

(ZABIHA)

SLAUGHTERING OF ANIMALS

In accordance with The Qur'anic injunction, chapter 5, verse 4 and 5, the flesh of any animal that is essentially lawful to eat becomes halal/dhabiha (purified) if it is slaughtered according to the following conditions:

CONDITIONS OF SLAUGHTERING ANIMALS

1. The person who slaughters the animal must be a Muslim. There is no exception to this rule.
2. The animal must be slaughtered by a sharp instrument made of iron. Only in cases of emergency, sharp glass or other metals may be used.
3. At the time of slaughter, the face, the stomach and legs of the animal must face towards the Qibla, i.e., The direction of The Kaâ'ba in Makkah. Similarly, the slaughterer should also face the Qibla. This rule may be relaxed when one does not know the direction of the Qibla or it is difficult to hold the animal to place it facing the Qibla.
4. At the time of slaughtering the name of ALLAH must be invoked.
5. After the slaughter, the animal must move its limbs to ensure that it died as a result of slaughter and not before it.
6. Blood should be let out to flow in normal quantity out of the body after the slaughter.

NOTE: As a precaution, it is not permissible to sever the head of the animal from its body before it has died, though this would not make the animal *haraam*.

METHOD OF SLAUGHTERING ANIMALS

The method of slaughtering an animal is that the four main arteries of its neck should be completely cut (jugular artery, food pipe, jugular vein and

wind pipe). It is not sufficient to split open these arteries or to cut off the neck.

"KOSHER" MEAT

In view of the foregoing, "kosher" meat acceptable to the followers of The People of The Book, Jews and Christians do not fulfill all the six conditions laid out in The Qur'an and therefore unlawful for Muslims to consume.

The Qur'anic verse, chapter 5, verse 5 that speaks of "the food of those who have been given The Book [Jews and Christians) is lawful", according to the interpretation of the Purified Progeny of The Prophet, The Imams of Ahlul Bait (a.s.), whom the Shia adhere to, the term food in this verse refers to grain and excludes meat for which specific conditions cited above are applicable.