your Imaan demands that you as a follower of Islam desists from consuming HARAAM, DISEASED CARRION which the butchers offer you.