Masā'il of Animal Slaughter



Pure Dhikr is Necessary While Slaughtering an Animal

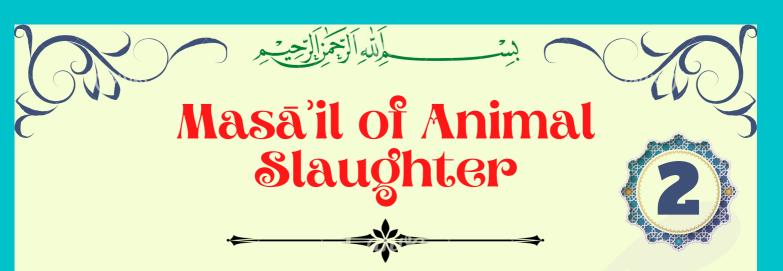
At the time of slaughtering the animal, it is necessary to recite that which comprises of only the praise and *dhikr* (remembrance) of Allāh alone. For example, *Bismillāh* (In the name of Allāh).

Subḥānallāh (Glory be to Allāh) and Alḥamdulillāh (All praises are due to Allāh) can also be recited when one intends tasmiyah (taking Allāh's name) by these words.

[KITĀBUL MASĀ'IL 2/323 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]







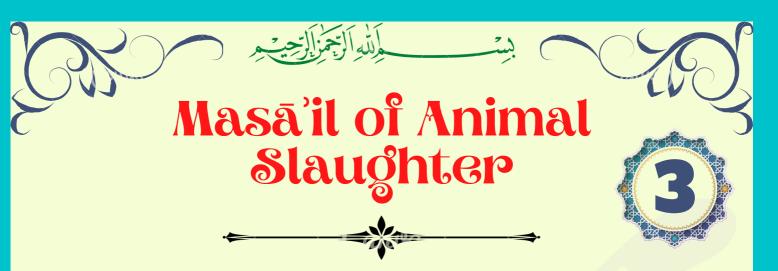
The Animal Does Not Become Ḥalāl by Duʿā (Asking for your needs) at the time of Slaughtering

If at the time of slaughtering the animal, one recites supplications such as, 'Allāhum-maghfirlī- 'O Allāh, forgive me' and thereafter slaughters the animal, the animal will not be halāl. (This is because this is not purely dhikr. Rather, this is inclusive of asking and supplicating to Allāh, while it is necessary to recite pure dhikr for the validity of the sacrifice).

[KITĀBUL MASĀ'IL 2/324 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]







Sacrificing More than One Animal with one Bismillāh

There are two scenarios to this ruling:

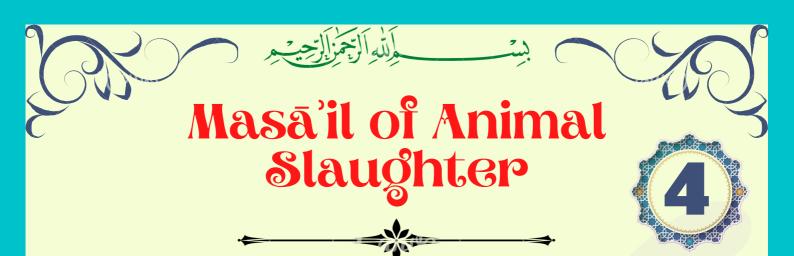
1. If one places two animals to lie down on top of each other and after reciting *Bismillāh*, one sacrifices both together at the same time with one stroke, both will become *ḥalāl*.

2. If one places the animals to lie down in different places or sacrifices them in succession, one *Bismillāh* will not be sufficient. Rather, it is necessary to recite a separate *Bismillāh* for each animal.

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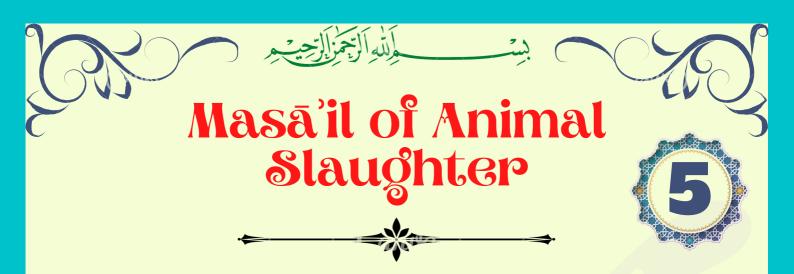


The One Who Assists in Sacrificing the Animal Must Also Recite Bismillāh It is *wājib* (obligatory) on the person who assists the animal slaughterer in moving the knife to recite Bismillah. In other words, the person who assists with holding the knife must also recite Bismillah.

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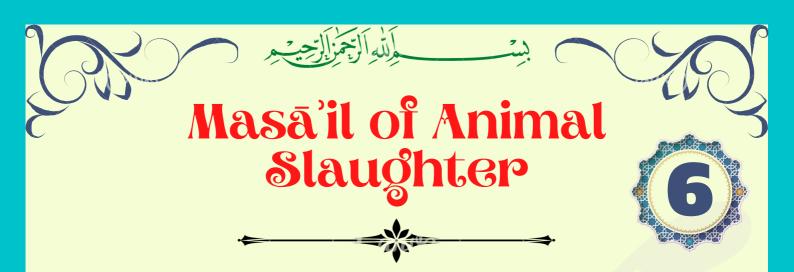
Forgetting to Recite Bismillāh When Slaughtering the Animal

If a Muslim forgets to recite *Bismillāh* when slaughtering the animal, the animal is *ḥalāl*. (However, if he intentionally does not recite *Bismillāh*, the animal will not be *ḥalāl*.)

[KITĀBUL MASĀʾIL 2/324 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

معید سراج العلوم SIRAJUL ULUM INSTITUTE ILLIMINATING IVES WITH KNOWLEDGE





When is an Animal Considered to be Slaughtered Correctly?

There are four passageways in the throat of an animal:

 The windpipe (trachea): by which it breathes.
The food-passage (esophagus): the passage through which food and water enter the body.

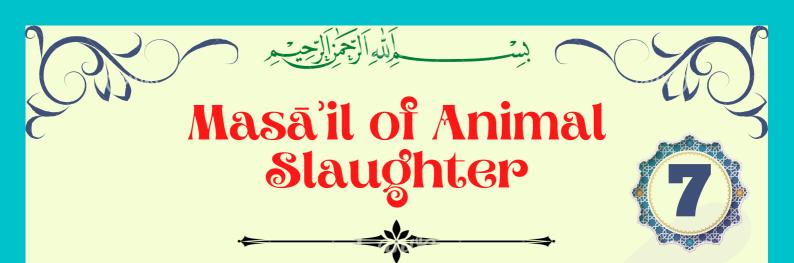
3-4) The two external jugular veins through which blood flows.

If three of these four passageways are cut, the animal is *halāl* and it is regarded as a slaughtered animal in the *Sharīʿah*.

[KITĀBUL MASĀ'IL 2/324 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]







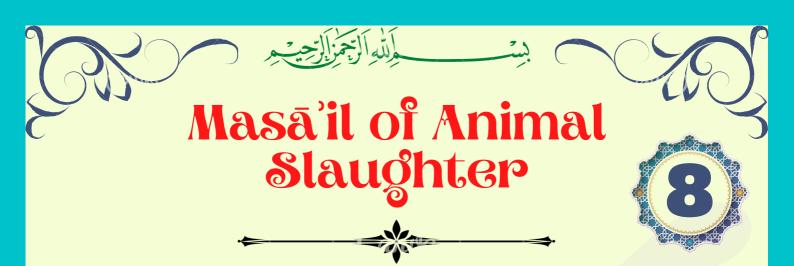
Where is The Knife Placed on the Throat?

The knife can be placed on any portion of the animal's throat. It is not necessary for it to be specifically placed on the middle or the edges.

[KITĀBUL MASĀ'IL 2/326 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]







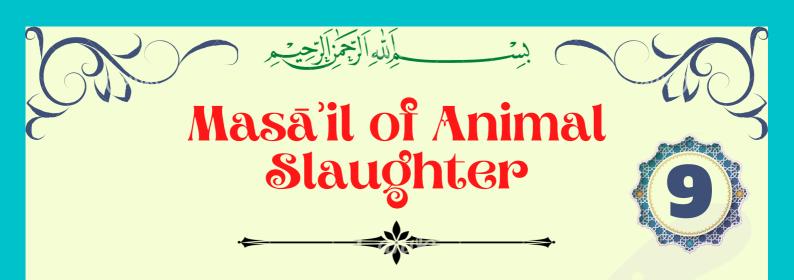
It is Makrūh (Reprehensible) to Sacrifice an Animal from Its Nape

It is *makrūh* (reprehensible) to sacrifice an animal from its nape instead of its throat. (However, if the four passages are cut by doing it in this manner, it will be halāl, [on condition that the animal does not die before he cuts them.])

(Kitābul Masāʾil 2/327 by Muftī Salmān Manṣūrpūrī حفظه الله, Durr Mukhtār 9/426]







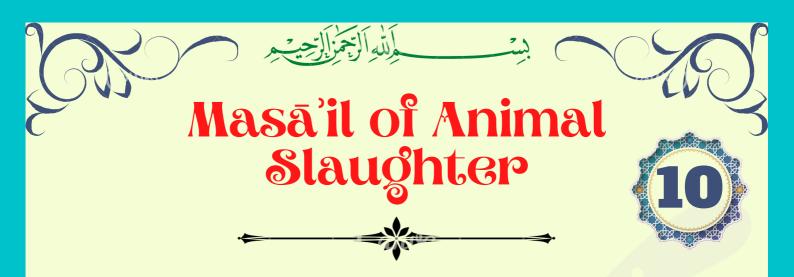
The Ruling of the Animal a Woman Slaughters

It is also permissible for a woman to slaughter an animal. Therefore, the animal a Muslim woman slaughters is ḥalāl without a doubt.

[KITĀBUL MASĀ'IL 2/327 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]





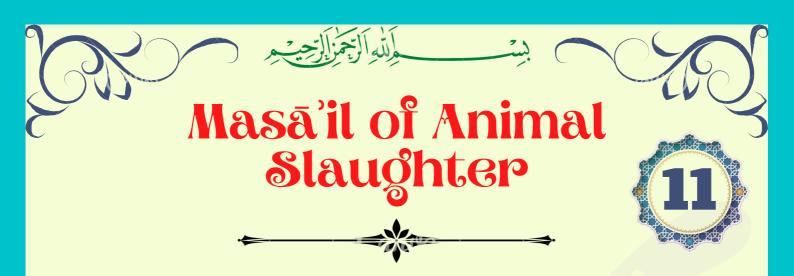


The Ruling of the Animal a Child with Understanding Slaughters If a non-bāligh (minor) child is a person of understanding and is able to take the name of Allāh and slaughter an animal, the animal he slaughters will be halāl.

[KITĀBUL MASĀ'IL 2/327 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]





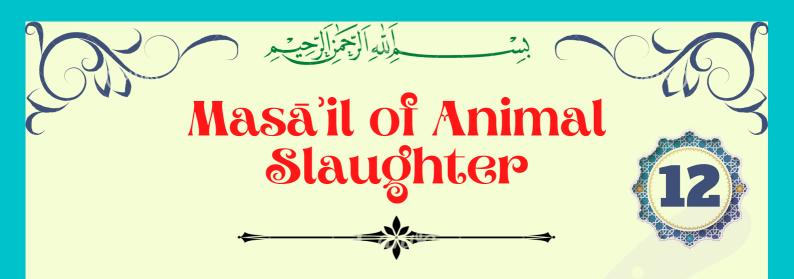


The Ruling of the Animal a **Mute Muslim Slaughters** The animal a mute Muslim slaughters is halāl. (This is because he is unable to recite Bismillah due to a valid excuse. Thus, being a Muslim is sufficient.)

[KITĀBUL MASĀ'IL 2/327 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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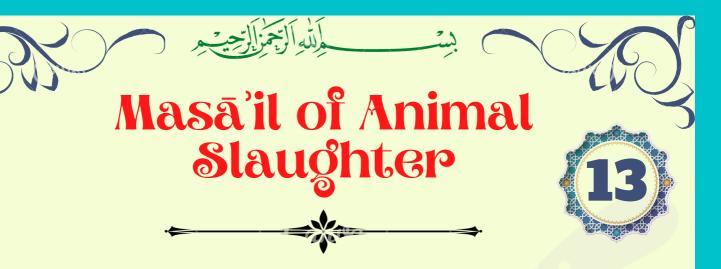


The Ruling of the Animal a Hermaphrodite Slaughters If the hermaphrodite is a Muslim, the animal he/she slaughters is *ḥalāl*.

[KITĀBUL MASĀ'IL 2/328 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]







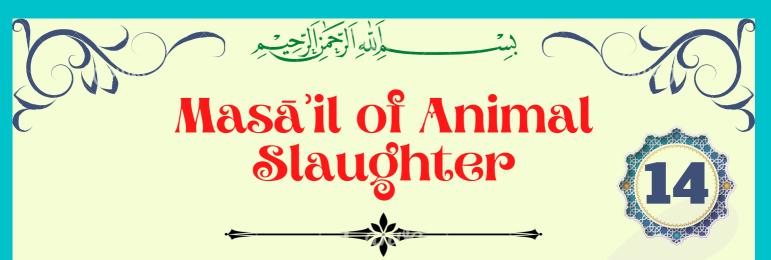
The Ruling of the Animal a Qādiyānī Slaughters

Qādiyānīs are kāfirs (disbelievers). Even if a Qadiyānī takes the name of Allāh and slaughters an animal, that animal will not be *ḥalāl*. Rather, it will be regarded as carrion.

[KITĀBUL MASĀ'IL 2/328 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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Nahr: The Method of Slaughtering a Camel

The best method of slaughtering a camel is *naḥr*. *Naḥr* is to tie its front left leg, and while standing, to recite *Bismillāh* and strike it with a spear in the lower portion of its throat by which all the veins will be cut and the flowing blood will exit.

There is also a leeway to make the camel lie down and slaughter it like a cow and buffalo. However, this goes against the best practice.

Important Note: It is a common practice to slaughter camels in this method (*naḥr*) in the Arabian countries. However, since in our country [India] it is rare to sacrifice a camel, the method of *naḥr* is rarely used. Rather, people put the camel to lie down and slaughter it.

However, in some places, they consider it necessary to cut the throat with a knife in three places. This has no basis. If by cutting the throat with a knife in one place, the veins (passages) are cut, there is absolutely no need to strike the knife in another place.

[KITĀBUL MASĀ'IL 2/326 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]





GETTING TOGETHER TO GACRIFICE An Animal on Behalf of NABĪ

Question: What is the opinion of the 'Ulamā' and Muftīs regarding the following ruling: On the occasion of qurbānī (sacrifice), some people come together and contribute towards the sacrifice of a castrated animal on behalf of the Messenger of Allāh ﷺ. They do not specify any one person as the owner of it. What is the Shar'ī ruling regarding such a sacrifice?

Answer: This is regarded as a nafl (optional) sacrifice. The rewards of this deed can be sent to the Prophet ﷺ. It is best that its meat is distributed amongst the poor so that the charity is perfected by its rightful recipients.

[Kitābun Nawāzil 14/541-542]

Names of some of the great Muftis who hold this opinion:

- Late Grand Muftī of India Faqīhul Ummat Mufti Maḥmūd Ḥasan Gangohī رحمه الله
- Late Grand Muftī of Gujarat Muftī ʿAdbur Raḥīm Lājpūrī رحمه الله
- Late Head Muftī of Deoband Muftī Nizāmud Deen رحمه الله
- SulṭānulʿĀrifīn Ḥazrat Muftī Aḥmed Khānpūrī حفظه الله ونفعنا بعلومه وفيوضه
- Hazrat Muftī Shabbīr Ahmed Qāsmī حفظه الله
- Hazrat Muftī Salmān Manṣūrpūrī حفظه الله

Darul Iftā' wal Irshād

• Qāḍī Muftī Ḥifẓur Raḥmān Simlakī حفظه الله who wrote an entire book on the topic.

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