



“Essentials of Slaughtering and Hunting”¹

Here are some requirements for the permissibility of eating land animals:

1. It is to be slaughtered by a Muslim or a Person of the Book (i.e. someone Christian or Jewish).
2. The name of Allah is to be mentioned.
3. Blood is to be spilled with something sharp, but not a tooth, nail, or bone.
4. The windpipe, esophagus, [and jugular] are to be cut – if the slaughterer is able.
5. If a clean slaughter is not possible, for example: a run-away, bolting camel, that cannot be contained, or, an animal that must be hunted – then successful marksmanship of it ([e.g. with a spear, or arrow, or rifle]), in any part of its body, along with mentioning the name of Allah, is considered its [legislated] slaughter.
6. If the hunter catches-up to the animal, after hitting his or her mark, and the animal is lifeless, it is permissible to eat.
7. If the hunter catches-up to the animal, after hitting his or her mark, and the animal is still alive, then the hunter must perform a clean slaughter.
8. Animals that have died by way of strangulation, or beating ([e.g. with a stick]), or long falls ([e.g. down a mountain]), or by way of butting ([i.e. with the head/ horns of another animal]), or remains from predators ([e.g. hyenas]) – they are considered dead meat, unlawful for consumption. However, if these animals are found wounded, still alive, they are to be cleanly slaughtered, and thus lawful to eat.
9. If a hunter releases his or her trained bird, or dog, after prey, and the name of Allah is mentioned, that prey, which has been successfully hunted, is permissible to eat.
10. As for locusts, then they take the same ruling as sea creatures. They do not need to be slaughtered.

And Allah knows best.

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¹ This reading is an extraction from the book: “Essential Jurisprudence and The Importance of Rights and Manners”, by: *Imaam* as-S’adee [d. 1376].