288000 - Islamic slaughter

the question

I have a few questions regarding Islamic slaughter: 1. how should a animal be slaughtered according to the sunnah and can you explain the full way of The following animals and how they should be slaughtered 1. A chicken 2. A ram 3. A cow 4. A camel 2. when a camel is slaughtered how many times should a person use the knife to slice the throat is it just the once while it's standing or once it has fallen,should its neck be sliced again 3. When the wind pipe and food pipe of the animal has been cut should a person wait for the animal to bleed out before cutting the jugular vain or should it be cut at the same time with the wind and food pipe. Jazakhallah

Detailed answer

Praise be to Allah.

This is the method of slaughter as reported in the Prophetic Sunnah; it includes both mandatory and recommended aspects.

Firstly: The slaughterer must be a Muslim or a person of the Book - those who follow the religion of Judaism or Christianity - (and this is mandatory).

It does not matter whether the slaughterer is an adult, a discerning child, or a woman.

It is stated in "Al-Mughni by Ibn Al-Mundhir: There is a scholarly consensus among those whose opinions we preserve that the slaughter by a woman or a child is permissible.

It is narrated that a slave girl belonging to Ka`b ibn Malik used to graze some sheep at Sala. Once one of her sheep was injured and she reached it (before it died) and slaughtered it with a stone. When the Prophet (peace and blessings be upon him) was asked about it, he said: (Eat it). Al-Bukhari and Muslim." End quote from Al-Mughni (13/311).

Secondly: Facing the animal in the direction of the Qiblah at the time of slaughter (this is recommended).

It is mentioned in "The Fiqh Encyclopedia" when speaking of the etiquettes of slaughtering that the slaughterer should face the Qiblah, and the animal should be directed towards the Qiblah by its neck, not by its face, as it is the desired direction in acts of obedience to Allah, the Exalted; and because Ibn `Umar (may Allah be pleased with them both) disliked eating an animal not slaughtered facing the Qiblah, and none of the Companions opposed him, and this was also the view of Ibn Sirin and Jabir ibn Zayd." End quote from the Kuwaiti Fiqh Encyclopedia (21/196).

Thirdly: Being kind to the animal at the time of slaughter (and this includes both mandatory and recommended kindness).

This involves doing everything that can ease the animal at the time of slaughter, not terrifying it, by concealing the knife so that it does not see it except at the moment of slaughter, and ensuring that the slaughter is done with a sharp instrument, and that it is applied to the slaughter site with strength and speed; as the Prophet (peace and blessings be upon him) said: "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". Reported by Muslim (1955).

Ibn Rajab Al-Hanbali (may Allah have mercy on him) said: "This Hadith indicates the obligation of proficiency in all actions, but the proficiency of each thing is according to its nature..".

Then he said: "And proficiency in killing what is permissible to kill among people and animals is to take the life in the quickest, easiest, and least painful way without unnecessary torture, for that is pain without need." End quote from "Jami` Al-`Ulum wal-Hikam" (1/428).

Please also see: "Ash-Sharh Al-Mumti`" (15/91) and what follows.

Fourthly: Mentioning the name of Allah upon it (this is mandatory).

Allah says (translation of the meaning): So eat of that [meat] upon which the name of Allah has

been mentioned, if you are believers in His Verses (Al-An`am: 118), and His saying (translation of the meaning): And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is defiant disobedience (Al-An`am: 121). The Prophet (peace and blessings be upon him) said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned before slaughtering them." Reported by the group and the wording is of Al-Bukhari.

It is required that the mentioning of the name of Allah be at the intended time of slaughter, for if there is a significant delay between it and the slaughter, it would not suffice; as He, the Exalted, says (translation of the meaning): So eat of that [meat] upon which the name of Allah has been mentioned (Al-An`am 18) and the saying of the Prophet (peace and blessings be upon him): "if the name of Allah has been mentioned before slaughtering them"; the word (upon it) indicates its presence, and that the mentioning should be at the time of the act, and because the mentioning is a condition for the act, its conjunction with it is considered, to validate its attribution to it.

It is required to pronounce (articulate) the Basmalah unless one is unable to speak, in which case a gesture suffices.

Fifthly: The blood must flow (this is mandatory).

The Prophet (peace and blessings be upon him) said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned before slaughtering them." It is necessary that the blood flows from the neck, from its bottom to the jaws, cutting the two jugular veins, which are thick veins surrounding the windpipe, and ideally, the windpipe - the air passage - and the esophagus - the food and drink passage - should also be cut, to remove the substance of the animal's life, which is the blood, and its pathways, which are the windpipe and the esophagus.

The Jurists have differed on what is sufficient to cut during slaughter as follows:

The Hanafis hold that it is mandatory to cut the windpipe, the esophagus, and one of the jugular veins.

The Malikis hold that it is mandatory to cut the windpipe and the jugular veins.

The Shafi`is and Hanbalis hold that what is mandatory is to cut the windpipe and the esophagus.

The preponderant opinion is that cutting the jugular veins suffices to make the slaughter permissible, whether the windpipe and esophagus are cut or not.

Ibn Qudamah (may Allah have mercy on him) said: "If only the jugular veins are cut, it should suffice; based on the Hadith and the meaning. And it is preferable to cut all; because it is quicker in causing the death of the animal, more effective in draining the blood, and purifies the meat from it." End quote from "Al-Kafi Fi Fiqh Al-Imam Ahmad" (1/550).

Sheikh Ibn `Uthaymin (may Allah have mercy on him) said: "Therefore, the correct opinion is that if the jugular veins are cut, the slaughter is permissible, even if the windpipe and esophagus are not cut." End quote from "Ash-Sharh Al-Mumti` `ala Zad Al-Mustaqni`" (7/448).

If the animal is not under control, such as being stray or one which has fallen into a well or cave, etc., it suffices to cause the blood to flow from any part of its body, and it is preferable to aim for what would end its life more quickly; because it is more comfortable for the animal and less painful. In the Sahihain, from the Hadith of Rafi` ibn Khadij (may Allah be pleased with him): They were with the Prophet (peace and blessings be upon him) on a military expedition, and they obtained camels and sheep, and a camel ran away, so a man shot it and immobilized it, and the Prophet (peace and blessings be upon him) said: "These camels are like wild animals. If any of you is overpowered by one of them, then do this."

Sixthly: Differentiating in the method of slaughter between camels and other animals.

Regarding the method and form of slaughter: The Sunnah is to differentiate in the method of slaughter between camels and sheep and cattle.

For camels: The Sunnah is that the slaughter is done by stabbing the camel in the lower part of the neck towards the chest in the hollow that is between the chest and the base of the neck, and it should be slaughtered standing with its left hand tied, as Allah says (translation of the meaning): Then mention the name of Allah upon them [as they line up for sacrifice] (Al-Hajj: 36). Ibn `Abbas

(may Allah be pleased with him) said: Standing on three legs, with its left hand tied. And from Jabir ibn `Abdullah (may Allah be pleased with him): "The Prophet (peace and blessings be upon him) and his Companions used to slaughter the sacrificial camels with the left hand tied, standing on what remained of its legs". Reported by Abu Dawud (1767).

As for cattle and sheep, they are to be slaughtered lying on their side, and the slaughterer places his leg on the side of its neck to control it; as Anas ibn Malik (may Allah be pleased with him) reported: "The Messenger of Allah (peace and blessings be upon him) sacrificed two horned rams, and I saw him placing his foot on their sides, mentioning the name of Allah and saying Allahu Akbar, and he slaughtered them with his (own) hand". Reported by Al-Bukhari (5238).

As for chickens, we do not know of any specific Sunnah regarding how they should be slaughtered.

The valid way of slaughter is such that it (the chicken) is slaughtered by a Muslim or a person of the Book, and the name of Allah is mentioned upon it, and the blood is drained as previously explained.

Summarized from the book (Rulings on Sacrifice and Slaughter by Sheikh Ibn `Uthaymin/with adaptation) and additions are confirmed in their places.

And Allah knows best.