

Mechanical Slaughter of Chickens

Assalam Alaikum

The chickens slaughtered by mechanical knife the way you described is Halal and to be called Zabeeha. The knife is sharp, cutting in the front of neck, the Muslim is there operating the machine and the name of God is mentioned. I have no doubt whatsoever why this process should not be called Zabeeha Halal as long as the mechanical knife runs on them when they are alive. Allah knows best.

Sincerely,

Imam Farooq Abu Elthahab

Director of the Islamic Center of Greater Toledo, OH

Method of slaughtering in non-Muslim countries:

1. **Stunning birds to numb them while they are alive is allowed.** But if stunning will result in their death then it is not allowed to eat their meat.
2. Cutting the whole neck of the animal instantly from back or front is allowed by the majority of jurists (Fuqaha) — namely Hanafi, Shafi'ee, and Hanbali.
3. Stunning animals with guns or captive bolt or the likes is an additional torture to animals, which is not permissible in Shariah. If the animal is dead before being slaughtered, then it is not halal to eat. But if the animal is still alive and slaughtered right away, then it is halal.
4. **The use of the mechanical knife to slaughter birds is permissible** as long as the rules of Islamic slaughtering have been implemented. If the device stops functioning, when restarted a new tasmiya' is required, as decided by the Council of Islamic Fiqh in its tenth meeting.
5. For Na'hr (sticking method), if tadhkeeyah rules, as mentioned above, are observed then the meat is permissible for consumption.

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Two important issues regarding Mechanical Slaughter:

- a. Use of a weak electric current to stun the bird
 - b. Machine-slaughter vs. hand-slaughter
- Islamically speaking, it is very well known that the most important part of the process of Islamic slaughtering is to have a living animal at the moment of slaughter. That's why it is incumbent on the person doing the process of slaughter to ascertain the life of the animal. It was reported in Saheeh Al-Bukhaari that Abu Tha'alabah Al-Khashnee RAA said: I have come to the prophet PBUH and said: O' messenger of Allah; we are living in a land of people of book. So, we eat in their utensils. Also, our land is a hunting land. So, I hunt with my bow (and arrow), with my taught and untaught dog. The prophet PBUH said: In regards to what you have mentioned about your living in a land of people of book, do not eat with their utensils unless you have no other choice. If you have no other choice, then wash them and eat with them. As far as what you have mentioned about the land you are living in as being a hunting land, whatever you hunted with your bow (and arrow) pronounce the name of Allah on it and eat, whatever you hunted with your taught/trained dog, pronounce the name of Allah on it and eat, **and whatever you hunted with your untaught/untrained dog, do not eat from it unless it was still alive and you were able to make Tazkiyah on it by pronouncing the name of Allah on it"**

The point here is that any animal (of approved species) slaughtered according to authentic Islamic rituals while it was still alive (i.e. having the signs of life like clearly felt pulsations or moving limbs) is Halal to eat (i.e. permissible to eat). **It is very obvious that stunning the birds with a weak electric current does not kill them, therefore, there is no harm in doing so.**

- As for the second issue of machine-slaughter vs. hand-slaughter, it has never been reported in any authentic Islamic source of Shariah (i.e. legislation) that slaughtering must only be conducted by one's own hand. In other words, **there is no Daleel (i.e. evidence) that slaughtering with a mechanically operated knife – while all other requirements/conditions of Islamic slaughtering are being fulfilled – is prohibited or even discouraged**, putting in mind that the machine itself is being operated by human being, not on its own.

God Knows Best.

Sincerely,

Dr. Ahmed Azzaari
Resident Imam of Islamic Center of Omaha, NE
Egyptian Union of Quran Reciters and Arabic Teachers

المعايير الشرعية في الذبح

اذا وجدت الشروط التالية في الذبح تكون الذبيحة حلالا لكل مسلم في اي مكان كان موطنه ومن اي مذهب كان فقهه:

- 1- ان يكون الذابح مسلما او كتابيا بشروطه.
- 2- ان يكون الحيوان مقدورا عليه.
- 3- ان يكون الحيوان مأكول اللحم (من النوع المحلل اكله).
- 4- ان تكون في الحيوان حياة مستقره (عند الذبح).
ان التدويخ (الصعق) الكهربائي جائز لتخفيف الالم على الحيوان او الطير ما دام انه لا يؤدي الى موتهما قبل الذبح.
- 5- ان تكون اداة الذبح محددة ومسنة, غير السن او الظفر.
ولذلك يجوز استخدام الاله الميكانيكية الحاده في الذبح.
- 6- ان يكون الذبح بانهيال الدم.
- 7- ان يذكر اسم الله عند الذبح
" ما انهر الدم وذكر اسم الله عليه فكل, ما لم يكن سنا او ظفرا".
- 8- ان يكون الذبح بقطع الحلقوم أو المريء واحد الوجدين على الاقل.

والله اعلم

الاستاذ الدكتور مصطفى علي يعقوب
مشرف مسجد الاستقلال في اندونيسيا
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