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DISEASED BROILER CHICKENS AND CORRUPT FATWAS

QUESTION

Please check the two Urdu fatwas we are sending you. According to these fatwas it is halaal to consume ‘farmi’ (broiler) chickens regardless of the haraam feed they are fed. What is the status of these fatwas? Are they valid according to the Shariah?

ANSWER

The issue pertaining to the consumption of artificial/broiler/incubated chickens is not whether the chickens if slaughtered correctly are halaal or haraam. The issue is whether these diseased chickens, fed haraam feed are *tayyib*, healthy and good to consume or not. Are they good or bad for the health of people? This is the question.

The Fataawa of permissibility issued by the Darul Uloom, confirm that the Muftis are out of touch with reality. The obligation of a Mufti is not to acquit himself like a Madrasah Ustaadh explaining academic technicalities to the Talaba. Whatever the Muftis have stated in their fatwas is not supposed to be for the consumption of the masses. The Muftis are supposed to bear in mind the physical and spiritual welfare of the masses.

Regarding broiler (‘farmi’) chickens, the Muftis have failed to understand that a factor (*sabab*) for *hurmat* is *Dharar* (harm). We are not saying that the chicken which is fed with haraam feed is haraam even if slaughtered correctly. The issue is the *dharar* factor which thousands of kuffaar experts have confirmed.

These broiler chickens cause numerous diseases including cancer, heart problems, liver problems, etc., etc. We have published considerable literature on this subject. The Muftis of the Darul Uloom in India and Pakistan are living in dreamland.

They are ignorant of the reality, hence they issue bunkum (*ghutha*) fatwas which only cause more harm to the masses both physically and spiritually.

These Muftis of today fail to understand that along with physical damage to the human body comes spiritual harm as well. Both the body and the soul suffer from physical disease as well as from spiritual disease. The job of the Mufti is to strengthen the bond between man and his Khaaliq. The job of the Mufti is not to weaken the resolve and Imaan of the masses with Fiqhi technicalities.

Everyone is aware that the male's *satr* is from the navel to the knees. It will be indeed moronic for a Mufti to advise the masses that since *Salaat* is valid with only the *satr* covered, they may go to the Musjid with their entire bodies exposed, covering only the *Satr*. Thus, the Imaam Sahib and the muqtadis may on a hot day perform *Salaat* in this semi-naked form because the *satr* is covered. This in fact is the attitude of the Muftis of this era. They lack insight, and they have *nafsaani* agendas.

That is why these same muftis have made permissible the *haraam* covid protocols of the atheists, and have even closed the *Musaajid*. To satisfy the atheists, these Muftis have argued away by means of *ta'weel baatil* the *La Adwa* Hadith.

The Fiqhi technicalities posited by these Muftis are not denied. The contention is that these chickens are diseased and cause many diseases in human beings. The disease *dharar* has been proved by the evidences of innumerable authorities on this subject.

In the first fatwa is mentioned: *“And, if someone on his own refrains from eating farmi chickens then he may do so as he wish. However, the fatwa is on its hillat and permissibility.”*

The Mufti Sahib has disgorged drivel. These chickens are extremely harmful, hence the fatwa is on *hurmat*. The Mufti appears to be ignorant of the *dharar* factor, hence his fatwa is erroneous.

In the second fatwa is mentioned:

“Nothing can be declared haraam on the basis of mere speculation of people nor does Eemaan exit by eating chicken.”

No one has ever claimed that the devourer of these diseased chickens becomes a *kaafir*. The Mufti has spoken trash in this comment. This Mufti Sahib has spoken without the application of his mind and on the basis of *jahaalat*. His ignorance has constrained him to infer that those who prohibit eating these chickens have

structured their case on the basis of ‘speculation’ (*baseless opinion*). It will be salubrious for the Mufti Sahib to understand that this claim which he has tendered is in fact based on baseless speculation. He simply disgorged bunkum with his baseless speculation. He has acquitted himself stupidly without *daleel*.

The ***fatwa of prohibition*** is not based on ‘speculation’ as the Mufti stupidly claims. It is based on irrefutable facts – on evidence which cannot be logically and practically refuted. If these Muftis have any respect and concern for the Haqq, they should make an in-depth panoptic research (*wasee’ mutaala-ah*) of the broiler chicken haraam, shaitaani industry. Then if they are sincere, they shall not fail to understand that the ***DHARAR Sabebe Hurmat*** (*factor of prohibition*) stands out as clear as daylight.

In his penultimate statement of Fatwa No.2, the Mufti states:

“Regarding the question of it being harmful to the health then only the doctors can give a better answer to it.”

This statement proves the gross and staggering ignorance of the Mufti on this subject. It is **haraam** for a Mufti to issue a fatwa on the basis of his *jahaalat*. In churning out fatwas on the basis of ignorance, the Mufti poses a threat to both the Imaan and health of the masses. Such a mufti is labelled *Mufti Maajin*. He has no Shar’i license to issue fatwas regardless of him being a mufti whether in Darul Ifta of Deoband or of Mazaaharal Uloom.

There exists a deluge of expert literature published by doctors and experts who had made in-depth research and who have practical experience of this satanic broiler chicken industry. The avalanche of literature is sufficient to drown the Muftis who baselessly issue fatwas of *jawaaz* for harmful poisoned chickens which cause much disease.

Is the Mufti sincere or does he have a commercial and *nafsaani* agenda to submit to? Is he genuinely unaware of the mass of evidence proving the *dharar* of these poisoned, diseased chickens which ruin the health of the masses?

The fatwas of *hillat* issued by these Mufti Maajins is dismissed with the contempt it deserves.

EATING BROILER CHICKENS IS HARAAM BASED ON THE 100% PROVEN HARM AND DISEASE-CAUSING OF THESE ARTIFICIAL CHICKENS WHICH ARE SUBMITTED TO BRUTALITY FROM DAY ONE OF THEIR APPEARANCE TO THE LAST DAY OF THE BRIEF SPAN OF THEIR MISERABLE LIFE.