

The Rules of Slaughtering and Hunting

Issue 901: When a lawful animal is slaughtered according to view of the conditions which will be mentioned afterward, it becomes lawful to eat its flesh whether it be domestic or wild. Except the animal which a person has had intercourse with. Its flesh is forbidden, even the flesh of its offspring. Likewise, is the contaminated animal (Hayawan Jallaal—it is that animal which is habitually fed the stool of man), except when it is fed pure food and purified according to what is mentioned in the Islamic law.

Issue 902: The undomesticated animal of lawful flesh, like the deer, mountain ram, partridge and animals like these, and similarly, the domesticated animal of lawful flesh which become wild afterward, like the domesticated cow and camel which escaped and became wild, when it is hunted with weapons (according to the method whose explanation is upcoming), it is lawful (Halaal).

However, when the domesticated animal of lawful flesh is hunted with weapons, it does not become lawful. As such is the undomesticated animal of lawful flesh which has become domesticated by training.

Issue 903: The undomesticated animal of lawful flesh does not become lawful except when it is able to flee. According to this, it is not lawful to hunt the small gazelle or the small partridge that are unable to escape.

The Method of Slaughtering an Animal

Issue 904: To slaughter an animal, it suffices to sever the animal's windpipe (the passageway of air) and the two jugular veins (they are the two arteries surrounding the windpipe) in a complete manner. However, the recommended precaution is to sever the four passageways, meaning the windpipe (larynx), the two jugular veins in addition to the esophagus from the lower part of the neck called the *Jauzah*.

Issue 905: When some of the passageways were severed and, then, waited until the animal died, then, severed the remaining passageways, it is of no benefit, the animal is a carcass (Maitah). Rather, even when the wait was not to this extent, but the passageways were not severed in a consecutive manner, as was known before. If the animal has some life remaining in it, there are objections in it.

The Conditions of Slaughtering an Animal

Issue 906: Five matters are conditional in slaughtering an animal:

- 1) That the one slaughtering be a Muslim. According to obligatory precaution, the Nasibi and those in the ruling of a non-Muslim who are at enmity with the Ahlul-Bait of the Messenger of Allah, peace be upon them.
- 2) That the instrument of slaughtering be made of iron or something from the metals resembling it. When slaughtering is necessary and the instrument of slaughtering is not found or it is feared that when the animal is not slaughtered it will die and something of metal is not available, it is permitted to cut its throat with any other sharp instrument (like glass, stone or wood).
- 3) That the front part of the body of the animal be in the direction of the Qiblah at the time of slaughtering. When the animal is faced with its back toward the Qiblah intentionally, its flesh is forbidden. However, when the animal had its back toward the Qiblah mistakenly or out of ignorance of the rule and the issue or it was a mistake in the direction of the Qiblah and the animal was slaughtered in a direction other than the direction of the Qiblah, its flesh is not forbidden.
- 4) That the name of Allah be said at the time of slaughtering. It suffices to say: Bismillah (In the name of Allah) or Subhaana-llah (Glorified be Allah) or La Ilaaha Illa-llah (There is no God except Allah). It is sufficient that (the saying of the name of Allah) be said in Persian or any other language. However, when the name of Allah is said without the intention of slaughtering, it does not suffice. There is no objection when the name of Allah is not mentioned due to forgetfulness.
- 5) It is conditional that the animal, slaughtered has some movement, although it be that it moves its eyes or move its tail or kick its leg to the ground such that it can be known that it was alive at the time of slaughtering. The obligatory precaution is that a sufficient amount of blood emerges from the animal.

Issue 907: It is permissible that the slaughterer be a male or female or an immature child knowing the method of slaughter and its rules. However, the best is that women and children be excused with the existence of men.

Issue 908: It is permissible to slaughter animals by mechanical equipment when the aforementioned conditions are taken into account.

Issue 909: When a number of chickens or animals are slaughtered together, it suffices to say the name of Allah one time. Likewise, when a large number of animals are slaughtered by equipment at one time (according to other conditions), it suffices to say (the name of Allah) once. When the equipment operates by repetition constantly, then, the precaution is to repeat the (mention of Allah's name) constantly.

The Method of Slaughtering a Camel

Issue 910: The five previously mentioned conditions are conditional in slaughtering the camel in addition that the method of slaughtering it is by piercing it with a knife or by any other sharp instrument in its breast plate, it is a depression found at the lower part of the neck, this method is called *Nahr*. The best according to some of the narrations is that the animal be standing. However, there is no objection in slaughtering it kneeling or laying on its side and its front part of its body toward the Qiblah.

Issue 911: The unruly animal that it is not possible to slaughter according to the legal method, and, likewise, the animal which has fallen into a well and it is not possible to slaughter it according to the legal method and it is probable that it will die there, if it is possible to wound a place on its body with a sharp instrument, like a knife, then, it dies from the effect of the wound, its flesh is lawful. It is not obligatory to face it toward the Qiblah. However, it is obligatory that the other conditions in slaughtering of the animal be conditional in its killing and that which were mentioned earlier.

Issue 912: Sometimes animals are stunned by electrical shock to ease the slaughtering activities in order to prepare and facilitate its slaughter by manufacturing equipment. This action is only devoid of objection when the animal remains alive after delivering the stun to the animal in order to slaughter it and the animal is alive.

The Rules of Hunting with Weapons

Issue 913: The flesh of lawful undomesticated animals is lawful when hunted with weapons with the five following conditions.

1) That the weapon be piercing, like a sword, knife, dagger and rifle and whatever is similar to rifles whether its bullets be sharp or not. However, it must be such that it ruptures the body of the animal and blood flows from it.

However, when the hunting is by means of a trap or stick or stone and what is similar to that, it is forbidden except when the animal is reached while alive and slaughtered according to the legal method.

2) Conditional hunter, according to the obligatory precaution is that he be Muslim or the child of a Muslim, although he be a young child. However, he should be decreeing and be able to distinguish between good and evil.

3) That the weapon is used with the intention of hunting. As for when something was aimed at with the weapon and it struck an animal by chance, the eating of its flesh is forbidden.

4) At the time of using the weapon for hunting, the name of Allah must be recited. There is no objection when it was forgotten.

5) That you reach the animal dead or reach it alive, but there not be a sufficient opportunity to slaughter it. As for when there is an opportunity to slaughter it, however, (the hunter) was negligent in (slaughtering it). Then, the animal died, its flesh is forbidden.

Issue 914: When an animal is slaughtered or hunted and a fetus emerges from its stomach alive, then, if that fetus is slaughtered according to the legal method, it is lawful, otherwise, it is forbidden.

As for when the fetus dies by the slaughtering or hunting of its mother, it is lawful with the condition that the constitution of that fetus is complete and with the condition that hair or wool has appeared on its hide.

Fishing

Issue 915: The lawful fish are those which have scales whether its scales be a few or numerous, small or big. Even fish whose scales are not permanent and drops off in the net is lawful. However, the very fine scales and what is similar that people do not call scales does not suffice.

Issue 916: When a fish is captured alive and dies outside of the water, it is pure and lawful. When it dies in a net found in the water, it is lawful also.

Issue 917: When a fish is thrown from the water or waves cast it out from the water or it remains on dry land by reason of the ebb and tide and died there, it is forbidden. However, if it is caught by hand or something else before it dies and, then, it dies, it is lawful.

Issue 918: It is not conditional that the hunter of fish be a Muslim nor that he mention the name of Allah at the time of hunting. However, it is obligatory that he slaughter it. Slaughtering it is taking it out of the water alive or that it dies after falling into the net.

Issue 919: When fish is taken from the markets of the Muslims or from the hand of a Muslim, it is lawful even though it is not known whether it was captured alive or not. Also, it is not obligatory to investigate that. However, when the fish is taken from a non Muslim, and it is not known whether it was taken from the water alive or dropped in a net alive or dead, it is forbidden.

Issue 920: Shrimp which are among the sea animals is lawful. However, the crayfish, which are akin to land insects and the name fish are applied to them, are forbidden and it is not allowed to eat them except at the time of necessity for treatment.

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