

Chapter – 31

Slaughtering and Hunting

(ذبيحة وشكار)

Quran:

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ مُؤْمِنِينَ

{So eat from that over which Allah's name has been mentioned, if you believe in His signs. (06:118)}

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ

فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

{He has forbidden for you only the carrion, and blood, and flesh of swine, and the animal that has been slaughtered while proclaiming the name of anyone other than Allah; so there is no sin on him who is compelled and does not eat out of desire, or eats more than what is necessary; indeed Allah is Oft Forgiving, Most Merciful. (02:173)}

أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ

{The mute animals are made lawful for you (to eat) except what will be declared to you after this, but do not assume hunting as lawful when you are on the pilgrimage. (05:01)}

Hadith:

Narrated Adi bin Hatim:

I asked the Prophet about hunting by a Mi'rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the animal is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the animal is unlawful to eat, as it has been beaten to death." Then I asked him about the animal killed by a trained dog. He said, "If the dog catches the animal for you, eat of it, as killing the animal by the dog, is like its slaughtering. But if you see with your dog with another dog, and you are afraid that it might have shared in hunting the animal with your dog and killed it, then you should not eat of it, because on (sending) your dog you have mentioned Allah's name, but you have not mentioned it on other dog. (Sahih Bukhari: 5103to5105)

Narrated Abu Tha'laba Al-Khushani:

I told to Allah's Prophet, we are living in a land ruled by the people of the Scripture (Christian/Jews); can we take our meals in their utensils? In that land there is plenty of animals and I hunt the game with my bow and with my dog that is not trained and with my trained dog. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. And if you hunt something with your trained dog after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound and get it before it dies then slaughter it first then eat of it." (Sahih Bukhari: 5106)

Narrated 'Abdullah bin Maghaffal:

Allah's Prophet has disapproved throwing stones, because throwing stones can only injure the animal but will never hunt the animal. Afterwards, I saw the man throwing stones. I told him that Allah's Prophet has disapproved or disliked the throwing the stones in such a way. But he continued his throwing stones. Therefore I told him that "I shall not talk to you onwards." (Sahih Bukhari: 5107)

Narrated Ibn 'Abbas:

My aunt, Um Hufaid bint Al-Harith, presented to the Prophet, butter, dried yoghurt and mastigures (a type of big lizard). The Prophet invited the women to eat those mastigures and they were eaten on his dining sheet. But the Prophet did not eat of it, as if he disliked it. If it was unlawful to eat that mastigure, the women would not have eaten it on the dining sheet of the Prophet nor would he have ordered that they be eaten. (Sahih Bukhari: 5020)

Narrated Salama bin Al-Aqwa':

In the evening of the day of the conquest of Khaybar, the soldiers cooked the meat of domestic donkeys. When this news came to the Noble Prophet, he said, "Throw away what is in the cooking pots and break the pots." People said, "Shall we throw the contents of the cooking and then wash the pots, instead of breaking them?" The Prophet said, "Yes! But wash thoroughly". (Sahih Bukhari: 5124)

Narrated Jundub bin Sufyan Al-Bajali:

Allah's Prophet said, "Whoever has slaughtered his sacrifice before the prayer is not correct. They should slaughter another sacrifice in lieu of it; and by mentioning Allah's Name." (Sahih Bukhari: 5127)

Narrated 'Aisha:

A group of people said to the Prophet, "Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal." He said, "Mention Allah's Name on it and eat." Those people had embraced Islam recently. (Sahih Bukhari: 5134)

Important Aspects of Islamic Doctrine

❖ **Forbidden (حرام) and Disapproved (مكروه) animals:**

- Whatever food is taken it becomes part of the body and that food exhibits its effects as well. Since few animals do not have good attributes by nature therefor there are every possibilities that human being may adopt the same behaviors. Hence, those animals are forbidden to eat.
- The hunter animals or ravenous animals, like lion, jackal, fox, and dog etc. are forbidden animals to eat. Similarly hunter birds, like hawk, kite, crow, and eagle are forbidden. Moreover, insects like rat, lizard, chameleon, snake and scorpion are also forbidden. Pig is a filthy animal therefore it is prohibited to eat. Pet donkey and pet mule is also forbidden.
- Quadruped animals like camel, cow, bull; goat, female goat, ram, sheep etc. are permissible to eat. Wild donkey (گورخر) is also eatable. Chicken, quail, and pigeon are among eatable birds. Among seafood fish is permitted to eat. Prawn can also be eaten but some Islamic Jurists keep them in 'disapproved' category.

❖ **Slaughtering (ذبيحة):**

- In the neck of animals few veins are there which are properly cut and that is called slaughtering. There are four veins which are cut. One is called Throat (حلقوم) and through this the breath passes in and out. The second is called Muree (مرى) though which food and drinks go down to stomach. Just adjacent to it there are two vessels through which blood runs. These are called Dojeen (دوجين). The 'slaughtering' is to be done by cutting the throat, windpipe and the blood vessels in the neck causing the animal's death, but without cutting the spinal cord. After that the animal is permissible to eat.
- There are few conditions for proper slaughtering and making animal permissible (حلال) to eat. 1) The man who is cutting the neck should be adult, sensible and who understands the detailed anatomy of the neck in particular. 2) He should be a Muslim and could be able to properly recite "Bismillah" and "Allah-u-Akbar". 3) A Christian or a Jew can also slaughter but in front of a Muslim so that he could take the name of Allah.

- The animal that dies physically or is dead due to the blocking of breath, a toxic element is created in that animal. On the other hand if the animal is slaughtered the whole blood properly comes out from the body consequently the animal's toxic element no more exists. That is why slaughtering of animal is considered as "Zakat", means "to clean off".
- Slaughtering of animal through the sharp knife is Desirable (مستحب). However it can also be done with a very sharp edged stone as well. The blood of a camel is taken out from the body by piercing an arrow or spear. This act is called as "Nahr" (نحر). To Nahr a camel and to Slaughter a cow or a goat is Sunnah. Sea-animals can be eaten without any slaughtering because it is not feasible.

❖ **Hunting of animals:**

- Some animals are such that they cannot be caught or trapped conveniently, so that they may be eaten. Therefore, their hunting has been allowed. Quran says:

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا

{When you come out of Ihram, you may hunt. (05:02)}

However, hunting is allowed to eat the animal and not to fulfill your pleasure.

- Hunting can be done with gun or arrow. Moreover, for this purpose, trained dogs and eagles can also be used. This act is technically termed as *موسل* (one sent or released). Hunting through stones or pellet-bow is prohibited.
- Hunted animals are allowed to eat under following conditions:
 1. For hunting it is essential to take the name of Allah SWT before releasing arrow, gunfire or trained dog.
 2. It is pertinent to train thoroughly all the essential items of hunting to the hunter animal.
 3. The important part of training the hunter animal is that, it should hold the hunted animal with its slough or feet but that animal should not eat it.
 4. The main test of the perfect training is that the hunter animal should come back as soon as it is called to return.
 5. It is very essential that the hunting animal should never be out of sight so that it is ensured that it is the same animal which has been hunted.
 6. The hunted animal must be slaughtered immediately and its blood should come out from the body completely.

