

حُكْمُ الدَّبْحِ بِالأَلاتِ الكَهْرَبائِيَّةِ

*Comprehensive Rulings
On*

MODERN SLAUGHTER METHODS



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Comprehensive Rulings on Modern Slaughter Methods

Allah Almighty has created countless items to fulfill humanity's needs for food and medicine. Many of these come from the earth—fruits, vegetables, and plants. Such vegetation and plant-based products are generally *ḥalāl*, except when they are harmful or intoxicating, which renders them *ḥarām*. Allah Almighty says:



فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ. كُلُوا وَارْعَوْا أَنْعَامَكُمْ

Translation Kanz al-Imān: “So We brought forth with it many kinds of plants in pairs. Eat and graze your cattle (Part 16, Surah Ṭāhā: 53–54)

The second major source of food and medicine is living creatures. Among *ḥalāl* and pure foods, the meat of *ḥalāl* animals is a great blessing. Through these animals, we gain meat, milk, and other benefits. However, Allah Almighty has declared some animals *ḥarām*—such as lions, tigers, and pigs—because their meat is harmful, physically or spiritually.

The Divine Condition for Lawfulness

Allah Almighty made certain animals *ḥalāl* and guided us on how to eat them safely—by ensuring they are slaughtered in His name. Slaughtering drains harmful blood from the body. Mentioning Allah's name purifies the act, ensuring the meat does not negatively affect one's piety or spirituality. Allah Almighty states:

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ. وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ

لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ

Translation Kanz al-Imān: So eat from that upon which the name of Allah has been pronounced if you believe in His *āyahs*. Why should you not eat from that upon which the name of Allah has been pronounced even though He has clearly stated for you that which He has forbidden you except matters you are forced towards. (Part 8, Surah An'ām: 118–119)

Mufti Ahmad Yar Khan Na'imi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ explains that this *āyah* warns those who think abstaining from meat is piety. Any food



over which Allah's name is taken cannot harm a believer, for His name itself is a cure. A believer eats, drinks, and lives by taking Allah's name—thus, eat good and *ḥalāl* food; it will not spoil your piety. (Summarized from Tafsīr Na'īmī, Vol. 8, p. 53)

The Unchanging Conditions for Valid Slaughter

It is clear from this that a *ḥalāl* animal becomes *ḥalāl* for a person only when it has been slaughtered according to the method prescribed by Islamic Law. Therefore, if an animal is slaughtered by any other method, or if any part of it is severed before slaughter, it will be considered carrion [مَيْتَةٌ] and *ḥarām* for us.

The Messenger of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ said: "مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ" "Whatever part is cut from an animal while it is alive, that [cut

part] is carrion.” (*Sunan al-Tirmidhī, Vol. 3, Page 145, Hadith: 1480, published by Dār al-Gharb al-Islāmī, Beirut*)

In light of the Qur’ān and Sunnah, the Islamic scholars have stated various conditions for the slaughter to be valid:

(1) The slaughterer must be sane [عاقل].

(2) The slaughterer must be a Muslim or a *Kitābī*¹.

(3) Slaughtering should be done in the name of Allah Almighty.

(4) The slaughterer himself must say the name of Allah Almighty with his own tongue.

(5) The intention behind saying the name of Allah must be for the slaughter itself.

(6) At the time of slaughter, no name should be mentioned except that of Allah.

(7) The animal being slaughtered must be alive at the time of slaughter, even if only a small part of its life remains. (*Bahār-e-Sharī‘at, Vol. 3, Part 15, Page 313-314 (Summarized), Maktaba-tul-Madina, Karachi.*)

The common method of slaughter that has been practiced for centuries is that a person takes a knife in hand, runs it across the animal’s neck and severs the required vessels.



¹ A member of *Ahl al-Kitāb* — whose religion traces back to a divinely revealed scripture.

Modern Issues in Slaughter

In this day and age, scientific and technological progress has introduced several new methods related to slaughter.

Let's clarify the Islamic ruling for slaughtering an animal by these two methods:

1. **Mechanical Slaughter:** Mechanical slaughter is typically carried out with a sharp knife or blade that is attached to a



machine. Upon receiving electrical power, it starts running. On the other side, chickens, hanging from a conveyor belt, move towards it and are slaughtered. A Muslim standing nearby presses the button to start the machine, while reciting *tasmiyah* and *takbīr*.

2. **Slaughtering with an Electric Knife:** An electric knife has a battery or is connected to an electrical supply via a cord, giving it power. When a person holds it like a normal knife and presses the button, the blade moves back and forth due to the electric power. He places it on the animal's neck for slaughter.

The summary is that a fundamental condition for slaughter to be valid is that a qualified person slaughters the animal with his own force, and that the force of anyone who is not qualified to slaughter is not included in this act. This condition is not met in either of the aforementioned methods.

In mechanical slaughter, the slaughtering tool runs on the force of electricity. Similarly, in slaughtering with an electric knife, although a person operates the knife, the knife's blade moves with the force of electric power. Thus, along with human force,



electric power is also involved in the act of slaughter, whereas it is not correct for electricity to be a part of the slaughter method.

Therefore, an animal slaughtered by a machine and an animal slaughtered by an electric knife will be considered **ḥarām and carrion – it is not permissible** for a Muslim to eat it.

Let's now examine the details of both issues.

Part 1: The Islamic Ruling on Mechanical Slaughter

Ruling: An animal slaughtered by a machine is *ḥarām* and carrion. It is a sin to eat it.

The Details:

In a mechanical slaughter system, the tool of slaughter [the knife] is neither in a person's hand nor does it operate by human force. Instead, the person's only action is to press a button, which sends electricity to the machine.

Thus, the act of "sending/connecting electricity to the machine" will be attributed to this person, but the act of slaughter will not be attributed to him. Rather, the true performer of this act of slaughter will be the electricity, which operated the slaughtering tool.

Therefore, the slaughterer here is not a person; rather, it's the electricity. Even if the person who pressed the button walks away, the machine continues to slaughter animals by the power of electricity.

Relevant Legal Citations [مراجعيات]

The Conditions for Islamic Slaughter

For the slaughter to be Islamically valid, the animal must still



have a spark of life. The tool must be sharp and capable of wounding. The slaughterer must understand slaughter and *tasmiyah*. He should be either a Muslim or a *Kitābī*. Allah's name must be mentioned, either actually or

legally, with the specific intention of slaughter, and without mixing Allah's name with any other name.² (*Summarized Fakihat al-Bustan*, pp. 105-106, *Dar al-Kutub al-Ilmiyyah*, Beirut)

Moreover, it is a condition to recite *tasmiyah* at the exact moment of slaughter.³ (*al-Durr al-Mukhtār Sharḥ Tanwīr al-Abṣār*, pp. 640-641, *Dār al-Kutub al-Ilmiyyah*, Beirut)

Slaughter Must Be Performed by a Human

The *fuqahā'* [Islamic jurists] explain clearly that an animal becomes *ḥalāl* only when the act of slaughter is carried out by a

² يشترط لذكاة الاضطرار ما يشترط لذكاة الاختيار من قيام أصل الحياة في الحيوان وكون الآلة جارحة. وكون الذابح يعقل الذابح والتسمية مسلماً كان أو كتابياً. وتسمية الله تعالى حقيقة أو حكماً وكونه يريد به التسمية على الذابح. وتجريد اسم الله تعالى عن ذكر اسم غيره. (فأهية البستان صفحة 106/105 مطبوعة دار الكتب العلمية، بيروت)

³ (وشرط كون الذابح مسلماً... أو كتابياً) يعقل التسمية والذابح... ويقدر... وفيها (وتشترط) التسمية من الذابح (حال الذابح). (الدر المختار شرح تنوير الابصار صفحة 641/640، مطبوعة دار الكتب العلمية، بيروت)

human being.⁴ (*Summarized Al-Mabsūt*, vol. 11, p. 222; *Tabyīn al-Ḥaqā'iq*, vol. 6, p. 226; *Tabyīn al-Ḥaqā'iq*, vol. 6, p. 226)

Wind vs Machines

Based on the principle that the act of slaughter must be from a human, the *fuqahā'* further state:

- If a strong wind lifts an arrow that was lying on the ground and it strikes an animal, the animal will not be *ḥalāl*, since the action came from the wind, not a human.⁵ (*Summarized Al-Mabsūt*, vol. 11, p. 252)



- If a Muslim shoots an arrow but the wind changes its direction, and it hits the prey, the slaughter will be attributed to the wind, not the shooter. Therefore, the animal will not be *ḥalāl*.⁶ (*Summarized Al-Mabsūt*, vol. 11, p. 252; *Badā'i' al-Ṣanā'i'*, vol. 5, p. 55)

From these texts we learn that in order for the slaughter to be valid, it must be performed by a human with intention and understanding. Just like the *fuqahā'* do not treat an animal killed

⁴ التذكية إنما تكون موجباً للحل إذا حصل من الآدمي. (المبسوط للسرخسي، جلد 11، صفحہ 222، مطبوعه دار المعرفة بيروت) الشرط أن يذبحه إنسان أو يجرحه وبدون ذلك لا يحل (تبيين الحقائق، جلد 6، صفحہ 226 مطبوعه المطبعة الكبرى الأميرية، قاهره) ⁵ سهم موضوع في موضع حمله الريح فضر به على صيد فمات، وفعل الريح لا يكون ذكاة الصيد. (المبسوط للسرخسي، جلد 11، صفحہ 252 مطبوعه دار المعرفة، بيروت)

⁶ وإن عرض للسهم ريح فردة إلى ما وراءه فأصاب صيدا لم يؤكل، لأن الإصابة لم تكن بقوة الرامي بل بقوة الريح... إذا رده الريح يئمة أو يسيرة فقد انقطع حكم هذه الإضافة؛ لأن الرامي لا يحب مضي السهم يئمة أو يسيرة فيصير مضافاً إلى الريح لا إلى الرامي. (المبسوط للسرخسي، جلد 11، صفحہ 252 مطبوعه دار المعرفة، بيروت)

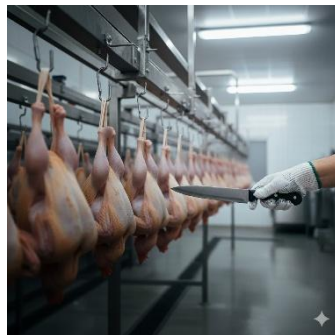
فإن أمالت الريح السهم إلى ناحية أخرى يميناً أو شمالاً فأصاب صيدا آخر لم يؤكل؛ لأن السهم إذا تحول عن سننه فقد انقطع حكم الرمي فصارت الإصابة بغير فعل الرامي فلا يحل. (بدائع الصنائع، جلد 5، صفحہ 55 مطبوعه دار الكتب العلمية بيروت)

by the force of the wind as *ḥalāl*, an animal killed by the force of electricity cannot be *ḥalāl* either.

The Issue with Mechanical Slaughter

Mufti Nizāmuddīn Rizvī دار علمہ العالی explains:

- Let's say, a sane Muslim used his own strength to shoot the arrow, but the wind, a wall, or a rock diverted it.
- Since the actual wounding came from a non-human force, the slaughter will be attributed to that force, and the animal will be deemed *ḥarām*.



Likewise:

- In mechanical slaughter, the Muslim does not move the blade with his own strength.
- The cutting is performed solely by electrical power.
- This makes it even clearer that the act is not a human act, but the act of electricity, just like an animal killed by a falling sword or a wind-driven arrow. *(Summarized Mashīnī Zabīḥah kā Ḥukm, pp. 53–54, Maktabah Barakāt al-Madīnah)*

Can the Operator be Considered the Slaughterer?

Doubt: If a human operates the machine, shouldn't the slaughter be attributed to him? Since a wound caused by knife is attributed to the person holding it, why not attribute the mechanical slaughter to the operator who switches the machine on?

The *fuqahā* explain that in *al-ḡabḥ al-iḡtirārī*⁷, the essential pillar is wounding, and this wound is attributed to the one who shoots the arrow or releases the dog—the arrow and the dog are only tools. The act is attributed to the user of the tool, not the tool itself. ⁸ (*Summarized Badā'i' al-Ṣanā'i'*, vol. 5, p. 49)

Answer:

A tool's action is only attributed to a human when the tool is driven purely by human strength, such as when a person holds a knife and moves it across the animal's neck. Even if the force reaches the tool indirectly, the act still belongs to the human.



For example, if a Muslim shoots an arrow and it hits another arrow resting on a wall, and that second arrow moves forward and kills an animal, the meat will be considered *ḥalāl* because the second arrow moved entirely by the force of the first.⁹ (*Summarized Tabyīn al-Ḥaqā'iq*, vol. 6, p. 61; *al-Baḥr al-Rā'iq*, vol. 8, p. 259; *Tātār Khāniyyah*, vol. 18, p. 478)

⁷ There are two types of slaughter process:

- Ḥabḥ Ikhtiyārī*: This means cutting the required veins at the proper slaughtering point of an animal using a sharp tool. This is the normal method of slaughter used for domesticated animals.
- Ḥabḥ Iḡtirārī*: When *Ḥabḥ Ikhtiyārī* is not possible, striking the animal with any sharp object on any part of its body—causing it to die—is called *Ḥabḥ Iḡtirārī*. This happens in hunting or when a normally domesticated animal becomes wild and dangerous. [\[Click for more details\]](#)

⁸ والركن في الذكاة... الاضطرارية هو الجرح وذلك مضاف إلى الرامي والبرسل وإنما السهم والكلب آلة الجرح والفعل يضاف إلى مستعمل الآلة لا إلى الآلة. (بدائع الصنائع. جلد 5. صفحہ 49 مطبوعه دار الكتب العلمية بيروت).

⁹ ولورمى سهماً فأصاب سهماً موضوعاً على حائط فدفعه ومضى السهم الثاني وأصاب صيدا فقتله حل؛ لأن اندفاع السهم الثاني بواسطة الأول فأضيف إلى راميهِ كأنه رماه به. (تبيين الحقائق. جلد 6. صفحہ 61 مطبوعه المطبعة الكبرى الأميرية بولاق) واللفظ لاول: "لأن البرفوع إنهارت فبقوة السهم الأول فيكون نفوذه بواسطة الأول. (المحرر الراق. جلد 8 صفحہ 259 مطبوعه دار الكتاب الاسلامي/تاتار خانیه. جلد 18. صفحہ 478.

From this principle, the ruling is clear:

a) When the slaughtering tool moves purely by human strength, the act is attributed to human.

b) But when it moves by another power, that power becomes the effective “slaughterer.”

Mechanical slaughter falls into the second category: once the button is pressed, the human force stops, and the blade moves only by electricity. Thus, the slaughter is attributed to electricity—not the operator.



But If a Human Turned It On, Isn't the Act Theirs?

Doubt: Even if electricity moves the blade, the operator caused the electricity to flow. Shouldn't he still be considered the slaughterer?

Clarification: Causing something to happen does not make one the *mubāshir* (direct actor). The action of a tool is only attributed to a human when that tool moves by the human's own strength. However, when the tool moves by another force, that force becomes the *mubāshir*.

The scholars give a clear example: if a Muslim forces a *Majūsī* (Zoroastrian) to slaughter someone's goat, then two rulings apply:

- a) Financially, the Muslim who issued the threat is responsible and must pay for the goat, because he is the cause of the destruction.
- b) However, the Islamic ruling of the meat is different: the slaughter will be attributed to the *Majūsī* since he is the one who actually moved the knife and performed the act.



Because a *Majūsī* is not a valid slaughterer in Islamic law, the meat will be considered *ḥarām* and treated as carrion. The Muslim is only the cause, while the *Majūsī* is a direct actor—so the act is attributed to him, not to the one who compelled him.¹⁰ *(Summarized al-Hidāyah, vol. 3, p. 350; Tabyīn al-Ḥaqā'iq, vol. 5, p. 187)*

Applying the Example to Mechanical Slaughter

- The blade that cuts the animal's neck is powered entirely by electricity.
- Electricity is therefore the *mubāshir* (direct actor) of the cut.

¹⁰ (وإن أكره على إتلاف مال مسلم يأمر يخاف على نفسه أو على عضو من أعضائه وسعه أن يفعل ذلك... ولصاحب المال أن يضمن البكرة) لأن البكرة آلة للمكرة. فيها يصلح آلة له والإتلاف من هذا القبيل.... وفي إكراهه المهجوس على ذبح شاة الغير ينتقل الفعل إلى البكرة في الإتلاف دون الذكاة حتى يحرم كذا هذا. (الهداية كتاب الاكراه جلد 3 صفحه 350 مطبوعه لاهور)
وكذا لو أكره مسلم مجوسياً على ذبح شاة فإنه ينتقل الفعل إلى المسلم الأمر في حق الإتلاف فيجب عليه الضمان ولا ينتقل في حق الحل؛ لأنه لا يصلح أن يكون آلة له في حقه؛ لأن الحل في الذبح في الدين. (تبيين الحقائق. جلد 5. صفحه 187 مطبوعه المطبعة الكبرى الأميرية بولاق)

- The human operator only presses the button, making him a *sabab* (indirect cause).
- Because the *Majūsī*, not the Muslim, was deemed the slaughterer; similarly, the electricity, not the operator, will be deemed the slaughterer here.

Since electricity cannot be a valid slaughterer, the mechanically slaughtered animal will be considered *ḥarām*.

This also clarifies that since the operator is not the slaughterer, standing nearby and reciting *tasmiyah* does not make the

meat *ḥalāl*. *Tasmiyah* must come from the actual slaughterer—and in this case, the slaughterer is not a human being.



Part 2: The Islamic Ruling on the Electric Knife

Ruling: An animal slaughtered with an electric knife is also *ḥarām* and carrion. It is not permissible to eat it.

The Details: Although the human places the electric knife on the animal's neck, the slaughter is not happening through human strength alone. The electric force becomes part of the act, because the actual slaughter occurs through the rapid back-and-forth movement of the blade—and that movement comes purely from electricity.

This is why the person barely needs to apply force. In reality, the electric power is the dominant factor, not the human hand.

This is similar to an electronic saw: a person holds and guides it, but the wood is cut because the blade moves at high speed. Without that movement, simply pressing the saw would never cut

anything. The same principle applies here—the human only positions or lightly presses the knife, but the real cutting happens through the electric motion of the blade.

Even if a person uses his full strength while slaughtering with an



electric knife, the involvement of electric power in the act of slaughter cannot be denied. Therefore, practically, two slaughterers are involved in this situation:

- a) The human holding the knife.
- b) The electric power causing the blade to move.

Islamic law requires that if two forces combine in slaughter, both must be eligible and both must recite the *takbīr*. If even one of the two is ineligible, the slaughter will not be *ḥalāl*.

Here, the Muslim is eligible and says the *takbīr*, but the second “slaughterer”—the electric force—has none of these qualities. Therefore, the slaughter remains invalid.

In other words, two causes are coming together in this slaughter. One cause is the Muslim’s act, which calls for the animal to be *ḥalāl*. The other cause is the act produced by electric power, and this calls for the animal not to be *ḥalāl*—because an animal only becomes *ḥalāl* when the act of slaughter is performed by an eligible human.

The legal principal states: “when lawful and unlawful causes come together, the unlawful cause is given precedence as a precaution.” Hence, the slaughtering performed with an electric knife is invalid, and the meat from such a slaughtered animal will not be *ḥalāl*.

Relevant Legal Citations [چرئیات]

Participation of More Than One Force

When two forces participate in slaughter, both must be eligible; otherwise, the animal becomes *ḥarām*.¹¹ (*Summarized Fākihāt al-Bustān*, pp. 69–70)

Shared Tasmiyah Requirement

If the butcher and the owner jointly hold the knife, both must recite *tasmiyah*; if even one omits it intentionally, the slaughter is invalid.¹² (*Summarized Fatāwā Qāḍikhān*, vol. 3, p. 243)



Participation of Muslim and Majūsī

If a Muslim is unable to draw his bow and a *Majūsī* helps him shoot, the hunted animal will not be *ḥalāl* because the killing is attributed to both, and the unlawful element dominates.¹³ (*Summarized Al-Mabsūt*, vol. 11, p. 251)

¹¹ الشرط الثالث منها أن لا يشارك الذابح ذابح لا يحل ذبحه حتى لو شاركه من هو كذلك لا تحل ذبيحته... لان كل موضع اجتمع فيه جهة الحل والحرمة، غلب فيه جهة الحرمة احتياطاً. (فاكهة البستان صفحہ 69/70. مطبوعه دار الكتب العلمية، بيروت)

¹² رجل أراد أن يضحى فوضع صاحب الشاة يده مع يد القصاب في المذبح، وأعانه على الذبح حتى صار ذابحاً مع القصاب قال الشيخ الإمام هذا رحمة الله تعالى يجب على كل واحد منهما التسمية حتى لو ترك أحدهما التسمية لا تحل الذبيحة. (فتاوى قاضي خان جلد 3 صفحہ 243 مطبوعه دار الكتب العلمية بيروت)

¹³ (وإذا عجز المسلم عن مدقوسه وأعانه مجوسي على مده لم يحل الصيد) لا اجتماع البوجب للخطر والبوجب للحل، فإن فعل المجوسي من جنس فعل المسلم فتحقق المشاركة بينهما، كما لو أخذ مجوسي بيد المسلم فذبح، والسكين في يد المسلم. (المبسوط السرخصي، جلد 11، صفحہ 251. مطبوعه دار المعرفه، بيروت)

Muḥiṭ Riḍawī explains the reason: “The *Majūsī* participated with the Muslim in using the slaughtering tool.”¹⁴ (*Summarized Muḥiṭ Riḍawī*, vol. 6, p. 19)

Two Eligible Slaughterers

If two eligible slaughterers jointly perform slaughter, both must recite *takbīr*; if one intentionally omits it, the meat becomes carrion— **لِأَنَّهُ إِذَا اجْتَمَعَ الْمُبَيِّحُ وَالْمُبْحَرِمُ غَلَبَ الْمُبْحَرِمُ** – “because when the permitting and prohibiting causes combine, prohibition prevails.” (*Summarized Fatāwā Raḍawīyyah*, vol. 20, p. 221)



Doubt of Another Force

If an arrow hits a wall or rock and rebounds to kill the prey, it is not *ḥalāl* because the killing may have occurred through another force.¹⁵ (*Summarized Tuḥfat al-Fuqahāʾ*, vol. 3, p. 76)

Only a Human’s Act Makes the Animal Ḥalāl

As mentioned earlier, the *fuqahāʾ* clearly state: an animal becomes *ḥalāl* only when slaughtered by a human. (*Summarized Al-Mabsūt*, vol. 11, p. 222; *Tabyīn al-Ḥaqāʾiq*, vol. 6, p. 226)

¹⁴ لأنه شاركه في الذبح لأنه استعمل معه آلة الذبح. (محيط رضوى، جلد 6، صفحہ 19 مطبوعه دار الكتب العلمية بيروت)

¹⁵ ولو أصاب السهم حائطاً أو صخرة فرجع السهم وأصاب الصيد فإنه لا يؤكل وهذا لأن الإرسال انقطع فأحتمل أنه حصل بقوة غيره ولا يحل مع الشك. (تحفة الفقهاء، جلد 3، صفحہ 76، مطبوعه دار الكتب العلمية، بيروت)

Some objections may arise upon reading the aforementioned examples. Let's address those.

Objection 1: In all the mentioned examples, the second slaughterer is another human. Electricity, however, is an inanimate force without awareness or intention. Therefore, it should not be regarded as a “slaughterer.” Only the Muslim operating the knife should be regarded as the actual slaughterer.

Answer: A thing without choice or consciousness can indeed be considered the slaughterer if its action directly causes the animal's death. As mentioned earlier, the *fuqahā'* discussed this in the rulings about hunting and the “action of the wind.”:

- If an arrow is resting and the wind carries it to kill an animal, the animal will not be *ḥalāl* because the “action of the wind” is not a valid slaughterer. (*Summarized Al-Mabsūt, vol. 11, p. 252*)



- If the wind diverts a shot arrow backward, right, or left, the slaughter is attributed to the wind, not the archer. (*Summarized Al-Mabsūt, vol. 11, p. 252*)
- If the wind turns the arrow to another direction—right or left—and it strikes a different animal, that animal will not be *ḥalāl*. This is because once the arrow is diverted from its original path, the effect of the archer's shot is lost, and the hit is no longer attributed to him but to another cause. (*Summarized Badā'i' al-Ṣanā'i', vol. 5, p. 55*)

This proves that the *fuqahā'* considered a force without consciousness or choice—like the “wind”—as a “slaughterer” when its power was involved in causing death. They did not regard such slaughter as valid since it was not performed by a human.

Similarly, in the case of slaughter using an electric knife, even



though electrical power is also a force without consciousness or choice, it will likewise assume the status of a “slaughterer” when its force participates in the act. And since its action does not constitute a valid slaughter, it will be rendered *ḥarām*.

Objection 2: The example mentioned regarding the “wind” refers to when it diverts the arrow from its original path. However, the *fuqahā'* have also clarified that if the wind does not alter the arrow’s direction but merely strengthens its speed while it continues on its intended course, then the hunted animal will be considered *ḥalāl* — even though the wind’s force was involved in the act.¹⁶ (*Summarized Al-Mabsūt, Vol. 11, p. 252*)

This is because the wind's action is "not of the same type" as the archer's, so it does not establish the "doubt of participation."¹⁷ (*Tabayin al-Ḥaqā'iq, Vol. 6, p. 61*)

¹⁶ وما دام يرمي في جهته فالرياح يزيد في قوته. فلا ينقطع به حكم إضافة القوة إلى الرامي. (المبسوط للسرخسي. جلد 11. صفحہ 252. مطبوعہ دار المعرفہ. بیروت)

¹⁷ ولو هبت الرياح فضربت السهم فزادت في ذهابه فأصاب الصيد فلا بأس بأكله؛ لأن فعل الرياح ليس من جنس فعل الرامي فلم يتحقق بهذه الإعانة شبهة الشركة فبقيت الإصابة مضافة إلى الرمي. (تبيين الحقائق. جلد 6. صفحہ 61 مطبوعہ مطبعة الكبرى الأميرية. قاهرہ)

Shouldn't the same principle apply to slaughter performed with an electric knife?

Answer: This exception for the wind's assistance is based purely



on **ضرورة** [necessity] because the wind's influence is impossible to avoid in archery. Otherwise, if such assistance from the wind were to be taken into account and the animal deemed *ḥarām*, it would practically shut the door to hunting with arrows altogether and lead to great **حسرة** [hardship and difficulty].

The *fuqahā'* did not make this a general rule, as evidenced by the following:

- If the arrow stays on its intended path, unavoidable wind assistance is ignored and the slaughter remains *ḥalāl*.¹⁸ *(Summarized Badā'i' al-Ṣanā'i', vol. 5, p. 56)*
- The arrow always travels through wind; as long as the wind does not redirect it, the act is attributed to the archer. *(Summarized Mashīnī Zabīḥah kā Ḥukm, p. 54)*

¹⁸ إذا مضى في وجهه كان مضيه بقوة الرامي وإنما الريح أعانتته ومعونة الريح السهم مما لا يمكن الاحتراز عنه فكان ملحقاً بالعدم فإن أصابت الريح السهم وهي ریح شديدة فدفعته لكنه لم يتغير عن وجهه فأصاب السهم الصبيد فإنه يؤكل؛ لأنه مضى في وجهه ومعونة الريح إذا لم تعدل السهم عن وجهه لا يمكن التحرز عنه فلا يعتبر. (بدائع الصنائع، جلد 5، صفحہ 56 مطبوعه دار الكتب العلمية، بيروت)

- It must be clear the animal died from the hunter's act. If another possible cause is involved, one that does not make the animal *ḥalāl*, then the hunted animal is not permissible to eat, unless that cause was unavoidable. The reason is that if there is a chance the animal died from a cause that does not make it *ḥalāl*, then *ḥalāl* and *ḥarām* possibilities combine — and precaution requires giving weight to the possibility of *ḥarām*.¹⁹ (*Summarized Badā'i' al-Ṣanā'i'*, vol. 5, p. 58)



- (For example): if a *Majūsī's* arrow adds force to a Muslim's arrow without diverting it, the meat is still not *ḥalāl* due to *شبهة المشاركة* [doubt of participation] and that is enough to rule the meat *ḥarām*.²⁰ (*Summarized Tabyīn al-Ḥaqā'iq*, vol. 6, p. 61; (*Muḥiṭ Riḍawī*, vol. 6, p. 22))

Slaughtering with an electric knife is not a *necessity*; it is fully avoidable. The analogy of the wind does not apply here.

¹⁹ (ومنها) أن يعلم أن تلف الصيد بيارسأل أو رمي هو سبب الحل من حيث الظاهر فإن شاركهما معنى أو سبب يحتمل حصول التلف به والتلف به مآلا يفيد الحل لا يؤكل إلا إذا كان ذلك المعنى مآلا لا يمكن الاحتراز عنه؛ لأنه إذا احتتمل حصول التلف بها لا يثبت به الحل فقد احتتمل الحل والحرمة فيرجح جانب الحرمة احتياطاً. (بدائع الصنائع جلد 5، صفحه 58 مطبوعه دار الكتب العلمية، بيروت)

²⁰ ولورمى سهماً إلى صيد ورمى رجل آخر إلى ذلك الصيد أو غيره فأصاب السهم الثاني السهم الأول وأمضاه حتى أصاب الصيد وقتله جرحاً ينظر إن كان السهم الأول بحال يعلم أنه لا يبلغ إلى الصيد بدون دفع الثاني فالصيد للثاني لأنه هو الأخذ له حتى لو كان الثاني مجوسياً أو محرماً لا يحل وإن كان السهم الأول بحال يبلغ الصيد بدون السهم الثاني فالصيد للأول؛ لأنه هو السابق في الأخذ، وإن كان الثاني مجوسياً أو محرماً لا يحل استحساناً؛ لأنه أوجب زيادة قوة في السهم الأول فأوجب الحرمة احتياطاً. (تبيين الحقائق، جلد 6، صفحه 61 مطبوعه المطبعة الكبرى الاميرية مصر) لان المجوسي اعانه على قتله... فيتحقق بهذه الاعانة شبهة المشاركة وشبهة المشاركة تكفي للتحرير احتياطاً. (محيط رضوى، جلد 6، صفحه 22 مطبوعه دار الكتب العلمية، بيروت)

Hence, based on these principles and evidences, the ruling becomes clear:

Slaughter performed through mechanical systems or electric knives does not fulfill the conditions of Islamic *ḏabḥ*. In both cases, a non-human force becomes part of the slaughter, creating doubt of participation and preventing the act from being attributed solely to a qualified Muslim slaughterer. Therefore, meat obtained through these methods will be treated as carrion and *ḥarām* – it is not permissible for Muslims to consume it.

To read the full Fatwa issued by Dar-ul-Ifta Ahl-e-Sunnat, authored by Mufti Sajid Attari حفظه الله, [please click here](#).

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