

## **Slaughtering and Hunting of Animals**

**Issue No. 1-** If an animal whose meat is halal to eat, is slaughtered in the manner which will be described later, irrespective of whether it is domesticated or not, its meat becomes halal to eat.

**Issue No. 2-** If a wild animal whose meat is halal to eat, is hunted with weapons in accordance with the laws which will be explained later, it is halal. However, a domestic animal whose meat is halal to eat does not become halal by hunting.

**Issue No. 3-** A wild animal whose meat is halal to eat becomes halal to eat by hunting if it is capable of running away. Hence, a deer young or partridge chick which cannot escape will not become halal by hunting.

### **Hunting with Weapons**

**Issue No. 4-** If a halal wild animal is hunted with a weapon it becomes halal with five conditions:

**1-** The hunting should be with a sharp weapon like bullet, sword, or similar to them,. However, if the animal is hunted with a trap, or hit by a piece of wood or a stone, etc., it is haram to eat its meat, unless when they reach the animal, it is still alive, and then, they slaughter it according to the Shari'a laws.

**2-** The hunter should be a Muslim or a Muslim child who can distinguish between good and bad.

**3-** The hunter should aim the weapon for hunting, but if he takes an aim at some target, and kills an animal accidentally, it will be haraam to eat the meat of that animal.

**4-** While using the weapon, the hunter should utter the name of Allah. There is, however, no harm if he fails to do so because of forgetfulness.

**5-** If the hunter reaches the animal and it is already dead, or, if it is alive, he has no time left to slaughter it. However, if he has enough time to slaughter it and he does not slaughter it till it dies, it will be haraam.

### **Hunting with a Retriever (Hunting Dog)**

**Issue No. 5-** If a retrieve hunts a wild animal whose meat is halal to eat, it will be halal if the following five conditions are fulfilled:

**1-** The dog should be trained for hunting.

**2-** The person who sends the dog for hunt, should be a Muslim, or a Muslim child who distinguishes between good and bad.

**3-** The hunter should utter the name of Allah at the time of sending the dog, or when the dog is leaving. However, if he forgets to do so, there is no harm in it. And it will not be necessary to utter the name of Allah before sending the dog, rather, if he utters it before the dog reaches the prey, it will be halal.

**4-** The prey should die as a result of the wound inflicted by the dog's teeth. Therefore, if the dog suffocates the prey to

death, or the prey dies because of running too much or because of fear, it is not halal.

**5-** The hunter who sends the dog should reach the spot when the animal is dead, or if it is alive, there should not be enough time to slaughter it. However, if he reaches there when there is time to slaughter it, he should slaughter the prey in accordance with the rules prescribed by Shari'a, otherwise, it is haraam.

### **Hunting of Fish**

**Issue No. 6-** A fish with scales is halal fish, irrespective of whether the scales are less or more, small or large, even the fishs whose scales are feeble and shed off in the net are halal.

**Issue No. 7-** If a fish is caught alive from water, and dies out of water, it is halal.

**Issue No. 8-** It is not necessary for a person catching a fish to be a Muslim, or to utter the name of Allah while catching it.

### **Slaughtering Animals**

**Issue No. 9-** To slaughter an animal, it will be sufficient if the throat and the two main arteries (jugular artery and jugular vein) of the neck are completely cut from below the raised part of the throat.

## **Conditions of Slaughtering Animals**

**Issue No. 10-** There are five conditions for the slaughtering of an animal:

**1-** The slaughterer must be a Muslim. The Nasibi people, who are the enemies of Ahlul Bayt (a.s.), are classified as Kafir (infidel).

**2-** The animal should be slaughtered with a sharp implement made of iron or other metals.

**3-** When an animal is slaughtered, the front part of its body should be facing Qibla. But if the slaughterer forgets or does not know the rule and slaughters the animal in a direction other than the Qibla, it will not be haraam.

**4-** When slaughtering an animal, a person should utter the name of Allah, and it suffices if he says, "Bismillah" only, or if he utters "Subhanallah", or "la ilaha il-lallah". But if he did not utter the name of Allah forgetfully, there is no objection.

**5-** The animal should show some movement after being slaughtered; at least it should move its eyes or tail or strike its foot on the ground, to make sure that it was alive at the time of being slaughtered.

**Issue No. 11-** The person who slaughters an animal can be a man or a woman, or even a child who is not Baligh yet but knows the rules of slaughtering. However, as long as there is access to men, it would be better if women and children were exempted.

**Issue No. 12-** Slaughtering animals, by machinery equipments in which the aforementioned conditions are observed, is permissible.

**Issue No. 13-** If several animals are being slaughtered at the same time, uttering one “Bismillah” will be sufficient for all of them. Similarly, if a great number of animals are slaughtered by machinery equipments at the same time, while considering other conditions, uttering one “Bismillah” will be sufficient.

### **Method of Slaughtering Camels**

**Issue No. 14-** In order to slaughter a camel, while following the above five mentioned conditions for slaughtering, one should thrust a knife or any other sharp implement made of iron or other metals into the hollow below its neck.

**Issue No. 15-** If a camel’s head is cut instead of thrusting a knife into the depth of its neck, or if a knife is thrust into the depth of the neck of a sheep or a cow as is done in the case of a camel, their meat will not be halal.

**Issue No. 16-** Nowadays, sometimes, in order to facilitate slaughtering animals, an electric shock is given to them so that they become senseless in order to slaughter them comfortably or by machinery equipments. There is no harm in this act, if the animal is alive after it has received the shock.

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