

Stunning and Slaughtering

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Summary:

EU has recently passed laws ‘on the killing of animals’ in order to minimise the pain and suffering of animals through the use of approved stunning methods. It applies to all farmed animals.¹ In the UK, about 84 % of Halal meat comes from animals, which have been stunned prior to slaughtering.²

Stunning of animal remains a highly controversial issue, as many animal rights campaigners argue that religious slaughter causes animals unnecessary suffering and should be banned. Essentially, bleeding is the part of the slaughter process where the main blood vessels of the neck are severed in order to allow blood to drain from the carcass. A research study conducted in 2015 shows blood would drain (as measured blood loss) in similar amount when slaughtered using electric head-only stunning to that of using traditional religious slaughter without stunning.³ Below we present some Ahadith of Rasool Allah^{saww} and his pious progeny^{asws} in order to better understand the conditions of Islamic slaughtering.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ قَالَ ذَلِكَ حِينَ تَصْفُفُ لِلنَّخْرِ تَرْتَبُ يَدَيْهَا مَا بَيْنَ الْخُفِّ إِلَى الرُّكْبَةِ وَ وُجُوبُ جُنُوبِهَا إِذَا وَقَعَتْ عَلَى الْأَرْضِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **therefore mention the Name of Allah over them in rows [22:36]**. He^{asws} said: ‘That is where they are stood in a row for the sacrifice. You would tie down its hand in what is between the hooves up to the knees. And: **So when they fall down [22:36]** - is when they fall upon the ground’.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ لَا يَذْبَحُ لَكَ الْيَهُودِيُّ وَ لَا النَّصْرَانِيُّ أَضْحِيَّتَكَ فَإِنْ كَانَتْ امْرَأَةً فَلْتَذْبَحْ لِنَفْسِهَا وَ تَسْتَقْبِلُ الْقِبْلَةَ وَ تَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَيْفَا اللَّهُمَّ مِنْكَ وَ لَكَ .

¹ In October 2017, the Commission concluded a study on the "Preparation of best practices on the protection of animals at the time of killing", see, https://ec.europa.eu/food/animals/welfare/practice/slaughter_en

² <https://www.rspca.org.uk/getinvolved/campaign/slaughter>

³ <https://www.sciencedirect.com/science/article/pii/S0309174015300358>

⁴ Al Kafi – V 4 – The Book of Hajj Ch 185 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘Neither should the Jew, nor the Christian slaughter your sacrificial animal for you. So if it was a woman, then let her slaughter it herself, and she should face the Qiblah, and she should be saying, ***I turn my face towards the One Who Originated the skies and the earth [6:79].*** O Allah^{azwj}! (This is) from You^{azwj} and for You^{azwj}.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تَأْكُلَنَّ ذَبَائِحَهُمْ وَلَا تَأْكُلَنَّ فِي آيَاتِهِمْ يَعْنِي أَهْلَ الْكِتَابِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir who said,

‘Abu Abdullah^{asws} said to me: ‘Do not eat their slaughters, nor eat in their vessels, meaning the People of the Book’.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُوسُفَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ ذَبَائِحِ أَهْلِ الْكِتَابِ فَقَالَ لَا بَأْسَ إِذَا ذَكَّرُوا اسْمَ اللَّهِ عَزَّ وَجَلَّ وَ لَكِنِّي أَغْنِي مِنْهُمْ مَنْ يَكُونُ عَلَى أَمْرِ مُوسَى وَ عِيسَى (عليهما السلام) .

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullah^{asws} about the slaughters of the People of the Book. So he^{asws} said: ‘There is no problem when they mentioned the Name of Allah^{azwj} Mighty and Majestic, but I^{asws} mean from them - the ones who happen to be upon the commands of (Prophets) Musa^{as} and Isa^{as}.⁷

Blood must come out of the Slaughtered animal:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ مُسْلِمٍ ذَبَحَ شَاةً وَ سَمَّى فَسَبَعَهُ السَّكِّينُ بِحِدَّتِهَا فَأَبَانَ الرَّأْسَ فَقَالَ إِنْ خَرَجَ الدَّمُ فَكُلْ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{asws} about a Muslim who slaughtered a sheep and Named (*Bismillah*), but his knife transcended by its severity, so it cut-off the head. So he^{asws} said: ‘If the blood comes out, so eat’.⁸

⁵ Al Kafi – V 4 – The Book of Hajj Ch 185 H 4

⁶ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 15 H 13

⁷ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 15 H 14

⁸ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 4 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفَضِيلِ وَ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُمْ سَأَلُوا أَبَا جَعْفَرٍ (عليه السلام) عَنْ شِرَاءِ اللَّحْمِ مِنَ الْأَسْوَاقِ وَ لَا يُدْرَى مَا يَصْنَعُ الْقَصَّابُونَ قَالَ (عليه السلام) كُنْ إِذَا كَانَ ذَلِكَ فِي أَسْوَاقِ الْمُسْلِمِينَ وَ لَا تَسْأَلْ عَنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl, and Zurara and Muhammad Bin Muslim,

‘They asked Abu Ja’far^{asws} about buying of the meat from the markets, and it is not known what the butchers have done’. He^{asws} said: ‘Eat, when that was in the markets of the Muslims, and do not ask about it’.⁹

Fulfilment of the slaughtering

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بِنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي كِتَابِ عَلِيٍّ (عليه السلام) إِذَا طَرَفَتِ الْعَيْنُ أَوْ رَكَضَتِ الرَّجُلُ أَوْ تَحَرَّكَ الذَّنْبُ وَ أَدْرَكَتْهُ فَذَكَّهُ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdullah Bin Suleyman,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘In the Book of Ali^{asws} (is written): ‘When the eye is blinking, or the feet are kicking, or the tail is moving, and you come over to it, so slaughter it’.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُلَيْمِ الْفَرَّاءِ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ جَاءَهُ مُحَمَّدُ بْنُ عَبْدِ السَّلَامِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ يَمْشِي لَكَ حَدْيٍ إِنَّ رَجُلًا ضَرَبَ بَقْرَةً بِفَأْسٍ فَسَقَطَتْ ثُمَّ ذَبَحَهَا فَلَمْ يُرْسِلْ مَعَهُ بِالْجَوَابِ وَ دَعَا سَعِيدَةَ مَوْلَاةً أُمَّ فَرَوَةَ فَقَالَ لَهَا إِنَّ مُحَمَّدًا أَتَانِي بِرِسَالَةٍ مِنْكَ فَكْرَهْتُ أَنْ أُرْسِلَ إِلَيْكَ بِالْجَوَابِ مَعَهُ فَإِنْ كَانَ الرَّجُلُ الَّذِي ذَبَحَ الْبَقْرَةَ حِينَ ذَبَحَ خَرَجَ الدَّمُ مُعْتَدِلًا فَكُلُوا وَ أَطْعَمُوا وَ إِنْ كَانَ خَرَجَ خُرُوجًا مُتَّاقِلًا فَلَا تَقْرَبُوهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Suleym Al Farra’a, from Al Hassan Bin Muslim who said,

‘I was in the presence of Abu Abdullah^{asws} when Muhammad Bin Abdul Salaam came over, so he said to him^{asws}, ‘May I be sacrificed for you^{asws}! My grandfather is saying to you^{asws} that a man struck a cow with a pole-axe, so it fell. Then he slaughtered it’. But he^{asws} did not send an answer with him, and Instead called Saeda, a slave girl of Umm Farwa^{as}, so he^{asws} said: ‘Muhammad came to me with a message from you, but I^{asws} disliked that I send a message with the answer with him. So if it was such that the man who slaughtered the cow, when he

⁹ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 13 H 2

¹⁰ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 7 H 1

slaughtered it, the blood came out moderately, so eat, and feed, but if it passed away swiftly, so do not go near it’.¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي كِتَابِ عَلِيِّ (عليه السلام) إِذَا طَرَفَتِ الْعَيْنُ أَوْ رَكَضَتِ الرَّجُلُ أَوْ تَحَرَّكَ الذَّنْبُ فَكُلْ مِنْهُ فَقَدْ أَدْرَكَتْ ذَكَاتَهُ .

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Aban, from Abdul Rahman Bin Abu Abdullah,

Abu Abdullah^{asws} has said: ‘In the Book of Ali^{asws} (it is written): ‘When the eye is blinking, or the feet are kicking, or the tail is moving, so eat from it, for you have realised its slaughter’.¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي جَعْفَرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا شَكَّكَتْ فِي حَيَاةِ شَاةٍ وَرَأَيْتَهَا تَطْرِفُ عَيْنَهَا أَوْ تُحَرِّكُ أُذُنَيْهَا أَوْ تَمْصَعُ بَدَنِيهَا فَادْبَحْهَا فَإِنَّهَا لَكَ حَالِلٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Najran, from Musny Al Hannat, from Aban Bin Taghlab,

Abu Abdullah^{asws} has said: ‘When you doubt regarding the life of a sheep, and you see it blinks its eyes, or moving its ears, or beating its tail, so slaughter it, for it is Permissible for you’.¹³

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (قَالَ سَأَلْتُهُ عَنِ الدَّبِيحَةِ فَقَالَ إِذَا تَحَرَّكَ الذَّنْبُ أَوْ الطَّرْفُ أَوْ الْأُذُنُ فَهُوَ ذَكِيٌّ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby,

(The narrator) says ‘I asked Abu Abdullah^{asws} about the slaughtered animal, so he^{asws} said: ‘When it moves the tail, or blinks, or (moves) its ears, so it is purified’.¹⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي الشَّاةِ إِذَا طَرَفَتْ عَيْنَهَا أَوْ حَرَّكَتْ ذَنْبَهَا فَهِيَ ذَكِيَّةٌ .

A number of our companions, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Rafa’at,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the sheep when it blinks its eyes, or moves its tail, so it is purified’.¹⁵

¹¹ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 7 H 2

¹² Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 7 H 3

¹³ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 7 H 4

¹⁴ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 7 H 5

¹⁵ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 7 H 6

The Conditions of the Bird Prior the Slaughtering:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصُّغُورِ وَ الْبُزَاةِ وَ عَنْ صَيْدِهَا فَقَالَ كُلُّ مَا لَمْ يَفْتُلْنَ إِذَا أَدْرَكَتْ ذَكَاتَهُ وَ آخِرُ الذَّكَاءِ إِذَا كَانَتِ الْعَيْنُ تَطْرِفُ وَ الرَّجُلُ تَرْتَكُضُ وَ الذَّنْبُ تَتَحَرَّكُ وَ قَالَ (عليه السلام) لَيْسَتِ الصُّغُورُ وَ الْبُزَاةُ فِي الْقُرْآنِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Mufazzal Bin Salih, from Lays Al Murady who said,

‘I asked Abu Abdullah^{asws} about the hawk and the falcon, and about its prey. So he^{asws} said: ‘Every prey which it did not kill when you came to it, so purify (slaughter) it, and the last of the purification (slaughtering) is when the eyes were fluttering and the legs were kicking and the tail was moving’. And he^{asws} said: ‘And the hawk and the falcon are not in the Quran (to justify their killings)’.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ أَبِي نُجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) مَا أَخَذَتِ الْحَيَالَةُ مِنْ صَيْدٍ فَقَطَعَتْ مِنْهُ يَدًا أَوْ رِجْلًا فَذَرُوهُ فَإِنَّهُ مَيِّتٌ وَ كُلُوا مَا أَدْرَكْتُمْ حَيًّا وَ ذَكَّرْتُمْ اسْمَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Ibn Abu Najran, from Aasim Bin Humeyd, from Muhammad Bin Qays,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘What the snare seizes from the hunt, so a hand or a leg is cut off from it, so leave it, for it is dead, and eat from what you come to as alive, and you have mentioned the Name of Allah^{azwj} Mighty and Majestic over it’.¹⁷

What to be recited prior to slaughtering?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا اشْتَرَيْتَ هَدْيَكَ فَاسْتَقْبِلْ بِهِ الْقِبْلَةَ وَ انْحَرْهُ أَوْ اذْبَحْهُ وَ قُلْ وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَيِّفًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ حَيَاتِي وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي ثُمَّ أَمْرَ السَّكِينِ وَ لَا تَنْخَعَهَا حَتَّى تَمُوتَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan, and Ibn Abu Umeyr who said,

‘Abu Abdullah^{asws} said: ‘When you buy your sacrificial animal, so face the Qiblah with it, and sacrifice it, while slaughtering it (one should) say, ***I turn my face towards the One Who***

¹⁶ Al Kafi – V 6 – The Book of Hunting Ch 2 H 10

¹⁷ Al Kafi – V 6 – The Book of Hunting Ch 7 H 1

Originated the skies and the earth [6:79] Say: Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, and I am the first of submitters [6:163] There is no associate for Him^{azwj}; and with that I am Commanded, and I am from the ‘Muslimeen’ (the submitters). O Allah^{azwj}! From You^{azwj} and for You^{azwj}. In the Name of Allah^{azwj}, and Allah^{azwj} is the Greatest. Accept from me’. Then use the knife and do not break its bones until it dies’.¹⁸

In another Hadith:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا ذَبَحْتَ فُؤَانَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ اللَّهُ أَكْبَرُ إِيمَانًا بِاللَّهِ وَ تَنَاءً عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْعِصْمَةَ لِأَمْرِهِ وَ الشُّكْرَ لِرُزْقِهِ وَ الْمَعْرِفَةَ بِفَضْلِهِ عَلَيْنَا أَهْلَ الْبَيْتِ

Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from one of his companions,

Abu Ja’far^{asws} has said: ‘When you slaughter (an animal) so say, ‘In the Name of Allah^{azwj}, and the Praise is for Allah^{azwj}, and Allah^{azwj} is the Greatest! I believe in Allah^{azwj}, and praise be upon Rasool-Allah^{sawww}, and the infallibility of His^{azwj} Commands, and the thanks for His^{azwj} sustenance, and the understanding by His^{azwj} Grace upon us^{asws}, the People^{asws} of the Household.....(an extract).¹⁹

The minimum to be recited for slaughtering:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ ذَبَحَ فَسَبَّحَ أَوْ كَبَّرَ أَوْ هَلَّلَ أَوْ حَمِدَ اللَّهَ عَزَّ وَ جَلَّ قَالَ هَذَا كُلُّهُ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا بَأْسَ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al Aa’la Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked him^{asws} about a man who slaughtered, so he Glorified (*Subhanallah*), or Exclaimed the Greatness (*Allah-O-Akbar*), or Praised Allah^{azwj} Mighty and Majestic (*Alhamdulillah*). He^{asws} said: ‘All these are from the Names of Allah^{azwj} Mighty and Majestic, and there is no problem with it’.²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ الرَّجُلِ يَذْبَحُ وَ لَا يُسَمِّي قَالَ إِنْ كَانَ نَاسِيًا فَلَا بَأْسَ إِذَا كَانَ مُسْلِمًا وَ كَانَ يُحْسِنُ أَنْ يَذْبَحَ وَ لَا يَنْخَعُ وَ لَا يَقْطَعُ الرَّقَبَةَ بَعْدَ مَا يَذْبَحُ .

¹⁸ Al Kafi – V 4 – The Book of Hajj Ch 185 H 6

¹⁹ Al Kafi – V 6 – The Book of Aqeeqa Ch 19 H 2

²⁰ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 8 H 5

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{asws} about the man who slaughters and does not Name (*Bismillah*). He^{asws} said: ‘If he had forgotten it, so there is no problem when he was a Muslim, and was good at slaughtering, and did not flip it over nor cut off the neck (until) after having slaughtered’.²¹

Slaughtering in a Direction other than Qiblah:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الدِّيْحَةِ تُدْبِخُ لِعَبْرِ الْقِبْلَةِ قَالَ لَا بَأْسَ إِذَا لَمْ يَتَعَمَّدْ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby, from

Abu Abdullah^{asws} said when he^{asws} was asked about the slaughtered animal slaughtered towards other than the Qiblah. He^{asws} said: ‘There is no problem when it was not deliberate’.

The time of Slaughtering:

عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) وَهُوَ يَقُولُ لِعِلْمَانِهِ لَا تُدْبِخُوا حَتَّى يَطْلُعَ الْفَجْرُ فَإِنَّ اللَّهَ جَعَلَ اللَّيْلَ سَكَنًا لِكُلِّ شَيْءٍ قَالَ فُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ خِفْنَا فَقَالَ (عليه السلام) إِنْ خِفْتَ الْمَوْتَ فَادْبِخْ .

Ali Bin Ismail, from Muhammad Bin Amro, from Jameel Bin Darraj, from Aban Bin Taghlib who said,

‘I heard Ali^{asws} Bin Al-Husayn^{asws} and he^{asws} was saying to his servant: ‘Do not slaughter until the emergence of the day, for Allah^{azwj} Made the night as a tranquillity for everything’. I said, ‘May I be sacrificed for you^{asws}! Supposing we are fearing’. So he^{asws} said: ‘If you fear the death, so slaughter’.²²

Hunting by a trained Dog:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي صَيْدِ الْكَلْبِ إِنْ أُرْسِلَ الرَّجُلُ وَ سَمِيَ فَلْيَأْكُلْ مِمَّا أَمْسَكَ عَلَيْهِ وَ إِنْ قَتَلَ وَ إِنْ أَكَلَ فَكُلْ مَا بَقِيَ وَ إِنْ كَانَ غَيْرَ مُعَلِّمٍ يُعَلِّمُهُ فِي سَاعَتِهِ ثُمَّ يُرْسِلُهُ فَيَأْكُلُ مِنْهُ فَإِنَّهُ مُعَلِّمٌ

²¹ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 8 H 2

²² Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 12 H 3

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a prey of the dog, if the man sends it and Names (*Bismillah*), so let him eat from what it remains upon it, even if it has killed, and even if it has eaten (from it). So eat from what remains, even it was not trained (earlier on), but he trained it in that very moment, then sends it, so he eats from it, for it is trained.

فَأَمَّا خِلَافَ الْكَلْبِ مِمَّا يَصِيدُ الْفَهْدُ وَ الصَّغْرُ وَ أَشْبَاهَ ذَلِكَ فَلَا تَأْكُلُ مِنْ صَيْدِهِ إِلَّا مَا أَدْرَكَتْ ذِكَاةَهُ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مُكَلِّبِينَ فَمَا كَانَ خِلَافَ الْكَلْبِ فَلَيْسَ صَيْدُهُ مِمَّا يُؤْكَلُ إِلَّا أَنْ تُدْرِكَ ذِكَاةَهُ .

So as for (a hunting animal) different to the dog, from what is hunted by the leopard, and the falcon, and similar ones to that, so do not eat from its prey, except what you come to and purify (slaughter) it, because Allah^{azwj} Mighty and Majestic is Saying '**preying ones [5:4]**. So whatever was different to the dog, so its prey is not from what can be eaten, except if you come to it, (and you) purify (slaughter) it'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّهُ سُئِلَ عَنْ صَيْدِ الْبَارِزِيِّ وَ الْكَلْبِ إِذَا صَادَ وَ قَدْ قَتَلَ صَيْدَهُ وَ أَكَلَ مِنْهُ أَكَلٌ فَضْلُهُمَا أَمْ لَا فَقَالَ (عَلَيْهِ السَّلَام) أَمَّا مَا قَتَلْتَهُ الطَّيْرُ فَلَا تَأْكُلُهُ إِلَّا أَنْ تُدَكِّيَهُ وَ أَمَّا مَا قَتَلَهُ الْكَلْبُ وَ قَدْ ذَكَرْتَ اسْمَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ فُكُلٌ وَ إِنْ أَكَلَ مِنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the falcon and the dog when they both hunt and have killed its prey and eaten from it. Can one eat from its remains or not?' So he^{asws} said: 'As for what the bird has killed, so do not eat it, except if you purify (slaughter) it; and as for that the dog kills, and the Name of Allah^{azwj} Mighty and Majestic is Mentioned over it, so eat, even if it has eaten from it'.²⁴

Slaughtering is with Iron:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الذَّبِيحَةِ بِالْعُودِ وَ الْحَجَرِ وَ الْقَصَبَةِ قَالَ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَام) لَا يَصْلُحُ الذَّبْحُ إِلَّا بِالْحَدِيدِ .

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Hammad, from Al Halby,

(The narrator says), 'I asked Abu Abdullah^{asws} about the (animal) slaughtered by the wood, and the stone, and the cane. So he^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'The slaughter is not correct except by the iron'.²⁵

²³ Al Kafi – V 6 – The Book of Hunting Ch 1 H 14

²⁴ Al Kafi – V 6 – The Book of Hunting Ch 1 H 15

²⁵ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 1 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ لَمْ يَكُنْ بِحَضْرَتِهِ سَكِّينٌ أَوْ يَدْبِخٌ بِقَصَبَةٍ فَقَالَ ادْبِخْ بِالْقَصَبَةِ وَ بِالْحَجَرِ وَ بِالْعَظْمِ وَ بِالْعُودِ إِذَا لَمْ تُصِبِ الْحَدِيدَةَ إِذَا قَطَعَ الْخُلُقُومَ وَ خَرَجَ الدَّمُ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Zayd Al Shahaam who said,

‘I asked Abu Abdullah^{asws} about a man who did not have a knife in his possession, can he slaughter by a cane?’ So he^{asws} said: ‘Slaughter by the cane, and by the stone, and by the bone, and by the wood, when you cannot come across the iron, when their throats are cut and the blood flows, so there is no problem’.²⁶

Slaughter in the segregation from other animals:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قَالَ لَا تَدْبِخِ الشَّاةَ عِنْدَ الشَّاةِ وَ لَا الْجُرُورَ عِنْدَ الْجُرُورِ وَ هُوَ يَنْظُرُ إِلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Yahya, from Gayas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} that Amir Al-Momineen^{asws} said: ‘Do not slaughter the sheep in the presence of the sheep, nor a camel in the presence of the camel, and it is looking at it’.²⁷

When Slaughtered and dead meat get mixed-up

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ كَانَتْ لَهُ غَنَمٌ وَ بَقَرٌ وَ كَانَ يُدْرِكُ الذَّكَايَةَ مِنْهَا فَيَعْرِضُهَا وَ يَعْزِلُ الْمَيْتَةَ ثُمَّ إِنَّ الْمَيْتَةَ وَ الذَّكَايَةَ اخْتَلَطَا فَكَيْفَ يَصْنَعُ بِهِ فَقَالَ يَبِيعُهُ مِمَّنْ يَسْتَحِلُّ الْمَيْتَةَ وَ يَأْكُلُ ثَمَنَهُ فَإِنَّهُ لَا بَأْسَ بِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having been asked about a man who had sheep and cows, and he was aware of the slaughtered from these, so he isolated it, and isolated the dead. Then the dead and the slaughtered got mixed up. So how should he deal with it?’ So he^{asws} said: ‘He should sell it to the one who considers the dead as permissible (to eat), and he can eat from its price, for there is no problem with it’.²⁸

²⁶ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 2 H 3

²⁷ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 3 H 7

²⁸ Al Kafi – V 6 – The Book of Foodstuffs Ch 12 H 2

How to recognize the slaughtered meat from un-slaughtered?

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ إِسْمَاعِيلَ بْنِ عُمَرَ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ دَخَلَ قَرْيَةً فَأَصَابَ بِهَا لَحْمًا لَمْ يَدْرِ أَدَكِّيُّ هُوَ أَمْ مَيِّتٌ قَالَ يَطْرُقُهُ عَلَى النَّارِ فَكُلْ مَا انْقَبَضَ فَهُوَ دَكِّيٌّ وَ كَلْ مَا انْبَسَطَ فَهُوَ مَيِّتٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Ismail Bin Umar, from Shuayb,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who entered a town, so he came across meat he did not know whether it was slaughtered or dead. He^{asws} said: ‘He should throw in upon the fire, so everything what shrivels, so it is slaughtered, and everything what expands, so it is dead’.²⁹

One is better-off eating one-third of the Belly:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنْ صَالِحِ النَّيْلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُبْغِضُ كَثْرَةَ الْأَكْلِ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ لِابْنِ آدَمَ بُدٌّ مِنْ أَكْلَةٍ يُقِيمُ بِهَا صُلْبَهُ فَإِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَجْعَلْ ثُلُثَ بَطْنِهِ لِلطَّعَامِ وَ ثُلُثَ بَطْنِهِ لِلشَّرَابِ وَ ثُلُثَ بَطْنِهِ لِلنَّفْسِ وَ لَا تَسْمُنُوا تَسْمُنَ الحَتَايِرِ لِلذَّبْحِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Salih Al Nayli,

(It has been narrated) from Abu Abdullah^{asws} having said that Allah^{azwj} Mighty and Majestic Hates the abundant eating’. And Abu Abdullah^{asws} said: ‘There is no (choice) for the son of Adam^{as} except that he must eat to straighten his lineage by it. So when one of you eats food, so let him make a third of his belly for the food, and a third of his belly for the drink, and a third of his belly for the breathing, and do not fatten yourselves like the fattening of the pigs for the slaughter’.³⁰

²⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 13 H 1

³⁰ Al Kafi – V 6 – The Book of Foodstuffs Ch 21 H 9