

"And do not eat from that (animal) on which the Name of Allah was not recited, and (know) that verily it is Fisq (filth and sin). Verily, the shayaateen most certainly whisper to their friends to dispute with you. And, if you follow them, then surely you too will become mushrikoon."

(Surah An'aam Aayat 121)

MJC'S AND SANHA'S CARRION INDUSTRY



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INTRODUCTION

The MJC's (Muslim Judicial Council's) entry into *The Carrion Chicken Saga* fray has necessitated this treatise. For more than a year now, this carrion chicken saga has continued unabated, in fact with incremental intensity, and exposure of the corruption and the satanic dishonesty and untruthfulness of the vile men who intentionally and deliberately feed the Ummah rotten, diseased, haraam carrion chickens. Throughout the duration of this *carrion saga*, the lost, degenerate and decrepit MJC had not breathed a word in defence of its illegitimate sister organization, SANHA who has been and still is the main target of the focus.

The MJC with its monetary motive which is its sole concern, has absolutely no conception of halaal and haraam. Its perennial concern is monetary gain. As long as the money comes, it is happy. The fact that throughout the year while the evil SANHA carrion halaalizer was being hammered, its haraam sister, the MJC, deemed it appropriate to seek refuge in an impregnable fortress of silence, speaks volumes for its pernicious and unholy agenda and motives. As long as its pecuniary interests are not threatened, to hell with its sister, SANHA.

Furthermore, the implacable mutual enmity between the two carrion halaalizing bodies is no secret. It is a safe supposition that the MJC concealing itself in the shadows of its silence, was deriving sadistic pleasure from the blows which were landing on SANHA's carrion head. Even SANHA had complained of this immoral silence. After all, SANHA did not understand the logic of the silence of its illegitimate sister, the MJC. But if SANHA refreshes its carrionated brains with a perusal of its 223-Page top-secret Inspection Report, it will not fail to understand the MJC's logic for the stance it had adopted.

The MJC found SANHA's poaching in its terrain unacceptable. The MJC believes that SANHA is a threat to the revenue which its own haraam 'halaal' carrion industry generates. The MJC's silence was therefore logical and understandable.

Circumstances have now changed the equation. As much as the MJC abhorred entering this carrion chicken saga, a development compelled it, against its wishes, to enter the arena. That development is the action taken by the Scholars of The Truth to haul Earlybird and SANHA into court. The MJC being the certifier of Earlybird's Carrion Chickens, became collateral damage. There was no way in which the MJC could save itself from falling into the rotten, stinking carrion chicken cauldron.

In view of this development, the MJC had to safeguard its monetary coffers by feverishly and desperately screaming a variety of emotional stupidities with which it distorted the Shariah in its attempt to hoodwink the Muslim masses by pulling wool over their eyes with corrupt, baseless and haraam interpretation of the *Ahkaam* (Laws) of the Shariah. Since the MJC as well as SANHA have become desensitized to brutality as a consequence of their legalization and condonation of sadism, torture and brutality to which billions of chickens are subjected to on a regular and permanent basis, they (i.e. the molvis and sheikhs of the MJC) set about brutally mangling and mutilating the Shariah in their mad and frantic desire to sustain the carrion industry with haraam 'halaal' certificates, for this is their conduit to ensure the ready flow of haraam, riba royalties and haraam 'halaal' certificate fees.

Driven by the insane craving for money, the MJC set about carrionizing even the *Ahkaam* of the Shariah, slandering in the process, Imaam Shaafi' (rahmatullah alayh) and the Shaafi Fuqaha in general. Taking advantage of the ignorance of the masses, the MJC painfully and abortively laboured to convince the community that according to the Shaafi' Math-hab, the

carrion chickens are ‘halaal’. This is the only card they are able to play. It is the perennial Hanafi-Shaafi’ bogey and stunt which the MJC plays whenever it finds itself bankrupt in Shar’i arguments and proofs.

This corrupt state of affairs created by the MJC’s entry into this haraam carrion chicken fray, has constrained us to prepare this treatise to eliminate the haze which the MJC has created to obscure the *Haqq*. By the *fadhl* of Allah Azza Wa Jal, this treatise will dispel the haraam, deceptive MJC haze by presenting the *Ahkaam* in their proper context and perspective. The MJC with its attitude of *Istikhfaaf of the Ahkaam*, and its methodology of *Ta’weel Baatil*, is guilty of a capital crime, if not kufr, then at least akin to kufr.

(Istikhfaaf: To regard any teaching of the Shariah of whatever Fiqhi classification, to be insignificant and unimportant. Ta’weel Baatil: Baseless interpretation which distorts the laws of the Shariah.)

By the *fadhl* of Allah Azza Wa Jal, this treatise is one of the Sparks to which the following Qur’aanic aayat makes reference:

**“In fact, We strike baatil (falsehood) with the Haqq.
Then it (the Haqq) crushes out the brains of baatil.
Then suddenly it (falsehood) vanishes. Thus, Wail
(Destruction and Hell-Fire) for you for what
you concoct.” (Aayat 18, Surah Ambiya)**

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ISLAM – AN ALL-EMBRACING, COMPREHENSIVE AND PERFECT LAW

THE COMPLETION AND PERFECTION OF THE SHARIAH

Before proceeding to deal with the Haraam Carrion Chicken Saga, it is appropriate and necessary to explain some rules of the Shariah. These rules will constitute principles on which the entire chicken melodrama is based. Nothing but the Shariah governs the Chicken Saga as far as we are concerned

The First Principle: The Deen with all its institutions, systems and code of life has been completed and perfected during the age of Rasulullah (sallallahu alayhi wasallam). This is the Principle of Completion and Perfection.

The Qur’aan Majeed declares with emphasis:

“This Day have I perfected for you your Deen, and completed upon you My Bounty, and chosen for you Islam as your Deen. Therefore, whoever is compelled (by dire straits) in starvation without inclining to sin, then verily, Allah is Most Forgiving, Most Merciful.” (Aayat 3, Surah Al-Maaidah)

The wording of this gracious Aayat is most significant. It states not only the finality and termination of Nubuwwat, but it also emphasizes the completion and the perfection of the Divine Shariah – the Shariah which Allah Azza Wa Jal has ordained for this Ummah for all time – the Shariah which tolerates not the slightest infringement and departure from *Siraatul Mustaqeem*. Regarding obedience to this Complete and Perfect Divine Shariah, Allah Azza Wa Jal states:

“Then, We have established you on a Shariah regarding affairs. Therefore, follow it, and do not follow the base desires of those who have no knowledge.” (Aayat 18, Al-Jaathiyah)

In this Aayat-e-Kareemah, Allah Ta’ala informs Rasulullah (sallallahu alayhi wasallam) that after the Shariah of Bani Israaeel, another complete and perfect Shariah has been ordained for the Muslim Ummah. This Ummah is commanded in this aayat to follow that Shariah, and not to look askance at the ways and methods of the *juhala* (the ignoramuses) – the Yahood and Nasaara who lack knowledge.

Aayat 3 of Surah Al-Maaidah, mentioned above, was revealed in the 10th year of Hijri on the occasion of Hajjatul Wida (The Farewell/Last Hajj of Rasulullah – sallallahu alayhi wasallam) on the Plain of Arafat on the auspicious Day of Arafah, and in the huge assembly of the Cream of Mankind, more than a hundred thousand Sahaabah.

Prior to this Seal of the Shariah, many laws were repealed, changed or substituted. According to Hadhrat Ibn Abbaas (radhiyallahu anhu), after the revelation of this aayat, no other verse pertaining to *Ahkaam* (laws/injunctions) was revealed. This verse announced the finality, completion and perfection of all institutions of the Shariah.

The completion and perfection of the Divine Shariah logically confirm the completion and perfection of every facet and every detail of every institution of this Divine Shariah. This final

completed and perfected Divine Shariah will apply to every age and every community irrespective of mundane advancement and progress in any sphere whatsoever. A contrary suggestion or doubt exposes deficiency in Imaan as it implies rejection of the Ordinance of Completion and Perfection of the Divine Shariah declared in this gracious Qur'aanic Aayat.

It is mentioned in the Hadith that on the Day of Qiyaamah after all *A'maal-e-Saalihah* (Virtuous Deeds) have presented themselves individually in the Divine Presence, will come *Islam*. It will announce in the Divine Court: "*I am Islam.*" Allah Ta'ala will respond: You are most excellent. Today, I shall take people to task by your criterion, and by virtue of you shall I award." Regarding this complete and perfect Deen, the Qur'aan Majeed further states: **"Whoever follows a Deen besides Islam, never will it be accepted from him, and in the Aakhirah he will be among the losers (ruined, destroyed and destined for Jahannum)."**

There are different ways of 'following a deen other than Islam'. Adopting any of the institutions of the kuffaar over and above the Divinely ordained institutions of Islam is also a form of accepting a religion besides Islam. Only such following of Islam is valid which is total acceptance of every facet and detail of the Divine Shariah. Islam does not tolerate partial acceptance. Thus, the Qur'aan-e-Hakeem states:

"What! Do you believe in part of the Kitaab and reject a part (of it)?" The punishment of such a person is nothing but disgrace in this world. And on the Day of Qiyaamah they will be referred to the severest punishment." (*Aayat 85, Al-Baqarah*)

Rejection of any teaching, tenet, belief or practice of Islam or displacing it with its kufr counterpart, is kufr which comes within the purview of the above Aayat. Further castigating partial acceptance of the Shariah, the Qur'aan Majeed states:

"O People of Imaan! Enter Islam fully, and do not follow in the footsteps of Shaitaan. Verily, he is your open enemy. Therefore, if you falter (and deviate) after the clear law (the Shariah) has come to you, then know that most assuredly Allah is Mighty and Wise." (*Aayats 208, 209, Al-Baqarah*)

Partial acceptance of the Shariah is to follow in the footsteps of shaitaan. Partial acceptance is negatory of Imaan. Islam is the complete and perfect Code of life contained in the Qur'aan and Sunnah. It embraces all departments of life. Nothing of the Shariah may be deleted, distorted, substituted or displaced. There is just no scope for reinterpretation of any aspect, institution or detail of the Shariah. Adjusting a Divine Institution to conform with a man-made kufr system is in fact kufr, for it presents a vote of no-confidence in what Allah Ta'ala has revealed. It implies defect in the Divine system and it seeks to supersede the wisdom of Allah Ta'ala and His Rasool (sallallahu alayhi wasallam). It implies deficiency in Allah's Knowledge – that He was unaware of the imagined 'superior' system which the technology of the western kuffaar would manufacture centuries down the corridor of futurity.

The revelation of this aayat was occasioned by a particular episode. Hadhrat Abdullah Bin Salaam (radhiyallahu anhu) and others were Ulama of the Yahood prior to embracing Islam. In the Jewish religion Saturday was the holy Sabbath and consuming camel meat is haraam. After embracing Islam they logically postulated that while in the Shariah of Nabi Musa (alayhis salaam) honouring the Sabbath was Waajib (incumbent), disrespecting the Sabbath

was not incumbent in the Shariah of Muhammad (sallallahu alayhi wasallam). Similarly, while camel's meat was haraam in the Shariah of Nabi Musa (alayhis salaam), it is not compulsory to eat it in the Shariah of Muhammad (sallallahu alayhi wasallam).

On the basis of this logic they concluded that by honouring the Sabbath and abstaining from consuming camel's meat while subscribing to the correct Islamic beliefs in this regard, they would be honouring the Shariah of Nabi Musa (alayhis salaam) without being in violation of the Islamic Shariah. They understood that there would be greater obedience to Allah Ta'ala in this compromise/reconciliation. Rejecting this notion, Allah Ta'ala commanded full entry into Islam. They were ordered to shun their baseless notion. Any aspect which Islam has not considered part of the Deen should not be accorded significance. The notion was in fact a shaitaani deception.

It is clear from this aayat that adoption of an alien institution and furthermore according it preference while at the same time the alien preference culminates in the displacement of the Divine Institution, is negatory of total and full entry into Islam. It is in fact kufr.

Sight should not be lost of the fact that the prohibition of camel's meat in the Shariah of Hadhrat Musa (alayhis salaam) was a Divine Injunction, and so was observance of the Sabbath. Both injunctions were sacred – ordered by Allah Azza Wa Jal. Furthermore, adherence to these two Divine Injunctions did not create a conflict with any injunction of the Shariah of Muhammad (sallallahu alayhi wasallam). Despite this reality, the attitude of compromise was intolerable to Allah Ta'ala. The effect of this attitude was the implication of deficiency in the Last Shariah, hence the need to supersede it. It is an attitude which implies kufr, hence the stern Divine Reprimand.

The Second Principle: The permissibility of prohibitions is governed by dire need – extreme hardship which could cause even death.

It is also very significant that immediately after announcing the completion and perfection of Islam in Aayat 3 of Al-Maaidah, the Qur'aan refers to the law of consuming haraam meat (food) when compelled by starvation and to save one's life. The addition of this sentence at this juncture clearly implies that diversion from the Divine Shariah is permissible only when dire circumstances such as starvation compel one. Minus such dire straits, diversion is haraam and intolerable. Remember the momentous occasion of the revelation of this Aayat. The Day of Arafah, on the Plain of Arafat in the presence of more than 100,000 Sahaabah and the Farewell Hajj, the very last *Shar'i hukm* (law) which accompanied the Divine Declaration of the Completion and Perfection of the Shariah was the law pertaining to CARRION. Only if circumstances of starvation and extreme hunger bring a person to the verge of death, then consumption of a 'little' carrion just to save one's life becomes permissible. The Qur'aan states with profound clarity that even in the dire strait of starvation, it remains haraam to consume haraam food to one's satiation. Only sufficient to save life is allowed.

Diversion from the Shariah on which Allah Ta'ala has established the Ummah is never permissible for accommodating whim, fancy, desire, and worldly gain. Only extreme hardship – real hardship which could lead to loss of limb or life legalizes the invocation of the principle of permissibility of prohibitions. Monetary gain, promoting the business empires of kuffaar and of even Muslims, and the provision of cheap food to appease the palates of people are

never valid reasons acceptable by the Shariah for invoking the principle of *legalization of prohibitions*.

The Third Principle: Istikhfaaf of any Deeni Injunction is Kufr

Istikhfaaf literally means *to make light of; to despise; to disdain; to regard something to be insignificant; unimportant, inferior*. In the Shariah it means to belittle any act of the Deen regardless of its *Fiqhi* classification. Even if the act is a *Mustahab* deed which is not compulsory, and which is lesser in degree of emphasis than *Sunnatul Muakkadah*, to minimize it or to derogate it from its *Mustahab* rank or to neglect or abandon it out of disdain or believing it to be insignificant or unimportant is *Istikhfaaf* which is *kufr* which negates *Imaan*. Thus, the *Fuqaha* state clearly: “*Miswaak is Sunnat, but its denial is kufr.*”

Despite the use of *Miswaak* being *Sunnat*, denial of its importance is *kufr*. Even if the denial relates to the importance of this *Sunnat* act, it is *Istikhfaaf* which is *kufr*. *Istikhfaaf* is a grave spiritual malady which is rampant in the masses. This attitude has been cultivated in the masses by *molvis* and *sheikhs* who have lost their *Imaan* by their perpetration of *Istikhfaaf* with the injunctions of the Shariah. They create in the minds of the masses that *Sunnat* means unimportant; not necessary to follow; could be abandoned at will without any adverse consequences in this world and the *Aakhirah*. This corrupt concept propagated by deviated men of shallow learning driven along by contemptible mundane motives has corrupted and even destroyed the *Imaan* of innumerable Muslims.

The gravity of the crime of *Istikhfaaf* is not understood by the deviate *molvis* and *sheikhs* whose business is the carrion industry. In fact, it appears that even awareness of this concept is beyond the ambit of their shallow knowledge of the Deen. This gravity is borne out by the rulings of the *Fuqaha* of Islam. In *Al-Mabsoot of Imaam Sarakhsi*, it appears as follows:

“If the people of the city perform Jamaa’t Salaat without Athaan and Iqaamat, verily, they have sinned because of having abandoned a Sunnat which is Mash-hoor (i.e. Sunnatul Muakkadah). (Nevertheless) their Salaat is valid in view of the fundamentals of the Salaat having been fulfilled. However, Athaan and Iqaamat are of the salient features of the Deen, hence their abandonment is dhalaalah (deviation).....And on account of this, Imaam Muhammad (rahmatullah alayh) said: ‘If the people of the city persist in abandoning the Athaan and Iqaamat, they will be commanded to observe these injunctions. If they refuse, they should be killed with silaah (weapons of war) just as they would be killed if they persist in abandoning Fardh and Waajib acts.’

Imaam Abu Yusuf (rahmatullah alayh) said: ‘Killing with weapons of war is when Fardh and Waajib acts are abandoned. With regard to the Sunan (Sunnat acts), they will be punished if they abandon them. They will not be killed. This is to differentiate between Waajib and non-Waajib acts.’

However, Imaam Muhammad (rahmatullah alayh) avers that persistence in abandonment of the salient features of the Deen is Istikhfaaf with the Deen, hence war will be waged with them over this.” (Al-Mabsoot of Imaam Sarakhsi, Vol.1, Page 133)

In *Haashiyah Ibn Aabideen*, Vol.1, Page 103, it appears as follows:

“...The Sunnatul Huda, i.e. Sunnatul Muakkadah approximates Waajib (i.e. is just like Waajib). The one who abandons it is a deviate because abandonment of it is Istikhfaaf with the Deen.”

In *Al-Bazaaziyyah*, it is mentioned: *“If a person does not regard Sunnat to be important, he will be branded with kufr because, verily he commits Istikhfaaf.”* The reason for this is that Sunnat is among the Ahkaam of the Shariah on which there exists consensus of the Ulama of the Deen. Therefore, when a person denies it and he does not regard it to be an established act and valid in the Deen, then he commits Istikhfaaf with that act (of the Shariah), and he disdains it. And this (attitude) is kufr.

(Haashiyah Ibn Aabideen, Vol.1, Page 474)

“Kufr is by way of belief or Istikhfaaf.” (Haashiyah Ibn Aabideen, Vol.4, Page 41)

In *Fataawa Rashidiyyah*, it is mentioned: *“A denier and one who commits Istikhfaaf with the Sunnah of the Nabi is a kaafir.”* Page 75.

In *Tafseer Ruhul Ma’aani* the following narration of Hadhrat Ja’far Saadiq (rahmatullah alayh) is recorded: *“If a person worships Allah, performs Salaat, pays Zakaat, fasts and performs Hajj, but questions any act of Rasulullah (sallallahu alayhi wasallam) or finds a constriction in his heart for any order of Nabi (sallallahu alayhi wasallam), then despite all his acts of worship, he is a kaafir and a mushrik.”* Vol.4, Page 65

Imaam Rabbaani, Mujaddid Alf-e-Thaani (rahmatullah alayh) states in his *Maktubaat*, Vol.1, page 255 that all acts of the Sunnat are the beloved selections of Allah Ta’ala, and whatever is in conflict with the Sunnah is the beloved act of shaitaan.

Allaamah Muhammad Anwar Shah (rahmatullah alayh) states in *Ikfaarul Mulhideen*, page 12: *“Using a miswaak is Sunnat. But belief in it being Sunnat is Fardh. Denial of its Sunnat is kufr. However, to acquire its knowledge and to act accordingly is Sunnah. Abstention from acquiring its knowledge is to deprive one from thawaab. Abstention from practicing it invokes the reprimand of Rasulullah (sallallahu alayhi wasallam) and makes one liable for the punishment of abandoning a Sunnat act. Thus, the consequence of denial of a Sunnat also renders one a kaafir.”*

It should be quite clear that belittling a Sunnat or regarding it to be insignificant is *Istikhfaaf* which also transforms a person into a kaafir.

It appears in *Al Bahrur Raaiq*, *An-Nawaazil* and *Al-Muheet*: *“If a man abstains from the Sunan of the five Salaat on the basis of the Sunnat acts not being important, then verily, he shall be declared a kaafir because he has abandoned it with the attitude of Istikhfaaf.”*

It is mentioned in *Al-Musaayarah*: *“In fact according to the Hanafiyyah, persistence on abstention from Sunnah by way of Istikhfaaf is kufr.”*

In *Fataawa Hindiyyah* as well as other kutub of the Shariah it is mentioned that if someone abstains from licking his fingers after meals with the attitude of *Tahaawun* or *Istikhfaaf*, he is guilty of kufr because he despises the Sunnah of Rasulullah (sallallahu alayhi wasallam).

In the Maaliki kitaab, *Mawaahibul Jaleel*, the following is recorded: “He who commits *Istikhfaaf* with the Sunnah shall be declared a *faasiq*. If the community of the city persists in it (i.e. in abandoning the Sunnah), war will be waged against them.”

Qurtubi said.... ‘He who abandons anything from the Sunnah, verily he has deprived himself of a huge profit and immense *thawaab*. And, whoever persists in abstention from anything of the Sunnah, that (abstention) is a deficiency in his Deen (i.e. in his Imaan), and a blemish on his *adaalah* (i.e. the capacity of integrity which is a requisite for testimony). If the abstention is the effect of indifference towards it (the Sunnah), then it will be such *fisq* which demands condemnation.’

And, the Ulama have said that if the people of a city persist in abstention from the Sunnah, then war will be waged against them until they return (to practising the Sunnah).”

Imaam Ghazaali (rahmatullah alayh) states in his *Al-Ihya*: “He who commits *tahaawun* with the *aadaab* (etiquettes), will be deprived of deprivation of the Sunnah. He who commits *tahaawun* with the Sunnah will be deprived of the *Faraidh*.”

In *Fiqhul Akbar* of Imaam Abu Hanifah (rahmatullah alayh), it is stated: “Whether the sin is *sagheerah* (minor) or *kabeerah* (major), *istihlaal* of it (i.e. regarding it to be *halaal*) is *kufr* when its sinfulness is established with certitude. Similarly it will be *kufr* to regard it (sin, whether major or minor) as being insignificant, and it is committed carelessly in a manner as if it is a permissible actSimilarly, (it is *kufr*) to oppose any unanimous act of the Deen and to deny it after being aware that it is an act of the Deen.”

In *Sharhul Fiqhil Akbar*, Mullah Ali Qaari states: “The Hanafiyyah declare as *kaafir* a person who persists in abstaining from *Sunnat* (acts) on the basis of *Istikhfaaf*.....and it is for this reason that Imaam Abu Yusuf issued the decree of *irtidaad* (i.e. becoming a *murtadd*) on a man who said: ‘I don’t like eating marrow.’, in response to the Hadith: ‘Rasulullah (sallallahu alayhi wasallam) loved eating marrow.’, (which was narrated by Imaam Abu Yusuf).

These citations from the authoritative *kutub* as well as elaborations on this subject in numerous other *kutub* of the Shariah establish with the greatest clarity that *Istikhfaaf* and *Tahaawun* with any act, tenet, practice, belief, concept, etc. of the Deen is *kufr* regardless of the *Fiqhi* (Juridical) classification which the Fuqaha have attributed to the act of the Deen. Whether the act is *Fardh*, *Waajib*, *Sunnat*, *Nafl*, *Mustahab*, *Haraam*, *Makrooh Tahrimi*, *Makrooh Tanzeehi* or whether it is among the established *Aadaab*, minimizing its significance and importance or abandoning it on the basis of *Istikhfaaf* or *Tahaawun* is *kufr* – such *kufr* which negates Imaan and expels the villain from the fold of Islam. *Taubah* and *Tajdeed-e-Imaan* (Renewal of Imaan) are imperative for such a villain to re-enter the fold of Islam.

THE MAQSAD (OBJECTIVE) OF THE FIQHI CLASSIFICATION OF THE AHKAAM

The illustrious Aimmah-e-Mujtahideen and the Fuqaha of Islam have classified the *Ahkaam* (Laws) of Islam into different categories or classes such as *Fardh*, *Waajib*, *Sunnatul Muakkadah*, *Sunnatul Ghair Muakkadah*, *Nafl*, *Mustahab*, *Haraam*, *Makrooh Tahrimi* and *Makrooh Tanzihi*.

This systematized classification of the *Ahkaam* did not exist during the era of the Sahaabah nor was there a need for it. During the age of the Sahaabah the *Maqsad* (Objective) of the laws of the Shariah, be they of any category, was to make *amal*, i.e. to act in accordance with the Divine Commands to gain Allah's Pleasure and everlasting success in the Aakhirah. There was no other motive for giving practical expression to the *Ahkaam*. The devotion of the Sahaabah and their love for Rasulullah (sallallahu alayhi wasallam) were supreme and of the highest level of sincerity. They were men who lived for the Aakhirah since they implicitly and fully believed in the truth of the Hadith: "*Verily, this dunya was created for you while you were created for the Aakhirah.*"

Where there was an imperative need for the acquisition of a ruling on a specific *mas'alah*, Rasulullah (sallallahu alayhi wasallam) was present to issue the fatwa. As far as the Sahaabah were concerned, every teaching of the Shariah was *Waajib* for practical adoption. They did not distinguish between Fardh and Mustahab for the purpose of *amal* (practice). Thus, the Sahaabah were not reliant on the classification of the *Ahkaam* nor did they need it, nor were they interested in such *Fiqhi* technicalities which the Muslims after the *Khairul Quroon* era utilized as a yardstick for neglect, abstention and abandonment of the Commands of the Shariah in the way the MJC, SANHA and Maulana Y. Karaan are perpetrating in this day.

Regarding the generations of Muslims after the *Khairul Quroon* era, Rasulullah (sallallahu alayhi wasallam) said: "*Honour my Sahaabah, for verily, they are your noblest, then those who will follow them (the Taabieen), then those who will follow them (the Tab-e-Taabieen), Thereafter falsehood will become manifest.*"

Deficiency of Imaan, extreme weakness in the *amal* of Muslims, love for this dunya and their lackadaisical attitude in general to all departments of Islam necessitated the classification of the *Ahkaam*. The objective of such classification was to assist weak Muslims – weak in Imaan, weak of resolve and extremely deficient in Knowledge – of our calibre, to ensure the correct discharge of Deeni obligations. The objective of *Fiqhi* classification was never alienation of Muslims from the Deen or to weaken their *amal*, or to culminate in abstention from any teaching of the Shariah or to discard the Sunnah on the basis of *Istikhfaaf and Tahaawun*.

The objective was never to differentiate in the variety of laws with the aim of permitting abstention from such acts classified into a non-compulsory (technically speaking) category for the simple reason that abstention from the Sunnah – all aspects of the Sunnah – is haraam and a colossal deprivation and satanic deception. The innumerable examples of the rigidity with which the Sahaabah adhered to every aspect of the Sunnah suffice to confirm this. While abstention minus *Istikhfaaf and Tahaawun* is a major sin, abstention with *Istikhfaaf and Tahaawun* is kufr.

Every act and institution of Islam has their constituents of the various *Fiqhi* classifications which consist of the body and soul of the Shar'i act. Thus, the acts in Wudhu are categorized into Fardh, Sunnat, Mustahab, etc. Similarly is Salaat and Saum, and every other act and institution of Islam. The purpose for acquiring the knowledge of the classification of the *Ahkaam* is only for the adoption of concessions when a real and pressing need develops, and for no other reason whatsoever. For example, a person overslept. When his eyes opened he realizes that there remain just a couple of minutes for sunrise. He has to make Wudhu and perform his Fajr Salaat. Now if he engages in making a perfect Wudhu observing all the acts

of every class, his Fajr Salaat will become Qadha. In such a situation, he will utilize his knowledge and confine himself to the observance of only the Fardh acts to ensure that his Fajr Salaat does not become Qadha.

Once Imaam Abu Hanifah (rahmatullah alayh) and Imaam Abu Yusuf (rahmatullah alayh) found themselves in a situation where sunrise was imminent. Imaam Abu Yusuf led the Salaat. He discarded all the Sunnat and Mustahab factors and managed to complete the Salaat a moment before sunrise. Extremely pleased with the wisdom of his Student, Imaam Abu Hanifah (rahmatullah alayh) bestowed to Imaam Abu Yusuf (rahmatullah alayh), the accolade: “*Our Yaqoob (i.e. Imaam Abu Yusuf) has now become a Faqeeh.*” Thus, the knowledge of the *Fiqhi* technicalities is to apply their utility on occasions of imperative need and emergency.

If a man habitually discards all the Sunnat and Mustahab acts of Wudhu, observing only the four Fardh acts, undoubtedly it will be intolerable. His persistence on such a haraam method of making Wudhu is evidence for *Istikhfaaf and Tahaawun* with the Sunnah or with a Deeni matter, and as such he will be guilty of kufr. His justification for his method by citing the *Fiqhi* classification and the *Fiqhi* validity of his Wudhu will not mitigate his evil.

Consider a man performing Salaat in the following manner: He stands facing the Qiblah. Without raising his hands and without folding them, without reciting Thana, Ta-awwuz, and Tasmiyah, and without reciting Surah Faatihah, he recites Surah Kauthar or an aayat the length of this short Surah. Then without reciting Takbeer, he slightly bows indicating Ruku’. Without reciting any Tasbeeh, he stands for a moment and without Takbeer goes into Sajdah placing his forehead on the ground for less than a second and without reciting anything in Sajdah, he emerges and then makes the second Sajdah similarly. Then without Takbeer he rises into the next raka’t and repeats the same procedure. He refrains from sitting in Qa’dah Ulaa (the first sitting). Continues performing the other two raka’ts in the same way. In the last raka’t he sits for a duration of time in which Tashahhud can be recited, but he abstains from reciting it. After sitting for this duration in Qa’dah Akheerah, he simple gets up and walks away without having made Salaam. He makes this method of performing Salaat his permanent practice.

Now what will Maulana Yusuf Karaan, the MJC and SANHA say regarding this *buzrug* who conducts himself like a shaitaan by mutilating his Salaat in this despicable manner? Firstly let us ask: In terms of *Fiqh* is this ‘*buzrug*’s’ Salaat valid? Yes, according to the law his Salaat is valid because he has observed all the Fardh factors of Salaat. But the validity of his Salaat will not save him from the fatwa of kufr and irtidaad for having made a mockery of Salaat.

When someone remonstrates and upbraids this ‘*buzrug*’ for having discharged his Salaat in this haraam manner, he responds that the acts which he had discarded are ‘*Only Sunnah*’, hence he feels justified to offer Allah Ta’ala the damaged and corrupt Salaat which he had performed. His “*Only Sunnah*” concept is the effect of *Istikhfaaf* with the Sunnah which expels him from Islam.

Consider the example of a group of miscreants who come to the Musjid clad in only a loin cloth covering the *satr* - that part of the body the covering of which is fardh for the validity of Salaat. Imagine seeing rows and rows of nude musallis in a Musjid, with only the area from below the navel until the knees covered. Will this be tolerable? Will this be permissible? The

nudists argue that their Salaat is valid, hence no one should upbraid them for their nudity in the Musjid. What does the MJC have to say regarding the validity of the Salaat of this colony of nudists? The nudists argue that wearing clothes for Salaat is not *Fardh*. It is ‘*Only Sunnah*’, hence they are justified to perform Salaat in the nude with only a loin cloth covering their *satr*.

The objective of the *Fiqhi* classification is not to justify nudity in Salaat nor to be contented with the *Faraaidh* of Wudhu and the *Faraaidh* of Salaat, etc. The objective of the *Fiqhi* classification of the *Ahkaam* is not to abrogate the Sunnah nor to encourage the adoption of a lackadaisical attitude towards the Sunnah, for such an attitude is *Istikhfaaf bis Sunnah* which is kufr. Just as it is haraam and kufr to discard or abandon the Sunnah in relation to Wudhu, Salaat, etc., so too, in exactly the same way is it haraam and kufr to abandon the Sunnah in relation to *Thabah* and every other practice and institution of Islam. The “*Only Sunnah*” attitude culminates in the elimination of the Shariah. The Shariah is not restricted to *Fardh* acts. It is haraam, *istikhfaaf* and kufr to delete from the Shariah any act which is documented and substantiated in the Qur’aan and Sunnah regardless of the *Fiqhi* classification.

If anyone subscribes to an ‘*Only Sunnah*’ concept, then it is not permissible to apprise such a misguided soul with the *Fiqhi* categories of the *Ahkaam*. Such a person should be told that all the acts of Wudhu, all the acts of Salaat, all the acts of *Thabah* and all the acts of every Islamic institution are incumbent. The awareness of such a miscreant encourages him to abstain from the Sunnah because to him the Sunnah is ‘*Only Sunnah*’, hence insignificant and unimportant, and unnecessary. His knowledge of the technicalities will lead to the elimination of his Imaan.

The meaning of Sunnah is not ‘permissible to abstain’. It is compulsory to give practical expression to all the acts of the Sunnah. Valid reasons permit concession and temporary abstention. The classification of the *Ahkaam* is a guide or a yardstick by which abstention from the Sunnah could be measured on occasions of necessity. It is haraam to attach the ‘*only*’ attribute to the Sunnah. A person who probes the *Fiqhi* categories of the *Ahkaam* with the intention to abstain from such acts classified *Sunnat* and *Mustahab*, is a *zindeeq* who is one of the classes of *kaafiroon*. His kufr is aggravated when he minimizes and abandons the Sunnah to promote the business empires of the kuffaar. In *Jaamiul Uloom wal Hikam*, Ibn Rajab Hambali, states:

“A man came to Imaam Maalik Bin Anas (rahmatullah alayh) and said” ‘O Aba Abdallah (i.e. Imaam Maalik)! Which acts in Salaat are *Fardh* and which are *Sunnat* or *Nafl*?’ Imaam Maalik said: ‘This is the talk of the *zanaadiqah* (disbelievers). Expel him!’”

“Imaam Ahmad Bin Hambal (rahmatullah alayh) said: ‘Everything in Salaat which Allah has emphasized is *Fardh*.Imaam Ahmad said so because some people while saying Salaat is *Fardh*, held the view that *Ruku’* and *Sajdah* are *Sunnat*.’”

To emphasize the importance of *Ruku’* and *Sajdah* whose position was minimized by some miscreants, Imaam Ahmad (rahmatullah alayh) did not content himself with saying that *Ruku’* and *Sajdah* are *Fardh*. He issued a blanket ruling covering all the acts of Salaat, hence he used comprehensive terms to describe the importance and to emphasize practical observance of all the acts of Salaat irrespective of *Fiqhi* classification.

Ibn Rajab Hambali states in his *Jaamiul Uloom Wal Hikam*: “*Ishaaq Bin Raahwiyyah* (rahmatullah alayh) detested classifying the acts of Salaat into *Sunnat* and *Waajib*. Thus he

said: ‘Every act in Salaat is Waajib.’ Then he indicated that the Salaat will be repeated if some of these Waajib acts are omitted, and when other Waajib acts are omitted, the Salaat will not be repeated.”

This Imaam understood that the technical classification of the *Ahkaam* was being misconstrued in the same way as Maulana Yusuf Karaan and other MJC and SANHA miscreants have misconstrued the meaning of the Sunnah. He (Imaam Raahwiyyah) therefore refrained from utilizing the *Fiqhi* classifications to describe the acts of Salaat. This was to prevent people with corrupt minds from the corrupt conception that certain acts of Salaat are important and certain acts are imponderabilia, hence unimportant or ‘*Only Sunnah*’. Therefore, abstention from the Sunnat acts is not reprehensible. To save people from the kufr of *Istikhfaaf bis Sunnah*, Imaam Raahwiyyah (rahmatullah alayh) designated all the acts of Salaat as Waajib.

Explaining the rationale of Imaam Raahwiyyah (rahmatullah alayh), Ibn Rajab Hambali says in his *Jaamiul Uloom Wal Hikam*: “The rationale for this (manner of Imaam Raahwiyyah) is that sometimes the designation of Sunnah leads to Tahaawun of that (Sunnah) act, and this in turn leads to abstention from it. And, this (attitude of tahaawun and abstention from Sunnah) is in conflict with Rasulullah’s objective underlying exhortation of it (the Sunnah). Thus, the application of the word ‘Waajib’ (to all the acts of Salaat, of whatever *Fiqhi* category) demands fulfilment of it and enthusiasm for it.”

“Even in the speech of Rasulullah (sallallahu alayhi wasallam) the term Waajib has been employed for such acts which do not render a person sinful if he abstains. ... The purpose of employing this term (Waajib) is to encourage towards it and to emphasize it.”

It should now be abundantly clear that the MJC’s concept of ‘*Only Sunnah*’ is at total variance with the attitude of the Fuqaha (the Authorities of the Shariah) of the *Khairul Quroon* era in particular, and with all the Fuqaha of every age down to this present time. Whereas the aforementioned rulings of Imaam Maalik (rahmatullah alayh) and Imaam Ahmad (rahmatullah alayh) veer sharply away from the confines of *Istikhfaaf*, the ‘*Only Sunnah*’ attitude of Maulana Yusuf Karaan is a headlong plunge into the kufr cauldron of *Istikhfaaf*.

THE MJC’S HANAFI-SHAAFI’ BOGEY

A very old entrenched malady of the MJC is the presentation of the Hanafi-Shaafi’ bogey to deflect people from the Haqq. This disease is not new. We have experienced this MJC bogey for a number of decades. We can recall the time during the 1970’s when we had by the fadhl of Allah Ta’ala just entered the field of Da’wat and Tableegh. The propagation of the Sunnah by us ruffled the feathers of the MJC sheikhs who had until then sailed smoothly in their baatil without encountering any opposition from any quarter.

When literature was published on Shar’i acts such as the beard, hijaab, the prohibition of pictures of animate objects, the evil and prohibition of intermingling of sexes, etc., the MJC would attempt to poison the minds of its flock by claiming that we were trying to impose the Hanafi Math-hab on them.

The MJC sheikhs felt constrained to present this fictitious Hanafi-Shaafi’ bogey either because they were ignorant of the *masaa-il* on these practices even according to the Shaafi’ Math-hab, or because they themselves indulged freely in these haraam practices. Thus, they would mislead their followers with the falsehood that according to the Shaafi’ Math-hab

trimming and cutting the beard are permissible; the strict hijab we propagated is only according to the Hanafi Math-hab; the prohibition of females cutting their hair is according to the Hanafi Math-hab, etc. But, with the passage of time, people began to realize the fallacy of MJC arguments and the fiction of the Hanafi-Shaafi' bogey.

Even on an issue such as *Istinja*, the MJC sheikhs generally lacked awareness of even the rudimentary requisites for valid *Istinja*. They were and still are notorious for abstention from the Sunnah method of *Istinja*. In the toilet they demonstrate a peculiar disease of hydrophobia, hence they abstain from the utilization of water for the accomplishment of valid Shar'i purification, and feel snug with the remnants of *najaasat* after adopting only the western style of toilet paper without water. This is their warped concept of Tahaarat.

When it was pointed out to them that even their Salaat is not valid with the stercoracious substances of repugnance embellishing certain fragments of their *satr-e-ghaleez* area, they vindictively attempted to convey the weird idea that *Istinja* with water is a Hanafi requirement. As for them who pretend to be Shaafi's, it was acceptable for remnants and the effects of *najaasat-e-ghaleezah* to remain attached to the *satr* region, regardless of the foul and noxious stench of the obnoxious sedimentary issue, and this would not affect the validity of the Salaat of Shaafis. It is imperative for MJC personnel to pursue the science of *Istinjaology*. Without having gained expertise in this basic science, no ibaadat is valid. MJC imams of Musaajid lead Salaat without having effected proper *Istinja*. In so doing they load onto their shoulders the ravaged Salaat of thousands of musallis. Even with regard to the *Istinja* matter, the Hanafi-Shaafi' bogey is resurrected.

At the height of the scurrilous fight between the MJC and SANHA, the former (i.e. MJC) in a statement castigated SANHA as follows with the Hanafi-Shaafi' bogey:

"It is also claimed by SANHA that the Hanafi Mathhab has greater halaal standards than the Shafi' Mathhab. This is unacceptable and we are not going to allow SANHA to continue with its modus operandi of sowing the seeds of suspicion with regard to our certification."

Although it is conceded that SANHA is shaitaan incarnate, it has also to be conceded that SANHA had crucified the MJC on the basis of its certified carrion being haraam in terms of all Four Mathhabs. The MJC's products were proved beyond shadow of doubt to be haraam carrion by SANHA in terms of the Shaafi' Math-hab as well. However, since the MJC had no logical counter argument to refute SANHA's claims and charges, the MJC swiftly resurrected its Hanafi-Shaafi bogey to convey the impression that although the certified products may be haraam in terms of the Hanafi Math-hab, same were 'halaal' according to the Shaafi' Math-hab. But this is a palpable lie – a blatant falsehood – drivel and rubbish. Ask Maulana Yunus Patel, the then President of Jamiatul Ulama KZN for his verdict in this regard. The 'churning of his stomach' and the 'missing of his heart beats' when he realized that he had all along been consuming MJC certified carrion, are physiological evidence for the Hanafi-Shaafi bogey rubbish gorged out by the MJC to defend itself against the SANHA miscreant.

Also referring to the MJC's Hanafi-Shaafi' bogey disease, Maulana Yunus Patel in his letter to the MJC Halaal Trust, states: *"The myth that it was a HANAFI / SHAFI' issue was not true."*

The MJC's Hanafi-Shaafi' bogey disease used to be a handy tool for the MJC when its haraam activities were questioned and condemned by us or any other Ulama-e-Haqq. However, this MJC bogey has outlived its utility and is currently buried in antiquity.

THE MJC'S ISTIKHFAAF OF THE SUNNAH

With the court action instituted by *The Scholars of The Truth*, the MJC was drawn into the Haraam Chicken Saga. The MJC coming out recklessly and clumsily in its own defence, thoughtlessly blurted out statements which come within the purview of *Istikhfaaf* of the Sunnah. Since the evidence overwhelmingly confirmed the wholesale neglect of reciting Tasmiyah and extremely haphazard cutting of the necks of the chickens, the MJC grasped at straws like a drowning man. In the endeavour to sustain its carrion industry, the MJC's spokesman, Maulana Yusuf Karaan, acting with lamentable puerility bordering senility, belittled and shoved aside the Islamic system of Thabah which all Four Math-habs propagate, promote and uphold. In so doing, Maulana Y.Karaan, without applying his mind, diminished and sought to demolish the utmost importance and significance of the Sunnah. Thus, defending the haraam killing system prevalent at Earlybird Chicken plant and at all the carrion-producing plants in general, Maulana Yusuf Karaan nonchalantly blurted out in a radio statement: "*So it is only Sunnah for him to recite it (i.e. the Tasmiyah).*"

Insha'Allah, the status of the Tasmiyah will be dealt with further on in this treatise. Here the issue is the statement, "*it is only sunnah*", which clearly implies insignificance, unimportant, imponderable, not necessary. In other words there is nothing wrong with abandonment of the Tasmiyah when slaughtering. This statement is without a doubt an utterance of *Istikhfaaf* which is kufr as already explained. With this statement of *Istikhfaaf* Maulana Yusuf Karaan was condoning the wholesale neglect, in fact abandonment of the Tasmiyah which is being perpetrated at all the kuffaar commercial carrion chicken plants.

Abandoning a proven act of the Shariah – an act on which there exists fourteen centuries of Consensus of all Math-habs – on the basis of it being "*only Sunnah*" is intolerable. It is an act of kufr since the neglect on this basis implies the insignificance and unimportance of an injunction commanded by the Qur'aan – commanded by Allah Ta'ala and imparted by Rasulullah (sallallahu alayhi wasallam) to the Ummah for practical adoption.

If an act which is in Fiqah technically classified 'Sunnat' is neglected or omitted on account of indolence, it will not be kufr. But if it is abandoned believing it to be insignificant as the '*only sunnah*' view of Maulana Karaan implies, then such an attitude is *Istikhfaaf* which is undoubtedly kufr which requires repentance and renewal of Imaan.

THE SHAR'I CONCEPT OF SUNNAH

What the Qur'aan says of the Sunnah:

1) "(O Muhammad!) Say (to the people): 'Obey Allah and the Rasool. If you turn away (from this obedience), then (know that) verily, Allah does not love the kaafireen.'"

(Aal-e-Imraan, Aayat 32)

2) "And, obey Allah and the Rasool so that mercy be shown to you."
Imraan, Aayat 132)

(Aal-e-

3) “And, obey Allah and obey the Rasool and beware (of disobedience). If then you turn away (from this obedience) then know that on Our Rasool is only the delivery of the clear Message (the Divine Shariah).” *(Al-Maaidah, Aayat 92)*

4) “O People of Imaan! Obey Allah and His Rasool, and do not turn away from him whilst you are certainly hearing (what he commands you). Do not be like those who say: ‘We have heard.’, whilst in reality they have not heard. Verily, the worst of animals by Allah are the deaf, the dumb and the blind – those who do not understand (the Haqq).” *(Al-Anfaal, Aayaat 20, 21, 22)*

5) “O People of Imaan! Answer (the Call) of Allah and the Rasool when they call you towards that (Shariah) which will instil life in you. And know that Allah intersperses between a person and his heart, and verily unto Him will you all be ushered.”
(Al-Anfaal, Aayat 24)

6) “(O Muhammad!) Say (to the people): Obey Allah and obey the Rasool. If then you turn away (from this obedience), verily on him is only his duty, and upon you is your obligation (of obedience). And, if you obey him (the Rasool), you will be guided (along Siraatul Mustaqeem). And, on the Rasool is only the delivery of the Clear Message.” *(An-Nur, Aayat 54)*

7) “O People of Imaan! Obey Allah and obey the Rasool, and do not destroy your good deeds.”
(Muhammad, Aayat 33)

8) “(O Muhammad!) Say (to the people): If you (O Believers!) Love Allah, then follow me (i.e. Muhammad), then (only) will Allah love you and forgive for you your sins.” *(Aal-e-Imraan, Aayat 31)*

9) “Whoever obeys the Rasool, verily, he has obeyed Allah.”
(Nisaa’, Aayat 80)

10) “Whoever obeys Allah and His Rasool, verily, he has achieved a great success.” *(Ahzaab, Aayat 71)*

In a nutshell: Love and obedience to Allah Azza Wa Jal are inextricably interwoven with love for and obedience to Allah’s Rasool. The Qur’aan Majeed is replete with aayaat commanding obedience not only to Allah Ta’ala, but to Rasulullah (sallallahu alayhi wasallam) as well. Obedience to the Rasool is pivotal for the validity of Imaan. The Commands of the Shariah are not confined to the Qur’aan. The greater portion of Allah’s Shariah is in the Example, lifestyle, commands, exhortations and admonition of Rasulullah (sallallahu alayhi wasallam). This Noble Example of the Rasool is what is known as the Sunnah.

It is this Sunnah which Rasulullah (sallallahu alayhi wasallam) equated with the Qur’aan. Thus he said: “Hear! Verily, I have been given the Qur’aan and its Likeness with it. Soon (will there come a time when) an obese man reclining on his couch will say: “Make incumbent on you this Qur’aan. Whatever you find therein of halaal, regard it to be halaal,

and whatever you find therein to be haraam, regard it to be haraam.” (Rasulullah said:) ‘Verily, whatever Rasulullah has made haraam, it is as if Allah has made it haraam.’ (Mishkaath) This is the concept and incumbency of the Sunnah which Maulana Karaan and the MJC as a whole deemed proper to denigrate, and for what purpose? To promote the carrion trade of the kuffaar commercial carrion producing plants to ensure a ready flow of haraam riba funds into MJC and SANHA coffers!!!

The Qur’aan Majeed explicitly brands as ‘kaafireen’ those who disobey Rasulullah (sallallahu alayhi wasallam). See Aayat No.1 above. Those who ‘turn away’, minimize, belittle and abandon the Sunnah of Allah’s Beloved Rasool are deprived of Allah’s *Rahmat*. Refer to Aayat No.2, above. Those who neglect, abandon, displace, ignore and disregard the Sunnah are described by Allah as being the worst of animals. They are deaf, dumb and blind. See Aayat No.4, above. They are the ones who turn away from the Haqq. They lack Aql (intelligence) according to the Qur’aan. True spiritual life is instilled in the heart of the Mu’mín only if he wholeheartedly submits to and follows the Sunnah of Rasulullah (sallallahu alayhi wasallam). See Aayat No. 5, above. The guidance of *Siraatul Mustaqeem* (the Straight Path – The Divine Shariah) is reserved for only those who follow the Sunnah. See Aayat No.6, above. Destruction of good deeds follows in the wake of diversion from the Sunnah – neglect of the Sunnah. Those who view the Sunnah as being insignificant and merely something optional to accept or neglect at whim and fancy, ruin their Ibaadat and their A’mal-e-Saalihah (virtuous deeds). See Aayat No.7, above. The pivot on which revolves Divine Love is total obedience to the Sunnah. See Aayat No.8, above.

Obedience to Allah is inconceivable and impossible without obedience to the Rasool. Imaan firstly demands obedience to the Rasool. See Aayat No.9. This tenor of the Aayat confirms the fundamental importance and significance of the Sunnah.

Whoever desires success in this world and in the Akhirah has to incumbently adopt the Sunnah wholeheartedly. There is no success in either world for the Believer who expunges the Sunnah or who displaces it, or who neglects it, or who substitutes it with the practices of the kuffaar.

WHAT THE HADITH SAYS OF THE SUNNAH

Rasulullah (sallallahu alayhi wasallam) said:

1) “Everyone of my Ummah will enter Jannat except the one who rejects.” It was said: ‘Who is the one who rejects?’ Rasulullah (sallallahu alayhi wasallam) said: He who obeys me, will enter Jannat, and he who disobeys me, has rejected.”

(Bukhaari)

2) “Whoever obeys Muhammad, verily he has obeyed Allah, and he who disobeys Muhammad, verily, he has disobeyed Allah.”

(Bukhaari)

3) “Whoever turns away from my Sunnah, is not of me.”

(Bukhaari and Muslim)

4) *“Let it not be that I find anyone of you sitting (proudly) on his couch while there comes to him one of my commands or one of my prohibitions, then he says: I don’t know (it). Whatever we find in Allah’s Kitaab, we follow it.”*

(Ahmad, Abu Dawood, Tirmizi)

5) *“Hark! I have been given the Qur’aan and an (amount of laws) similar to it. Soon will there be an obese (unduly fat) man who will be sitting on his couch (of luxury) who will say: ‘Make incumbent on you this Qur’aan. Whatever you find lawful in it, regard it to be lawful, and whatever you find in it unlawful, regard it to be unlawful.’ (Know that) Verily, whatever Rasulullah has made haraam is like that which Allah has made haraam.”*

(Abu Dawood, Daarmi, Ibn Maajah)

6) *“Verily, whoever will live after me will see great disputes. Therefore, make incumbent on you my Sunnah and the Sunnah of the rightly guided Khulafa. Cling firmly to it and hold on to it with the jaws. Beware of innovation, for verily, every innovation is bid’ah, and every bid’ah is dhalaalah (deviation from the Straight Path).”*

(Ahmad, Abu Dawood, Tirmizi)

7) *“You have not fully believed as long as your desires are not in subjugation to that (Sunnah) which I have brought.”*

(Sharhus Sunnah)

8) *“He who loves my Sunnah, verily he loves me, and he who loves me will be with me in Jannat.”*

(Tirmizi)

9) *“Whoever, consumes (Halaal and) Tayyib (food), practises the Sunnah and saves people from his mischief, will enter Jannat.”*

(Tirmizi)

10) *“I have left among you two things. As long as you hold on to these two things firmly, you will never go astray: The Kitaab of Allah and the Sunnah of His Rasool.”*

(Muwatta)

We have enumerated here an infinitesimal number of Ahaadith which emphasize the imperative importance and significance of the Sunnah of Rasulullah (sallallahu alayhi wasallam). Rejection of the Sunnah blocks entry into Jannat. See Hadith No.1, above. Immediate entry into Jannat will be denied to those who deviate from the Sunnah. Such deviation is abandonment or neglect or displacement or distortion of the Sunnah, or according preferences to practices of the kuffaar which displace the institutions of the Sunnah.

Disobeying the Sunnah equates to rejection of Rasulullah (sallallahu alayhi wasallam). Rasulullah (sallallahu alayhi wasallam) dissociated himself from those who diverge from his Sunnah. Those who abandon his Sunnah are “not of me”, said our Nabi-e-Kareem (sallallahu alayhi wasallam). See Hadith No.2, above. This shattering rebuff which Rasulullah (sallallahu alayhi wasallam) delivers to those who belittle, neglect, displace or abandon his Sunnah is adequate *athaab* (punishment) to drive a Mu’min insane.

Refer to Hadith No. 4 and Hadith No. 5, above for further understanding the imperative importance of the Sunnah. Indulgence in worldliness and material luxuries are their hallmark. Fulfilment of crass worldly desires necessitates abandonment and belittlement of the Sunnah.

Observance of the Sunnah is incumbent. Resolute adherence of the Sunnah is Waajib. Diversion from the Sunnah, abandonment and neglect of the Sunnah, disdain for the Sunnah and minimizing the imperative importance of the Sunnah are bid'ah dhalaalah (innovation which misleads from Siraatul Mustaqeem). See Hadith No. 6, above.

He who does not submit to the Sunnah, has not fully accepted Islam. Desires and motives have to be compulsorily subjected to the Sunnah. Abstention from the Sunnah on the fabricated false premises of the imagined insignificance/unimportance of Sunnah as conveyed by the '*only sunnah*' concept of the MJC is tantamount to partial belief. Thus, in so doing there are two elements of kufr in the MJC's concept as propounded by Maulana Yusuf Karaan:

- (1) The element of *Istikhfaaf*.
- (2) The element of partial belief which the Qur'aan proclaims kufr' "*What, do you believe in portion of the Kitaab and commit kufr with a portion?*"
(*Baqarah, Aayat 85*)

Displacing the Sunnah is in actual fact kufr with portion of the Kitaab. The Qur'aan encapsulates Imaan in two fundamentals: Obedience to Allah and Obedience to His Rasool. It is therefore kufr to minimize the importance and significance of the Sunnah and believe that Imaan is complete by assigning importance to only the one fundamental, viz., Obedience to Allah Ta'ala. This is a massive satanic deception because obedience to Allah Ta'ala is inconceivable without obedience to the Rasool (sallallahu alayhi wasallam).

Further, it is imperative to understand that it is Allah Azza Wa Jal Who has commanded *all* aspects and elements of the Shariah of whatever *Fiqhi (Juridical)* classification they may be, whether Fardh, Waajib, Sunnatul Muakkadah, Sunnatul Ghair Muakkadah, Mustahab, Haraam, Makrooh, etc. All aspects are commands of Allah Azza Wa Jal, which have been imparted to the Ummah via the medium of Rasulullah (sallallahu alayhi wasallam). Therefore, whoever minimizes the Sunnah is in actual fact minimizing Allah Azza Wa Jal – *Naathubillaah!* Thus, partial belief/acceptance of Islam by way of relegating the Sunnah to oblivion or demoting it from its lofty pedestal is kufr. See Hadith No. 7, above.

The evidence of Love for Rasulullah (sallallahu alayhi wasallam) is love for his Sunnah. *Istikhfaaf* with his Sunnah betrays lack of love for Rasulullah (sallallahu alayhi wasallam). Hence Rasulullah (sallallahu alayhi wasallam) based his love on the love of his Sunnah. The one who views Sunnah lightly cannot have true love for Rasulullah (sallallahu alayhi wasallam). Thus, when a molvi professes that a command of Rasulullah (sallallahu alayhi wasallam) is '*only sunnah*' to justify the wholesale abandonment of the incumbent Sunnah of the Tasmiyah, and to condone the displacement of the Waajib Shar'i system of Thabah, and to wholeheartedly substitute it with the brutal kaafir system of torturing and killing animals, then he would be rendering himself an infinite favour by submitting his Imaan to self-scrutiny. See Hadith No. 8, above.

Immediate or First entry into Jannat depends on the consumption of Halaal, Tayyib food and cultivation of the Sunnah. Minus the Sunnah, the first entry is Jahannum. See Hadith No. 9, above.

It is imperative for the safety of Imaan and to be saved from *dhalaal* (*deviation from Siraatul Mustaqeem*) to adhere firmly to the Sunnah. When the Sunnah is discarded, neglected, abandoned or minimized with ‘*only Sunnah*’ attitudes, then according to Rasulullah (sallallahu alayhi wasallam) the consequence is *dhalaal*. See Hadith No. 10, above.

VALIDITY OF IMAAN AND THE SUNNAH

A condition for the validity of Imaan is to wholeheartedly accept the Sunnah – every statement, teaching, command, exhortation and admonition of Rasulullah (sallallahu alayhi wasallam). The concept of Imaan in Islam is belief and acceptance of Allah’s Law as delivered to us by Rasulullah (sallallahu alayhi wasallam). Rejection of any part of this divine message regardless of its *Fiqhi* classifications negates Imaan. Minus the Sunnah, Imaan is never valid. While non-observance of the Sunnah without the attitude of *Istikhfaaf* is sinful, not kufr, the “*only sunnah*” *Istikhfaaf* attitude is kufr. *Istikhfaaf* of the Sunnah is akin to denial of the Sunnah.

Innumerable examples of the Sahaabah illustrate the imperative importance of the Sunnah. The Sahaabah treated with equanimity every act and teaching of Rasulullah (sallallahu alayhi wasallam). Never ever did they search for classification of the *Ahkaam* for the purpose of abstention. Once Rasulullah (sallallahu alayhi wasallam) removed from a Sahaabi’s finger a golden ring and threw it away. As he threw it away, he commented: “Man deliberately places burning embers on his hand.” After Rasulullah (sallallahu alayhi wasallam) left the scene, someone advised the Sahaabi to retrieve the golden ring and apply it to some other lawful use. The Sahaabi who was a devotee of the Sunnah, said: “Never! I take oath by Allah that I shall never pick up something which Rasulullah (sallallahu alayhi wasallam) has thrown away.”

The value of the gold and other valid permissible ways of using the gold were not presented to justify acquisition of benefit from something which the Sunnah abhorred. The Sahaabi did not argue that it was “*only sunnah*” not to wear the gold ring, but it was permissible to apply the gold to other permissible usages. Rasulullah’s abhorrence for the gold ring was more than adequate for the Sahaabi’s abhorrence and his decision to abstain from retrieving the ring.

Once a Sahaabi while walking in the street heard someone from the rear exclaiming: “Raise your *Izaar* (*lungi/ the garment which covers the lower part of the body*).” He turned around and saw Rasulullah (sallallahu alayhi wasallam). The *izaar* was well below the ankles, hence the instruction. It is haraam for men to wear their trousers on and below the ankles. Initially not understanding the purport of the instruction, and thinking that Rasulullah (sallallahu alayhi wasallam) was concerned with the garment becoming soiled and worn-out if it dragged on the ground, the Sahaabi said that it was an old *izaar*. Rasulullah (sallallahu alayhi wasallam) commented: “*Is my Sunnah not sufficient for you?*” The Sahaabi who narrated this Hadith said: “*When I looked, I saw Rasulullah’s izaar half-way between his knees and ankles.*” This is the importance of the Sunnah. Logic has to be set aside and substituted with obedience and devotion to the Sunnah.

Hadhrat Abu Zarr Ghifaari (radhiyallahu anhu), a very senior Sahaabi of the loftiest rank, was once watering his farm with water from a dam. Some people passing by carelessly

trampled on the bucket which broke. Spontaneously Hadhrat Abu Zarr Ghifaari (radhiyallahu anhu) sat down on the mud. Within a couple of seconds he laid down in the mud. The people present in surprise sought an explanation. He replied: “I was angered by the negligence of these people. I heard Rasulullah (sallallahu alayhi wasallam) say that if one is overwhelmed by anger, one should sit down, and if the anger persists, then one should lie down. I did so in obedience to this instruction.” This was his attitude towards the Sunnah. He did not think for a moment about the mud, his clothes, the criticism and mockery of onlookers, nor did he justify abstention from this Sunnah act with the ‘*only sunnah*’ interpretation.

Regarding his Sunnah, Rasulullah (sallallahu alayhi wasallam) said: “*You have not believed (accepted Imaan) as long as your desires are not subjugated to that (Sunnah) which I have brought.*” - *Mishkaat*. The Qur’aan and Ahaadith are replete with warnings for those who do not wholeheartedly submit to the Sunnah – “they are not of me”.

Once while Imaam Abu Yusuf (rahmatullah alayh) who is next in rank to Imaam Abu Hanifah (rahmatullah alayh), was narrating Hadith, he said: “*Rasulullah (sallallahu alayhi wasallam) loved (to eat) dubbaa*”. (*Dubbaa is marrow, not bone marrow. It is a vegetable belonging to the pumpkin family.*) A student spontaneously blurted out: “*I don’t like dubbaa*”. The illustrious Imaam Abu Yusuf (rahmatullah alayh) drew his sword, and ordered: “*Repent (renew your Imaan) otherwise I slay you.*” Imaam Abu Yusuf (rahmatullah alayh) was among the greatest Fuqaha and Aimmah Mujtahideen. He was not known to be a Sufi dwelling in the state of spiritual ecstasy. He was the Faqeeh next in rank to only Imaam Abu Hanifah.

Furthermore, it is pertinent to ask: “Is eating marrow integral to Imaan to warrant execution for a natural dislike for it?” What act of kufr did the student commit to justify the reaction of Imaam Abu Yusuf (rahmatullah alayh)? The act of kufr which he committed was the ‘*only sunnah*’ attitude which minimizes the status the Sunnah of Rasulullah (sallallahu alayhi wasallam), and which leads to its displacement. If someone does not have a liking for *dubba*’ or any act which the Shariah does not impose for practical observation, he has no right to minimize its significance, importance and holiness if it happens to be a preference of Rasulullah (sallallahu alayhi wasallam), for such an ‘*only sunnah*’ attitude is *Istikhfaaf bis Sunnah* which is kufr which warrants even the capital punishment of execution.

Once Hadhrat Hudhaifah (radhiyallahu anhu), also a very senior-ranking Sahaabi whom Hadhrat Umar (radhiyallahu anhu) had appointed governor of a country was invited for meals by the Christian king of Irbal. During the course of eating, a morsel of food fell from Hadhrat Huzaifah’s hand. As he picked it up and was about to eat it, his companion whispered that he should refrain from so doing. The Christian king and noblemen were staring and they despised such an act. Hadhrat Huzaifah (radhiyallahu anhu), fired by the Sunnah of his Beloved Nabi (sallallahu alayhi wasallam), commented loudly: “*Should I abandon the Sunnah of my Beloved for these ignoramus?*” He proceeded to eat the morsel. This was the devotion for the Sunnah. Anyone who opposed this Sunnah was labelled an ‘ignoramus’.

The epithet, ‘ignoramus’ was directed at the non-Muslims. As for any Muslim who opposes or belittles the Sunnah – who makes *Istikhfaaf of the Sunnah* – the designation is grave, exceptionally grave. He is not just an ignoramus. He becomes a kaafir with his *Istikhfaaf* necessitating repentance and renewal of Imaan.

In *Kash-shaaful Qina*, it is mentioned: “The authorities (of the Shariah) say: We reject the testimony of a person (who neglects the Sunnah) because such action is *tahaawun* with

Sunnatul Muakkadah.” (*Tahaawun: to consider something insignificant, to despise, to regard as unimportant*).

In *Sharh Muntahal Iraadaat of Al-Bahuti* it is stated: Whoever permanently abandons the Sunnah of Nabi (sallallahu alayhi wasallam) is an evil person. His testimony is not acceptable. Frequently *tahaawun* with the Sunnah leads to *tahaawun* with the Faraaidh.

In *Hujjatullaahil Baalighah*, Muhaddith Shah Dahlawi (rahmatullah alayh) states: “Verily, the Nabi (sallallahu alayhi wasallam) has warned us against perpetration of the various kinds of *tahreef* (misinterpretation, distortion of the laws, changing the laws of the Shariah, etc.). In fact, he emphasized this prohibition, and he extracted a pledge from his Ummah in this matter. Among the greatest elements of *Tahaawun* is abstention from acting according to the Sunnah. With regard to this issue are the statements of Rasulullah (sallallahu alayhi wasallam): ‘*There has not been a Nabi whom Allah has sent before me except that he had from his Ummah disciples and companions (Hawaariyyoon and Ashaab) who followed his command. Then after that (i.e. after the initial period of strict observance of the Sunnah of the Nabi) came such transgressors who said what they did not practise, and who practised what they had not been commanded with (by their Nabi). Therefore, he who wages Jihaad against them with his hand (i.e. with force), verily he is a Mu’min; he who wages jihad against them with his tongue, verily he is a Mu’min; he who wages jihad against them with his heart, verily, he is a Mu’min. Besides these (three stages of Imaan) there is not an atom of Imaan.*’

Further, the Nabi (sallallahu alayhi wasallam) greatly stressed adherence to the Sunnah, especially at the time when people are in disputation.Among the worst of people (among the Muslimeen) is he who searches for the sunnah of jaahiliyyah.’

I (i.e. Muhaddith Dahlawi) therefore say: ‘The organization of the Deen is reliant on following the Sunnah of the Nabi.’

In these Hadith narrations and admonitions of the Sages of Islam there is more than a bushel of warning, admonition and *naseehat* for the MJC and Maulana Yusuf Karaan in particular who propound the “*only sunnah*” concept as a basis for abstention from the Sunnah. The MJC’s attitude of approbation and reprobation in the Laws of Allah Ta’ala, stemming from the “*only sunnah*” conception is veiled kufr as a consequence of *Istikhfaaf* and *Tahaawun bis Sunnah*.

THE IMPERATIVE IMPORTANCE OF THE TASMIYAH

For the purpose of sustaining its carrion industry which has been deceptively and dishonestly portrayed as halaal, the MJC, unable to dislodge the mass of evidence which proves that Tasmiyah is not being recited, desperately and without applying its mind, or perhaps out of total ignorance of the Tasmiyah rule, outrightly refuted the imperative importance of the recitation of Tasmiyah on each animal which is slaughtered. In so doing, the MJC entrapped itself by advertising its own ignorance.

Before we present the Shariah’s position of the Tasmiyah in terms of all Math-habs, let us examine the MJC’s attitude in regard to the Tasmiyah. While the MJC has no qualms in denying the imperative Shar’i importance and significance of the Tasmiyah, it (the MJC) nevertheless endorsed its importance for the sake of monetary gain. With regard to the Shariah’s demand, the MJC dismisses the Tasmiyah as an imponderable act of insignificance.

But when the Tasmiyah is an incumbent requisite to ensure the flow of millions of rands into its coffers, then the MJC professes its importance.

In a letter dated 31 October 2000, to Early Bird Chicken Farms, Imaam Yasin Harris of the MJCHT states: *“....I wish to confirm further that the following should be adhered to at all times:...The recital of the Tasmiyah should be recited on every bird with visible lip movement. That all four veins viz. the Halkoem (Windpipe), Mirree (Gullet) and the two Wadjadain (Jugular Veins) should be properly severed.*

It is very important that every slaughterer complies strictly to this procedure. Any deviation from the above mentioned might render the bird Islamically unacceptable.”

In this letter to its kuffaar paymaster, Earlybird Chicken Farm, the MJC readily states the incumbency and importance of the Tasmiyah, but when it transpired that this imperative requisite is not being executed by the carrion chicken plants, the MJC sought to defend its haraam ‘halaal’ certificates by denying the importance of the Shariah’s Tasmiyah injunction, which is in diametric conflict with the terms of the halaal contract with Early Bird Chicken Farms.

Now why would the MJC acknowledge the Tasmiyah’s importance and incumbency in its contract with Earlybird, but deny this fundamental importance when it was conclusively established that Tasmiyah was not, and is not, being recited on every chicken? The MJC was engaged in a life and death struggle with its carrion sister, SANHA who had begun poaching the MJC’s haraam certificate trade. After much blood-letting between these two miserable carrion halaalizers, money-sense prevailed. Monetary objectives which both carrion bodies were pursuing constrained the two implacable foes to conclude a pact which allowed for the carrion boodle to be shared. The terms of the pact are still secret.

Anyhow, a major condition of the pact entitled SANHA to act as supervisor of the Earlybird plants in Gauteng. The Hanafi Muslims have no respect for the MJC’s halaal certificates. The MJC’s track record is absolutely horrible with regard to haraam and halaal issues, hence it required a proxy in Gauteng to ‘approve’ its certified carrion. With SANHA’s true shaitani colours still hidden from the Muslim masses who believe that this evil halaalizer of carrion is functioning under the guidance of uprighteous Hanafi Ulama, SANHA’s approval of Early Bird carrion chickens served the monetary interests of the three characters involved in the carrion saga – MJC, SANHA and Early Bird.

Since the Tasmiyah is of fundamental importance to Hanafi Muslims, and without this condition SANHA cannot approve and market the carrion as ‘halaal’, the MJC was compelled to stipulate in its contract with Early Bird the imperative importance of the Tasmiyah requisite. So despite subscribing to the corrupt belief of the insignificance of the Tasmiyah, the MJC was compelled to stipulate it as an imperative condition in Early Bird’s contract to ensure that the haraam riba revenue continues flowing into its coffers and pockets.

Although SANHA too does not believe in the essentiality of Tasmiyah, it (SANHA) is aware that without the Tasmiyah condition it cannot approve and market the carrion ‘halaal’

for Hanafi Muslims. The unholy MJC-SANHA alliance has incorporated the Tasmiyah condition in the agreement with Early Bird, not for any reason of the Deen, but purely out of miserable monetary concern – the greed for money.

When the MJC realized that it was unable to rationally refute the mass of evidence which proves the wholesale neglect of Tasmiyah at Early Bird, and even at all the other carrion chicken killing facilities certified by the carrion halaalizers, then in sheer desperation to save its haraam certificate and its certified carrion industry, it took the dangerous chance of subverting the Shaafi' Math-hab with its false allegation of the Tasmiyah being '*only sunnah*', hence unnecessary and of no significance. It is noteworthy that the MJC has not denied the claim of wholesale neglect of Tasmiyah. The evidence is too glaring and voluminous.

Let us momentarily assume that the Shaafi' Math-hab does not require the recitation of the Tasmiyah which according to Maulana Karaan of the MJC is '*only sunnah*'. In terms of this imagination of Maulana Karaan, the chickens will be 'halaal' for only Shaafis, not for Hanafis who believe that the Tasmiyah is imperative on every animal which is slaughtered. The MJC cannot deny the imperativeness of the Tasmiyah as far as the Hanafi Math-hab is concerned.

Those who are clamouring that the chickens are haraam carrion are all Hanafis. We have established beyond the slightest vestige of doubt that wholesale neglect of Tasmiyah is practised. Now what right does the MJC have to proclaim and prescribe for us that meat which is carrion according to our Math-hab is 'halaal', and that Tasmiyah is '*only sunnah*' when in fact it is of fundamental importance according to the Hanafi Math-hab? Sight should not be lost of the fact that we were branding Early Bird and the Natal Rainbow Chicken plants haraam. Although we do believe that all MJC certified plants are haraam, the thrust of our concern in the current saga is Early Bird and the Hammersdale Rainbow Chicken plant which feed Hanafi Muslims haraam carrion on the strength of SANHA's haraam 'halaal' certificate and approval of MJC certified Earlybird carrion chickens.

If for a while we isolate the Shaafi Math-hab, i.e. the MJC's misconceived concept of the insignificance and unimportance of the Tasmiyah according to the Shaafi Math-hab, and focus our attention on only the Hanafi Math-hab, then the MJC has no right to prescribe for and dictate to Muslims of the Hanafi Math-hab. The MJC's miserable attempt to pass off Early Bird carrion chickens as 'halaal' for Hanafi Muslims by dismissing the Tasmiyah as an item of unimportance and insignificance despite its own contractual agreement with Early Bird in which the fundamental importance of the Tasmiyah is acknowledged and stipulated as an essential requisite for the chickens to be halaal, is mercenary and shockingly deplorable. For safeguarding the haraam boodle conduit, the MJC had to degenerate to the extremely repugnant ebb of denying the vital importance of a Qur'aanic injunction, viz., the Tasmiyah, to which all Math-habs, including the Shaafi Math-hab subscribe as will be shown further on in this treatise, Insha'Allah.

As Standard Bearers of the Shariah, our obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (*Commanding Virtue and Prohibiting Vice*) is not confined to Hanafi Muslims. This sacred obligation relates us to the entire Ummah. Hence, dealing with the MJC's shenanigans even in regions which it regards as its territorial preserve, e.g. Western Cape, comes within the purview of our Office of Shar'i Obligation. However, relative to SANHA's carrion saga, we were sailing strictly speaking in the chartered waters of the Hanafi Math-hab in view of the consumption of SANHA's haraam Earlybird and Rainbow carrion chickens in territorial zones which are beyond MJC preserve, namely, Gauteng and Natal. Therefore, the MJC had no right whatsoever to open its mouth in defence of SANHA.

Furthermore, the MJC compounded its blunder by slandering the Shariah with its *baatil* 'only sunnah' contention.

Since the controversy surrounding the haraam carrion chickens was restricted, for a time being to only SANHA and its carrion production factories in Gauteng and Natal, the MJC stupidly and rashly complicated the issue with its "only sunnah" concept designed to give legitimacy to SANHA's haraam carrion chickens. If the MJC had learnt of the virtues of silence and of its golden worth, it would have saved itself the considerable misery into which it has now become mired.

ISLAMIC SYSTEM OF THABAH ACCORDING TO THE FOUR MATH-HABS

With the Hanafi-Shaafi bogey smokescreen created by the MJC, the endeavour is to hoodwink and entrap the Ummah into the understanding that the Islamic system of *Thabah* (*Slaughtering*) is drastically different in terms of the Math-habs. The MJC is attempting to spread the idea that the Shaafi system of Thabah differs substantially from the Hanafi system, hence our proclamation of Haraam is an unjustified imposition on followers of the Shaafi' Math-hab. But this notion is furthest from the Truth.

The divine system of Islamic Thabah is exactly the same according to all four Math-habs notwithstanding some technical differences. As a whole, all four Math-habs have registered Consensus of the Sunnah system of Thabah. When we say 'SUNNAH' it should not be equated with Maulana Karaan's corrupt, kufr '*only sunnah*' concept. The general meaning of 'SUNNAH' refers to the divinely revealed institutions and systems of Islam to which the Ummah has to compulsorily adhere. This Sunnah concept brings within its purview even the five daily Fardh Salaat. Everything imparted to the Ummah by Rasulullah (sallallahu alayhi wasallam) is of vital importance regardless of the *Fiqhi* classification of the particular details attached to the Divine Institutions.

Thus, we find Sahaabah refusing to consume meat if the animal was not slaughtered facing the Qiblah. We find Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu) whipping a man who was sharpening his knife in the presence of the goat he was about to slaughter. We find a Sahaabi discarding his gold ring in the dust and refusing to retrieve it because Rasulullah (sallallahu alayhi wasallam) displayed disgust for it notwithstanding the permissibility of putting the ring to lawful use. We find Imaam Abu Yusuf (rahmatullah alayh) threatening to behead an Aalim who had adopted Maulana Karaan's kufr-corrupt '*only sunnah*' concept to dismiss the significance of consuming marrow (not bone marrow, but pumpkin marrow) which Rasulullah (sallallahu alayhi wasallam) loved. We find the Fuqaha of all Math-habs decreeing that denial of the *Sunniyat* of the Miswaak is kufr. We find the Authorities of the Shariah contending that those who abandon or discard acts which are technically termed Sunnat, will be deprived of Rasulullah's *Shafaa'ah* (*Intercession*) in the Aakhirah. The examples are innumerable.

The practical example of the Sahaabah and the early Muslims as well as the pronouncements of the Fuqaha of all Math-habs unequivocally state the compulsion of adherence to the SUNNAH – every aspect of the Sunnah, not only the Fardh, Waajib and Sunnatul Muakkadah details.

THABAH ACCORDING TO THE HANAFI MATH-HAB

In *Badaaius Sanaa'*, Vol. 4 page 60, the system of Thabah according to the Hanafi Math-hab is explained as follows:

“It is Mustahab that thabah be during the day time. It is Makrooh to slaughter during the night. The basis for this is the narration of Rasulullah (sallallahu alayhi wasallam)..... The rationale for the detestation (*Karaahat*) is several probabilities. (1) The night is the time of

rest and comfort. Causing pain (to the animal) during the time of rest and comfort (i.e. during the animal's time of sleep and rest) is worse (i.e. it is an addition to the pain of slaughter). (2) There is no certitude that the slaughter will be effected correctly. He may cut his own hand. (3) The neck vessels necessary for cutting are not clearly visible during the night. Thus frequently the cutting will be incomplete.

It is Mustahab that the instrument of cutting must be of steel and extremely sharp such as a knife and a sword, etc.... The Sunnah regarding slaughtering animals is the way which is the most humane for the animal and best suited for its comfort. The basis for this is Rasulullah's statement: *"Verily, Allah Jalla Shaanuhu has decreed ihsaan (mercy/kindness) for everything. Therefore, when you kill, then kill beautifully (i.e. humanely with mercy), and when you make thabah (slaughter animals), execute the slaughter humanely. Sharpen your knife and give comfort to the animal.Tie its legs, place it on its left side and face it towards the Qiblah, and recite the Name of Allah Ta'ala."* This is the easiest for the animal and the closest to raahat (comfort).

And of (the requisites) of Thabah is to be swift in cutting the veins. Cutting slowly is Makrooh because Rasulullah (sallallahu alayhi wasallam) *"Give comfort to the animal"*. Swiftiness is a kind of comfort for the animal.Slaughtering should be from the throat. It is Makrooh to cut from the back of the neck.

The vessels have to be totally severed. It is Makrooh to partially sever the neck-vessels because this causes prolonged death. The cutting should not reach the spinal cord nor should the head be cut off. It is Makrooh to do this because it aggravates the pain without any need for it.

The slaughterer and the animal should face the Qiblah. This is substantiated by what we have narrated, and also it has been narrated that when the Sahaabah would slaughter, they would face the Qiblah....And also because the Mushrikeen would face their animals of slaughter towards their idols. Thus opposing them by facing towards the Qiblah is desirable. And, it (the Qiblah) is the desired direction for obedience to Allah Azza Shaanuhu.(i.e. in matters of ibaadat).

It is Makrooh to say at the time of Thabah: *"O Allah accept this (sacrifice) on behalf of a certain person."* This should be said after the Thabah or before involvement with the Thabah.

Furthermore, it is also Makrooh after Thabah prior to the animal becoming cold, to break the neck and to begin skinning it because in such action is the aggravation of pain.It is Makrooh to drag the animal by the leg to the place of slaughter because it is the infliction of unnecessary pain. It has been narrated from Ibn Seereen that Sayyiduna Umar (radhiyallahu anhu) saw a man driving his goat roughly to the place of slaughter. He (Hadhrat Umar) then struck him with the whip, and he commented: *"Take it to its death in a beautiful manner. Have you no mother?"*

It is Makrooh to lay the animal down and then to sharpen the knife in front of it, for verily, Rasulullah (sallallahu alayhi wasallam) saw a man who after having laid down the animal sharpening the knife while the animal was looking on. Rasulullah (sallallahu alayhi wasallam) said: *"Do you wish to give it multiple deaths? Why did you not sharpen your knife before laying the animal down?"* It has also been narrated that Sayyiduna Umar (radhiyallahu anhu) saw a man who had laid down a goat, sharpening the knife while his foot was on the shoulder of the goat. Then he (Hadhrat Umar) struck him with the whip. The man ran, and the animal

too ran away.” (This prohibition) is because the animal understands the cutting instrument as it understands the one who will kill.” – *Badaaius Sanaa*, Vol. 4, Pages 61-62

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) prohibited *shareetatush shaitaan* (the slaughter of shaitaan).” Explaining the meaning of the ‘devils slaughter’, the narrator, Ibn Eesa said: “It (i.e. *shareetatush shaitaan*) is to cut the skin without cutting the veins, then to leave the animal until it dies.”

Rasulullah (sallallahu alayhi wasallam) said: “On the Day of Qiyaamah, Allah will have mercy on one who had been merciful even when slaughtering a sparrow.”

There are numerous Ahaadith and episodes of the Sahaabah, the Salf-e-Saaliheen and of the Auliya in general in every age, which illustrate the concern and kindness which were shown towards animals. Just ponder on the concern which Hadhrat Umar (radhiyallahu anhu) demonstrated for the goat. Yet, he was at the time the Ruler of an empire stretching to the shores of the Atlantic. The burden of the responsibility of carrying an empire consisting of half of the known world did not divert his mind and concern from the Sunnah system of Thabah.

The aforementioned elaboration very clearly shows that Thabah is not simply killing of an animal. It is not a haphazard, cruel, inhumane system of killing as are the various systems of killing animals in vogue among the kuffaar. The Islamic system is a divine system revealed by Allah Ta’ala to Rasulullah (sallallahu alayhi wasallam). By Thabah is not meant mere killing of the animal and consuming its meat. *Thabah* is a divine system, a salient feature of Islam. It is a sacred institution which may not be displaced and substituted with any other system of killing. Displacement of the sacred system of Thabah has been described as ‘tantamount to kufr’ by the Ulama of Islam. In the current carrion chicken saga in which the community is embroiled, the concern is not only the chickens – the end products. The concern is also the system of killing. The displacement of the divine system of Islam and the wholehearted and total acceptance of the brutal kuffaar system are of paramount concern.

The stupid argument of the ‘end’ product being halaal in terms of technicalities does not justify and legalize the 100% haraam slaughtering system even if we have to assume that Rainbow’s and Early Bird’s end product – the carrion chickens – are ‘halaal’, which in fact they are not. The *hurmat* of the chickens of these plants is not based on denial of the technicalities which we do accept. The *hurmat* is on account of the non-observance of the very fundamental Fardh requisites of *Thabah*, viz. the Tasmiyah and the severance of the requisite neck vessels. Both these fundamentals essential for the *hillat* of the slaughtered animals are the subjects of wholesale neglect and abandonment. Thus, the talk of the ‘end product’ being halaal despite the non-observance of the Islamic system of Thabah is nothing but hogwash, deceit and downright fraud perpetrated to hoodwink the community and to sustain the flow of haraam riba boodle into the coffers and to line the pockets of the carrion halaalizing agencies of shaitaan.

The MJC’s endeavour to divert attention with its ‘only *sunnah*’ red herring, is like a drowning man clutching at straws. Even if it be assumed that Tasmiyah is ‘only *sunnah*’ and unimportant (but which certainly it is not), then too the issue in the MJC’s and SANHA’s carrion chicken saga is not confined to the Tasmiyah. It pertains to the whole Shar’i system of

Thabah which has been displaced in entirety and in its place a savage haraam system has been substituted.

After the perpetration of a number of cruel, haraam acts, the MJC and SANHA in their convoluted opinion reach their so-called 'halaal end product'. However, despite the desperate endeavour and effort to divert attention from the reality of the haraam carrion by confining it to the Tasmiyah and 'only *sunnah*' idea, they have miserably failed to achieve their nefarious objective of hoodwinking the community and duping concerned Muslims into the consumption of the haraam, diseased, rotting carrion chickens which their certified plants produce by the million on a daily basis.

Islam has ordained an elaborate system of *Thabah* for the Ummah. It is haraam to displace and abrogate this sacred System. If we remotely assume that the brutal haraam kuffaar system of killing animals could produce 'halaal' 'end products' based on the bare essentials of *Thabah*, then too, it is haraam to accept and promote the haraam system of killing, and the villainy of the crime is infinitely compounded by the displacement and total abandonment of Allah's commanded Institution of *Thabah*.

It is of vital importance to understand that the meat being halaal when aspects of the Islamic system of *Thabah* are transgressed relate to Muslims who may falter occasionally due to ignorance or negligence. The ruling of *hillet* will not apply to the giant kuffaar commercial plants where Shar'i *Thabah* plays no role whatsoever – where the kuffaar killing system is the only method of killing. Even if it be assumed that the Tasmiyah is recited on every chicken and all four neck vessels are severed – but which is not the case – the haraam system cannot be accepted, condoned and promoted nor can there be Shar'i certification for such 'end products'.

The 'end products' on the assumption that the two fundamental requisites of *Thabah* are complied with, will be in the category of prostitutes who end up in *Nikah* with those with whom they had contracted to commit *zina*. Even if the 'end product', viz. *Nikah*, is halaal, the system, viz., the brothel which produces this halaal 'end product' will remain haraam. It will be a colossal act of Satanism to certify a brothel if the *zina* contract stipulates *Nikah* at the end of the fornication. If wives are available only after indulgence with prostitutes, such indulgence may not be halaalized for the sake of gaining a wife – the halaal 'end product'. In exactly the same manner, it is not permissible to accept a haraam killing system even if the 'end product' will be halaal.

It is of utmost importance to understand that the kuffaar killing system does not produce halaal 'end products'. The very two essential fundamentals of *Thabah*, the Tasmiyah and correct neck-cutting, cannot and have never been observed by the commercial plants which kill millions of chickens daily. The halaal 'end product' is a cruel myth which has fed Muslims diseased, rotten haraam carrion chickens. The explosion of serious sicknesses among Muslims is therefore no wonder and no surprise. Diseases such as cancer, heart, etc., are the natural consequences of consuming diseased haraam carrion certified by MJC and SANHA,

THABAH ACCORDING TO THE HAMBALI MATH-HAB

The Sunnah system of *Thabah* according to the Hambali Math-hab is the same as the Hanfafi system, the requisites being:

- The slaughterer and the animal should face the Qiblah

- The knife should be extremely sharp
- One animal should not be slaughtered in the presence of another animal.
- The animal should not be dragged
- There should be no injury inflicted before slaughter
- No injury should be inflicted even after slaughter while signs of life are visible in the animal. Thus, skinning, etc. may not begin.
- Tasmiyah must be recited
- All four neck vessels must be severed

THABAH ACCORDING TO THE MAALIKI MATH-HAB

The Masnoon system of Thabah according to the Maaliki Math-hab is exactly the same as explained above. There is no difference.

THABAH ACCORDING TO THE SHAAFI' MATH-HAB

Since the MJC has slandered Imaam Shaafi' (rahmatullah alayh) with false attributions to convey the absurd haraam idea that the Shaafi' Math-hab accepts and promotes Earlybird's and Rainbow's brutal haraam killing system, it will be salutiferous for their Imaan that the Thabah system according to the Shaafi' Math-hab be explained in some detail to the MJC sheikhs and molvis who dwell in self-deception regarding their understanding of the Math-hab of Imaam Shaafi' (rahmatullah alayh).

In *Kitaabul Majmoo*, Imaam Nawawi (rahmatullah alayhi), one of the foremost authorities of the Shaafi' Math-hab, explaining the Shariah's system of Thabah states:

"It is desirable that the knife be driven with force forwards and backwards (i.e. three movements of the knife) so that it be easiest (on the animal). The slaughterer and the animal should face the Qiblah. This is Mustahab with every animal, but it is more emphasized with regard to Hadi (the Hajj animal) and Udhiyyah (Qur'baani animal), because, verily, facing the Qiblah in Ibaadaat (acts of worship) is sometimes Mustahab and sometimes Waajib. There are three forms of facing the animal towards the Qiblah..... It is Mustahab that an ox and a goat be laid down on their left sides.....Its right leg should be left loose while the other three legs should be tied. At the time of thabah, Tasmiyah is Mustahab, but intentional omission (of Tasmiyah) is Makrooh according to the Saheeh (Shaafi) Math-hab.

It is Mustahab with the Tasmiyah to recite Durood on Rasulullah (sallallahu alayhi wasallam). Imaam Shaafi has stated so explicitly in Al-Umm." (Kitaabul Majmoo', Vol. 7)

In *Kitaabul Umm*, Imaam Shaafi' (rahmatullah alayh) states:

"The perfection of Thakaat (slaughter) is by (cutting) the four (neck vessels): the hulkoom (windpipe), maree (gullet) and the Wadjain (the two jugular veins). The minimum requisite for the validity of Thakaat is two vessels: the windpipe and the gullet..... If the windpipe and the jugular veins are cut, not the gullet, it will not be Thakaat Similarly, if the gullet and the jugular veins are cut, not the windpipe, it will not be Thakaat." (Kitaabul Umm, Vol.2)

All the other acts which are integral constituents of Islamic Thabah according to the other Three Math-habs, are also applicable to the Shaafi' Math-hab, e.g. prohibition of pre and post-slaughter injury, dragging the animal, sharpening the knife in front of the animal, slaughtering an animal in the presence of another animal, etc.

It will be abundantly clear from the description of Thabah/Thakaat (Slaughtering) according to all Four Math-habs, that slaughtering animals in Islam is a sacred Institution. It is not simply a mundane act of killing. The host of rules which the Shariah attaches to Thabah establishes that Islam's Institution of Thabah is not just the act of slitting the neck vessels nor is it restricted to slitting the throat with the accompaniment of the Tasmiyah. It is an elaborate system with sacred rules classified as Fardh, Waajib, Sunnat, Mustahab, Makrooh Tahrimi and Makrooh Tanzihi. This elaborate classification of the acts associated with Thabah emphasizes the significance and importance of the whole and complete divine system of taking the animal's life when there is a need for it.

Instead of understanding and upholding the Ibaadat dimension of this holy Institution, the MJC as well as its corrupt sister, SANHA, subscribe to a misconceived idea of Thabah. In their conception, Thabah is one or two isolated acts. According to SANHA, Thabah is the mere slitting of the neck in any haphazard manner, and to fool and befuddle Muslims, it professes the need for Tasmiyah while in reality SANHA is 100% cognizant of the fact that its fussaag, drug addict killers do not recite Tasmiyah on all the chickens.

The MJC's conception of Thabah is worse than SANHA's. According to this miscreant carrion halaalizer, Thabah is the mere slitting of the neck in any way whatsoever. But like its illegitimate sister, it too hoodwinks the Ummah by professing the Shaafi' requisite of the windpipe and the gullet while in practice this requisite is not at all observed. In fact, SANHA had conclusively established that this claim of the MJC is a miserable white and dirty lie. See SANHA's 223-Page secret Inspection report. This report is no longer secret. It has been uncovered and is available. Whoever is interested in the 223 Page SANHA report which damns and crucifies the MJC, may provide his/her e-mail.

In his elaborate description of Thabah, Shah Waliyullah Muhaddith Dahlawi (rahmatullah alayh) states:

"....From this it is obvious that mentioning Allah's Name at the time of thabah is Waajib. It is apparent that the difference between halaal and haraam is ascertainable only with it (i.e. Tasmiyah). Further, these animals have life in common with human beings, and Allah has given them (human beings) control over the animals. Hence, divine wisdom incumbently requires that human beings should not be oblivious of this bounty at the time of extracting the souls of the animals. The way of not being oblivious of this bounty is to recite the Name of Allah on the animal (when slaughtering it). In this regard Allah Ta'ala says (in the Qur'aan Majeed): ".....So that they recite the Name of Allah on the livestock which He has provided for them as their Rizq".

Thabah and Nahar are the Sunnah of the Ambiya (alayhimus salaam). In it are many benefits. Among these is to give comfort (comparatively speaking) to the animal because it (Thabah) is the most humane way of extracting the soul. Hence, Rasulullah (sallallahu alayhi wasallam) said: '*Give comfort to the zabeedah (the animal to be slaughtered).*' This is the wisdom underlying the prohibition of *shareetatush shaitaan* (slaughter of the devil, i.e. incomplete and haphazard neck-cutting).

And, among the benefits of Thabah is that it (Thabah) is one of the *Sha-air of Islam* which differentiates between the Muslim and the non-Muslim. (*Sha-air refers to the salient or outstanding features of Islam*). Since Allah Ta'ala has sent Rasulullah (sallallahu alayhi wasallam) to establish Islam, protecting it (the Institution of Thabah) devolved incumbent on him.

.....Rasulullah (sallallahu alayhi wasallam) said: '*Allah has ordained kindness/mercy for everything. Therefore, when you kill, kill humanely, and when you slaughter, slaughter humanely. Sharpen the knife and give comfort to the animal.*' The adoption of the easiest method (i.e. Thabah) for the extraction of the *rooh* (soul) is submission to the demand of *rahmah* (mercy) which is an attribute loved by Allah Ta'ala, and on it (the attribute of mercy) depends most of the affairs of society.Rasulullah (sallallahu alayhi wasallam) said: "*Allah will question the person who kills without a valid reason a sparrow or anything bigger.*" (*Hujjatullahi Baalighah, Vol.2*)

Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) explaining the Islamic Institution of Thabah, writes:

"Regarding the consumption of meat, Islam has not left Muslims unfettered to eat it just as they consume fruit and vegetables in any way they please. They are not allowed to consume animals in just any way they desire. The food of man, whether vegetables or meat, is the bounty of Allah Ta'ala. It is therefore essential to commence eating with the Name of Allah Ta'ala, and to express gratitude to Him after eating. This is the Sunnah of Islam. Rasulullah (sallallahu alayhi wasallam) has emphasized this Sunnah so much with his statements and action that it has become a salient feature of Islam.

With regard to slaughtering animals, there is greater emphasis on taking of Allah's Name. The flesh of animals does not become halaal without the recitation of Allah's Name. If a careless person cuts and eats vegetables without mentioning the Name of Allah, then while he will be guilty of abandoning the Sunnah, the food will not be described as haraam. On the contrary, the condition for animals to be halaal is that the Tasmiyah must be recited when slaughtering. Even if all the rules of Thabah are fulfilled, but Tasmiyah is not recited, the animal will be haraam carrion.

In researches which provide considerable enlightenment, Hadhrat Shah Waliyullah (rahmatullah alayh) in *Hujjatullahil Baalighah*, and Hadhrat Maulana Qasim Nanatwi (rahmatullah alayh) in *Hujjatul Islam*, have discussed the wisdom underlying the *aadaab* (etiquettes) and *sharaa-it* (imperative conditions) of Islam's system of Thabah. In their discussion one issue is of fundamental importance. Animals are unlike plants and vegetables. Animals have souls just as human beings have. They are sentient beings like human beings.

The apparent demand of this (likeness with human beings) is that consuming animals should not at all be permissible. However, Divine Wisdom dictated that the world be at the service of man..... When necessary, slaughtering animals and eating their meat have been made permissible. But this permissibility is reliant of several *arkaani* (fundamentals) and *sharaa-it* (conditions). Without these, the animal will not be halaal.

The very first condition is to express gratitude on the occasion of slaughtering every animal for this bounty of Allah – that despite the animal and man being equal in the matter of *Rooh* (Soul), He has made some animals halaal for us. The Qur'aan and the Sunnah have shown us

the way of expressing gratitude for this bounty. At the time of Thabah, the Name of Allah should be mentioned. Thabah should be effected with the expression of *Bismillaahi Allahu Akbar*. Intentional omission renders the animal haraam carrion. In this regard the Qur'aan-e-Kareem states:

“Do not eat of that (animal) on which the Name of Allah was not recited. Verily, it is sinful. And, verily, the shayaateen whisper to their friends to dispute with you. If you follow them, then you too will become mushrikoon.” (Surah An'aam, Verse 122)

.....Ibn Umar (radhiyallahu anhum) narrated that Nabi (sallallahu alayhi wasallam) said: *“When sharpening the knife, conceal it from the animals, and when you slaughter, slaughter fully (not like the devil's slaughter).”*

It is clear from this guidance of Rasulullah (sallallahu alayhi wasallam) that the least pain be inflicted on the animal, therefore, sharpening the knife has been ordered, and that one animal should not be slaughtered in the presence of another animal, and the neck vessels be completely severed so that the soul is easily released.” (*Jawaahirul Fiqh, Vol.2*)

The aforementioned discussion clarifies that slaughtering in Islam is an elaborate holy system. It is an institution of Ibaadat. It is never confined to neck-slitting or only the recitation of Tasmiyah.

The crime of the MJC and SANHA is that they have isolated one or two acts from the Shar'i system of Thabah, and believe that such item or two constitute the Institution of Islamic Thabah. Furthermore, it is lamentable and absolutely deplorable that even the one or two acts taken from the whole system of Thabah, are practically not implemented correctly and fully as the mass of evidence confirms.

Solely for the sake of operating the lucrative carrion industry of the kuffaar commercial plants which pay huge sums of money for the halaalization of their carrion, the MJC and SANHA have mutilated and discarded in entirety the fourteen century divinely ordained Islamic system of Thabah. The Muslim public has been duped and tricked into believing that the one or two acts torn from the whole system are the full and perfect Islamic system of Thabah, hence the emphasis of the MJC is on the '*only sunnah*' fraudulent fabrication while SANHA's emphasis is on the non-existing 'halaal end product'. But none of these two miscreant halaalizers of carrion seems to know anything about the sacred system of Shar'i Thabah, hence they sardonically and with disdain dismiss every vital and sacred injunction of Thabah imparted to the Ummah by Rasulullah (sallallahu alayhi wasallam).

They further display their gross *jahaalat* by utilizing the Fiqhi classification of the *Ahkaam* to cancel or abrogate the sacred system of Thabah which is among the *Sha-air of Islam*. Money has blinded their spiritual eyes. Every Muslim understands that it is nothing but monetary lust which is the fundamental motive power for the insane craving to sustain the carrion trade with haraam 'halaal' certificates.

THE TASMIYAH – A FUNDAMENTAL REQUISITE

The Qur'aan Majeed declaring the fundamental importance of the vital condition of Tasmiyah, states:

“And, do not eat of that (animal) on which the Name of Allah was not recited. Verily, it is fisq (evil and sin). And, verily the shayaateen (devils) whisper to their friends to dispute with you. If you follow them, then you too will become mushrikoon.”

(Surah An’aam, aayat 121)

There exists consensus of the Ummah from the age of the Sahaabah that recitation of the Tasmiyah on the animal at the time of slaughter is essential. The MJC has abortively attempted to minimize, in fact refute, the significance and importance of the Tasmiyah despite the following factors:

- (1) The Qur’aan and Sunnah make Tasmiyah obligatory
- (2) Three Math-habs of the Four, viz., Hanafi, Maaliki and Hambali, declare without ambiguity and difference that the meat is haraam carrion if Tasmiyah is intentionally discarded.
- (3) The Shaafi’ Math-hab, despite its somewhat lenient stance, also proclaim the meat prohibited for consumption if Tasmiyah is abandoned on the basis of the ‘*only sunnah*’ concept fabricated by the MJC. In other words, according to the Shaafi’ Math-hab if the Tasmiyah is discarded *Istikhfaafan/Tahaawunan*, eating the meat is prohibited, and such omission of Tasmiyah is sinful.

Istikhfaaf/Tahaawun is to regard something lightly, insignificant and unimportant. The ‘*only sunnah*’ attitude displayed by Maulana Karaan of the MJC comes within the purview of *Istikhfaaf*. Wholesale neglect of Tasmiyah is also in the scope of *Istikhfaaf*.

- (4) The Institution of Thabah according to all Four Math-habs has the Tasmiyah as one of its requisites. Irrespective of the Shaafi Math-hab’s Sunnat/Mustahab classification, it (the Shaafi Math-hab) does not and never did condone and promote the discard and abandonment/neglect of the Tasmiyah as the MJC carrion halaalizer is guilty of contending.
- (5) The Tasmiyah is unanimously a vital constituent of the Sunnah system of Thabah
- (6) Senior Shaafi’ Fuqaha are unanimous with the other Three Math-habs in the effect of intentional abstention from the Tasmiyah. There are senior Shaafi’ Fuqaha who are of the view that the intentional omission of Tasmiyah renders the animal haraam carrion

If Tasmiyah is intentionally omitted without *Istikhfaaf/Tahaawun*, the majority Shaafi’ view is the permissibility of consuming the meat. This ‘*permissibility*’ relates to the meat, not to the Tasmiyah. In other words, while it is permissible to consume the meat if Tasmiyah is omitted, but without *Istikhfaaf*, it does not follow that it is permissible to discard Tasmiyah even once, because Tasmiyah is an extremely important item of Thabah according to all Math-habs, Shaafi’ included.

However, if the omission is with *Istikhfaaf/Tahaawun* as is the standard and permanent practice at the kuffaar commercial killing plants, then in the unanimous opinion of the Shaafi’ Fuqaha it is not permissible to consume the meat. Imaam Shaafi’ (rahmatullah alayh), in *Kitaabul Umm*, states: **“If Tasmiyah is omitted *istikhfaafan*, the slaughtered animal shall not be eaten.”** Also, inclining to the position of the other three Math-habs, Imaam Shaafi’ (rahmatullah alayh) says: **“If the Tasmiyah is forgotten in the zabeedah, it shall be eaten.”**

(Kitaabul Umm, Vol.2, Page227)

When the majority Shaafi view is permissibility of the meat even if occasionally Tasmiyah is omitted intentionally, it would be meaningless for Imaam Shaafi' (rahmatullah alayh) to introduce the element of 'forgetfulness' because the effect of even omission intentionally is permissibility, hence forgetful omission will be permissible to a greater degree. It is thus clear that one of the views held by Imaam Shaafi' (rahmatullah alayh) is in agreement with the view of the other three Math-habs.

Imaam Shaafi' (rahmatullah alayh) also says:

"Now when a person opines that the meat shall be eaten if Tasmiyah is forgetfully omitted, then (it follows) that if it is omitted istikhfaafan, the meat will not be eaten."

(Kitaabul Umm, Vol.2, page23)

Imaam Nawawi (rahmatullah alayh), the illustrious Shaafi authority, states:

"In terms of the (Shaafi') Math-hab of our Ashaab, omission of Tasmiyah is Makrooh."

(Sharhul Muslim, Vol.2, page 145)

It should also be understood that the view of Makrooh, i.e. omission of Tasmiyah is Makrooh, applies when the omission is not done *istikhfaafan*. Commenting on this aspect, Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) states:

"The view of Karaahat (being Makrooh) is when the omission of Tasmiyah is not practised with Istikhfaaf/Tahaawun, but is occasional. If Tasmiyah is omitted repeatedly and this becomes a practice, it will be Tahaawun and Istikhfaaf. Such a zabeehah according to even Imaam Shaafi' will be haraam just as is the view of the Jamhoor Ummah."

(Jawaahirul Fiqh, Vol.2, page 384)

The MJC has rendered a great disservice to Muslims and has in fact slandered Imaam Shaafi' (rahmatullah alayh) for attributing the *Istikhfaaf* of 'only sunnah' to him. It is improper to attribute in general the permissibility of the meat to Imaam Shaafi' (rahmatullah alayh) when Tasmiyah is omitted. The permissibility is circumscribed by the absence of *Istikhfaaf/Tahaawun*.

Furthermore, other senior Shaafi' authorities did not adopt the view of permissibility of the meat even if Tasmiyah is not omitted *Istikhfaafan*. They are unanimous with the other Three Math-habs in proclaiming the meat haraam even if the intentional omission is occasional. Imaam Ghazaali (rahmatullah alayh) who is a top ranking authority of the Shaafi' Math-hab, states:

"...the Aayat is explicit in making it (the Tasmiyah) Waajib, and the Ahaadith in this regard are Mutawaatar.....Reciting Bismillah on the animal is well-established. This fortifies the argument that Bismillaah is a condition (for the validity of Thabah)." (Ihyaal Uloom, Vol.2, Page 193)

Imaam Nawawi (rahmatullah alayh) states in his Sharhul Muslim:

"Verily there is consensus of Muslims on the Tasmiyah at the time of sending (the hunting dog) on game, and at the time of Thabah and Nahar." Irrespective of Fiqhi classification, the

irrefutable fact stated by Imaam Nawawi here is the *Ijma'* of the Ummah on the essentiality of the Tasmiyah for Thabah.

Abul Futtooh Muhammad Bin Muhammad At-Taai Hamzaani who was a very senior Faqeeh of the Shaafi' Math-hab in the fifth century Hijri, states:

“Know that the Tasmiyah is a *shart* (condition) on the animal at the time it is slaughtered. Some Ulama say that it is halaal (if the Tasmiyah is omitted).” (*Kitaabul Arba-een*, page 224)

Allaamah Ibn Kathir who is of the Shaafi' Math-hab states in his Tafseer:

Those who hold the view that the animal is not halaal when Allah's Name is not recited on it even if the slaughterer is a Muslim, take their proof from this gracious aayat (“*And do not eat from that animal on which the Name of Allah was not recited*”). Abul Futtooh Muhammad Bin Muhammad Bin Ali Taai who was of the Mutakh-khireen Shaafi'iyyah adopted this view in his *Kitaabul Arba-een*.”

In the fourteen centuries of Islam's history only miscreant and deviate modernist organizations such as the MJC, SANHA and others of their ilk, have demoted the importance of Allah's Name in the system of Thabah. They are motivated by only their unquenchable monetary lust. Thus they are blind to their commission of kufr which comes in the wake of their *Istikhfaaf* of such a significant and important injunction as the Tasmiyah which the entire Ummah from the time of the Sahaabah has rigidly upheld. There is not a single one among the Fuqaha of all Math-habs who had ever propagated the unimportance and imponderability of the Tasmiyah. In fact, besides the Tasmiyah, senior Sahaabah would refuse to consume the meat of an animal which was not faced towards the Qiblah when it was slaughtered.

The design of the *Sunnat* and *Istihbaab* classification of some acts was never intended to produce laxity in observation, or worse, *the kufr of Istikhfaaf*. The MJC either on account of gross ignorance or gross treachery towards Islam has mis-manipulated the Shaafi' position in its attempt to deceive Muslims for the sake of sustaining its carrion trade to slake its monetary thirst.

NECK-CUTTING AND THE TASMIAH AT THE CERTIFIED CARRION CHICKEN PLANTS

When the MJC realized that the proof for the wholesale abandonment of the Tasmiyah by slaughterers at the kuffaar commercial plants was too glaring and overwhelming, it fabricated the defence of the Tasmiyah being '*only sunnah*'. Further, when the overwhelming evidence established that neck-cutting was extremely haphazard, the MJC produced the Shaafi viewpoint, viz., the essential requisites for *hillat* is the cutting of the windpipe and gullet. By this despicable gimmick, the MJC hoped to pull wool over the eyes of Muslims.

Regarding the neck-vessels, all Math-habs unanimously stress the importance of severing **all four vessels**. There is no Math-hab which advocates or promotes cutting only the windpipe and gullet notwithstanding these two vessels being the fundamental requisites for validity of Thabah according to the Shaafi Math-hab.

Even on the basis of this defence of the MJC, the chickens are haraam carrion according to the Shaafi' Math-hab because the evidence has established that in innumerable chickens –

millions and millions – not even these two essential neck-vessels are cut. Dozens of slaughterers at these kuffaar killing plants, inspectors, Ulama who visited these plants, SANHA's sister body, NIHT, SANHA itself, MJC itself, and even non-Muslim animal rights' organizations have testified to haphazard neck-cutting. The Jamiatul Ulama KZN recently reproduced in its newsletter, *Al-Jamiat*, pictures and statements of a non-Muslim organization on this issue.

The brutal system which requires chickens to be shackled upside down, electrocuted and conveyed on swiftly moving belts at speeds of up to 180 chickens per minute, with a slaughterer required to kill from about 40 to 60 chickens per minute, and be slaughtered in motion simply does not permit proper neck-cutting nor allows for the recitation of Tasmiyah on every chicken. In fact, the rotten brutal system has desensitized the fussaag slaughterers who have simply abandoned Tasmiyah. They have understood the recitation of Tasmiyah in this unreal, inhuman, cruel kaafir system to be a mockery and a massive fraud perpetrated by the MJC and SANHA – a fraud to dupe the Muslim community – to trick and hoodwink Muslims into the consumption of diseased haraam carrion chickens.

With regard to the haphazard neck-cutting, Maulana Yunus Patel, at the time when he was the President of Jamiatul Ulama Kwazulu-Natal, wrote in complaint to Imaam Harris of the MJC: ***“Well documented evidence was presented of severing just one vein rendering the chickens totally haraam according to all Mazhabs.”*** This “well documented evidence” was presented by none other than the vermin called SANHA who at the time was desperately engaged in a plot to destroy the MJC.

The situation of the carrion chickens being fed to the Ummah by the MJC was so terrible, so deplorable, so shocking and so lamentable that Maulana Yunus Patel was compelled to involuntarily utter: *“Wallaah, my stomach churned and heart seemed to skip a beat when I read the comprehensive report submitted by SANHA. I honestly believe and share the tears of Shaikh Omar Khabir at the meeting that a great injustice has been done to the Ummah.”*

The rotten haraam situation of MJC certified carrion evoked the following reaction from the Jamiatul Ulama KZN: *“When the report was read by members of the Jamiat Natal, they were shocked beyond belief that for monetary gain, the MJC Halaal Trust could have allowed so much of Haraam to be consumed by innocent Muslims. It makes us shudder as to how we will answer Allah Ta'ala when all those who consumed Haraam on our guarantee that it was Halaal, will catch our garments on the Day of Qiyaamah. May Allah Ta'ala protect us from His Azaab.”* – Maulana Yunus Patel, President of Jamiatul Ulama KZN

Can there be a more damning report on MJC haraam carrion activity than this commentary? The eternal pity and the possibly unforgivable crime committed by Jamiatul Ulama KZN despite their own ruling declaring MJC carrion products haraam, was their shameful and incredible act of concealing this declaration from the Ummah and allowing Muslims to continue dealing in and consuming the rotten, diseased, MJC haraam carrion chickens. The Jamiat made the dastardly choice of perpetuating the myth of MJC 'halaal' products by adopting a satanic silence and concealing SANHA's findings from the Muslim public thereby coming within the full glare of Rasulullah's stricture: *“He who maintains silence regarding the Haqq, is a dumb shaitaan.”*

The ‘churning of the stomachs’, the ‘skipping of heart beats’, all the shuddering and shocking down the spines of the Jamiat’s members, the fear of accountability in Qiyaamah when the ‘innocent Muslims’ will be ‘catching the garments’ of the Jamiat’s members, and the expression for ‘protection from Allah’s Azaab (Punishment)’, however could not induce Maulana Yunus Patel and the Jamiatul Ulama to inform the Muslim public of the true situation, and to warn them against consumption of the MJC certified haraam carrion products.

While all these things were going on in the stomachs and hearts, the brains were not functioning. *Kitmaanul Haqq (Concealing the Truth)* and allowing Muslims to devour haraam carrion products like the carrion-eating vultures, were for the Jamiat better options than informing the Muslim public of the truth of the state of MJC carrion products. We register our complaint by Allah Azza Wa Jal.

The National Independent Halaal Trust (NIHT), a SANHA sister body, after making a sudden unannounced inspection of ANCA Chickens, a SANHA certified plant, stated in its Inspection Report: *“We asked Essa (SANHA’s supervisor at the plant) to remove a chicken to check on stunning. We noticed that the chicken did not recover and subsequently died. A few more chickens were removed from the line. Of those removed another died whilst a few survived the stunning.We then proceeded to inspect the cut necks of the chickens just slaughtered. Upon the inspection of thirty chickens, one had its head completely cut off, one not slaughtered at all and twenty five of them improperly slaughtered with one or more of the necessary pipes not completely cut and in some instances still intact.”*

Thus, NIHT established 86% of the killed chickens were haraam. In fact, 100% were haraam. The NIHT did not bother about the Tasmiyah issue.

Mufti Ziyaad Rawat who had also inspected ANCA Chickens, reported that on two occasions, all four birds removed from the line for checking were found dead by him.

Maulana Haroon Ebrahim of the Jamiatul Ulama Gauteng, after his inspection of Earlybird chicken plant, wrote in his report:

“It was also clearly observed that the slaughterers only passed the knife very superficially over the necks of the chickens. On closer inspection it was found that many, if not most of the birds were just nicked with the knife. In many cases the knife of the slaughterers barely cut the skin on the necks of the poor chickens.” This type of torture inflicted on animals was termed *Shareetatush Shaitaan (The Devil’s Slaughter)* by Rasulullah (sallallahu alayhi wasallam).

Mufti Shuayb Rawat who had also made an inspection of Earlybird chicken plant, said in his report: *“The birds came relentlessly (moving swiftly on the conveyor belt). The slaughterers held the birds’ necks with their left hands and slit the necks. The slaughtering was done very lightly. In fact, so lightly, that I and my other colleagues saw plenty of chicks with only nips in the necks. We examined a few thoroughly and they did not have even a single vein cut. Only the skin was cut.”* This is precisely the *Shareetatush Shaitaan* which Rasulullah (sallallahu alayhi wasallam) prohibited.

This extremely haphazard cutting of the necks – the practice of the devil’s slaughter – is corroborated by numerous slaughterers themselves. The cruel kuffaar killing system just does

not allow proper severance of the necks, not even the two vital ones according to the Shaafi' Math-hab, and the three vital ones according to other Math-habs.

Even non-Muslim experts who have no association whatsoever with the haraam chicken saga, report haphazard and incomplete neck-cutting bringing horrendous deaths to the chickens. United Poultry Concerns of the U.S.A. reports as follows:

“After being dragged through the “stun” bath, the paralyzed conscious birds have their necks partially sliced by a rotating machine blade and/or a manual neck cutter. Although both carotid arteries must be quickly severed to ensure a rapid death, these arteries, which carry the oxygenated blood responsible for consciousness to the brain, and which are deeply embedded in the bird's neck, are often missed. So haphazard is neck-cutting that *The Poultry Tribune* refers to ‘hopefully hitting the jugular vein’ of birds at slaughter.”

In a letter to the MJC Halaal Trust, the Jamiatul Ulama –Transvaal (i.e. the current NNB Jamiat or No Name Brand Jamiat), stated:

“INSPECTION OF BONNIE BIRD CHICKENS –KRUGERSDORP – SUPERVISED BY MUSLIM JUDICIAL COUNCIL

1. Four Muslim slaughterers but no Muslim supervision on a daily basis. 2. The production line is too fast, hence, the birds are not slaughtered properly, i.e. instead of the 4 vessels being severed, some birds, only one or two vessels are cut.There is no guarantee that the birds that die in the stunning trough due to breakdown, are removed from the line.”

INSPECTION OF FESTIVE CHICKENS – OLIFANTSFONTEIN SUPERVISED BY MUSLIM JUDICIAL COUNCIL

3.many birds are not slaughtered correctly rendering the birds haraam. 4. The birds that are not slaughtered correctly are also packed as halaal. 5. Birds that die in the stunning trough also pass as halaal.”

The *coup de grace* in demolition of the MJC's false neck-cutting claim

SANHA, the current leader in the haraam carrion halaalizing industry, deals the *coup de grace* to the MJC's false and haraam contention that at least two neck-vessels are cut to conform with the Shaafi' requirement. The following 'fatwa' of SANHA is significant and salubrious.

SUPREME CHICKENS – BOTSHABELO

The two slaughter-men on the line were unable to cope with the excessive line speed; hence several birds went by un-slaughtered whilst many were observed with the required Shar'i Thabah incomplete. Slaughtermen freely conversed whilst conducting Halaal slaughter.”

Supreme Chickens is a MJC certified carrion plant.

Presenting its 'fatwa' on MJC carrion, to Hafez Iqbal Mohammed and Hafez Saleem Kazi of Kimberley, SANHA wrote:

“We record hereunder, the more critical areas of our observations and findings at the Botshabelo Plant: 1. Total lack and / or non-implementation of the Halaal Programme. 2. Absence of the basic and essential religious Shar'i requirement of Muslim Supervision and control in all areas of the abattoir. 3. Indifference and laxity displayed by the Muslim

Slaughtermen in adhering to the fundamental precepts of Thabih (Islamic ritual slaughter). Slaughtermen freely engage in conversation whilst conducting slaughter.

4. Due to excessive speed of the line, (96 birds with two slaughterers on the line many birds passed the slaughter point only having one or two of the required four vessels severed. These birds are Haraam (unlawful) in terms of the Shariah. Furthermore several birds passed the slaughter point unslaughtered, resulting in exposure to an inhumane, torturous death in the boiling water of the scalding / defeathering tank.

*In the given circumstances, the Halaal status of the said abattoir cannot be endorsed by ourselves. It is absolutely essential that concerned Muslim Traders engage the responsible persons to urgently address these **gross discrepancies so that the community may be saved from Haraam consumption.***” (i.e. 48 chickens per slaughterer per minute.)

But, SANHA, itself has been feeding, and is still feeding the Muslim community all the rotten, diseased, haraam carrion chickens which it (SANHA) and the MJC are certifying as ‘halaal’. Let the entire lot of miserable vermin characters who were and are complicit in this haraam carrion industry feeding the Ummah haraam carrion jump into the filthy, faeces and blood filled boiling water of Earlybird’s and Rainbow’s scalding tanks, and obliterate themselves from the surface of this earth.

The inspections and declarations of the various entities mentioned above, and the unequivocal ‘fatwas’ of the MJC and SANHA, are more than adequate evidence to confirm that the neck-cutting is so extremely haphazard that not even the two vessels required by the Shaafi Math-hab for the validity of *Thabih* are severed. The MJC’s contention in this regard is therefore dismissed with contempt.

The MJC’s twofold basis

The MJC has presented two spurious contentions as the basis for its certification of carrion:

- (1) Tasmiyah is not necessary because it is ‘*only sunnah*’.
- (2) The Shaafi’ Math-hab requires only two neck vessels, the gullet and windpipe, to be severed.

Alhamdulillah, we have shown in this treatise that both these contentions are spurious and baseless. According to the Shaafi’ Math-hab it is not permissible to consume the meat when wholesale neglect and abandonment of Tasmiyah are practised. This is precisely what is happening at *all* chicken killing plants without exception.

The testimonies of the various entities mentioned above, more than adequately debunk the claim that the two particular neck vessels are severed. The norm is that these neck vessels are not severed. The norm is *Shareetatush Shaitaan*. From all angles, and in terms of all Math-habs, the chickens are haraam carrion. This is precisely the Fatwa which Maulana Yunus Patel Sahib issued when he read SANHA’s ‘stomach-churning’ and ‘heart-skipping beats’ secret 223 Page Inspection Report exposing the MJC’s carrion industry.

THE IRREFUTABLE EVIDENCE

The evidence to prove that all the chickens killed in the commercial killing plants certified by the MJC and SANHA is so voluminous, absolute and overwhelming that any person who genuinely believes himself/herself to be a Muslim will be forced to accept that the certified chickens are haraam carrion. Only entities such as the MJC and

SANHA who are spiritually bankrupt and whose contumacy has degenerated beyond the confines of incorrigibility, will bypass their Imaan to deny the reality of the carrion chickens.

The following array of evidence will suffice for all straight-thinking Muslims who have some conception of Imaan and the accountability in the Aakhirah:

- (1) The signed and sworn affidavits of 13 Rainbow slaughterers.**
- (2) The signed and sworn affidavits of at least 15 Earlybird Chicken Farm slaughterers.**
- (3) The signed and sworn statements of three Anca Chicken slaughterers.**
- (4) Statements of Rainbow slaughterers handed to Jamiatul Ulama KZN.**
- (5) The statement of the most senior inspector who had 20 years service at Rainbow Chickens. This inspector was initially employed by Jamiatul Ulama KZN and then by SANHA after the Jamiat handed over the certification trade to SANHA.**
- (6) The Inspection Report of National Islamic Halaal Trust (NIHT).**
- (7) Inspection Report of Mufti Ebrahim Desai of Camperdown**
- (8) Inspection Report of Maulana Musa Olgar**
- (9) Minutes of a meeting of Jamiatul Ulama KZN and Jamiatul Ulama Fordsburg (NNB Jamiat) at which the haraam status of the chickens was stated.**
- (10) Maulana Yunus Patel's 'stomach churning' and 'heart skipping beat' fatwa damning the MJC for its carrion certification.**
- (11) Maulana Haroon Ebrahim's (Jamiatul Ulama Gauteng) Inspection Report**
- (12) Mufti Shuayb Rawat's (Jamiatul Ulama Gauteng) Inspection Report.**
- (13) Our own inspection of several MJC chicken plants in Cape Town several decades ago.**
- (14) Expert non-Muslims who have reported on the haphazard neck cutting, stunning and cruelty.**
- (15) SANHA'S OWN 223 PAGE SECRET INSPECTION REPORT WHICH IS THE FINAL NAIL IN THE MJC'S CARRION COFFIN.**
- (16) The MJC's Earlybird supervisor, Maulana Ismail Khan who was working for years at the carrion plant wrote strong letters of complaint to both the MJC and SANHA regarding the haraam standards and haraam neck-cutting, etc.**

His letter appears further on.

(17) THE MJC, ITSELF, WROTE A LETTER OF GRIEVANCE TO EARLYBIRD DUE TO THE HARAAM STANDARDS WHICH CONSTRAINED IMAAM HARRIS OF THE MJC TO WARN EARLYBIRD:

"OUR SUPERVISORS AT BOTH PLANTS ARE VERY UNHAPPY AND HAVE THREATENED TO RESIGN....."

The MJC's letter is reproduced further on.

Documentary evidence for everyone of the abovementioned 17 items of evidence is available. Whoever is interested, may write to us for copies of the evidence which damns and exposes the haraam villainy, deception, dishonesty and skullduggery of the MJC and SANHA.

MOLVI ISMAIL KHAN'S LETTER OF GRIEVANCE

After years of complaining and struggling with his conscience, Molvi Ismail Khan, the MJC's Earlybird killing plant supervisor wrote his letter of complaint and grievance to his superiors, the MJC Halaal Trust. The letter was addressed to Imaam Harris and is dated 15 March 2007.

Text of the letter

"We do have two important issues we would like Imaam to raise:

1) It's been an ongoing problem with management since the inception of the Halaal operation approximately 20 years (both plants). The issue of loss of heads due to manual slaughter. We have the Shariah to adhere to and cannot accommodate the company by slaughtering in such a manner by not severing the required veins so the heads can be intact after the plucking of feathers. It's either the Halaal intact or the heads. We do try our utmost to slaughter in a manner that is Shar'ee compliant and the company can capture maximum heads. This effort of ours is still not suitable for the company as the loss of heads is minimized but the problem is not totally solved. This system of tension between both parties has been going on but in a manner we could cope with.

As you are well aware, we are taken over totally by Astral Foods and Mr. Mike Kingston is directly involved in our operation. Since his first visit to the both the Plants, i.e. Standerton and Olifanstfontein he is putting tremendous pressure on us to solve the problem. This behaviour is demoralizing to the entire Halaal crew. The manual slaughter is not the only reason for the loss of heads. The plucking machine also contributes to the problem. We have suggested to management on several occasions to install a grid under the pluckers like the one at County Fair (Cape Town) so that the heads can be retrieved before going down the drain. I wish if somebody could hear us as in the eyes of management the problem is caused totally by the slaughterers. It will be highly appreciated if we could get closure to this issue.

2) There is a total lack of communication between management and us prior to implementing changes, e.g. new products / change in ingredients / change of supplier/packaging specs. All these things need to be communicated with the Halaal team so we can ensure the Shar'ee requirements are adhered to. If they are communicating with the MJC direct then we should be informed. This issue is in regard to all further processed products at both plants.

We request Imaam to instruct Earlybird to submit a detailed list of suppliers / ingredients, etc. for Halaal status verification. Once we receive this verification, monitoring will be simple. Currently there is an increase in production. We have a slaughterer / bird ratio maximum which is at 40 birds per minute. With the increase in production we are on maximum, i.e. 40 birds per minute per slaughterer. Any further increase in production which is planned for the near future should warrant additional slaughterers. Please negotiate for both plants as the excess workload is also become a major problem.

We should stand our ground by putting pressure on Earlybird to adhere to our Shar'ee requirements fully. Imaam should make it known to them there will be no compromise on Shar'ee requirements. Your urgent co-operation on these issues will be highly appreciated.

Was-salaam, Ismail Khan

NOTE

- The complaints and grievances have been perennially continuing for more than 20 years.

- Correct slaughter/severing of the requisite four neck vessels results in a huge financial loss for the carrion companies. When all four vessels are severed, the neck dangles very loosely. In the de-feathering machine the necks are ripped off and are lost in the drain. Millions of heads lost equates to millions of rands lost annually, hence the companies insist on the slaughterers to refrain from severing all four neck vessels. The “tremendous pressure” which management brings to bear on the halaal crew is an important contributory factor for practising *Shareetatush Shaitaan (the Devil’s Slaughter)*, hence only the skin is cut in millions of birds, and in many millions, only one or two vessels are cut or slightly cut.
- MJC and SANHA had all along been concealing the rotten, haraam killing methodology which produced the haraam carrion chickens certified ‘halaal’ by the MJC and SANHA.
- The “excess workload” and the general villainous, cruel killing system are just not conducive for halaal production.
- The slaughterers “do try their utmost to slaughter” correctly. This is an admission of their inability to ensure and guarantee that the chickens are slaughtered in strict accord with the Shariah.

Extracts from another letter of grievance of Molvi Ismail Khan

Bitterly complaining to SANHA, Molvi Ismail Khan wrote on 16 May 2007:

“Since late last year since the changeover we have lost virtually all the directors that we had a very good working relationship Unfortunately the set up is no more the same. The operation is now controlled by Mr. Mike Kingston who is the managing director poultry division Astral Foods. This includes County Fair, Cape Town as well. Due to this set up they are putting pressure on us to go the same route.Unfortunately the MJC is allowing the County Fair operation which has about the same production as us to operate with half the amount of slaughterers. We have addressed the issue to Imaam Yaseen who acknowledged that the County Fair operation has insufficient slaughterers and will give this matter his urgent attention.

Earlybird Farm wants to reduce the amount of slaughterers and with the production on the increase over and above my current compliment of 13 slaughterers per shift and will require more slaughterers to maintain the bird/slaughterer ration as per our standards. This request of mine has upset them even more.

Another issue which they are putting a lot of pressure on us is the loss of heads due to halaal method of slaughter. We try our best to solve this issue but our priority is to cut all 4 veins.Make dua we have closure to this ongoing battle of labor standards and loss of heads. Rehmatullah Khan, the person in charge of the Halaal operation at the Olifantsfontein plant had a heated encounter with Mr. Kingston in regard to the labor standard and he indicated to me that the discussion was sort of a threat of implementing the County Fair system. From our little experience with him, he has an attitude of it’s his way or the highway. Maybe its time for us to move on as time and again I have made it known to them there will be no compromise.” Ultimately Molvi Ismail Khan and Molvi A. S. Doba, the two MJC supervisors resigned from Earlybird.

THE MJC'S COUNTY FAIR OPERATION

County Fair Chickens is an MJC certified carrion chicken plant in Cape Town. Astral Foods, the company which owns Earlybird Chicken Farms also owns County Fair. The daily carrion production of both County Fair and Earlybird is the same. The production at each plant is approximately 200,000 chickens a day.

According to Ismail Khan, the MJC supervisor, they were slaughtering at the rate of 40 chickens per minute per slaughterer. After Ismail Khan resigned, the supervisor was one Yunus. According to Yunus, the rate was 46 birds per minute per slaughterer. Earlybird has 13 slaughterers while County Fair has six. Complaining about the 'excess' Earlybird slaughterers, Theo van Strip, an Earlybird Farm management chief, wrote to the managing director, Mike Snyman and Ismail Khan:

"Guys, during the benchmarking between County Fair and Earlybird Standerton it came out that we have 13 slaughterers per shift. County Fair has 13 slaughterers in total for both shifts. We need to discuss this urgently."

Now when 13 slaughterers improperly cut and kill 200,000 chickens daily at the rate of 40 or 46 per minute per slaughterer, what will be the rate when the same number of chickens are killed by half the number of slaughterers in the same time frame? 80 and 92 per minute per slaughterer! Is this *Thabah*? It is nothing but Satanism.

When NIHT had made its inspection of Anca Chickens, the SANHA certified carrion plant, the line speed was only 16 chickens per minute. Despite this comparatively slow line, NIHT established that 86% of the chickens were improperly cut, hence haraam. Now what conclusion should be made when the line speed is 40 or 46 per minute per slaughterer at Earlybird, and 80 or 92 per slaughterer per minute at County Fair, also an MJC certified carrion plant. It is the highest degree of *Shareetatush Shaitaan*.

THE MJC'S LETTER OF COMPLAINT AND GRIEVANCE

The repeated complaints by Ismail Khan, the supervisor at Earlybird chicken plant, and his threat to resign, finally constrained the MJC to write in complaint to Earlybird. We reproduce here the MJC's letter dated 30 May 2007 written by Imaam Harris to Earlybird:

"Respected Mr. John Mackay,

Further to our meeting in Cape Town on 16th March 2007 when we raised certain concerns about your slaughtering operations. Thus far we have had no response from you with regard to our grievances. As indicated to you, our supervisors at both Plants are very unhappy and have threatened to resign because of various issues, viz.

1. Interference in the manner of slaughtering and the loosing of heads. May we respectfully remind you that the method of slaughtering has to be in terms of Islamic laws. Any changes to the slaughtering methods, might create Haraam and not Halaal birds. This will seriously affect your sales. May we also remind you that the Standerton Plant was formerly certified by SANHA. When we took over the certification, we took over all the structures and personnel of SANHA. By bringing about new changes, might also bring on you unnecessary and adverse propaganda.

2. *The same goes for you trying to decrease the amount of Slaughterers at both Plants. This is not acceptable and we are not going to compromise our standards. The issue of County Fair is a different matter and must never be compared with Early Bird. Over the years, we have also had numerous problems with County Fair over their Slaughtering teams and have occasionally informed them of our dissatisfaction. But we will deal with County Fair at some other time.*

3. *Then we also have your value-added Plant which is not certified. We are not aware of the ingredients used and who is in charge of the production.*

4. *As previously stated, our supervisors for whom we have great respect and trust, have also become very unhappy in that there is no communication with them.*

Therefore we sincerely hope that you can realize the seriousness of the situation and attend to it immediately.”

Despite months lapsing since discussions took place between the MJC and its certified Earlybird plant, the MJC was not favoured with even a response. The attitude of Imaam Harris displayed in his letter is disgracefully obsequious. He truckles to his paymaster, John Mackay. Instead of issuing a stern warning or better, revoking the haraam ‘halaal’ certificate’, he cringes with phrases such as ‘Respected Mr.Makay’, ‘May we respectfully remind you”, etc. While Earlybird harshly and rudely declared to the MJC’s supervisors: ‘*It is my way or the highway*’, i.e. submit to our demands or be dismissed, the MJC submits like a poodle to Earlybird’s indifference and to the haraam slaughtering and other grievances.

The letter of Imaam Harris is a stark admission of the haraam shenanigans which the MJC has concealed for decades and which perpetuated the consumption of haraam carrion by the Muslim community. The letter is a clear admission that the so-called ‘halaal standards’ were never maintained and Earlybird had no intention of abiding by the Shariah’s demands.

There is no conundrum for the MJC’s silence and disgraceful obsequiousness in licking the boots of Earlybird’s management. The haraam riba pay-cheque is too fat and juicy to forego. Confound the Shariah! Confound the Muslim community! Let them devour the haraam carrion as long as the haraam boodle flows and fills the coffers.

GRIEVANCES OF SOME OF RAINBOW’S SLAUGHTERERS

We reproduce here the letters of some of Rainbow’s slaughterers. The letters which are being presented here do not form part of the affidavits which other Rainbow slaughterers had given and which *The Scholars of The Truth* have submitted to the court in the action against MJC and SANHA. The letters which we reproduce here are letters which were given by different slaughterers to Jamiatul Ulama KZN, and have been made available just recently.

* One Slaughterer made the following written declaration to Jamiatul Ulama KZN:

“In the Name of Allah, The Beneficent, The Merciful. I swear that whatever is written in this letter is nothing but the truth.

1) There are 32 slaughterers (at Rainbow, Hammersdale). Only 3 or 4 slaughterers perform Namaaz. The boss says he cannot force his men to perform Salaat.

2) Slaughterers talk to one another whilst making halaal (i.e. while slaughtering), which means that Tasmiah is not being recited. They actually swear rudely at one another.

3) They interfere with and fondle the females during working hours.

4) Many of them smoke dagga on the premises. They go down to the Black people's toilet which is away from the rest room of the slaughterers and smoke dagga.

5) I would also like to bring to your notice the negative attitude of Mr. Mahomedy. When you try to explain to him about the situation at Rainbow, he becomes very aggressive.

6) When Mr. Solly Mahomedy had a meeting with a Mr. Nike Roland who is the contract manager at Rainbow, that Mike Roland threatened Mahomedy by saying that if he does not agree with their conditions then he (Mike Roland) will get a Halaal certificate from another organization. (This is SANHA's eternal fear. SANHA is mortally scared of losing out to MJC who is ever ready to undercut SANHA's exorbitant fees to clinch a deal with Rainbow, hence this haraam halaalizer continues to tolerate and conceal all the haraam carrion shenanigans occurring at Rainbow carrion chicken plant. – The Majlis)

I see Mr. Mahomedy's concern is more for the currency that's flowing in from the Halaal Certificate than what the Muslims at large are eating of those chickens slaughtered at Rainbow. There are witnesses who are prepared to give evidence against Mr. Solly Mahomedy. The Muslim Ummah is consuming Haraam. I am prepared to come to a meeting and face the SANHA delegates personally in regards to this serious matter. I shall be glad if I am called to such a meeting."

* Another slaughterer handed the following statement to Jamiatul Ulama KZN:

"Me, as a Muslim I am very concerned about the people eating haraam chickens. Slaughterers are smoking dagga in the Black change room. They fondle the girls. There is no Deen talk among them.

These are boys who consume alcohol and go to work, and play innocent. There are three or four who perform Namaaz."

* A concerned part-owner of the company which recruited slaughterers for Rainbow wrote to the Jamiatul Ulama KZN:

"Assala mu Alaikum. Dear Respected Elder/Brother in Islam, My name is Mohammed Swaleh Adam. Regarding the halaal conditions at Rainbow Farms, it is disgusting. The people who are running the halaal department have no concern for halaal. I was also part owner of the contract – 33%. I sold out my share to them because of their attitude towards halaal and Deen. They have no Deen in their views and no concern for halaal. They undermine everything and everybody and do as they please.

Rainbow and them have a good relationship. Why? The kuffaar can see that these people are not interested in Islamic rites, and Rainbow seem to be pleased. I beg of you to please do something to alter the condition at Rainbow where our Deen is being brought down."

* A group of oppressed Rainbow slaughterers wrote a letter of grievance and complaint to Maulana Musa Olgar of the Jamiatul Ulama KZN on 15 April 2004. Extracts from the letter are reproduced here.

“From The Slaughterers of Rainbow Chicken Hammarsdale

The slaughtering department was out-sourced because Rainbow wanted to reduce the number of slaughterers from 16 per shift to 14 per shift working 40 min in and 20 min. out. After negotiating with Rainbow, the slaughterers and the Jamiat did not agree with the new system. Then Rainbow decided to outsource the slaughtering department.

At the moment our new contractor is Al-Ameen. He is paying us far less than the previous contractor. After 1 year six months Al-Ameen decided to reduce their staff from 16 slaughterers to 12 and one supervisor per shift. We the slaughterers are being oppressed because we cannot make it. End of the day we are all tired. When we go home we just want to sleep to rest our bodies for the next day and we cannot spend quality time with our families.

At the moment we are slaughtering for 60 minutes. After 30 minutes have passed our knives go blunt, and the chickens are not slaughtered properly. Our concentration goes off and Tasmia is not read. If this information has to go out to the Muslim community then Rainbow will be in problems.

At the end of the day we are frustrated and tired because now we have to recite the Tasmia for 1 hour. In the 1 hour we cannot recite the Tasmia for every chicken. Our concentration goes off. We previously used to work 30 min. in and 30 min. out. A time will come when we will have to put our knives down for someone to hear us out.

We write this letter because to stay silent in the face of the oppressor is to stand with the oppressor.

If ML. Moosa Olgar wants, as a neutral person, he can come and interview each one of us but he must come all of a sudden without notifying Al-Ameen or the slaughterers. If he notifies Al-Ameen, then they will tell us what to say or do because we are threatened by them.”

We have all along maintained that arranged inspections are massive frauds to deceive the Muslim public. Only ignoramuses participate in a pre-arranged farcical inspection. Here the slaughterers themselves corroborate the correctness of our apprehensions regarding the stupid deceptive inspections which SANHA and the MJC arrange to hoodwink stupid persons, stupid molvis and stupid sheikhs. Only stupid people fall into the deception of the carrion halaalizers, hence they stupidly participate in the silly farcical ‘inspections’.

INSPECTIONS – SANHA’S EXTREME RELUCTANCY

The gross haraam discrepancies and malpractices which are the norm at the commercial killing plants are so glaring that SANHA is extremely reluctant to take any neutral, independent person who is not a SANHA crony, for even an arranged inspection. The rot and haraam are so overwhelming at Rainbow and at other plants that even an arranged inspection cannot adequately camouflage the villainy of the chicken killing facilities.

Even the Jamiatul Ulama KZN at the time when it was an executive member of SANHA, was unable to gain access to Rainbow even after an arrangement was made with SANHA for

an inspection. We reproduce hereunder a letter dated 4 March 2005 written by Mufti Ebrahim Desai of Madrasah In'aamiyyah to the Jamiat:

“Moulana Abdur Rahim Khan Saheb Assalamu alaikum Warahmatullahi Wabarakatuhu

RE: Rainbow Visit-Hammarsdale

“I wish to place on record the following: I have been requested by your good self to attend an inspection at the Rainbow chicken processing plant in Hammarsdale with Moulana Abdur Rahman Sirkot on Thursday (24-02-2005). I have made all the necessary adjustments in my schedule to facilitate this request. I also did not attend the Jamiat Shura on Wednesday in order to avail myself on Thursday. On Thursday morning after Fajr, you had informed me that Moulana Abdur Rahman Sirkot has cancelled this meeting. This was unfortunate as I was waiting to have a joint visit with a SANHA official. A successful meeting was held at Johannesburg International Airport before Ramadan with Moulana M. S. Navlakhi, Mufti Muhammad Minty, Moulana Ebrahim Bham, Moulana Moosa Olgar and myself. A file containing documents, which also included grievances regarding Rainbow Chicken, was handed over to Moulana M. S. Navlakhi (SANHA) and Moulana Ebrahim Bham for the attention of Moulana Abbas Ali Jeena (President Jamiatul Ulama – Gauteng).

The complaints have been officially presented to SANHA and it was expected of SANHA as an official certifying body for Rainbow Chickens to address the issues discussed at the airport meeting after Ramadhan, I have been waiting ever since and unfortunately, SANHA did not respond.”

MAULANA OLGAR STATES THE FACTS ABOUT SANHA

In a sworn affidavit, Maulana Moosa Olgar of Jamiatul Ulama KZN declares:

* “In the year 2004 at one of our Jamiatul Ulama KZN weekly meetings it was mentioned by the then administrator, Moulana Ahmed Kathrada that slaughterers from Rainbow Chicken plant at Hammarsdale had complained that they could not recite the Tasmiyah on all the chickens due to the excessive line speed.”

* “It was resolved at that meeting that there was a need for us to make a spot check at Rainbow Chicken plant *without the knowledge of SANHA*. Mufti Zubair Bhayat who was the then secretary-general of Jamiatul Ulama KZN arranged with Yusuf Desai of Stanger to organize access for us to the Rainbow plant as he (Yusuf Desai) was a big buyer of Rainbow chickens. Accordingly, he arranged for us to undertake an inspection. At that time our Council, the Jamiatul Ulama KZN was an executive member of SANHA.”

* “On the appointed date of the inspection, our delegation included Mufti Bashir Amod of Stanger, Mufti Ebrahim Desai of Darul Ifta Camperdown and myself. The specific purpose of the inspection was to establish whether the Tasmiyah was being recited on every chicken or not. Our inspection established that:

- (a) The line speed was excessive. The speed of the line on which the birds were shackled upside down was 135 birds per minute.
- (b) Three slaughterers were slaughtering. This means each slaughterer had to slaughter 45 birds per minute.

(c) The slaughterers did not and could not recite Tasmiyah on every bird.”

* “Thereafter two slaughterers came to our office, who had resigned due to their conscience troubling them, to lodge the same grievance of their inability to recite Tasmiyah on every chicken. We wrote down all the details and their testimonies.”

* “Maulana Haroon Abbasomar, our then Ameer of Jamiatul Ulama KZN contacted the Jamiatul Ulama Fordsburg to arrange a meeting with them to sort out the Rainbow Chicken issue as the Ummah was consuming Haraam. Mufti Zubair Bhayat and I then met with the Jamiatul Ulama Fordsburg, including Maulana Navlakhi of SANHA. At this meeting I stated that Rainbow Chickens are Haraam on the basis of the testimonies of past and present slaughterers. Maulana Navlakhi was displeased because we did not consult with SANHA, but went as ‘businessmen’ to make the inspection.”

* “A meeting was then held at O. R. Tambo Airport in the Jamaat Khaanah. Jamiatul Ulama KZN was represented by Mufti Ebrahim Desai and myself. The Jamiatul Ulama Fordsburg members were Moulana Ebrahim Bham, Mufti Minty and Moulana M. S. Navlakhi. At this meeting I was immediately asked by SANHA’s Moulana: “*Moulana, do you still declare Rainbow Haraam?*”

Before I could answer, Mufti Ebrahim Desai said to Mufti Minty that when a Muslim bears testimony regarding an issue of this nature, a doubt is immediately introduced. Mufti Ebrahim Desai also mentioned that he had personally questioned the slaughterers who had testified in the presence of our other members that they were unable to recite Tasmiyah on every bird.

It was decided at this meeting that a joint visit of Jamiatul Ulama KZN and SANHA be conducted of the Rainbow Chicken plant. Sadly, on two occasions the date and time were confirmed with SANHA, but they cancelled the visit.” (*End of Maulana Olgar’s statement*)

Maulana Olgar’s affidavit makes it clear that despite the Jamiatul Ulama KZN being a senior executive member of SANHA, it was not allowed to make a sudden inspection. It required SANHA’s permission. This crooked policy of SANHA constrained Jamiatul Ulama KZN to conduct an inspection without the knowledge of SANHA. SANHA had much haraam irregularities and discrepancies to conceal, hence its inordinate, morbid fear for sudden unannounced inspections by even its own members.

It is also abundantly clear from Maulana Olgar’s affidavit that years prior to others such as *The Majlis*, Jamiatul Ulama Gauteng, etc. becoming aware of the halaalized SANHA carrion chickens of Rainbow, the Jamiatul Ulama KZN had established that the chickens were Haraam.

MAULANA YUNUS PATEL’S ‘STOMACH CHURNING AND HEART SKIPPING BEAT’ FATWA

Maulana Yunus Patel Sahib’s memorable ‘Stomach churning and Heart skipping beat’ Fatwa is reproduced hereunder in full. The Fatwa issued by Maulana Yunus Patel, the then President of Jamiatul Ulama KZN, is based entirely on SANHA’s secret 223-Page Inspection Report – Discussion Paper.

In its 223-Page ‘Discussion Paper’ SANHA severely mauled, in fact crucified the MJC. Every claim pertaining to the haraam shenanigans of the Devil’s Halaalizing Agents such as SANHA and MJC, made by *The Majlis* and others over the years, is confirmed by SANHA in its Discussion Paper which we had managed to dig out from under the mountains of rotten, decomposed, diseased haraam carrion chickens halaalized by SANHA. While until recently this so-called ‘Discussion Paper’ was a military secret, it was leaked by a SANHA member. The haraam carrion facts have thus been laid bare. Both the MJC and SANHA have now been thoroughly exposed for the shayaateen they are. Both these vile entities are covered by the Hadith in which Rasulullah (sallallahu alayhi wasallam) described men of their ilk to be “*devils in human form*”, and in another Hadith, “*men with the hearts of wolves*”.

It is our sincere and fervent supplication that after having read Maulana Yunus Patel’s memorable Fatwa, your stomachs will sufficiently churn and your hearts will skip a sufficient number of beats to extricate you, O Reader!, from the addiction of devouring the MJC’s and SANHA’s rotten, diseased, cancer-producing, haraam carrion chickens. These vile men involved in the carrion industry are truly under the spell of Shaitaan. They are in direct contact with *Iblees, La-een, Mardood, Mabghoodh* (the accursed Devil on whom descends Allah Wrath). This alliance with the Devil is stated in the following Qur’aanic aayat:

“O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily he is your open enemy. Verily, he commands you with evil and immorality, and that you fabricate (falsehood) about Allah what you know not.”

In another aayat, the Qur’aan Majeed states:

“Do not eat of that (animal) on which the Name of Allah was not recited. Verily it is fisq (filth and sin). Verily, the shayaateen whisper to their friends (such as MJC and SANHA) to dispute with you (in the endeavour to sustain the carrion industry). If you follow them, (the devils and his friends, i.e. Iblees, SANHA and MJC) then you too will become Mushrikoon.”

The carrion industry is inextricably connected with shaitaan who is the chief organizer who has enlisted the MJC and SANHA to destroy the Ummah with haraam carrion. The spiritual poison of carrion is highly potent and spiritually fatal. These effects are apart from the physical destruction to the body wrought by the rotten, diseased, carrion. *Now read the Fatwa, and we do hope and pray that your stomachs will churn and grind, and your hearts will skip many many beats to shock you to realize that Allah Ta’ala has not created you to devour rotten carrion like vultures and dogs. In fact dogs too are known to shun carrion which the MJC and SANHA halaalize.*

THE JAMIAT’S HALAAL INSPECTOR’S LAMENT FROM HIS HEART

The following is a declaration made by a Rainbow Chicken Farms Inspector of Jamiatul Ulama Kwazulu-Natal in 2005. He handed his hand-written declaration to the Jamiatul Ulama KZN whose officials at that time deemed it appropriate to withhold it from the Muslim community. This concealment of the Truth perpetuated the consumption of Rainbow’s haraam carrion chickens by the Muslim community. Now read the laments and cries of the concerned Slaughterer:

“Assalamo Alaikum. I, Mahomed Raffick Ahmed Jhan, worked for Jamiatul Ulama Natal as a Halaal Inspector at Rainbow Chicken Farms from the year 1985-1999. (Note: Mr. Jhan

was a very senior Inspector who worked for the Jamiatul Ulama KZN at Rainbow for 14 years – The Majlis) Alhamdulillah, we the two inspectors of Jamiatul Ulama Natal ran the Halaal section as per Jamiatul Ulama standard.

When we started, there were twelve slaughterers per shift, and the line sped was at 135 chickens per minute (*which means that each slaughterer had to kill 34 chickens per minute—The Majlis*). As time went on, Rainbow increased the line speed from 135 per minute to 140 per minute or even more – 140 to 160 per minute. (*That is, up to 40 chickens per slaughterer per minute*).

They also increased the slaughterers from 12 to 16 per shift. In the year 1999, Rainbow decided to reduce the slaughterers from 16 to 14 per shift. The company gave the slaughterers an option: If they work 14 they will still work under Rainbow. If they refuse, the company will outsource the Halaal Department. In 1999 the slaughterers signed an affidavit in the presence of Moulana Kathrada and the management of Rainbow that they are unable to work with the new system. The old system was half an hour in, half an hour out; two blood tunnels with 8 slaughterers per tunnel, and with 4 work in, 4 out. So in 1999 the slaughterers' department was outsourced. Also a very important incident took place in 1999. The Jamiatul Ulama Natal handed over the Halaal Department to SANHA.

For three years, the Halaal Department in Rainbow was run by Mr. Ebrahim Khan (the first contractor). He ran the department as per Jamiatul Ulama standard under the supervision of SANHA. After 3 years, Mr. Khan's contract expired, and the Halaal Department was given to a new contractor. From day one the new contractor started in Rainbow, the whole Halaal Department went into shambles. The first contractor was appointed by Jamiatul Ulama Natal and not by the kuffaar of Rainbow. The second contractor was appointed by the kuffaar of Rainbow, not by SANHA.

The first day these contractors brought their slaughterers most of whom were dismissed by Jamiatul Ulama Natal, they were approved by SANHA. They are drug addicts and committing all sorts of vices. The Halaal Inspectors who are standing for SANHA, are regularly complaining to SANHA, but to no avail. Jamiatul Ulama Natal had authority, but not SANHA. (*How could SANHA exercise any authority over the Halaal Department when its primary concern is MONEY. Since the company is fully aware of this prime concern of SANHA, no notice is taken of SANHA's mock 'complaints' and suggestions. – The Majlis*).

What is worse, is that the contractor is using 12 slaughterers instead of 16 approved by SANHA How can 12 slaughterers make Halaal at the line speed of 140 per minute or more – 140 – 160)? Instead of working half an hour in, half an hour out, the boys are working 1 hour in. **It is impossible to read the Tasmiyah for one hour in the plant, and also to hang the knives for sharpening. From my 20 years of experience with Jamiatul Ulama Natal as a Halaal inspector, the boys used to find it difficult to read Tasmiyah.** The half hour break they used to have, was to sharpen the knives, give the tongue rest and to read Namaaz. **The latest report: NO NAMAAZ.**

If a person is not god-fearing, how is he going to obey Allah? The Kaafirs are using SANHA's logo just to make money from Muslim business companies. The slaughterers are working there just for wages to support their families. They don't care whether they read Tasmiyah or not and whether the chicken is halaal or haraam, or whether they are pleasing Allah. As long as at the end of the day they get their wages!

The boys cannot open their mouths and complain because the contractor will fire them. In this manner they fired many of the boys. One of the boys by the name of Zunaid Osman Ali – very good boy and experienced in the slaughtering department – told me personally that he had complained to the roving inspector, a Maulana from SANHA, that the new system is not working. He observed that the other slaughterers are not reading Tasmiyah. He, himself, is finding it difficult to read (Tasmiyah). However, to his surprise he noticed that the Moulana was giving him a deaf ear and looking the other side as if the Moulana was not paying attention to his complaint. The following day the contractor fired the slaughterer. *(Mark this unspeakable treachery of SANHA's molvi who destroyed his Imaan by informing the contractor and securing the dismissal of the slaughterer simply because he had complained about the haraam carrion chickens of Rainbow – The Majlis).*

The present boys fear to complain. Because of losing their jobs. **When I worked as an Inspector, I ate Rainbow chickens. But not now!I would like to know how many of SANHA members are consuming the so-called Halaal chickens for which they are giving halaal certificates. The following is for members of SANHA: Deep down my heart I know that none of them is eating Rainbow chickens. This is called hypocrisy – make other Muslims consume, and not me! Sad, sad, very sad!**

SANHA must put its house in order. Before pointing fingers at other organizations.For further information, please contact the Halaal Inspectors of SANHA. Please contact Rainbow and ask for M. E. G. Hosen. He will give you full information.....If Moulana wants me to stand in front of Jamiatul Ulama Alims, I am available. **Jazaakallaah! Was-salaam M. E. Ahmed Jhan. –**

PS WITH MY EXPERIENCE OF 20 YEARS, THE SLAUGHTERERS USED TO FEEL HARD TO RECITE TASMIYAH IN THE HALF AN HOUR IN-HALF AN HOUR OUT SYSTEM. IF THE SLAUGHTERERS AGREED WITH THE 14 SLAUGHTERER SYSTEM, THEY SHOULD BE WORKING WITH ALL THE BENEFITS OF RAINBOW, NOT SUFFERINGS AT THE HANDS OF THE GANGSTER TACTICS OF THE PRESENT CONTRACTOR WITH 12 SLAUGHTERERS. I DON'T UNDERSTAND WHY SANHA IS COMPROMISING WITH THIS CONTRACTOR..... SANHA'S AFRAID TO LOSE THE HALAAL CERTIFICATE (which the MJC was ever ready to poach just as SANHA poached MJC haraam carrion plants –The Majlis).

COMMENT: Despite SANHA's own Inspectors regularly complaining and highlighting that the chickens are HARAAM, and despite dozens of slaughterers having declared that they do not recite Tasmiyah and despite irrefutable evidence to prove extreme haphazard neck-cutting, and total lack of Muslim supervision, this evil haraam carrion halaalizing agent of shaitaan rabidly persists to spit on the Moon with its 'halaal' assertions. But the spit simply lands on SANHA's own face.

PONDER AND UNDERSTAND!

Every Muslim is supposed to know that the mission of Rasulullah (sallallahu alayhi wasallam) on earth was the Message of Tauheed to mankind. After acceptance of this Message of Tauheed called *Imaan*, the first practical obligation devolving on the Muslim is the

performance of the daily five Fardh Salaat. Hence, Rasulullah (sallallahu alayhi wasallam) said:

“SALAAT IS THE PILLAR OF THE DEEN”.

Salaat is the centre Pillar which upholds the Structure of Islam. Minus Salaat, the entire Structure of Islam collapses and falls into the confines of kufr, hence Rasulullah (sallallahu alayhi wasallam) said: ***“He who intentionally abstains from Salaat has committed kufr.”***

A whole volume can be compiled on the significance, imperative importance and virtues of Salaat, and on the warnings of dire punishment for neglect and abandonment of Salaat. The punishment for persistence in deliberate abandonment of Salaat is beheading.

The *fisq*, *fujoor* and *rijs* of the MJC’s and SANHA’s Carrion Industry and the obscene monetary lust and the immoral objective of these two shaitaani entities ensure that there is no Salaat for the slaughterers who are supposed to produce ‘halaal’ meat for the Ummah. No daily Salaat, No Jumuah Salaat and no Eid Salaat. Slaughterers are working for years without Salaat. Those who occasionally do perform Salaat are negligible. Those who do perform Jumuah and Eid, do so on the days they are not working. No provision is made for their Jumuah and Eid Salaat. Even during Ramadhaan the position is the same even at the time of Iftaar.

Slaughterers have been dismissed because of attending Eid or Jumuah Salaat. The entire carrion industry satanically halaalized operates on the strength and backs of the ‘halaal’ slaughterers. Yet, these confounded plants will close for Christmas Day, Good Friday and other non-Muslim holy days, but never for Eid, and never for even the Jumuah hour to enable the slaughterers to fulfil their Fardh obligations on which their Imaan hinges. All this haraam is acceptable to the MJC and SANHA. Money is the determinant.

Despite the MJC’s and SANHA’s full knowledge of this rotten position regarding Salaat, no attempt whatsoever has been made by shaitaan’s halaalizing agents to compel the carrion plants to comply with the Shariah by allowing the slaughterers adequate time for their daily, Jumuah and Eid Salaat. In the contract with Rainbow Chicken Farms, provision is made for the Salaat of the two SANHA supervisors, but not a word is murmured in the Agreement about the Salaat of the slaughterers. SANHA wholeheartedly accepted Rainbow’s ‘NO SALAAT’ condition for the slaughterers. Rainbow as well as the other carrion plants refuse to cease operations during Salaat time, on Jumuah and for Eid Salaat. The slaughterers are compulsorily required to work and produce carrion at the cost of abandoning Salaat thereby destroying their Imaan.

Right in the thick of battle would Rasulullah (sallallahu alayhi wasallam) and the Sahaabah perform Salaat. But, in the carrion producing killing fields the MJC and SANHA do not allow the slaughterers to perform Salaat.

This total indifference for the Salaat of the slaughterers displayed by SANHA and the MJC reveals the degree of spiritual blindness and total lack of concern for the Deen which the greed for money has solidified in the carrionated hearts of the carrion halaalizers. They truly come within the purview of the Qur'aanic aayat: *"They are deaf, dumb and blind. Thus they will not return (to the Deen)."* Can there be hope of redemption for these incorrigibly destroyed hearts who can accept and tolerate that the slaughterers be denied Salaat, Jumuah and Eid as well, for years and decades, to sustain the carrion industry which delivers millions of rands into the coffers of the MJC and SANHA?

Would Rasulullah (sallallahu alayhi wasallam) ever tolerate for his Ummah, for even a single Ummati, an employment which requires abandonment of Salaat? When the slaughterers almost permanently abstain from Salaat, can any intelligent Muslim believe that such men will have care and concern for reciting Tasmiyah ten and twelve thousand times daily in a single work shift? Is it possible and logical for men addicted to Salaat abandonment, not performing Jumuah and Eid for years, addicted to drugs, consuming liquor, committing zina right on the premises, using foul language during the act of slaughtering, consuming haraam pies, etc., to ever conduct themselves like Hadhrat Junaid Baghdaadi or some other Buzrug making Thikr of the Tasmiyah 10,000 times in half a day for years without fail? Only a man lost in drunkenness and dwelling in the intoxication of money pursuits may believe that all these slaughters at Rainbow and Earlybird have become great Auliya –imagine 10,000 times a day, nay half a day, the Thikr of Allah's Name, and that too for decades without fail. Wallaah! One slaughter said to us: 'If I had to recite the Tasmiyah 10,000 times daily, you would have seen much noor on my face.' But what do we discern on the faces of Rainbow's slaughterers? Nothing but *zulmat* (spiritual darkness)! Zulmat created by MJC and SANHA! They have lost their Imaan down the sewerage blood drains of Rainbow and Earlybird.