

## IMPORTANCE OF CONSUMING ONLY HALAL

The following is a brief article concerning the importance of consuming Halal food. We need to understand that the concept of Halaal does not only refer to slaughtering an animal in the name of Allah Ta'ala, but it also implies to other conditions, especially in the field of food processing. For example, Halaal meat must not come in contact with or mix with Haraam meat. It is possible that the meat is Halaal but some other Haraam ingredients are added to it, such as gelatine, alcohol, animal extracts etc. Food utensils which are used for Haraam food must not be used for Halaal food as this can lead to contamination of a Halaal product.

We have tried to keep this article as brief as possible. If one requires a more detail response on this issue than please directly contact the Darul Ifta.

Matters relating to Halal and Haram are very sensitive in Islam. A single Haram morsel could cause devastating effects to ones Imaan and spiritual health. It is mentioned in a Hadith:

عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم:

"أيها الناس، إن الله طيب لا يقبل إلا طيبا، وإن الله أمر المؤمنين بما أمر به المرسلين،

فقال: {يا أيها الرسل كلوا من الطيبات واعملوا صالحا، إني بما تعملون عليم} [المؤمنون: 51]

وقال: {يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم} [البقرة: 172] ثم ذكر الرجل يطيل السفر

أشعث أغبر، يمد يديه إلى السماء، يا رب، يا رب، ومطعمه حرام، ومشربه حرام، وملبسه حرام،

وغذي بالحرام، فأنى يستجاب لذلك؟ "

*Rasulullah Sallallahu Alayhi Wa Sallam mentioned "O people! verily Allah Ta'ala is pure and does not accept but pure. Verily Allah Ta'ala has ordered the Muslims as he has ordered the Messengers (Alayhimusallam)" Allah Ta'ala said "O Messengers! Eat from that which is pure and do good deeds, verily I am aware of what you do." And He said "O you who believe eat from the pure things that we have provided you." Then he mentioned a person that had travelled at lengths and is in a dishevelled and dusty state, he spreads his hands towards the sky's and says O my Lord! Oh my Lord! when his food is Haram and his drink is Haram and his clothes are Haram and he has been nourished by Haram. How will is supplication be accepted? (Muslim-1015)*

It is mentioned in another hadith:

عن النعمان بن بشير، قال: سمعته يقول: سمعت رسول الله صلى الله عليه وسلم، يقول: - وأهوى النعمان بإصبعيه إلى أذنيه - «إن الحلال بين، وإن الحرام بين، وبينهما مشتبهات لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه، وعرضه، ومن وقع في الشبهات وقع في الحرام، كالراعي يرعى حول الحمى، يوشك أن يرتع فيه، ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن في الجسد مضغة، إذا صلحت، صلح الجسد كله، وإذا فسدت، فسد الجسد كله، ألا وهي القلب

*Rasulullah Salallahu Alayhi Wa Sallam said: Verily Halal is clear and verily Haram is clear and in between them are doubtful things that most of the people don't know. The one that stays away from doubtful things will protect his Deen and his honour, and the one that falls into doubtful things will fall into Haram.... (Muslim-1599)*

From the above Hadith we understand the importance of consuming only Halal and staying far away from things that are not only Haram but even doubtful.

Furthermore, there are many factors that need to be considered before consuming anything. For example, we should avoid food items which have been contaminated with Haraam products. We should avoid food items which contain Cochineal<sup>1</sup> and we should ensure that all the ingredients should be Halal, such as the cheese, sauces, yogurts etc. With regards to poultry, we should only consume chickens which have been hand slaughtered.

Countless Islamic scholars and Halaal organisations across the globe **only approve of Hand slaughtered meat.**<sup>2</sup> Numerous Islamic scholars have stated that it is obligatory to recite the

<sup>1</sup> The Darul Ifta has published an article regarding Carmine/E 120, and various products which contain E 120 have been listed. Contact the Darul Ifta for a soft copy.

<sup>2</sup> (To the best of our knowledge, the following are some organizations and scholars who do not approve Machine slaughtering. We are unaware of any retractions; therefore, we are not responsible for any amendments:

1) SANHA (South Africa Halaal committee) do not approve machine slaughtering

2) HMC (Halal Monitoring Committee U.K) <https://halalhmc.org/about/hmc-criteria-for-halal>

3) Halaal advocates of America – Accept only Hand slaughtering

(<http://halaladvocates.org/site/our-issues/machine-slaughter/>)

4) Head scholar of Gujarat-India, Mufti Abdur Rahim Lajpuri *rahimahullah* says Machine Slaughtering is not permissible. (Fataawa Rahimiyyah v. 9 pg. 330)

5) Head scholar of Islamic Institute Deoband- Mufti Mahmood Gangohi *rahimahullah* says machine slaughter is not permissible. (Fataawa Mahmudiyyah v. 17, pg. 232)

6) Mufti Ahmad Khanpoori *damat barakatuhu* does not approve of machine slaughter. (Mahmoodul Fatawa pg 763, V1 4)

7) Maulana Abdul Haqq says machine slaughter is not permissible. (Fataawa Haqqaniyya v. 6 pg. 445)

8) HMA (Halal Monitoring Authority Canada) <https://hmacanada.org/slaughter-criteria/>

9) Mufti Mahmood Multaani *rahimahullah* (Pakistan) says Machine Slaughtering is not permissible. He has also not approved of semi-mechanical. Refer to Fatawa Darul Uloom Zakariya pg. 177, VL 6.

10) From a reliable source we have been informed that the world renowned scholar of Syria; Shaikh Ramadhan Bhuti Shaafee *rahimahullah* was against machine slaughter.

11) Mufti Shabbir Ahmad Qasimi (Anwar Rahmat pg. 369)

12) One of the head scholars of Pakistan, Mufti Taqi Usmani *damat barakaatuhu* states that there are issues with regards to reciting the name of Allah Ta'ala during machine slaughter, and currently there is no need to start using machine slaughter when it can be done by hand by four Muslims.

13) Refer to Fatwa (verdicts) books of Grand Mufti Pakistan Muhammad Shafi, Mufti Rasheed Ludhyanwi, Mufti Nizaamudeen (May Allah Ta'ala have mercy on all of them) for more detail.

14) Similar is the view of the India Fiqh Academy

(Mufti Shabbir Ahmad Qasmi, Muradabad, MI. Badr Ahmed Mujeebi, Patna, MI. Mujeebul Ghaffar Asad Azmi, Varanasi, MI. Abul Hasan Ali, Gujarat)

15) Mufti Ebrahim Desai of South Africa writes that Machine slaughter is not permissible

16) Madrasah Arabia Islamia Azaadville South Africa has given the verdict that machine slaughter is not permissible and many other institutes in South Africa and England (2010 Newsletter Halal News states that after a survey, 95% of Ulama of the U.K do not accept machine slaughtering)

17) Majlisul Ulama South Africa do not approve of Machine Slaughtering.

*Tasmiyah (Bismillah Allahu Akbar)* on **each and every** goat, sheep and chicken before it is slaughtered.

This is clearly understood from the following Ayat. Allah Ta'ala mentions:

*“Do not eat of that upon which the name of Allah has not been mentioned, for indeed it is grave disobedience” {6:121}*

This condition i.e. the recital of *Tasmiyah* on each and every animal is not fulfilled in machine slaughter. In certain abattoirs the slaughterman recites the *Tasmiyah* and presses a button, whilst at other abattoirs the slaughterman merely places his hand on each chicken and recites the *Tasmiyah!* We should not jeopardise our hereafter by consuming such poultry. Especially when hand slaughtered chickens are easily available.

Furthermore, the **person who is carrying out the act of slaughtering** must recite the *Tasmiyah*. Hence with regards to chickens, if the person who starts the machine recites the *Tasmiyah* on each press of the button and thereafter another person who is supervising the whole process recites *Tasmiyah* before each chicken passes the blade, this *Tasmiyah* will **not** be effective so as to render the chicken Halaal according to countless Islamic Scholars.

In South Africa and many other abattoirs across the globe which are completely mechanised **save for the slaughter itself**. At the point of slaughter there are (for example) four slaughterers who each **manually** slaughter every fourth chicken. The line speed is 150 chickens a minute. Together with this, the length of each shift is reasonable which removes any difficulty for those that are slaughtering.

Furthermore, the same instruments, place, packaging and freezing facilities, transport, displaying counters, etc. of Haraam animals should not be used with Halal animals.

Another issue of concern is the de-feathering that takes place after a chicken is slaughtered, after a bird is slaughtered than it is generally immersed into hot water for de-feathering. Many scholars have mentioned that the following are two scenarios which result in rendering the chicken Haram (impermissible) to consume:

[a] If the water is at boiling point or substantially *hot* (not merely lukewarm), and the chicken is immersed into the water immediately after slaughtering (i.e. prior to cleaning out its waste matter), this will render the entire chicken impure and thus unfit for consumption according to many scholars. The reason is that the heat of the water causes the waste matter within the chicken to break up and spread out into the skin, meat and flesh, thus contaminating it with impurity. Such a chicken will hence *not* be permissible to eat. However, if the water is *not* very hot, but merely mildly hot or lukewarm, there is a possibility that contamination of the meat with impurities does not take place; in which case it would be permissible for Muslims to eat such a chicken. However, it is possible that mildly heated water is insufficient for achieving the object of facilitating the removal of feathers, etc. The boiling point of water under normal atmospheric pressure is 100° C. Whether 42° C (which is less

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than half the boiling point) will also cause contamination of the meat with impurities or not, is something that we cannot commit to judge. This is something that an expert in the field of biomedical technology or food technology will know best. If an expert in the field mentions that 42° is *not* hot enough to cause contamination with impurities, than it will be permissible to eat the chicken, otherwise according to many it will not.

[b] Even if the blood stopped running out from its neck, the fact that waste matter (excreta, etc.) is still within the chicken's body, the chicken could still get contaminated with internal impurities if it is immersed in very hot or boiling water. Such contamination would still result in the chicken being prohibited for consumption according to many scholars.<sup>3</sup>

Therefore, in conclusion, we should always opt for the opinion which has no doubt and avoid all meat products which are not completely hand slaughtered. In this way we will be safeguarding our Dunya and Akhirah. We are all individually responsible to consume Halal food, we will all have to answer to Almighty Allah Ta'ala on the day of Qiyamah, we will not be able to shift the blame on anyone else. If we adopt a lax approach in this regard, and follow our whims and desires than this will have a devastating effect on our future generations.

### **And Allah Ta'ala knows best**

Muhammad Irshad Motara  
5th Rabiul Aakhir 1442  
21st November 2020

The following Ulama (Islamic Theologians) concur with the information furnished in the above article:

Maulana Sarfaraz Sher Ali  
Maulana Muhammad Rayhaan Diwaan  
Maulana Qays Buksh  
Maulana Muhammad Ashfaq Motara  
Maulana Idrees Dadi-Patel  
Maulana Abdul Shakoor

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<sup>3</sup> {References: As-Shaami, Vol.2, Pg. 309; Fathul-Qadeer, Vol. 1, Pg. 210; Tahtaawi, Pg. 86; Fataawa Mahmoodiyya, Vol. 17, Pg. 336, Fataawa Rahimiyya, Vol. 2, Pg. 96}