

CHAPTER SIX

HALAL CONDITION OF SLAUGHTER

by

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Conditions for Slaughter

The slaughtering of Halal animals must be separated from Non-Halal animals and should adhere to the following conditions:

- It must be performed by a Muslim (who is of sound mind, mature, and fully understands the Islamic procedures, conditions and methodology for slaughtering of animals);
- Dressing of carcasses should commence only after the animal is dead;
- The meat of the animals to be slaughtered must be edible by Muslims (eg. pork is prohibited);
- Slaughtering tools and other implements used must be for the slaughter of Halal animals only;
- The animals must be alive or deemed to be alive at the time of slaughter;

SOURCE: www.hdcglobal.com



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- For animals with normal necks, the act of slaughter must begin with an incision to the animals neck just before the glottis. For animals with long necks such as chicken, turkeys, ostriches, camels etc., the incision must be before the glottis;
- The animal's trachea and aesophagus must be severed. The spinal cord should not be cut and the head not severed completely so as to induce immedite and massive hemorrhage;
- Uttering the full phrase of "Bismillah" immediately before the slaughter is compulsory .
- Slaughtering must be done once only. The slaughtering implement must not be lifted off the animal during slaughtering. Any lifting is construed as one act of slaughter. Multiple acts of slaughther on one animal is prohibited;
- Slaughtering must be for the sake of Allah only and not for other purposes e.g. for ritual offerings.
- Bleeding must be spontaneous and complete; SOURCE: www.hdcglobal.com



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3.4 HALAL IN THE QURAN AND SUNNAH

- ***“They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account” (5:4)***



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HADITH REFERENCE

- **From the Hadith**

-On the authority of Abu Huraira (may Allah be pleased with him), who said: The Messenger of Allah said: “Allah the Almighty is good and accepts only that which is good. Allah has commanded the Faithful to do that which He commanded the Messengers, and the Almighty has said: “O ye Messengers! Eat of the good things, and do right..” (Quran 23:51).

And Allah the Almighty has said: “O ye who believe! Eat of the good things wherewith We have provided you..” (2:172). Then he mentioned [the case of] a man who, having journeyed far, is disheveled and dusty and who spreads out his hands to the sky [saying]: O Lord! O Lord!-while his food is unlawful, his drink is unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!” (Muslim).



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- -On the authority of Abu Ya'la Shahddad ibn Aus, the Messenger of Allah said: “Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters” (Muslim).



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- -In an incident narrated by Rafi' bin Khadij, the Prophet told Muslims who wanted to slaughter some animals using reeds, “Use whatever causes blood to flow, and eat the animals if the Name of Allah has been mentioned on slaughtering them...” (Bukhari).
- Narrated Abu Thalaba: Allah's Messenger forbade the eating of the meat of beasts having fangs (Bukhari).
- Narrated Ibn Umar: The Prophet cursed the one who did Muthla to an animal (i.e. cut its limbs or some other part of its body while it is still alive (Bukhari).



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3.5 HALALAN TAYYIBAN CONCEPT

- Halalan toyyiban merely means allowed and permissible for consumption with relation to Syariah law as long as they are safe and not harmful. The opposite of halal is haram/ non-halal which means forbidden and prohibited.
- Any food or drink which lies within the grey area and does not fall clearly under the Halal or non-Halal category is classified as 'Syubhah', alternatively called questionable or dubious. In this category, until the status becomes clear, Muslims should avoid consuming Syubhah food or drinks. The Prophet (peace be upon Him) has given a guideline concerning Syubhah matters. It is reported by Bukhari, Muslim, Abu Daud, Ibn Majah and Darimi, as follow:



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HADITH

- Which means:
- ***“What is Halal is clear. And what is Haram is also clear. And in between those two is a dubious area in which many people do not know about. So whoever distanced himself from it, he has acquitted himself (from blame). And those who fall into it, he has fallen into a state of Haram”. Sources: al-Quran***



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- Besides fulfilling the Syariah law, which is a must for Muslims, the food safety factor plays a significant contributor in determining the toyibban i.e. wholesome (safe, clean, nutritious, quality) aspects of the food. To ensure that these aspects are not taken lightly, Malaysia has defined halal food through its MS1500:2009: Halal Food - Production, Preparation, Handling and Storage -General Guidelines (Second Revision) as food permitted under the Shari'ah law and fulfills the following conditions:
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 - Does not contain any parts or products of animals that are non-halal to Muslims or products of animals which are not slaughtered according to Shari'ah law,
 - Does not contain any ingredients that are Najs according to Shari'ah law,
 - Is safe and not harmful



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- Is not prepared, processed or manufactured using equipment that is contaminated with things that are Najs (filth or unclean) according to Shari'ah law,
- The food or its ingredients do not contain any human parts or its derivatives that are not permitted by Shari'ah law, and
- And during its preparation, processing, packaging, storage or transportation, the food is physically separated from any other food that does not meet the requirements stated in items 1., 2., 3., 4. or 5. or any other things that have been decreed as Najs (filth or unclean) by Shari'ah law.
- - See more at:
http://www.hdcglobal.com/publisher/bdh_halalan_toyyiban#sthash.3gzPeLwu.dpuf



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3.6 THE EFFECTS OF HALAL PRODUCTS

[http://www.cdp.org.au/newsletter/october2011/The Impact of Halal.pdf](http://www.cdp.org.au/newsletter/october2011/The_Impact_of_Halal.pdf)



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conclusion

- Conditions to be fulfilled by the slaughterman prior to slaughter



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Questions

- What is requirement prior to halal slaughter?
- Discuss the normal practices amongst the local in domestic slaughtering?



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Thank You



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