

## أحاديث نبوية شريفة في الطعام والذبح

### Noble Prophetic Hadith Deal with Slaughtering Animals

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God, The Exalted, orders us to eat lawful and God things, and avoid consuming unlawful and filthy harmful things. He says:

*“Then, eat of the lawful and good that God has bestowed on you, and give thanks for God’s grace if Him do you worship.*

*He has forbidden you to consume corpses, blood, flesh of swine, and what is sacrificed to deities other than God; but whoever is forced to eat it by necessity, not out of habit or transgression, then, indeed God is Forgiving and Merciful.*

*And, do not say to what you desire falsely; this is lawful and this is unlawful, in order to forge a lie on God’s behalf. Indeed, those who forge the lie on God’s behalf shall not succeed.”* (an-Nahl 16/114-116)

Moreover, God, The Exalted, says,

*“Say (O Muhammad), “In all that has been revealed to me, I do not find anything forbidden for an eater to eat, except the corpses of dead animals, or spilled blood, or the flesh of swine; for it is filth, or sacrilegious when it is sacrificed for a deity other than God. Whoever is forced by need to eat these forbidden things, not desiring nor transgressing, then your Lord is indeed Forgiving and Merciful.”*  
(Surat al-An‘am 6/145)

We learn from those two verses that slaughtering and sacrificing animal should be done for the sake of Allah Alone. Therefore, the *Tasmiyah* is required when we slaughter an animal to remove any kind of Shirk, polytheism whatsoever. Moreover, God, The Exalted admonishes us to eat good healthy food, especially meat.

The Prophet Muhammad (peace be upon him) elaborated on God’s admonitions and banned the flesh of any animal which consumes human waste, because its flesh got contaminated with all kinds of germs and bacteria which cause all kinds of diseases.

"نهى النبي صلى الله عليه وسلم عن لحوم الحُمُرِ الأَهْلِيَّةِ، وَعَنِ الْجَالَّةِ، وَعَنْ زُكُوبِهَا، وَأَكَلَ لُحُومِهَا."

*"The Prophet (peace be upon him) banned the consumption of the flesh of the domestic asses, and the flesh of any edible animal which eats human waste and other filthy items, moreover, he banned even riding on it."*<sup>1</sup>

The Prophet Muhammad (peace be upon him) required the *Tasmiyah* whenever we kill an animal for consumption. In addition to the *Tasmiyah*, he emphasized spelling the blood of that animal we intend to consume by any mean available if we do not have a knife, except bones and nails.

عن رافع بن خديج قال: قلت يا رسول الله! إننا لاقو العدو غدًا، وليس معنا مَدَى.

قال: "ما أنهر الدَّم، ودُكِرَ عليه اسمُ الله فَكُلْ. ليس السنّ والظَّفَرُ. وسأحدثك، أمّا السنّ فعظم، وأمّا الظَّفَرُ فمُدَى الحبشة." Rafi' Ibn Khadij said: I said, "O Messenger of God! We are meeting the enemy tomorrow, but we have no knives."<sup>2</sup>

The Messenger of God (peace be upon him) said, "Anything which spells the animals' blood, and the name of God is mentioned on it, you can eat.

However, avoid using nails or teeth. Because teeth are bone. As to the nails, it is the knives of the Abyssinians."<sup>3</sup>

The Prophet (peace be upon him) approved using sharp flint in slaughtering animals when a certain man hunted two rabbits and he did not find a sharp steel instrument (i. e. knife) to slaughter them, and he slaughtered them a sharp flint. Then he brought them to the Prophet (peace be upon him) who allowed him to eat them.<sup>4</sup>

In another version, a young man came to the Prophet (peace be upon him), and said to him, "I hunted a rabbit, but I did not a knife to slaughter it, so I slaughtered it with a sharp flint."

The Prophet (peace be upon him), "Eat it."<sup>5</sup>

In regard to the doubt of the *Tasmiyah*, if it been mentioned before slaughtering an animal or not, the Prophet (peace be upon him) instructed the Muslims to mention the name of God and consume the meat of an animal which has been slaughtered by other than a Muslim man.

عن عائشة رضي الله عنها قالت: إنَّ قومًا قالوا: يا رسول الله! إنَّ قومًا يأتوننا باللحم، لا ندرى أذكروا اسمَ الله عليه أم لا؟ فقال رسول الله صلى الله عليه وسلم: "سَمُّوا اللهَ عَلَيْهِ وَكُلُّوهُ."

'A'ishah (may God be pleased with her) said, certain people said, "O Messenger of God! (Non-

<sup>1</sup>. Ahmad Ibn Hanbal, Musnad, vol. 6, p. 468, hadith 7039; and vol. 2, pp. 475-476, hadith 1989.

<sup>2</sup>. It seems that Rafi' Ibn Khadij meant that they do not have regular knives to slaughter animals for food if needed. Because they carried swords and lances.

<sup>3</sup>. Ahmad Ibn Hanbal, Musnad, vol. 12, p. 327, hadith 15749; and p. 330, hadith 15757.

<sup>4</sup>. Ahmad Ibn Hanbal, Musnad, vol. 12, p. 352, hadith 15814.

<sup>5</sup>. Ahmad Ibn Hanbal, Musnad, vol. 11, p. 462, hadith 14423. This hadith reported by al-Nasa'I, Sunan, vol. 7, p. 225, hadith 4399; and al-Bauhaqi, Sunan 9/321.

Muslim people bring us meat, and we do not know if they mentioned God's name when they slaughtered it or not?

The Messenger of God (peace be upon him) said, "You mention the name of God on it and eat it."<sup>6</sup>

Slaughtering an animal must be done properly, that means, the faster the animal dies the better. The Messenger of God (peace be upon him) banned eating the flesh of an animal which was slaughtered by just scratching its skin and let it die slowly. This kind of slaughtering The Messenger of God (peace be upon him) labeled it as, "The Satan's scratch." Satan incited people in the Pre-Islamic period, to do such a horrible inhumane act.

عن أبي هريرة وابن عباس، عن النبي صلى الله عليه وسلم قال: "لا تأكل الشريطة، فإنها ذبيحة الشيطان." Abu Hurayrah and 'Abd Allah Ibn 'Abbas (may God be pleased with them all) reported, "The Prophet (peace be upon him) said, 'Do not eat the scratched one, because it is the slaughter of Satan.'"<sup>7</sup>

وعلق الشيخ أحمد شاكر بقوله: "قال الخطابي في المعالم 4:281: 'إنما سُمِّي هذا شريطة الشيطان من أجل أن الشيطان هو الذي يحملهم على ذلك ويُحسِّن هذا الفعل عندهم. وأخذت الشريطة من الشرط، وهو شقُّ الجلد بالمبضع ونحوه، كأنه اقتصر على شُرطه بالحديد دون ذبحه والإتيان بالقطع على حلقه.' وقال ابن الأثير: 'كان أهل الجاهلية يقطعون بعض حلقها ويتركونها حتى تموت.'"

In addition to these legislations in regard to food and eating, and slaughtering animals for food, The Prophet (peace be upon him) put rules for hunting, what we allowed to eat and what we are not allowed to eat.

عن عدي بن حاتم قال: قلت: يا نبي الله! إننا أهل صيد. فقال: "إذا رمى أحدكم بسهمه، فليذكر اسم الله تعالى. فإن قتل، فليأكل. وإن وقع في ماء، فوجده ميتاً، فلا يأكله. فإنه لا يدري لعل الماء قتله. فإن وجد سهمه في صيد بعد يوم أو اثنين، ولم يجد فيه أثرًا غير سهمه، فإن شاء فليأكله."

وقال: "وإذا أرسل عليه كلبه، فليذكر اسم الله عز وجل، فإن أدركه قد قتله، فليأكل. وإن أكل منه فلا يأكل، فإنه أمسك على نفسه، ولم يمسك عليه. وإن أرسل كلبه، فخالط كلاباً لم يذكر اسم الله عليها، فلا يأكل، فإنه لا يدري أيها قتله."

'Adiy Ibn Hatim reported, I said, O Prophet of God! We are hunters.

He said, "When any one of you shoots his arrow, he should mention the name of Allah, The Exalted. If the arrow kills a hunt, he can eat it. However, if the hunted animal or bird fell into water, and he finds it dead, he should not eat it, because he does not know that perhaps the water killed it. And if he finds his arrow in a hunt after or day or two, and he does not find any marks on it other than his arrow, if he wish to eat, he can eat it."

<sup>6</sup>. Al-Bukhari, Mukhtasar as-Sahih, p. 216, hadith 987.

<sup>7</sup>. Ahmad Ibn Hanbal, Musnad, vol. 3, pp. 178-179, hadith 2618.

And he said, *“If he sends his hunting dog, he should mention the name of God, The Exalted, and he finds the dog already killed the hunt, he can eat it. However, if he finds the dog already ate from it, he should not eat from it, because the dog hunted for himself, and not for his owner. And if he sends his dog, and he mingled with other dogs for whom he did not mention the name of God, he should not eat from it, because he does not know which one of the dogs killed it.”*<sup>8</sup>

The Prophet (peace be upon him) emphasized the fact that the arrow must wound the hunted bird or animal and spell its blood, otherwise if it hits side way and kills, it is forbidden to eat the flesh of that hunt.

عن عدي بن حاتم قال: سألت رسول الله صلى الله عليه وسلم: عن صيد المعراض. فقال: إذا أصاب بحدّه فكل، وإذا أصاب بعرضه، فقتل، فهو وقيد، فلا تأكل.

وسألت عن صيد الكلب. فقال: "إذا أرسلت كلبك وذكرت اسم الله عليه، فأمسك عليك، فكل. وإن وجدت معه كلباً غير كلبك وقد قتله، وخشيت أن يكون قد أخذه معه، فلا تأكل، فإنك إنما ذكرت اسم الله على كلبك، ولم تذكر على غيره."

‘Adiy Ibn Hatim reported, I asked the Prophet of God about the hunting with an arrow without head.

He said, *“If it hits with its edge and kills,<sup>9</sup> you can eat. But if its hits sideways and kills, it is considered dead of natural causes, so do not eat from it.”*

And I asked him about the dog’s hunting.

He said, *“If you send your dog and mention God’s name, and he catches for you, then you can eat it. However, if you find other dogs with him and he already killed the hunt, and you suspected that other dog caught it with him, then you should not eat from it, because you mentioned God’s name for your dog, and you did not mention it for other dogs.”*<sup>10</sup>

Moreover, The Prophet (peace be upon him) explained furthermore the rules for the hunting with the headless arrow and the dog catches with other dogs. He said,

إذا أرسلت كلبك، وسميت، فخالط كلاباً أخرى، فأخذته جميعاً، فلا تأكل، فإنك لا تدري أيها أخذته. وإذا رميت، فسميت، فخرقت، فكل، فإن لم يتخرق، فلا تأكل. ولا تأكل من المعراض إلا ما ذكيت، ولا تأكل من البندق إلا ما ذكيت.

*“If you send your dog and you mentioned the name of God but he mixed with other dogs, and all of them caught the hunt, then you should not eat from it, because you did not know who of them caught it.*

*And if you shoot an arrow, and you mentioned the name of God, and wounded the hunt, then you can eat from it. But if the hunt does not get wounded, then you should not eat.*

*You should not eat what is killed by the headless arrow except what you slaughter, and you should not eat of what is killed by the baked clay ball (a kind of primitive bullet), except what*

<sup>8</sup>. Ahmad Ibn Hanbal, Musnad, vol. 14, p. 460, hadith 19283.

<sup>9</sup>. I. e., Wounds and spells blood.

<sup>10</sup>. Ahmad Ibn Hanbal, Musnad, vol. 14, p. 116, hadith 18171; 18174; 18175; and pp. 460-461, hadith 19285 and 19286.

you slaughtered.”<sup>11</sup>

The Prophet (peace be upon him) recognized the dog’s right to hunt for himself, if his owner finds him eating his catch, he should not take it from him and eats it. He said,

عن عبد الله بن عباس (رضي الله عنهما) قال: قال النبي صلى الله عليه وسلم: "إِذَا أُرْسِلَتِ الْكَلْبُ، فَأَكَلَ مِنَ الصَّيْدِ، فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ. وَإِذَا أُرْسِلَتْهُ، فَقَتَلَ، وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى صَاحِبِهِ."

‘Abd Allah Ibn ‘Abbas (may God be pleased with him and his father) said, the Prophet (peace be upon him) said, “If you send the dog (after a hunt), and he ate from his catch, then you should not eat from it, because he caught for himself. However, if you send him, and he killed an animal, but he did not eat from it, then you caand eat it, because he caught for his owner.”<sup>12</sup>

Whenever the need dictates itself to slaughter an animal and one does not have a knife, he could use any other mean available, such as, a flint or even a stick which spells the blood of the animal.

عن عدي بن حاتم قال: قلت (يا رسول الله): "أُرْسِلُ كَلْبِي، فَيَأْخُذُ الصَّيْدَ وَلَيْسَ مَعِيَ مَا أُذَكِّيهِ بِهِ، فَأَذْبَحُهُ بِالْمَرْوَةِ وَالْعَصَا؟" فَقَالَ: "أَمَرَ الدَّمَ بِمَا شِئْتِ، وَادْكُرِ اسْمَ اللَّهِ عَزَّ وَجَلَّ."

‘Adiy Ibn Hatim said, I said: “(O Messenger of God!) I send my dog, and he catches the hunt, and I do not have (a knife) to slaughter it with it, can I slaughter it with a flint and the stick?.”

He said, “Spell the blood with whatever you can, and mention the name of God, The Almighty, and The Exalted.”<sup>13</sup>

Moreover, a shepherdess herded sheep for the Prophet’s companion, Ka‘b Ibn Malik in a mountain out of Madinah, and the wolf attacked one of her sheep, however, she managed to save it from the wolf mouth, and slaughtered it with a flint before it died.

And Ka ‘b asked the Prophet (peace be upon him) about it. He permitted him to eat its flesh.<sup>14</sup>

We conclude from all of this, that we have to spell the blood of the animal which we intend to consume its flesh with all kinds of sharp instrument, even with a stick or a rock.

A certain companion of the Prophet (peace be upon him) reported, “I said, O Messenger of God! Should immolating an animal be in the throat and the upper part of the animal’s chest only?”

He said, “Even if you stab the animal in the thigh will suffice you.”<sup>15</sup>

Of course, The Prophet (peace be upon him) established the rules and the etiquettes of

<sup>11</sup>. Ahmad Ibn Hanbal, Musnad, vol. 14, p. 120, hadith 18182; and p.461, hadith 19287.

<sup>12</sup>. Ahmad Ibn Hanbal, Musnad, vol. 2, pp. 501-502, hadith 2049.

<sup>13</sup>. Ahmad Ibn Hanbal, Musnad, vol. 14, p.120, hadith 18178; and p. 121, hadith 18183.

<sup>14</sup>. Ahmad Ibn Hanbal, Musnad, vol. 12, p.304, hadith 15705; and p. 305, hadith 15707.

<sup>15</sup>. Ahmad Ibn Hanbal, Musnad, vol. 14, pp.328-329, hadith 18849.

slaughtering animals out of mercy for these animals since God, The Exalted sent him as:  
“Mercy for the whole universe.”

Before we briefly discuss the rules of slaughtering animals. It is appropriate to mention something about the catch from the sea, what we can eat and what we cannot eat. Here is what God. The Exalted says about the catch of the sea,

*“And He it is Who has put the sea to serve you, so that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see ships cruising on it, that you might seek of His bounty and that you may give thanks.”* (Surat an-Nahl 16/14)

عن أبي هريرة، عن النبي صلى الله عليه وسلم قال في ماء البحر: "هُوَ الطَّهْرُ مَاؤُهُ، الْحَلَالُ مَيْتَتُهُ." "

*Abu Hurayrah reported, The Prophet (peace be upon him) said of the sea water, “Its water is good for ablution, and its dead animals are lawful for consumption.”*<sup>16</sup>

## The Meaning of the verb ذَبَحَ Dhabaha in Arabic

ذَبَحَ He cut, or divided, lengthwise; clave; split; slit; rent, or rent open; ripped, or ripped open. This is the primary signification.

ذَبَحَ He slaughtered for food, or sacrificed an animal, or a sheep or goat, or an ox or a cow, and the like, in the manner prescribed by the law, i. e., by cutting the وَدَجَان or the two external jugular veins, or by cutting the throat, from beneath, at the part next the head. الذَّبْح is in the throat, and النحر is in the pit above the breast, between the collar-bones, where camels are stabbed.

النحر is used in relation camels and bulls and cows.

الذَّبْح is used in relation to other animals.

Both may have originally signified the causing of the soul to depart by wounding the throat, or the pit above the throat, which is the stabbing-place in the camel

الذَّبْح Renders the flesh of an animal allowable, or lawful, as food. It rendered allowable or lawful: as salt and the sun and fishes

## Slaughter an Animal Gently

The Prophet (peace be upon him) instructed people to slaughter animals for food gently and humanely. He said:

<sup>16</sup>. Ahmad Ibn Hanbal, Musnad, vol. 2, pp. 72-73, hadith 7232; and vol. 9, p. 44, hadith 8898.

**“Allah ordained kindness in everything. When you slaughter an animal, do it in a kind manner, every one of you should sharpen his knife, so it will be easy for the animal.”<sup>17</sup>**

The prophet banned the “Satan’s scratch”, which is just slightly scratching the animal’s neck skin, without cutting thoroughly the skin and the jugular veins, then leaving the animal to slowly bleed to death.<sup>18</sup>

Once the Prophet (peace be upon him) saw a man, who laid down a sheep to slaughter it, but he stood over its head, sharpening his knife. The Prophet (peace be upon him) rebuked him saying:

**“How many times do you want to kill it? Why didn’t you sharpen your knife before you laid it down?”<sup>19</sup>**

Some religious Muslim scholars said that it is conditional on the person who slaughters an animal, not to pull the knife away from the animal’s neck for sharpening it. If he pulls it away, then tries to kill the animal again, the flesh of the animal will be *Haram* (unlawful) for human consumption.<sup>20</sup>

A certain man said to the Prophet (peace be upon him):

“I mercy the sheep to slaughter it.”

The Prophet (peace be upon him) said: **“If you mercy it, Allah will mercy you.”<sup>21</sup>**

## Do not Maim Animals

The Pre-Islamic people mistreated animals and acted inhumanely toward them, thus deforming their creation. Allah, The Mighty, The Wise, ordered them to stop these inhumane practices and considered them as Satan’s acts.

The Prophet (peace be upon him) elaborated on Allah’s Revelation and banned people from cutting the hair on the forehead and neck and tail of a horse, because, the tail hair is a fly whisk and the neck hair keeps the horse warm, and he said in praise of the horse:

**“Goodness is tied unto the horses’ forehead hair.”**

Also, the prophet (peace be upon him) banned the branding of animals on their faces. Once he saw a donkey, which was branded on its face, he said:

<sup>17</sup>. Muslim; at-Tirmidhi; an-Nasa’i; See Ibn al-Athir, Jami’ al-Usul, vol. 4, p. 481, hadith 2573; and at-Tabrizi, Mishkat al-Masabih, vol. 2, p. 1192.

<sup>18</sup>. Abu Dawud; See Ibn al-Athir, vol. 4, p. 482, hadith 2574.

<sup>19</sup>. Al-Hakim, al-Mustadrak, vol. 4, p. 233.

<sup>20</sup>. Ash-Sha ‘rani, al-Mizan al-Kubra, vol. 2, p. 60.

<sup>21</sup>. Al-Bukhari, al-Adab al-Mufrad; Ibn Abi ad-Dunya, Kitab al- ‘Iyal, vp.: 1, p. 429; and al-Hakim, al-Mustadrak, vol. 4, p. 231.

**“May Allah curse the person who branded it.”<sup>22</sup>**

In general, the Prophet (peace be upon him) condemned any one, who maims an animal. he said:

**“May Allah curse anyone who maim animals.”<sup>23</sup>**

Another inhumane practice which the Pre-Islamic people of Madinah practiced against animals was chopping off the hump of a living camel and the tail of a living sheep and eating it as delicacy. Seeing that, the Prophet Muhammad (peace be upon him) said:

**“Whatever is chopped off from the animal while it is still alive; is a dead corpse, and it is forbidden to be eaten.”<sup>24</sup>**

The Prophet (peace be upon him) ordered people to avoid hurting animals in any shape or form. Even when they slaughter them for consumption. And how to be gentle to these animals. he went as far as to ban people from cursing an animal.

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<sup>22</sup>. Muslim, Sahih; Abu Dawud, Sunan; and at-Tabrizi, Mishkat, vol. 2, p. 1193, hadith 4077 and 4078.

<sup>23</sup>. Ibn al-Athir, Jami' al-Usul, vol. 10, p. 759.

<sup>24</sup>. At-Tirmidhi; Abu Dawud; See Ibn al-Athir, Jami' al-Usul, vol. 4, p. 483, hadith 2577; al-Hakim al-Mustadrak, vo.: 4, p. 239, ad-Darimi, Sunan, vol. 2, p. 93.