Halal Meat and Animals Slaughtering in Islam

اللحم الحلال وتذكية الحيوانات

في الإسلام

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     Introduction

إِتَّفق المسلمون على الأُصول، لكنهم اختلفوا على الفُروع. اتَّفقوا على أنَّ الحيوان يجب أن يُذبح، لكنهم اختلفوا "كيف"؟

**Muslims agreed on the fundamentals, however, they disagreed on the branches. They all agree that the animal should be slaughtered, however, they disagree on “how”** ؟

As we shall see in the following discussion.

Islam deals with, and controls the life of the human being from before birth until after death, because God, The Exalted, and His Prophet Muhammad (peace be upon him) instruct man and woman to what kind of spouse, he or she should get married. God says,

الخبيثات للخبيثين، والخبيثون للخبيثات، والطيبات للطيبين، والطيبون للطيبات...

**Impure women are for impure men, and impure men are for impure women. Pure women are for pure men and pure men are for pure women…** (an-Noor 24:26)

Therefore, God, The Exalted, regulates the human life between these two events, marriage, birth and death and after death, especially what keeps the human being leads good and healthy life by eating good healthy food. He says,

يا أَيُّها الناسُ! كُلُوا مِمَّا في الأرضِ حلالاً طَيِّبًا، ولا تَتَّبِعُوا خُطُواتِ الشيطانِ إنَّهُ لكم عدُوٌّ مُبينٌ.

**O people! Eat the lawful and good things from what is on earth, and do not follow the footsteps of Satan; indeed, he is your avowed enemy**. (al-Baqarah 2:168)

In this verse, Allah, The Exalted, addresses all human beings in general. However, when He addresses the believers, He emphasizes the "*good, Tayib*" aspect of the food. He says,

يا أَيُّها الذين آمنوا! كُلُوا من طيِّباتِ ما رزقناكم، واشكروا لله إنْ كنتم إيَّاه تعبدون.

**O you who believe! Eat of the good things that We have provided for you, and give thanks to God if you truly worship Him.**[[1]](#footnote-1) (al-Baqarah 2:172)

Also, God, The Exalted, says in regard to drinking,

هو الذي أنزل من السماء ماء لكم منه شراب...

**He it is Who sends down water from the sky for you: a portion of it for drinking, and a portion of it with which the trees grow from which you and your animals eat.** (an-Nahl 16:10)

God, The Exalted, honored the children of Adam,[[2]](#footnote-2) and created all what is on earth for them, or for their services.[[3]](#footnote-3) After God, The Exalted, created the earth and the sustenance for humans and animals, He created the human being.[[4]](#footnote-4) After God, The Exalted, created the human being and made him settle on earth, He instructed him to eat the good, healthy food, *Tayyib*. He says,

يا أَيُّها الذين آمنوا! كُلُوا من طيِّباتِ ما رزقناكم، واشكروا لله إنْ كنتم إيَّاه تعبدون.

**O you who believe! Eat of the good things that We have provided for you, and give thanks to God if you truly worship Him.**[[5]](#footnote-5) (al-Baqarah 2:172)

God, The Exalted, categorized the food which we humans consume on daily basis into two categories:

1. *Tayyib*, good, pleasant, agreeable, delicious, and healthy.

In the plural, *Tayyibat*, gustatory delights, pleasures of the table, pleasant things.

2. *Khabith*, injurious, harmful, offensive, repulsive, nauseating, disgusting.

God, The Exalted, made the first category, i.e. the *Tayyib*, permissible for humans to consume. However, He made the second category, i.e. the *Khabith*, prohibited for human consumption.

God, The Exalted, sent His Prophet Muhammad (peace be upon him), in order to make the good things *Halal, lawful*, for humans, and to make the bad things *Haram, unlawful* for them. God, The Exalted, says,

قال: "عذابي أُصيبُ به من أشاءُ. ورحمتي وسعت كلَّ شيء، فأكتبها للذين يتَّقونَ ويؤتون الزكاة، والذين هم بآياتنا يؤمنون".

**It is My punishment, I will punish with it whom I will. However, My mercy encompasses all things,[[6]](#footnote-6) and I will bestow it on those who guard themselves against evil, and pay *Zakâh*, and those who believe in Our revelations**. (al-A’raf 7:156)

Who are those that receive God’s mercy? God says,

**Those who follow the Messenger, the Prophet, who does not read or write,[[7]](#footnote-7) whom they find mentioned for them in the Torah, and the Gospel, he commands them to do good deeds, and forbids them evil. Furthermore, he makes lawful to them the pure good things, and makes unlawful to them the filthy things, and removes from them their burden and the shackles, with which they burdened themselves. Therefore, those who believe in him, helped and supported him, and follow the light (the Qur’an), which has been sent down with him, indeed, they are the successful.** (al-A’raf 7:156-157)

The Prophet Muhammad (peace be upon him) fulfilled this Godly duty very beautifully, and he explained to humanity the good things that they should consume, and the awful, evil, things they should avoid. He was very keen to explain to people around him and after him, who follow his *Sunnah*, tradition, what they should eat and drink and what they should not, as we already know, and as we will discuss in details later.

-       Animal Slaughter: Basic *Sharia* Requirements for *Halal* slaughter, method of slaughter (*Dhabh, Nahr, ‘Aqr*), instruments, *Tasmiyah,* blood flow, death of the animal.

These methods are not Islamic by origin, in fact, they are pre-Islamic practices and continued in Islam until our own days. Of course except the *Tasmiyah* and the *Niyah*, *the intention*, that the slaughtered animal is slaughtered in the name of God and for God. And not for any other diety, or person, including Prophet Muhammad (peace be upon him).

The clear cut prohibitions in Islam regarding food.

In general, all good food is *Halal*, permissible, for human consumption, as we learn from the following verse,

يا أَيُّها الناسُ! كُلُوا مِمَّا في الأرضِ حلالاً طَيِّبًا، ولا تَتَّبِعُوا خُطُواتِ الشيطانِ إنَّهُ لكم عدُوٌّ مُبينٌ.

**O people! Eat the lawful and good things from what is on earth, and do not follow the footsteps of Satan; indeed, he is your avowed enemy**. (al-Baqarah 2:168)

In this verse, God, The Exalted, addressed all human beings. However, when He addresses the believers, He emphasizes the "*good, Tayib*" aspect of the food. He says,

يا أَيُّها الذين آمنوا! كُلُوا من طيِّباتِ ما رزقناكم، واشكروا لله إنْ كنتم إيَّاه تعبدون

**O you who believe! Eat of the good things that We have provided for you, and give thanks to God if you truly worship Him.**[[8]](#footnote-8) (al-Baqarah 2:172)

It seems that early Muslims who just became Muslims were not sure what to eat and what not, and they kept asking the Prophet (peace be upon him) about that. Therefore, God, The Exalted, emphasizes to Muslims the aspect of "*Tayibat, good and healthy*" foods. He says,

يسألونكَ، ماذا أُحِلَّ لَّهم؟ قُل: أُحِلَّ لكم الطيِّباتُ وما علمتم من الجوارح مُكَلِّبين، فكُلوا مِمَّا أمسكن عليكم، واذكُروا اسم الله عليه. واتَّقوا اللهَ، إنَّ اللهَ سريعُ الحساب.

**They ask you (O Muhammad) as to what is permissible to them. Say, “The good things are permissible to you, and (birds or animals caught by) what you have trained of birds of prey and the dogs to hunt. You teach them of what God has taught you. Therefore, eat of that which they catch for you and mention the name of God over it. And be careful of your duty to God. Indeed, God is Swift in Reckoning.”** (al-Ma’idah 5:4)

Muslims are allowed to eat all of that according to God's injunctions under the condition that they should mention the name of Allah on it before they consume it.

When people could not distinguish between the "*Tayyib, good*" and the "*Khabith, bad*", God, The Exalted, spelled out to the believers what is the bad, harmful food for them, and He explained it, or made it forbidden for them to consume. He says,

إنَّما حَرَّم عَليكم المَيْتَةَ والدَّمَ ولحمَ الخِنزيرِ، وما أُهِلَّ به لِغَيْرِ اللهِ. فمن اضْطُرَّ غَيْرَ باغٍ ولا عادٍ، فلا إثْمَ عليه. إنَّ اللهَ غَفورٌ رَّحيمٌ.

**He has made unlawful for you (to eat) corpses (of animals, which died of natural causes), and blood, and flesh of swine, and that which has been sacrificed to a deity other than God;[[9]](#footnote-9) but whoever is forced (to eat such unlawful things) by dire need, and not out of transgression or habit, there is no blame against him. Indeed, God is Forgiving, and Merciful.** (al-Baqarah 2:173)

God, The Exalted, emphasized those three items which He banned for Muslims to consume as food, but He added few things to the above short list. He says,

حُرِّمَتْ عليكمُ المَيْتَةُ والدَّمُ ولحمُ الخِنزيرِ، وما أُهِلَّ لِغَيْرِ اللهِ بِهِ، والمُنْخَنِقَةُ، والمَوْقوذَة، والمُتَرَدِّيَةُ، والنطيحَةُ، وما أكل السَّبُعُ، إِلاَّ ما ذَكَّيْتُمْ، وما ذُبِحَ على النُّصُبِ....

**Forbidden to you are the animal corpses (that died of natural causes), blood, flesh of swine, and that on which any other name than that of God has been invoked, and the strangled (animal), and that beaten to death, and that killed by a fall from a high place, and that killed by being smitten with the horn of another animal, and that from which wild beasts have eaten; except what you (manage to) slaughter (before it is completely dead); and what is sacrificed to the idols,...** (Al-Ma’idah 5:3)

God, The Exalted, made all the "*Khabith, filthy, unhealthy* *food,* especially meat "*Haram, banned, forbidden*" for human consumption.

In the aforementioned verses, God banned the consumption of the flesh of the following animals,

المَيْتَةُ, *animals that died of natural causes.*

الدَّمُ, *the blood*. The Arabs before Islam used to eat and drink pure blood of animals.

The Prophet (peace be upon him) sent *Suday Ibn ‘Ajlan* to his own people to call them to God and His Messenger, and to teach them the tenets of Islam.

*Suday* reported, “I came to them, and while we were sitting around, they brought a bowl full of blood, and they gathered around it eating the blood.

They Said, *Suday* come, join us and eat.

I said, woe to you! I came to you from the one who bans this to you, and God, The Exalted, revealed to him.

They said, what is that (He revealed)?

He said, I recited to them this verse, “**Forbidden to you are…”.[[10]](#footnote-10)**

The famous classic Arab poet, *al-A’sha*, composed the following verse,

وإياك والميِّتات لا تقربنها ولا تأخذنَّ عظمًا حديدًا فتفصدا

**Beware of the dead corpses, do not approach it,**

**And do not take a sharp bone and to open a vein (for blood).[[11]](#footnote-11)**

The poet *al-A’sha* warns people to avoid what the unbelieving Arabs did before Islam, when one of them got hungry, and he did not find anything to eat, he took a sharp thing, and open a vein of his riding animal, or any other animal around him, and he squeezes the blood in a bowl, and drinks it. Therefore, God, The Exalted, banned blood for Muslims.[[12]](#footnote-12)

However, he banned human beings from banning the "*Tayyib, good, healthy* *food.* He says,

يا أَيُّها الذين آمنوا! لا تُحَرِّمُوا طَيِّباتِ ما أَحَلَّ اللهُ لكم، ولا تعتَدوا. إنَّ اللهَ لا يُحِبُّ المُعتَدين.

**O you who believe! Do not make the good things which God has made lawful for you, unlawful, and do not transgress. Indeed, God does not love those who transgress**. (al-Ma’idah 5:3)

In this regard of making lawful unlawful, the Prophet (peace be upon him) was very careful, and he vehemently denied that to himself.

The Prophet (peace be upon him) said,

الحلال ما أحلَّ اللهُ في كتابه، والحرامُ ما حرَّمَ الله في كتابه. وما سكت عنه، فهو ممَّا عفا عنه.

**The *Halal, lawful*, is what God, made lawful in His Book (the Qur’an), and the *Haram, the unlawful*, is what God made unlawful in His Book, and what He did not mention (in His Book) it is what He made free for you**.[[13]](#footnote-13)

*Abu Sa’id al-Khudri*, reported, **when the Muslims liberated *Khaiber*, they were very hungry, and they ate very much fresh garlic, then we went to the prayers. The Prophet (peace be upon him) smelled the garlic odor, so he said, “Whoever ate from this disgusting plant should not come to our mosque”. Then, the people said, ‘It is banned, it is banned’. When what they said reached the Prophet (peace be upon him), he said, “O People! It is not for me to ban what God made lawful. But it is a plant that I hate its odor”.**[[14]](#footnote-14)

The Prophet (peace be upon him) emphasized this point very strongly.

*‘Abd Allah Ibn Mas’ud* reported, the messenger of Allah (peace be upon him) said,

إِنَّ مُحًرِّمَ الحلالَ كمُستَحِلِّ الحرامِ.

**The One who makes the *Halal, lawful, as haram, unlawful*, is like the one who makes the *Haram, unlawful, as Halal, lawful***.[[15]](#footnote-15)

In another version, *‘Abd Allah Ibn ‘Umar* reported, the Prophet (peace be upon him said,

إِنَّ مُحًرِّمَ الحلالَ كمُحِلِّ الحرامِ.

**The One who makes the Halal, lawful, haram, unlawful, is like the one who makes the Haram, unlawful, as Halal, lawful.**[[16]](#footnote-16)

In a longer version, *Umm Ma’bad* reported, the Prophet (peace be upon him) said,

إِنَّ المُحًرِّمَ ما أَحَلَّ اللهُ كالمُستَحِلِّ ما حرَّمَ اللهُ.

**The one who bans what God made *Halal, lawful*, is like the one who makes *Halal, lawful*, what God banned***.[[17]](#footnote-17)*

There is a severe warning in all of this to those who go around and issue *Fatwas* of *Haram* and *Halal* without even a basic knowledge of this issue.

When it comes to the *unlawful, Khabith, filthy, animals*, that God, The Exalted, banned the consumption of their flesh for human being, no matter how you slaughter them, according to the *Shari’ah* or not, they still *Haram*, forbidden for humans to eat.

I believe, it is helpful to bring here lists of lawful and unlawful foods before we embark on discussing slaughtering animals and birds for human consumption, and the tools with which they slaughter these animals and birds.

الأطعمة Foods

Unlawful Animals for Human Consumbtion:

Indeed, it is beyond impossible to list all the foods, animate or inanimate which are lawful for humans’ consumption. Fundamentally, all foods are lawful, except what one of the fundamentals excluded it.

First, a statement in the *Qur’an* or the *Sunnah* which bans it,

Like, swine, liquor, wine, corpses, blood, strangled animal, dead animal by a strike with hard object, gauged animal by another animal, domestic asses, the wild asses (zebras) are lawful, horses and the animal that they give birth to. Mules are unlawful. Because they are the result of male ass mating with female horse.

All canine animals.[[18]](#footnote-18) Therefore, dogs, cats, lions, wolves, foxes, panthers, monkeys, and elephants are unlawful for human consumption.

Unlawful Birds for Human Consumbtion:

The same reasons that ban the consumption of animals by human beings ban birds too.

The Prophet (peace be upon him) made all prey birds with claw are unlawful,[[19]](#footnote-19) like prey animals which eat other living creatures, like, eagle, falcon, hawk, raven, crow, owl, bat, etc.[[20]](#footnote-20)

The people in the rural society by tradition know well what to eat and what not to eat of the animals and birds.

The urban society, the problem does not exist because these animals and birds do not live there. Moreover, there is no shortage of meats of all kinds of lawful animals and birds.

-       Preferred, but not mandatory conditions, of slaughter (direction to *Qiblah*, offering water to animals -humane treatment, not seeing another animal being killed, animal feed, etc.)![[21]](#footnote-21)

Animal Rights Legislation

Based on the guidance of the Qur’an and the *Sunnah*, Tradition of the Prophet (peace be upon him), and the conduct of the early generations of Muslims toward animals and nature in general, the thirteenth century Muslim scholar, *‘Izz ad-Din Ibn ‘Abd as-Salam* formulated the following legal opinion on the rights of livestock and animals from human beings:

**A person who owns livestock, must spend on them the provision that their kinds require, even if they have aged or sickened such that no benefit comes from them;**

**He should not burden them beyond what they can bear;**

**He should not put them together with anything by which they would be injured, whether of their own kind or other species, whether by breaking their bones or butting or wounding;**

**He should slaughter them gently and with kindness; when he slaughters them he must neither flay their skins or break their bones until their bodies have become cold and their lives have passed away;**

**He should not slaughter their young within their sight but he should separate them;**

**He should make comfortable their resting places and watering places;**

**He should put their males and females together during their mating seasons;**

**He should not discard those which he takes as game; and neither shoot them with anything that breaks their bones nor bring about their destruction by any means that renders their meat unlawful to eat**.

Many Muslim jurists have declared that the rights of animals must be enforced by the State.

-       Distinction between animal slaughter for sacrifices (Udh-hiyah, Aqiqah, Nadhr) and the slaughter for business. (I think this aspect is out of the scope of our book).

The distinction is that the *Udh-hiyah*, *'Aqiqah*, and *Nadhr*, are coupled with a festive mood. Otherwise, the technicalities of the slaughtering are the same.

-       The food (meat) of the People of the Book. What are the conditions for it to be acceptable for Muslims? Can Kosher be labeled Halal? It depends how we define *Halal*? If we require that the slaughtering person must be Muslim. Then, it is not. However, if we remove that condition, then, it is *Halal*. Allah, The Exalted, allows Muslims to eat the food (meat) prepared by the People of the Book, namely, Christians and Jews. He says,

اليومَ أُحِلَّ لكمُ الطَّيِّباتُ، وطعامُ الذين أوتوا الكتابَ حِلٌّ لَّكم، وطعامُكُم حِلٌّ لَّهم...

**This day, all good and healthy edible things are allowed to you (to consume); and the food of those who have been given the Scripture (Jews and Christians) is lawful for you, and your food is lawful for them**. (Al-Ma’idah 5:5)

From the above verse, we conclude that they themselves slaughter their animals. Furthermore, we know from the *Sirah* of the Prophet (peace be upon him) that he ate the food that the Jews and the Christians prepared for him more than once.

However, if they eat any kind of meat which is not lawful to us, like pork, then we should not eat it.

Early Muslims were very keen about this issue, to the extent they asked the Prophet (peace be upon him) if they can use the cooking pots of the People of the Book, especially Christians, because they cook pork in it. However, the Prophet (peace be upon him) allowed it only under strict condition, when Muslims have no other choice, and they should clean it thoroughly before use. He said,

فإن وجدتم غير آنيتهم فلا تأكلوا فيها. وإن لم تجدوا غير آنيتهم، فاغسلوها، ثم كلوا فيها.

**If you find other than their vessels, then do not eat in it. If you do not find other than their vessels, then wash it, then eat in it.**[[22]](#footnote-22)

In another version, reported by *Abu Tha’labah al-Khushani*, that the Prophet (peace be upon him), recommended to cleanse the vessels of the unbelievers thoroughly before the Muslims can cook in it,

سألت رسول الله (صلى الله عليه وسلم)، يا رسول الله! قُدورُ المُشرِكين، نَطبُخُ فيها؟

قال، "لا تطبُخوا فيها".

قلت، : "فإن احتجنا إليها، فلم نجد منها بُدّ؟

قال، "فارحضوها رَحْضًا حسنًا، ثم اطبخوا، وكلوا".

I asked the Prophet (peace be upon him), “O Messenger of God! Can we cook in the vessels of the unbelievers?”

He said, “Do not cook in it?”

I said, “If we need it, and we have no choice?”

He said, “**Then, you should cleanse it thoroughly, then cook in it, and eat**”.[[23]](#footnote-23)

The Prophet (peace be upon him) banned the use of the Christians vessels for food because they cook pork in it. He also banned the drinking in their vessels, also because they drink wine in it.[[24]](#footnote-24)

However, in regard to the vessels of the unbelievers, he also banned it, but if the Muslims have no other choice, they should cleanse these vessels, because those unbelievers cook dead animals’ meat in it.

All in all, the prohibition in using their vessels for cooking is hygienic and not ritualistic. Because God, The Exalted, and the Prophet (peace be upon him)[[25]](#footnote-25) allowed Muslims to eat the lawful good food of the People of the Book.

Certain modern Muslims raise an objection to consuming the food of the People of the Book that the modern People of the Book are not the same like the ones who lived during the time of the Prophet (peace be upon him), they changed, we can raise up the same issue against modern Muslims. You are not the same Muslims like the Sahabah who lived during the time of the Prophet (peace be upon). God’s rulings do not change. They are valid from the time of the revelation until the Day of Judgment. This is a lame excuse by certain Muslims who want to ban certain Muslims to have business dealings with non-Muslims.

The Prophet (peace be upon him) was very conscious about health and hygiene, to the degree, he applied quarantine for areas that struck with a plaque. He said,

إذا كان الطاعون بأرض، فلا تهبطوا عليه، وإذا كان بأرض وأنتم بها، فلا تفروا منه.

**If the plague was in a place, do not go into that place, and if it hit a place while you are in it, do not run away from it**.[[26]](#footnote-26)

-       Criteria for approving stunning of animals before slaughter.

If a stunning method has to be applied for the humane treatment of animals/birds, it should not kill the animal/bird instantly and the animals should be bled while their hearts still pumping.

-       Summary of the *Fiqh* interpretation of the *Halal* slaughter by the four schools of *Fiqh*.

The Slaughtering of an Animal According to the Four *Madhahib.* Schools of *Fiqh*.

The slaughtering of an animal is called "*Dhakah Shar'iyah*" in the *Fiqh*.

The *Dhakah, Dhabh*, slaughtering, or *Nahr*, stabbing, or *'Aqr*, stabbing of animal which is already permissible for human consumption according to certain conditions detailed in the different *Madhahib*, schools of thought.

We must realize that *adh-Dhakah ash-Shar’iyah* does not legalize an animal or bird which is unlawful for human beings consumption.

Moreover, we should know that a Muslim is not allowed to eat raw meat because it is still full of blood, Therefore, Muslims must cook the meat well in order to dry all the blood from it before they eat it,

The Hanafites

The Hanafites say, the *Shar'i Dhakah*, is divided into two parts: *Dhakat ad-Darurah*, The emergency *Dhakah*, and *Dhakat al-Ikhtiyar*, the liesure *Dhakah*.

*Dhakat ad-Darurah*, *the emergency* *Dhakah*: It is a cut or wound inflicted on a wild animal. If a sheep, or a cow, or a camel becomes wild and it becomes hard to slaughter it in a proper manner, then someone shot him with an arrow, or other objects, and hit it in any part of its bod, and spelled its blood until it died, then eating its flesh is *Halal*, lawful.

Likewise, if a camel became wild, and ran away, and, it cannot be controlled except by a group of men. Then, its owner can shoot it, and when it is wounded and its blood spelled out, and it died as result of this wound. Then, consuming its flesh is *Halal*, lawful.

Likewise, if an animal started attacking its owner, or anyone else, he is allowed to shoot him out of self-defense, and kills him. Then, consuming its flesh is *Halal*, if as a result, he wounded it and spelled out its blood.

Likewise, if an animal fell in a well, and it was impossible to slaughter it properly, then its owner shot it and wounded it, and it was certain that it died as a result of the wound, or he was not certain if it died as the result of the wound or by other reason, still, its consumption is *Halal*. However, if it was certainly known that it died as a result of other than the wound, then the consumption of its flesh is *Haram*, forbidden.

*Dhakat al-Ikhtiyar*, the liesure slaughtering: It is the slaughtering of the animal (in the neck) in the part between the beginning of the throat to the beginning of the breast, by cutting the two jugular veins, and to cut the throat, and the gullet. It suffices to cut three of them. However, it is a must to cut the throat or the gullet with the two jugular veins, or cut one jugular vein with the two (the throat and the gullet). Others think that cutting the throat and the gullet with one jugular vein is a must. When this cutting becomes certain, then the slaughtering become *Shar'i, legal*, and consuming the flesh is *Halal*, *lawful,* either the slaughtering over the knot which is in the throat or under it.

It is conditional for the slaughtering of animals that:

The slaughtering person must be a Muslim, or a Jew, or a Christian, foreign or other. The Christian includes the *Sabi',* because he accepts *'Issa Ibn Mariam*, and the Jew includes the *Sameritans*, because they believe in the *Shri'ah of Musa* (Moses), the slaughtering of all of those is *Halal*. However, the slaughtering of others, polytheist, Magian, an apostate, is not *Halal*.

However, if the Christian mentions the name of Jesus Christ at the time of slaughtering the animal, its meat is not *Halal*.

Should not slaughter the hunted animals or birds within the *Haram*, *the sanctuary of the Ka'bah*, because the *Tadhkiyah* does not make the hunted animal in the *Haram,* *Halal* for consumption; even if the slaughtering person is not in the state of *Ihram* (pilgrim).

Intentionally not uttering the *Tasmiyah*. However, if he forgets to utter it, then the flesh of his slaughyered animal is *Halal*.

The conditions in the *Tasmiyah* are,

1. To be pure utterance of the name of Allah, it does not make difference what name of Allah he utters, either coupled with an attribute, or not coupled with an attribute, like, *Allah, ar-Rahman*, or utter with *Tasbih (Subhan Allah)* and *Tahlil (La ilaha illa Allah).*

As to the utterance of the name of Allah coupled with a *Du'a'*, supplication, like, *Allahumma ghfir li, O Allah forgive me*, does not make the slaughtered animal *Halal.*

It is preferable to say, *Bismi Illahi, Allahu Akbar, by the name of Allah, Allah is Greateest*.[[27]](#footnote-27)

2. The *Tasmiyah* should be uttered by the slaughtering person himself at the time of the slaughtering, and the hunter during the time of hunting (shooting his arrows), and the person who sends his hunting dog at the time of sending it out. If anyone else other than the doer utter it, it is not allowed to consume the meat. The slaughtering should take place immediately after the *Tasmiyah* before moving away from the place of the slaughtering. If he utters the *Tasmiyah*, then, got busy with eating and drinking, if this action takes long, then, the slaughtering is not *Halal.*

It is conditional that he does not intend by the *Tasmiyah* other thing, like getting blessing at the beginning of his action, if he does that, or intended something else other than the slaughtering, then his slaughtering is not *Halal*.

However, if he has no intention at all, then, it is *Halal*. The slaughtering of the boy who does not know the *Tasmiyah*, even if he does not know that the *Tasmiyah* is a condition. Likewise, the drunk if he can utter the *Tasmiyah*, likewise, the lunatic. All those, if they can manage the action of the slaughtering, and utter the name of Allah, then, their slaughtered animal is *Halal*. Likewise, the slaughtering of the mute, and the uncircumcised without aversion.

Slaughtering is acceptable if it is done with anything which cuts the veins that are conditional to be cut and the blood flows.

Therefore, slaughtering is allowed with, knife, and the blue reed, the white stone, sharp like a knife, and so forth, except tooth and the claw, it is not allowed to slaughter with them if they are jointed, but if they are separated, then, it is permissible with the aversion, because it causes to torture the animal, like the slaughtering with a dull knife which does not cut.

And if the slaughtering is done for a great person in order to honor him, or seek his favor, the flesh of such animal is not allowed, because it was sacrificed for other than Allah, this is different than slaughtering for a guest with intention to honor him.[[28]](#footnote-28)

The Malikites

They say, *adh-Dhakah ash-Shar'iyah* is the mean that permits people to eat the flesh of the wild animal, and it is of, four kinds, *Dhabh*, slaughtering; and *Nahr*, stabbing; and '*Aqr*, injuring the animal fatally; and an action that removes the life of the animal with any mean possible.

*Dhabh, slaughtering*, it is done to, cows, buffalos, sheep, goats, birds, wild animals, and all animals people are able to slaughter, except the giraffe, it should be stabbed, *tunhar*.

*Dhabh*, slaughtering, is defined as, cutting the throat and the two jugular veins from the front with a sharp instrument with *Niyah*, intention. And it is not conditional to cut the gullet.

It is conditional that the person who performs the slaughtering to be sound mature Muslim, or Christian, or Jew.

And the slaughterer should not raise his hand with the knife from the neck of the animal for a long time intentionally before he completes the slaughtering.

There are certain condition for the slaughtering of the Christian and the Jew in order that the flesh of the animal he kills be *Halal* for Muslims' consumption,

He should slaughter animals that permissible in our *Shari'ah*,

Not to intend slaughtering it to any other diety than Allah.

He should slaughter in the presence of mature sound Muslim who knows the rules of the *Shar'i Dhakah*, especially, if the Christian or the Jew consumes the flesh of corpses.

It is not permissible to consume the flesh of any animal or a bird that has a talon which a Jew slaughters, like, camels, ducks, geese, and giraffe of all animal which does not have a split hoof, because the Jews ban the flesh of animals and birds with talon. It is proved in our *Shari'ah* that it is forbidden for them.[[29]](#footnote-29) Therefore, if he slaughters it, then, it is not permissible for Muslims.

As to what is *Halal* for them in their *Shari'ah*, like, pigeons, and chicken and so forth, they are *Halal* for Muslims if the Jew slaughters them.[[30]](#footnote-30)

*Nahr*, stabbing the animal in the neck, it is done to camels, giraffes, and elephants, and it is not recommended for cows, and buffalos, likewise, horses, mules, and zebras.

*Nahr*, is defined as, stabbing by a mature Muslim, Christian, or a Jew in the upper part of the animal's throat with an intention.

*‘Aqr*, wounding, it is used with a crazy wild animal which cannot be controlled easily, either it is a bird or other.

It is defined as wounding of a wild animal by a mature sound Muslim with a sharp instrument, or by a trained hunting dog with *Niyah*, intention, and *Tasmiyah*.

The *'Aqr* by unbeliever is unacceptable. It is been said, it is acceptable from a Jew or a Christian, like slaughtering.

Also it is unacceptable from a young boy, or crazy man.

Moreover, if a domestic tame animal runs away, it should not be wounded, for instance, if a cow, or a camel, or a sheep ran away, it should not be wounded.

Likewise, if an animal fell in a well, and it was impossible to slaughter it except through *'Aqr*, wounding, and it was wounded, then its flesh should not be consumed. Moreover, it is unacceptable to wound an animal with a stick, or a stone which has no sharp edge, but it is acceptable by a bullet because it is more effective than a sharp instrument.

It is conditional for all these acts is the mentioning the name of Allah by a sound mature male Muslim. If he forgets, or could not, like a mute person, consuming the flesh of his slaughtered animal is *Halal*, lawful.[[31]](#footnote-31)

Shafi'ites

They said, the *Shar'i Dhakah* is, cutting both the throat and the gullet completely, and if anything of them left uncut, the slaughtered animal is not *Halal*.

The animal must have a stable life before slaughtering it, if there is a reason which causes its death, otherwise, it is not conditional, so the sick animal without a reason which causes its death, if it is slaughtered at the last breath, it is *Halal*, even if a blood does not spell, or there was no violent movement. What is meant by the stable life is, with it there is the regular movement by indications that most likely there is a life in the animal. Among its signs the flow of the blood after cutting the throat and the gullet, or the violent movement, there is no difference with cutting the throat and the gullet above or under the familiar knot, under a condition that two full circles must stay intact, otherwise the slaughtered animal flesh is not *Halal*, lawful, then, it will be considered Fara',[[32]](#footnote-32) and not slaughtering.

As to cutting the two jugular veins, it is a *Sunnah*. If the whole head is cut, it suffices. But it is not liked. This way of slaughtering like that is conditional with the tame domestic animal that people can handle. As to the animals that turned wild, like, sheep, cows, camels, and a deer in the desert, and animal which fell in a well, and it is impossible to slaughter it, then, its *Dhakah* is, to cut it in any part of its body with any sharp instrument that cuts which is the cause of the animal's death. The cutting with animal hoof is not acceptable. And the animal should not be scratched a light scratch.

Certain conditions are required for the slaughtering to be *Halal*, lawful,

The intention of catching a substance or a kind, if he shot something which he thought it is a rock or an animal which is not allowed to be eaten, then, it appeared that it is an animal which is allowed to be eaten, then he can eat it, because he intended to hit a substance, likewise, if he shoots a herd of dears, and he hit one of them, or he intended to hit one, but he hit another one, the killed one is *Halal*. However, if he did not intend to hit a certain substance or kind, then, it is not *Halal*.

If the knife fill down from the hand of a man and hit an animal and got killed, or rubbed itself with a knife and got killed, or someone played with his sword and hit the slaughtering spot of an animal, the slaughtered animal is not *Halal*, lawful, because of the lack of intention.

Rushing the death of an animal right away after cutting the throat and the gullet, like, if someone started cutting it, and another pulled out its intestine or the lungs, or opening the animal side, then, the animal is not *Halal*, Lawful.

The flesh of the slaughtered animal should be lawful for human consumption, it is not allowed to slaughter what is not allowed to be eaten, and not even to comfort it from the hardship of life.

The cutting should be done by a sharp object, even if it is made from reed, or wood, or gold, or silver, except the tooth and the nail, and the rest of the bones, the *Tadhkiyah* is not allowed with it. If the animal is killed by anything not sharp, like, shot by a gun, or an arrow without arrowhead and no sharp edge, or was strangled by a net and died, it is *Haram*, unlawful, in all of that.

The cut should be done at one time, for instance, if he cuts the throat, and paused, then completed the slaughtering, however, if the second act was separate from the second customarily, then, it is conditional that a stable life should exist in the animal at the time of starting the second act. However, if the second act is not separated from the first customarily, then the stable life is not conditional, that is if he raised up the knife from the animal's neck and returned it swiftly, or throw it out because it does not cut, or fill down from him and he picked it up, or picked other than it very quickly, or turned it and cut with it what is left. All this is permissible, since there is no separation in it between the first act and the second act.

The slaughterer should not be in the state of *Ihram* (on pilgrimage), and the slaughtered animal is a hunted wild animal, in this case, the slaughtered animal is not allowed to be consumed.

The slaughtering person should be Muslin, or a Jew, or a Christian, and not Zoroastrian, *Majusi*, or polytheist, or apostate. The slaughtering of the Jew and the Christian is *Halal*, like the Muslim. Likewise, the slaughtering of the lunatic, and the intoxicated, and the minor, likewise, the slaughtering of the blind is not liked. The *Tasmiyah* is not conditional, but it is preferred.

If he mentions the name of Allah connected with other than Him, like, if he says, "In the name of Allah and the name of Muhammad", if he intended the partnership, he is considered *Kafir*, unbeliever, and the slaughtered animal is *Haram*. However, if he does not intend the partnership, the slaughtered animal is *Halal*. But it is disliked if he intended to get blessing. But if he does not qualify it to imply polytheism, the slaughtered animal is *Haram*.[[33]](#footnote-33)

Hanbalites

They Said, *The Shar'i Dhakah* is, slaughtering an animal which people are capable to slaughter, and consuming its flesh is permissible, and lives on the land except the locust and its like, which is not slaughtered or stabbed.

*The Shar'i Dhakah* is fulfilled by cutting the throat and the gullet.

*Nahr*, stabbing, or slitting, takes place in the animal's throat just above the chest, which is the dent between the base of the neck and the chest, cutting the two jugular veins is not conditional, but it is preferable to cut them.

If it turns to be hard to slaughter the animal or stabbing it in the neck, then it should be wounded by shooting it with an arrow anywhere in its body, so it wounds it and kills it, then its human consumption is permissible under the condition it died as a result of the wound which was intended to wound it. So if it died by any other reason other than the arrow’s wound, then, the consumption of its flesh is forbidden, even, the wound was necessary to kill it.

Also, the conditions which are required for the slaughterer are required for the arrow shooter; if a Zoroastrian shot it, its consumption is not allowed.

The four conditions for the slaughtered animal to be *Halal*,

1. To say “*Bismi Illah*” at the time his hand moves with the slaughtering, or stabbing, or wounding. Nothing takes the place of the *Tasmiyah*. For instance, if he praises Allah it is not acceptable. The *Tasmiyah* is acceptable in a foreign language other than Arabic, even with the ability to speak Arabic. It is *Sunnah*, a tradition to say, “*Bismi Illahi, wa-Allahu Akbar*”.[[34]](#footnote-34)

*Anas Ibn Malik* reported, the Messenger of God (peace be upon him) said,

"إذا سمَّيتم فكَبِّروا". يعني: على الذبيحة.

“**If you make *Tasmiyah*, you should couple it with *Takbir***” (*Bismillah Allahu Akbar*). He means over the slaughtered animal.[[35]](#footnote-35)

However, if the slaughterer is mute, he motions with his head to the heavens, and made a move which indicates he intends to say the *Tasmiyah*. This is sufficient in regard to the slaughtering of the mute.

However, if the *Tasmiyah* is not mentioned intentionally or out of ignorance, the slaughtered animal is not allowed for consumption, even if the cut caused its death, for the saying of Allah, The Exalted,

ولا تأكلوا ما لم يُذكَرِ اسمُ اللهِ عليه.

**And do not eat that over which God’s name has not been mentioned…** (al-An’am 6:121)

However, if the *Tasmiyah* is not mentioned as a result of forgetfulness, the slaughtered animal is *Halal* for consumption, for the *hadith* which is reported by *Shaddad Ibn Sa’d* from the Prophet (peace be upon him),

ذبيحةُ المسلمِ حلالٌ، وإن لم يُسَمِّ إذا لم يتعمَّدْ.

**Slaughtered animal by a Muslim is *Halal*, even if he does not utter the *Tasmiyah*, if he does not do that intentionally.**

The intention of uttering the *Tasmiyah* on what he intends to slaughter. However, if he slaughters another animal, that *Tasmiyah* will not make the other animal *Halal*.

Short time lapses between the *Tasmiyah* and the slaughtering does not harm. If he made *Tasmiyah*, then talked, then slaughtered, the animal is *Halal*.

If he laid down a sheep in order to slaughter it, and uttered the *Tasmiyah*, then he dropped down his knife and picked up another knife, then he slaughtered the sheep, it is *Halal* for human consumption. Likewise, if he responded to a greeting, or had a drink of water.

The Jew and the Christian are like the Muslim in that regard.

However, if the Christian mentions the name of *al-Masih*, Jesus Christ, the slaughtered animal is not *Halal*.

However, if it is not known that the slaughterer mentioned the name of Allah or uttered the *Tsmiyah*, or not? The slaughtered animal is *Halal*.

2. The qualifications of *adh-Dhabih*, the slaughterer, and *an-Nahir*, the stabbing person and *al-‘Aqir*, the wounding person, should be mature, or intends to perform the *Tadhkiyah*, the slaughtering. For instance, if the knife dropped on the neck of a sheep and slaughtered it, the flesh of the sheep will not be *Halal* because of the lack of the intention of *Tadhkiyah*, slaughtering. He could be, Muslim, or Christian or Jew even if he is an enemy, or from the Christian of the *Tribe of Taghlib*.[[36]](#footnote-36) There is no difference if the slaughterer is a male or female, a free person, or slave, even if he is in a state of major ritual impurity, or a menstruating woman, or woman in childhood, or a blind, or sinful person.

However, the slaughtering of a lunatic, intoxicated person, and immature minor boy -But if the boy is mature, his slaughtering is *Halal*- and the apostate, and pagans’ worshipper, and atheist, and all those who do not believe in a revealed book, this principle is derived from the saying of Allah, The Exalted, وطعامُ الذين أُوتوا الكتابَ حِلٌّ لَّكم...

**And the food of those who have been given the Scripture (Jews and Christians) is lawful for you…** (al-Ma’idah 5:5)  
That means, no other food is *Halal* for you.

3. The slaughtering instrument, the slaughterer should slaughter with a sharp instrument which cut and penetrate with its edge, and not to cut and penetrate with its weight. There is no difference of the sharp instrument to be made of iron, like the knife and the sword, and the arrow head, or to be made of stone, or wood, or bone except the tooth and the claw, the *Dhakah* is not *Halal* by them either they are jointed or disjointed.

4. To cut the throat and the gullet.

If a person of the People of the Book (Christian or Jew) slaughtered an animal which is *Haram* for him in his *Shari’ah* (law), and it is proven in our *Shari’ah* that it is *Haram* for him, consuming it is *Halal* for us, like, if a Jew slaughtered an animal with a claw. Likewise, if he slaughter what he claims it is *Haram* for him, and it is not proven to us it is *Haram* for him.[[37]](#footnote-37)

-       Which *Madhhab* and which *Fatwa* the average Muslim should follow regarding *Halal* food?

Slaughtering animals for food consumption is a practical matter and not theoretical. Any butcher anywhere in the Muslim world knows how to slaughter an animal than all the *Fuqaha'* of the world. Slaughtering an animal needs practice and not a *Fiqhi* manual. Then how we treat the meat of the animal which is slaughtered by a Jew or a Christian who does not follow any Madhhab. More than that, he is not even a Muslim?

-       Higher Intents of the Islamic *Shari’ah* and interpretation of the *Fiqh* to accommodate new technology. Muslims all over the world use all kinds of modern technology which did not exist at the time of the Prophet (peace be upon him) from the cellular phone to the airplane, then why they need a *Fiqhi* opinion to use modern technology in slaughtering animals?

This issue did not arise before the Muslims moved to live in the West in big numbers. Besides, slaughtering an animal is not a *Sunnah*, it is a custom which was practiced for a long time before Islam. However, some people in certain pre-Islamic societies abused animals by slaughtering them in a very cruel manner. God, The Exalted, and His Prophet (peace be upon him) regulated how people should treat animals in a humane manner.

The Prophet (peace be upon him), instructed people how they should slaughter their animals. He said,

إِنَّ اللهَ عزَّ وجَلَّ كتب الإحسانَ على كل شيء. فإذا قتلتم، فأحسنوا القِتلة، وإذا ذبحتم فأحسنوا الذبح، ولْيُحِدَّ أحدُكم شَفْرتَه، ولْيُرِحْ ذبيحته.

**Indeed, God, The Exalted, ordained goodness on everything. Therefore, if you kill, do it nicely, and if you slaughter an animal, slaughter it nicely, and each one of you should sharpen his knife and make it easy to his slaughter animal.[[38]](#footnote-38)**

*‘Abd Allah Ibn ‘Umar* reported, **the Prophet (peace be upon him), ordered people to sharpen the knives, and to keep it hidden from the animals**.

And he said, إذا ذبح أحدكم، فلْيُجْهِزْ.

**When any one of you slaughter an animal, he should finish it**.[[39]](#footnote-39)

It is not the instrument with which you kill an animal that matters, rather, the *Niyah*, intention for whom you are killing the animal, or in the name of whom? In the name of Allah, or any other deity or personality?

-       Does Islam encourage use of technology and new methods in slaughter and in food processing, and in which circumstances?

Islam does not discourage or prohibit the use of modern advanced technology in any aspect of life. All the human knowledge in all aspects of life comes from Allah, The Exalted. He says,

وعلَّمَ الإنسانَ ما لم يعلم

**He taught the human being what he knew not.** (al-‘Alaq 96:5)

Moreover, Allah, The Exalted, instructed His Prophet Muhammad (peace be upon him) to pray to Allah, The Exalted, to increase him in knowledge. He says,

وقُلْ: رَبّ! زِدْني عِلْمًا

**And (you Muhammad) say, “O my Lord! Increase me in knowledge”.** (TaHa 20:114)

Allah, The Exalted, opened the gate of knowledge to man from the first man, Adam, until our own days and beyond to the Day of Judgment. Muslims must not freeze in their knowledge to the seventh century, otherwise they perish. As the Mamlukes soldiers in Egypt did in the eighteenth century when they refused to use modern weaponry and depended on the horse and the sword and arrows when Napoleon of France attacked Egypt toward the end of the eighteenth century, and he was able to wipe the Egyptian forces with his artillery and guns out.

Moreover, most human societies at the time of the Prophet (peace be upon him) were rural, agricultural, pastoral societies, and people raised up their animal for their own consumption. But in our time, the urban society grew on the expense of the rural society, therefore, they depend on their food on the agricultural and pastoral societies, a matter that created a mass production need. This mass production requires fast delivery in huge quantities, which a human labor is not able to fulfil, therefore, the machines must take over, otherwise, most people will not be able to get sufficient amount of their daily ration.

Therefore, Muslims in the modern time have no choice but to use the slaughtering machines, otherwise, non-Muslims take over and supply them with their daily need.

Until when we Muslims going to keep using our religion as a reason for our backwardness?

How often we Muslims brag to others, that our religion of Islam is the religion of “*Iqra’ Read*!”?

Look at us Muslims all over the world, we use everything from the West, the non-Muslim. Allow me to mention a scary fact for Muslims all over the world. We Muslims totally dependent in our medicines on the West. If we refuse its medicine, a great number of us will perish. More frightening, if the West decide to poison us through its medicine, it will kill all of us in no time. All advanced knowledge and technology is a human heritage.

Please let our great *Fuqaha’*, namely, *Abu Hanifah, Malik, ash-Shafi’i, and Ahmad Ibn Hanbal*, and many others rest in peace, and let us move forward with the time. There is no community could go into the future while looking back.

-       Cultural variations in interpretation and application of Fiqh to produce Halal between Arab and non-Arab Muslims.

The Western food products are filling the Muslim markets all over the world, from *Makkah* and *Madinah* to the smallest and most remote town in the Muslim world without any question, and when it comes to Muslim food product, we start asking, is this *Maliki,* or *Hanafi*, or *Shafi’i,* etc.? Is not enough he is a Muslim?

-       Current disputes among Madhhabs, Scholars and cultures regarding Halal food.

It is religiously baseless and should not take place. Again, all of them are Muslims. We Muslims are allowed to eat the flesh of an animal that is slaughtered by a Jew or a Christian, as Allah, The Exalted, allowed us, then how come we start fighting when it comes to the Muslims’ animal slaughtering? What *Madh-hab* the Jew and the Christian follows?

-       Can 50 Muslim countries agree on one *Halal* standard, is it necessary to have one common *Halal* Standards for all Muslims to follow?

Why should not they? No, it is not necessary to follow one common Halal standards, since the differences between the major four *Madh-habs* are very insignificant.

-       When the Politics, Economics and Social structure of the society affect Halal requirements: It seems so.

-       Promoting the Halal Concept, would it become main stream like Kosher in non-Muslim societies (by promoting Halal as healthy, wholesome, clean…)? -       Do we need to draw a line between the politics and economics of food and the Shari'ah requirements?

If we Muslims expand the meaning of the term “*Halal*” to mean, clean which follows all the basics of the hygiene principal, that Islam strictly recommended and adhered to all the time, then “*Halal*” becomes wholesome, clean and healthy food.

It seems, the “*Halal*” term means for many Muslims, the slaughtering action only. After a Muslim slaughters his animal supposedly according to the *Shari’ah*, in many cases he does not care if the meat clean or not. Perhaps, some Muslims think I am wrong in my statement, I wish I am. I said what I said based on my experience here in Chicago, where, there are tens of “*Halal, Zabih*” meat stores all over Chicago. At the same time, we have many *non-Halal* stores, which sell meat. Try and enter a *Halal* meat store, and see what welcomes your nostrils? A very stinky smell of the supposedly “*Halal meat*” which is not kept and preserved in the proper means to keep it fresh. I visited many of these stores to buy meat for me and my family, but when I was welcomed with the very overwhelming stinky smell, I changed my mind, because such a meat is not healthy for human consuming, and went to the *non-Halal* meat stores, where there is no smell of any kind, where the meat kept and preserved under clean hygienic condition. Keeping in my mind two Islamic principles which one can apply to this supposedly *non-Halal* meat, the one is, what the Prophet (peace be upon him) recommended, *“* ما أنهر الدم *Ma Anhara ad-Damm, What spells the animal’s blood”.*

Of course the animals were slaughtered, and their blood was spelled.

The other principle, the *Tasmiyah*. So far we know, that, the Prophet (peace be upon him) said to his companions*,* سَمُّوا أنتم وكُلوا *Sammu antum wa-kulu, you mention the name of Allah, and eat (the meat)”.*

Indeed, it is very sad, to go to those *non-Halal* stores to buy *Halal* meat. Luckily, we find around Chicago area, certain *Halal* packaging companies, which started marketing their *Halal* meat product to *non-Halal* stores in the best clean standards which applied by these stores contrary to many *Halal* stores which ignore these hygienic standards.

All the time, government play the role of guardian and custodian of *Shari’ah*, we cannot draw that line. Especially, when a certain Muslim Country, follow and apply a certain *Madh-hab, school of law*, as we see in many Muslim countries.

As far as we already learn from the discussion in our book, we find that the four followed schools of law agree on two major and basic points, that the Prophet (peace be upon him) practiced and recommended, *Tasmiyah*, and cutting certain parts of the animal to spell its blood thoroughly and to make it die very quickly, namely, the neck, the jugular veins and the galot.

-       Practices of some Muslims that may affect the image of *Halal* and hinder its acceptance. We already discussed that. (See above).

-       What are the obstacles facing the advancement of Islamic concepts such as Halal?-  Local cultural customs and habits and the agreement among the jurists of this country or that.

   Do we need laws from Muslim and non-Muslim governments to regulate Halal?

Who is going to enforce the execution of these laws? Are we going to assign a *Mawlana, or a Sheikh,* or a police, for each butchery house in the world? In this case we need millions of trained *Mawlanas and Sheikhs*. Or well-trained butchers as *Faqihs*. This is a personal conscious issue. Each person to himself. As we see from the available data, this is not an ordained, ritualistic issue, like prayer, fasting, and Hajj, etc. which there are fixed rules by God, The Exalted and His Messenger (peace be upon him).

All what the Prophet (peace be upon him) said in this regard to make the flesh of an animal, Halal, lawful, ما أَنْهَرَ الدَّمَ , *what spells the blood out.*

Now, let us find out what instrument spells the animal’s blood out.

النَّحْر والذبح

Nahr and Dhabh

The Prophet Muhammad (peace be upon him) said:

"تركتُ فيكم أمْرَيْنِ لن تَضِلُّوا ما تَمَسَّكتم بهما: كتابَ اللهِ وسُنَّةَ نَبِيِّهِ".

“*I left with you two things you will never go astray all the time you hold to them: The book of Allah (the Qur’an), and the Sunnah of His Prophet*”.[[40]](#footnote-40)

Therefore, we will judge all actions of *Halal and Haram* that related to food, especially meat according to the Book of Allah and to the *Sunnah* of His Prophet.

The question here, what is considered *Sunnah*? Do the acts the Prophet (peace be upon him) committed before receiving the message of Islam considered *Sunnah* or not?

When Prophet Muhammad (peace be upon him) received the message of Islam from God, The Almighty, he was forty years old. Therefore, he lived and practiced many of his society customs. The Prophet (peace be upon him) said,

"إِنَّما بُعِثْتُ لأُتَمِّمَ حُسْنَ الأَخْلاقِ". أو "صالح الأخلاق" أو "مكارم الأخلاق"[[41]](#footnote-41)

"*I was sent to complete the good manners*".[[42]](#footnote-42)

From this Prophetic *hadith*, we learn that Islam did not abrogate all the customs of the Pre-Islamic Arabs. Many of them Islam kept, and as a result became Islamic.

What concerns us here of these customs is slaughtering animals, which turned to be a subject of dispute between modern Muslims all over the world. How the Arabs at the rise of Islam in *Makkah* and around it practiced that.

God, The Almighty, when He comforted His Prophet (peace be upon) after a harsh attack by certain unbelievers in *Makkah*, He revealed the following short chapter,

*1. Indeed, We have given you (Muhammad) al-Kawthar*.[[43]](#footnote-43)

*2. So pray to your Lord (God) wa-inhar, and sacrifice (slaughter an animal in His name).*

*3. Indeed, he who hates you is the one whose memory shall be cut off.* (Surat al-Kawthar 108: 1-3)

God, The Almighty, orders His Prophet (peace be upon him) to pray and to sacrifice an animal in His name. He uses the verb "*wa-inhar*" in Arabic.

Moreover, God, The Almighty, used the verb *Dhubiha*, it was killed, it was slaughtered, in regard to animals that sacrificed for idols. He says,

"وما ذُبِحَ على النُّصُبِ..."

"...*and what is dhubiha, slaughtered, (sacrificed) to the idols*...".

(Surat al-Ma`idah 5:3)

So we find that God, The Almighty, uses the two terms, *Nahr* and *Dhabh*, for slaughtering sacrificial animals. Therefore, the two terms are synonyms.

However, He does not tell the Prophet (peace be upon) how he should slaughter, or sacrifice his animal, or what kind of animal he should sacrifice, or what kind of tools to use. So, the whole matter left up to the Prophet (peace be upon him) of what kind of animal and how he should slaughter it, and with what kind of tools. The Only clear cut requirement by God is, “*So pray to your Lord (God) wa-inhar, and sacrifice (slaughter an animal in His name).*

So when it comes to how to slaughter the animal, and what kind of tools to use, obviously, the Prophet (peace be upon him) is going to slaughter his animal whatever it is according to the customs that were practiced by his people at *Makkah*. The only difference in this case is to sacrifice the animal in God's name and not in any other deity`s name.

It should be noted here, that the command "*wa-inhar*" mentioned one time in the Qur`an. However, the verb "*Dhabaha, to kill, to slaughter*" is mentioned nine times in different forms.

God, The Almighty, informed us of Prophet *Ibrahim* (on him peace) when he told his son, *Isma`il,* that he saw a vision in his sleep that he was ordered to sacrifice him. He says, "*O my dear son! I have seen in a dream that I should slaughter you, adhbahu-ka*". (Surat as-Saffat 37:102)

The same verb also used, when God, The Almighty, informed us about Pharaoh when he decided to kill the male children of the Israelites. He says, "*Yudhabbihu-na, they kill, slaughter your sons*". (Surat al-Baqarah 2:49; Surat Ibrahim 14:6; and Surat al-Qasas 28:4)

God, The Almighty, informs us about *Prophet Sulaiman*, Solomon (on him peace), when he threatened to punish the bird, the hoopoe, he said, "*La-adhbahanna-hu, I will slaughter him*". (Surat an-Naml 27:21)

Moreover, God, The Almighty, referred to the ram which he sent down from heavens to Prophet *Ibrahim* (on him peace) in order to ransom his son, *Isma`il* (on him peace), as "*Dhibh, an animal to be slaughtered*". He says, "*And We ransomed him (Isma`il) with Dhibh `azim, a big sacrificial animal*".[[44]](#footnote-44) (Surat as-Saffat 37:108)

About killing cows, God, The Almighty, says, "*Idhba-hu, you should slaughter*", and "*Dhabhu-ha, slaughtered her*". (See Surat al-Baqarah 2:67; and 71).

Also it should be noted here, that God, The Almighty, did not tell those Jews how they should slaughter the cow, and what kind of tools they should use to kill the cow. He left it up to them.

However, '*A'ishah* (may God be pleased with her) reported, "*We joined the Prophet (peace be upon him) in his pilgrimage. On the day of Nahr, sacrificial, somebody brought us (the Prophet`s wives) cows` meat. I asked, `What is this?` He said, `the Prophet (peace be upon him) sacrificed (a cow) on behalf of his wives”.*[[45]](#footnote-45)

The Prophet (peace be upon him) practiced both *Nahr* and *Dhabh* in the pilgrimage. Because he sacrificed sheep,[[46]](#footnote-46) cows and camels. Therefore, he used *Nahr* for camels and cows, and *Dhabh* for sheep.[[47]](#footnote-47)

In fact, the Prophet (peace be upon him) used the two verbs, *Nahara,*

and *Dhabaha,* in one *hadith*. He said,

"إنَّ أول ما نبد‌أ به في يومنا هذا، أن نصلي، ثم نرجع فننحر. فمن فعل ذلك، قد أصاب سُنَّتنا، ومن ذبح، فإنما هو لحم قدَّمه لأهله، ليس من النُّسك في شيء..."

"*The first thing we start our day ('Eid al-Ad-ha) with, we pray, then we return home and Nanhar, slaughter (our sacrificial animal). Whoever does that, he followed our Sunnah, tradition, but whoever Dhabaha, slaughtered (his sacrificial animal before the prayers) it is just a meat which he offered his family, and has nothing to do with the sacrificial*".[[48]](#footnote-48)

The two verbs were used at the same time, when at the Farewell Pilgrimage, a certain person came to the Prophet (peace be upon him) and said, “*O Messenger of God! Without paying attention,* *I shaved my head before I slaughtered my sacrificial animal, qabla an adhbah”*. The Messenger of God (peace be upon him) said, “*Idhbah wa-la haraj, slaughter without any problem”.*

Then another man came, and said, “*O Messenger of God! Without paying attention,* *I slaughtered my sacrificial animal, Nahartu, before I casted the devil, Armi”*. He said, “*wa-la haraj, no problem, cast the devil, Irmi”.[[49]](#footnote-49) Anas* reported,

رأيت النبي صلى الله عليه وسلم يذبح أضحيته بيده.

*I saw the Prophet (peace be upon him) Yadhbahu, slaughtering his sacrificial animal with his own hand*.[[50]](#footnote-50)

In a more detailed *hadith*, *Anas* reported,

كان رسول الله صلى الله عليه وسلم يضحي بكبشين أقرنين أملحين، وكان يُسَمِّي ويُكَبِّر. ولقد رأيته يذبحهما بيده واضعًا على صفاحهما قدمه.

*The Messenger of God (peace be upon him) used to sacrifice two horned, beautiful, rams. He used to mention the name of God (yusammi), and makes Takbir (yukabbir). And I saw him slaughtering them with his own hand, while he is putting his foot on their side.[[51]](#footnote-51)*

For slaughtering the rams, *Anas*, used the verb *Dhabaha, slaughtered*. However, when to come to slaughtering camels, only *Nahra* used, as we learn from the following report by *‘Ali Ibn Abi Talib* (may God be pleased with him),

عن علي (رضي الله عنه) قال: "لمَّا نحر رسول الله صلى الله عليه وسلم بُدْنَهُ، نحر بيده ثلاثين، وأمرني فنحرت سائرها ..."

*‘Ali* (may God be pleased with him) reported, “*When the Messenger of God (peace be upon him) slaughtered his sacrificial camels, he slaughtered thirty of them with his own hands, then he ordered me to slaughter the rest of them…*”[[52]](#footnote-52)

It should be noted here that the Prophet (peace be upon him) did not turn the faces of his sacrificial animals toward the *Qiblah*.

How a person should practice *Nahr*, slaughtering a camel?

*`Abd Allah Ibn Dinar* reported, “*I saw `Abd Allah Ibn `Umar during the `Umrah, visit to the Ka`bah, Ta`ana, stabbed a camel while it was standing in its throat with a lance until the lance came out from under its shoulder”*.[[53]](#footnote-53)

However, *Nafi`* reported that, “*Whenever 'Abd Allah Ibn `Umar stabbed a camel in its hump, he used to say, `Bismi Illahi, Allahu Akbar*`”.[[54]](#footnote-54)

We learn from this, that, the stabbing was also done in the hump and not in the throat only.

In addition to those two verbs, *Dhabaha*, and *Nahara*, God, The Almighty, mentions another verb which means slaughtering a camel, *`Aqara*, when He informs us about the she-camel of the people of *Thamud*. He says, “*Fa-`aqaru an-Naqata, then they slew the she-camel...”*. (Surat al-A`raf 7:77; and Surat Hud 11:65)

The verb عَقَرَ *'Aqara,* means نَحَرَ *Nahara*.[[55]](#footnote-55)

Three verbs of slaughtering, or killing, are mentioned in the Qur'an, however, there is no mention of the method of killing or the tool. This fact tells us that the method and the tools of killing or slaughtering is not revealed by God, or sacred which cannot be changed, or improved with the time and the advancement of the technology.

The verb “*Nahara”* which is used for slaughtering camels became a technical term for slaughtering all kinds of animals, as we learn from the following story, “One day when the Prophet (peace be upon him) was walking in a dates` grove, a camel came to him while tears coming down from his eyes. The Prophet (peace be upon him) asked its owner, “*Why your camel complains against you?*”

The owners said, “We used him for our work. But he became old and weak, therefore we decided to slaughter him ننحره , *Nanharuhu”*. The Prophet (peace be upon him) said, “*La tanharuhu*, لا تنحروه , do not slaughter it”.[[56]](#footnote-56) Here the Prophet (peace be upon him) and the man used the verb نحر , *Nahara,* for slaughtering the camel. There is no other way to slaughter a camel other than stabbing him in the bottom of the neck, even if we hit him with a sword we cannot cut his neck. Likewise a cow. Even a horse, because some Arabs slaughtered horses. Even during the time of the Prophet (peace be upon him) they slaughtered, *Naharu*, a horse, and they ate it.

عن أسماء بنت أبي بكر (رضي الله عنهما) قالت: "نحرنا على عهد رسول الله صلى الله عليه وسلم فرسًا ونحن بالمدينة، فأكلناه".

*Asma' Bint Abi Bakr* (may God be pleased with her and her father) said, “*We slaughtered, Nahar-na, a horse during the time of the Prophet (peace be upon him) when we were in Madinah, and we ate its flesh”*.[[57]](#footnote-57)

In another version, *Asma’* said “*Dhabahna*”,

وعن أسماء بنت أبي بكر (رضي الله عنهما) قالت، "ذبحنا فرسًا، فأكلنا نحن وأهل بيت رسول الله (صلى الله عليه وسلم)".

*Asma` Bint Abi Bakr* said, “*We slaughtered a horse, and we and the Prophet’s family ate its flesh*”.[[58]](#footnote-58)

Therefore for big animals with a thick boney neck, people used "*Nahr, stabbing in the neck*". The throat, between the neck and the chest is called "*Manhar, the place of Nahr, stabbing*".

There are in the Qur'an no instructions of how people should slaughter sacrificial camels during the *Hajj* season. Allah says, "*And the sacrificial camels, We have made them sacred signs of the religion of God for you, and there is in it much goodness for you. Therefore, mention the name of God when you sacrifice them pure, to God alone, then, when they are fallen dead, eat of them and feed the poor and the beggar; thus have We put them to your benefit, that you may be grateful.[[59]](#footnote-59)*

*Their flesh and their blood do not reach God; rather, your piety reaches Him. Therefore, He made them for your benefit, in order, that you may declare the greatness of God for that he has guided you aright, and give happy tidings to those who do good deeds*". (al-Hajj 22:36-37)

As we learn from these verses, God, The Almighty, left the matter open to the people`s practice of the time of the revelation. Therefore, the method of the *Nahr*, slaughtering a camel is not ordained by God. The same is true in regard to the instruments with which we slaughter the sacrificial animals.

Now, let us find the linguistic definition of the verb, *Nahara*,نحر .

The Prophet (peace be upon him) warned Muslims from extremism in their faith. He assured Muslims that the religion of Islam is strong and solid, it is better for Muslims to gently navigate into it. He said:

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إِنَّ هذا الدِّينَ مَتِينٌ، فَأَوْغِلُوا فيهِ بِرِفْقٍ."

*Anas* (may God be pleased with him) reported, the Messenger of God (peace be upon him) said: “*This religion is solid and strong, therefore, navigate into it gently*”.[[60]](#footnote-60)

Moreover, the Messenger of God (peace be upon him) admonished Muslims, not to follow the footsteps of the ancients who mislead themselves by being strict against themselves, by imposing laws and regulations that their Prophets did not legislate for them. He said:

"لا تُشَدِّدُوا عَلَى أَنْفُسِكُمْ، فَإِنَّما هَلَكَ مَنْ كانَ قَبْلَكُمْ بِتَشْدِيدِهِمْ عَلَى أَنْفُسِهِمْ، وَسَتَجِدُونَ بَقاياهُمْ فِي الصَّوامِعِ وَالدِياراتِ".

“*Do not be strict against your own selves, because those nations who preceded you got lost for being strict against their own selves. You will find their remnants in hermitages and monasteries*”.[[61]](#footnote-61)

God, The Exalted, do not approve the strictness that certain Christian groups imposed on themselves which He do not ordain for them. He says: “*Then We sent Our Messengers after them, (until) We sent Jesus Son of Mary, and We gave him the Gospel. And We put in the hearts of those who followed him (Jesus), kindness and mercy. As for the celibacy that they invented, which We did not ordain for them. (They invented it) only to seek God’s pleasure; however, they did not observe it properly the way it should be…*” (al-Hadid 57:17)

Moreover, God, The Exalted, wants things to be easy for us, He did not ordain any hardship for us. He says: “*God wants ease for you, and He does not want hardship for you…*” (al-Baqarah 2:185)

Following God’s Guidance, the Messenger of God (peace be upon him) said: "يَسِّرُوا وَلا تُعَسِّرُوا، وَسَكِّنُوا وَلا تُنَفِّرُوا".

“*Make things easy and do not make things difficult, and make people calm down and do not scare them away (from faith)*”.[[62]](#footnote-62)

Whenever, the Messenger of God (peace be upon him) was asked to choose between two matters. He always chose the easiest one of them.

عن أبي هريرة قال، "ما خُيِّرَ رسولُ الله صلى الله عليه وسلَّم بين أمرَيْنِ، إلاَّ اختار أَيْسَرَهما".

*Abu Hurairah* reported, “*Whenever the Messenger of God (peace be upon him) was asked to choose between two things, he always chose the easiest one of them*”.[[63]](#footnote-63)

In another longer version reported by *‘A’ishah* (may God be pleased with her). She said:

"ما خُيِّرَ رسولُ اللهِ بين أَمْرَيْنِ إِلاّ اخْتارَ أَيْسَرَهما، ما لم يَكُنْ إِثْمًا. فإِنْ كان إِثْمًا كان أَبْعَدَ

الناسِ منه. وما انْتَقَمَ رسولُ الله لِنَفْسِه في أمْرٍ يُنْتَهَكُ منه إلاّ أنْ تُنْتَهَكَ للهِ (عَزَّ وجَلَّ) حُرْمَةً، فينتَقِمَ للهِ عَزَّ وجَلَّ".

“*Whenever the Messenger of God was asked to choose between two Matters, except he chose the easiest of them unless it is a sin, if it was a sin he was the farthest it could be from it. Never the Messenger of God (peace be upon him avenged a personal injury, except if it is a violation of God’s taboos, then he avenge for the sake of God, The Mighty, The Exalted*”.[[64]](#footnote-64)

الحلال والحرام

Halal and Haram (Lawful and Unlawful)

The tendency among certain people to make things complicated started at the time of the Messenger of God (peace be upon him), when one day they barraged him with all kinds of questions about complicated matters that did not take place yet. However, he tried to restrain such people from indulging in such complications, by telling them:

"أَيُّها النَّاس! إنَّ دِينَ اللهِ في يُسْرٍ".

“*O People! The religion of God is easy*”.[[65]](#footnote-65)

However, Muslims through the ages penetrated into Islam roughly and crudely until they reached the modern time, where they turned to be ultra crude, and treated Islam as an egg, the slightest shock or nock cracks its shell.

Certain bigots reached that far to ask a person who invites them to his house for a meal, “Is the meat you serving us *Halal*, or *Zabih*?” Perhaps wors than this, the question, “*From where did you get this food? From Halal or Haram source?*”

Indeed, this is the ultimate of crudeness and ill-manner. The Messenger of God (peace be upon him) banned people from asking their host such a question. He said:

"إِذا دَخَلَ أَحَدُكُمْ عَلَى أَخِيهِ الْمُسْلِمِ، فَأَطْعَمَهُ طَعامًا، فَلْيَأْكُلْ مِنْ طَعامِهِ، وَلا يَسْأَلْهُ عَنْهُ. فَإِنْ سَقاهُ شَرابًا مِنْ شَرابِهِ، فَلْيَشْرَبْ مِنْ شَرابِهِ وَلا يَسْأَلْهُ عَنْهُ.”

“*If any one of you enters the house of his Muslim brother, and he serves him food, he should eat from it, and should not ask him about it. And if he serves him drink, he should drink it, and should not ask him about it*”.[[66]](#footnote-66)

In fact, this happened to me when once I invited some people - of course Muslims, because non-Muslims do not ask such questions - to my house for a meal, and a self-righteous among them asked me, “*Is this meat Halal?*”[[67]](#footnote-67)

Calmly, I responded, “*Very much so*”. Then he asked, “*How do you know?*” Again calmly, I responded, “*I bought it from the market with my own money which I earned in a Halal way. If you like to eat fine with me, and if you do not want to eat is fine with me too*”.

In support of my opinion, I like to bring here the story of *Abu Bakr as-Siddiq* (may God be pleased with him) and his servant who offered him food, and after *Abu Bakr* (may God be pleased with him) ate it, the servant told him that he earned it from an unlawful way. Therefore, *Abu Bakr* (may God be pleased with him) threw it up.

In fact *Abu Bakr* (may God be pleased with him) did not ask about the source of the food and not if it was *Zabih* or not. Also because there were many desert dwellers around *Madinah* who used to give food to Muslims from suspicious sources, especially stealing and cheating. Moreover, it seems that the servant was a dubious person. The story is as follows:

عائشة رضي الله عنها قالت، "كان لأبي بكر غلام يخرج له الخراج. وكان أبو بكر يأكل من خراجه. فجاء يومًا بشيء، فأكل منه أبو بكر، فقال له الغلام، ’أتدري ما هذا؟‘ قال أبو بكر، ’ما هو؟‘ قال، ’كنت تكهنت لإنسان في الجاهلية، وما أحسن الكهانة، إلاّ أني خدعته. فلقيني، فأعطاني هذا الذي أكلت منه‘. فأدخل أبو بكر يده في حلقه، فقاء كل شيء في بطنه".

*'A'ishah* (may God be pleased with her) reported, *Abu Bakr* (may God be pleased with him) used to have a slave, who used to pay him certain percentage of his daily profits and earnings. *Abu Bakr* used to eat from what he brought him. One day he brought some food, [[68]](#footnote-68) and *Abu Bakr* ate from it. However, the slave said to *Abu Bakr*, "Do you know where this came from?”

*Abu Bakr* said, "No, where it came from?"

He said, "Before my Islam I made a fortune telling to someone – even though I did not know to tell a fortune, but I deceived him – He just met me, and he gave me what you just ate of. Then, *Abu Bakr* put his hand into his throat and threw up all what was in his stomach.

*Ahmad Ibn Hanbal* reported from *Ibn Sirin* in his book *az-Zuhd*, "I did not know of anyone who caused himself to vomit a food which he ate except *Abu Bakr*. [[69]](#footnote-69)

Moreover, the Messenger of God (peace be upon him) defined what *Halal* food is. We have to remember here that the Prophet (peace be upon him) meant by “food” all kinds of foods, bread, vegetables, fruits, eggs, milk, and of course, meat. He said:

\"إِذَا كَانَ في الطَّعَامِ أَرْبَعَةٌ فَقَدْ كَمَلَ شَأْنُهُ كُلُّهُ: إِذَا كَانَ مِنْ حَلالٍ، وَإِذَا أُكِلَ ذُكِرَ اسْمُ الله عَلَيْهِ، ثُمَّ تَكْثُرُ عَلَيْهِ الأَيْدِي، وَإِذَا فُرِغَ مِنْهُ حُمِدَ الله".

The Prophet (peace be upon him) said: “*If the food has four qualities, then, it is perfect:*

*1. If it is Halal, lawful, i.e. not stolen.*

*2. When it is eaten to mention God’s name on it.*

*3. To have many people sharing it.*

*4. When it is finished, to praise and thank Allah for it*”.[[70]](#footnote-70)

We should always remember that people do not eat meat all the time, every day and every meal of the day, of course, they eat other things most of the time, like vegetables, fruits, and grains. Therefore, the source of the food is very important,[[71]](#footnote-71) especially the travelers who do not have enough money to buy their food, therefore, they have to big or steal. Both of these sources of sustenance are unlawful in Islam. The Messenger of God (peace be upon him) explains that very clearly in the following hadith:

"رُبَّ أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّماءِ: يا رَبِّ! وَمَطْعَمُهُ حَرامٌ، وَمَلْبِسُهُ حَرامٌ، وَغُذِّيَ بِالْحَرامِ. فَأَنَّى يَسْتَجابُ لِذَلِكَ?"

“*Many shabby, and dusty man, stretches his hands to the skies: O my Lord! While his sustenance is Haram, and his clothing is Haram, and he is nourished with Haram. Then, how God would answer the call of such person?*”[[72]](#footnote-72)

Against this background, we will discuss the predicament that the Muslims in the West found themselves in.

The Muslims in this country of the USA in particular, and in the West in general, who could not distinguish between local customs and the religion of Islam, especially in regard to food, they put themselves in a predicament, mainly meat products, and what they should eat or what they should not eat, rather they concentrate more on what they should not eat, to the degree in certain cases they banned *Halal* food. They did and still doing this in spite of a saying by the Prophet (peace be upon him),

إِنَّ مُحَرِّمَ الحلال كمُحَلِّل الحرام

*"He who makes the lawful unlawful is like the one who makes the unlawful lawful.*”[[73]](#footnote-73)

The Messenger of God (peace be upon him) issued a stern warning to those people who go beyond what God and His Messenger made *Haram*, forbidden.

عن أبي الدَّرْداء رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "ما أَحَلَّ اللهُ مِنْ كِتابِهِ فَهُوَ حَلالٌ، وَما حَرَّمَ فَهُوَ حَرامٌ، وَما سَكَتَ عَنْهُ فَهُوَ عَفْوٌ، فَاقْبَلُوا مِنَ اللهِ عافِيَتَهُ، فَإِنَّ اللهَ لَمْ يَكُنْ لِيَنْسَى شَيْئًا. ثُمَّ تَلا النَّبِيُّ صلى الله عليه وسلم: ’وَما كانَ رَبُّكَ نَسِيًّا‘".

*Abu ad-Dardâ’* (may God be pleased with him) reported, the Messenger of God (peace be upon him) said: “*What God made lawful in His Book, then it is lawful, and what he made unlawful, then it is unlawful, and what He did not mention, it is a favor. Therefore, accept from God His favor. Indeed, God never forgets anything. Then, he recited, ‘And your Lord is not forgetful*’”.[[74]](#footnote-74) (Surat Maryam 19:64).

In applying certain dietary restrictions where it does not belong, those people committing a sin. Since God, The Exalted, admonished the believers not to make unlawful the good things that He made lawful for them. He says,

"يا أَيُّها الَّذِينَ آمَنُوا! لا تُحَرِّمُوا طَيِّباتِ ما أَحَلَّ اللهُ لَكُمْ، وَلا تَعْتَدُوا. إِنَّ اللهَ لا يُحِبُّ الْمُعْتَدِينَ.

وَكُلُوا مِمَّا رَزَقَكُمُ اللهُ حَلالاً طَيِّبًا. وَاتَّقُوا اللهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ".

“*O you who believe! Do not make the good things which God has made lawful for you, unlawful, and do not transgress. Indeed, God does not love those who transgress.*

*And you should eat of the lawful and good (things) that God has bestowed on you, and be careful of your duty to God, in Whom you believe*”. (al-Ma’idah 5:87-88)

As a result the buzz around this issue became louder and louder every day, to the extent that many Muslims put restrictions on themselves and on other Muslims as *Bani Israel* did to themselves in the ancient times, as God, The Exalted, informs us. He says:

"كُلُّ الطَّعامِ كانَ حِلاًّ لِبَنِي إِسْرائِيلَ إِلاَّ ما حَرَّمَ إِسْرائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْراةُ..."

*"All food was lawful to the Children of Israel except that which Israel had forbidden to himself before the Torah was revealed..."* (Al `Imran 3:93)

God, The Exalted, orders us to eat lawful and good 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*”. (al-An‘am 6:145)

We learn from those two noble verses that slaughtering and sacrificing animals should be done for the sake of God 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 becomes contaminated with all kinds of germs and harmful bacteria which cause all kinds of diseases.

"نهى النبي صلى الله عليه وسلم عن لُحوم الحُمُرِ الأَهْلِيَّةِ، وعَنِ الجَلاَّلَة، وعن رُكُوبِها، وَأَكْلِ لُحُومِها".

“*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, al-Jallalah, moreover, he banned even riding on it*”.[[75]](#footnote-75)

The *Shar’i* rule for *al-Jallalah*:

يكره اكل لحم الجلاَّلة، كراهة تنزيه على الأصح الذي ذكره أكثرهم، والبعض حرمه كراهة تحريم.

1. والجلالة هي التي تأكل العَذِرة والنجاسات، وسواء كانت من الإبل، أو البقر، أو الغنم، أو الدجاج. ثم قيل: إن كان أكثر علفها النجاسة، فهي جلاَّلة، وإن كان الطاهر أكثر، فلا.

والصحيح: أنه لا اعتبار باكثره، بل بالرائحة والنتن. فإن وجد في عَرَقها وغيره ريح النجاسة، فجلاَّلة، وإلاَّ، فلا. وقيل: الخلاف فيما إذا وجدت رائحة النجاسة بتمامها، أو قربت الرائحة من الرائحة، فإن قلَّت الرائحة الموجودة، لم تَضُر. ولو حُبِست بعد ظُهور النتن، وعُلِفت طاهرًا، فزالت الرائحة ثم ذبحت، فلا كراهة فيها. ولو لم تُعلَف، لم يزل المنع بغسل اللحم بعد الذبح، ولا بالطبخ وإن زالت الرائحة به، وكذا لو زال بمرور الزمان عند صاحب "التهذيب". وقيل خلافه. وكما يمنع لحمها، يمنع لبنها وبيضها، ويكره الركوب عليها إذا لم يكن بينها وبين الراكب حائل. ثم قال الصيدلاني وغيره: إذا حرمنا لحمها فهو نجس، ويطهر جلدها بالدباغ، وهذا يقتضي نجاسة الجلد أيضًا. وهو نجس إن ظهرت الرائحة فيه، وكذا إن لم تظهر على الأصح كاللحم. ثم ظهور النتن وإن حرَّمنا به اللحم ونجسناه، فلا نجعله موجبا لنجاسة الحيوان في حياته، بل إذا حكمنا بالتحريم، كان كما لا يؤكل لحمه، لا يطهر جلده بالذكاة، بل بالدباغ. (روضة الطالبين، الإمام أبو زكريا يحيى بن شرف النووي، المتوفى سنة 676 هجرية، بيروت، دار ابن حزم، 1423-2002، ص 473)

It is not recommended to consume the flesh of the *Jallalah*, the majority of opinions consider it كراهة تنزيهindecisive unrecommendation, others banned it as, كراهة تحريم prohibitive unrecommendation.

What is the جلاَّلة *Jallalah?* It is the animal which eats human waste, and other filthy materials, either if it is a camel, or a cow, or a sheep, or chicken.

It is said, if most of its fodder is filth, then, it is *Jallalah*, otherwise, it is not. The right thing is there is no value of the amount of the fodder in this regard, rather the value is for the smell and the malodor. If there is in its sweat the smell of filth, then it is *Jallalah*.

رأي الفقه في الجلاَّلة The Fiqh Opinion in the Jallalah:

قال عبد الرحمن الجُزَيْري: يحلُّ أكل الحيوان الذي يتغذى بالنجاسة، ويسمى "الجلاَّلة"، ولكن يُكره أكله إذا أنتنت رائحته بالنجاسة التي تغذى بها، أو تغير طعم لحمه بها، ومثل اللحم، اللبن والبيض. ويُسَنُّ أن تحبس حتى تزول رائحة نتنها قبل ذبحها، وتزول الكراهة بحبسها وعلفها أربعين يومًا في الإبل، وثلاثين في البقر، وسبعة في الشياه، وثلاثة في الدجاج، لحديث ابن عمر في الإبل، وغيره في غير الإبل.

الحنابلة: قالوا: تحرم الجلاَّلة، وهي التي أكثر علفها النجاسة، يحرم لبنها، ويكره ركوبها لأجل عرقها. وتحبس ثلاثة أيام بلياليها لا تطعم إلاَّ الطاهر حتى يحل أكلها.

المالكية: المشهور عندهم إباحة أكل الحيوان الذي يتغذى بالنجاسة بخلاف لبنه، فإنه مكروه .

*‘Abd ar-Rahman al-Juzairi* said, the consumption of the flesh of the animal which eats dirt is *Halal, lawful*. It is called, “*al-Jallalah*”.

But, it is detestable if a bad odor came out of it because of the filth, or dirt it consumed, or the taste of its flesh is changed (rotted) as a result of its dirty food. Like the meat is, the milk, and the eggs.

The Sunnah in regard to al-Jallalah is to be locked in in order to be prevented from eating dirt, and its bad smell is over. The distaste is stopped by locking it in and feed it clean food, firty days for camels, thirty days for cows, seven days for sheep and goats, and three days for chicken, according to the opinion of Abd Allah Ibn ‘Umar in regard to camels, and others in regard to other animals than camels.

The Hanbalites said, the meat of the *Jallalah* is *Haram*, and riding it is not recommended because of its sweat. And it should be locked in for full three days and nights, and if should not be fed except the pure clean food, in order that consuming ifs flesh be Halal, lawful.

The Malikites, the well-known opinion amongst them is, that they allow eating the flesh of the animal which eats dirt, but its milk is detestable.[[76]](#footnote-76)

God, The Exalted, divided the domestic animals into two categories, one for riding and loading, and the other for eating.

The riding category is, horses, mules and donkeys. He says,

"والخيلَ والبغالَ والحميرَ لِتَركبوها وزينةً، ويخلقُ ما لا تعلمون".

“*And horses, mules and asses that you might ride upon them, and as a prestige; He creates what you do not know*”.[[77]](#footnote-77) (Surat an-Nahl 16:8)

We learn from the above verse that horses, mules, and asses, are exclusively for riding and not for eating their flesh.

There are *hadiths* which attributed to the Prophet (peace be upon him) in which he banned consuming the flesh of the horses, mules and donkeys.

عن خالد بن الوليد (رضي الله عنه)، أنَّه سمع رسول الله (صلى الله عليه وسلم) يقول: "لا يَحِلُّ أكلُ لحوم الخيلِ، والبغالِ، والحميرِ".

*Khalid Ibn al-Walid* (may God be pleased with him) reported, he heard the Messenger of God (peace be upon him) saying, “*The flesh of horses, mules, and asses is unlawful for you to consume*”.[[78]](#footnote-78)

In a longer version of the hadith, *Khalid Ibn al-Walid* (may God be pleased with him) reported that the Prophet (be upon him) in addition to horses and asses, he banned the consumption of the flesh of predatory animals and predatory birds. He said,

"... وحرامٌ عليكم حُمُرُ الأهلية وخيلها، وكلٌّ ذي نابٍ من السَّبُعِ، وكلُّ ذي مِخْلَبٍ من الطير".

“… *and it is banned for you consuming the flesh of the domestic asses and the horses, and every predatory animal with canine tooth, and every predatory bird with talon*”.[[79]](#footnote-79)

In regard to the domestic asses, the Prophet (peace be upon him) emphatically banned their flesh.[[80]](#footnote-80)

The following discussion supports what is mentioned in the above *hadith* of eating animals with canine tooth.

عن عبد الله بن يزيد السعدي قال: سألت سعيد بن المسيب عن أكل الضبع.

فقال: أَوَيأكلها أحد؟

فقلت: إن ناسًا من قومي يتحبَّلونها، فيأكلونها.

فقال سعيد: لا يصلح أكلها.

فقال شيخ عنده: ألا أخبرك بما سمعت من أبي الدرداء؟ سمعت أبا الدرداء يقول: نهى

رسول الله (صلى الله عليه وسلم) عن كل نهبة، وعن كل خطفة، وعن المُجَثَّمة، وعن كل ذي

ناب من السَّبُع. فقال سعيد صدقت.

*‘Abd Allah Ibn Yazid as-Sa’di* reported, I asked *Sa’id Ibn al-Musayab*[[81]](#footnote-81)*a*bout eating the flesh of the hyena.

He said: Is there anyone who eats it?

I said: Some of my people hunt it and they eat it.

An old man who was present there said: Shall I tell you what I heard from *Abu ad-Darda’*? I heard *Abu ad-Darda’* saying: “*The Prophet (be upon him) prohibited spoliation, and he prohibited cutting a part of the animal while it is still alive, and he prohibited the confinement or the setup of a bird or animal to be used as arrows target(the flesh of such bird or animal is prohibited for human consumption), and he prohibited the flesh of all* *predatory animals with canine tooth”.*

*Sa’id* said: You are right. [[82]](#footnote-82)

However, in regard to camels, humans can utilize them for the two purposes, riding, loading and consuming their flesh and milk. God, The Exalted, says,

"والأَنعامَ خلقها لكم، فيها دِفْءٌ، ومنافِعُ، ومنها تأكُلونَ، ولكم فيها جَمالٌ حين تُريحون وحين

تسرحون. وتحمل أثقالكم إلى بَلَدٍ لَّم تكونوا بالِغيهِ إِلاَّ بِشِقِّ الأنفُسِ. إنَّ ربَّكم لرؤوفٌ رَّحيم".

“*Moreover, He created the camels and other animals for you so that you have in them warm clothing, and (other) benefits, and to eat of them.*

*And there is a prestige in them for you whenever you bring them back (to home) and whenever you take them out (to pasture).*

*And they carry your heavy loads to a land which you could not reach except with much hardship; indeed, your Lord is Compassionate and Merciful*”.[[83]](#footnote-83) (an-Nahl 16:5-7)

Of course, sheep, goats, and cows are not made for riding and loading, they are good for their milk and their flesh.

‌Slaughtering Instruments

أَدَوات الذبح

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

عن رافع بن خديج قال: قلت يا رسول الله! إنَّا لاقو العدوِّ غدًا، وليس معنا مُدًى.

قال: "ما أنهر الدَّمَ، وذُكِرَ عليه اسمُ اللهِ فَكُلْ. ليس السنّ والظُّفْر. وسأحدثك، أمَّا السنّ فعظم، وأما الظّفر فمُدى الحبشة".

*Rafi‘ Ibn Khadij* said: I said, “O Messenger of God! We are meeting the enemy tomorrow, but we have no knives.[[84]](#footnote-84)

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*”.[[85]](#footnote-85)

In a longer version, *Rafi‘ Ibn Khadij reported,*

عن رافع بن خديج قال: قلت يا رسول الله! إنَّا لاقو العدوِّ غدًا، وليس معنا مُدًى.

قال: "ما أنهر الدَّمَ، وذُكِرَ عليه اسمُ اللهِ فَكُلْ. ليس السنّ والظُّفْر. وسأحدثك، أمَّا السنّ فعظم، وأما الظّفر فمُدى الحبشة.

قال، "وأصاب رسول الله (صلى الله عليه وسلم) نهبًا، فنَدًّ منها بعير، فسعوا له، فلم يستطيعوه، فرماه رجل بسهم، فحبسه. فقال رسول الله (صلى الله عليه وسلم)، "إنَّ لهذه الإبل –أو قال النعم- أوابد كأوابد الوحش، فما غلبكم، فاصنعوا به هكذا".

*Rafi‘ Ibn Khadij* said: I said, “O Messenger of God! We are meeting the enemy tomorrow, but we have no knives.[[86]](#footnote-86)

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*”.

*Khadij* said, “The Messenger of God (peace be upon him) gained some war spoils, but one camel of it ran away, and they followed him, however, they could not catch him up. Therefore, one man shot him with an arrow, which it curtailed him. The Messenger of God (peace be upon him) said, “*These animals have wild ones amongst them like wild beasts. If any of it overcomes you, treat it like this*”. [[87]](#footnote-87)

In another words, if an animal run away from you, and you could not catch it to slaughter it, then you can shoot him with an arrow until it bleeds to death.

In case of emergency, and the lack of having a sharp knife for slaughtering an animal, the Prophet (peace be upon him) clearly allowed people to slaughter animals with all kinds of tools that cut the jugular veins and spell the blood, except tooth and nail.

حُذَيْفة رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "إِذْبَحُوا بِكُلِّ شَيْءٍ فَرَى الأَوْداجَ وَأَنْهَرَ الدَّمَ، ماخَلا السِّنَّ وَالظُّفْرَ".

*Hudhaifah* (may God be pleased with him) reported, the Prophet (peace be upon him) said: “Slaughter animals with everything that cuts the jugular veins, and spells the blood, except tooth and nail”.[[88]](#footnote-88)

*Malik Ibn Anas* learned that *‘Abd Allah Ibn ‘Abbas* used to say:

"ما فَرَى الأَوْداج فكلوه".

With whatever you slaughter which cut the jugular veins, eat its flesh.[[89]](#footnote-89)

*Sa’id Ibn al-Musayyab* used to say:

"ما ذُبِحَ به إذا بَضَعَ (شَقَّ أو قطع)، فلا بأس به إذا اضطررت إليه".

“Whatever instrument is used to slaughter an animal if it cuts and splits the skin, it is acceptable if you have no choice”.[[90]](#footnote-90)

Once a maid was herding sheep for *Abu Mas’ud ‘Uqbah Ibn ‘Amr*, and one of the sheep seriously injured, however, the maid broke a flint and slaughtered it. Then, she brought it to ‘Uqbah Ibn ‘Amr and told him what had happened.

He said, take it to the Prophet (peace be upon him) the way you are.

The Prophet (peace be upon him) asked her,

هل أَفْرَيْتِ الأوْداجَ؟

**Did you cut the jugular veins**?

She said, “Yes”.

He said,

كُلُّ ما فَرَى الأَوْداجَ ما لم يَكُنْ قَرْضَ سِنٍّ، أو حَدَّ ظُفْرٍ.

**Everything cuts the jugular veins (is permissible) unless it is a tooth or a nail.[[91]](#footnote-91)**

From all of this one can conclude that the Prophet (peace be upon him) approved the slaughtering or the killing instrument, regardless how primitive it is, all the time it cuts the animals jugular veins and spells out its blood. In another words the killing instrument is acceptable regardless of what it is. Therefore, the modern machinery which is sharper than all the primitive instruments that the people used and the Prophet (peace be upon him) approved, would be acceptable to the Prophet (peace be upon him)?

Follows are the primitive tools that Muslims used to kill animals for food consumption at the time of the Prophet (peace be upon him) with

مَرْوَة Marwah, Sharp Flint:

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 with a sharp flint. Then he brought them to the Prophet (peace be upon him) who allowed him to eat them.[[92]](#footnote-92)

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 have a knife to slaughter it, so I slaughtered it with a sharp flint*”.

The Prophet (peace be upon him) said, “*Eat it*”.[[93]](#footnote-93)

جِذْل, Jidhl, Stump of a Tree, or Wooden Post:

عن سفينة، أنَّ رجلاً أشاط ناقته بجِذْل. فسأل النبيَّ صلى الله عليه وسلَّم، فأمرهم بأكلها.

*Safinah* reported, that a certain person spelled the blood of his she-camel (slaughtered) with a tree stump, or wooden post. He asked the Prophet (peace be upon him) about that. The Prophet (peace be upon him) ordered him to eat its flesh.[[94]](#footnote-94)

In another version, *Safinah* added, "*The Prophet (peace be upon him) asked the man, 'Did the blood spell?*' The man said, yes. He ordered him to eat its flesh."[[95]](#footnote-95)

In another version,

عن سفينة رضي الله عنه، أنه أشاط دم جزور بجِذْل. فسأل النبيَّ عن ذلك؟

قال: أنهر الدم؟

قال: نعم. فأمره بأكلها.

*Safina*h reported, he spelled the blood of a camel (slaughyered) with a tree stump. Then he asked the Prophet (peace be upon him) about that?

He asked: *Did the blood spell?*

*Safinah* said: Yes.

The Prophet ordered him to eat its flesh.[[96]](#footnote-96)

شِظاظ Shizaz, Dry Branch with Sharp Edge:

عن عطاء بن يسار: أنَّه رجلاً من الأنصار من بني حارثة كان يرعى لَقْحَةً[[97]](#footnote-97) له بأُ‌ُحُد، فأصابها الموت، فذكَّاها بشِظاظ.[[98]](#footnote-98) فسُئِلَ رسول الله صلى الله عليه وسلم عن ذلك. فقال: "ليس بها بأس فكُلوها".

*‘Ata’ Ibn Yasar* reported, a certain man from the *Ansar*, from *Bani Harithah* was herding a she-camel of his at *Mount Uhud*, and it got at verge of death, so he slaughtered it with a sharp edged dry stick. Then, the Prophet (peace be upon him) was asked about it. He said, “*Nothing wrong with it. Eat its flesh*”.[[99]](#footnote-99)

حجر Hajar, Stone:

The Prophet (peace be upon him) approved slaughtering animals with a sharp stone.

عن عبد الله بن عمر أنَّ امرأة كانت ترعى على آل كعب بن مالك غنمًا بسَلْع (جبل قرب المدينة)، فخافت على شاة منها الموت، فذبحتها بحجر. فذكر ذلك لرسول الله صلى الله عليه وسلم. فأمرهم بأكلها.

*'Abd Allah Ibn 'Umar* (may God be pleased with him and his father) reported, that a woman was herding sheep at *Mount Sal`*. But she feared that one of the sheep is going to die, therefore, she slaughtered it with a stone. When that was mentioned to the Prophet (peace be upon him), he ordered them to eat its flesh.[[100]](#footnote-100)

In another version, *Ka'b Ibn Malik* himself reported the story of the killing of the sheep by the maid with a rock. He reported,

كانت لنا غنم ترعى بسَلْع، فأبصرت جارية لنا بشاة من غنمنا موتًا، فكسرت حجرًا، فذبحتها به. فقلت لهم، لا تأكلوا حتى أسأل النبيَّ صلى الله عليه وسلم عن ذلك، أو أرسل إلى النبيِّ من يسأله. وأنه سأل النبيَّ عن ذاك، أو أرسل. فأمره بأكلها.

There was a herd of sheep of ours grazing at Mount Sal' , [[101]](#footnote-101) a maid of ours noticed that a sheep is about to die, therefore, she broke a rock and slaughtered it with it. However, I told them do not eat it until I ask the Prophet (peace be upon him) about that, or I will send someone to ask him. He asked the Prophet (peace be upon him), or sent someone to ask him. He ordered him to eat its flesh.[[102]](#footnote-102)

لَيْطة Laitah, Bow, Bamboo Lance,:

The Prophet (peace be upon him) also approved slaughtering animals with sharp edge of a bow, or bamboo lance.

عن ابن عمر، أنَّ كعب بن مالك سأل رسول الله صلى الله عليه وسلم عن جارية ذبحت بليطة. فقال، "كُلْهُ".

*'Abd Allah Ibn 'Umar* reported, that *Ka'b Ibn Malik* asked the Messenger of God (peace be upon him) about a maid who slaughtered an animal with a bamboo. He said, "Eat it".[[103]](#footnote-103)

عن رافع بن خديج قال: قلنا: يا رسول الله! إنَّا لاقوا العدوّ غدًا وليس معنا مُدًى، أفنُذَكِّي باللِّيط؟

فقال رسول الله (صلى الله عليه وسلم): "ما أنهر الدم وذكرتم عليه اسم الله، فكلوه إلاّ ما كان

من سنٍّ أو ظُفر. فإنَّ السن عظم من الإنسان، وإنَّ الظفر مدى الحبش"

*Rafi’ Ibn Khadij* said, we said, Messenger of God! We are going to meet the enemy tomorrow, and we do not have knives, can we slaughter the animals with reed? The Messenger of God (peace be upon him) said: “*Whatever spells the blood and you mention the name of God on it you can eat it, unless it is (the knife) is made of teeth or nail. Because the tooth is bone, and the nail is the knives of the Abyssinians*”.[[104]](#footnote-104)

وَتَد Watad, Tent Pin:

The Prophet (peace be upon him) also approved slaughtering animals with tent pin.

عن أبي رافع قال، "ذبحت شاة بوتد، فجئت الى رسول الله (صلى الله عليه وسلم)، فقلت، يا رسول الله! ذبحت شاة بوتد. فقال، "كُلُوها".

وفي رواية: أنَّ النبي صلى الله عليه وسلم أكل منها.

*Abu Rafi'* reported, that he slaughtered a sheep with a tent pin. Then he went to the Messenger of God (peace be upon him) and said, "O Messenger of God! I slaughtered a sheep with a tent pin". He said, "Eat it".

In another version, "The Prophet (peace be upon him) ate from it".[[105]](#footnote-105)

All these primitive tools were approved by the Prophet (peace be upon him) and accepted to him. The following *hadith* which is reported by *Hudhaifah* sums up the Prophet's attitude toward slaughtering tools.

عن حذيفة، قال، قال رسول الله صلى الله عليه وسلم: "إِذْبَحوا بكلِّ شيءٍ فَرَى الأَوْداجَ، ما خَلا السِّنَّ والظُّفْرَ".

*Hudhaifah* said, the Messenger of God (peace be upon him) said, "*Slaughter (animals) with anything which cuts the jugular veins, except tooth and nail*".[[106]](#footnote-106)

Muslims are allowed to kill animals for human consumption, even by shooting an animal with arrows, which of course spells out its blood.

عن رافع بن خديج قال: أصبنا إبلاً وغنمًا، وكنَّا نعدل البعير بعشر من الغنم. فنَدَّ (هرب) علينا بعير منها، فرميناه بالنبل. ثم سألنا رسول الله صلى الله عليه وسلم، فقال: "إنَّ لهذه الإبل أوابد (توَحُّشًا) كأوابد الوحش، وإذا نَدَّ منها شيء، فاصنعوا به ذلك وكُلوه".

*Rafi’ Ibn Khadij* reported, we gained camels and sheep, and we valued a camel with ten sheep. One of the camels ran away from us, therefore, we shot him with arrows.[[107]](#footnote-107) Then we asked the Messenger of God (peace be upon him) about what we did. He said: “*There are among these camels wild ones like the wild animals. If any of them behaves wildly like that, do to it the same, and consume its flesh*”.[[108]](#footnote-108)

One can learn from all the above examples of the tools which were used to slaughter animals are not important all the time they cut the jugular veins of the animal and spell its blood. Moreover, there was no special instrument that should be used all the time. It seems that it is left to the person and to the circumstances.

The question is, would the Prophet (peace be upon him) approve the modern electrical blade for slaughtering animals or not?

I believe he would. Because he (peace be upon him) was very practical and progressive person. And he (peace be upon him) always when he was asked to choose between two things, he chose the easiest of them, as we already know.

Who is Authorized to Slaughter Animals for Human Consumption?

Even the Prophet (peace be upon him) allowed the people to just slash the neck of the animal if it is necessary in a case of emergency; because he did not like the animals to be wasted.

عن عبد الله بن عمر رضي الله عنهما، أنَّ كعب بن مالك سأل رسول الله صلى الله عليه وسلم عن جارية له ذبحتْ شَرِيطَةً. فقال: "كُلْهُ".

*‘Abd Allah Ibn ‘Umar* (may God be pleased with him and his father) reported, *Ka‘b Ibn Malik* asked the Messenger of God (peace be upon him) about a maid of his who slaughtered an animal by just slashing its neck. He said: “*Eat it*”.[[109]](#footnote-109)

In fact this noble *hadith* is an approval by the Prophet (peace be upon him) of the modern electric machines which are used in slaughterhouses in our time. Because the Prophet (peace be upon him) said, “*bi-kulli shai’in, with everything*”. This noble Prophetic statement of course includes modern slaughtering machinery. In other words, the slaughtering instrument is not important. The butcher could use any reasonable instrument available to him.

Moreover, from this *hadith* we can learn that women are allowed to slaughter animals. Support this, the following story,

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.[[110]](#footnote-110)

*An-Nawawi* (d. 676 H) approved the woman slaughtering animals even if she is menstruating.[[111]](#footnote-111)

Even he accepts the woman of the People of the Book (Christian or Jew) to slaughter an animal.[[112]](#footnote-112)

Muslims are permitted to eat the flesh of animals which are slaughtered by the People of the Book, Christians and Jews. God, The Exalted, says, “*This day, all good edible things are allowed to you (to consume); and the food of those who have been given the Scripture (Jews and Christians) is lawful for you, and your food is lawful for them…*” (al-Ma’idah 5:5)

*‘Abd Allah Ibn ‘Abbas* (may God be pleased with him and his father) commented on this verse. He said, “*Animals are slaughtered by Jews and Christians are Halal, lawful, for Muslims because they believed in the Torah and the Gospel*”.[[113]](#footnote-113)

*Al-‘Irbad Ibn Sariyah* reported, the Prophet (peace be upon him) was asked about the slaughtered animals of the Christians and about their churches, and their holydays. He said, “*If you do not eat its meat, let me have it*”.[[114]](#footnote-114)

The Second Caliph of Islam, *‘Umar Ibn al-Khattab* (may God be pleased with him), approved eating the flesh of animals slaughtered by the Samaritans,[[115]](#footnote-115) because he considered them a sect of the People of the Book.[[116]](#footnote-116)

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. Anyway, this is the habit of Muslims all over the world to mention the name of Allah before eating any meal or any kind of food, if it is meat or not.

عن عائشة رضي الله عنها قالت: إنَّ قومًا قالوا: يا رسول الله! إنَّ قومًا يأتوننا باللحم، لا ندري أَذَكَروا اسمَ الله عليه أم لا؟

فقال رسول الله صلى الله عليه وسلم: **"سَمُّوا اللهَ عَلَيْهِ وَكُلُوهُ".**

*‘A’ishah* (may God be pleased with her) said, certain people said, “O Messenger of God! (Non-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**”.[[117]](#footnote-117)

Moreover, *Abu Sa‘id al-Khudri* (may God be pleased with him) reported,

كان أُناسٌ من الأعراب يأتوننا بلحم، وكان في أنفسنا منه شيءٌ،[[118]](#footnote-118) فذكرنا ذلك لرسول الله (صلى الله عليه وسلم). فقال، "اجْهَدوا أَيْمانهم أنَّهم ذبحوها، ثمَّ اذْكُروا اسمَ الله، وَكُلُوا".

Certain desert dwellers used to bring us meat, however, we were uneasy about it. Therefore we mentioned that to the Messenger of God (peace be upon him). He said, “*Make them swear that they slaughtered it, then, you mention the name of God and eat it*”.[[119]](#footnote-119)

From this *hadith*, we conclude, that the Prophet`s concern was, if indeed those desert dwellers slaughtered the animals, or not? And not if they mentioned the name of God on it before slaughtering it. Because the Muslim consumer can mention the name of God before he consumes it. However, if it was dead animal, he cannot do anything about it. Moreover, the Prophet (peace be upon him) conditioned eating the flesh of animal with being slaughtered, however, he did not require with what kind of instrument the animal should be slaughtered and how.

*Abu Bakr as-Siddiq* (may God be pleased with him), the Prophet’s successor, the first Caliph of Islam, and the commander in chief of the Arab Muslim army, instructed the Muslim troops that he dispatched to fight the Byzantines: “*See, that you avoid treachery. Depart not in any way from the right. You shall mutilate none; neither shall you kill child or aged man, nor any woman. Injure not the date-palm, neither burn it with fire, and cut not down any tree, wherein is food for man, or beast. Slay not the flocks or herds or camels, save for needful sustenance. You may eat of the meat that the locals[[120]](#footnote-120) shall bring unto you in their vessels, making mention thereon of the name of God.[[121]](#footnote-121) And the monks with shaven heads, if they submit, leave them unmolested. Now march forward in the name of God*”.[[122]](#footnote-122)

The early Muslims faced another problem in regard to the permissibility of the food had no relationship to animals or slaughtering animals. The problem was with the cheese, which was made the non-Muslim Persians, the *Majoos*, who used to add something taken from the intestine of the sheep or goats, which Muslims consider it not *Halal* slaughtered.

*`Abd Allah Ibn `Abbas* reported: Cheese was brought to the Prophet (peace be upon him in one o his campaigns. He asked: "Where this was made?" They said: In Persia, and we think they include in it parts of dead animal. He said: "*Stab it with the knife, mention the name of Allah and eat it*".[[123]](#footnote-123)

However, *`Abd Allah Ibn Mas`ud* said: "*Do not eat any cheese, except the cheese which is made by Muslims and the People of the Book (Christians and Jews)*".[[124]](#footnote-124)

*Hasan Ibn Ali* was asked about the cheese. He said: "*Cut it with the knife, mention the name of Allah, and eat*".[[125]](#footnote-125)

From the above, we learn, that the *Tasmiyah*, mentioning the name of Allah is a key for legalizing meat slaughtered by non-Muslims, or any kind of food made by them.

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 as, “*Sharitat ash-Shaitan,* *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 تَأْكُلِ الشَّرِيطَة، فإِنَّها ذَبِيحَةُ الشَّيْطانِ".

*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 animal, because it is the slaughter of Satan*’”.[[126]](#footnote-126)

وعلق الشيخ أحمد شاكر بقوله: "قال الخطَّابي في المعالم 4:281: "إنما سُمِّي هذا شريطة الشيطان من أجل أنَّ الشيطان هو الذي يحملهم على ذلك ويُحَسِّن هذا الفعل عندهم. وأُخِذت الشريطة من الشَّرْطِ، وهو شَقُّ الجِلْدِ بالمِبْضَعِ ونحوه، كأنَّه اقتصر على شَرْطه بالحديد دون ذبحه والإتْيان بالقطع على حَلْقِهِ." وقال ابن الأثير: "كان أهل الجاهلية يقطعون بعض حَلْقِها ويتركونها حتى تَموت".

*Sheikh Ahmad Shakir*, the editor of the *Musnad of Ahmad Ibn Hanbal* commented on this *Hadith*, “*Al-Khatabi* said in *al-Ma’alim* 4:281, “This is called *Shritat ash-Shaitan*, the Satan’s scratch. Because *Satan* is the one who makes them to do that, and he ornate the act to them. The *Sharitah* is derived from the *Shart*, the scratching, which is splitting the skin with a dissecting knife and its like, as if the person is satisfied with scratching the animal without fully slaughtering it by fully cutting its throat”.

*Ibn al-Athir* said, “The people of the *Jahiliyah* used to partially cut the animal’s throat and leave it like that until it dies”.[[127]](#footnote-127)

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 عديّ بن حاتم قال: قلت: يا نبيّ الله! إنَّا أهل صيد. فقال: "**إذا رمى أحدُكُم بسهمه، فليذكرِ اسمَ اللهِ تعالى. فإنْ قتل، فليأكُل. وإنْ وقع في ماءٍ، فوجده مَيِّتًا، فلا يَأْكُلْهُ. فإِنَّه لا يَدْرِي لَعَلَّ الماءَ قَتَلَهُ. فإنْ وجد سهمَهُ في صَيْدٍ بعد يومٍ أو اثنين، ولم يَجِدْ فيه أَثَرًا غيرَ سهمه، فإنْ شاءَ فلْيَأْكُلْهُ**."

وقال: "**وإذا أرْسَلَ عليه كَلْبَهُ، فلْيذكُرِ اسمَ اللهِ عَزَّ وجَلَّ، فإنْ أدرَكَهُ قد قَتَلَهُ، فلْيَأَكُل. وإنْ أكل منه فلا يأكُلْ، فإِنَّهُ أمسَكَ على نفسه، ولم يُمْسِكْ عليه. وإنْ أرسل كلبَه، فخالط كِلابًا لم يذكُرِ اسمَ اللهِ عليها، فلا يأكُلْ، فإنَّهُ لا يدْرِي أَيّها قتله**".

*‘Adi 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 a day or two days, and he does not find any marks on it other than his arrow, if he wishes to eat, he can eat it”.* [[128]](#footnote-128)

And he said, “*If he sends his hunting dog, he should mention the name of God, The Exalted, and he finds out that 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 is 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*”.[[129]](#footnote-129)

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 عديّ بن حاتم قال: سألت رسول الله صلى الله عليه وسلم: عن صيد المِعراض. فقال: إِذا أصابَ بِحَدِّه فَكُلْ، وإِذا أصابَ بِعُرْضِهِ، فَقَتَلَ، فهو وقيذ، فلا تَأْكُلْ."

وسألتُ عن صيد الكلب. فقال: "**إذا أرسلتَ كلبك وذكرتَ اسمَ اللهِ عليه، فأمسك عليك، فكُلْ (فإنّ أخْذَ الكلب ذكاة)[[130]](#footnote-130) . وإنْ وجدتَ معه كلبًا غيرَ كلبك وقد قتله، وخشيتَ أن يكون قد أخذه معه، فلا تأكُلْ، فإنَّكَ إنَّما ذكرتَ اسم الله على كلبك، ولم تذكُر على غيره**."

*‘Adi 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,[[131]](#footnote-131) you can eat. But if its hits sideway and kills, it is considered dead by being hit with a hard object, so do not eat from it*”.

And *‘Adi* said, 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 (because the dog`s caching is Dhakah, immolation). 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*”.[[132]](#footnote-132)

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,

"**إِذا أَرْسَلْتَ كَلْبَكَ، وَسَمَّيْتَ، فَخالَطَ كِلابًا أُخْرَى، فَأَخَذَتْهُ جَمِيعًا، فَلا تَأْكُلْ، فَإِنَّكَ لا تَدْرِي أَيَّها أَخَذَهُ. وَإِذا رَمَيْتَ، فَسَمَّيْتَ، فَخَزَقْتَ، فَكُلْ، فَإِنْ لَمْ يَتَخَزَّقْ، فَلا تَأْكُلْ. وَلا تَأْكُلْ مِنَ الْمِعْراضِ إِلاَّ ما ذَكَّيْتَ، وَلا تَأْكُلْ مِنَ الْبُنْدُقَةِ إِلاَّ ما ذَكَّيْتَ**".

“*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 you slaughtered*”.[[133]](#footnote-133)

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 away from him and eats it. He said,

عن عبد الله بن عباس (رضي الله عنهما) قال: قال النبي صلى الله عليه وسلم: "**إِذا أَرْسَلْتَ الْكَلْبَ، فَأَكَلَ مِنَ الصَّيْدِ، فَلا تَأْكُلْ، فَإِنَّما أَمْسَكَ عَلَى نَفْسِهِ. وَإِذا أَرْسَلْتَهُ، فَقَتَلَ، وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّما أَمْسَكَ عَلَى صاحِبِهِ**".

*‘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 can eat it, because he caught for his owner*”.[[134]](#footnote-134)

Whenever the need dictates itself to slaughter an animal and one does not have a knife, he could use any other sharp 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 كلبي، فيأخذ الصيدَ وليس معي ما أُذَكِّيه به، فأذبحه بالمَرْوَةِ والعصا؟"[[135]](#footnote-135)

فقال: "**أَمِرَّ الدَّمَ بما شِئْتَ، واذْكُرِ اسمَ اللهِ عَزَّ وَجَلَّ**".

*‘Adi 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 wish, and mention the name of God, The Almighty, and The Exalted*”.[[136]](#footnote-136)

We learn from this *hadith*, that the important thing in killing animal is spelling its blood and not the instrument with which you spell the blood.

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.[[137]](#footnote-137)

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**”.[[138]](#footnote-138)

Of course, The Prophet (peace be upon him) established the rules and the etiquettes of slaughtering animals out of mercy for these animals since God, The Exalted, sent him as: “Mercy for the whole universe”. He says,

"وما أرسلناكَ إلاَّ رحمةً للعالَمين".

“*And We have not sent you (O Muhammad) except as a mercy to the universe*”. (al-Anbiya’ 21:1070)

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 الطَّهُورُ ماؤُهُ، الحَلالُ مِيتَتُهُ**".

*Abu Hurairah* 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”.[[139]](#footnote-139)

The Linguistic Meaning of the Verbs ذَبَحَ Dhabaha, نَحَرَ Nahara, and ذَكَّى Dhakka

ذَبَحَ *Dhabaha,* 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 وَدَجان *Wadajan*, or the two external jugular veins, or by cutting the throat, from beneath, at the part next the head.

الذبح *Dhabh*, is in the throat, and النحر *Nahr*, is in the pit above the breast, between the collar-bones, where camels are stabbed.

النحر *Nahr*, is used in relation to camels and bulls and cows.[[140]](#footnote-140)

الذبح *Dhabh*, 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.

الذبح *Dhabh*, renders the flesh of an animal allowable, or lawful, as food. It rendered allowable or lawful: as salt and the sun and fishes.

نَحَرَ *Nahara*, he *stabbed*, or stuck, a camel, or, a beast (but generally the former) in his نَحْر *Nahr*, or in his مَنْحَر *Manhar*, where the حُلْقُوم *Hulqoom,* windpipe, commences in the uppermost part is like of the breast, i.e., in the لَبَّة *Labbah*.[[141]](#footnote-141)

For نَحَرَ *Nahara* in the لَبَّة *Labbah* is like ذَبَحَ *Dhabaha* in the throat.

Hence يوم النحر *Yawmu an-Nahr*, the day of the stabbing of the camels and so forth.

And عيد النحر *‘Eid an-Nahr*, the festival of the stabbing of the camels and so forth, the tenth of the month of *Dhi al-Hijjah*; because then the camels and cows and the bulls brought as offerings to *Makkah*, for sacrifice, are stabbed.[[142]](#footnote-142)

The *Nahr* in the Four Muslim Schools of Law

Three of the four schools of law, namely, Shafi’ites, Hanbalites, Hanafites, believe it is *Sunnah*, that the camels and their like which have a long neck should be slaughtered by *Nahr*. The cows and sheep should be killed by *Dhabh*.

The *Malikites* believe, that *Nahr* should be used to slaughter camels, giraffes, and elephants –because they are *Halal* for humans to eat – However, if it is slaughtered by *Dhabh* it should not be eaten. The rest of domestic animals and wild animals and birds should be slaughtered by *Dhabh*. However, if it killed by *Nahr* it should not be eaten. The two methods are acceptable, but *Dhabh* it is preferable to slaughter cows, buffalos, horses, mules, and zebras, all this practiced at the time of choice and liesure, as to the state of stress and pressure, like, lack of having a knife, or falling of the animal in a ditch, and became impossible to practice either one of the two methods, then the opposite is allowed, that is to use *Dhabh* for the animal that should be killed by *Nahr,* and visa-versa.

All the schools of law believe, it is a *Sunnah* to sharpen the slaughtering instrument first, like the knife and so forth, and to sharpen away from

the animal to be slaughtered.

And not to kill an animal while another animal is looking,

And to lay down the animal, if it is a sheep or a cow at its left side, then he should say,

أللَّهمًّ! هذا منك وإليك، "وجَّهتُ وجهي لِلَّذي فطر السماواتِ والأرضَ حنيفًا وما أنا من المشركين”

*Indeed, I have submitted myself with deep conviction to Him Who originated the heavens and the earth, and I am not one of the polytheists.* (al-An’am 6:79)

قُلْ! إنَّ صلاتي ونُسُكي ومَحْيايَ للهِ ربِّ العالمين

Say! “*Indeed, my prayer, my sacrifice, my life, my death are (all) for God, the Lord of the universe*”. (al-An’am 6:162)

*Bismi Illahi, Allahu Akbar*.

Then he slaughters. It is disliked to break the neck of the slaughtered animal before it completely dies, and it is disliked to abandon turning to the *Qiblah*. And it is disliked to torture the slaughtered animal.[[143]](#footnote-143)

The Shar`i Immolation of Animals

الذَّكاة الشرعية

ذَكَّى *Dhakka*, He slaughtered an animal, or a camel and the like in the manner prescribed by the law (*Shari’ah*).

The proper signification of التذكية *Tadhkiyah*, is the causing of the natural heat to pass forth; but it is peculiarly applied in the law to signify the destroying of life in a particular manner, exclusive of any other manner.

God, The Exalted, says, إِلاّ ما ذَكَّيْتُمْ **Except that whereof you shall attain to the *Dhakat* ذكاة** , or slaughter in the manner prescribed by the law, while life yet remains in it.

*Dhakat* ذكاة, derived from the verb ذكا *Dhaka*, signifyingذبح *Dhabaha*, it is significantly performed by the severing of the windpipe and gullet, as is related on the authority of:

*Ahmad Ibn Hanbal*, or, as is also related on his authority, by severing them and also the وَدَجان *Wadajan*, or two external jugular veins, less than which is not lawful; or, according to:

*Abu Hanifah*, the severing of the windpipe and gullet and one of the وَدَجان *Wadajan;* or, according to:

*Malik*, the severing of the أوْداج *Awdaj*, or external jugular veins though it be without the severing of the windpipe.[[144]](#footnote-144)

Slaughter an Animal Gently

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

"إنّ اللهَ كتب الإحسانَ على كلِّ شيءٍ. فإذا قتلتُم فأحسنوا القِتلةَ، وإذا ذبحتم فأحسنوا الذَّبْحَ، ولْيُحِدَّ أحدُكُمْ شَفْرَتَهُ، ولْيُرِحْ ذَبيحَتَهُ".

*“God ordained kindness in everything. When you kill, do it in a kind manner, and when you slaughter an animal, do it in a kind manner, every one of you should sharpen his knife, and should make his slaughtered animal be comfortable”.[[145]](#footnote-145)*

The prophet’s banned the “ شريطة الشيطان 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.[[146]](#footnote-146)

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. While the sheep was looking at him. The Prophet (peace be upon him) rebuked him saying: *“How many times do you want to kill it? Why did not you sharpen your knife before you laid it down?”[[147]](#footnote-147)*

A certain man said to the Prophet (peace be upon him), "O Messenger of God! I slaughter the sheep, while I have mercy for it." Or, he said, "I mercy the sheep tp the degree I do not feel that I want to slaughter it." The Prophet (peace be upon him) said, "*If you merciful for the sheep, God, The Almighty, will bestow His mercy upon you*".[[148]](#footnote-148)

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.

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, God will bestow His mercy upon you*”.[[149]](#footnote-149)

The Prophet (peace be upon him) said, "*If anyone have a mercy for a bird to slaughter it, God, The Almighty, will bestow His mercy upon him on the Day of Judgment*".[[150]](#footnote-150)

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:

“*May God curse the person who branded it*”.[[151]](#footnote-151)

In general, the Prophet (peace be upon him) condemned any one, who maims an animal. he said: “*May God curse anyone who maim animals*”.[[152]](#footnote-152)

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:

ما قُطِعَ مِنَ البَهيمَةِ وهي حَيَّةٌ، فهو مَيْتَةٌ.

“*Whatever is chopped off from the animal while it is still alive; is a dead corpse, and it is forbidden to be eaten*”.[[153]](#footnote-153)

In another version, *Abu Waqid al-Laithi* reported, “When the Prophet (peace be upon him) came to *Madinah*, the people there used to chop off the camels’ humps while the camels were alive, and cut the tale of the sheep while it was alive. Seeing that, the Prophet (peace be upon him) said banning that inhumane act, “Whatever is chopped from the animal while it is alive is a dead corpse”.[[154]](#footnote-154)

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.

Reward for Kindness to Animals[[155]](#footnote-155)

Kindness to animals is an act of *Sadaqah*, charity, in Islam, according to the Qur’an, and the Prophet (peace be upon him). Also according to my late paternal grandmother, *Aminah al-Hassan* (may God mercy her and reward her with Paradise), who after over thirteen centuries since its revelation implemented the Guidance of The Qur’an and the Tradition of the Prophet (peace be upon him). My grandmother *Aminah*, lived over a hundred years. She passed away in 1949. This old woman had no formal education of any kind; but she was raised up in a traditional religious Muslim family. She acquired her religious education from her parents and from the community at large. I recall when I was a kid, she used to ask me to give food and water to the chickens and pigeons. Being a stubborn boy, I used to stare at her and not move, because I didn’t want to do it, since feeding chickens and pigeons is a woman job according to the social standards of my society at that time. However, she made me do it is spite of my stubbornness, saying to me in Arabic, in a tender voice of a loving grandmother: *“Sadaqah ‘annak ya bnayyi!”* Even though, I did not know what “*Sadaqah*” meant at that time, her words made me swallow my pride as a “young man” and give food and water to the birds.

The question comes to my mind even now. Did my grandmother know the Prophet’s saying?

**“There is a reward (*Ajr*) for feeding every living creature”.**

The answer is, yes she did, because the backyard of our house was full of vessels which were full of water all the time for the cats, the dog, the chicken and the pigeons and other wild birds, especially the sparrows. Constantly she checked those vessels, to make sure that they were full of water. When they became empty, she asked me to fill them up with water, so I might earn God’s reward for my charitable act.

This act of “*Sadaqah*” is very highly recommended in Islam. God, The Mighty, The Wise, rewards those who are kind to animals. The Prophet Muhammad (peace be upon him), always was the one to set the example for Muslims in his kindness to animals, no matter how big or small, domestic or wild. Either by telling them stories of people who helped animals whom God, The Mighty, The Wise, rewarded with Paradise, or others who punished and starved animals whom God, The Mighty, The Wise, punished with Hell-Fire.

The Prophet Muhammad’s (peace be upon him) main concern was the welfare of his people. He labored very hard to give them security and sustenance. Before his death, Muslims were secure and well fed, wherever they were. This concern extended to animals too. Whenever he saw a weak, bruised, working or riding animal, he found its owner and preached to him to take good care of his animal.

Even the slightest kind of animal’s abuse did not escape the Prophet’s attention. He noticed that some people finish their business or socialize while they are sitting on the back of their riding animals. He warned them very sternly against doing that. He said: **“Beware of using the backs of your riding animals as seats. God put them to your service, in order to move you unto a land you could not reach save with great trouble, and He leveled the land for you, so on it finish your business and socialize”.[[156]](#footnote-156)**

In another version, the Prophet (peace be upon him) said,

"لا تَتَّخِذوا الدوابَّ كراسٍ، فرُبَّ مركوبٍ عليها هي أكثرُ ذِكْرًا للهِ من راكبها".

“*Do not take the riding animals as seats. There are animals which are ridden upon remembering God more than its rider*”.[[157]](#footnote-157)

And in another version, the Prophet (peace be upon him said,

"لا تَتَّخِذوا ظُهورَ الدوابِّ منابِرَ".

“*Do not take the backs of the riding animals as pulpits*”.[[158]](#footnote-158)

Wild animals, too, had their share of the Prophet’s care and concern. One day as he passed by some people’s dwelling, he saw a mother deer, which they had just hunted, tied up at their courtyard. He noticed that the deer was nursing and he became concerned for the life of her baby. So he approached the people who caught her and asked them to set the mother-deer free. Which they did, and she rushed back to her baby.[[159]](#footnote-159)

The Prophet (peace be upon him) banned people from setting animals against each other for sport. As many people still do until these days with dogs and roosters.

The teachings of the Qur’an and the Tradition of the Prophet (peace be upon him) led Muslims, regardless of their education or social status, to be kind to animals, to the degree that some Muslims prefer animals over themselves.

Once a man passed by *‘Umar Ibn al-Khattab*, the second caliph of Islam, while the man’s donkey was carrying ten heavy bricks, seeing that the donkey was over loaded, *‘Umar* stood up, and took five bricks off the donkey’s back and left only five, and said to the donkey’s owner: **“If you load it, load it lightly like this”.**

*‘Umar*, the Second Caliph, went a step further in his caring for animals, to the degree that he deprived himself of eating fish which he desired because his servant traveled for a long distance on a camel to bring him the fresh fish which he desired.

*Ahmad Ibn Hanbal* reported that, once *‘Umar Ibn al-Khattab* expressed his desire for a meal of fresh fish. His servant, *Yarfa’,* without telling him jumped on the back of one of *‘Umar’s* camels and traveled for two nights going and two nights returning to buy a basket of fresh fish for *‘Umar*. When he arrived home, he washed the camel. But when *‘Umar* learned of what his servant did, he said to him: “*Let me look at the camel first.*” He went to the camel and inspected it very closely, suddenly he turned to his servant saying: *“You forgot to wash the sweat under its ear. You tortured an animal for ‘Umar’s desire! By God! ‘Umar will never taste the fish, take your basket away from me!”[[160]](#footnote-160)*

This what the head of the Muslim state did in regard to caring for animals and prefer their welfare over his own desire. Let us see what a commoner, a slave this time, who preferred a dog over himself, but he was rewarded very highly for his care for an animal.

The following story is a story of a young slave man who preferred a hungry dog over himself by giving his daily ration to the dog and to spend the day fasting because of lack of food. The young man acted on God’s saying:

"يُؤْثِرونَ على أنفُسِهِمْ ولو كان بهم خَصاصَةٌ".

“*They prefer others above themselves even though they were in need*”. (al-Hashr 59:9)

This kind of people God, The Mighty, The Wise, rewards with a very high reward in this world and in the Hereafter. God, The Mighty, The Wise, says:

"مَثَلُ الذين يُنْفِقونَ أَمْوالَهُمْ في سًبيلِ اللهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنابِلَ، في كُلّ سُنْبٌلَةٍ مِائَةُ حَبَّةٍ. واللهُ يُضاعِفُ لِمَنْ يَشاءُ، واللهُ واسِعٌ عَلِيمٌ."

“*The example of those who spend their wealth in the way of God is as the example of a grain growing seven ears, in every ear there are one hundred grains; and God multiplies for whom He wills; and God is Vastly Generous in giving, All-Knowing*”. (al-Baqarah 2:261)

Indeed, God, The Mighty, The Wise, rewarded the young man who fed the dog in this world, as we shall see, manifolds more than the young man ever dreamed of. Of course, this, in addition to what He will reward him in the Hereafter with His will.

Once *‘Abd Allah Ibn Ja‘far* (may God be pleased with him and his father) was going to one of his ranches far away from*Madinah*. On the way there he rested at a date grove belonging to other people. A young man took care of the grove.

As the young man’s daily ration of three loaves of bread were brought to him, a dog entered the grove. The dog approached the young man, who in turn threw one of the loaves to him. The dog ate it but he did not go away. Then the young man threw him the second one, and the dog ate it also, nonetheless he did not leave. Then the young man threw the third loaf to the dog, and the dog ate it too.

*‘Abd Allah Ibn Ja‘far* (may God be pleased with him and his father) observed all that had happened, and then he asked the young man, “Young man! How much food do you get every day?”

The young man replied, “As much as you saw”.

*‘Abd Allah* asked, “Why did you prefer the dog over yourself?”

The young man said, “There are no dogs in this area. He must have come a long way and must have been very hungry; I hated to let him go away without food”.

*‘Abd Allah* asked, “What are you going to do today?”

The young man said, “I will fast and spend the day in hunger”.

Then *‘Abd Allah Ibn Ja‘far* (may God be pleased with him and his father) exclaimed, “And I am blamed for being very generous; indeed! This young man is more generous than I am!”

So *‘Abd Allah* bought the grove and all the equipment in it, freed the young slave, and gave all of it to the young man as a gift for his kindness to the dog.[[161]](#footnote-161)

*Abu ad-Darda’*, a leading companion of the Prophet (peace be upon him), used to have a camel his name is *Dammoon*. When people borrowed *Dammoon* to haul stuff, *Abu ad-Darda’* instructed them not to load him except that much - and he told them how much his camel can carry - he cannot endure more than that.

Now, listen to *Abu ad-Darda’* apologizing to his camel on his death bed, he said: “***Dammoon*! Do not fight me in front of God on the Day of Judgment. I did not load you more than you could carry**”.

Do you know of any follower of any religion, or doctrine in the world ask the forgiveness of his animal except a follower of Islam?

Are those followers of such religion that motivates a man to apologize to his animal and ask his forgiveness terrorist?

By no means, they are not.

*Abu* *Hurairah*, one of the leading companions of the Prophet (peace be upon him) advised a friend of his to take good care of his sheep. He said: “*O son of my brother! Be kind to your sheep, wipe the nasal mucus from their noses, clean their resting place, and pray around them. Sheep are of the animals of Paradise, by Whom in Whose Hand my soul is! A time will come in which a small herd of sheep is more valuable to its owner than the Palace of Marwan*”.[[162]](#footnote-162)

Of course *Abu Hurairah* (may God be pleased with him) learned this kindness to animals from the Prophet (peace be upon him) who gave a herd of sheep to a family, and before they departed from him, he instructed them, “**Order the members of your family to cut their nails lest they injure the udders of their animals when the milk them”.**

Examples of good and bad treatment of animals.

Cruelty to animals is absolutely forbidden in Islam, and excess of cruelty to an animal could lead the person who commits it to Hell.

The Prophet (peace be upon him) told us the following story of a woman who was cruel to her cat and God, The Mighty, The Wise sent her to Hell: **“There was a woman who was punished by God, The Mighty, The Wise, for a cat which she tied up. She never gave the cat food and water, or let her go out to eat of the bugs of the land. The cat got very hungry and she died. So, God, The Mighty, The Wise sent the woman to Hell”.[[163]](#footnote-163)**

The Man and the Dog

Contrary to what the cruel woman did to the cat and was punished for, the Prophet (peace be upon him) told us the following story of a man who saved the life of dog by giving him water to drink and God The Mighty, The Wise forgave him his sins: “*While a man was walking on a very hot day in the fields, he became very thirsty. He found a well of water, climbed down into it, and drank from its water until he was happy. When he climbed up he found a very thirsty dog gasping and panting and biting the earth trying to get rid of his very bad thirst.*

*The man said: ‘This dog is as thirsty as I was a moment ago’.*

*So he climbed down into the well, filled one of his boots with water, carried it with his mouth, climbed up, and gave the water to the dog.*

*God, The Mighty, The Wise, thanked him and forgave him his sins*”.

The Prophet’s companions said: “*O Messenger of God! Are we rewarded for helping animals?*”

He said: “*There is a reward, Ajr, for helping every living creature*”.[[164]](#footnote-164)

In another version, the person who gave water to the dog was a harlot, who saw a very thirsty dog trying to get water from the well. She took off her boot, filled it with water and gave it to the dog to drink. As a result, God forgave her sins.[[165]](#footnote-165)

The Mother Bird

Birds also won the sympathy and care of the Prophet (peace be upon him). One of the companions of the Prophet (peace be upon him) said:

“Once we were traveling with the Prophet (peace be upon him). On the way, he moved away from us to rest. In his absence, we saw a bird with its two babies. We caught the two babies and carried them with us, but their mother followed us, flying and screaming over our heads. When the Prophet (peace be upon him) returned, he saw the mother-bird flying and screaming over us. He knew what had happened, and he said: *‘Who made this mother bird sad by taking away her babies? Return her babies to her!’*

And we did as the Prophet (peace be upon him) ordered us to do and returned the baby birds to their mother which made her very happy”.[[166]](#footnote-166)

In another version, the Prophet (peace be upon him0 said: “*Return her chicks out of mercy for her*”.[[167]](#footnote-167)

God, The Mighty, The Wise, made animals with instincts to take care of their own babies regardless of the danger for themselves. We must not interfere with God’s The Mighty, The Wise, plan.

Animal Rights Legislation

Based on the guidance of the Qur’an and the Tradition of the Prophet (peace be upon him) and the conduct of the early generations of Muslims toward animals and nature in general, the thirteenth century Muslim scholar, *‘Izz ad-Din Ibn ‘Abd as-Salam* formulated the following legal opinion on the rights of livestock and animals from human beings: Any person who owns livestock, must spend on them the provision that their kinds require, even if they have aged or sickened such that no benefit comes from them; he should not burden them beyond what they can bear; he should not put them together with anything by which they would be injured, whether of their own kind or other species, whether by breaking their bones or butting or wounding; he should slaughter them gently and with kindness; when he slaughters them he must neither flay their skins or break their bones until their bodies have become cold and their lives have passed away; he should not slaughter their young within their sight but he should separate them;

he should make comfortable their resting places and watering places;

he should put their males and females together during their mating seasons;

he should not discard those which he takes as game; and neither shoot them with anything that breaks their bones nor bring about their destruction by any means that renders their meat unlawful to eat.

Many Muslim jurists have declared that the rights of animals must be enforced by the State.[[168]](#footnote-168)

# Modern Fatwa About the Shar’i Slaughtering of Animals

After this background of Qur’an and *Hadith* material of the slaughtering animals, we are bringing a modern *Fatwa* of the same subject, which is based on the Qur’an and the *hadith* and *Sunnah* of the Prophet (peace be upon him).

بسم ﷲ الرحمن الرحیم

In the name of Allah, The Beneficent, The Merciful

الحمد لله رب العالمين والصلاة والسلام على سیدنا محمد خاتم النبیين وعلى آله وصحبه

أجمعين.

The praise belongs to Allah, The Lord of the universe, and the prayer and peace to our Master, Muhammad, the Seal of the Prophets, and to all his followers, and Companions.

قرار رقم: 95 ( 10/3 ) بشأن الذبائح

Resolution number 95 (10/3) in regard to slaughtered animals:

إن مجلس مجمع الفقه الإسلامي الدولي المنعقد في دورة مؤتمره العاشر بجدة بالمملكة العربیة السعودية خلال الفترة من 23 – 28 صفر 1418ھـ الموافق 28 حزيران (يونيو) – 3 تموز (يولیو) 1997م،

The Council of the International Islamic Fiqh Assembly which assembled in its tenth conference in Jeddah, Kingdom of Saudi Arabia, during the period between 23-28 of the month of Safar 1418 – June 28 – July 3, 1997.

بعد اطلاعه على البحوث المقدمة في موضوع الذبائح٬ واستماعه للمناقشات التي دارت حول الموضوع بمشاركة الفقهاء والأطباء وخبراء الأغذية٬ واستحضاره أن التذكیة من الأمور التي تخضع لأحكام شرعية ثبتت بالكتاب والسنة، وفي مراعاة أحكامها التزام بشعائر الإسلام وعلاماته التي تميز المسلم من غیره، حیث قال النبي صلى ﷲ علیه وسلم: "من صلى صلاتنا٬، واستقبل قبلتنا٬ وأكل ذبیحتنا، فذلك المسلم الذي له ذمة ﷲ ورسوله".

After reviewing the presented papers dealing the slaughtered animals. And after hearing the discussions which took place around the issue with the participation of Fuqaha’, Medical Doctors, and the dietitians, and its decision that immolating animals is among the issues which is subject to Shar’i rules which are established by the Qur’an and the Sunnah,

قرر ما يلي:

أولاً: التذكية الشرعية تتم بإحدى الطرق التالية:

الذبح٬ ويتحقق بقطع الحلقوم والمريء والودجين. وهي الط

ريقة المفضلة شرعا ً في تذكیة الغنم والبقر والطیور ونحوھا٬ وتجوز في غیرھا.

النحر٬ ويتحقق بالطعن في اللبة، وهي الوھدة (الحفرة) التي في أسفل العنق٬ وهي الطريقة المفضلة شرعا ً في تذكیة الإبل وأمثالها٬ وتجوز في البقر.

العقر، ويتحقق بجرح الحیوان غير المقدور عليه في أي جزء من بدنه، سواء الوحشي المباح صیده، والمتوحش من الحیوانات المستأنسة. فإن أدركه الصائد حياً وجب عليه ذبحه أو نحره.

ثانیاً: يشترط لصحة التذكیة ما يلي:

أن يكون المذكي بالغا أو مميزاً، مسلما أو كتابیا (يھوديا أو نصرانيا)، فلا تؤكل ذبائح الوثنیين، واللادينیين٬ والملحدين، والمجوس، والمرتدين، وسائر الكفار من غير الكتابیين.

أن يكون الذبح بآلة حادة تقطع وتفري بحدها، سواء كانت من الحديد أم من غيره مما ينھر الدم، ما عدا السن والظفر.

فلا تحل المنخنقة بفعلها أو بفعل غیرھا، ولا الموقوذة: وهي التي أزھقت روحها بضربها بمثل (حجر أو ھراوة أو نحوھما)، ولا المتردية: وهي التي تموت بسقوطها من مكان عال، أو بوقوعها في حفرة، ولا النطیحة: وهي التي تموت بالنطح٬ ولا ما أكل السبع:

وهو ما افترسه شيء من السباع أو الطیور الجارحة غیر المعلمة المرسلة على الصيد.

على أنه إذا أدرك شيء مما سبق حياً حیاة مستقرة فذكى جاز أكله.

أن يذكر المذكي اسم ﷲ تعالى عند التذكیة. ولا يكتفي باستعمالل آلة تسجيل لذكر التسمیة، إلا أن من ترك التسمية ناسیا فذبیحته حلال.

ثالثا: للتذكیة آداب نبھت إلیها الشـريعة الإسلامیة للرفق والرحمة بالحیوان قبل ذبحه، وفي أثناء ذبحه، وبعد ذبحه:

فلا تحد آلة الذبح أمام الحيوان المراد ذبحه٬ ولا يذبح حيوان بمشهد حيوان آخر، ولا يذكى بآلة غير حادة، ولا تعذب الذبيحة، ولا يقطع أي جزء من أجزائها ولا تسلخ ولا تغطس في الماء الحار ولا ينتف الريش إلا بعد التأكد من زهوق الروح.

رابعا: ينبغي أن يكون الحيوان المراد تذكيته خاليا من الأمراض المعدية، ومما يغير اللحم تغیيرا يضر بآكله، ويتأكد ھذا المطلب فيما يطرح في الأسواق، أو يستورد.

خامسا: الأصل في التذكية الشرعية أن تكون بدون تدويخ للحيوان٬ لأن طريقة الذبح الإسلامیة بشروطها وآدابها ھي الأمثل٬ رحمة بالحيوان وإحسانا لذبحته وتقلیلا من معاناته، ويُطلب من الجهات القائمة بالذبح أن تطور وسائل ذبحھا بالنسبة للحيوانات الكبيرة الحجم٬ بحیث تحقق ھذا الأصل في الذبح على الوجه الأكمل.

( ‌أأ ) مع مراعاة ما ھو مبين في البند (أأ) من ھذه الفقرة، فإن الحيوانات التي تذكى بعد التدويخ ذكاة شرعیة يحل أكلها إذا توافرت الشروط الفنية the technical conditions التي يتأكد بها عدم موت الذبيحة قبل تذكيتها، وقد حددھا الخبراء في الوقت الحالي بما يلي:

أن يتم تطبيق القطبين الكهربائیين على الصــدغین أو في الاتجاه الجبهي- القذالي (القفوي).

أن يتراوحح الفولطاج ما بین (100 – 400 فولت).

أن تتراوح شدة التيار ما بین (0.75 إلى 1.0 أمبیر) بالنسبة للغنم٬ وما بین (2 إإلى 2.5 أمبير) بالنسبة للبقر.

أن يجري تطبيق التيار الكهربائي في مدة تتراوح ما بیين (3 إلى 6 ثوان).

( ‌بب ) لا يجوز تدويخ الحیوان المراد تذكیته باستعمالل المسدس ذي الإبرة الواقذة أو بالبلطة أو بالمطرقة، ولا بالنفخ على الطريقة الإنجليزية.

( ‌جج )لا يجوز تدويخ الدواجن بالصدمة الكھربائیة، لما ثبت بالتجربة من إفضاء ذلك إلى موت نسبة غير قليلة منها قبل التذكية.

‌( دد ) لا يحرم ما ذكي من الحیوانات بعد تدويخه باستعمال مزيح ثاني أكسید الكربون مع الھواء أو الأكسجین أو باستعمال المسدس ذي الرأس الكروي بصورة لا تؤدي إلى موته قبل تذكيته.

سادساً: على المسلمین المقيمين في البلاد غیر الإسلامية أن يسعوا بالطرق القانونية للحصول على الإذن لهم بالذبح على الطريقة الإسلامية بدون تدويخ. Without stunning

سابعاً: يجوز للمسلمین الزائرين لبلاد غیر إسلامية أو المقیمین فیها، أن يأكلوا من ذبائح أهل الكتاب ما ھو مباح شرعاً، بعد التأكد من خلوھا مما يخالطها من المحرمات، إلا إذا ثبت لديهم أنھا لم تذك تذكية شرعية.

ثامناً: الأصل أن تتم التذكية في الدواجن وغیرھا بيد المذكي، ولا بأس باستخدام الآلات الميكانيكیة في تذكیة الدواجن ما دامت شروط التذكية الشرعیة المذكورة في الفقرة (ثانياً) قد توافرت، وتجزيء التسمية على كل مجموعة يتواصل ذبحھا، فإن انقطعت أعيدت التسمية.

تاسعاً: ( ‌أأ ) إذا كان استيراد اللحوم من بلاد غالبية سكانها من أهل الكتاب وتذبح حيواناتها في المجازر الحديثة بمراعاة شروط التذكية الشرعیة المبينة في الفقرة (ثانياً)

فھي لحوم حلال لقوله تعالى: (وطعام الذين أوتوا الكتاب حل لكم) [المائدة:5].

( ‌بب ) اللحوم المستوردة من بلاد غالبية سكانها من غير أهل الكتاب محرمة، لغلبة الظن بأن إزھاق روحھا وقع ممن لا تحل تذكيته.

( ‌جج ) اللحوم المستوردة من البلاد المشار إلیها في البند (بب) من ھذه الفقرة إذا تمت تذكیتها تذكية شرعية تحت إشراف ھيئة إسلامية معتمدة وكان المذكي مسلماً أو كتابياً فهي حلال.

ويوصي المجمع بما يلي:

أولاً: السعي على مستوى الحكومات الإسلامية لدى السلطات غير الإسلامية التي يعيش في بلادها مسلمون٬ لكي توفر لهم فرص الذبح بالطريقة الشرعیة بدون تدويخ.

ثانیاً: لتحقيق التخلص نهائیاً من المشكلات الناجمة عن استيراد اللحوم من البلاد غیر الإسلامية ينبغي مراعاة ما يلي:

( ‌أأ ) العمل على تنمية الثروة الحیوانية في البلاد الإسلامية لتحقیق الاكتفاء الذاتي.

( ‌بب ) الاقتصار ما أمكن على البلاد الإسلامية في استيراد اللحوم.

( ‌جج ) استيراد المواشي حیة وذبحها في البلاد الإسلامية للتأكد من مراعاة شروط التذكية الشرعیة.

‌( دد ) الطلب إلى منظمة التعاون الإسلامي اختیار جهة إسلامية موحدة تتولى مھمة المراقبة للحوم المستوردة، بإيجاد مؤسسة تتولى العمل المباشر في ھذا المجال، مع التفرغ التام لشؤونه، وضع لوائح مفصلة عن كل من شروط التذكية الشرعية، وتنظيم المراقبة والإشراف على ھذه المھمة. وذلك بالاستعانة بخبراء شرعیين وفنیين، وأن توضع على اللحوم المقبولة من الإدارة علامة تجارية مسجلة عالمیة في سجل العلامات التجارية المحمية قانونياً.

‌(ه ) العمل على حصر عملیة المراقبة بالجهة المشار إلیها في البند (دد) من ھذه الفقرة والسعي إلى اعتراف جميع الدول الإسلامية بحصر المراقبة فیها.

( و ) إلى أن تتحقق التوصیة المبينة في البند (دد) من ھذه الفقرة يُطلب من مصدري اللحوم ومستورديها ضمان الالتزام بشروط التذكية الشرعية فيما يصدر إلى البلاد الإسلامية حتى لا يوقعوا المسلمين في الحرام بالتساھل في استيراد اللحوم دون التثبت من شرعية تذكيتها.

وﷲ الموفق ؛؛

**Mechanical Slaughter of Chickens**

Assalam Alaikum

The chickens slaughtered by mechanical knife the way you

described is *Halal* and to be called "*Zabeeha*".

The knife is sharp, cutting in the front of neck, the Muslim is there operating the machine and the name of God is mentioned. I have no doubt whatsoever why this process should not be called "*Zabeeha Halal*" as long as the mechanical knife runs on them when they are alive.

Allah knows best.

Sincerely,

Imam Farooq Abu Elthahab/ Graduate of Al Azhar University/ Egypt

Director of the Islamic Center of Greater Toledo, OH, USA

**Method of slaughtering in non-Muslim countries:**

1. Stunning birds to numb them while they are alive is allowed. But if stunning will result in their death then it is not allowed to eat their meat.

2. Cutting the whole neck of the animal instantly from back or front is allowed by the majority of jurists (Fuqaha) — namely Hanafi, Shafi’ee, and Hanbali.

3. Stunning animals with guns or captive bolt or the likes is an additional torture to animals, which is not permissible in *Shari`ah*. If the animal is dead before being slaughtered, then it is not *halal* to eat. But if the animal is still alive and slaughtered right away, then it is *halal*.

4. The use of the mechanical knife to slaughter birds is permissible as long as the rules of Islamic slaughtering have been implemented. If the device stops functioning, then restarting a new *tasmiyah* is required, as decided by the Council of Islamic Fiqh in its tenth meeting.

5. For *Nahr* (stabbing method), if *tadhkiyah* rules, as mentioned above, are observed then the meat is permissible for human consumption.

AbdelKader Belbachir, Scholar of Fiqh President of MANA (Maghrib Association of North America) Chairman of Ansar Committee at Islamic Society of North America (ISNA)

**Two important issues regarding Mechanical Slaughter:**

a. Use of a weak electric current to stun the bird   
b. Machine-slaughter vs. hand-slaughter   
• Islamically speaking, it is very well known that the most important part of the process of Islamic slaughtering is to have a living animal at the moment of slaughter. That’s why it is incumbent on the person doing the process of slaughter to ascertain the life of the animal....

• The point here is that any animal (of approved species) slaughtered according to authentic Islamic rituals while it was still alive (i.e. having the signs of life like clearly felt pulsations or moving limbs) is *Halal* to eat (i.e. permissible to eat). It is very obvious that stunning the birds with a weak electric current does not kill them, therefore, there is no harm in doing so.

• As for the second issue of machine-slaughter vs. hand-slaughter, it has never been reported in any authentic Islamic source of *Shariah* (i.e. legislation) that slaughtering must only be conducted by one’s own hand. In other words, there is no *Daleel* (i.e. evidence) that slaughtering with a mechanically operated knife – while all other requirements/conditions of Islamic slaughtering are being fulfilled – is prohibited or even discouraged, putting in mind that the machine itself is being operated by human being, not on its own.

God Knows Best. Sincerely,

Dr. Ahmed Azzaari/ Ph. D. Ein Shams University, Egypt  
Imam and Lecturer, Islamic Center Lanham, MD, USA  
Member, Egyptian Union of Quran Reciters and Arabic Teachers

**المعاییر الشرعیة في الذبح**

**Shariah Standards in Slaughtering**

اذا وجدت الشروط التالیة في الذبح تكون الذبیحة حلالا لكل مسلم في اي مكان كان موطنه ومن اي مذھب كان فقھه:

“If the following conditions are found in the slaughtering then the carcass is Halal for every Muslim in any place living in or any sect he belongs to”:

1. ان یكون الذابح مسلما او كتابیا بشروطه.

1. “The slaughtering person should be a Muslim or from the People of the Books”

2. ان یكون الحیوان مقدورا علیه.

“The animal is easy to catch and handle, not still wild and roaming”.

3. ان یكون الحیوان مأكول اللحم ) من النوع المحلل أكله)

“The animal must be of the right species (*Halal* to consume)

4. ان تكون في الحیوان حیاة مستقره عند الذبح

ان التدویخ )الصعق) الكھربائي جائز لتخفیف الالم على الحیوان او الطیر ما دام انه لا یؤدي الى موتھما قبل الذبح

The animal must have stable life (at the time of slaughter). Stunning with Electric Current is permissible for easing pain on animals or birds as long as it does not kill them before slaughtering.

5. ان تكون اداة الذبح محددة ومسنة, غیر السن او الظفر. ولذلك یجوز استخدام

الالة المیكانیكیة الحاده في الذبح.

The slaughtering knife should be sharp, not a tooth or nail; So it is permissible to use the sharp mechanical knife for slaughtering.

6. ان یكون الذبح بإنھار الدم.

Slaughtering should result in drainage of flowing blood

7- ان یذكر اسم الله عند الذبح “The name of Allah (God) should be mentioned at the time of slaughter”

According to the Hadith of the Prophet:

" ما انھر الدم وذكر اسم الله علیه فكل، مالم یكن سنا او ظفرا".

Whatever cause the flow of blood and the name of Allah is mentioned on it then eat it, except if it is a tooth or nail”

8 . ان یكون الذبح بقطع الحلقوم أو المريء وأحد الودجین على الاقل.

والله اعلم

“The slaughtering should be performed by cutting at least the Trachea, or esophagus and at least one artery or vein”

“God Knows best”

الاستاذ الدكتور مصطفى علي یعقوب مشرف مسجد الاستقلال في اندونیسیا مدیر معهد دار السنة في جاكارتا

“ Dr. Mustafa Ali Yaqoub Director of Al Istiklal Mosque in Jakarta Manager of Dar Assunah Islamic College in Jakarta”

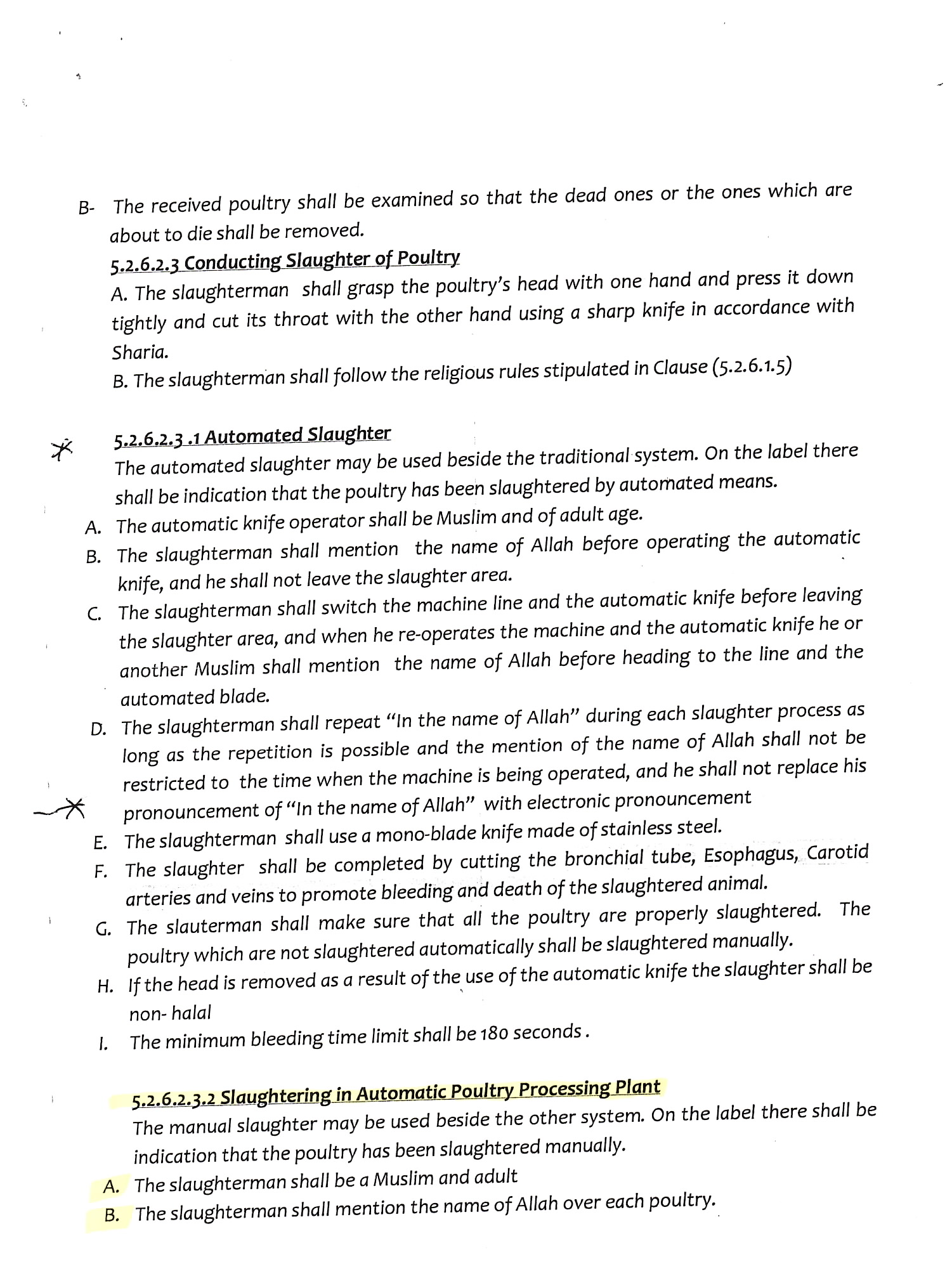
 

Re: Machine Slaughter and Shafi'i fiqh? Here is the Mufti of Egypts fatwa

Answer:  
In case it is medically and scientifically proved that a certain method of restraining the animal before slaughtering it causes that animal to depart stable state of living to death or make uncontrolled movements (of a slaughtered animal), which contradicts the stipulations of slaughtering stated in the Islamic Shari'ah, then such a method is deemed impermissible. However, if the effects of such methods of slaughtering are limited to just weakening the animal's resistance or alleviating its pains during the slaughtering process, and provided that the animal returns to normal life when left without being slaughtered, then it is permissible to use such a method in restraining the animal prior to slaughtering it. The reason behind this is that such a method does not contradict the Shari’ah rulings concerning animal slaughtering. As regards pronouncing the Name of Allah upon slaughtering the animal, it is an act of the Sunnah according to the Shafi'i and Hanbali Schools...

The ruling of slaughtering an animal mechanically is similar to manual slaughtering as long as the animal is slaughtered by the cutting edge and not by any other means. As a result, it is necessary that the one operating the slaughtering machine is a Muslim or one from the People of the Book, and it is impermissible for such a person to be an atheist or one adopting any other religion. Thereupon, the answer to the question at hand is that the meat of an animal is lawful to eat if such an animal is slaughtered by the cutting edge of a device and not any other means; the device is operated by a Muslim or a person from the People of the Book; and the meat of the slaughtered animal is edible for Muslims. The lawfulness of the meat that fulfills these conditions cannot be questioned if the animal is slaughtered with an electric shock as long as it aims at only weakening the animal's resistance while keeping it consciously moving....

Allah, Exalted be He, Knows Best. 'Ali Jum'ah, The Grand Mufti of Egypt.



Conclusion

Slaughtering an animal for human consumption is a must in order to spell its blood out. However, the instrument with which the animal is slaughtered could be changed according to the circumstances, as far as we already know. There is no specific instrument that the Prophet Muhammad (peace be upon him) used or recommended to be used. All what he said, "**Make your animal which you intend to slaughter comfortable, give it water and sharpen your knife**".

Slaughtering animals is not ritualistic act like *Salah, Siyam, Hajj*, etc., which there is one way to perform it, as the Prophet (peace be upon him) said in relation to *Salah*, "صَلُّوا كما رأيتموني أُصَلِّي **pray the way you saw me praying**". Or in regard to *Hajj,* when he said, "خذوا عنِّي مناسِككم **Learn from me your pilgrimage rites**".[[169]](#footnote-169)

However, he never said, "إذْبَحوا كما رأيتُموني أذبح Slaughter your animals the way you saw me slaughter".

Or, "استعملوا سكِّينًا مثل الذي رأيتموني أستعمل Use a knife like the knife you saw me using".

All what he recommended in regard to knife is, to be sharp, and to be kind and gentle to the slaughtered animal, of course, the butcher must declare a *Niyah*, that he intends to slaughter that animal in the name of Allah, The Exalted, and to utter the *Tasmiyah “Bismillahi, Allahu Akbar”.*

Glossary

‘Aqr, wounding an animal fatally

Dhabh, slaughtering

Fatwa, legal religious personal opinion of a religious scholar

Hadith, the sayings of the Prophet (peace be upon him)

Hajj, pilgrimage

Halal, legal, lawful

Haram, forbidden, illegal.

Madh-hab, a school of Islamic law. There are four major schools of law in Islam, Hanafi, Maliki, Shafi’i, and Hanbali.

Nahr, stabbing the animal in the neck

Salah, prayer

Siyam, fasting.

Sunnah, the tradition of the Prophet (peace be upon him)

Tasmiyah, Saying, “*Bismi Illahi wa-Allahu Akabar*” when we slaughter an animal for food consumption.

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Appendices

Appendix 1

1. . See Sûrat al-Mu’minûn 23:51. [↑](#footnote-ref-1)
2. . See Surat al-Isra’ 17:70. [↑](#footnote-ref-2)
3. . See al-Hajj 22:65; Luqman 31:20; and Surat al-Jathiyah 45:13. [↑](#footnote-ref-3)
4. . See Surat Fussilat 41:9-10. [↑](#footnote-ref-4)
5. . See Sûrat al-Mu’minûn 23:51. [↑](#footnote-ref-5)
6. . See Sûrat al-An‘âm 6:54; and Sûrat Ghâfir 40:7. [↑](#footnote-ref-6)
7. . In Arabic, أُمِّيّ *Umm*iy. [↑](#footnote-ref-7)
8. . See Sûrat al-Mu’minûn 23:51. [↑](#footnote-ref-8)
9. . See Sûrat al-Mâ’idah 5:4-5; and Sûrat al-An‘âm 6:118-121 and 145. [↑](#footnote-ref-9)
10. . Ibn Kathir, Tafsir al-Qur’an al-‘Azim, ed, by Abd al-Aziz Ghunaim et al, Cairo, Dar ash-Sha’b, n.d., vol. 3, pp. 12-13. [↑](#footnote-ref-10)
11. . Ibn Hisham, Sirat Rasul Allah, vol. 1, p. 386 and 388; Ibn Kathir, Tafsir al-Qur’an, vol. 1, p. 13. [↑](#footnote-ref-11)
12. . Ibn Kathir, Tafsir al-Qur’an al-‘Azim, vol. 1, p. 13. [↑](#footnote-ref-12)
13. . Ibn Majah, Sunan, vol. 2, p. 1117, hadith 3367. [↑](#footnote-ref-13)
14. . Ahmad Ibn Hanbal, Musnad, vol. 10, p. 41, hadith 11026. [↑](#footnote-ref-14)
15. . Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, ed. Muhammad Abd al-Qadir Ata, 1st ed. Beirut, Dar al-Kutub al-`Ilmiyah, 1422 H/2001 CE, vol. 1, p. 240, hadith 827; and vol. 4, p. 36, hadith 6072. Reported by at-Tabarani, al-Mu’jam al-Kabir. [↑](#footnote-ref-15)
16. . Noor ad-Din al-Haithami, Majma’ az-Zawa’id wa-Manba’ al-Fawa’id, vol. 1, p. 239, hadith 822. [↑](#footnote-ref-16)
17. . Noor ad-Din al-Haithami, Majma’ az-Zawa’id wa-Manba’ al-Fawa’id, vol. 1, p. 239, hadith 823. [↑](#footnote-ref-17)
18. . Ahmad Ibn Hanbal, Musnad, vol. 3, p. 179, hadith 2619; Ibn Majah, Sunan, vol. 2, p. 1077, hadith 3232 and 3233. [↑](#footnote-ref-18)
19. . Ibn Majah, Sunan, vol. 2, p. 1077, hadith 3234. [↑](#footnote-ref-19)
20. . For more information about lawful and unlawful animals and birds, see al-Juzairi, al-Fiqh ‘ala al-Madhahib al-Arba’ah, vol. 2, pp. 7-11. [↑](#footnote-ref-20)
21. . See the chapter about the Madhahib. [↑](#footnote-ref-21)
22. . Ahmad Ibn Hanbal, Musnad, vol. 13, p. 482, hadith 17679 and 17681; Ibn Majah, Sunan, vol. 2, p. 945, hadith 2831. [↑](#footnote-ref-22)
23. . Ibn Majah, Sunan, vol. 2, p. 945, hadith 2831. [↑](#footnote-ref-23)
24. . Ahmad Ibn Hanbal, Musnad, vol. 13, p. 482, hadith 17679. [↑](#footnote-ref-24)
25. . See Ibn Majah, Sunan, vol. 2, pp. 944-945, hadith 2830. [↑](#footnote-ref-25)
26. . Ahmad Ibn Hanbal, Musnad, vol. 2, p. 280, hadith 1615. [↑](#footnote-ref-26)
27. . In fact, this is the agreed upon formula in all the *Muslim Fiqhi Schools*.

    [↑](#footnote-ref-27)
28. . Abd ar-Rahman al-Juzairi, al-Fiqh 'ala al-Madhahib al-Arba'ah, Cairo, Maktabat ath-Thaqafah ad-Diniyah, n.d., vol. 1, pp. 551-552. [↑](#footnote-ref-28)
29. . Surat al-An'am 6:146. [↑](#footnote-ref-29)
30. . This is true in case of a Jewish butcher who kills may be five cows and ten sheep or goats a day. Is it possible to apply this rule for a Jew or otherwise who through modern electric machines could kill hundreds of cows and sheep and goats, or thousands of chicken a day? [↑](#footnote-ref-30)
31. . Abd ar-Rahman al-Juzairi, al-Fiqh 'ala al-Madhahib al-Arba'ah, Cairo, Maktabat ath-Thaqafah ad-Diniyah, n.d., vol. 1, pp. 552-553. [↑](#footnote-ref-31)
32. . Using the term فَرَع *Fara’* here is not correct. Because *Fara’* does not mean a way of slaughtering. (See Lane, Arabic-English Lexicon, article فَرَع *Fara’*. One of the meanings of *Fara’* is scratching the skin, which causes the slow death of the animal, which is no, no, by the Prophet (peace be upon him). [↑](#footnote-ref-32)
33. . Abd ar-Rahman al-Juzairi, al-Fiqh 'ala al-Madhahib al-Arba'ah, Cairo, Maktabat ath-Thaqafah ad-Diniyah, n.d., vol. 1, pp. 553-554. [↑](#footnote-ref-33)
34. . بسم الله والله أكبر Bismi Illahi wa-Allahu Akbar, was the Tasmiyah of the Prophet (peace be upon him, See Noor ad-Din al-Haithami, Majma’ az-Zawa’id, vol.4, p. 11, hadith 5696. In another version, he used to say,

    بسم الله، اللهم! منك ولك، هذا عن محمد وأهل بيته Bismi Illahi, Allahumma! Minka walaka, hadha ‘an Muhammad wa-Aali Muhammad, (Ibid, p. 12, hadith 5972). [↑](#footnote-ref-34)
35. . Noor ad-Din al-Haithami, Majma’ az-Zawa’id, vol.4, p. 24, hadith 6015. [↑](#footnote-ref-35)
36. . Many early Muslims did not accept the Arab tribe of Taghlib as true Christians. [↑](#footnote-ref-36)
37. . Abd ar-Rahman al-Juzairi, al-Fiqh 'ala al-Madhahib al-Arba'ah, Cairo, Maktabat ath-Thaqafah ad-Diniyah, n.d., vol. 1, p. 554. [↑](#footnote-ref-37)
38. . Ibn Majah, Musnad, vol. 2, p. 1058, hadith 3170. [↑](#footnote-ref-38)
39. . Ibn Majah, Musnad, vol. 2, p. 1059, hadith 3172. [↑](#footnote-ref-39)
40. . Malik Ibn Anas, Muwatta’, the narration of Yahya Ibn Yahya al-Laithi, ed. Ahnad Ratib ‘Armoush, Beirut, Dar an-Nafa’is, 1st ed., 1390 H/1971 CE, p. 648, hadith 1619. [↑](#footnote-ref-40)
41. . See Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, ed. Muhammad Abd al-Qadir ‘Ata, 1st ed. Beirut, Dar al-Kutub al-`Ilmiyah, 1422 H/2001 CE, vol. 8, p. 412, hadith 14188. [↑](#footnote-ref-41)
42. . Malik Ibn Anas, Muwatta`, p. 651, hadith 1634. [↑](#footnote-ref-42)
43. . Al-Kawther is a river in Paradise. [↑](#footnote-ref-43)
44. . Almost all the classic Qur'an interpreters interpret "*Dhibh*" with a ram. Notice that God, The Almighty, describes the animal whatever it is with "an animal to be slaughtered". [↑](#footnote-ref-44)
45. . Bukhari, Mukhtasar as-Sahih, by az-Zabidi, ed. Ibrahim Barakah and Ahmad Ratib `Armoush, Beirut, Dar an-Nafa`is, 1409 H/1988 CE, p. 190, hadith 845 نحر رسول الله عن ازواجه ; Malik Ibn Anas, al-Muwatta`, vol. 1, pp. 530-531, hadith 1372. [↑](#footnote-ref-45)
46. . Bukhari, Mukhtasar as-Sahih p. 190, hadith 842. [↑](#footnote-ref-46)
47. . Bukhari, Mukhtasar as-Sahih, p. 129, hadith 536. ان النبي كان ينحر أو يذبح بالمُصَلّى Inna an-Nabiya kana

    yanharu aw yadhbahu bil-Musalla. [↑](#footnote-ref-47)
48. . Muslim, Mukhtasar as-Sahih, by al-Mundhiri, edited, Nasir ad-Din al-Albani, Beirut, al-Maktab al-Islami, 2nd ed., 1392 H/1972 CE, p. 339, hadith 1253. [↑](#footnote-ref-48)
49. . Al-Jawhari, Musnad al-Muwatta`, ed. Lutfi Ibn Muhammad as-Saghir and Taha bin Ali Bu Srih, Beirut, Dar al-Gharb alIslami, 1st ed., 1997, pp. 205-206. [↑](#footnote-ref-49)
50. . Ahmad Ibn Hanbal, Musnad, vol, 10, pp. 380-381, hadith 12122. [↑](#footnote-ref-50)
51. . Ahmad Ibn Hanbal, Musnad, vol, 10, p. 315, hadith 11899. [↑](#footnote-ref-51)
52. . Ahmad Ibn Hanbal, Musnad, vol, 2, p. 166, hadith 1374. They were one hundred camels. [↑](#footnote-ref-52)
53. . Malik Ibn Anas, Muwatta', ed, Dr. Bashar Ma`rouf `Awwad and Mahmoud Muhammad Khalil, Beirut, Mu`assasat ar-Risalah, 2nd ed., 1413 H/1993 CE, vol. 1, p. 470, hadith 1200. [↑](#footnote-ref-53)
54. . Ibid. p. 473, hadith 1207. [↑](#footnote-ref-54)
55. . See at-Tafsir al-Muyassar p. 160; and p. 229. [↑](#footnote-ref-55)
56. . Ahmad Ibn Abd al-Jabbar al-`Utaridi, Sirat Rasulu Allah, edited by Sa`dun Mahmoud as-Samuk, Amman, Dar al-Isra`, 2005, p. 262; p. 263; p. 264. [↑](#footnote-ref-56)
57. . Bukhari, Mukhtasar as-Sahih, by az-Zabidi, ed. Ibrahim Barakah and Ahmad Ratib `Armoush, Beirut, Dar an-Nafa`is, 1409 H/1988 CE, p. 450, hadith 1921; Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 5, p. 43, hadith 8050; p. 44, hadith 8051. [↑](#footnote-ref-57)
58. . See Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, vol. 5, p. 43, hadith 8050 and p. 44, hadith 8051, Tabarani, al-Mu`jam al-Kabir, vol 24, p. 87. [↑](#footnote-ref-58)
59. . See Sûrat YâSîn 36:71-73. [↑](#footnote-ref-59)
60. . Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, Beirut, Dar al-Kutub al-‘Ilmiyah, 1422 H/2001 CE,

    vol. 1, p. 85, hadith 216. [↑](#footnote-ref-60)
61. . Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 1, p. 86, hadith 220. [↑](#footnote-ref-61)
62. . Muslim, Mukhtasar as-Sahih; Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 1, p. 85, hadith 213. [↑](#footnote-ref-62)
63. . Ahmad Ibn Hanbal, Musnad, vol. 17, p. 365, hadith 24430; Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 8, p. 413, hadith 14191.24727 [↑](#footnote-ref-63)
64. . Ahmad Ibn Hanbal, Musnad, vol. 17, p. 445, hadith 24727, and hadith 24711, and hadith 25164, and hadith 25361, and hadith 25433. [↑](#footnote-ref-64)
65. . Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 1, p. 85, hadith 215. [↑](#footnote-ref-65)
66. . Ahmad Ibn Hanbal, Musnad, vol. 9, p. 130, hadith 9156; and al-Hakim, al-Mustadrak, vol. 4, p. 126; at-Tabarani, al-Mu’jam al-Awsat, Tahan ed., vol. 3, p. 219, hadith 2461; Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 8, p. 233, hadith 13632; and vol. 5, p. 42, hadith 8043. [↑](#footnote-ref-66)
67. . I knew what he had in mind. He meant, *Zabih*, as Muslims from the Indo-Pakistani background pronounce it. [↑](#footnote-ref-67)
68. . Most likely the food was meat. [↑](#footnote-ref-68)
69. . Jalal ad-Din as-Suyuti, Tarikh al-Khulafa', Beirut, Dar al-Fikr, n.d. p. 93. [↑](#footnote-ref-69)
70. . As-Samarqandi, Tanbih al-Ghafilin, vol. 1, p. 233, hadith 13632. [↑](#footnote-ref-70)
71. . Jalal ad-Din as-Suyuti, Tarikh al-Khulafa', Beirut, Dar al-Fikr, n.d. p. 93. [↑](#footnote-ref-71)
72. . Muslim, Sahih; See ‘Ali Muhammad as-Salabi, al-Inshirah wa-Raf‘ ad-Diq bi-Sirat Abi Bakr as-Siddiq, Cairo, Dar al-Fajr, 1424 H/2003 CE, p. 94. [↑](#footnote-ref-72)
73. . Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 1, p. 239, hadith 822; and p. 240, hadith 827. [↑](#footnote-ref-73)
74. . ‘Abd ar-Ra’uf Muhammad al-Munawi, Jami‘ al-Ahadith, Beirut, Dar al-Fikr, 1414 H/1994 CE, vol. 11, p. 120, hadith 32363. [↑](#footnote-ref-74)
75. . Ahmad Ibn Hanbal, Musnad, vol. 6, p. 468, hadith 7039; and vol. 2, pp. 475-476, hadith 1989. [↑](#footnote-ref-75)
76. . Al-Juzairi, al-Fiqh ‘ala al-Madhahib al-Arba’ah, vol. 2,pp. 10-11. [↑](#footnote-ref-76)
77. . See Surat Ghafir 40:79-81; Surat Ya Sin 39:71-72; and Surat az-Zukhruf 43:12-14. [↑](#footnote-ref-77)
78. . Tabarani, al-Mu’jam al-Kabir, vol. 3, p. 958, hadith 3824. [↑](#footnote-ref-78)
79. . Tabarani, al-Mu’jam al-Kabir, vol. 3, p. 959, hadith 3827. [↑](#footnote-ref-79)
80. . Noor ad-Din al-Haithami, Majma’ az-Zawa’id, vol. 5, pp. 44-48, from hadith 8052-8068. [↑](#footnote-ref-80)
81. . Sa’id Ibn al-Musayab, a second generation prominent scholar. [↑](#footnote-ref-81)
82. . Al-Humaidi, Musnad, vol, 1, pp. 194-195, hadith 397. [↑](#footnote-ref-82)
83. . See Sûrat al-An‘âm 6:143-144. [↑](#footnote-ref-83)
84. . 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. [↑](#footnote-ref-84)
85. . Ahmad Ibn Hanbal, Musnad, vol. 12, p. 327, hadith 15749; and p. 330, hadith 15757; Muslim, Mukhtasar as-Sahih, by al-Mundhiri, edited, Nasir ad-Din al-Albani, Beirut, al-Maktab al-Islami, 2nd ed., 1392 H/1972 CE, p. 338, hadith 1250.. [↑](#footnote-ref-85)
86. . 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. [↑](#footnote-ref-86)
87. . Ahmad Ibn Hanbal, Musnad, vol. 13, p. 327, hadith 17216. [↑](#footnote-ref-87)
88. . At-Tabarani, al-Mu‘jam al-Awsat, Dar al-Haramain edition, 1415 H/1995 CE, vol. 7, p. 172, hadith 7190; Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, ed. Muhammad Abd al-Qadir Ata, 1st ed. Beirut, Dar al-Kutub al-`Ilmiyah, 1422 H/2001 CE, vol. 4, p. 29, hadith 6038. Emphasis added. [↑](#footnote-ref-88)
89. . Malik Ibn Anas, Muwatta’ , p. 327, hadith 1053. [↑](#footnote-ref-89)
90. . Malik Ibn Anas, Muwatta’ , p. 327, hadith 1054. [↑](#footnote-ref-90)
91. . Noor ad-Din al-Haithami, Majma’ az-Zawa’id wa-Manba’ al-Fawa’id, vol. 4, p. 299, hadith 6039. [↑](#footnote-ref-91)
92. . Ahmad Ibn Hanbal, Musnad, vol. 12, p. 352, hadith 15814; Ibn Majah, Sunan, vol. 2, p. 1080, hadith 3244. [↑](#footnote-ref-92)
93. . 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-Baihaqi, Sunan 9:321. [↑](#footnote-ref-93)
94. . Ahmad Ibn Hanbal, Musnad; See Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, vol. 4, p. 28, hadith 6034 [↑](#footnote-ref-94)
95. . Ibid. [↑](#footnote-ref-95)
96. . Bazar, Musnad, vol. 9, pp. 282-283, hadith 3831. [↑](#footnote-ref-96)
97. . اللقحة = الناقة ذات اللبن [↑](#footnote-ref-97)
98. . الشظاظ = عود حاد الطرف [↑](#footnote-ref-98)
99. . Malik Ibn Anas, Muwatta’, narration of Yahya Ibn Yahya, pp. 326-327, hadith 1050. [↑](#footnote-ref-99)
100. . Noor ad-Din al-Haithami, Majma’ az-Zawa’id wa-Manba’ al-Fawa’id, vol. 4, p. 29, hadith, hadith 6036. [↑](#footnote-ref-100)
101. . A mountain next to Madinah. [↑](#footnote-ref-101)
102. . Bukhari, Mukhtasar as-Sahih, by az-Zabidi, ed. Ibrahim Barakah, Beirut, Dar an-Nafa'is, 3rd ed. 1409 H/1988 CE, p. 232, hadith 1064; Malik Ibn Anas, Muwatta’, p.327, hadith 1051 . [↑](#footnote-ref-102)
103. . Ahmad Ibn Hanbal, Musnad; See Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, vol. 4, p. 29, hadith 6036. [↑](#footnote-ref-103)
104. . Al-Humaidi, Musnad, vol. 1, p. 199, hadith 409; Bukhari, Sahih. [↑](#footnote-ref-104)
105. . Al-Bazzar, Musnad, vol. 9, p. 324, hadith 3876; at-Tabarani, al-Mu'jam al-Kabir; See Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, vol. 4, p. 29, hadith 6037. [↑](#footnote-ref-105)
106. . Tabarani, al-Mu`jam al-Awsat; See Noor ad-Din al-Haithami, Majma` az-Zawa`id wa-Manba` al-Fawa`id, vol. 4, p. 29, hadith 6038. [↑](#footnote-ref-106)
107. . It seems that they killed the camel with the arrows. [↑](#footnote-ref-107)
108. . Al-Humaidi, Musnad, vol. 1, p. 200, hadith 411. [↑](#footnote-ref-108)
109. . At-Tabarani, al-Mu‘jam al-Awsat, vol. 7, p. 235, hadith 7371. [↑](#footnote-ref-109)
110. . Ahmad Ibn Hanbal, Musnad, vol. 12, p. 304, hadith 15705; and p. 305, hadith 15707. [↑](#footnote-ref-110)
111. . An-Nawawi, Rawdat at-Talibin, p. 436. [↑](#footnote-ref-111)
112. . An-Nawawi, Rawdat at-Talibin, p. 454. [↑](#footnote-ref-112)
113. . Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 4, p. 32, hadith 6054. [↑](#footnote-ref-113)
114. . Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 4, p. 33, hadith 6055. [↑](#footnote-ref-114)
115. . A small Jewish sect live on Mount *Jerezzim* near *Nablus* in Palestine. [↑](#footnote-ref-115)
116. . As-San‘ani, al-Musannaf, vol. 6, p. 74, article 10043. [↑](#footnote-ref-116)
117. . Bukhari, Mukhtasar as-Sahih, p. 216, hadith 987; Malik Ibn Anas, Muwatta’, p. 326, hadith 1048; Ibn Majah, Sunan, vol. 2, pp. 159-1060, hadith 3174.. [↑](#footnote-ref-117)
118. .أي ذكروا اسم الله عليه أم لا. if indeed, they slaughtered it or not? [↑](#footnote-ref-118)
119. . Nûr ad-Dîn ‘Ali al-Haithami, Majma‘ az-Zawa’id, vol. 4, p. 32, hadith 6053. [↑](#footnote-ref-119)
120. . The locals were non-Muslims, mainly Christians. [↑](#footnote-ref-120)
121. . Emphasis added. [↑](#footnote-ref-121)
122. . Atta Mohy-ud-Din, Abu Bakr, pp. 20-21; at-Tabari, Tarikh, vol. 4, p. 46; and ‘Ali Muhammad as-Salabi,

     al-Inshirah wa-Raf‘ ad-Diq bi-Sirat Abi Bakr as-Siddiq, Cairo, Dar al-Fajr, 1424 H/2003 CE, pp. 193-194. [↑](#footnote-ref-122)
123. . Ahmad Ibn Hanbal, Musnad, vol. 2, p. 512, hadith 2080; and vol. 3, p. 227, hadith 2755; Noor ad-Din al-Haithami, Majma` az-Zawa`id, vol. 5, p. 389, hadith 8028. [↑](#footnote-ref-123)
124. . Noor ad-Din al-Haithami, Majma` az-Zawa`id, vol. 5, p. 39, hadith 8028 [↑](#footnote-ref-124)
125. . Noor ad-Din al-Haithami, Majma` az-Zawa`id, vol. 5, p. 39, hadith 8029 [↑](#footnote-ref-125)
126. . Ahmad Ibn Hanbal, Musnad, vol. 3, pp. 178-179, hadith 2618. [↑](#footnote-ref-126)
127. . Ahmad Ibn Hanbal, Musnad, vol. 3, pp. 178-179, hadith 2618. [↑](#footnote-ref-127)
128. . Bukhari, Mukhtasar as-Sahih, by az-Zabidi, ed. Ibrahim Barakah and Ahmad Ratib `Armoush, Beirut, Dar an-Nafa`is, 1409 H/1988 CE, p. 450, hadith 1919; Muslim, Mukhtasar as-Sahih, by al-Mundhiri, edited, Nasir ad-Din al-Albani, Beirut, al-Maktab al-Islami, 2nd ed., 1392 H/1972 CE, p. 336, hadith 1239. [↑](#footnote-ref-128)
129. . Ahmad Ibn Hanbal, Musnad, vol. 14, p. 460, hadith 19283. [↑](#footnote-ref-129)
130. . What is between the brackets is an addition from Bukhari. Mukhtasar as-Sahih, p. 449, hadith 1915. [↑](#footnote-ref-130)
131. . I. e., Wounds and spells blood. [↑](#footnote-ref-131)
132. . Ahmad Ibn Hanbal, Musnad, vol. 14, p. 116, hadith 18171; 18174; 18175; and pp. 460-461, hadith 19285 and 19286. [↑](#footnote-ref-132)
133. . Ahmad Ibn Hanbal, Musnad, vol. 14, p. 120, hadith 18182; and p.461, hadith 19287. [↑](#footnote-ref-133)
134. . Ahmad Ibn Hanbal, Musnad, vol. 2, pp. 501-502, hadith 2049. [↑](#footnote-ref-134)
135. . At Sunan Ibn Majah, vol. 2, p. 1060, hadith 3177 إنا نصد الصيد، فلا نجد سكينًا إلاَّ الظِّرار وشِقَّة العصا [↑](#footnote-ref-135)
136. . Ahmad Ibn Hanbal, Musnad, vol. 14, p.120, hadith 18178; and p. 121, hadith 18183. [↑](#footnote-ref-136)
137. . Ahmad Ibn Hanbal, Musnad, vol. 12, p.304, hadith 15705; and p. 305, hadith 15707. [↑](#footnote-ref-137)
138. . Ahmad Ibn Hanbal, Musnad, vol. 14, pp.328-329, hadith 18849; Ibn Majah, Sunan, vol. 2, p.1063, hadith 3184. [↑](#footnote-ref-138)
139. . Ahmad Ibn Hanbal, Musnad, vol. 2, pp. 72-73, hadith 7232; and vol. 9, p. 44, hadith 8898. [↑](#footnote-ref-139)
140. . See Ahmad Ibn Hanbal, Musnad, vol. 18, p. 137, hadith 25987. ‘A’ishah reported;

     نحر رسول الله صلى الله عليه وسلم بقرةً عن أزواجه في حجة الوداع. [↑](#footnote-ref-140)
141. . *Labbah*, upper part of the chest; throat of an animal, spot where its throat is slit in slaughtering, [↑](#footnote-ref-141)
142. . See Edward William Lane, an Arabic-English Lexicon, part 8, article نحر , p. 2774. [↑](#footnote-ref-142)
143. . Abd ar-Rahman al-Juzairi, al-Fiqh 'ala al-Madhahib al-Arba'ah, Cairo, Maktabat ath-Thaqafah ad-Diniyah, n.d., vol. 1, pp. 554-555. [↑](#footnote-ref-143)
144. . See Edward William Lane, an Arabic-English Lexicon, part 3, article ذكو , p. 971. [↑](#footnote-ref-144)
145. . Muslim; at-Tirmidhi; Abu Dawud; an-Nasa`i; See Ibn al-Athir, vol. 4, p. 481, hadith 2573; at-Tabrizi, Mishkat al-Masabih, vol. 2, p. 1192 [↑](#footnote-ref-145)
146. . Abu Dawud, Sunan; See Ibn al-Athir, vol. 4, p. 482, hadith 2574. [↑](#footnote-ref-146)
147. . Al-Hakim, al-Mustadrak, vol. 2, p. 233; at-Tabarani, reported it in al-Mu`jam al-Kabir and alMu`jam al-Awsat; See Noor ad-Din al-Haithami, Majma` az-Zawa`id, vol. 4, p. 28, hadith 6033. [↑](#footnote-ref-147)
148. . Bukhari, al-Adab al-Mufrad; Ibn Abi ad-Dunya, Kitab al-`Iyal, vol, 1, p. 429; al-Hakim, al-Mustadrak, vol. 4, p. 231; Ahmad Ibn Hanbal, Musnad; Tabarani, al-Mu`jam al-Kabir, vol. 19, p. 23 ; Noor ad-Din al-Haithami, Majma` az-Zawa`id, vol. 4, p. 27, hadith 6029. [↑](#footnote-ref-148)
149. . Bukhari, al-Adab al-Mufrad; Ibn Abi ad-Dunya, Kitab al-`Iyal, vol. 1, p. 429; al-Hakim, al-Mustadrak, vol. 4, p. 231. [↑](#footnote-ref-149)
150. . Tabarani, al-Mu`jam al-Kabir; See Noor ad-Din al-Haithami, vol. 4, p. 28, hadith 6031. [↑](#footnote-ref-150)
151. . Muslim, Sahih; Abu Dawud, Sunan; and at-Tabrizi, Mishkat, vol. 2, p. 1193, hadith 4077 and 4078. [↑](#footnote-ref-151)
152. . Ibn al-Athir, Jami‘ al-Usul, vol. 10, p. 759. [↑](#footnote-ref-152)
153. . At-Tirmidhi; Abu Dawud; See Ibn al-Athir, Jami‘ al-Usul, vol. 4, p. 483, hadith 2577; al-Hakim al-Mustadrak, vol. 4, p. 239, ad-Darimi, Sunan, vol. 2, p. 93; Tabarani, al-Jami’ al-Kabir, vol, 3, p. 819, hadith 3304. [↑](#footnote-ref-153)
154. ; Tabarani, al-Mu’jam al-Kabir, vol. 3. P. 819, hadith3304. [↑](#footnote-ref-154)
155. . See our book “Animal Rights and Ecology in Islam, pp. 49-54. [↑](#footnote-ref-155)
156. . Abu Dawud, Sunan; Ibn al-Athir, al-Jami’, vol, 4, p. 528, hadith 2832. [↑](#footnote-ref-156)
157. . Ahmad Ibn Hanbal, Musnad, vol. 12, p, 258, hadith 15587. [↑](#footnote-ref-157)
158. . Noor ad-Din al-Haithami, vol. 4, p. 38, hadith 6081. [↑](#footnote-ref-158)
159. . Ibn Kathir, Shama’il, pp. 281-282 with modification. [↑](#footnote-ref-159)
160. . Ibn Hanbal, Kitab Fada’il as-Sahabah, vol. 1, pp. 319-320. [↑](#footnote-ref-160)
161. . At-Tanukhi, al-Mustajad min Fa’alat al-Ajwad, pp. 17-18. [↑](#footnote-ref-161)
162. . Adh-Dhahabi, Siyar A’lam an-Nubala’, vol. 2, pp. 610-611. Marwan Ibn al-Hakam was the Governor of Madinah for Mu’awiyah, the first Umayyad Caliph. Then he became the 3rd Unayyad Caliph. [↑](#footnote-ref-162)
163. . Bukhari and Muslim; See Ibn al-Athir, al-Jami’, vol. 4, p. 524; Ahmad Ibn Hanbal, Musnad; See Noor ad-Din al-Haithami, vol. 10, p. 225, hadith 17466. [↑](#footnote-ref-163)
164. . Agreed upon by Bukhari and Muslim; Malik Ibn Anas, Muwatta’, vol, 2, pp. 708-709; Majd ad-Din Ibn Taimiyah, al-Muntaqa Min Akhbar al-Mustafa, vol. 2, p. 674, hadith 3897. [↑](#footnote-ref-164)
165. . Agreed upon by Bukhari and Muslim; Ibn al-Athir, al-Jami’, vol. 4, p. 524. [↑](#footnote-ref-165)
166. . Abu Dawud, Sunan, vol. 5, pp. 419-420; al-Hakim, al-Mustadrak, vol. 4, p. 239. [↑](#footnote-ref-166)
167. . Al-Baihaqi, Dala’il an-Nubuwah, vol. 6. Pp. 32-33. [↑](#footnote-ref-167)
168. . Fazlun Khalid and Joane O’Brien, eds., Islam and Ecology, Czssell Publishers, London, 1982, p. 91. [↑](#footnote-ref-168)
169. . Noor ad-Din al-Haithami, Majma' az-Zawa'id, Beirut, Dar al-Kutub al-'Ilmiyah, 1422/2001, vol. 3, pp. 444-445, hadith 5631. [↑](#footnote-ref-169)