

# ***Haram and Halal Meat***

By

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## **PREFACE:**

The past century has seen an exodus of Muslims to Western countries – Europe, the Americas and Australasia. As these Muslims adapted themselves to living in the secular West, they were faced with myriad issues relating to social and cultural behavior, which forced them to make adjustments in their lifestyles in order to survive in these alien lands. Social behavior, family structures, marriage and divorce, and many other issues have been at the core of questions raised by this minority Muslim population that has been torn between preserving its traditional values while seeking socio-economic survival. The events of Sept 2001 have exacerbated this problem further due to the focus of the media on basic Muslim values and behavior, questioning the right of Muslims to retain their beliefs, behavioral patterns and lifestyles.

While many Muslims in the West were torn between questions of compromise in terms of their beliefs, practices, norms, values, and behavior, many others readily accepted the traditions and ways of the Americans and Europeans as they struggled to achieve socio-economic parity in those societies. Indeed, some of them attained great success in their worldly pursuits in terms of jobs and living standards.

This emerging Muslim minority has been torn between choices. There are questions of paramount importance which may have a great impact on the future and sustenance of Islam and Muslims in the West. On the one hand, there is a demand for changes in behavior, attitude and practices if this community must survive in a totally alien society. On the other hand, there is an internal pressure to retain its fundamental values, with the possibility of an emergence of Muslim

ghettos, and retain an identity that would seem to stand out in contradistinction to the Western society and its traditions. This has manifested itself into a clear division in Muslim circles particularly on many points of social behavior and values. The debates range from concerns about cultural manifestations (like dress, dating, food, festivals, etc) to personal laws (related to marriage, divorce, adoption, burial, etc).

One of the key issues that have divided the Muslims in the West over the past decades relates to the permissibility of food available in grocery stores, supermarkets and restaurants in these countries. More often than not, Muslims have tried to refer back to scholars in their home countries to try and understand the nature of the problem and to seek sanction regarding their consumption. On the other hand, scholars based in Muslim countries have been unable to understand and adequately address the problems faced by the Western Muslims. Our scholars have tried to impose solutions of Eastern societies on the West, which are impracticable in many cases. The need of the day is to truly understand the issues in light of the social and economic milieu of the Western way of living, and come up with answers within the realm of the Qur'anic understanding and the practice of the Prophet Muhammad (*sallAllahu `alayhi wa sallam*).

Talking of the problem of food, I was also a victim of this debate during my own days as a student in North America during the 1970s. While most Muslims seemed to accept the easy way out by ignoring the question and buying beef, mutton and chicken products from the general market and avoiding pork products, there were few who struggled or were bothered about seeking the truth or allowing their conscience to govern their actions. Such people had to go through

great difficulties in obtaining meat that was slaughtered according to the established norms of the Shari`ah law.

While the indigenous Western Muslims (reverts to Islam and those who were born in the West) and immigrants to the West continue to face this problem on a day to day basis throughout their lives, there is a larger group of Muslims who are short term visitors (tourists, businessmen, etc) to these countries. Such visitors feel the dilemma to a greater degree since they are constantly on the move and are not aware of places offering *halal* food during their travels. Where would they find the restaurants to consume food in accordance with their beliefs?

In addition to the problem of obtaining *halal* food, these travelers also face the problem of ascertaining whether the food offered to them by the airlines is indeed *halal*. Over the decades, this group of travelers has multiplied several times. Due to the efforts of many Muslim groups and individuals, the airlines finally succumbed to the idea of offering “Moslem meals” for those who insisted. Initially, these “Moslem meals” simply meant that the dish did not contain any pork or alcoholic products. However, with the passage of time, we now find many airlines diligently obtaining certification from Muslim organizations stating that the meal has been prepared according to the Muslim laws – similar to Kosher meals.

Over the past forty years, we have also seen an upsurge in local grocery stores owned by Muslims. As a result, *halal* or *zabihah* meat is available in abundance in most cities and towns of North America and Europe. In the larger cities, we also find several restaurants owned and operated by Muslims, serving *halal* meals.

Another interesting aspect of this debate is the impact it has had in the majority Muslim countries. Since the oil boom of the 1970s, the affluence of the Arab countries in particular led to massive trade with foreign countries. Initially, almost every item of daily use was imported from other parts of the world. And food items in particular were imported from the non-Muslim countries in abundance. While the local population was oblivious to the origin of the animal products in the early days, the governments were eventually forced to take swift action when they were made aware of the problem of *haram* food that was being imported.

Meats and poultry products were imported in humungous quantities from Europe, North America, Australia and New Zealand. Eventually, this led to the establishment of “*halal*” slaughterhouses in these countries, with Muslim inspectors ensuring the method of slaughter of the animals and birds that were destined for Muslim ports.

Despite all of these developments and a relative maturity of Western markets’ understanding of Muslim dietary laws, the debate continues.

In 1978, while I was in Montreal (Canada), my brother Dr. Kazi Taquiuddin Adil - who was training for his specialization as a cardiologist in Dublin (Ireland) - wrote to me seeking my advice on the issue of *halal* and *haram* meat. In those days, it was difficult to obtain *halal* food products in Ireland. Since I too had gone through a process of soul searching and research on the subject, I promptly wrote back to him. Fortunately, I did preserve a copy of the letter I wrote to him in response. The material that I had collected for him at that time has indeed formed the core of the discussions in this book, with several additions and alterations. May Allah reward him for having invoked my thought process on this issue!



## THE DILEMMA – INTRODUCTORY REMARKS:

It was the autumn of 1973. Two years had passed almost since I came to the USA to study at M.I.T. These were the formative years that eventually crystallized my own orientation towards life and Islam through study and experience. These two years had been good years. I had learnt a lot. And I led a life of a simple Muslim. I did not indulge in any known vice by any standard.

In terms of my food habits again, I did not consume anything that I thought was outright *haram*. I shunned alcoholic beverages and pork products. However, strangely enough, I never thought that there was any harm in eating the beef, lamb and poultry products that were available off the shelf at any of the super markets. In fact, I used to relish going to the Hay Market in old Boston city to buy large chunks of juicy pink beef rump. Along with other Pakistani friends, I would get some good cuts for T-bone and other types of steak. Or I would have the meat cut up into cubes to be cooked in our standard Pakistani style.

My conscience was always clear. I toed the general line that the meat sold in the supermarkets was slaughtered by Jews or Christians and the Qur'an had declared these as permissible. Besides, as long as you utter the name of Allah at the time of eating, the meat was *halal*. Never once did it occur to me that I might be doing anything that is wrong. In fact, I was the President of the M.I.T. Islamic Society, and I considered it to be a great responsibility. I was aware of a couple of Muslims in the entire Boston area who used to consume kosher meats, and we all used to look at them with suspicion. There were no *halal* meat shops within a radius of 250 miles of Boston. The nearest

one was in NY City. Therefore, obtaining *halal* meat was out of question.

On that evening in 1973, I sat reading the Qur'an along with its commentary. As I flipped through the pages, the initial verses of *surah 5 (Al-Ma'idah)* lay before me. I read them, and I read them again. And as the night progressed, I had gone through all the cross-references in the Qur'an. It dawned on me for the first time that all the meat I had consumed over the previous 2 years was forbidden. I realized that I was in error and had indeed sinned over the past 2 years of my life. I asked for forgiveness from Allah.

I sat puzzled. I was aware that there was a debate amongst scholars, but there was supposedly a strong view amongst the Arabs in particular that the meat available in the market was *halal*. I called a friend – Ahmad Attar, a black American revert to Islam – who always shared in my thinking. We discussed the verses of the Qur'an and were convinced that we had to find a way out to acquire *halal* meat at least for ourselves, even if we had to go to NY to buy it.

A few days later, it was Eid day, and at the annual Eid dinner at Harvard University, I read out the verses of the Qur'an and invited all Muslims of the Greater Boston community to join our *halal* meat club. Ahmad and I volunteered to go to NY every other weekend to bring the *halal* meat for all members of our club. Around 20 of them joined us, starting a *halal* meat service in the Boston area for the first time. Within months, one of the local mosques decided to take up our project, leading to a regular supply within the city. Indeed Allah is Great, Who guides us to the Straight Path.

Since that eventful day, I have come across several verbal and written arguments in favor and against the consumption of meat

available in the supermarkets of the Western countries. I have studied these and have come to the conclusion that my simplistic view on that fateful day stands. Let me summarize these for your clearer understanding of the subject. We shall state the problem and then try to analyze it in light of the Qur'an, the *hadith* and the views of some prominent scholars.

## THE DIVERGENT VIEWS:

Several years ago, Dr. Ahmad Sakr, a founding member of M.S.A. of US and Canada, and Director of the Rabetat al-Alam al-Islami office to the UN in New York in the mid-1970s, tried to summarize the views of Muslim scholars with regards to the consumption of meat slaughtered by Jews and Christians as follows:

“The question may be raised here whether animal products (excluding pork and including poultry) slaughtered by Jews and Christians are lawful to Muslims. Two schools of thought of *fiqh* (Islamic jurisprudence) claim that although Jews and Christians are considered to be the “People of the Scripture”, the meat which is slaughtered by them is prohibited to Muslims unless the name of God is mentioned while slaughtering. The Muslims in the Western Hemisphere who follow these two schools of thought either advocate eating Kosher meat, abstain from eating meat entirely, or make arrangements to do their own slaughtering. Those who eat kosher meat rely on the claim that the name of God is mentioned by a rabbi before slaughtering. However, in another school of thought, namely Shafi’i, it is felt that the meat of animals slaughtered by Jews and Christians is lawful to Muslims since the Qur’an allows this without any restrictions, and the Muslim must mention the name of God immediately before eating. This school claims that even Prophet Muhammad (peace be upon him) used to eat meat prepared by Jews and Christians. However, all schools of thought agree that if the name of a person instead of God is mentioned, the meat is entirely prohibited.

“Meat of animals slaughtered by people other than Muslims, Jews and Christians is considered unlawful to Muslims, particularly that which is prepared by atheists.”<sup>1</sup>

Indeed this was the position of the Muslims in North America. In this article, Dr. Sakr implied that the second view was also a valid view. A vast majority of Muslims in North America followed Dr. Sakr's view of the Shafi'i school which was shared by the Muslim Students' Association of US and Canada (or MSA). The MSA had also published articles during the early 1970s that advocated this view. One of the major opponents of this view in North America at that time was Dr. Soliman Donia, Director of the Islamic Center of NY in the 1970s. He published a very interesting refutation of the MSA view in the Magazine of the Islamic Center of New York in December 1974.<sup>2</sup>

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<sup>1</sup> Ahmad H. Sakr, *Dietary Regulations and Food Habits of Muslims*, N.Y., Muslim World League Office to UN, 1971.

<sup>2</sup> Dr. Soliman Donia, “Of Meat Prepared by Ahl al-Kitab”, *Magazine of Islamic Center of NY*, NY, December 1974

## VERSES OF THE QUR'AN:

It is common knowledge that Muslims are agreed on the key principle that the Qur'an and the Hadith of the Prophet (*sallAllahu alayhi wa sallam*) constitute the basis of the Divine Law. Although the Qur'an does not normally enlighten us on details of many of the legalistic issues, interestingly it does throw substantial light on the matter of slaughter of animals. This shows the importance Allah gives to life, whether it be human or animal.

In addition, there are innumerable *hadith* on the issue of slaughter of animals. However, we shall be relying substantially in this essay on the verses of the Qur'an since these do give us a sufficient answer to the questions raised. I would also encourage the readers of this book to read the innumerable *hadith* in the major and minor collections, which corroborate the Qur'anic view. For the ease of readers, I have quoted the relevant *hadith* in an appendix at the end of this book.

The discussion on the issue of *halal* and *haram* meat is found in the Qur'an in 6 different places. It is not an isolated mention. Each one of these verses gives a new and progressive dimension to this question. While reading these verses below, we shall evaluate the progression in terms of the command of Allah on this important matter.

### **General view of *haram* and *halal*:**

Before we look at the specific injunctions about the consumption of meat, let us first understand that the Qur'an lays down a very clear injunction about *haram* and *halal* in general. It admonishes us not to make unlawful that which Allah has made lawful for us.

**5:90** O you who believe! Make  
not unlawful the good

things, which Allah has made lawful for you, but commit no excess: for Allah loves not those given to excess.

**5:91** Eat of the things which Allah has provided for you lawful and good: but fear Allah in Whom you believe.

This is reiterated in the following verses:

**16:116** But say not for any false thing that your tongues may put forth “This is lawful and this is forbidden” so as to ascribe false things to Allah. For those who ascribe false things to Allah will never prosper.

**16:117** (In such falsehood) is but a paltry profit; but they will have a most grievous Penalty.

It is not uncommon to find Muslims of today getting carried away by declaring very trivial things as *haram*. Oftentimes, we tend to take very strong views and are not willing to compromise. The Qur’an warns us against this attitude. Therefore, we must guard ourselves against that extreme as well. It is important to remember these *ayat* while we continue our discussion of *haram* and *halal* foods.

## Halal is good:

The Qur'an then moves on to recommend to its followers to eat good and lawful things and to watch out for the Shaytan. In other words, that which is good is *halal*, and that which is harmful is *haram*.

**2:168** O you people! **Eat of what is on earth lawful and good**; and do not follow the footsteps of the evil one (Shaytan) for he is to you an avowed enemy.<sup>3</sup>

**2:169** For he commands you what is evil and shameful and that you should say of Allah that of which you have no knowledge.

**2:170** When it is said to them: "Follow what Allah has revealed" they say: "Nay! We shall follow the ways of our fathers." What! Even though their fathers were void of wisdom and guidance?

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<sup>3</sup> Abdullah Yusuf Ali (*The Holy Qur'an, Text, Translation and Commentary*, Lahore, 1934) states in his notes on this verse: "Islam follows the Golden Mean. All well-regulated societies lay down reasonable limitations. These become incumbent on all loyal members of any given society, and show what is "lawful" in that society. But if the limitations are reasonable, as they should be, the "lawful" will also coincide more and more with what is "good.""



**2:171** The parable of those who reject faith is as if one were to shout like a goatherd to things that listen to nothing but calls and cries; deaf dumb and blind they are void of wisdom.

**2:172** O you who believe! **Eat of the good things** that We have provided for you and be grateful to Allah if it is Him you worship.

#### **Eat halal meat – a positive statement:**

Amongst the good and pure things that Allah has allowed us to eat, we find an injunction that the meat of animals over which Allah's name is invoked is *halal*. When we invoke Allah's name at the time of taking the life of the animal, we basically acknowledge **that all life belongs to Allah alone, and He alone has the right to give life and take away the life**. Thus, by pronouncing His name, we acknowledge that we take the life of the animal with His permission for the sake of food and not out of impiety or out of disobedience to His laws.

**5:5** They ask thee what is lawful to them (as food): say: Lawful unto you are (all) things good and pure: and what you have taught your trained hunting animals (to

catch) in the manner directed to you by Allah; eat what they catch for you **but pronounce the name of Allah over it:**<sup>4</sup> and fear Allah; for Allah is swift in taking account.

In another place this is reinforced as follows:

**6:118** So eat of (meats) on which Allah's name has been pronounced if you have faith in His Signs.

**6:119** Why should you not eat of (meats) on which Allah's name has been pronounced when He has explained to you in detail what is forbidden to you except under compulsion of

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<sup>4</sup> A. Yusuf Ali states: In the matter of the killing for meat, the general rule is that the name of Allah, the true God should be pronounced as a rite in order to call our attention to the fact that we do not take life thoughtlessly but solemnly for food, with the permission of Allah, to whom we render the life back. The question of hunting is then raised. How can this solemn rite be performed when we send forth trained hawks, trained hounds, or trained cheetahs or other animals trained for the chase? They must necessarily kill at some distance from their masters. Their game is legalized on these conditions: (1) that they are trained to kill, not merely for their own appetite, or out of mere wantonness, but for their master's food; the training implies that something of the solemnity which Allah has taught us in this matter goes into their action; and (2) we are to pronounce the name of Allah over the quarry; this is interpreted to mean that the *Takbir* should be pronounced when the hawk or dog, etc., is released to the quarry.

necessity? But many do  
mislead (men) by their  
appetites unchecked by  
knowledge. Thy Lord knows  
best those who transgress.

In these verses, the Qur'an makes a positive statement commanding us to eat the meat on which Allah's name has been pronounced. Why should you not eat such meat? This meat is now food, and food should not be wasted. Thus so far we see that we should eat the meat on which Allah's name has been pronounced.

At the same time, all four-footed animals are described as being lawful for consumption with some exceptions that are mentioned in the Qur'an or the Hadith.

**5:2** Lawful unto you (for food)  
are all four-footed animals  
with the exceptions named:  
but animals of the chase  
are forbidden while you are  
in the Sacred Precincts or in  
pilgrim garb: for Allah does  
command according to His  
Will and Plan.

### **Shun haram (forbidden) meat – a negative statement:**

After encouraging us to eat that which is good, Allah tells us what is forbidden in the following verse. In this verse, the Qur'an virtually **equates pork and blood with dead meat or meat that has been slaughtered through unacceptable means.**

**2:173** He has only forbidden you  
dead meat and blood and  
the flesh of swine and that  
on which any other name  
has been invoked besides  
that of Allah but if one is  
forced by necessity without  
willful disobedience nor  
transgressing due limits  
then is he guiltless. For  
Allah is Oft-Forgiving Most  
Merciful. <sup>5</sup>

In this verse, there are **four categories** that are clearly defined as *haram*:

1. Dead meat, i.e. carrion
2. Blood

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<sup>5</sup> A. Yusuf Ali states in his footnotes to these *ayat*: "Dead meat: *maitat*: carrion; animal that dies of itself; the original Arabic has a slightly wider meaning given to it in *Fiqh* (Religious Law); anything that dies of itself and is not expressly killed for food with the *Takbir* duly pronounced on it. But there are exceptions, e.g., fish and locusts are lawful, though they have not been made specially *halal* with the *Takbir*. But even fish or locusts as carrion would be obviously ruled out. For prohibited foods, cf. also Q. v. 4-5; vi. 121, 138-146; etc. The teachers of *Fiqh* (Religious Law) work out the details with great elaboration. My purpose is to present general principles, not technical details. Carrion or dead meat and blood as articles of food would obviously cause disgust to any refined person. So would swine's flesh where the swine live on offal. Where swine are fed artificially on clean food, the objections remain: (1) that they are filthy animals in other respects, and the flesh of filthy animals taken as food affects the eater; (2) that swine's flesh has more fat than muscle-building material; and (3) that it is more liable to disease than other kinds of meat; e.g., trichinosis, characterized by hair-like worms in the muscular tissue. As to food dedicated to idols or false gods, it is obviously unseemly for the Children of Unity to partake of it.

3. Flesh of swine (pork, etc.)
4. Meat on which the name of any thing, person or deity is invoked other than the name of Allah.

In other words, while slaughtering the animal, if the name of Ram, Krishna, Jesus or any other man or idol or symbol is uttered, that meat is absolutely *haram*. All Muslim scholars are agreed on this point. The reason is that by invoking any other name, it would imply that that person or deity controls the life of the animal being slaughtered, and thus his permission is sought. The Qur'an emphasizes that it is Allah alone who has the right over the life of any animal and therefore it is His name alone that should be invoked.

Another important point to note here is that all the 4 categories are mentioned in the same verse as being equally haram. Many Muslims are under the mistaken view that pork is "more" haram than the other 3 categories. This is not the case. Eating dead meat or blood or meat on which the name of another deity or person is mentioned is as bad as eating pork.

You will find a reinforcement of the same idea in the following verse:

**6:145** Say: "I find not in the  
Message received by me by  
inspiration any (meat)  
forbidden to be eaten by  
one who wishes to eat it  
**unless it be dead meat or  
blood poured forth or the  
flesh of swine** for it is an  
abomination **or what is  
impious (meat) on which  
a name has been invoked**

**other than Allah's."** But  
(even so) if a person is  
forced by necessity without  
willful disobedience nor  
transgressing due limits thy  
Lord is Oft-Forgiving Most  
Merciful.

And in another place:

**16:114** So eat of the sustenance  
which Allah has provided for  
you lawful and good; and be  
grateful for the favors of  
Allah if it is He whom you  
serve.

**16:115** He has only forbidden  
you dead meat and blood  
and the flesh of swine and  
any (food) over which the  
name of other than Allah  
has been invoked. But if  
one is forced by necessity  
without willful disobedience  
nor transgressing due limits  
then Allah is Oft-Forgiving  
Most Merciful.

### **Forms of death of animal that makes it *haram*:**

Then Allah goes on to elaborate on the forbidden meat further in the following *ayat* by describing certain forms of death of animal that make its meat forbidden.

**5:4** Forbidden to you (for food) are: dead meat blood the flesh of swine and that on which has been invoked the name of other than Allah **that which has been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows:** that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor

upon you and have chosen  
for you Islam as your  
religion. But if any forced  
by hunger with no  
inclination to transgression  
Allah is indeed Oft-  
Forgiving Most Merciful.

The methods of slaughter described above, which render the animal's meat as forbidden are:

1. if it is killed by strangling,
2. if it is killed by a violent blow,
3. if it is killed by a headlong fall,
4. if it is killed by being gored to death,
5. if it is killed after being partly eaten by another animal,
6. if it is killed by sacrifice on a stone altar, as a part of an idolatrous rite.
7. if its meat is divided by raffling with arrows etc. which was also an idolatrous rite amongst pagan Arabs.

Abdullah Yusuf Ali clarifies in his commentary, "If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by being attacked by a wild animal, the presumption is that it becomes carrion, as the life-blood is congealed before being taken out of the body. But the presumption can be rebutted. If the life-blood still flows and the solemn mode of slaughter (*zabih* in the name of Allah) is carried out, it becomes lawful as food."<sup>6</sup>

By and large, the common method in use in North America is to strike a blow on the head of the animal in order to make it unconscious

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<sup>6</sup> A. Yusuf Ali, in his footnote commentary on the above verse.



before it is slaughtered. The blow is so violent that it almost kills the animal. There are few slaughterhouses there, which use different methods like slitting the throat.

### **What about meat where no name is pronounced:**

So far, the injunctions discussed above can be summarized as follows:

- Eat that meat on which Allah's name is pronounced at the time of slaughter. Why should you not eat such meat?
- Do not eat dead meat or carrion.
- Do not eat that meat on which there was a mention of *ghayr* Allah (any entity other than Allah) at the time of the slaughter.
- Do not eat meat of an animal that dies of strangulation, violent blow, headlong fall, that which was gored to death, which died because of being partly eaten by another animal, which was sacrificed at an altar, or if the meat was divided by raffling with arrows.

But what about the meat on which **no name is pronounced**? Can we consume such meat? Most of the meat sold in the supermarkets in the West falls in this category. Let us turn to the following verses for the answer.

**6:120** Eschew all sin open or secret: those who earn sin will get due recompense for their "earnings."

**6:121 Eat not of (meats) on which Allah's name has**

**not been pronounced:** that  
would be impiety. But the  
evil ones ever inspire their  
friends to contend with you;  
if you were to obey them  
you would indeed be  
pagans.

The verses state clearly that we cannot consume the meat on which Allah's name has not been pronounced. Therefore, without the mention of Allah's name, the meat is definitely forbidden.

## THE CONFUSION

The question then arises – why is there confusion? After such clear injunctions in the Qur'an, why is there a difference of opinion amongst Muslims? What are arguments of those who favor consumption of meat available in supermarkets in the West?

There are 4 key questions that have been debated as follows:

1. In light of the Qur'anic *ayat* allowing Muslims to eat the food of the "*Ahl al-Kitab*", is the meat available in the supermarkets slaughtered by Jews and Christians *halal*?
2. Can you utter the name of Allah over the meat at the time of eating it in case Allah's name was not uttered at the time of slaughtering the animal?
3. The issue of "doubtful things"
4. The hadith narrated by Hz. Ayesha

There is no debate among the scholars about whether the meat of animals slaughtered by atheists, Hindus, Buddhists and other polytheists is permissible or not. Such food is clearly forbidden.

Let us examine these four questions.

### **Is the meat slaughtered by Jews and Christians *halal*?**

The first confusion is created by some of our Muslim brothers due to the statement in the following verse:

**5:6** This day are (all) things  
good and pure made lawful  
unto you. The food of the  
People of the Book is lawful

unto you and yours is lawful  
unto them.

Many people accept this statement without any qualification. Does this mean that any food offered to us by Jews and Christians is *halal*? Does it mean that if they offer us pork or wine, is it *halal*? After all, they consume both of these in today's world?

The real matter is deeper than this simplistic view propagated by those who would like to take the easy way out. The fact of the matter is that Allah had given laws to the Jews and Christians regarding what food is permissible to them and what is forbidden. This is recorded even in the present day Bible. Despite all the distortions that the books of Moses (a) and Jesus (a) have gone through, the Bible still preserves the law about the proper food that is allowed for the Jews and Christians. The regulations for the Jews and Christians are specified in the books of Leviticus and Deuteronomy in the Bible (Old Testament) and in the Talmudic tradition.<sup>7</sup>

If you study these regulations in the Bible and the Talmud, you will come to the conclusion that the meat offered in the supermarkets of the West is also forbidden for the Jews and Christians according to their own Scriptures. In other words, when a Jew or a Christian is presenting you with food, which is even forbidden to him according to the Bible, how can that food be permissible for you, O Muslim?

A similar corollary is that of a Muslim presenting you with food or drink that is forbidden to Muslims. Normally, one would accept that the food presented by a Muslim is *halal*. However, if you know for sure that he

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<sup>7</sup> Consumption of blood is prohibited in *Gen. 9:4*, *Lev. 3:17*, *Lev. 7:26*, *Lev. 19:26*, *Deut. 12:16*. Swine is forbidden in *Lev. 11:7*, *Deut. 14:8*. Dead meat is forbidden in *Lev. 11:39*, *Deut. 14:21*. The method of slaughter is specified through the Talmudic tradition. Food offering to idols is forbidden for Christians in *1 Cor. 14-22*.

is offering you food that is *haram* according to the laws of Islam, such food or drink must be refused. Likewise, if a Jew or a Christian offers you food that is *haram* for him according to the Bible, then it is also *haram* for you.

Dr. Donia very aptly summarizes this point as follows:

“Did Allah make the food of Jews and Christians, both of which is lawful and which is not lawful for them, permissible for consumption by Muslims? Or did Allah make only that permissible or lawful for Muslims which is lawful for Jews and Christians according to their scripture?

“Here we might as well touch upon the other part of the same verse of the Qur’an which states that all food of Muslims is lawful for Jews and Christians. Does it mean that all food which Muslims might use, whether or not Allah made it lawful for them, is lawful for Jews and Christians? If we interpret the two parts of the verse in this manner, the result will be as follows:

1. “All food which Jews and Christians use, whether Allah made it lawful for them or unlawful, will be lawful for Muslims.
2. “All food which Muslims might use, whether Allah made it lawful for them or not will be lawful for Jews and Christians.

“It should be emphasized, however, that the law of Allah is higher than the simplistic conclusions of such absurd interpretations. The true meaning then of these two parts of the Qur’anic verse which suits the glory of Allah’s Law may be summarized as follows:

1. "All food which Allah made lawful for Jews and Christians in their respective Scripture is lawful for Muslims.
2. "All food which Allah made lawful for Muslims in the Qur'an is lawful for Jews and Christians."<sup>8</sup>

### **Does saying *bismillah* at the time of eating make the meat halal?**

Some Muslims argue that since the Qur'an decrees the mention of Allah's name for the meat to be halal, one may just simply say *bismillah* at the time of consumption if he has doubt of it having been slaughtered properly.

Dr. Donia addresses to this question as well very beautifully in the following words:

"I have never heard that saying *Bismillah* on food which is unlawful turns it into lawful food. What I am sure of is that the Prophet (pbuh) used to say *Bismillah* when he commenced eating any food or drinking liquids, thereby blessing them and making them useful with the grace of *Bismillah*. Furthermore, he advised Muslims to do the same, but he never told them that what was unlawful could be lawful by saying *Bismillah* over it."

It should also be noted that the practice of saying *bismillah* before consuming food was the practice of the Prophet (s) for **all** food, i.e. even the meat that was *halal*. He never asked his followers to take the name of Allah only over that food where one has doubts. This is

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<sup>8</sup> Soliman Donia, pp. 9-10.

part of Islamic manners and tradition. It is a recognition that the nourishment received is out of His Mercy. He alone is our Provider.

### **Secular versus religious governments<sup>9</sup>**

Since the Renaissance, the modern West has turned away from religion at large. The American and European governments profess secular ideologies, and officially forbid the establishment of governments based on religion. Therefore, all laws are based purely on human needs on Earth, and have no relationship with God's commandments. The laws of the land are bound neither by the Biblical laws nor by the laws of Judaism and Christianity as they emerged over the centuries. The Western countries are thus, by definition, non-Christian and non-Jewish nations. The only remnant of Judaeo-Christianity is the effort of the society to profess the Biblical values; but the laws are all secular.

Like all other laws, the laws related to food and meat are based more on consumer needs. The FDA is not ruled by Biblical commands. Certain groups, like the orthodox Jews, may establish their own practices like kosher foods. However, this is not regulated or ordained by the state.

### **Who slaughters in the Western slaughterhouses?**

Over the past few decades, the demographic makeup of Europe and North America has changed substantially. These societies are multi-religious and multi-ethnic. Non-Judeo Christian religions are practiced in abundance. Hinduism, Buddhism, Sikhism, Taoism, Confucianism and other polytheistic religions abound due to massive immigration

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<sup>9</sup> I am indebted to Br. Omer Bin Abdullah of Washington DC for his thoughts on the secular issues and the multi-ethnic make-up of present day Western societies.

from Asia over the past few decades. Besides, since the rise of the hippie movement, many Christian and Jewish Americans and Europeans who had been disillusioned by Judaism and Christianity sought answers in the exotic religions and philosophies of the Orient. The materialistic priorities of modern societies led to a search for alternative spiritual solutions. This gave rise to conversion to the Hare Krishna movement, Buddhism, Zen Buddhism, Bahaism, Satanism, Scientology, Moonies and many other spiritual or pseudo-spiritual philosophies and cults.

Therefore, there is no guarantee that the person slaughtering the animals in American and European slaughterhouses is indeed a Jew or a Christian. In fact there is a high probability that he is not from the *Ahl al-Kitab*, since new immigrants take up many of these 'menial' jobs. Thus, there is a possibility that the animal may have been slaughtered in the name of *ghayr* Allah (a god other than the One and Only) like Krishna, Hanuman, Guru Nanak, Zoroaster, Buddha or some other such god.

This leads us to a very important issue of how to deal with something which is doubtful. Can one take advantage of doubtful things?

### **The issue of doubtful things**

Dr. Donia takes the plea that when a matter becomes doubtful, then a Muslim should abstain. This is based on the famous *hadith* of the Prophet (s) reported by An-Nu'man ibn Bishr:

What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not recognize. He who guards against doubtful things keeps his religion and honor blameless. But he who falls into doubtful things, falls into what is unlawful just as a shepherd



who pastures his animals round a preserve will soon pasture them into it<sup>10</sup>

Using this *hadith*, he argues that there are a number of counts on which the consumption of such meat is doubtful.

- The method of slaughter is doubtful. The animal is probably not slaughtered by slitting its throat
- *Bismillah* is not said at the time of the slaughter, which makes the meat improper for consumption.
- There are disputed *fatwas* issued by different authorities on this point, including the *fatwa* by the Committee of *Fatwa* of Al-Azhar versus the *fatwa* by the Libyan Committee. The Islamic Center of Washington and the Islamic Center of NY differ on this point likewise.
- It is doubtful that the meat available in the supermarkets was indeed slaughtered by a Jew or a Christian, even if he does not practice his religion.

Therefore, since this whole matter is thrown into doubt, one needs to refrain from such disputed judgements in light of the *hadith* of the Prophet on doubtful things.

### **Hadith of Hz. Ayesha (r)**

Another argument given in favor of consumption of such meat sold in the Western supermarkets is based on a *hadith* narrated by Hazrat Ayesha. This one *hadith* has led many Arab *ulama'* to conclude that the meat sold in the Western countries is not *haram*. Among the proponents of this idea are some very famous Arab *ulama'*. This particular *hadith* is as follows:

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<sup>10</sup> *Mishkat al-Masabih*, Lahore, vol. 2, p. 592

Some people came to the Prophet (s) and said, ‘O Messenger of Allah! Some people who have recently converted to Islam usually bring meat to us, and we do not know whether they mention the name of Allah at the time of slaughtering the animal or not’. The Messenger of Allah (s) said, ‘You mention the name of Allah and eat the meat’.<sup>11</sup>

Until I had read this *hadith*, I used to classify all meat sold in the supermarkets here as completely *haram*. This was based on my understanding of the Qur’anic *ayats* we read above. However, if you recall the *ayat* of the Qur’an 5:90-91 where Allah admonishes us not to make unlawful that which is lawful, one needs to reconsider his attitude. Can one categorically declare all such meat to be *haram* in light of this *hadith*? I still say yes but with greater caution now. Let me explain what I mean.

If you read this *hadith* carefully, it is really an exception rather than a rule. In this particular instance, these Muslims seemed to be facing an acute problem. They were not sure whether the people who slaughtered the animal mentioned the name of Allah over it or not. One can ask the question as to why did these Muslims not ask the new Muslims who had slaughtered the animals whether they had mentioned the name of Allah over it or not? That would have solved their problem. Or why did the Prophet (s) not ask them to inquire about this matter from them and then follow the proper rule? What

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<sup>11</sup> This *hadith* is found in the Sunan of Abu Dawud (chapter of Slaughtering). The text is also found with minor differences in words also in the Sahih of Imam Bukhari (in 2 different chapters: “Bargains” and “Slaughter”), in the Sunan of Ibn Majah, and in the Sunan of Darimi. Of the four books I have mentioned above, three (excluding Darimi) are included in the “*sihah sittah*” or the 6 sound collections of *hadith* as accepted by the Sunnis. Therefore, this is considered to be an authentic *hadith*.

was the hindering factor that they did not inquire of those people? The answer is not found in clear-cut words within the *hadith*.

However, there is a hint and a very strong one too. It spells out that the people who brought the meat were new Muslims. Therefore, the likelihood of their knowing the Islamic injunctions was very remote. In other words, it is implied that the probability was greater that they had not mentioned the name of Allah over it.

One possibility was that the Muslims should have admonished them against this abominable practice that was forbidden. However the fear was that they would have taken this matter negatively and would have turned away from Islam.

The Prophet (s) always employed the method of gradual imposition of laws. It was like the growth of a child. He imparted the knowledge of the injunctions in a phased out manner. An example of this is the manner in which alcohol was forbidden. There were no injunctions against its consumption for years after the first revelations were given to him. At first, the Muslims were told that there is good and bad in consumption of alcohol, but the bad far exceeded the good. In a second stage they are told to refrain from prayer when they have consumed alcohol and are drunk. Lastly, it was in the 2<sup>nd</sup> year of the *hijrah* when the injunction imposing total prohibition was revealed. Through *hadith* we learn that even great *sahabah* like Hazrat Hamzah (r) and Hazrat 'Umar (r) used to get drunk even after they had become Muslims. The Prophet (s) recognized that it takes time to change the ways of mankind, particular when such drastic measures are taken against accepted norms of the society.

Thus, in this case as well, we find the Prophet (s) taking an exception to the rule. Rather than telling those new Muslims to conform to the

law, he advises the other Muslims to consume that meat after having pronounced Allah's name over it. In other words, wisdom was the dominating principle in this matter. It was far more important to bring those people closer to Islam than for these other Muslims to insist on being absolutely legalistic about the matter. This is the true spirit of Islam. This same spirit is reflected in the verse 16:125 of the Qur'an:

Invite (all) to the Way of Your Lord with wisdom and beautiful preaching;

And argue (or discuss) with them in ways that are the best and most gracious:

For your Lord knows best, who have strayed from His Path, and who receive guidance.

In another important *ayat* of the Qur'an (2:177), Allah stresses that righteousness (*al-birr*) is not couched within legalism devoid of the spirit of Islam. Along with belief, actions become supreme – particularly those which have a direct involvement with other creatures of Allah.

Therefore, the message of this *hadith* is that the situation warrants an exception to the rule. If we realize that there is a situation in the initial stages of *da'wah* (invitation to the Straight Path) which warrants a similar need, then we may consider following this practice. In other words, if we are in a situation where we do not want to hurt the feelings of our host who is keen to learn about our ways and the Truth while we preach Islam to him, then we may consume the meat after saying *bismillahir rahimanir rahim*. This could be while preaching to a Muslim or a non-Muslim. Many of today's Muslims are like the new Muslims who have little knowledge of Islam. Likewise, when Muslims living in the West visit the homes of Christians and Jews, they can get themselves into an embarrassing situation by refusing to eat the food

that is offered. This could hurt the feelings of the host while the visitor is trying to tell him about Islam.

I have myself been in such embarrassing situations. There are ways to overcome this matter as well. One solution that I had adopted was to first invite such a person to my house before he would invite me. I would then serve him typical Pakistani food. This would give us an opportunity to discuss food, our habits and practices and the Islamic injunctions. The guest would then inquire about where such *halal* ingredients can be procured. Whenever he would invite me back, he was then careful about what he offered me to eat.

Convincing Muslim friends has been far more difficult. However, I have been able to bring many of them around by showing them the Qur'anic verses. It is practice that finally proves the point. They can see that not only can you survive easily on *halal* foods, but also consumption of *haram* foods is not a necessity at all.

I might state here that this exception might be used only in the early stages of preaching. In case you feel that the other party does not have the desire or will to even consider Islam or respect our religion and our ways, then this situation does not apply at all.

In reality, I think that it is a matter of *taqwa* (seeking righteousness). This *hadith* of Hz. Ayesha demonstrates that it is *taqwa* and wisdom and the need to spread Islam that governs the exceptions. It is the state of mind that demonstrates how close one is to Allah and how close he wishes to be. Therefore one should refrain from such meat unless he can justify to himself that the rule of exceptions applies.

## THE PROPER PRACTICE OF ZABH (SLAUGHTERING THE ANIMAL):

There are a couple of other points that I would also like to mention here. There are 2 aspects to the slaughter of the animal from the Islamic point of view:

1. the mention of name of Allah, and
2. the method of the slaughter which should be least painful to the animal and which drains out the blood

The first of these is mentioned in the Qur'an, while the second is to be found in the *hadith*. It should be borne in mind that in case the method of slaughter is such that the blood is not drained out completely, then the meat is not *haram*. It is *makruh* or detestable for consumption. It is better not to eat it, but one may do so. The prime consideration is the mention of Allah's name in recognition of His Sovereignty in recognition of the fact that it is He Alone Who gives life to any human being or to an animal, and He Alone has the right to take that life. Thus we slaughter the animal for food with His permission. Hence, not mentioning Allah's name definitely makes it *haram*.

If you will recall, in verse 5:4 some categories were made *haram* based on the method of slaughter. All methods mentioned there are inhumane methods where the animal died in pain. Thus, the method should be such that it is least painful. Besides, blood is *haram* and it should be drained out from the body of the animal. It is probably impossible to drain out every drop of blood, but an attempt should be made to remove almost all of it.

Several years ago, “Professor Schultz and his colleague Dr. Hazim of the Hanover University, Germany, proved through an experiment, using an electroencephalograph (EEG) and electrocardiogram (ECG) that **Islamic slaughter is THE humane method of slaughter** and captive bolt stunning, practiced by the Western method, causes severe pain to the animal.”<sup>12</sup> According to this article, our method of slaughter is in fact the least painful for the animal.

The experimental details of their research project were as under:<sup>13</sup>

1. Several electrodes were surgically implanted at various points of the skull of all animals, touching the surface of the brain.
2. The animals were allowed to recover for several weeks.
3. Some animals were slaughtered by making a swift, deep incision with a sharp knife on the neck cutting the jugular veins and carotid arteries of both sides; as also the trachea and esophagus-Halal Method.
4. Some animals were stunned using a captive bolt pistol humane slaughter by the Western method.
5. During the experiment, EEG and ECG were recorded on all animals to record the condition of the brain and heart during the course of slaughter and stunning.

The results of their experiments were dramatic. According to the authors, when the skin is slit open it is not painful. Imagine the feeling you would have when you cut your finger with a sharp knife. It is not painful although it may bleed profusely. Rather, it is the act of striking that causes pain. If you bruised yourself and started bleeding

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<sup>12</sup> “Islamic method of slaughtering animals is better”,  
<http://TheModernReligion.com>

<sup>13</sup> *Ibid.*

because of a fall, the pain is not due to the bleeding but because of the impact.

Thus when the jugular vein of the animal is split open with a sharp knife, the animal feels little pain. The blood supply to the brain is cut off almost painlessly. However, since the spinal cord is not cut, the brain still has a link with the heart through the nervous system, which is intact. The brain starts sending emergency signals at once to the heart to pump more blood since it is not receiving any. Thus the heart pumps harder and harder, causing the blood to flow towards the jugular vein and ooze out of the slit throat.

Since the vein is slit, the blood from the heart does not reach the brain, and it is said that within 3 seconds the brain becomes numb due to shortage of blood, a condition of deep sleep or unconsciousness. After another 3 seconds, the brain even stops sending any signals, and records no pain. However, the heart keeps on pumping the blood that oozes out from the slit vein. Thus, death is painless and fast, and at the same time there is a mechanism to ensure the maximum outflow of blood.

Why is blood considered to be impure and unfit for consumption? The reality is that all the impurities and the refuse of the body is transported through the blood to be absorbed into the excreta. Therefore, blood is probably the last thing one might want to eat anyway. Besides, the presence of blood causes decay of meat at a much faster pace. You can preserve meat better without the blood.

The experiments also established the fact that the Western method of slaughter is indeed very painful for the animal. Although the animal seemed to be apparently unconscious after the stunning blow on its head, the EEG recorded severe pain signals. The heart also stops



pumping much earlier, and a lot more blood is retained within the body.

## **THE LAW OF NECESSITY**

Divine Law is essentially a merciful law, which provides for exceptions where required. Life is considered to be sacred, and takes precedence over everything. Preservation of life takes precedence over other rules. Therefore, under necessity, *haram* food can become permissible. If anyone feels that it has become necessary to consume *haram* food to save his life, then he may eat it without guilt knowing that Allah is Merciful indeed.

## **FISH AND CREATURES LIVING IN WATER**

The laws regarding slaughtering are essentially applicable to permissible terrestrial animals and birds only. It is clear from the teachings of the Prophet (*sallAllahu alayhi wa sallam*) that fish and all creatures that live in water are permissible to eat without performing zabh (slaughter). This is established through the hadith of the noble Messenger (*sallAllahu alayhi wa sallam*).

## **TERRESTRIAL ANIMALS, BIRDS AND REPTILES**

Muslims are known primarily to consume meat of cattle, goats, sheep, camels and poultry products. Animals and birds of prey are considered to be forbidden. Thus all animals belonging to the cat and dog family are taboo. Likewise birds of the claw like eagles, falcons, crows, etc are not to be consumed.

Animals of the hoof that are considered to be important for transport or warfare are also not generally consumed. These include horses, mules, etc.

## **PORK**

It is important to mention here that the references to “pork” in the above passages includes all consumable products that are derived from the pig. It includes bacon, pork sausages, lard (pig fat), or any food products that have used any part of the pig or any animal that belongs to the family of the pig like the wild boar. There has been a discussion in Muslim literature of the various diseases caused by pig products. While one may acknowledge the problems with the

consumption of pig products, it is important to note that these products are forbidden regardless of whether they are treated against disease or not. The injunction in the Qur'an is absolutely clear in this regard.

## SUMMARY OF HALAL AND HARAM MEAT:

Based on the *ayats* of the Qur'an read above, we can summarize the *halal* and *haram* with respect to meat consumption as follows:

<b><i>Halal</i></b>	<b><i>Haram</i></b>
<ol style="list-style-type: none"><li>1. Meat of permitted 4 footed animals on which Allah's name has been pronounced at the time of slaughter</li><li>2. Meat that is otherwise <i>haram</i> <u>under force of necessity</u> without willful disobedience of Allah</li><li>3. Meat of animals slaughtered by Jews and Christians <u>as long as</u> they follow their own Book</li><li>4. Meat of animals where there is doubt of the method and whether Allah's name is mentioned <u>only in case</u> it promotes the cause of Allah</li></ol>	<ol style="list-style-type: none"><li>1. Dead Meat</li><li>2. Blood</li><li>3. Flesh of swine (pork, etc)</li><li>4. Meat of animals on which the name of any entity or deity (other than Allah) has been mentioned.</li><li>5. Meat of animal on which no name has been mentioned.</li><li>6. Meat of animals whose death was caused due to the 7 causes mentioned in ayat 5:4</li><li>7. Meat of animals slaughtered by atheists, Hindus, Buddhists and other polytheists</li></ol>

Having read these *ayats* of the Qur'an, one should not require any further argument about what makes the meat *halal* and *haram*. These *ayats* are supplemented by innumerable *ahadith*, which state the same thing. All one needs to do is to turn to any *hadith* collection and

look up the section on *zaba'ih* (sacrifice). You will find the relevant quotations.

## APPENDIX 1

### **HADITH RELATED TO HARAM AND HALAL MEAT**

#### **Slaughtered Meat – with mention of Allah's name over it**

Narrated by Anas bin Malik: Allah's Apostle said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah." Narrated Maimun ibn Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have." [Sahih Al-Bukhari - 1.387]

Narrated by Abdullah bin Umar: The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols. I eat none but those things on which Allah's Name has been mentioned at the time of slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in other than the Name of Allah. He used to say so,

for he rejected that practice and considered it as something abominable." [Sahih Al-Bukhari - 5.169]

Narrated by Abdullah: Allah's Apostle said that he met Zaid bin 'Amr Nufail at a place near Baldah and this had happened before Allah's Apostle received the Divine Inspiration. Allah's Apostle presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your stone altars (Ansabs) nor do I eat except that on which Allah's Name has been mentioned on slaughtering." [Sahih Al-Bukhari - 7.407]

Narrated by Jundub bin Sufyan Al Bajali: Once during the lifetime of Allah's Apostle we offered some animals as sacrifices. Some people slaughtered their sacrifices before the (Id) prayer, so when the Prophet finished his prayer, he saw that they had slaughtered their sacrifices before the prayer. He said, "Whoever has slaughtered (his sacrifice) before the prayer, should slaughter (another sacrifice) in lieu of it; and whoever has not yet slaughtered it till we have prayed; should slaughter (it) by mentioning Allah's Name." [Sahih Al-Bukhari - 7.408]

Narrated by Jundub: I witnessed the Prophet offering the 'Id prayer (and after finishing it) he delivered a sermon and said, "Whoever has slaughtered his sacrifice (before the prayer) should make up for it (i.e. slaughter another animal) and whoever has not slaughtered his sacrifice yet, should slaughter it by mentioning Allah's Name over it." [Sahih Al-Bukhari - 8.666]

Narrated by Jundab: That he witnessed the Prophet on the Day of Nahr. The Prophet offered prayer and then delivered a sermon

saying, "Whoever slaughtered his sacrifice before offering prayer, should slaughter another animal in place of the first; and whoever has not yet slaughtered any, should slaughter a sacrifice and mention Allah's Name while doing so." [Sahih Al-Bukhari - 9.497]

Narrated by Abu Tufayl Amir ibn Wathila: I was in the company of Ali ibn Abi Talib, when a person came to him and said: What was it that Allah's Apostle (may peace be upon him) told you in secret? Thereupon he (Ali) was enraged and said: Allah's Apostle (may peace be upon him) did not tell me anything in secret, that he hid from people, except that he told me four things. The man asked: Commander of Faithful, what are these? He (Ali) said: Allah cursed him who cursed his father. Allah cursed him who sacrificed for anyone besides Allah. Allah cursed him who accommodates an innovator (in religion). And Allah cursed him who changed the minarets (the boundary lines) of the land. [Sahih Muslim – 4876]. Hadith nos. 4877 and 4878 are similar in words.

Narrated by Thabit ibn ad-Dahhak: In the time of the Prophet (peace be upon him) a man took a vow to slaughter a camel at Buwanah. So he came to the Prophet (peace be upon him) and said: I have taken a vow to sacrifice a camel at Buwanah. The Prophet (peace be upon him) asked: Did the place contain any idol worshipped in pre-Islamic times? They (the people) said: No. He asked: Was any pre-Islamic festival observed there? They replied: No. The Prophet (peace be upon him) said: Fulfill your vow, for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which a human being has no control. [Sunan of Abu-Dawood – 3307]

### **Hunting of animals for food**



Narrated by Abu Thalaba Al Khushani: I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. 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 hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it." [Sahih Al-Bukhari - 7.387 ]

Narrated by Adi bin Hatim: The Prophet said, "If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allah's Name was not mentioned at the time of their sending, and they catch an animal and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it." And it has also been narrated by 'Adi bin Hatim that he asked the Prophet "If a hunter throws an arrow at the game and after tracing it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet replied, "He can eat if he wishes." [Sahih Al-Bukhari - 7.393]

Narrated by Adi bin Hatim: I said, "O Allah's Apostle! I let loose my hound after a game and mention Allah's Name on sending it." The Prophet said, "If you let loose your hound after a game and you mention Allah's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned the Name of Allah except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with 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 game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you cannot eat of it, for then it is like an animal beaten to death with a piece of wood." [Sahih Al-Bukhari - 7.394]

Narrated by Abu Thalaba Al Khushani: I came to the Prophet and said, "O Allah's Apostle! We are living in the land of the people of the Scripture, and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet said, "As for your saying that you are in the land of people of the Scripture, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allah's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it." [Sahih Al-Bukhari - 7.404]

Narrated by Adi ibn Hatim: I asked Allah's Messenger (may peace be upon him) about hunting. He said: When you shoot an arrow, recite the name of Allah, and if you find it (arrow) that killed, then eat, except when you find it fallen into water, for in that case you do not know whether it is water that caused its death or the arrow. [Sahih Muslim - 4742]

### **Method of slaughtering**

Narrated by Abaya bin Riffa: My grandfather, Rafi bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tihama in the company of the Prophet and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Apostle came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allah's Apostle said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' My grandfather said, "O Allah's Apostle! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. " (See Hadith 668) [Sahih Al-Bukhari - 3.684]. The same hadith is narrated in [Sahih Muslim – 4746 and 4747]

Narrated by Abaya bin Rifaa: My grandfather, Rafi said, "We were in the company of the Prophet at DhulHulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet was still behind the people. They hurried and put the cooking pots on the fire. (When he came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people) regarding ten sheep as equal to one camel then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allah's permission). On that the Prophet said, 'Some of these animals behave like wild beasts, so, if any animal flee from you, deal with it in the same way.' My grandfather asked (the Prophet), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allah's Apostle replied, "If the instrument used for killing causes the animal to bleed profusely and if Allah's Name is mentioned on killing it, then eat its meat (i.e. it is lawful) but don't use a tooth or a nail and I am telling you the reason: A tooth is a bone (and slaughtering with a bone is forbidden), and a nail is the slaughtering instrument of the Ethiopians." [Sahih Al-Bukhari - 4.309]

Narrated by Rafi bin Khadij: We were with the Prophet in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow

whereby Allah stopped it. The Prophet said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said. "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians." [Sahih Al-Bukhari - 7.406]

Narrated by Rafi bin Khadij that he said, "O Allah's Apostle! We have no knife." The Prophet said, "if the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)." [Sahih Al-Bukhari - 7.411]

The Prophet said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail." [Sahih Al-Bukhari - 7.414]

Narrated by Rafi bin Khadij: I said, "O Allah's Apostle! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those

camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Apostle said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner." [Sahih Al-Bukhari - 7.417]. See also [Sahih Muslim – 4748 and 4749] with almost the same text.

Narrated by Rafi bin Khadij: I said to the Prophet, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet was behind the people. So they placed the cooking pots on the fire, but the Prophet ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot it with an arrow)." [Sahih Al-Bukhari - 7.451]

Narrated by Rafi bin Khadij: While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you

slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians." [Sahih Al-Bukhari - 7.452]

Narrated by Shaddad ibn Aws: Two are the things which I remember Allah's Messenger (peace be upon him) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably. [Sahih Muslim - 4810]. Hadith no. 4811 is same text on the authority of Khalid al-Hadhdha' through different chain of transmitters.

Narrated by Adi ibn Hatim: I said: Apostle of Allah, tell me when one of us catches game and has no knife; may he slaughter with a flint and a splinter of stick. He said: Cause the blood to flow with whatever you like and mention Allah's name. [Sunan of Abu-Dawood – 2818]

Narrated by Abdullah ibn Abbas: Ibn Isa added: (Ibn Abbas) and AbuHurayrah said: The Apostle of Allah (peace be upon him) forbade the devil's sacrifice. Abu Isa added in his version: This refers to the slaughtered animal whose skin cut off, and is then left to die without its jugular veins being severed. [Sunan of Abu-Dawood – 2820]

Yahya related to me from Malik from Zayd ibn Aslam from Ata ibn Yasar that a man from the Ansar of the tribe of Banu Haritha was herding a pregnant she-camel at Uhud. It was about to die, so he slaughtered it with a sharp stake. The Messenger of Allah was asked

about that, and he said, "There is no harm in it, eat it." [Al-Muwatta - 295.1 (1018)]

Yahya related to me from Malik from Nafi from a man of the Ansar from Muadh ibn Sad or Sad ibn Muadh that a slave-girl of Kab ibn Malik was herding some sheep at Sal (a mountain near Madina). One of the sheep was about to die, so she went over to it and slaughtered it with a stone. The Messenger of Allah, may Allah bless him and grant him peace, was asked about that, and he said, "There is no harm in it, so eat it." [Al-Muwatta – 295.2 (1019)]

Yahya related to me from Malik that Abdullah ibn Abbas used to say, "You can eat anything that has had its jugular vein cut." [Al-Muwatta - 295.4 (1021)]

Yahya related to me from Malik from Yahya ibn Said that Said ibn al-Musayyab said, "There is no harm in whatever you slaughter with a cutting edge, as long as you are forced to do it by necessity." [Al-Muwatta - 295.5 (1022)]

Yahya related to me from Malik that Nafi said, "I was at al-Juruf (near Madina) and threw a stone at two birds, and hit them. One of them died, and Abdullah ibn Umar threw it away, and then went to slaughter the other one with an adze. It died before he could slaughter it, so Abdullah threw that one away as well." [Al-Muwatta - 298.1 (1026)]

### **When to say bismillah over suspect meat**

Narrated by Aisha: Some people said, "O Allah's Apostle! Meat is brought to us by some people and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering



the animals)." Allah's Apostle said (to them), "Mention the name of Allah and eat it." [Sahih Al-Bukhari - 3.273]

Narrated by 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 Al-Bukhari - 7.415]

Narrated by Aisha: The people said to the Prophet, "O Allah's Apostle! Here are people who have recently embraced Islam and they bring meat, and we do not know whether they had mentioned Allah's Name while slaughtering the animals or not." The Prophet said, "You should mention Allah's Name and eat." [Sahih Al-Bukhari - 9.495]

Narrated by Aisha: They (the people) said: O Apostle of Allah (may peace be upon him), there are people here, recent converts from polytheism, who bring us meat and we do not know whether or not they mentioned Allah's name over it. The Apostle of Allah (may peace be upon him) said: Mention Allah's name and eat it. [Sunan of Abu-Dawood – 2823]

Yahya related to me from Malik from Hisham ibn Urwa that his father said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked, 'Messenger of Allah! Some people from the desert bring us meat, and we do not know whether the name of Allah has been mentioned over it or not.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Mention the name of Allah over it and eat.' " Malik said, "That was in the beginning of Islam." [Al-Muwatta - 294.1 (1016)]

### **Mutilation of live animals is forbidden**

Narrated by Ibn Umar: The Prophet cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive). [Sahih Al-Bukhari - 7.424]

### **Forbidden – meat of fanged animals and birds having talons**

Narrated by Abu Tha`laba al-Khushani: Allah's Apostle (may peace be upon him) prohibited the eating of every fanged beast of prey. Zuhri added: We did not hear of it until we came to Syria. [Sahih Muslim - 4748]. See also hadith nos. 4749 and 4750 which are also narrated by the same sahabi with slight variances in words but almost same text and through different chain of narrators.]

Narrated by Abu Hurayrah: Allah's Messenger (may peace be upon him) said: The eating of all fanged beasts of prey is unlawful. This hadith has been narrated through another chain of narrators. [Sahih Muslim - 4751]

Narrated Ibn Abbas: Allah's Messenger (may peace be upon him) prohibited the eating of all fanged beasts of prey, and all the birds having talons. [Sahih Muslim - 4752]. Hadith no. 4753 is the same text and transmitted on authority of Shu`bah.

Narrated by Ibn Abbas: Allah's Messenger (may peace be upon him) forbade (the eating) of all fanged beasts of prey, and of all the birds having talons. [Sahih Muslim - 4754]. Hadith no. 4755 is same text from Ibn Abbas through a different chain of transmitters.

### **Food of People of the Book**

Narrated by Abdullah Ibn Abbas: When the verse: "O ye who believe! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good will" was revealed, a man thought it a sin to eat in the house of another man after the revelation of this verse. Then this (injunction) was revealed by the verse in Surat an-Nur: "No blame on you whether you eat in company or separately." When a rich man (after revelation) invited a man from his people to eat food in his house, he would say: I consider it a sin to eat from it, and he said: a poor man is more entitled to it than I. The Arabic word *tajannah* means sin or fault. It was then declared lawful to eat something on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book. [Sunan of Abu-Dawood – 3744]

#### **Exception in case of hunger**

Narrated by Al-Faji' ibn Abdullah al-Amiri: Al-Faji' came to the Apostle of Allah (peace be upon him) and asked: Is not dead meat lawful for us? He said: What is your food? We said: Some food in the evening and some in the morning. AbuNu'aym said: Uqbah explained it to me saying: a cup (of milk) in the morning and a cup in the evening; this does not satisfy the hunger. So made the carrion lawful for them in this condition. [Sunan of Abu-Dawood – 3808]

#### **Not to kill sheep and camels except for food**

Yahya related to me from Malik from Yahya ibn Said that Abu Bakr as-Siddiq was sending armies to ash-Sham. He went for a walk with Yazid ibn Abi Sufyan who was the commander of one of the battalions. It is claimed that Yazid said to Abu Bakr, "Will you ride or

shall I get down?" Abu Bakr said, "I will not ride and you will not get down. I intend these steps of mine to be in the way of Allah."

Then Abu Bakr advised Yazid, "You will find a people who claim to have totally given themselves to Allah. Leave them to what they claim to have given themselves. You will find a people who have shaved the middle of their heads, strike what they have shaved with the sword.

"I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly." [Al-Muwatta - 272.2 (958)]

#### **Permissible to eat animals and fish of water**

Narrated by Jabir bin Abdullah: "Allah's Apostle sent an army towards the east coast and appointed Abu 'Ubaida bin Al-Jarrah as their chief, and the army consisted of three-hundred men including myself. We marched on till we reached a place where our food was about to finish. Abu- 'Ubaida ordered us to collect all the journey food and it was collected. My (our) journey food was dates. Abu 'Ubaida kept on giving us our daily ration in small amounts from it, till it was exhausted. The share of everyone of us used to be one date only." I said, "How could one date benefit you?" Jabir replied, "We came to know its value when even that too finished." Jabir added, "When we reached the sea-shore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu 'Ubaida ordered that two of its ribs be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the

two ribs (forming an arch) without touching them." [Sahih Al-Bukhari - 3.663]

Narrated by Wahb bin Kaisan: Jabir bin 'Abdullah said, "We set out, and we were three-hundred men carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jabir), "O Abu 'Abdullah! How could a person be satisfied with a single date?" Jabir replied, "We realized the value of that one date when we could not even have that much till we reached the sea-shore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we wished for eighteen days." [Sahih Al-Bukhari - 4.226]

Narrated by Wahab bin Kaisan: Jabir bin Abdullah said, "Allah's Apostle sent troops to the sea coast and appointed Abu 'Ubaida bin Al-Jarrah as their commander, and they were 300 (men). We set out, and we had covered some distance on the way, when our journey food ran short. So Abu 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey food was dates, and Abu Ubaida kept on giving us our daily ration from it little by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jabir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jabir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e. troops) ate of it for 18 nights (i.e. days). Then Abu 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them." [Sahih Al-Bukhari - 5.646]

Narrated by Jabir bin Abdullah: Allah's Apostle sent us who were three hundred riders under the command of Abu Ubaida bin Al-Jarrah in order to watch the caravan of the Quraish pagans. We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabt (i.e. the leaves of the Salam, a thorny desert tree), and because of that, the army was known as Jaish-ul-Khabt. Then the sea threw out an animal (i.e. a fish) called Al-'Anbar (spermaceti whale) and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e. became strong and healthy). Abu Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). Once Sufyan said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)." [Sahih Al-Bukhari - 5.647]

Narrated by Jabir: We set out in the army of Al-Khabt and Abu Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called Al-'Anbar. We ate of it for half a month. Abu Ubaida took (and fixed) one of its bones and a rider passed underneath it (without touching it). (Jabir added:) Abu 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Medina, we informed the Prophet about that, and he said, "Eat, for it is food Allah has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it. [Sahih Al-Bukhari - 5.648]

Narrated by Jabir: We went out in a campaign and the army was called The Army of the Khabt, and Abu 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead

fish called Al-'Anbar, the like of which had never been seen. We ate of it for half a month, and then Abu 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it. [Sahih Al-Bukhari - 7.401]

Narrated by Jabir: The Prophet sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al-'Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abu Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so. [Sahih Al-Bukhari - 7.402]

Jabir reported: Allah's Messenger (may peace be upon him) sent us (on an expedition) and appointed Abu `Ubaydah our chief that we might intercept a caravan of the Quraysh and provided us with a bag of dates. Abu `Ubaydah gave each of us one date (every day). I (Abu Zubayr, one of the narrators) said: What did you do with that? He said: We sucked at it just as a baby sucks and then drank water over it, and it sufficed us for the whole day until nightfall. We ate desert bushes drenched with water. When we reached the sea coast we saw a large mound on the coast. We approached it and found that it was a fish known as al-`anbar (spermaceti whale). Abu `Ubaydah said it is dead. He then said: We have been sent by the Messenger of Allah (may peace be upon him) in the path of Allah and you are hard pressed (due to scarcity of food), so you can eat it. We were three

hundred in number, and we stayed there a month until we grew fat. He (Jabir) said: I saw how we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it large pieces of meat. Abu `Ubaydah called thirteen men and made them sit in the cavity of its eye. He raised up one of its ribs, and the largest of camels saddled with goods passed under it. We prepared pieces of boiled meat for our journey. When we came back to Madinah, we went to Allah's Messenger (may peace be upon him) and narrated to him. He said: That was Allah's provision brought forth for you. Is there any piece of meat left with you? Jabir said: We sent some of it to Allah's Messenger (may peace be upon him) and he ate it. [Sahih Muslim – 4756]. See also hadith no. 4757.

Yahya related to me from Malik from Abu'z-Zinad from Abu Salama ibn Abd ar-Rahman that some people from al-Jar came to Marwan ibn al-Hakam and asked him about eating what was cast up by the sea. He said, "There is no harm in eating it." Marwan said, "Go to Zayd ibn Thabit and Abu Hurayra and ask them about it, then come to me and tell me what they say." They went to them and asked them, and they both said, "There is no harm in eating it " They returned to Marwan and told him. Marwan said, "I told you."

Malik said that there was no harm in eating fish caught by magians, because the Messenger of Allah, may Allah bless him and grant him peace, said, "In the sea's water is purity, and that which is dead in it is halal. "

Malik said, "If it is eaten when it is dead, there is no harm in who catches it." [Al-Muwatta - 25.12]



Yahya related to me from Malik from Wahb ibn Kaysan that Jabir ibn Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, sent a delegation to the coast. Abu Ubayda ibn al-Jarrah was in command of them. There were 300 people and I was among them. We went out until we had gone part of the way and our provisions were finished. Abu Ubayda ordered that the provisions of the army be gathered up and they amounted to two containers of dates. He used to give us a little provision from it each day until it was finished, and we used to have only a single date each. I said, 'What use is one date?' He said, 'We will certainly feel its loss when they are finished.' "

Jabir continued, "Then we reached the sea and there was a fish like a small mountain. The army ate from it for eighteen nights. Then Abu Ubayda ordered two ribs from it to be set up. Then he commanded that a camel be ridden underneath them and it did not touch them." [Al-Muwatta - 49.24]

Narrated by Abdullah ibn Umar: Allah's Messenger (peace be upon him) said, "Two types of animals which have died a natural death and two types of blood have been made allowable to us: the two which die a natural death being the fish and the locust, and the two types of blood being the liver and the spleen." Ahmad, Ibn Majah and Daraqutni transmitted it. [Al-Tirmidhi – 4132]

Yahya related to me from Malik from Zayd ibn Aslam that Sad al-Jari, the mawla of Umar ibn al-Khattab asked Abdullah ibn Umar about fish which had killed each other or which had died from severe cold . He said, "There is no harm in eating them." Sad said, ' I then asked

Abdullah ibn Amr ibn al As and he said the same." [Al-Muwatta - 25.10]

Narrated by Abu Hurayrah: A man asked the Apostle of Allah (peace be upon him): Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water? The Messenger (peace be upon him) replied: Its water is pure and what dies in it is lawful food. [Sunan of Abu-Dawood – 83]

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