

THE ISLAMIC INSTITUTION OF THABAH (SLAUGHTERING ANIMALS)

Written by Administrator

Saturday, 28 January 2012 13:45 - Last Updated Saturday, 28 January 2012 13:48

“And, do not eat (meat) from such (animals) on which the Name of Allah is not recited.....

(Qur’aan

“Most certainly, Allah has ordained mercy for everything. Therefore when you kill (slaughter), do so mercifully. Sharpen your knife and be merciful to the animal.” (Muslim, Ibn Majah, Nisaii’)

Thabah (the Islamic system of slaughtering animals) is a holy institution which is described as one of the Sha-aair (salient/outstanding features) of Islam. Rasulallah (sallallahu alayhi wasallam) mentioned two acts which are signs to confirm that a person is a Muslim: 1. He faces the Qiblah of Islam for Salaah, and 2. He slaughters according to the Islamic system of Thabah. This means that if you see a complete stranger performing Salaah facing the Qiblah or slaughtering the way Islam commands or asking about whether the meat is halaal, then without investigating his beliefs, he should be regarded to be a Muslim. Only a clear act or statement of disbelief will negate his Imaan. Thabah like all Islamic institutions of ibaadah may not be commercialized, least of all commercialized for promoting the monetary objectives of non-Muslim entrepreneurs. It is not permissible to alter, distort or delete any divinely ordained act associated with the sacred Institution of Thabah in the same way as it is not permissible to effect any change in Salaah, Saum or Hajj. It is obligatory to observe all the rules the Shariah has ordained for all its institutions. Deletion of some factors from an institution is valid only in exceptional circumstances, but such deletion may not be adopted as the norm or the permanent practice, the consequence of which is the elimination of the very institution commanded by Allah Ta’ala.

The following are the essentials of Thabah:

1. The animal should be handled and treated kindly, giving it water and food prior to slaughtering.
2. The animal should not be callously handled when taking it for slaughter. It may not be hung upside when slaughtered as has become the permanent practice in kuffaar commercial slaughter.
3. Inflicting any kind of injury on the animal prior to slaughtering is strictly prohibited. Therefore it is not permissible to administer electrical shocks, stun or maim the animal in any way whatsoever prior to slaughtering it.
4. Inflicting any injury, e.g. skinning, breaking any part after slaughter whilst there are still signs of life in the animal, is strictly prohibited.
5. When slaughtering, the animal must be laid down to face the Qiblah, The slaughterman will thus face the Qiblah when effecting the act of Thabah.

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6. The knife must be exceptionally sharp.
 7. All four neck-vessels must be severed.
 8. An animal must not be slaughtered in the presence of another animal. This is not permissible.
 9. Simultaneous with the cutting, the thaabih (slaughterman) must recite Tasmiyah, i.e. say Bismilaahi Allaahu Akbar! And according to the Shaafi' Math-hab, the Tasmiyah must be followed with Durood Shareef.
 10. The animal, if chicken, may not be immersed in hot water for defeathering whilst the entrails are still within the carcass. The entrails must first be removed.
- It should be well understood that the Islamic system of Thabah explained above is in accord with all Four Math-habs. The only difference being that the Shaafi' Math-hab, requires the recitation of Durood as well after the Tasmiyah. The above is the Sunnah system ordained by Allah Ta'ala, and it is not permissible to delete any single act of the aforementioned TEN requisites to accommodate the commercial interests of non-Muslims and even of Muslims.
- It should also be understood that the Islamic system of Thabah has been ordained for the specific purpose of rendering animals halaal for Muslim consumption, and for no other purpose whatsoever. It is therefore not permissible to effect changes in this obligatory system for the sake of monetary gain as has become the practice nowadays. The entire Islamic system of Thabah has been drastically changed in commercial slaughtering. Not a single act of the above mentioned TEN divinely ordained acts exists in commercial slaughtering whose objective is purely monetary gain for the non-Muslim entrepreneurs and those who are in the halaal-certificate business.

It is important to understand that the technical juridical differences of the Math-habs pertaining to certain details are not meant to change the Islamic system of Thabah as outlined above. The juridical classification of the acts in Thabah is not a justification for altering Islam's system of slaughtering for commercial objectives. This is not the occasion to elaborate on the objective of the technical points of difference of the Mathhabs. Suffice to say that for practical implementation, all Four Math-habs have Ijma' (Consensus) on the Shariah's system of Thabah as outlined above.

In view of the fact that not a single item of Islam's system of Thabah is effected correctly in commercial slaughtering, not even the ultimate act of severing the requisite four neck vessels, it is not permissible for Muslims to consume meat and chicken processed in non-Muslim commercial plants, and even in such Muslim commercial plants which have adopted the non-Muslim commercial system of killing. A killing system which is in conflict with the Shariah's system from beginning to end, cannot profice halaal tayyib meat. The Qur'aan commands: "O people! Eat from the earth that which halaal and tayyib (wholesome), and do not follow in the footsteps of shaitaan, for verily,

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he is your open enemy.” It is only the Islamic system which produces halaal (lawful) and tayyib pure and wholesome) meat and chicken.

ULAMA HAVE CHECKED AND VERIFIED THE CORRECTNESS

Issued By Councillor Ganief Hendriks-Al Jamah Political Party