CANCELLING THE NAME OF ALLAH!

TO ACCOMMODATE THE SATANIC CARRION CHICKEN AND MEAT INDUSTRY

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INTRODUCTION

"The Rasool will say: 'O my Rabb! Verily, my people have rebuffed this Qur'aan."
(Al-Furqaan, Aayat 30)

THE TASMIYAH STUNTS OF THE JUHALA

Jaahil 'sheikhs' and 'molvies' in pursuit of monetary objectives tied to the commercial carrion industry, are bartering away their Imaan by going to ludicrous lengths and depths to halaalize the carrion industry of the kuffaar and of deviate 'Muslim' entrepreneurs who have also established carrion industries.

The meat and chicken carrion industry pays lucratively for the satanic 'halaal' certificates which the satanic sheikhs and molvies dole out to halaalize and promote this despicable carrion industry.

These wayward miscreant scholars for dollars dig out Fiqhi technicalities from the kutub, then twist and mangle the Ahkaam of the Shariah to produce the 'halaal' certificates which the carrion industry seeks from them. The subject matter of this brief discourse is the omission of Tasmiyah – the recital of *Bismillahi Allaahu Akbar* on the animals being slaughtered.

The deviates wantonly ignoring the Qur'aanic command and the Ijma' of the Math-habs, deem it appropriate to refute the mass of Shar'i evidence on the basis of a solitary difference of some Shaafi Fuqaha. On the flimsiest basis do they abrogate or cancel the Command of Allah Ta'ala:

"Do not eat of that on which the Name of Allah was not recited. Verily, it is fisq (sin, filth, disobedience). Verily, the shayaateen certainly inspire their friends to dispute with you (Muslims). If you will follow them, then certainly you will be of the mushrikeen." (Al-An'aam, Aayat 121)

For these deviate 'sheikhs' and 'molvies' who pursue the boodle goal, a minority view of some Fuqaha has precedence and preference over this Aayat of the Qur'aan. Their jahaalat dictates the abrogation of this Qur'aanic Command, and the sole motive is to accommodate the carrion meat and chicken industry of the Yahood and Nasaara.

There is absolutely no valid reason for stirring up a controversy on the Tasmiyah issue. All Muslims are aware of the importance of the Tasmiyah for the *Hillet* of meat. It has been the belief and practice of the Ummah since the very inception of Islam to consume only meat on which the Name of Allah Ta'ala has

been recited at the time of slaughter. But, almost 15 centuries later come some *shayaateenul ins* (human devils) in the form of 'sheikhs/molvies' minimizing and even cancelling the imperative importance of the Tasmiyah.

While Muslims of valid Imaan argue in favour of the Ahkaam of the Shariah, these miserable deviates proffer stupid arguments to detract from the importance of the Ahkaam, and this they do solely for the monetary objective which is fulfilled for them by the kuffaar carrion industry. Their entire effort is to accommodate the carrion entrepreneurs, hence they degenerate into the quagmire of stupidity to excrete stupid arguments.

There is absolutely no merit in the rubbish they disgorge. The issue of the Tasmiyah is crystal clear. Deliberate omission of Tasmiyah renders the meat HARAAM. Any contrary view is baseless and must be discarded.

THE IMPERATIVE IMPORTANCE OF THE TASMIYAH

Question

A Shaikh claims that even if the slaughterer <u>intentionally</u> omits the Tasmiyah, the slaughtered animal is still halaal. He further avers that the

deliberate omission of the Tasmiyah even without valid excuse does not make the meat haraam. It is Makruh Tanzihi (disliked).

The Shaikh also says that the only scenario where the Shaafi Math-hab views intentional omission as making the meat impermissible is omission due to istikhfaaf (disdain/treating the ritual as being insignificant). If the omission is simply out of choice or lack of motivation, the meat remains halaal.

Is the claim of the Shaikh correct? Please comment.

ANSWER

At the outset it is necessary to highlight two facts:
(1) This sheikh whom you have cited is indeed a jaahil (moron) with dubious intentions.

(2) The struggle of this wayward sheikh and of all others who minimize the imperative importance of the Tasmiyah is motivated by the sinister objective of proclaiming halaal the haraam carrion chickens of the world's carrion chicken industry. Hence, by hook or by crook this sheikh and others of his ilk are at pains to halaalize the kuffaar carrion chicken industry which outfits such as SANHA, MJC, NIHT, etc., have halaalized. The objective is to satisfy the greed of the masses for devouring carrion, and for these sheikhs, molvies and carrion cabals to overfill their pockets

and coffers with the haraam boodle they extravasate from the carrion entrepreneurs and from the business outlets. The halaal certificate business is a massive shaitaani industry. These sheikhs and molvis who trifle with the Shariah are bootleggers and bootlickers.

The chap is constrained to say that omission by way of Istikhfaaf renders the meat 'impermissible' (haraam) according to the Shaaf'i Math-hab. But then he portrays his ignorance by saying: *"Deliberate omission without valid excuse does not render the meat haraam, and that it is only makruh tanzihi."*

In fact, 'deliberate omission without valid excuse' is confirmed ***Istikhfaaf*** of the worst kind. Why would a Muslim deliberately omit the Tasmiyah without valid excuse when Allah Ta'ala says in the Qur'aan Majeed: *"Do not eat that on which The Name of Allah has not been recited for verily it is FISQ.*"

Only if there happens to be a thorn of kufr stuck in the tongue will a Muslim deliberately refrain from the Tasmiyah despite there being no valid excuse.

What is the meaning of abandoning Bismillah "out of choice"? In reality it means to intentionally flout the command of Allah Ta'ala – to act in flagrant conflict of the Qur'aanic command to abstain from such meat on which the Name of Allah is not recited. It is

haraam to omit and abandon any Hukm of the Shariah ‘out of choice’, and ‘deliberately without valid excuse’.

It is haraam to abandon making Salaam despite this command of Allah Ta’ala not belonging to the Fiqhi category of Wujoob for the initiator. Only a follower of Iblees will justify his abstention from Salaam on the basis of his ‘choice’. He has absolutely no choice in such Shar’i matters of extreme importance. He has to imperatively recite the Tasmiyah when slaughtering. Omission by ‘choice’ is an inspiration of Iblees. The Ahkaam of the Shariah ordained by Allah Ta’ala are for practical implementation, not for abstention, omission and abandonment by choice and design.

Only a valid reason for omission is acceptable. But in reality there is no valid reason for *deliberate* omission. Muscles are not needed for moving the tongue to recite the Tasmiyah. A couple of hours are not needed to give effect to a one second act of Ibaadat, viz., the verbal recitation of *Bismillaahi Allahu Akbar!*

Perhaps a profound jaahil (ignoramus) who is bereft of even the basic teachings of the Deen may be unaware of the Tasmiyah requisite. In fact, we are aware of one such person. Being ignorant of the need to specifically recite the Tasmiyah, the ‘buzrug’ on slaughtering the

chicken, recited: *Assalamu Alaikum!* We shall not say that his slaughtered animal is haraam. But when there is mass and wholesale neglect of the Tasmiyah, then to make a mockery of the Shariah, by ruling in conflict of the Qur'aan solely to accommodate the satanic chicken-killing industry and to gain the haraam boodle, then such an attitude is tantamount to kufr.

This whole business of mangling the Tasmiyah hukm and digging out weak and corrupt views is for halaalizing the carrion industry. The Deen is not for manipulation to cater for the monetary designs and objectives of the kuffaar carrion chicken and meat industry which the Rubbish halaal certificate cabal halaalizes.

Omission without valid excuse is in fact <u>Istikhfaaf</u> even if this jaahil sheikh lacks the intellectual ability for understanding this obvious fact.

Deliberate omission without valid excuse is to treat the ritual with disdain, insignificance and contempt. It is perfidious. There is no other logical reason for a Muslim not to wag his tongue for a second or two to say the Tasmiyah, other than *Istikhfaaf.*

Furthermore, the consequence of such *Istikhfaaf* is not restricted to only the meat of the animal. It extends to Imaan. It deracinates Imaan. The rubbish who

deliberately abstains from the Tasmiyah in flagrant contradiction of the command stated in the Qur'aan Majeed loses his Imaan.

To imagine deliberate omission without the dimension of *Istikhfaaf* is shaitaani inspiration. Every deliberate omission without valid reason is *Istikhfaaf.* Thus, on the basis of omission by *Istikhfaaf,* the Shaafi' Math-hab joins the ***Ijma'*** of the other Three Math-habs, viz. the consequence of Intentional Omission is Haraam meat.

Furthermore, there are very senior Shaafi' Fuqaha who have unequivocally ruled that abstention from Tasmiyah even *nisyaanan* (forgetfully) renders the meat haraam.

"Daawood and Abu Thaur said that the Tasmiyah is Waajib. Thus, if it is omitted intentionally or forgetfully, eating the meat is haraam."
(Al-Haawil Kabeer)

"Ash-Sha'bi, Daawood and Abu Thaur said that Tasmiyah is Waajib. If it is omitted intentionally or forgetfully, eating (the meat) is haraam."
(Bahrul Math-hab lil Rooyaani)

Citing the views of Tasmiyah omission, Ibn Katheer says:

"From among them are those who say that this slaughtered animal is not halaal regardless of the Tasmiyah being omitted intentionally or forgetfully. This is narrated from Ibn Umar, Naafi,' Aamir Ash-Sha'bi and Muhammad Bin Seereen. This is also a narration from Imaam Maalik, and from Ahmad Bin Hambal. A group of the Mutaqaddimeen and Muta-akh-khireen As-haab has endorsed it. And, this has been adopted by Abu Thaur and Dawood Az-Zaahiri. It has also been adopted by Abul Fattooh Muhammad Bin Ali At-Taaee from the later Shaafiyah in his Kitaab, Al-Arbaeen. (Tafseer Ibn Katheer)

The view that intentional and deliberate omission does not render the meat haraam is a grievous error. It is set aside regardless whose view it may be.

This egregiously baseless view may not be proffered in conflict with the explicit command of the Qur'aan Majeed. The view of very senior Shaafi Fuqaha coincides with the view of the other Three Math-habs. Thus the view of Ijma' is correct. The Ijma' cannot be flawed with a minority view which is in conflict with the Qur'aan Majeed.

But the moron sheikhs and juhala molvies of today are mutilating the Shariah in furtherance of their bootlegging halaalization of the carrion chicken plants. It is for this reason that they descend deep into

the quagmire of confusion and deception to minimize the imperative importance of the Tasmiyah. It is impossible to uphold the Tasmiyah command at these haraam, satanic carrion chicken killing facilities. This aspect has been elaborated in great deal by us and others in numerous articles and booklets.

The entire argument pertaining to the Tasmiyah is a shaitaani motivation designed for promoting the carrion products of the commercial chicken-killing facilities. It is indeed perfidious for a Muslim, especially one who claims to be a sheikh/molvi to stir up a controversy to minimize, in fact negate, the importance of the Tasmiyah commanded in the Qur'aan Majeed, and which has been the practice of the Ummah since the very inception of Islam.

Allah Ta'ala commands in the Qur'aan Majeed:

"Do not eat of that on which the Name of Allah was not recited. Verily, it is fisq (sin, filth, disobedience). Verily, the shayaateen certainly inspire their friends to dispute with you (Muslims). If you will follow them, then certainly you will be of the mushrikeen."
(Al-An'aam, Aayat 121)

The effect of the stupid view expressed by the jaahil sheikh is abrogation of this Qur'aanic Aayat. If total abstention from Tasmiyah, both intentionally and unintentionally – deliberately and forgetfully – has no

consequence, and the animal remains halaal, then it is tantamount to the aforementioned Aayat either having been abrogated or being meaningless.

No one believes that this Aayat is abrogated, and any belief suggesting that it is meaningless is kufr. Thus, what is the meaning of the Command to recite Bismillaah when omission of it has no consequence. Allah Ta'ala describes such omission and the resultant meat as 'fisq'. But the juhala say that it is halaal despite Tasmiyah being deliberately omitted without valid excuse.

The interpretation of deliberate omission being permissible and the meat being halaal is absolutely corrupt and baseless. Such a baseless view has to be rejected or interpreted to conform with the explicit and emphatic ruling of the Shariah. The minority view does not in any way dent the Ijma'. The view of senior Shaafi Fuqaha such as Abu Thaur and others should be added to the Ijma' of the other three Math-habs. It is utterly corrupt and baseless to seek negation of the Ijma' by presenting a minority view which is in fact in conflict with the Qur'aanic *Nass* and the understanding of the entire Ummah in every age.

Deliberate omission of Tasmiyah without valid excuse is in fact worse than *Istikhfaaf.* It is an explicit rejection of the Qur'aanic command. It is an act in

denial of the Command of Allah Ta'ala. The idea that it is makruh tanzihi is preposterously absurd and may not be entertained regardless of who the 'progenitor' of this corrupt view may be.

It is ludicrous to claim, and kufr to believe that deliberate and flagrant violation of an explicit command of the Qur'aan is 'makruh tanzihi'. The moron 'sheikh' appears to be egregiously ignorant of even the meaning of 'makruh tanzihi'. We have published a detailed discourse on the subject of Makruh. It is available on our website. Even if he stupidly believes that Ijma' does not exist on the issue of Tasmiyah omission, he has at least conceded the Ijma' of the Three Math-habs. Then he added to this Ijma' the Makruh view of some Shaafi' Fuqaha. Makruh in the context refers to the scenario in which the Shaafi Fuqaha say that the meat is impermissible to eat. Then add to this the explicit *Nass* of the Qur'aan Majeed.

The difference among the Shaafi' Fuqaha is even germane to omission of Tasmiyah ***forgetfully***. Very senior Shaafi Fuqaha such as Abu Thaur (died 146 Hijri), and Abul Fattooh At-Taaee of the later Shaafi Fuqaha maintained that forgetful omission is the same as intentional omission, hence the meat is haraam. With such evidence in the background the view that intentional omission of Tasmiyah does not render the

meat haraam, must necessarily be set aside. It is a grievous error to accept this palpably erroneous view.

In the face of such formidable evidence, only an absolute jaahil can claim that *"deliberate omission of Tasmiyah without even valid excuse"* is makruh tanzihi. In fact it is quite evident that this sheikh is an absolute jaahil, hence he has disgorged such *ghutha*. There is absolutely no substance in the stupid argument proffered by the juhala 'scholars' to justify their disdain for the Waajib Tasmiyah.

DUNDERHEADED TAQLEED

These miscreant 'sheikhs' are not Muqallideen. They have gained the satanic idea of them being 'mujtahids'. Therefore, they nibble in everyone's basket just as the free-roaming 'holy' bulls and cows of India do. When it suits their putrid narratives, they will go to great lengths in their attempt to impose the view of a Faqeeh who appeared many centuries after the Sahaabah regardless of the view of the illustrious Aimmah Mujtahideen who were the direct Students of the Sahaabah and of the very senior Taabieen. The objective is to only hoist the view of the comparatively speaking junior Faqeeh since the view serves the sinister motive of the dunderhead sheikh. His taqleed is fake.

Germane to the issue of the Tasmiyah, the wayward

sheikh and others of his ilk attempt to impose on us the ‘taqleed’ of Fuqaha such as Imaam Nawawi who appeared on the scene more than six centuries after Rasulullah (Sallallahu alayhi wasallam). At the same time they turn a blind eye to other very senior Shaafi’ Fuqaha such as Abu Thaur who flourished in the age of the Taabieen. He died in the year 146 Hijri.

Furthermore, while the dunderheads seek to impose as the final word the view of some Shaafi Fuqaha who appeared centuries after the Sahaabah, they ignore the view of such a senior Mujtahid Imaam as Imaam Ash-Sha’bi who was a Taabi-ee. He acquired *Ilm* from the following Sahaabah:

Sa’d Bin Abi Waqqaas, Saeed Bin Zaid, Abu Musaa Al-Ash’ari, Adi Bin Haatim, Usaamah Bin Zaid, Abu Mas’ood Al-Badri, Abu Hurairah, Abu Saeed Al-Khudri, Aishah Siddiqah, Jaabir Bin Samurah, Ibn Umar, Imraan Bin Husain, Al-Mugheerah Bin Shu’bah, Abdullah Bin Amr, Jareer Bin Abdullah, Ibn Abbaas, K’ab Bin Ujrah, Abdur Rahmaan Bin Samurah, Samurah Bin Jundub, An-Nu’maan Bin Basheer, Al-Baraa Bin Aazib, Zaid Bin Arqam, Buraidah Bin Al-Haseeb, Hasan Bin Ali, Jaabir Bin Abdullah, Maimoonah, Umm-e-Salmah, Asmaa Bin Amees, Faatimah Bint Qais, Umm-e-Haani, Abdullah Bin Abi Aufa, Abdur Rahmaan Bin Abzee, Abdullah Bin Zubair, Al-Miqdaam Bin Ma’dikaruba, Urwah Bi

Al-Ja'd Al-Baariqi, Auf Bin Maalik Al-Ash-jaee, Anas Bin Maalik and many other Sahaabah *(Radhiyallahu anhum Ajmaeen).*

Imaam Ash-Sha'bi acquired his Ilm of the Deen from numerous Sahaabah. He is the most senior Ustaadh of Imaam Abu Hanifah. He has a staggering array of the most senior Fuqaha of the Tabe-Taabiee era as his Students. He categorically ruled that even **forgetful omission of the Tasmiyah** renders the meat haraam. And this is also the ruling of the Shaafi Faqeeh, Abu Thaur who appeared more than five centuries before Imaam Nawawi and other Shaafi Ulama who hold the opposite view.

Since the view of the Shaafi Shaikh Abu Thaur and of other Shaafi Fuqaha is in agreement with the view of the Fuqaha of the Hanafi, Maaliki and Hambali Math-habs, and with the view of the Aimmah Mujtahideen of the Taabi-ee era, that is even before Imaam Abu Hanifah, then making 'taqleed' of Imaam Nawawi and others who appeared many centuries afterwards, is dunderheaded 'taqleed' which is deceptive, selective and subjective. The miscreants who are battling to accommodate the kuffaar carrion industry are dishonest in their presentation of arguments in deeni guise.

In the satanic desire to accommodate the commercial

carrion chicken industry, the sheikhs/molvis with their dishonest and deceptive dunderheaded 'taqleed' are guilty of gross misappropriation of the Ahkaam of the Shariah. This misappropriation is motivated by the chimera of carrion boodle dangled in front of them. Thus they come fully within the glare and purview of the Hadith which states that among the signs of Qiyaamah is *"that the dunya will be pursued with the amal of the Deen."* With hybrid views acquired by means of mutilating the Ahkaam of the Shariah do they bamboozle and mislead the masses.

Instead of considering the physical and spiritual health and development of the Ummah, these carrion-halaalizing cartel of sheikhs and molvies, ruin the Imaan and the health of the Ummah with satanically 'halaalized' carrion not fit for dogs, and perhaps even vultures will refrain from devouring these carrion chickens which the kuffaar carrion chicken industry produces and which these agents of Iblees halaalize on the basis of a view which has no validity in the Shariah.

An error of even the Fuqaha has to be set aside, and for setting aside the error we do not base it on our personal opinion. It is based on solid daleel, viz., the Ijma' of the Fuqaha from the very era of the Aimmah Mujtahideen.

It should be understood that the view of the early Fuqaha such as the Aimmah Mujtahideen may not be cancelled on the basis of Imaam Nawawi's view six centuries later. The solitary opposite view must be discarded, not the popular, Jamhoor view of all three Math-habs and in fact of top Shaafi Fuqaha such as Abu Thaur and of many others. Another very senior Shaafi Faqeeh, Imam Al-Baghawi states regarding the view of both intentional and unintentional or forgetful omission of Tasmiyah rendering the animal/meat haraam:
"This view is in greater conformity with the apparent (Zaahir – clear text) of the Kitaab (Qur'aan) and the Sunnah."

In his *Al-Arbaeen*, Abul Futtooh, also among the Shaafi Fuqaha, expresses the very same view, in exactitude, as stated by Imaam Al-Baghawi and Shaikh Abu Thaur (who was among the Tabe Taabieen Fuqaha).

As for Abu Thaur, the glittering array of his Asaatizah adorning the firmament of Islamic Uloom, was Sufyaan Bin Uyainah, Ibn Aliyyah, Ubaid Bin Hameed, Abu Muaawiyyah, Al-Wakee', Muaaz Bin Muaath, Abdur Rahmaan Bin Mahdi, Yazeed Bin Haaroon, Imaam Shaafi and Imaam Muhammad (Rahmatullah alayhim).

Imaam Nawawi had not enjoyed the privilege of this great treasure of Asaatizah. He appeared centuries later. Relative to these very senior Fuqaha of the early eras of Islam, Imaam Nawawi was a junior. His view does not in any way whatsoever cancel the categorical Ruling of these illustrious Fuqaha of the Taabieen and Tabe Taabieen eras nor does it dent the Ijma' established by the Three Math-habs.

A little reflection will convince the seeker of Haqq that the view of Shaafi Fuqaha such as Abu Thaur, Imaam Baghawi and Abu Futtooh (and there will be others of the Math-hab) must necessarily be added to the Ijma' of the Three Math-habs. Thus, it will be valid to claim Ijma' of all Four Math-habs notwithstanding the dissenting view of some Shaafi Fuqaha.

We have mentioned above that *there will be others, of the Shaafi Math-hab as well in addition to Abu Thaur, Abul Futtooh and Imaam Al-Baghawi.* Ibn Thaur had numerous Students. It is quite obvious that all the Shaafi Ulama, or most of them, who had acquired their Ilm from him shared his views.

Imaam Shaafi states in his *Kitaabul Umm: "If the Name of Allah is* ***forgetfully*** *omitted, the slaughtered animal will be consumed, and if the Tasmiyah is omitted* ***Istikhfaafan, the meat will not be***

consumed."

This in fact, is the view of all Math-habs. Noteworthy is the fact that Imaam Shaafi does not refer to 'deliberate' omission. Deliberate omission is worse kufr than the kufr of *Istikhfaaf.* By not mentioning intentional omission, Imaam Shaafi conveyed the meaning that intentional (*amadan*) omission comes within the purview of *Istikhfaaf.* In other words, Intentional omission is in fact *Istikhfaaf.* It is inconceivable for a Muslim to intentionally omit the Tasmiyah without the attitude of *Istikhfaaf.* Why will a Muslim ever abstain intentionally from the one second recital of the Name of Allah Ta'ala? Only the kufr of *Istikhfaaf* will constrain him to commit such a heinous misdeed.

Kufr deception

Istikhfaaf means to despise, to regard as insignificant, to disdain. In the unanimous opinion of all Math-habs, *Istikhfaaf* is kufr. In these times this disease of *Istikhfaaf* is widespread. Both the masses and molvies commit this grave act which cancels Imaan. A sign of *Istikhfaaf* is the term *only* which is attached to Sunnat and Mustahab acts. When the desire is to minimize or to reject a practice or teaching of the Deen, they say: *"it is <u>only</u> Sunnah."*

This disease of kufr is found especially in liberal,

modernist molvies who have lost their Imaani bearings. Thus they say: *"The beard is only Sunnah – the Tasmiyah is only Sunnah."* In effect they are implying that the beard or the Tasmiyah is not of importance, hence it may be discarded at will and fancy. Whimsical fancy is an adequate abrogator of Sunnah according to these agents of Iblees who masquerade as 'scholars' (molvies/sheikhs).

Regarding the Tasmiyah, according to the Shaafi' Math-hab it is technically designated 'Sunnah'. With this designation, the jaahil sheikhs/molvies deceive and mislead people into the satanic idea of the unimportance of the Tasmiyah at the time of slaughtering an animal.

Omission of the Sunnah act according to the Shaafi Math-hab is Makrooh. The Jaaahil in his bid to denigrate and discard the Sunnah says that it is Makrooh Tanzihi. In other words, there is absolutely no blame for intentionally omitting or discarding the Sunnah even without valid reason. But this attitude is kufr.

On the Sunnah of Tasmiyah germane to Thabah, Imaamul Haramain Al-Juwaini said: *"The Tasmiyah is of the most important Sunnah acts."* This is the fatwa of all the Authorities of the Shaafi Math-hab. There is no licence for discarding the Sunnah without valid

reason. Therefore omission of the Sunnah of Tasmiyah without valid reason is *Istikhfaaf* which is kufr. There simply is no scope for omission of Tasmiyah at the time of slaughtering.

An interesting deletion

An interesting, but intriguing, deletion by the votaries of 'deliberate omission' is their total silence germane to the statements of their Imaam, namely Imaam Shaafi' regarding this issue.

The statements of Ulama of much lesser status than Imaam Shaafi and Shaikh Thaur are proffered to peddle the claim of *no ijma.* What did Imaam Shaafi say on the issue of Tasmiyah omission? In his *Kitaabul Umm,* Imaam Shaafi' says:

"If the Tasmiyah is forgetfully omitted in the thabeehah, it will be consumed because the Muslim slaughters on the Name of Allah."

*"If a Muslim **forgets** the Name of Allah (when slaughtering), the meat will be consumed, and if he omits it Istikhfaafan, it shall not be consumed."*

It is significant and noteworthy, that Imaam Shaafi' does not use the word, *amadan (intentionally / deliberately).* He describes the deliberate omission as being *Istikhfaaf* which renders the meat haraam, hence it should not be consumed. *Amadan* is a necessary

corollary of *Istikhfaaf. Amad (deliberate / intentional)* is not without *Istikhfaaf.* It is *Istikhfaaf* which motivates a person to deliberately, without valid reason, omit the one second recital of the Name of Allah Ta'ala. Thus, Imaam Shaafi did not say that the meat may be consumed if Tasmiyah is deliberately omitted.

This fact is borne out further by Imaam Shaafi attributing the permissibility to *Nisyaan* (forgetful omission). Therefore he said:

*"If the Tasmiyah is **forgetfully omitted** in the thabeehah, it will be consumed because the Muslim slaughters on the Name of Allah."*

Imaam Shaafi related the permissibility of eating the meat to ***forgetful omission,*** not to deliberate omission. Thus, the interpretation which includes deliberate omission for permissibility is rejected. It relates to only forgetful omission.

The evidence is formidable for the view that deliberate omission of Tasmiyah renders the meat haraam. Furthermore, there is absolutely no valid reason at this late juncture during these times of fitnah and haraam, 15 centuries after the Sahaabah, to stir up a controversy on an issue for which there exists an explicit and emphatic ruling in the Qur'aan Majeed,

and on which there exists Ijma', moreover when the ONLY reason the morons have for halaalizing carrion is to accommodate the kuffaar carrion industry which pays these miscreant sheikhs/molvies lucratively with haraam boodle. All of these juhala sheikhs/molvies are bootleggers. Bartering away Imaan is meaningless for them.

Even if we assume that the Ijma' claimed is not 100%, the irrefutable reality is:

- There exists perfect *Ijma* of the Hanafi, Maaliki and Hambali Math-habs
- Very senior Shaafi' Fuqaha reject the view of the lesser (relatively junior) Shaafi Fuqaha of intentional omission. Thus, the view of the senior Shaafi Fuqaha is added to the Ijma' of the Three Math-habs to establish Ijma' of the Four Math-hbs.
- This Ijma' is based on the explicit *Nass* of the Qur'aan which overrides the opposite solitary view.
- There is absolutely no valid Shar'i reason for the insane desire to minimize and even cancel the Qur'aanic command to recite the Name of Allah Ta'ala when slaughtering.
- It is perfidy and contumacy to argue in support of the kuffaar carrion industry, and to argue against the Divine system of Thabah which has

as one of its tenets the recitation of the Name of Allah Ta'ala which requires only one second.

"And, from people are those who dispute about (the laws of) Allah without having Ilm, and they follow every rebellious shaitaan." (Al-Hajj, Aayat 3)

SALAAM ON THOSE WHO FOLLOW HIDAAYAH!

VEILED KUFR – THE FALLACY OF THEIR IJMA' ARGUMENT

The entire fallacious argument of the miscreant sheikh and of other deviates of his ilk is raised on the premises of the imaginary non-existence of *Ijma'* on the incumbency of reciting the one second Tasmiyah – Name of Allah Ta'ala - when effecting Thabah in the manner commanded by Allah Ta'ala. Their deceptive arguments are designed for obfuscating the clarity of the Tasmiyah mas'alah, and to confuse ignoramuses.

The sole objective for stirring up this subject with their fallacious argument, is to proclaim 'halaal' the horrid, abominable carrion chicken and meat industry of the Yahood and Nasaara. To accommodate their crass and grossly despicable motive, do these miscreants go to great lengths to minimize and even cancel the Tasmiyah. In the process of their satanic

attempt to dislodge the imperative importance of the Name of Allah Ta'ala, they clutch at straws, viz., Fiqhi technicalities of the Shaafi' Math-hab – to serve as the basis for halaalizing *Shareetatush Shaitaan (the Devil's Slaughter)* which is the system of killing in all the commercial animal-killing facilities.

IJMA' ON ISTIKHFAAF AND SUNNAH

If we *temporarily* assume that there is no *Ijma'* on the Wujoob (Compulsion) of the Tasmiyah, then too, the pernicious objective of the miscreants is unattainable. There is no Math-hab which does not condemn deliberate omission of the Tasmiyah. Omission without valid cause is not tolerated by any Math-hab because there is ***IJMA***' of all Math-habs on:

(1) ***Istikhfaaf*** being kufr. Omission without valid reason is confirmed ***Istikhfaaf***.
(2) The fact that the Tasmiyah is ***Sunnah.***

These are two vital undeniable aspects related to the Tasmiyah. There is perfect IJMA' of the whole of Islam – of all Math-habs on these two issues.

Those deviates who refuse to acknowledge Ijma' on the aspect of Wujoob, will have to most reluctantly concede Ijma' on the aforementioned two imperatives of the Sunnah and Shariah.

Now why would any genuine Mu'min make a case for

the kuffaar carrion chicken and meat industry on the basis of scuttling the Ijma' pertaining to the SUNNAH. A Mu'min's Imaan demands that he revives and sustains the Sunnah, not scuttle the Sunnah, and worse if the scuttling is for accommodating the kuffaar carrion industry.

We say to all those modernist deviates and shaitaani liberal molvis/sheikhs: At least concede that there is Ijma' on the Sunnah dimension of Tasmiyah and there is Ijma' on *Istikhfaaf* being kufr. And, if they do not want to accept that *Istikhfaaf* is kufr, then they have no option but to accept that according to even the Shaafi Math-hab, the meat is haraam for consumption if the Tasmiyah is omitted deliberately without valid reason.

In conclusion, the illustrious Shaafi authority, Imaamul Haramain, Shaikh Al-Juwaini said:

"The Tasmiyah is of the most important Sunnah acts."

Who was Al-Juwaini? The Shaafi Fuqaha describing this illustrious Shaikh said:
"The Aimmah and Muhaqqiqoon of our As-haab (i.e. the Shaafi Ulama), of our era believing in his perfect excellence and noble attributes, said: 'Verily, if Allah had to send a Nabi in his time, it would have been him (Al-Juwaini)." (Tabqaatush Shaafi-een of Ibn

Katheer)

Finally, clinching this subject, the Qur'aan Majeed states explicitly and emphatically: ***"Do not eat of that on which the Name of Allah has not been recited."***

Throw the carrion to the vultures. They will decide whether it befits them to devour the devil's food.

The scoundrel 'sheikhs/molvies' whose objective it is to make the Shariah subservient to the demands of the kuffaar's carrion industry come fully within the purview of the 'fear' of Rasulullah (Sallallahu alayhi wasallam) who said:
"I fear most for my Ummah the aimmah mudhilleen."

They are the rubbish 'scholars for dollars' who recklessly ruin the Akhlaaq and Imaan of the masses in the process of attaining their nafsaani and monetary goals.