



HALAL WATCH WORLD

Certification Methodology & Analysis Report

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Table of Contents

CERTIFICATION METHODOLOGY & ANALYSIS	5
FUNDAMENTALS & METHODOLOGY	6
CONSUMPTION	6
That Which Is Permissible to Consume by Default – (Halal bil Asli)	7
That Which Is Permissible or Prohibited to Consume Conditionally (Mashbuh)	7
That Which Is Prohibited to Consume by Default – (Haram)	8
Summary of Prohibited Items	9
Prohibited Consumables A: Slaughtered Animals.....	9
What May Be Slaughtered.....	10
Who May Slaughter	10
The Tool of Slaughter	14
The Method of Slaughter	15
The Majority View, Scholarly Opinions.....	22
The Jewish Method of Slaughter	23
The Condition of the Animal	25
The ‘Iyyb 25	(بئى غلا)
The Jallaalah 30	(قتلا اجلا)
Proofs Supporting the Positions in Summary	30
Summary	32
Prohibited Consumables B: Najasa	33
That Which Is Pure by Default – (Taahir).....	33
That Which Is Impure, and Can Contaminate– (Najis).....	33
Transmutation and Subsummation	37
Istihaalah (Transmutation)	37

Istihlaak (Subsummation)	40
TRANSACTION	42
UTILIZATION	43
CONCLUSION	44
WORKS CITED	45

God, The All Mighty Said the Following:

“ And say not concerning that which your tongue says falsely: 'This is Halal and this is Haram,' so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper...A passing brief enjoyment (will be theirs), but they will have a painful torment.”

(Al Quran 16:116-117)

The Prophet, Peace & Blessings Be Upon Him Said:

“A time will come upon the people wherein a man will not bother what he intakes; whether from a halal source or haram.”

(Bukhari 2059)

CERTIFICATION METHODOLOGY & ANALYSIS

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Halal Watch World is a halal certification limited liability corporation based in the state of New York, and has operated in the certification industry since 1990. HWW is an organization that stands upon the trust of the Muslim public, and believes that it is imperative that their trust never be jeopardized. We maintain standards to the highest degree of scrutiny and perform regular audits for the protection of our constituents.

Halal Watch World understands that halal certification is a communal obligation (قِبَالِكُمْ ضَرَف), meaning, at least one person of the community must uphold it. If no one takes up this responsibility, the entire community bears a burden of sin. Therefore, we must be extra diligent with this effort. We realize the seriousness of the matter and understand the dire consequences of not filling this duty to the fullest capacity. God explains this to us in the Holy Quran by His statement:

“ And say not concerning that which your tongue says falsely: 'This is Halal and this is Haram,' so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper...A passing brief enjoyment (will be theirs), but they will have a painful torment.”

[Al Quran] 16:116–117

HWW ensures to the best of its ability a high level of authenticity is upheld. This allows them to gain the trust of the Muslim community, and garner strong relationships with companies who produce, process, and distribute halal products at all levels. By this, they are able to offer halal producing companies guidance and consultation on the direction of their processes and products, while ensuring that Islamic dietary standards are always maintained and monitored. Muslims can use this information in order to make well informed decisions about what they choose to eat.

The purpose of this paper is to clarify the positions our organization adheres to, and to highlight where we stand on any points of contention. We pray that Allah is pleased with this effort. We begin with in the name of Allah most high:



FUNDAMENTALS & METHODOLOGY

لأح (Halal): The term “halal” is an Arabic word meaning an action permissible to engage in, or an object, whose utility is permissible. Halal products are those products permitted for the Muslim consumer.

محرم (Haram): The term “haram” is an Arabic word meaning an action impermissible to engage in, or an object, whose utility is impermissible. Haram products are those not permitted for the Muslim consumer.

In Islamic law, all actions are considered Halal, or permissible to perform, unless and until an evidence points to the contrary. This is based upon the qa’idah or principle: أشياء إلا ما دأبنا في لصلها, or “The default (ruling) regarding ordinary actions is “Permissible”.

Haram (Impermissible) ordinary actions are those actions which are explicitly defined as haram. In other words, it is more tasking to find text that explicate what is permissible to consume as opposed to that which is not. If Allah were to explicitly demonstrate each and every permissible consumable, we would find ourselves with a mass of books that would cause hardship and difficulty for the human being. Instead, Allah in his wisdom and mercy has made this challenge simple by presenting those things which cannot be consumed, as the category is much smaller.

Generally speaking, these specifications can be found in the Quran and the authenticated traditions of the Prophet Muhammad (ﷺ).

There are 3 main categories of action related to this topic, and they will be the focus of this paper:

1. **Consumption**
2. **Transaction**
3. **Utilization**

CONSUMPTION

The matters of consumption are divided into 3 main topics:

1. That which is permissible to consume by default – (لصل لأبأ للأح – Halal bil Asli)
e.g. Sugar, Salt, Vegetables, etc...
2. That which may be permissible or prohibited to consume conditionally (موبشأم) – Mashbuh
e.g. Beef, Lamb, Goat, etc...
3. That which is prohibited to consume by default – (محرم – Haram)
e.g. Pork, Alcohol, etc...

The forthcoming text from the Quran and hadith cover each of these categories.

That Which Is Permissible to Consume by Default – (Halal bil Asli)

This section discusses foods that are lawful to consume upon their essence. Anything that has not been expressly prohibited via the word of the Quran, or the Prophet Muhammad ﷺ, in practice or principle, is considered as permissible to consume. This includes animals that come from the ocean, sugar, most vegetation, salt, etc. Prohibited consumables are derived either from express prohibitions, or via a Qiyas (Analogical deductive) link. No additional intervention is required for its permissibility.

Allah says in the Quran: "O mankind, eat from whatever is on earth [that is] good lawfully and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy..."¹ Allah says in the Quran: "Lawful to you is game from the sea and its food as provision for you and the travellers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered."² It was narrated by Ibn Abi 'Aufa: "We participated with the Prophet (ﷺ) in six or seven Ghazawat, and we used to eat locusts with him."³

That Which Is Permissible or Prohibited to Consume Conditionally (Mashbuh)

This section discusses those items permissible or prohibited to consume according to the shar'i conditions that are present. If the proper conditions are not maintained, then the consumption of it is prohibited.

Allah says in the Quran: "They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you..."⁴ Allah also says in the Quran: "...The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein)..."⁵ Ibn Abi Ammar said: "I asked Jabir bin Abdullah: 'Is the hyena game?' He said: 'Yes'" He said: "I said: 'Can it be eaten?' He said: 'Yes.'" He said: "I said: 'Did the Messenger of Allah say that?' He said: 'Yes.'⁶ According to the Shafi'i school of thought, via analogical deduction (Qiyas), this category is extended to include any scavenger-predators that are similar to the hyena. Such a construct permits for the fox to be included in the

¹ مَكَانَهُمْ لَا تَلْبِطُخُ لَوْلَا أَنْ يَخْرِجَهُ اللَّهُ مِنَ الدُّنْيَا لَأَنقَضَتْ بَيْنَهُمُ الْمَوَاقِفُ لَقَدْ جِئْتُمُوهَا وَأَنْتُمْ حَاكِمُونَ - 2:168

² مَكَانَهُمْ لَا تَلْبِطُخُ لَوْلَا أَنْ يَخْرِجَهُ اللَّهُ مِنَ الدُّنْيَا لَأَنقَضَتْ بَيْنَهُمُ الْمَوَاقِفُ لَقَدْ جِئْتُمُوهَا وَأَنْتُمْ حَاكِمُونَ - 2:168

³ لَمْ يَكُنْ مِنْهُمْ مَنْ يَخْشَى اللَّهَ يَأْكُلُ الْحِلَّ مِنْ كُلِّ مَكَانٍ - 2:168

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

Thus, the prophet explains that any animal with the proper conditions applied (for slaughter) is permitted for consumption. The exceptions to the category “any animal” are covered in the next section.

Allah says in the Quran: "Forbidden to you (for food) are: **dead meat, blood, the flesh of swine, and that on which hath been invoked a name other than Allah's; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars) ...**" ⁸

Additionally, prohibited by default are those things which cause intoxication. According to the tradition of the Prophet Muhammad (ﷺ), he says “Every intoxicant is “khamr”, and every intoxicant is impermissible”⁹. In other words, the *illah* – Operative cause or reason for its ruling) is the intoxicating effect. Thus, not only is Alcohol impermissible, but so too is heroin, opium, marijuana, and so on. To be clear, in the above statement, “Khamr” is usually translated as “Alcohol”. In later chapters, we will discuss this terminology and how the term “Alcohol” can sometimes be misleading.

ع م فب ك ل م ن ه و ط ض ط ه ن الك اذا ج ملسو مباع ل اصاب في الوع ب ع م ن الك ومعتنا ، وقد انعم بركا ومنه انما يجمع بين الك ل ا ب م ن و ك ل م ن ه و ط ض ط ه ن الك اذا ج ملسو مباع ل اصاب في الوع ب ع م ن الك ومعتنا 7

Reference: Sahih al-Bukhari - باب من يبيع نفسه بغير ثمنه
 ٥٤٩٠

9 | Page

Sahih Muslim 2003 b – صحيح مسلم

10 4:29 – القرآن الكريم

11 Vol. 4, Book 11, Hadith 2417 – صحيح مسلم

Grade: Hassan Sahih

12 Muwatta of Imam Malik – Book 36, Hadith 31 – صحيح مالك

cigarettes, toxic chemicals, and the like. The characteristics of the ingestible must be examined and the mafsada and maslaha (harm and benefit) must be weighed in determining the permissibility of the item. Permission is especially revoked in the sense that no benefit to the body can be attributed to its usage any way.

Allah also says in the Quran: “And eat not of that whereon Allah's name hath not been mentioned, for lo! it is an abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters” ¹³ Ibn ‘Abbas said: “The Messenger of Allah (ﷺ) prohibited the eating of every carnivorous beast with fangs, and every bird with a talon.” ¹⁴ It was reported by Ibn ‘Umar: “Allah's Messenger (ﷺ) forbade the eating of donkey-meat.” ¹⁵ Abdullah ibn Umar said: “The Messenger of Allah (ﷺ) prohibited eating the animal which feeds on filth and drinking its milk ¹⁶ ”. (اللال)

Summary of Prohibited Items

Based upon the above text, we consider permissible consumables to be all things besides the following list:

- | | |
|--|--|
| 1. Human derived ingredients | 9. Animals fed with more than 50% of any of the above without being fed on a pure diet for a stipulated number of days (The Jallaalah) |
| 2. Pork | 10. Any intoxicants |
| 3. Donkey (excluding the Onager) | 11. Anything toxic or harmful to the body (such as cigarettes) |
| 4. Animals with fangs or talons (Carnivorous) (Excluding Hyena and Fox according to school of thought) | 12. Anything processed, made, produced, manufactured, and/or stored using utensils, equipment, and/or machinery in contact with any of the above that have not been cleansed according to standards which remove contaminants. |
| 5. Animals not slaughtered according to Islamic ritual rites | |
| 6. Carrion | |
| 7. All forms of filth (Najis) i.e. Urine, Excrement, Blood, Pus, Vomit, etc | |
| 8. Insects (other than locusts) | |

In the next few sections, we will discuss this list in a more exhaustive way.

Prohibited Consumables A: Slaughtered Animals

﴿أَمْ حَسِبْتُمْ أَنَّكُمْ كُنْتُمْ مُخْلِصِينَ أَنْفُسَكُمْ مِنَ اللَّهِ عِذَّتْ بِالنَّارِ أَكْبَرُ﴾ - (6:121) - - ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾

¹⁴ ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾

﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - Grade: Sahih – Sunan Abi Dawud 3803

¹⁵ ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - ﴿وَلَا يَحِلُّ لَكُمْ أَنْ تَكُونُوا مِثْلَ النَّذِيرِ﴾ - Reference:

A number of factors must be considered regarding the slaughter. They are:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله
Reference:

Allah) and that Muhammad is the Messenger of Allah [SAW], faces our Qiblah, prays as we pray, and eats our slaughtered animals, he is a Muslim, and has the same rights and obligations as the Muslims.”¹⁸

It was narrated from Abu Hurayrah: that the Messenger of Allaah (ﷺ) said: “When any one of you enters upon his Muslim brother and he offers him food, let him eat from his food and not ask about it. And if he offers him something to drink, let him drink what he offers and not ask about it.”¹⁹

Ahlul Kitaab – The People of the Book

Allah says in the Quran: “This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them.”²⁰ Ibn Kathir, the great mufasssirin (exegete) in his tafsir al Quran (exegesis of the Quran) states: “When the most high mentioned “And the foods of those who have taken the book are permissible for you all”, Ibn abas, abu amam Ibn `Abbas, Abu Umamah, Mujahid, Sa`id bin Jubayr, `Ikrimah, `Ata', Al-Hasan, Makhul, Ibrahim An-Nakha`i, As-Suddi and Muqatil bin Hayyan stated that Allah SWT means by that their slaughtered animals. About this matter, all of the scholars clarify that their slaughtered is permissible for the Muslims **because they believe in the impermissibility of slaughtering for other than Allah, and they do not mention upon their slaughtered (animals) except the name of Allah**, even if they believe (things) about He, most high, what is free from him, and unholy.”²¹

Ibn Kathir mentions that this permission only extends to the people of the book since their slaughter method mirrors that of proper shar`i rulings, which includes the tasmiyyah. Some have misunderstood this statement to mean that any and all food of the people of the book is permissible to consume, however, it would be non-sensical to conclude this since some of those foods are swine, and alcohol. The Quran clarifies itself and its verses are taken holistically in order to derive a proper understanding.

It was narrated by Anas bin Malik: “A Jewess brought a poisoned (cooked) sheep for the Prophet (ﷺ) who ate from it. She was brought to the Prophet and he was asked, “Shall we kill her?” He said, “No.”

¹⁸ عن أبي هريرة عن النبي ﷺ قال: «من أكل من طعام مسلم أو من شرب من شرابه لم ينجس» عن أبي هريرة عن النبي ﷺ قال: «من أكل من طعام مسلم أو من شرب من شرابه لم ينجس»

¹⁹ عن أنس بن مالك عن النبي ﷺ قال: «من أكل من طعام مسلم أو من شرب من شرابه لم ينجس» عن أنس بن مالك عن النبي ﷺ قال: «من أكل من طعام مسلم أو من شرب من شرابه لم ينجس» Grade: Sahih – Reference: Sunan an-Nasa'i 3968

(Narrated by Ahmad, 8933. This hadeeth was classed as saheeh by al-Albaani in al-Silsilah al-Saheehah, 627).

²⁰ (5:5) - قُلْ

لَوْنُو أَتِنْدَا مَاطُو «لَا تَقِصَّ عَلَيَّ حَالَهُ لَوْ هُوَ هُنَا» يَنْبَغُ لَنَا هَذَا كَيْفَ نَقُولُ «مَدْعُ لَنَا تَهْطِلَا نَمِمْ لَهَا حُلُومُ أَمُوتْ تَهْطِلَا» نَمِمْ يَنْبَغُ لَنَا هَذَا حَالَهُ لَوْ هُوَ هُنَا مَدْعُ أَمِ لَنَا وَتَهْطِلَا 21
مَدْحِيذَا نَأْ أَمِ لَهَا يَا يَدِي عَمُّ مَرَاذَهُو مَدْحِيذَا نَعِ يَا نَبِيحَ بِلَتَا قَوْ يَسْلُو يَعْجَلَا يَسْلُو يَعْجَلَا يَسْلُو يَعْجَلَا نَسْلُو عَاطُو عَقْرُكَ عَوِ يَا نَبِيحَ بِلَتَا يَسِيرُو دَهَامُو قَمَامُو يَسْلُو سَاعِ يَا نَأْ «مَلَّحْ لِحْ بِلَتَا لَنَا دَعِ نَزَمِ
وَهَامُ لَأَعِ بَدِ زِدْقَا نَلُو اللَّهُ مَسَا لَنَا مَدْحِيذَا يَلَعِ تَوَلَّكَ يَلُو اللَّهُ يَغْلُ حَبْلَا يَوْرُتْ تَوَقُّو مَلَّحْ يَدْمَسْ لَنَا لَلَّاحِ

Misconceptions about eating from other than these two categories

Furthermore, we must look to the following hadith, where Abu al-Khair reported: “I asked 'Abdullah b. 'Abbas saying: We are the inhabitants of the western regions. The Magians come to us with skins full of water and fat. He said: Drink. I said to him: Is it your own opinion? Ibn Abbas said: I heard the Messenger of Allah (ﷺ) say: Tanning purifies it (the skin).”²⁵

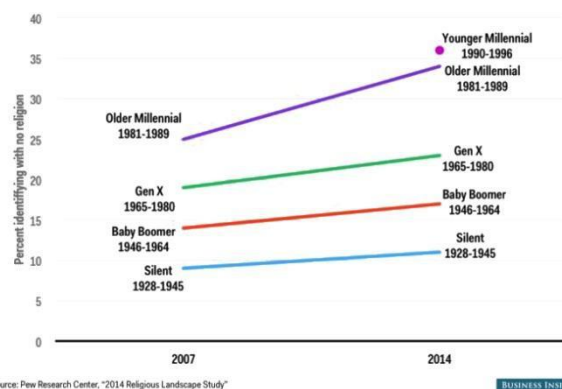
[illegible]

(Sahih) Reference: Sunan an-Nasa'i 4436

When the Slaughtermans' Identity Cannot Be Confirmed

have the misconceived notion that America is a
Christian nation with Christian and Jewish

Americans with no religious affiliation



To strengthen upon this point, we find the following hadith, narrated by 'Adi bin Hatim: "I asked the Messenger of Allah (ﷺ) about hunting, so he said: 'Mention Allah's Name when you shoot your arrow. Then, if you find it dead, eat from it, **unless you found that it has fallen in (some body of) water. Then do not eat it, for you do not know if the water killed it, or your arrow.**'" ²⁷ Thus, in western

[illegible]

Grade: Sahih - Reference: Sunan an-Nasa'i 4268 - **مَنْ شَرِبَ مِنْ مَاءٍ فِي يَوْمٍ لَا يُغْفَرُ لَكَ فِيهِ ذَنْبٌ شَرِبَ مِنْ مَاءٍ فِي يَوْمٍ لَا يُغْفَرُ لَكَ فِيهِ ذَنْبٌ**

[illegible]

nations, and in America in particular, meat slaughtered by general companies who employ people from the general populace are doubtful sources at best. We cannot, and must not believe that this food comes from the people of the book when the establishments themselves do not even make such a claim.

Shaykh Abdul Aziz aal ash-Shaykh, the Grand Mufti of Saudi Arabia was asked about the ruling on meat slaughtered in a country mixed with “Christians, idol-worshippers, and non-practicing Muslims” and the uncertainty if the name of Allah was pronounced, he replied: “Praise be to Allah. If the matter is as described, with the meat being slaughtered by a mixture of people that includes people of the Book, idol-worshippers and ignorant Muslims, and you cannot tell who has slaughtered what and it is not known whether the name of Allah was mentioned at the time of slaughter or not, then it is haraam to eat the meat when you are confused about who did the slaughtering, because the basic principle is that animals of the an’aam class (i.e., camels, cattle, sheep and goats), and animals that come under the same rulings, are haraam unless they are slaughtered in the proper manner as prescribed in sharee’ah. In this case there is doubt as to whether the slaughtering is done in the proper shar’i manner or not, because of the mixture of slaughterers, some of whose meat is permissible and some is not permissible – such as the idol-worshippers and innovators among the ignorant Muslims whose bid’ah involves shirk.”²⁸

The Tool of Slaughter

In this section, we will discuss the permissibility that our shari’a grants to utilize various tools for the purpose of the slaughter. This section also rebuts arguments that claim only a hand-tooled knife can be used to accomplish dhabh (the slaughter). It was narrated by Rafi’ bin Khadij: The Prophet (ﷺ) said, “Eat (what is slaughtered) with **whatever makes blood flow out**, except what is slaughtered with a tooth or a nail.”²⁹ The Messenger of Allah (ﷺ) said to me: AbuTha’labah, eat what returns to you by your **bow** and your **dog**. Ibn Harb's version adds: “The trained (**dog**), and your hand, then eat, whether it has been slaughtered or not slaughtered”.³⁰ It was narrated by Ka’b bin Malik: A lady slaughtered a sheep with a **stone** and then the Prophet (ﷺ) was asked about it and he permitted it to be eaten.³¹ It was narrated by Adi ibn Hatim: “I asked: ‘Messenger 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

²⁸ Al-Lajnah al-Daa’imah, 22/450–451.1

²⁹ "Reference: Sahih al-Bukhari 5506" - Reference: Sahih al-Bukhari 5506

³⁰ "Reference: Sahih al-Bukhari 5506" - Reference: Sahih al-Bukhari 5506

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- یٰصِرْ لِّیْ اِلٰہٌ وَیَعْبُدْ

(Al-Albani) رَوَاهُ

[illegible]

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release your dog, mention the name of Allah over him, and if you catch up with him and he has not killed (the game), then slaughter it and mention the name of Allah over it. If you catch up with him and he has killed (the game) but has not eaten any of it, then eat, for he caught it for you. If you find that the has eaten some of it, then do not eat any of it for he caught it for himself. If there are other dogs with your dog and they have killed (the game) but have not eaten any of it, then do not eat any of it, because you do not know which of them killed it." -Sunan an-Nasa'i 4263

³⁵ The necessary condition for slaughtering any animal which is within one's capacity to slaughter is to cut both the windpipe and the gullet (Trachea and Oesophagus). It is not necessary for the validity of slaughtering to cut the carotid arteries, which are two blood vessels on the sides of the neck encompassing the windpipe. -Umdat As Salik – 364 j17.4

The Tasmiyyah In Detail

The tasmiyyah is the testimony that the Muslim verbalizes ritualistically, and represents an intrinsic belief that the slaughter is only performed for Allah's sake. Not for sport, nor for any other related purpose. Amongst the schools of thought, there are 3 distinct positions that are mentioned.

1. The tasmiyyah is a necessary requirement whose intentional omission renders the slaughter invalid, but if it is omitted by mistake the animal will still be halal. This is the opinion of Imam Abu Hanifah, Imam Malik, and the well-known view of Imam Ahmad.
2. The tasmiyyah is a sunnah. Omitting it, intentionally or unintentionally, does not negatively affect the validity of slaughter, and hence the halal status of the animal. This is the position of Imam Shafi'i. It is also one of various opinions transmitted from Imam Ahmad.
3. The tasmiyyah is an indispensable requirement whose intentional or unintentional omission will make the slaughter invalid. This is another opinion transmitted from Imam Ahmad.

Before we can determine the most preponderant view, we must look to the source texts to guide us along the way. Allah says in the Holy Quran: “And **eat not of that whereon Allah's name hath not been mentioned**, for lo! it is an abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters” ³⁶ “They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so, eat of that which they catch for you **and mention Allah's name upon it**, and observe your duty to Allah. Lo! Allah is swift to take account” ³⁷ “**Forbidden to you (for food) are:** dead meat, blood, the flesh of swine, and **that on which hath been invoked a name other than Allah's; ...**” ³⁸

It was narrated by 'Adi bin Hatim: “I asked the Messenger of Allah (ﷺ) about the game caught by a trained dog. He said: **'If you mention the Name of Allah when you send your trained dog, then eat from what it catches for you.** But if it eats from it, then do not eat it, for he only caught it for himself.' I said: 'O Messenger of Allah! What do you say about when our dogs get mixed with other dogs?' He said: **'You only mentioned the Name of Allah over your dog, you did not mention it over the others.**” Sufyan said: “He disliked for him to eat it.”³⁹

³⁶ (Quran 6:121)

³⁷ (Quran 5:4)

³⁸ (Quran 5:3)

39 فَيَقُولُ هَذَا مَا لَمْ أَدْرِكْهُ لَغْوٌ وَأَنَا مِنَ الضَّالِّينَ ۖ فَتَرَاهُ يَكْشِفُ يَدَيْهِ إِلَىٰ الصُّلْبِ ۚ فَتَأْتِيهِ الْوَبْخُ ۖ وَتَنْظُرُ إِلَيْهِ فَبِئْسَ الْفَخْرَافَةُ ۚ

١. ٢. ٣. ٤. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠.

[illegible]

The highlighted statement is a jumla shartiyyah (conditional sentence). The mafhoom mukhallafa (inverse meaning) can be used as a supporting evidence. Its inverse meaning is “If you do not mention the name of Allah when you send your trained dog, then do **not** eat from what it catches for you”. This helps to shape and build the case of the position that carries the most substantive weight.

It was narrated by 'Adi bin Hatim: “I asked the Messenger of Allah (ﷺ) about hunting, so he said: **'Mention Allah's Name when you shoot your arrow.** Then, if you find it dead, eat from it, **unless you found that it has fallen in (some body of) water. Then do not eat it, for you do not know if the water killed it, or your arrow.**”⁴⁰

The general message of the prior two hadith is that if the tasmiyyah has been mentioned over some permissible means of slaughter, and thereafter if another means, not having the tasmiyyah mentioned upon it, supersedes it, then the animal has not been properly killed, and cannot be deemed Halal. If the tasmiyyah has already been mentioned over the tool itself, then that which is slaughtered via it is additionally permitted.

Some textual counter arguments do arise, which must be considered: It was narrated by `Aisha: The people said to the Prophet (ﷺ), “O Allah's Messenger (ﷺ)! 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 (ﷺ) said, “You should mention Allah's Name and eat.”⁴¹

The above hadith, also mentioned previously, discusses the issue of potential ignorance on the part of a new Muslim, and whether or not that ignorance is a justifiable ground for dismissal of their slaughtered meat. The prophet instructs his followers to accept their meat as halal on the basis of *Husn ul-Thun* (Having a good opinion). We should expect that our Muslim brethren are following proper shari'i rulings even if they are new Muslims. We should assume that they uphold the standards of the shari'a, unless there is some evidence to the contrary. Ibn Hajar Al Asqalani commentates on this hadith "This is a fundamental (text of scripture) about having good thoughts about Muslims, and about considering his affairs as complete, especially for the people of that era."⁴² Therefore, this hadith does not relax the general rule that the tasmiyyah must be mentioned at the time of slaughter. It does not allow the Muslim to supplant the tasmiyyah at the time of eating with the tasmiyyah at the time of slaughter. Rather, saying the tasmiyyah at the time of eating is simply a good sunnah to practice.

Reference: Jami' at-Tirmidhi 1470 -

⁴⁰ Jami' at-Tirmidhi 1469 Sahih

⁴¹ Sahih al-Bukhari 7398

⁴² Fath-al-Bari: hadith no. 1916

“Bismillah” over machines, which is drawing an analogy between turning on the machine and releasing a hunting dog. It is not obligatory to say “Bismillah” when the prey animal dies; rather it must be said when releasing the dog, and there may be a lengthy interval between the release of the dog and the death of the prey, and the hunting dog may kill a number of animals after being released once. So, it seems that saying “Bismillah” once is sufficient for all of them to be regarded as halal. Ibn Qudaamah (may Allah have mercy on him) said: If the hunter says “Bismillah” over one prey (when releasing his dog) but then he catches another, it is halaal, and if he says “Bismillah” over one arrow and shoots it, then he takes another and shoots it (without saying “Bismillah”), what he catches with it (the second arrow) is not halaal. What we mentioned above has to do with necessity, and in the issue under discussion, there is no necessity. However, if we think of the need to produce a large amount within a short time, which is because of increased population and the rise in the number of consumers, and the small number of Slaughtermen, and the fact that sharee’ah waived the condition of specifying the prey in the case of hunting because it is too difficult, as Ibn Qudaamah (may Allah have mercy on him) said, and in such cases sharee’ah allows concessions to ward off hardship, in that case we may compare the issue under discussion to the issue of necessity (as in the case of hunting) with regard to mentioning the name of Allah, so as to ward off hardship and make things easier for people.⁵⁰

This opinion is not mentioned to be conclusive by the Shaykh, as many scholars hold out on passing a fatwa in concern of future findings, however, the opinion is solid and clear-cut. The likes of Bakr Abu Zayd, Saalih al-Fawzaan, ‘Abdullah ibn Ghadyaan, ‘Abd al- ‘Azeez ibn ‘Abdullah Aal ash-Shaykh, and many others all adopt this opinion.

It is also important to note 2 primary matters of jurisprudence which are akin to one’s intention transferring over to multiple consequent actions, which is likened to the issue of utilizing a mechanical device for the purpose of slaughter.

Intention for Ramadhan – Imam Malik

In the Maliki school of thought, the Muslim is permitted to fast all 30 days upon a single intention from the first night, so long as his intention is to fast for the entire month of Ramadhan. This is also reported as a position of Imam Ahmad in their books of fiqh.⁵¹ This opinion is valid, despite the existence of the hadith where the Prophet is reported to have said “Whoever does not form his intention to fast before to fajr, his fasting will not be accepted.”⁵² In this matter pertaining to machines being used as a tool for slaughter, no prohibitive, or restrictive text exist that prevents one from mentioning the tasmiyyah with the intention of slaughtering more than one animal.

⁵⁰ Majallat Majma’ al-Fiqh al-Islami, issue no. 10, vol. 1, p. 541-544

⁵¹ Mo`jam al Fiqh al Hanbali, 1973, vol. 2, p. 623, and Kitabul Fiqh alal Madhabib al arba’ah, p. 430.

⁵² Bulug Al Marram: Book 5, Hadith 677

The One Suffering From Incontinence or Chronic Bleeding

We also find similar rulings in the matter of the Muslim who suffers from incontinence, or the female who suffers from istihaadah (chronic bleeding). One experiencing such is permitted to join two salawaat upon the presence of a single wudu. This is unique because the chronic bleeder, or the person who suffers from incontinence normally must perform a ghaslan (washing) prior to each prayer. The Prophet ﷺ however, granted permission to the one experiencing chronic bleeding to bring their prayers forward (thuhr with asr, and Magrib with Isha) close to the end of each waqt (time period) and perform both prayers within their consecutive timeframes. Clearly, it is demonstrated from this case that a single action may suffice for multiple consequent actions that follow⁵³.

This is a strong opinion that Halal Watch World also approves of, as it is textual and sound. Thus, if a slaughterman mentions the tasmiyyah before starting a mechanical device used as a tool which necessarily fulfills the conditions of the ritual slaughter, then any subsequent animal killed as a result of the initial intention and tasmiyyah is Halal, and the tasmiyyah is not twice nor more required. This action carries over only to the extent of the session, and those animals which were intended under that particular tasmiyyah and intention. As the earlier text indicated, the permission is tied to the consequent and collateral actions thereof. Thus, we consider the customary term “per batch” as easily definable and accepted before a new intention must be re-instated.

The Majority View, Scholarly Opinions

ASSEMBLY OF MUSLIM JURISTS OF AMERICA (AMJA)

AMJA officially states in there The Fiqh of Mechanical Slaughter research document the following:

“If a Muslim or true follower of a divine scripture turned the machine on after pronouncing Bismillah and the mechanical blade cut the throat of an animal or chicken then the chicken will be considered Halal because all the required conditions were fulfilled in this method of slaughter. Another issue with mechanical slaughter is that once the slaughterer is determined then it is also necessary to pronounce Bismillah upon each animal being slaughtered. If someone pronounced Bismillah before turning the machine on but did not specify the chickens that are going to be slaughtered then the chickens will not become Halal.”

ISLAMIC FIQH ACADEMY OF INDIA

⁵³ Reference: Bulugh al-Maram 140

A large contingent of well qualified and respected Ulama in relation to mechanical slaughter believed as follows:

If the machine is turned on by a Muslim or a practicing Jew or Christian after pronouncing the name of Allah then all the chickens slaughtered in this manner will be considered Halal as long as the machine continues to operate without any interruption. This opinion was held by the founder and president of Islamic Fiqh Academy India Maulana Mujahidul Islam Qasmim, Maulana Jalaluddin Anser Umri, Maulana Khalid Saifullah Rehmani, Maulana Raisul Ahrar Nadawi and many more. According to the opinion of these scholars, the continuous operation of the machine is one action and if the machine is turned off and then turned on again is another action. Therefore, according to the opinion of these scholars, if the machine is turned on after reciting the name of Allah then all the chickens that will be slaughtered one after the other will be considered Halal. If the machine is turned off then same procedure should be repeated for turning it on again.”

THE ISLAMIC FIQH ACADEMY OF JEDDAH

IFAJ has adopted the same opinion with regard to mechanical slaughter. It is said in the final decision of 10th seminar of Islamic Fiqh Academy Jeddah: “The ideal method of slaughtering is that the chickens should be slaughtered by hand but if the slaughtering is performed by machine then there is no harm in it provided that the conditions of Islamic slaughter are being fulfilled and reciting Bismillah once will be sufficient for each flock of the birds. If the process is interrupted then Tasmiya will be repeated.” (Qararat Majmaul Fiqhil Islami, page:224)

Egypt’s Dar Al-Ifa:

Scholars unanimously agree that anything that causes the blood to flow and severs the jugular veins is considered a slaughtering tool except for a finger nail, toe nail or tooth which is still attached to the body. This is because slaughtering an animal with a tooth or nail that is still attached to the body is considered asphyxiation. Based on this, if [...] the birds are machine slaughtered and the person operating the machine utters the name of Allah [bismillah] and glorifies Him [Allahu akbar], then this manner of slaughtering is permissible and there is no harm in it. – [Fatwa number 4842]

The Jewish Method of Slaughter

The following details the Jewish methods of slaughter and shows how it is compatible with the Islamic method of slaughter.

1. There should be no interruption of the incision (Shehiya);
2. There should be no pressing of the chalaf against the neck (Derasa), this would exclude the use of an axe, hatchet or guillotine;
3. The chalaf should not be covered by the hide of cattle, wool of sheep or feathers of birds (Chalada), and therefore the chalaf has to be of adequate length;
4. The blessing in God's name (b'rachah) must be pronounced
5. The incision must be at the appropriate site to sever the major structures and vessels at the neck (Hagrama);
6. There must be no tearing of the vessels before or during the shechita process (Ikkur). (Wilhelm Bacher, n.d.)

Moses ben Maimon (also known as Maimonides), a medieval Sephardic Jewish philosopher was one of the most prolific and influential Torah scholars of the Middle Ages. He states: "One must recite a b'rachah (blessing) upon slaughtering an animal, which is the typical practice when performing mitzvos (Hebrew word for a commandment of God)⁵⁴." Eldad Ha-Dani, a 9th century Jewish Scholar, in his account of the religious practices of his claimed Jewish tribe in Africa, wrote that meat slaughtered without a b'rachah (blessing in Gods name) is forbidden. Rabbinical law states: מלועה דלמ וניקולא 'ה התא דורב רשא "Before slaughtering, the following blessing is pronounced: 'Blessed art Thou our God who sanctified us with His commandments and commanded us concerning slaughtering.' In case many animals are to be slaughtered at the same time one blessing is sufficient. After the blessing has been pronounced no irrelevant conversation is permitted."⁵⁵ Allah says in the Quran: "And for all religions We have appointed a rite [of sacrifice] **that they may mention the name of Allah over what He has provided for them of [sacrificial] animals.** For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord]"⁵⁶ Therefore, Jewish law (which is also Christian law) requires that the name of God be pronounced over the animal prior to slaughter. Jewish slaughter (Shechita), clearly mimics Islamic slaughter (dhabh) practices, thus, they fulfill all of the shurut (conditions) of the dhabh (Slaughter). At the same time, there is nothing within the Jewish method of slaughter that contradicts the Islamic slaughter method.

There are some other methods of kosher slaughter that do not abide by these rules, which the shari'a necessarily rejects as not authentic Jewish law. If this is the case, and any Jewish organization does not practice upon their laws, or, abide by laws contradictory to Islamic law, then we reject their process and

⁵⁴(Rambam, Hil. B'rachos 11:15)

⁵⁵ (Hul. 86b; Yoreh De'ah, 19)

⁵⁶ (22:34) ﴿وَمَا يَكْفُرُ لَكُمْ بِهِ اللَّهُ خَالِكُ الْأَشْيَاءِ يُدْخِلُكُمْ فِيهَا فَيَكْمُلُ لَكُمْ فِيهَا ثُمَّ يُنْفِخُ فِيهَا نَفْسًا﴾

It must be noted, however, that orthodox Jewish law has been watered down over time and many of its original teachings are no longer acted upon. Many have been lost to politics, corruption, misinformation, and the overreaching statements of their leaders. Many modern-day Jewish organizations that sanction kosher products do not adhere to shar'i standards, or are in conflict with it. Thus, many of them cannot be trusted for the purposes of Halal consumption.

The Condition of the Animal

1. The ‘Iyyb (Vitiated/Defective animals) - بَيِّنَا
2. The Jallaalah (Animal which feeds on filth) - قَالِلَا

The ‘iyyb are animals that are defective, sick, lame, limp, or otherwise. The classical discussion of the iyyb surrounds those animals purposed for the sacrificial slaughter during the Hajj days of tashriq. For Udhiyyah, or sacrificial slaughter, these animals are not accepted as fulfilling the conditions of a sacrificial animal, thus, cannot be slaughtered accordingly. Their meat may be consumed, so long as the dhabh process has been implemented, however, the slaughter will not be counted as ceremonial, and must be done again with an animal that properly fits the criteria.

[illegible]

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[illegible]

Reference : Sahih Muslim 2244

best possible way; and any of you should sharpen his blade so that the animal may be spared from the suffering of the slaughtering."⁶¹

Many slaughterhouses around the world implement stunning methods that create an iyyb (defect) in the animal. Some are more severe than others. Some methods reversible, allowing for the animal to recover to normal health given a short period of time (Gas stunning, Electric Stunning). Other methods are irreversible (Captive Bolt, Bludgeon, Blunt Trauma), and cause the animal to die in a short period of time. Here, we will highlight those that are most severe and concerning and discuss them more at length. The following stunning methods fall under this category:

Penetrating Captive Bolt

A captive-bolt stunning device administers a lethal blow to the animal's head of sufficient force to breach its skull and enter the brain.

Free Projectiles – (Bullets or other)

A free projectile penetrates the animals body.

These methods of sedation, in normal situations, are not permissible to employ, as they create undue, and unnecessary harm to the animal pre-slaughter. Captive bolt stunning also brings into the fray a heightened concern for the status of the animals' life at the time of slaughter, if a proper slaughter is even being performed. If the animal is not alive at the time of slaughter due to the stunning, its yield becomes impermissible to consume, as it does not fulfill all of the necessary conditions.

Given that an animal (not for udhiyyah) has been intentionally physically compromised, does this affect the permissibility to consume its meat?

The answer to this question is determined via two considerations.

1. Was the animal capable of being properly slaughtered after the method of sedation was employed?
2. What is the cause of death?

⁶¹ اَوَيْسُ حُأَنَ مَبْلُغُ اَذَانٍ, عَيْشُ لَكَ يَلْعَنُ اسْحُلَا بَنِكَ اَللَّهِ نَا " - مَلَسُو دِيْلَعِ اللّٰهُ يَلْسُ - اَللَّهِ لَوْ سِرَ لَأَنَّ: لَأَنَّ - هَنَعَ اللّٰهُ بَضَرَ - سَوَأُ نَبَا دَادَشْ نَعُو ⁶¹
(English reference : Bulugh Al Maram – Kitab al At'ama – Book 12, Hadith 1382)
(1756) حَرْبِلُو , هَتَرْنَشْ مَكْدَحْ اَدْحَبِلُو , قَحْبِدَلَا اَوَيْسُ حُأَنَ مَبْلُغُ اَذَانٍ , قَبْلُغُلَا 1757 .

If the animal is capable of being properly slaughtered, and was caused to die due to the stunning itself, then it is certainly not permissible to consume. If however, the animal was capable of being properly slaughtered after stunning had been administered, and was slaughtered properly prior to its death, then it is permissible to consume.

This hadith demonstrates the conditions for the **تصريح** (Concession) permitting a special form of killing different to that of the general form of dhabh (slaughter). Here, the Prophet SAWS explains the concession which grants the permission to kill an animal in a way that is unconventional, and still be considered a means of slaughter. If the animal were to become wild and beast-like, and one is unable to bring the animal under control for the slaughter, then it would be permissible to kill the animal in an unconventional way. Thus, the conditions for this case are twofold:

If the conditions are fulfilled, and the animal dies due to the unconventional method, the animal will still be considered Halal to consume. Thus, Animals that are, or become wild may be killed by any means, so long as those means do not become unnecessarily excessive (e.g., mutilating the animal).

This hadith demonstrates that the Prophet SAWs permitted the consumption of meat that had not been killed according to the standard dhabh method when the animal was not able to be properly slaughtered prior to it being shot.

[illegible]

Imam Malik said, "The best of what I have heard about retrieving game from the falcon's talons or from the dog's fangs and then waiting until it dies, is that it is not halal to eat it. The same applies to anything which could have been slaughtered by the hunter when it was in the talons of the falcon or the fangs of the dog. If the hunter leaves it until the falcon or dog has killed it, it is not halal to eat it either. The same thing applies to any game hit by a hunter and caught while still alive, which he neglects to slaughter before it dies."

Thus, this position is also seconded by the great Imam Malik himself. To be perfectly clear, according to the text cited, it must be stated again that if the slaughter house performs an irreversible stunning procedure (captive bolt/free projectile) upon the animal, and is able to slaughter the animal in due time, and does so, then the meat of the animal will still be considered as permissible to consume. Allah SWT has mentioned in the Qur'an, in surah 5, verse 3, "**unless ye are able to slaughter it (in due form);**" referring to the animal that has been harmed in a way that will cause it to die in a short time. This animal is still permissible to slaughter and consume, so long as it is still alive at the time of slaughter. The intentionality of the defect is of no consequence. Meat yielding from the slaughter may still be consumed so long as the proper method of slaughter had been implemented prior to death.

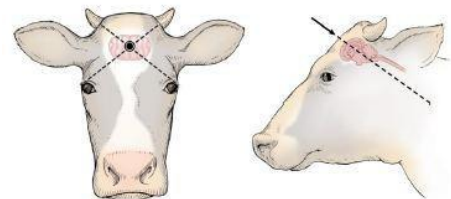
Animals Slaughtered in the US

Non-religious slaughter practiced in the US by major corporations is, likewise, generally not permissible to consume, unless an able-bodied individual or agency has viewed the process and concluded that it does fulfill all of the necessary conditions of Halal. It is enough to know that according to FDA regulations, there is no requirement for animals to be alive, nor do they require the animal to have their necks cut at all. This must give cause for concern to any conscious Muslim consumer. If the government does not require companies to follow the Islamic prescription, then we must assume, as evidence indicates, that it is not being followed.

§1902. Humane methods

No method of slaughtering or handling in connection with slaughtering shall be deemed to comply with the public policy of the United States unless it is humane. Either of the following two methods of slaughtering and handling are hereby found to be humane:

- (a) in the case of cattle, calves, horses, mules, sheep, swine, and other livestock, all animals are rendered insensible to pain by a **single blow or gunshot** or an electrical, chemical or other means that is rapid and effective, **before being shackled, hoisted, thrown, cast, or cut;** or
- (b) by slaughtering in accordance with the ritual requirements of the Jewish faith or any other religious faith that prescribes a method of slaughter whereby the animal suffers loss of consciousness by anemia of the brain caused by the



2. Do not use shar'i compliant methods of slaughter

This renders the animal as carrion/dead meat (Maytah).

Proof Number 1: There are two basic Islamic principles: *بوجوب الأمر* يفتي رملًا, that is, “a command necessitates a wajib (must do)”, and *بحتمل الأمر* يفتي هذا or, “A prohibition necessitates a Haram (must not do)”. Allah commands the believers to “**mention Allah's name upon it**”⁶⁶

And he prohibits them:

“And eat not of that whereon Allah's name hath not been mentioned”⁶⁷

“Forbidden to you are [...] that on which hath been invoked a name other than Allah's”⁶⁸

Via the above, we have a clear picture of what Allah demands from us. Say the name of Allah upon your sacrificial animals, and do not eat of that which Allah's name was not mentioned, nor other than Allah's name has been mentioned.

The only way to break from this general rule is via takhsis, or exclusion. In other words, we must find an exception to the rule that provides a rukhsa (concession) in other source text (i.e. Quran or Hadith), and the daleel (proof) may be literal, or principled in application. The ruling may be derived explicitly, or implicitly from these sources, and if not, it is baatil (null and void). When a concession is present, the concession is limited to the scope of its defined parameters, and it cannot extend beyond that. Eating meat from regular stores in the US has not been demonstrated to be permissible by any means, and would not be acceptable as a source of food.

With respect to the mentioning of the name of Allah SWT, some cite the two weak hadith to ground their opinion. It would be considered as improper scholarship to not consider other text related to the matter, if there exists other text that are sound and valid. According to the shafi'i, weak hadith do not solely weigh in on matters of fiqh on their own merit. There must be other supporting hadith that strengthen it and raise it to the level of hasan (Good) at most. This is not the case here, and even if the weakness is discarded, the hadith explicitly states that the concession only applies to the **Muslim** if he **forgets**. Thus, the concession of forgoing the mentioning of the name of Allah would only extend to the Muslim slaughterman, and no one beyond that.

Proof Number 2: There is certainty that Allah prohibited the consumption of pork, and alcohol amongst other things. There is also certainty that Allah permitted us to consume the meat of the people of the book. In the science of textual exegesis, we make jam' (aggregation) of the available text. To utilize the

⁶⁶ (Quran 5:4)

⁶⁷ (Quran 6:121)

⁶⁸ (Quran 5:3)

available text without aggregating them would be a mistake, unless one applies an usul that discounts some of the text on some consistent and regular basis. There is no justifiable reason to discount the presented text of Quran and hadith, thus we consider all of it as saalim (sound and valid).

To argue that we may eat anything from the people of the book is not comprehensive and steeped in many errant assumptions. We know that swine is impermissible, though, it is a slaughtered consumable of the people of the book. This fact alone certainly does not make it permissible to consume. It is impermissible because Allah has made a prohibition against it. The same holds true with the animal that Allah's name has not been mentioned over at the time of slaughter, with the exception of the Muslim slaughterman when he forgets, the animal killed in a collateral method, and the one in which the name of Allah is necessarily mentioned over the tool of slaughter (the hunted).

Proof Number 3: We also have certainty that the US is a country of many faiths and denominations. Many people in the US do not believe in the concept of God entirely. This certainty throws into doubt all of the meat that is not expressly sanctioned via a Muslim or orthodox Jewish organization that adhere to strict protocol that mirror the shari'a.

Summary

Finally,

1. It is permissible to consume the meat slaughtered by the people of the book if:
 - a. The name of Allah is mentioned at the time of slaughter, or when necessary, over the tool, or in a collateral method of slaughter, and
 - b. All of the other shar'i stipulated conditions are adhered to, such as the animal being alive, and the proper ventricles being slit.
2. If the Muslim slaughterman forgoes the tasmiyyah due to forgetfulness and not due to an aversion to its pronouncement, his slaughter is acceptable.
3. Since US slaughtermen are not required to abide by the same rules that are stipulated in our creed, non-religious meat slaughtered in the US is not permissible to consume carte blanche, and requires verification to determine its permissibility. Absent a declaration that the proper method of slaughter was performed, no permission to consume exists, and should not be assumed.
4. There is a high probability that US Slaughtermen are not Muslim, nor people of the book. This fact increases doubt, which further strengthens the position of its impermissibility for consumption.

Prohibited Consumables B: Najasa

Products, or items may be classified under two headings in relation to the topic of prohibited consumables: either pure (taahir), or impure (najis). Only pure items may be consumed. Anything considered impure may not come into contact with products that are to be sold as Halal.

Similar to the list of prohibited items, we are mostly concerned with the affirmative in terms of what is impure. First, we will consider the textual basis for what has been considered pure and impure.

That Which Is Pure by Default – (Taahir)

Those items which are pure by default are similar to those items which are consumable by default. Anything which may be consumed without additional procedure or rule is taahir (pure) by default, and, the general rules is that all things are permissible to consume, unless otherwise stated. Below are some examples of pure items found in classical text.

“And He is the One Who sends the winds ushering in His mercy, and We send down pure rain from the sky.”⁶⁹

That Which Is Impure, and Can Contaminate– (Najis)

The following is a comprehensive list of all things which are deemed as filth/impure (Najis):

1. Pig (All parts, including skin and bones) both while alive or dead
2. Dog (All parts, including saliva) both while alive or dead
3. Un-slaughtered dead animals (All parts)
4. Urine
5. Excrement
6. Vomit
7. Blood
8. Pus
9. Pre-seminal fluid
10. Dead animals other than pigs and dogs (all parts, including milk, not including bones)

⁶⁹ Quran, 25:48

11. Untanned animal skin (unprocessed leather)
12. Jallaalah (Land Animals that have consumed more than 50% of their diet of anything of the above)⁷⁰
13. Any part of a land animal permissible to consume that comes off, or is removed while the animal is alive (besides its hair).
14. Alcohol produced with the intent to intoxicate

Pigs & Dog

The entirety of the pig and the entirety of the dog according to the jumhur (majority) (The hanafiyyah are of the view that dogs are not najis in it's entirety, only it's mouth and what comes from it).⁷¹

Dead Animals

As it relates to the matter of pure vs impure, two categories of animal are notated. Those which may be slaughtered for consumption, and those which may not be slaughtered for consumption (maytah)⁷². Animals that are permissible to slaughter must meet their end by way of Islamic ritual rites. If this animal, however, reaches death without proper application of Islamic ritual rites, then the animal is not only not allowed to be consumed, but is also deemed as maytah (carion), and all things which are maytah are Najis (filthy). All maytah, along with all of its parts, including skin and fat, are rendered filthy, and are capable of contaminating.

Thus, it is not permissible to use the skins of wild animals, specifically those sourced from places where the slaughter occurs without Islamic ritual rites.

It was narrated from Maimunah that the Prophet (ﷺ) passed by a dead sheep belonging to the freed slave woman of Maimunah, that had been given to her in charity. He said: "Why don't they take its skin, tan it, and make us of it?" They said: "O Messenger of Allah, it is dead meat."* He said: "It is only unlawful to eat it."⁷³

The skin of the animal may however become pure if, and only if it is tanned for leathering. This, however, only applies to animals that are permissible to slaughter and consume.⁷⁴ Abu Huraira reported Allah's

⁷⁰ In the case of these animals, the ruling on their skin, hair, sweat, tears and saliva is the same as the ruling on water from which it has drunk, with regard to whether it is pure or impure. [al-Mughni, 1/46]

⁷¹ Al-Fiqhhu Al-Islaami wa Adillatuhu, Daar Al-Fikr, 9th Edition, Vol 1, Pg 302 and Pg 305

⁷² *See what may be slaughtered, p10

⁷³ unan Ibn Majah 3610

⁷⁴ Narrated Ibn 'Abbas: That the Messenger of Allah (ﷺ) said: "Any skin tanned, then it has been made pure."

This Hadith is Hasan Sahih. This is acted upon according to most of the people of knowledge, they say that when the skin of a dead animal has been tanned then it has been made pure.

[Abu 'Eisa said:] Ash-Shafi'i said: "Any dead animals skin that is tanned, then it has been made pure, except for the dog and the pig." Some of the people of knowledge among the Companions of the Prophet (ﷺ) disliked skins of predators even when tanned, and this is the view of 'Abdullah bin Al-Mubarak, Ahmad and Ishaq, and they were firm about not wearing them and performing Salat in

messenger as saying, "When a mouse falls into clarified butter which, is solid throw the mouse and what is around it away; but if it is in a liquid state do not go near it."⁷⁵

Rodents are not permissible to consume, and are Najis when they die, and contaminate other material.

Narrated Abu Waqid Al-Laithi: "The Prophet (ﷺ) came to Al-Madinah and they were in the habit of cutting the humps off of the camels and cutting the buttocks from the sheep. He said: 'Whatever is cut from an animal while it is alive, then it is dead flesh.'⁷⁶

Additionally, any parts of the animal which is cut off from it whilst still alive is considered as maytah, or dead animal. This may not be eaten, and is also Najis.

Animal Skins

Abu al-Khair reported: I saw Ibn Wa'la al-Saba'i wear a fur. I touched it. He said: Why do you touch it? I asked Ibn 'Abbas saying: We are the inhabitants of the western regions, and there (live) with us Berbers and Magians. They bring with them rams and slaughter them, but we do not eat (the meat of the animals) slaughtered by them, and they come with skins full of fat. Upon this Ibn 'Abbas said: We asked the Messenger of Allah (ﷺ) about this and he said: Its tanning makes it pure (tahir).⁷⁷

Abdullah b. Abbas said: I heard the Messenger of Allah (ﷺ) say: When the skin is tanned it becomes purified (tahir).⁷⁸ Abdul-Malih on the authority of his father reported: The Messenger of Allah (ﷺ) prohibited the use of the skins of wild animals.⁷⁹ Another narration in At-Tirmidhi states: The Messenger of Allah (ﷺ) forbade the use of the skins of wild animals in making firash (i.e., something to sit on or lie down on, such as cushions, pillows, covers, spreads, saddles, etc.).⁸⁰ Abul-Malih on the authority of his father reported: The Messenger of Allah (ﷺ) prohibited the use of the skins of wild animals.⁸¹

Understanding the proposition, "Its tanning makes it pure", when we apply the fiqhi principle mafhoom mukhallafa, we understand its meaning by its opposite. "Not tanning, it remains impure". Thus, it is easy to understand why the scholars consider dead animals, and all of its parts to be najas (filthy).

Animal Fats

them. Ishaq bin Ibrahim said: "The saying of the Prophet (ﷺ): 'Any skin that is tanned, then it has been made pure' only refers to the skins of animals whose meat is eaten." This is how it was explained by An-Nasr bin Shumail. – Jami' at-Tirmidhi 1728

⁷⁵ Mishkat al-Masabih 4123, 4124

⁷⁶ Jami' at-Tirmidhi 1480

⁷⁷ Reference: Sahih Muslim 366 c

⁷⁸ Sahih Muslim 366a

⁷⁹ Abu Dawud, At-Tirmidhi and An-Nasa'i

⁸⁰ Reference: Riyad as-Salihin 812

⁸¹ Abu Dawud, At-Tirmidhi and An-Nasa'i

Narrated Jabir bin `Abdullah: The Prophet (ﷺ) said, "May Allah curse the Jews! When Allah forbade them to eat the fat of animals, they melted it and sold it, and utilized its price!"⁸²

The above clearly demonstrates that the dead animal (maytah), and all of its parts are filthy, and cannot be used.

Urine, Stool and Vomit

The urine, stool and vomit of animals (Except the feces of birds and the urine of the mouse and bat according to the Hanafiyyah because one is unable to guard from and avoid them. This pardon is restricted to clothes and food only and excluding water in containers.) The urine and dung of animals whose meat we eat is considered clean according to Maalikiyyah and Hanaabilah. The Maalikiyyah exclude animals who have eaten najis from this. The hanafiyyah and shaafi'iyah are of the view that it is all najis. Water coming from the mouth of a sleeping person is considered tahir and only najis if it comes from the stomach and stinks or is yellow like phlegm according to the Shaafi'iyah, the Hanaabilah and the Maalikiyyah.

Blood

The blood of humans (non shaheeds), flowing blood that isn't from water based animals be they alive or dead (Excluded from this is the blood of liver, spleen, heart, what remains of blood in the veins of slaughtered animals that doesn't flow and the blood of lice, fleas, bedbugs even if it's alot according to the hanafiyyah) According to the Shaafi'iyah and the Maalikiyyah blood will be considered najis if it flows regardless if it comes from fish, flies or ticks if it pours out.

Pus

A thick yellowish or greenish opaque liquid produced in infected tissue, consisting of dead white blood cells and bacteria with tissue debris and serum. All of the four schools of thought are of the view that puss is najis.

Pre-Seminal Fluid

Madhiy – A fine liquid that comes at the excitement from sexual desire, or when thinking of intercourse (Pre-ejaculation).⁸³ All of the four schools of thought are of the view that it is najis.

Alcohol

Alcohol is only najis and haraam if sourced from grapes, dates and barley according to a view by Abu Hanifa and Abu Yusuf. Otherwise, it is tahir and halaal to consume up to the point that it intoxicates but not

⁸² Sahih al-Bukhari 4633

⁸³ Al-Fiqhhu Al-Islami wa Adillatuhu, Daar Al-Fikr, 9th Edition, Vol 1, Pg 304

permissible at all if the liquid was made with the intention to intoxicate. According to the rest of the madhaahib all forms of alcohols are haraam.⁸⁴ It is noteworthy however, that this is exclusive to the Hanafi view, and not the other madhaahib. It is the view that we adopt as an organization.

Transmutation and Subsummation

There are 2 exceptional cases that must be considered when discussing those products which are permissible that become haram, and those which are haram by default (such as alcohol and pork):

1. Istihaalah (Transmutation)
2. Istihlaak (Subsummation)

Istihlaalah (Transmutation)

Istihlaalah is the process by which a substance converts, alters, or changes into a different substance, such that the original attributes are no longer recognizable. Something which is naturally permissible to consume may alter, or change states and become impermissible via being soiled, improper expiration (i.e.: un-slaughtered animal death, improper method of slaughter, etc...), or other means.

When a substance becomes impermissible, that substance may convert back to a permissible state under certain conditions. This does not, however, extend to those things which are considered as impermissible by default (haram bil asli), such as the pig, or the dog⁸⁵. It was narrated that 'Aishah said: "The Messenger of Allah was asked about the hides of dead animals." He said: "Tanning it purifies it." ⁸⁶ The Messenger of Allah (ﷺ) said: "Any skin tanned, then it has been made pure." ⁸⁷ Shaykh al-Islam Ibn Taymiyyah said: "The milk of the jallaalah that feeds on impure things was forbidden by the Prophet (blessings and peace of Allah be upon him), but if it is kept until it becomes pure, then it becomes halal according to Muslim consensus, because before that the traces of impurity would appear in its milk, eggs and sweat, and the stench and foulness of the impurity would become apparent. But once that disappeared it would become pure. If the ruling applies because of a reason, it ceases to apply when that reason disappears." ⁸⁸

⁸⁴ Al-Fiqhhu Al-Islami wa Adillatuhu, Daar Al-Fikr, 9th Edition, Vol 1, Pg 303

⁸⁵ According to the view of the hanafi madthab, permission is granted for a thing which is not permissible by default to be changed into something permissible. This view differs from our view, as the preponderance of evidence suggests rather that something which is not permissible to consume by default (pig, donkey, dog, etc..) can never be made permissible since its default state is prohibited in essence (haram li thaat).

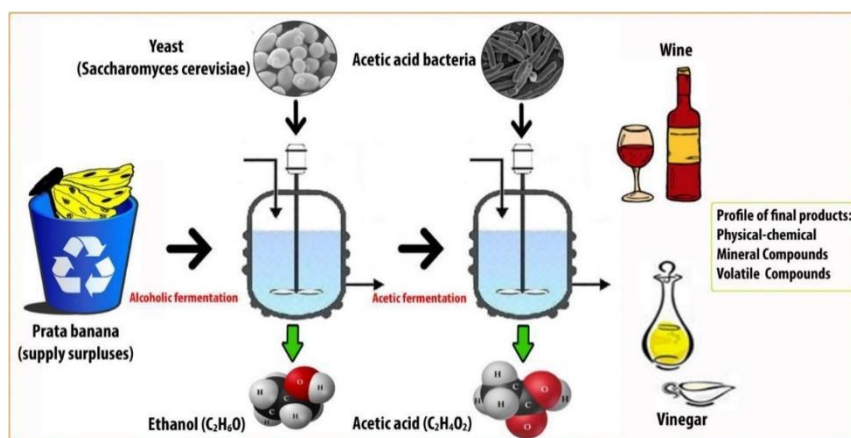
⁸⁶ Sahih Sunan an-Nasa'i 4245

⁸⁷ Hasan Sahih – Jami` at-Tirmidhi 1728

⁸⁸ Majmoo' al-Fataawa, 21/618

The above examples show how something which is naturally permissible to utilize, may lose its halal status, and can be returned once treated or processed in a rectifying manner. Another example of this can be found in the process making of vinegar. The Prophet (ﷺ) said: “What an excellent condiment vinegar is.”⁸⁹ It was also narrated by Anas bin Malik: “I asked the Messenger of Allah (ﷺ) 'Can wine be used for vinegar?' He said: 'No'“⁹⁰ It was related from Ibn Al-Dailami that his father said: “We said: 'O Messenger of Allah, we have grapevines; what should we do with them?' He said: 'Make raisins.' We said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' He said: 'Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar.’“⁹¹ The Prophet ﷺ was quite fond of Vinegar as is expressed in many hadith including the one above. The Prophet ﷺ also forbade producing vinegar from alcohol, yet, permitted vinegar production from grapes.

Scientifically speaking, in order to produce vinegar, food which has a high sugar content is soaked in water (called a Nabidh in Arabic) and left to ferment, eventually creating a Khamr (intoxicating alcohol). If further fermentation occurs, the liquid converts into Khallu (Vinegar). This is the process by which all vinegar is made.



If one were to consume this liquid mid process, one would suffer the effects of intoxication due to the heightened levels of ethanol present. Essentially, this means that the liquid went from being halal to haram and reverted back to being halal again.

The prophet forbade the conversion of alcohol to vinegar in cases where the substance was initially intended to be consumed as an intoxicant. However, he did not forbid the production, nor the consumption of vinegar.

This is significant because it demonstrates how things which are naturally halal, and pure have the potential to revert to their original state. It also emphasizes the role the niyyah (intention) plays in determining whether or not that thing may be reverted to a permissible thing.

⁸⁹ Sahih – Jami` at-Tirmidhi 1839

⁹⁰ Sahih – Jami` at-Tirmidhi 1294

⁹¹ Sahih – Sunan an-Nasa'i 5736

There are certain conditions that must be adhered to in order to allow the user to take advantage of this concession.

They are the following:

1. Intention
2. Smell
3. Taste
4. Color

Intention

The intention is a necessary condition, in that the substance's initial conversion from halal to haram mustn't have been the intended outcome. This is why the Prophet ﷺ forbade the conversion of wine to vinegar. Both wine and vinegar begin as permissible consumables, namely nabidh (fruit soaked in water), or al-tila' (concentrated juice). It was narrated that Ibn Sirin said: "Sell juice to one who will make At-Tila' (thickened grape juice) with it, and not Khamr (wine) with it." ⁹² In the one case, the intention is to convert the juice to an alcoholic beverage, which is impermissible. In the other case, the intention is to convert it to a permissible substance, even though, it must necessarily pass through the alcohol phase.

Anas Ibn Malik reported: "I served drink to Allah's Messenger (ﷺ) in this cup of mine: honey, Nabidh (water with soaked fruit), water and milk. ⁹³ Jabir b 'Abdullah reported: We were with Allah's Messenger (ﷺ) and he asked for water. A person said: Allah's Messenger, may we not give you Nabidh to drink? He (the Holy Prophet) said: Yes (you may). He (the narrator) said: Then that person went out speedily and brought a cup containing Nabidh, whereupon Allah's Messenger (ﷺ) said: Why did you not cover it? – even if it is with a wood. He said that then he drank it." ⁹⁴

The primary intention in creating a Nabidh drink is to enjoy its flavor. Nabidh, over time, naturally converts into an alcohol. It was narrated that Sa'eed bin Al-Musayyab said: "Drink juice so long as it does not have any foam." ⁹⁵ It was also narrated that Ibn 'Abbas said: "Nabidh of raisins would be made for the Messenger of Allah [SAW] at night, and he would put it in a water skin and drink it during the next day, the day after, and the day after that. At the end of the third day, he would give it to others to drink, or drink it himself, and if anything was left the following morning, he would pour it away." ⁹⁶

These ahadith show us that there is an amount of tolerance regarding the level of fermentation of a liquid content being consumed. The fruit of nabidh is added to water in a permissible way for the purpose

⁹² Sahih – Sunan an-Nasa'i, 5714

⁹³ Sahih Muslim, 2008

⁹⁴ Sahih Muslim, 2011 a

⁹⁵ Sahih – Sunan an-Nasa'i 5731

⁹⁶ Sahih – Sunan an-Nasa'i 5739

of enjoying its flavor. In the same light, flavor companies use alcohol to extract flavors from different sources. It is only introduced as a carrier of the flavor, not for the purpose of intoxicating. If the intention is to intoxicate, and/or the substance has enough alcohol content to intoxicate, then the drink is not permitted to consume.

Smell, Taste, And Color

Scientific studies have been performed in order to determine what the threshold of the alcohol content is that will allow for the contents to be permissible to consume. (Jamaludin, 2016). This is based upon the 3 days that the Prophet ﷺ drank nabidh, and how much fermentation occurs during that time frame.

The number must be low enough such that primarily, the intoxicating effect of alcohol does not occur, no matter how much is consumed, no physical signs of fermentation can exist, such as foaming or frothing, (as mentioned in the hadith), and at least 2 of the 3 qualities of smell, taste, and color are non-detectable (one being taste, the other being either smell or color). According to the study, this percentage is under 0.5% according to US Islamic scholarship, and 0.1% according to the east Asian region scholarship.

Istihlaak (Subsummation)

Istihlaak, or subsummation, is the act by which a substance is overcome by a larger, more comprehensive substance such that it becomes indistinguishable from the parent substance. This phenomenon is demonstrated in fiqh in a number of instances. Ibn Umar narrated: "I heard Allah's Messenger while he was being asked about water in open areas of the land, and predators and beasts come to it. So Allah's Messenger said: 'When the water is two qull'ah it does not carry filth.'" ⁹⁷ Also, the people asked the Messenger of Allah (ﷺ): "Can we perform ablution out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown?" He replied: "Water is pure and is not defiled by anything." ⁹⁸ These ahadith demonstrate how a lesser, impermissible substance can become subsumed into a larger substance, which does not affect its permissibility. Two qull'ah is the equivalent of 216 liters. Even though this amount is defined, scholars consider other text in light of this issue that define the principle of subsummation to be that none of the discernible characteristics (taste, smell, color) of the original substance are detectable.

It was narrated that Abu Hamzah said: "I used to interpret between Ibn 'Abbas and the people. A woman came to him and asked him about Nabidh made in earthenware jars, and he forbade it. I said: 'O Abu 'Abbas, I make a sweet Nabidh in a green earthenware jar; when I drink it, my stomach makes noises.' He said: 'Do not drink it even if it is sweeter than honey.'" ⁹⁹ As it pertains to the permission to consume,

⁹⁷ Sahih – Jami' at-Tirmidhi 67

⁹⁸ Sahih – Sunan Abi Dawud 66

⁹⁹ Sahih – Sunan an-Nasa'i 5691

and as expressed in the hadith here, there should be no intoxicating effect, or side effect of any sort, even if no qualities of smell, taste, or color are not present.

Clarification Regarding Alcohol

The toxicological nomenclature for Alcohol is not necessarily equivalent to the prophetic description of Alcohol. **كَمْرٌ** (Khamr) is generally the English synonym for Alcohol. The etymology of the word “alcohol” is derived from the Arabic word “الكلل” (Al-co-hol) as defined by the 8th century Arabic chemist Abu Yūsuf Ya‘qūb ibn ‘Ishāq aṣ-Ṣabbāḥ al-Kindī (/æɪˈkɪndi/; **يَدْنُكُلَا حَامِلَا قَاحِمَا نَهْ بَوْنِي فُسُوْا وَبَا**). It was the term he used for the fine powdered eyeliner that we know of as kohl. The powder is distilled from a natural mineral. Over time, western nations borrowed the word and expanded its meaning to include any substance obtained via distillation. Its meaning ultimately became constricted and now generally refers to intoxicating beverages such as beer, rum, and vodka.

Toxicologically, alcohol is defined as an organic compound in which the hydroxyl functional group –OH (Oxygen–Hydrogen) is bound to a carbon atom. (Chemistry, 1997). According to the tradition of the Prophet Muhammad (ﷺ), he says “رَخَّ رَكْسَمَ لَوْ، مَلَحَ رَكْسَمَ لَكَ” (Every intoxicant is impermissible, and every intoxicant is a khamr (alcohol)). In other words, the **قَاع** (illah – Operative cause or reason for its ruling) is the intoxicating effect.

Substances which are named in English as alcohols may only resemble it in name, but not in an Islamic legal sense. Substances such as Anisyl Alcohol, Hexyl Alcohol, Isoamyl Alcohol, Isobutyl Alcohol, Benzyl Alcohol, and Phenyl Alcohol do not have the same inebriating properties. Alcohols which intoxicate are ethyl alcohol (ethanol), methyl alcohol, isopropyl alcohol, n-butyl alcohol, and ethylene alcohol. Ingesting these alcohols causes intoxication and is problematic for halal consumers. These alcohols must be considered in all evaluations. (M.J.McCreery, 1978)

TRANSACTIONING

In this chapter, we discuss the permissibility to transact different commodities, and that which affects the permission to do so. The Messenger (ﷺ) taught us an important principle when he said: “When Allah forbids a thing, He (also) forbids its price.”;¹⁰⁰ The Messenger of Allah (ﷺ) said: “Allah has cursed alcohol, the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes (the grapes etc), the one for whom it is squeezed, the one who carries it and the one to whom it is carried.”¹⁰¹

The permissibility to purchase, or sell any product relies mainly upon the permission or prohibition of its consumption. In Islamic law, any food items that are not permitted to consume are absolutely haram to transact. This includes both sales and distribution, whether to a Muslim or a non-Muslim, since the prohibition applies to the Muslim seller their self. This does not include hazardous substances, such as dangerous chemicals, pottery, or sharp metals. The permission to transact these items is not affected because they are not considered to be consumables to begin with.

According to some schools of thought, any items considered to be najas (filth), are also impermissible to transact. The majority of Muslims, however, adopt the Hanafi position on this matter, which states that its impermissibility is tied to the benefit of its utility. If it carries a benefit, then it remains permissible.

For example, manure, as a fertilizer, is permissible to buy, sell, and utilize according to this school. This is also the position that Halal Watch World adopts.

The exception to these rules is generally granted for products that bear health and medicinal value, whilst the recipient is necessarily in need, or the life of the user is endangered. This is a general rule that applies, even if the consumable is pork. In other words, the *ءايلا طنح* (protection of life) is an Islamic principle that overrides the general ruling. This can be seen in the following text where Allah says in the Quran: “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. **But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him.** Indeed, Allah is Forgiving and Merciful.”¹⁰²

¹⁰⁰ Abu Dawood, 3488 – Classed as Authentic

¹⁰¹ Abu Dawood (3674) and Ibn Maajah (3380) – Classed as Authentic

UTILIZATION

The permission to utilize a substance, whether that be as a tool, applying it to one's body, or other than oneself is directly related to its permissibility factor. The permission or prohibition of its consumption is directly linked to its utilization, as in the previous section. In Islamic law, any prohibited thing that is haram to consume and transact, is also absolutely haram to utilize in any way. The Messenger of Allah (ﷺ) said:

“Allah and His Messenger have forbidden the sale of alcohol, dead meat, pork and idols.” It was said: “O Messenger of Allah, **what do you think of the fat of dead animals, for ships are caulked with it and animal skins are daubed with it, and the people use it to light their lamps?**” **He said: “No, it is haram.”** Then the Messenger of Allah (peace and blessings of Allah be upon him) said: “May Allah curse the Jews, for when Allah forbade them animal fat, they melted it down and sold it, and consumed its price.”

¹⁰³ It was also narrated by Abdullah ibn Amr ibn al-'As: On the day of Khaybar that the Messenger of Allah (ﷺ) **forbade** eating the flesh of donkeys, and the animal which feeds on filth: **riding it** and eating its flesh.

¹⁰⁴ These ahadith clearly indicate that usage in any way, including, but not limited to lighting lamps and calking ships, and riding, is not permissible. Via the principle of Qiyaas al awlai (A fortiori), it would thus be especially forbidden to apply any such substances to one's self. Ibn 'Umar (May Allah be pleased with them) said: “The Messenger of Allah forbade riding or drinking the milk of Al-Jallaalah camels (camels that consume filth).”¹⁰⁵

Here, it is clearly noted that not only is it impermissible to consume, but it is also impermissible to drink its milk, and even utilize it to ride.

¹⁰³ Narrated by al-Bukhaari, 1212; Muslim, 1581.

¹⁰⁴ Grade: Hasan Sahih – Sunan Abi Dawud 3811

¹⁰⁵ Hasan: Abu Dawud – Book 18, Hadith 182

CONCLUSION

The above research serves as the textual fundamentals and standards employed by Halal Watch World in its certification practices. We implore our Lord to guide us to the correct path, and to protect us from error and misunderstanding. May Allah accept this effort from us, and forgive us for any of our shortcomings in this work. Ameen.

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