

SANHA'S HARAAM CARRION CORRUPTION



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A Brother, Ahmed Laher, posed a range of questions pertaining to commercially killed poultry. His questions are answered here for the benefit of the Muslim community.

ASSALAMU ALAIKUM

19 Zil Hajj 1431 (26-11-2010)

The literature which we have sent you, answers all your queries pertaining to slaughtering animals/chickens and the haraam halaalizing industry operated by the certifying bodies. We shall now provide succinct answers to your questions. For detailed answers search through our numerous articles which you already have. If in all the articles we have sent you there is no answer to specific queries, then do not hesitate to write for further clarification.

A – FACING THE QIBLAH

Q. Should all chickens face the Qiblah when slaughtered?

A. It is incumbent for all chickens to face the Qiblah when being slaughtered. This is a *Sunnatul Muqqadah* requisite. It is not permissible to abandon it. Abandonment of this vital requisite is haraam.

Q. What is your view if in plants hundreds of thousands of chickens are daily slaughtered, year after year, with Qiblah injunction ignored when slaughtering the poultry?

A. In terms of Rasulullah's (sallallahu alayhi wasallam) instruction, it is necessary to face the animals towards the Qiblah. The fact that it is a command of Allah Ta'ala should be sufficient to convince a Muslim of its imperative importance. Sahaabah would abstain from eating the meat of an animal which had been slaughtered while it was not facing the Qiblah.

Q. When I had posed the above question to SANHA, their response was that they do not know if the slaughtering areas of the plants they certify are facing the Qiblah or not. SANHA further claimed that ignoring the Qiblah factor at the time of slaughtering does not render the birds haraam. Please comment.

A. SANHA is guilty of a brazen lie for contending that "*they do not know if the slaughter at the plants is in the direction of the Qiblah*". SANHA shamelessly hoodwinks the unwary with this silly answer. How can't they know when they supposedly have many Ulama on their organizations; when they have issued halaal certificates to the plants; when they are supposed to go on regular inspections; when they are supposed to have permanent Muslim supervisors on the floors of the plants; when they have dozens of Muslim slaughterers doing the killing; when they have taken dozens of other Ulama on pre-arranged sham 'inspections', and when there is such an intense controversy raging on this specific issue for years? They are perpetrating absolute dishonesty by feigning ignorance.

And, if they are unaware, can't they establish this fact? And, how can they issue a halaal certificate when they are fully aware that the kuffaar plants will not observe the Qiblah requisite. Furthermore, how is it possible to fulfil the Qiblah requirement, when all the millions of chickens slaughtered weekly hang upside down with their electrocuted heads facing down towards the earth? They hang vertically after being cruelly shocked. The Qiblah obligation has been flagrantly extinguished by SANHA and the others.

In view of the total and flagrant abandonment of the Qiblah requisite, it is not permissible for Muslims to consume the chickens. This is besides the other factors which render the chickens haraam.

B – STUNNING

Q. Almost all the commercially slaughtered chickens that are certified Halaal in South Africa are stunned prior to slaughter. What is the Shariah's view on such stunning prior to slaughter?

A. *All*, not 'almost all', commercially killed chickens are electrocuted – electrically stunned by dragging their heads through a trough of electrified water. This cruel infliction of injury prior to slaughter is haraam. Every kind of pre-slaughter injury is haraam. The Shariah is emphatic on this prohibition.

Q. *What if the chicken actually dies once stunned prior to slaughter, and then is certified halaal after slaughter?*

A. This is the normal practice taking place at SANHA's certified killing plants, and the same applies for the plants certified by all other haraam entities who certify carrion. Millions of chickens die as a direct consequence of the stunning although the certifying bodies are in denial. It is commercial sense – money sense – the devil's sense – to ensure death of the chickens prior to slaughter. Such death greatly facilitates the 'killing' process. There is abundant evidence for this. Innumerable dead chickens are thus slaughtered. All these dead chickens are certified 'halaal' by the halaalizing bodies. All such chickens are haraam carrion.

Q. *What if the stunning is of such a nature that renders the chickens 'limp', but not dead? Will such slaughtered chickens be halaal?*

A. Even if we had to assume that the stunning does not kill the chickens, but renders them motionless, then too, the act of pre-slaughter stunning is haraam. It is in flagrant violation of the Shariah. It is a rude mockery and rejection of the system ordained by Allah Ta'ala for this Ummah. It is therefore not permissible to consume chickens which are killed/slaughtered in a system which has in entirety displaced the divinely-instituted Islamic system of *Thabah*. It is not permissible to certify these killed chickens of the kuffaar plants. The category of prohibition for such chickens is known as *Hurmat li Ghairihi*. Thus, even if the chickens are not stunned to death, consuming them is not permissible.

The purpose of halaal certification today is twofold only: (a) To enrich the kuffaar plants where the Islamic system has been 100% displaced. (b) To fill the coffers of the certifying bodies with ill-gotten gains. This is the only reason why SANHA is prepared to

sacrifice the Imaan of its molvies and their Aakhirah. It is nothing but a 'lucrative' money equation. The entire halaalizing system is a 'Mafia' operated institution.

Q. What is your view regarding reversible effects of the stunning?

A. Regardless of the effects of stunning being 'reversible'. The Shariah can never accept a kaafir system or a system even if devised by Muslims, if such system displaces the system which was revealed to Rasulullah (sallallahu alayhi wasallam) from Allah Ta'ala. It is tantamount to kufr for Muslims to reject and displace the Waajib holy system of Islam and to substitute it with a kaafir system in which cruelty is practised, and which system in entirety – 100% - displaces Allah's system.

Q. I had the issue of stunning with SANHA as I was of the understanding that stunning prior to slaughtering is highly detested by senior Ulama all over the globe, and by even respected non-Muslim scientists. Furthermore, it has many negative consequences SANHA, however, is of the view that controlled stunning in commercial abattoirs is acceptable. On this issue SANHA submitted that 'senior Ulama and pious predecessors' have laid down the rules for acceptance of commercial slaughter based on their interpretation of public need, decades prior to the formation of SANHA. SANHA, however, did not expand on the above. I have researched to the best of my ability the Fatwas of senior Ulama and Pious Predecessors on this stunning issue, and I have found that all the senior Ulama and Pious Predecessors seem to be unanimous in detesting the stunning of animals, especially poultry prior to slaughtering. Please enlighten me regarding the senior Ulama and Pious Predecessors who had laid down the rules of acceptability of stunning of poultry, decades before SANHA as formed.

I quote below a recent Fatwa issued by Mufti Taqi Usmani on the stunning issue:

"The practice of rendering animals unconscious before slaughtering, which is carried out in different ways, consists of a number of undesirable and objectionable elements, for example:

a. If this act is such that it causes the animal to lose all its senses and consciousness completely, then there is a risk that it will have caused the animal's death before slaughter, especially if the animal was weak or ill.

b. If this act is such that it does not cause the animal to lose all its senses and consciousness completely (such as a mild electrical shock that merely immobilizes the animal), then there is a strong possibility that the animal's pain and suffering will have been unnecessarily increased, since the pain of slaughter remains due to its not being unconscious, and the pain and stress of the electric shock will have been administered additionally without any need.

c. If this act makes the animal weak, compared to its normal and natural condition, and at the time of slaughter the animal is not at its full physical strength, then there is a risk that this will cause a reduction in the amount of blood that will flow from it at the time of slaughter compared to what might have flowed in the case of the animal being fully conscious and in full possession of its senses and physical strength. To undertake such a course of action deliberately is to oppose and counter a Shar'i requirement, i.e. the discharge of flowing blood.

d. If the amount of blood discharged is reduced due to the animal's weakness, then there is a risk that the remaining non-discharged blood will be absorbed into the meat of the animal, and this is an undesirable outcome both from a medical point of view and also according to the Shariah.

e. If the person undertaking this way of slaughter believes it to be a less stressful and painful method than the prescribed Shar'i manner, then this is tantamount to believing that an invented method to be superior to a revealed one, and it means that the person believes that the revealed method of slaughter to be

painful and cruel, which is close to disbelief (kufr). (Ref. Indaadul Fatawa, Vol.3, page 605 -608)

Due to these reasons, it is not correct in terms of the Shariah to render an animal unconscious before slaughter.

I have found further translated quotes authentically attributed to Hakimul Ummat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) who used the words 'evil innovation', 'corruption of faith', and 'against the Shariah', to describe the practice of stunning.

I am keen to hear exactly who amongst today's Ulama as well as from those decades ago had refuted the Fatwa of the abovementioned great luminaries on the issue of stunning, and what is their reasoning and basis for refuting and negating the abovementioned Fatwa of Mufti Taqi and the rulings of Maulana Ashraf Ali Thanvi (Rahmatullah alayh).

A. Undoubtedly, all true Ulama reject as haraam pre-slaughter stunning, and every pre-slaughter infliction of injury to the animal. Numerous non-Muslim experts in this field too reject stunning and point out its harms.

When Islam rejects every act of injury before slaughter and when Allah Ta'ala has ordained a system of *Thabah* for the Ummah, then it is contumacy and flagrant transgression to aver that 'controlled stunning' or 'controlled infliction of injury' is acceptable. Ask SANHA for its Shar'i evidence for its contention of 'acceptability'. A person's personal view unsubstantiated by the evidence of the Shariah, is devoid of substance in Islam. The laws of Islam are sacrosanct. These laws and systems are revealed. They came from Allah Azza Wa Jal to Rasulullah (sallallahu alayhi wasallam). It is haraam and tantamount to kufr to delete, change or displace these laws, ways and methods with systems invented by the kuffaar, especially when the Shariah is explicit in prohibiting pre-slaughter injury.

In Islam when the term 'Pious Predecessors', i.e. *Salf-e-Saaliheen*, is mentioned, it refers to the Ulama, Sulaha, Fuqaha and Auliya of the three initial eras of Islam, which are known as

Khairul Quroon (the Noblest Ages). There is not a single personality from the Salf-e-Saaliheen who condones what SANHA is saying and doing. SANHA will not be able to cite the name of a single Faqeeh or Aalim from among the *Salf-e-Saaliheen* who had contended the permissibility of pre-slaughter injury.

By senior Ulama, SANHA means senior Ulama from India and Pakistan who had been taken on pre-arranged visits of these plants from round about 1970 onwards. Let us assume that these senior Ulama from India and Pakistan had 'laid down the rules for acceptance of commercial slaughter'. If senior Ulama err or if senior Ulama lay down rules which are in conflict with the Rules of the Shariah, then such conflicting rules will be set aside and attributed to errors committed by the senior Ulama. It is never permissible to follow the errors of the Ulama. Allaamah Sha'raani (rahmatullah alayh), the 10th century authority of Islam stated: *"Whoever adopts the obscurities of the Ulama (as proof), has made his exit from Islam."* This is a principle which is based on the following Qur'aanic verse: *"They take their Ulama and their Mashaaikh as gods besides Allah...."*

In this Qur'aanic aayat Allah Ta'ala severely criticizes the laity (the masses) of Bani Israael who would blindly follow even the erroneous fatwas of their scholars and saints. When people follow such rulings of Ulama which are in conflict with Allah's laws, then it is like they are committing shirk or they take 'gods' for themselves other than Allah Azza Wa Jal.

Furthermore, we take oath by Allah and say that there is not even a single one among these senior Ulama who had said that:

- * It is permissible to slaughter without the direction of the Qiblah
- * It is permissible to stun
- * It is permissible to immerse the chickens in scalding water
- * It is permissible to hang the chickens upside down and slaughter in motion on a tremendously fast-moving conveyor belt

- * It is permissible to plunge the slaughtered chickens into the filthy, faeces and blood filled scalding water while there are still signs of life in the chickens.

None of the senior Ulama who had visited the killing plants had ever contended that stunning is permissible. If SANHA says so, then they are speaking brazen LIES. The logical and Shar'i consequence of devouring and halaalizing carrion is lies and falsehood, hence SANHA is perpetually in denial of the Haqq.

Hadhrat Maulana Masihullah (rahmatullah alayh) who is the Ustaadh of this writer, had expressed disgust at the system of killing. If the other seniors had maintained silence, then such silence may not be utilized to abrogate any law of the Shariah.

No Aalim, regardless of his seniority, knowledge and piety, has the authority to 'lay down rules' which are in conflict with and negatory of the Laws laid down by Rasulullah (sallallahu alayhi wasallam). The truth is that none of the senior Ulama had ever laid down haraam rules as SANHA contends. The most capital which SANHA is able to extravasate from the visits of the senior Ulama is their silence or their abstention to comment on the various haraam steps in the haraam killing process. For their silence these senior Ulama are answerable to Allah Ta'ala. But their silence or even condonation is not proof of the Shariah whatsoever.

Undoubtedly, all the senior Ulama are unanimous in their condemnation of stunning and all haraam aspects of the kuffaar killing system. The Books of Fataawa of the senior Ulama bear abundant testimony to their views on this issue. SANHA resorts to brazen chicanery and deception to mislead Muslims by spinning and fabricating falsehood and portraying it as the truth.

Among the numerous articles we have sent, you will find the detailed Fatwa of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), as well as the Fatwas of some other senior Ulama. There is absolutely no support for SANHA in any of their Fatwas.

You should challenge SANHA to name the senior Ulama from Pakistan and India who had laid down rules which conflict with the

Shariah. By this statement, SANHA seeks to confuse and mislead Muslims. It creates the impression that among the 'rules which they had laid down', the senior Ulama had stated that it is permissible to stun and that it is permissible to abandon the Qiblah, etc. But this notion is blatantly false. Assuming that any of the senior Ulama of South Africa, decades ago, had laid down corrupt, haraam rules for slaughtering, then such rules will be rejected outrightly. It will be haraam to accept any rules which negate the divine rules of Allah Ta'ala. We do not elevate our senior Ulama to the status of godhood.

You should press SANHA to provide the names of the senior Ulama – the Predecessors – who had abrogated any aspect or rule of the Shariah. It is not sufficient to say that they had visited the plants and had not condemned the system. Also demand from SANHA to explain the Islamic system of slaughter, step by step.

To say that the senior Ulama had 'laid down the rules' is a smokescreen to keep the people ignorant of the rules laid down by Rasulullah (sallallahu alayhi wasallam), and explained by all the Fuqaha of all the Math-habs for the past fourteen centuries.

Despite Mufti Taqi Sahib being somewhat inclined towards liberalism, he too condemns the stunning system as you have mentioned. There is not a single one among the Ulama of even present times who dare rule against the Ruling of the senior Ulama regarding the issue of stunning, etc. And, how is it possible to issue a ruling in conflict with the Shariah? Only SANHA's molvies, misguided grand muftis and mercenary scholars are capable of such villainy because the motive is monetary gain.

C –IMMERSION INTO HOT WATER

Q. What if the chicken is still alive just prior to being immersed into hot water, and there is a chance that death is caused by drowning in the hot water rather than by the slaughter. Can such birds be deemed halaal?

A. It has been proven that innumerable chickens are still alive when they are immersed into the filthy, faeces-blood filled

scalding water. You will find a detailed explanation on this evil practice in the articles we have sent to you. Mufti Afzal Elias Sahib who had accompanied some Ulama on a SANHA pre-planned sham inspection has described the horror of this scalding process. You will find his pamphlet among the articles. Such birds are not halaal.

Q. Could it be that impurities from the inside of the carcasses are absorbed into the meat rendering it najis (napaak/impure)? From my research even western non-Muslim scientists have viewed such a practice negatively and deemed the meat to be impure.

A. It is not permissible to immerse a slaughtered chicken into scalding water prior to removal of the entrails even if the chicken is dead. The immersion into the scalding water renders the chicken haraam even if it was correctly slaughtered. The chicken remains perpetually impure (napaak). The claim that the water is not 'boiling hot', is a satanic LIE. On pre-planned corrupt inspections, the temperature of the water is drastically reduced to make fools of the stupid ones who participate in such foolish inspections. They simply make a mockery of their own intelligence by participating in these fraudulent inspections.

Q. If the meat/poultry in this scenario is najis/napaak/impure, can such poultry be certified halaal, especially when this is happening en masse?

A. It is not permissible to certify such impure, haraam chickens to be halaal. This immersion is only one of the factors which render the chickens haraam. Besides this, there are other factors as well.

D – LINE SPEED

Q. A very contentious issue is the line-speed of the conveyor belt on which the chickens are hung upside downs. The speed of the moving conveyor is such that each slaughterer has to slaughter 1 chicken every 1.5 seconds (one and half seconds), or 40 chickens per minute per slaughterer. What is your view on this issue?

A. The line speed is normally 180 chickens per minute, that is, 60 chickens per minute per slaughterer. We have a number of

affidavits from slaughterers in this regard. There are also articles written by non-Muslim investigators who had investigated this issue. However, whenever there is a pre-planned announced inspection, then the killing plants institute the following acts to deceive Muslims:

- * They drastically reduce the line speed.
- * The electric current to shock the chickens is reduced.
- * They reduce the temperature of the water in the scalding tanks.
- * They instruct the slaughterers to 'move their lips' to display and deceive that they are reciting the Tasmiyah.

Q. Could it be possible for slaughterers to slaughter correctly at such speeds, and simultaneously to recite Tasmiyah on every bird, and slaughter correctly, viz., severing all four neck veins over protracted periods of sustained killing and slaughtering?

A. Common sense can convince any unbiased Muslim that it is impossible to slaughter correctly chickens at the rate of 60 or even 40 per minute, and to simultaneously recite Tasmiyah on every chicken, hanging upside down and moving at lightning speed.

Among the numerous pamphlets we have sent, you will find an Inspection Report by the NIHT which is also one of the carrion certifying bodies. You will observe in their report that on the occasion when they had made a sudden inspection of a SANHA certified chicken plant, the line speed was only 16 birds per minute. However, despite this 'very slow' speed, out of the 30 chickens they had inspected, about 26 were haraam. Read the report carefully.

When this is the condition when the line moves at 16 per minute, what will be the haraam state of affairs when the line moves at 40, 50 and 60 chickens per minute per slaughterer? It is impossible for a slaughterer to recite Tasmiyah on every chicken at this rate. Furthermore, it should be noted that in a single shift, a slaughterer is required to recite Tasmiyah in excess of 10,000 times. The whole system besides being cruel and haraam, is a brutal mockery of the Shariah.

E – CONTAMINATION

Q. What if some of the chickens slaughtered at the commercial plants are indeed halaal and others not for various reasons? All these chickens are mixed together. What is the ruling applicable to such contamination?

A. Even before further contamination, the chickens are thoroughly contaminated even while alive. There are articles in our pamphlets which explain why these chickens are contaminated and diseased even while alive. These contaminated chickens cause diseases such as salmonella, cancer of the liver, cancer of the skin, serious heart problems, etc. This has been proven by kuffaar experts in the field. The artificial chickens are rotten to the core. Diseased haraam carrion destroys the physical health and eliminates the moral fibre and spiritual stamina of Muslims.

Assuming some chickens are slaughtered correctly, then they too are contaminated and rendered haraam as a consequence of being mixed with haraam chickens, and also as a consequence of immersion in the scalding tank.

F – THE FINANCIAL ASPECT

Q. In your view, should SANHA's financial statements be open for inspection and examination by the Muslim community? Should the salary/income of SANHA's top-earning senior employees be disclosed? In my view the above should be fully disclosed.

A. While SANHA publishes its annual financial statements for limited circulation, the huge amount of expenditure is cloaked in ambiguities. For instance, last year SANHA netted approximately R7 million in haraam 'halaal' certificate fees. This is what they have published. Allah knows best what the actual amount is. There is no clarity on the expenditure. Large amounts are disguised. Only a forensic audit can establish what exactly is happening to the funds. SANHA is not a charitable organization.

The motive force for the carrion certifying industry is the huge monetary gains which are primarily for the personal benefit of the clique which runs the haraam 'halaal' certifying outfit. The condition of the MJC is worse. Its haraam income is in excess of R15 million per annum, and there is total silence regarding all aspects of its financial dealing and wheeling. The MJC had never issued a financial statement in its entire existence despite the fact that it is required to do so in terms of the laws which govern its registration.

However, our concern is primarily with the haraam chickens which they are feeding to the Muslim community. We are not really concerned with the haraam money they are consuming into their carrion-lined bellies. They are vermin beyond redemption. They deliberately deceive Muslims to believe that the carrion they are marketing is halaal. We are not concerned with the financial aspects.

Undoubtedly, money is the decisive element and the driving force which constrains SANHA and others to certify haraam chickens to be halaal. Contrary to all their claims, shenanigans, lies, chicanery and bamboozling, deep down in the innermost recesses of their carrion corrupted hearts SANHA and all the carrion halaalizers know that what we are saying is nothing but the eternal HAQQ of Allah's Law, for the Qur'aan Majeed declares:

"In fact, man has insight over his heart, even though he puts forth (baseless) excuses (to vindicate his haraam)."

Should you require further clarification on any specific issue, do not hesitate to write.

ALL COMMERCIALY KILLED CHICKENS ARE HARAAM

THE PRIMARY REASONS

- 1) Almost total abandonment of Tasmiyah.
- 2) Millions of chickens die before slaughter as a consequence of the electrical shocking.
- 3) The requisite neck vessels of millions and millions of chickens are not severed.
- 4) The chickens are immersed in blood and faeces filthied scalding water prior to removal of the entrails.
- 5) Absolutely no halaal chain. After the point of killing, the chicken carcasses are 100% in the possession and control of non-Muslims.

AGGRAVATING FACTORS WHICH COMPOUND THE HARAAM STATUS OF THE CARRION CHICKENS

- a) The total – 100% - displacement of the Waajib Shar'i system of Thabah.
- b) All chickens are brutally shocked prior to the devil's kill.
- c) All the chickens are hung upside down and moved on a conveyor belt moving at tremendous speed.
- d) Each slaughter has to kill up to 60 chickens a minute.
- e) The incumbent Shar'i practice of facing the chickens towards the Qiblah is totally abandoned. Chickens are killed in motion at tremendous speed.
- f) Innumerable chickens whilst still alive are plunged into the filthy scalding water-tanks for defeathering.

- g) No Jumuah and no Eid Salaat for the slaughterers. This has been the permanent practice for years. Even in Ramadhaan there is no change in the system.
- h) The majority of slaughterers totally unfit and Islamically disqualified. Many smoke dagga and are on drugs.
- i) Almost all the chickens are diseased. Non-Muslim experts have confirmed that consumption of the diseased carrion meat causes cancer, heart diseases, salmonella, etc.

THE EVIDENCE

- A. Inspections by Ulama and others who are not connected with the carrion industry.
- B. Dozens of sworn and signed affidavits by slaughterers of several certified chicken killing facilities.
- C. Investigations conducted by even non-Muslim experts.
- D. Many Inspections conducted by SANHA of MJC certified carrion plants.
- E. Inspection by NIHT of a SANHA certified carrion plant.
- F. Inspection conducted by Jamiatul Ulama KZN who at the time was an executive member of SANHA.
- G. Minutes of a secret meeting of NNB Jamiat and Jamiatul Ulama KZN at the Johannesburg airport.
- H. A comprehensive Fatwa-statement of Maulana Yunus Patel, the then President of Jamiatul Ulama KZN.
- I. Letters of complaint by The MJC-appointed supervisors at Early Bird chicken-killing facilities.
- J. Letter of complaint of the MJC to Early Bird Farms.
- K. Affidavits of slaughterers stating SANHA's attempt to pressurize them to sign fraudulent affidavits.

L. SANHA's 223-page secret Inspection Report in which the MJC is crucified for certifying haraam carrion.

M. Natural Intelligence which confirms the total impossibility of fulfilling the fundamentals of Shar'i Thabah in the appallingly haraam scenario in which the chickens are cruelly reared, brutally killed and marketed.

**WHEN YOU CONSUME COMMERCIALY
KILLED CHICKEN MEAT, THEN REFLECT
FOR A MOMENT AND UNDERSTAND
THAT YOU ARE CONSUMING DISEASED,
POISONED, ROTTEN, HARAAM CARRION
UNFIT FOR EVEN DOGS ACCORDING TO
THE SHARIAH.**