



Qur'an reminds Muslims to consume only Halal

"O you who believe, eat of the good things We have provided to you and be grateful to Allah, if it is He whom you worship."

[Qur'an, Surah Baqarah, 172]
The unlawful foods are specifically mentioned in the following verses:

"He has only prohibited for you carrion, blood, the flesh of swine and that upon which a name of someone other than 'Allah' has been invoked..." [Qur'an, Surah Baqarah, 173]



"Neither their meat nor their blood reaches Allah, but what reaches Him is their Taqwa (piety)" (Qur'an, 22:37)



"Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that which has been invoked the name of other than Allah, that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death, that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before the animal dying due to the above causes)." (Qur'an, Surah al-Ma'idah, 5.3)

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Reference:
www.hfsaa.org/rules-conditions-pertaining-to-a-valid-halal-slaughter/

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SECOND CONDITION: RECITING ALLAH'S NAME

Allah (SWT) says: "Eat not of (meats) over which Allah's name has not been pronounced. That would be impiety." (al-An'am, V. 121)

The majority of jurists believe that reciting the name of Allah at the time of slaughter is necessary. If omitted intentionally, the meat is unlawful. If forgotten, it remains Halal. While Imam Shafi'i holds that the meat is Halal even if the name is intentionally omitted, Shaykh Mufti Taqi Usmani clarifies this applies only if it happens infrequently. Regularly neglecting to recite the name due to negligence is not permissible according to the Shafi'i school.



THIRD CONDITION: ELIGIBLE SLAUGHTERER

Allah (SWT) says: "Today are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them." (Surah al-An'am, V. 5)

The third condition is that the slaughterer must be a Muslim or from the People of the Book (Jews or Christians). An animal slaughtered by anyone else is Haram, according to all Islamic jurists. This consensus is supported by major authorities. In light of the both verses above, it is understood that the Zabiha of the Ahl al-Kitab is only permissible when the name of Allah (SWT) is taken at the time of slaughtering the animal, and the slaughtering itself is done in the proper manner.

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