

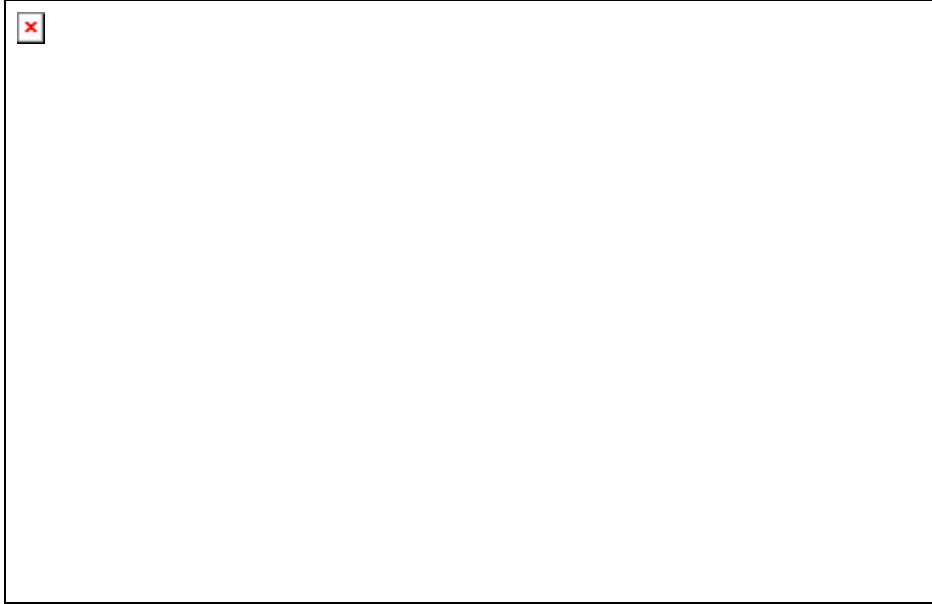
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## **Message to the Reader**

The author of this booklet is aware of the fact that there will always be people who will disagree with the contents of this work. We acknowledge this and encourage them to send their comments to us. We wish to revise this edition in the near future, should there be valid reasons to do so. IQRA hopes that this publication would be useful to all readers. IQRA has employed all possible tools to ensure that this work is authentic, properly researched and presented. IQRA has also ensured that sources used to prepare this work are reputable and authentic.

Mohammed Khalid



**Iqra Islamic Trust is a charitable trust with the objective of promoting Islam in Fiji. The Mission of this trust is to promote dawah and tableegh within Fiji and the South Pacific. We invite all Muslims and non Muslims to become members of this trust. We invite you all to help us create a better Islamic community for our children.**

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## **Chapter One**

### **Introduction**

#### **In the name of Allah, The beneficent, the merciful.**

Many countries in the world today claim that stunning animals prior to slaughtering them is helpful as this provide less pain to the animal when slaughtered. This is also the case in Fiji. However a German scientific research proves the opposite. This scientific research strongly favors the traditional Islamic method as prescribed by Prophet Muhammad (SAW) as the best and the most humane for the slaughtered animal.

IQRA has used a widely published work from UK which was published by the Islamic Cultural Center and the London Central Mosque and also endorsed by the Muslim Council of Britain (MCB). The reason for this was because the extent of their research in this field cannot go unnoticed.

We hope that this book will help the readers understand the issue of stunning properly. IQRA hopes to create further awareness on all forms of pre stunned Halal meat in Fiji for Muslims and to re introduce the Islamic method of slaughtering without stunning into the commercial market.

We hope the readers would understand the logic and the Islamic explanations which clearly condemn all forms of stunning prior to slaughtering.

## **Chapter Two**

### **Method of Ritual slaughtering (Zabihah) in Islam**

According to the Islamic Law, unless the Halal (Lawful) animals are slaughtered ritually, their meat does not become Halal for Muslims. The method of slaughtering , in Islam, is based on certain clear guidelines found in the Holy Qur'an, the Sunnah and the traditions practiced by the Sahabah (Companions of the Prophet), which may be summarized as follows.

1. All animals to be slaughtered must be the ones permitted for consumption under the Islamic law for example cow, sheep, lamb, goat, ram, deer, rabbit, poultry and should be of the required age and health.
2. Slaughtering must be performed manually by a mature Muslim who fully understands the fundamentals and conditions relating to slaughtering according to the Islamic Law.
3. At the time of slaughtering the name of Allah must be invoked by saying:  
Bismillah Allah Akbar  
(I begin (the slaughtering) in the name of Allah - Allah is the Greatest)

4. If at the time of slaughtering the name or names of someone other than Allah is invoked, the meat becomes Haraam (Unlawful).
5. According to the Shafi School of Thought, if a Muslim, by mistake, forgets to invoke the name of Allah at the time of slaughtering, the meat will remain Halal. This is not the case with the other three schools of thought who are strict on invoking the name of Allah at the time of slaughtering.
6. If someone knowingly does not invoke the name of Allah at the time of slaughtering, the meat becomes Haraam.
7. The animal should be slaughtered using a very sharp knife, penetrating the throat of the animal. This knife should not be used to kill other haraam animals.
8. Windpipe, food-tract and two jugular veins should be cut, preferably in one stroke.
9. The blood of the slaughtered animal must be drained as completely as possible.
10. The neck of the animal should not be disjoined during slaughtering intentionally; even the knife should not go deep into the spinal marrow.
11. Slaughtering from the back of the neck is not allowed in Islam.

12. Animals should be killed in a comfortable way. Brutality and unnecessary suffering to them must be avoided according to the Islamic Law.
13. Halal animals should not be slaughtered in a place where haraam animals are slaughtered while animals should not be slaughtered in front of other animals.

We have attached a comparative table which shows how slaughtering is done under the 4 schools of thoughts in the appendix section of this book.

## Chapter Three

### Stunning

Brutality and unnecessary suffering to animals must be avoided according to Islamic law. Animals should also not be slaughtered in front of other animals. Brutality here however refers to pre slaughter stunning.

Pre slaughter stunning was originally introduced to protect the slaughter personnel as in the case of cows during slaughtering, rather than the animals themselves. In the case of chickens, stunning was conveniently introduced to allow mass slaughtering, so that more chicken could be slaughtered in a required timeframe.

The idea was to immobilize the animal to facilitate killing procedures. While there are many methods of stunning animals such as

1. The Captive Bolt Pistol
2. Pitching
3. Electric head only stunning
4. Water bath Stunning
5. Gas Stunning

For the purpose of this book, we would only concentrate on the types of stunning common in Fiji. These are:

1. Captive Bolt Pistol: this method is widely used for all farmed animals like that in Nasinu Abattoir. There are 2 types of captive bolts: penetrative and non-penetrative. Penetrative stunners drive a bolt into the skull and cause unconsciousness both through physical damage and concussive blow to the skull.

The bolt on the non-penetrative stunner is mushroom headed and impacts on the brain without entering the skull. This is used at the Nasinu Abattoir. Unconsciousness is caused by the concussive blow. After the animal is unconscious, it is slaughtered.

2. The electric water bath is widely used to stun chickens like that at Crest Chicken. Birds are shackled upside down on a moving conveyor which carries them to an electrified water bath into which their heads are supposed to be immersed. The shackles contact a bar which is connected to earth.

## **Chapter Four**

### **Is the Islamic Method Really In-humane?**

While the Islamic method of swiftly cutting the throat of the animal has come under attack as being inhumane by the champions of the stunning methods, it must be noted that the west's claims of inhumanity cannot go unchallenged. They claim that when a Muslim does cut properly in the neck with a very sharp knife, clean and large, and does it usually in one go, the major blood vessels in the neck, namely jugular vessels, with the trachea and the gullet, are cut, and as the blood is under pressure, this cut will cause severe hemorrhage, thus depriving instantaneously the brain of its blood supply, and causing immediate anaesthetization. In this case, there will not be a chance at all for feeling of pain or suffering. This is because the animal keeps still and does not move after the cut, but later as the brain is deprived of blood, the whole body goes into contraction and convulsion in order to squeeze blood up to the brain, but is too late as the blood will come out from the cut before reaching the brain. This contraction and convulsion are normal physiological reactions and will cause no pain to the animal and no brain hemorrhage.

Islam, the last religion to mankind, is a comprehensive full way of life. The holy Qur'an and the sayings/actions of the last Prophet Muhammad (SAW) or Sunnah are the two major holy references for every Muslim for all affairs and all issues of life. Food, diet, eating, what is allowed to eat (Halal) and what is not allowed to eat (Haraam), when to eat, how to eat, what animals allowed to eat, what animals not allowed to eat, how to do zabihah/slaying the animals for food and all these and many more have been explained clearly and in detail in the teachings of Islam.

Allah, the compassionate has clearly stated in the last holy book, Al Qur'an:

*“Forbidden for you (for food) are dead animals, blood, the flesh of swine and that on which has been invoked other than the name of god”*

*“That which has been killed by strangling or by violent blow or by headlong fall or by being gored to death (by horns) that which has been (partly) eaten by a wild beast, unless you are able to do slaying (in due forms) and that which has been sacrificed on stones/idols....” (Surah Al Maidah, Verse3)*

According to this holy verse it is prohibited to eat:

- Any dead animals before doing the cut
- Any blood or blood inside the meat
- Any dead animal as a result of strangulation
- Any dead animal as a result of a violent blow
- Any meat contaminated or mixed with Halal Meat

And certainly Islam is against any cruelty or painful procedure done to the animal. Unfortunately, most of these prohibitions do occur in many techniques used in stunning the animals today.

Prophet Muhammad (SAW) has stated:

*“Verily Allah has prescribed proficiency in all things; thus if you slaughter, slaughter well, and let each one of you sharpen his knife to relive the animal from any suffering”*

*(Sahih Muslim)*

This hadith is enough proof for a Muslim that using the sharp knife and cutting well relieves the animal of any suffering.

However, for the sake of convincing the non-Muslims, it is wise to draw their attention to the landmark German scientific research carried out by Professor Wilhellm-Schulze and his colleague Dr. Hazim at the

School of Veterinary Medicine, Hanover University Germany. The study: 'Attempts to Objectify Pain and Consciousness in Conventional (captive bolt pistol stunning) and Ritual (Halal Knife) methods of slaughtering Sheep and Calves. In this study, several electrodes were surgically implanted at various points of the skull of the animals, touching the surface of the brain. The animals were allowed to recover for several weeks. Some animals were then slaughtered by making a swift, deep incision with a sharp knife on the neck cutting jugular veins and the carotid arteries as well as the trachea and esophagus (Islamic method). Other animals were stunned using the Captive Bolt Pistol (CBP). During the experiment, an electroencephalograph (EEG) and an electrocardiogram (ECG) recorded the condition of the brain and the heart of all animals during the course of slaughter and stunning. This study concluded that Islamic slaughtering is the most humane method of slaughtering and the captive bolt stunning causes severe pain to the animal. Under the Islamic method, the first three seconds from the time of Islamic slaughter as recorded on the EEG, did not show any change from the graph before slaughter, thus indicating that the animal did not feel any pain during or immediately after the incision. Following the 3 seconds, the EEG recorded a condition of deep sleep, unconsciousness. This is due to the large quantity of blood gushing out of the body. After the above mentioned 6 seconds, the EEG recorded zero level, showing no feeling of pain at all. As the brain message(EEG) dropped to zero level, the heart was still pounding and the body convulsing vigorously(a reflex action of the spinal cord) driving a maximum amount of blood from the body thus resulting in a hygienic meat for the consumer.

This research carried out in Germany clearly proves that Islamic slaughter without stunning is the most hygienic and causes no pain to the animal. This is sufficient to prove that the method as advised by Prophet Muhammad (SAW) is the best method of slaughtering.

## **Chapter Five**

### **The Stunning Method Exposed**

The Captive Bolt Pistol (CBP) is widely used for all farmed animals. In order to be effective, CBP stunning must be performed by highly trained personnel. Correct cartridge strengths must be used. If this is not the case or if the pistol is not positioned correctly, the animal will have to endure the pain of being shot incorrectly and will then have to be shot again or be knifed while conscious. In a 1996 report, the scientific committee of the European commission said that in “5 to 10% of cattle, captive bolt stunning are not applied correctly”. There is every possibility that a certain percentage of such wrong positioning is happening in Nasinu Abattoir. Furthermore, it is also important to view the German Research Study done on the CBP method against the Islamic method. The animals were apparently unconscious after stunning. EEG showed severe pain immediately after stunning. The hearts of animals stunned by CBP stopped beating earlier as compared to those of the animals slaughtered according to the Islamic method resulting in the retention of more blood in the meat. This in turn is unhygienic for the consumer.

Water Bath Stunning is a widely used method of stunning for chickens and is also used in Fiji by Crest Chicken. In this method, birds are shackled upside down on a moving conveyor belt that takes them to an electrified water bath. The birds' heads are then supposedly immersed in this water causing their electrocution. The inadequate stunning of birds is a common problem with this method especially with ducks and geese that tend to raise their heads when entering the water bath and their heads are therefore not fully immersed in the water. Another problem with this method is that although the aim of this method is to induce cardiac arrest, many birds are improperly stunned and recover

consciousness before slaughter according to the RSPCA (Royal Society of Prevention on Cruelty against Animals-UK). It was found by an experiment conducted by Gregory and Whittington in 1992, and published in Research in Veterinary Science under the title of 'Inhalation of water during electrical stunning in chickens that chickens can and do inhale water during electric stunning in a water bath. No remedy for this is available at the moment. It is also noticed that birds may defecate while being stunned and so live birds may inhale water fouled by faeces at stunning, thus making their meat unhygienic as the fluids may leak out of the lungs and cause contamination. The birds are suspended on a shackle upside down. Then the head is intended to come into contact with the water and the passage of an electric shock through the brain, a very cruel way to give shock, especially when the bird is hanging uncomfortably, drowning and suffocating resulting in death. The British study shows that 1/3 of the birds are killed by stunning prior to being slaughtered. With regards to the pain apart from the above suffering, it is reported that a substantial number may still be sensitive to the pain. It cannot be guaranteed that the chicken will remain alive after stunning. The variation in sizes of the chickens and their individual resistance capabilities mean that a blanket magnitude of current cannot be set. The health of each chicken will also influence its endurance capacity. Legislation does not specify any specific magnitude of current. However if electric current is used, it must be sufficient to induce immediate unconsciousness for all chickens and last until they die. Although some might argue that keeping the current setting in excess of 120mA may induce unconsciousness in chickens if applied properly, it must be noted that 90% of chickens produce low frequency of polyspike activity that is associated with Petit mal epilepsy in humans. Higher voltage does not remedy this meaning that regardless of the electrical settings, chickens may not be rendered unconscious as a result of the stunning. Besides, each bird has a different weight, fat content, age, number of feathers, levels of

cleanliness, brain resistance and leg size(which determines shackles to leg contact.), all of which influence the effectiveness of an electrical stun and thus make it nearly impossible to ensure proper stunning unless the settings are changed to accommodate each individual bird.

Mr. Hafiz Muhammad Yaqoob, dubbed as the father of Halal UK by the Halal journal in his interview to the journals May 2005 edition, clearly pointed out that around 90 out of 100 birds, prior to slaughter experience cardiac arrest, as a result of stunning. IQRA wishes to express that this is brutality as proven.

## Chapter Six

### Islamic views of Scholars

It is wise to start the Islamic debate on this matter with the translation of Surah Al Maidah(Verse 3)

*“Forbidden to you (for food) are dead animals, blood, the flesh of swine, and that over which has been invoked other than the name of Allah, that which has been killed by strangling or by a violent blow or by a headlong fall or by being gored to death, that which has been partly eaten by a wild animal, unless you are able to slaughter (in due form), and that which is sacrificed on stone (altars)”*

However, no matter which choice one makes regarding this matter, there is no doubt that stunning of animals is cruel and causes unjustifiable suffering to the animals which is strongly prohibited in Islam.

In Surah Al An’aam (Verse 145)

*“Say (O Muhammad) : I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it is Maytah( a dead animal) or blood poured forth(by slaughtering or the like), or the flesh of swine(pork): for that surely, is impure or impious (unlawful) meat(of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, or on which Allah’s Name has not been mentioned while slaughtering) But whoever is forced by necessity without willful disobedience, nor transgressing due limits; (for him) certainly, your Lords oft-forgiving, most merciful”*

Blood is the reason why it is forbidden to eat meat that has not been slaughtered according to Shari'ah. Our Shari'ah intends that the slaughtered animal should be drained of blood as completely as possible, and because of the extreme harm that would result from eating its blood.

It does not make sense, and it is unacceptable to suggest, that Islam would set out all these conditions to get rid of the blood of the slaughtered animal in the manner prescribed, then allow us to drink or eat blood after it is drained from the animal. For this reason it is a definite fact that Islam has forbidden blood as a means of nutrition for man. Rather this prohibition is a clear sign of the wisdom and purpose of shari'ah in purifying the animal by draining the blood from it because blood is one of the most evil and unlawful kinds of food, which the Prophet (peace and blessing of Allah be upon him) was sent to abolish.

*“He allows them as lawful At-Tayyibaat (i.e. all good and lawful as regards thing, deeds, beliefs, person and food), and prohibits them as unlawful Al-Khabaa'ith (i.e. all evil and unlawful as regards thing, deeds, beliefs, person and food)”*

[al-A'raaf 7:157- interpretation of the meaning]

Al-Tabari said in his Tafseer. “The phrase ‘blood poured forth’ means blood that flows copiously. This is how Allah described the blood when he told his slaves that it is haraam. ‘Ikrimah said: were it not for this aayah, the Muslims would go to extremes in avoiding the blood that remains in the veins as the Jews do. Al-Maawardi said that with regard to blood that is not ‘poured forth’, if it has solidified in the veins, as in the liver and spleen, then it is Halal, because the Prophet (peace and blessing of Allah be upon him) said: “Two kinds of dead meat and two kinds of blood have been permitted to us....”

The reason why the blood that is “poured forth” is forbidden to us is because the information that has become well known and well established nowadays amongst the doctors and those who carry out medical tests and study microscopic creatures, which is that blood is considered to be optimum environment for the growth of germs. So if a person drinks blood it is as if he has drunk a “farm” for growing germs, in which the germs can multiply and grow producing lethal poisons which as is well known have extremely harmful effects which result in germs invading the human body resulting contracting lethal and contagious diseases. Even if you cook and eat this blood, some of these toxins cannot be altered by boiling and changed in such a manner that they become beneficial to the body. There are some that do not change at all. Blood is so difficult to digest and has no existent benefits. If some blood was poured directly into a humans stomach, he or she would vomit immediately or it would come out in his stools undigested, in a form of black substance.

Mufti Shabbir Ahmad, Darul Uloom Bury UK says that making an animal unconscious prior to slaughter, whether by means of a current or pistol, contains a number of flaws which have been detailed by Shaykh Ashraf Ali Thanwi in Imdadul Fatwa and then by his teacher Shaykh Mufti Muzaffar Hussein, Director and Mufti of Madrasah Mazahir Uloom Saharanpur in response to a legal query. They said that this method of practice is in no way permissible. It is an obligation on Muslims to make all efforts in trying to bring this method of practice to an end and under no circumstances to accept this method. It is forbidden to cause unneeded pain and suffering to the animals to be slaughtered. Since the electric stunning on chickens does not constitute slaughter, it is apparent that it is therefore a means of unneeded pain and suffering with is not permitted by the Shari’ah.

If it is claimed that this act does not cause the animal pain and suffering but rather aids the expulsion of blood from the body and annuls the animals senses, this too will be incorrect as prior to being made unconscious the animal senses were in working order and so their suspension after unconsciousness is not certain as it is possible that this instrument may have caused a suspension in movement(paralysis) whilst senses are still functioning and it is obvious that in the case of the senses remaining, the usage of these instruments will be a means of increased suffering.

The Shari'ah has declared the releasing of flowing blood as the reason behind slaughtering. Now it is apparent that the workings of the physical organs are the strongest in the state of consciousness, and it is also apparent that the expulsion of the blood is a physical act. Therefore, the stronger (and more active) the organs function, the more blood will be released and the objective of the legislator will be well realized. Thus, to intentionally enervate the organs and thereby cause a decrease in the amount of blood pumped out would not be permitted by the Shari'ah as it clashes with the objectives of the legislator.

Also, the prime reason why stunning is impressible is because those who champion this method consider them preferable to the way prescribed by the Shari'ah (in which the animal is not made unconscious) and consider the method of Shari'ah inferior and deficient and give preference to the innovated method . This alone according to the Mufti Shabbir Ahmad is close to Kufr.

## **Chapter Seven**

### **Fatwa on Stunning**

Hakkimul Ummah, Maulana Ashraf Ali Thanvi sahib (RA) issued a fatwa on 17 Rabi Al Thani 1334(1917 AD) on the issue of stunning prior to slaughter. He stated it to be forbidden practice (See Imdaadul Fatwa Vol 3, p 605,606). He stated that if one concludes stunning prior to slaughter to be a better method than the Islamic method, it is akin to Kufr.

Mufti Kifaayatullah Sahib (RA) stated that the captive bolt method conflicts with the Sunnah and Islamic teachings. There is a strong possibility of the animal being haraam (see Kifaaytul Mufti Vol 8 p, 277)

Maulana Mufti Nizamuddin Sahib (RA) stated that these two methods, electric stunning and captive bolt as unnatural and more painful which the intellect prohibits. It is for this reason that Fuqahaa and Ulama of the Ummah have considered it forbidden and makrooh to use. They deemed this to conflict the spirit of Islam. (See Fataawaa Nizaamiyyah, Vol 1, pg 409)

Maulana Mufti Mahmoodul Hassan Gangohi sahib (RA) has described the practice of stunning contradictory to the established Sunnah method and Makroohi tehrimi (a sinful act) (see fataawaa mahmoodiyyah, vol 17, p 247)

Maulana Mufti Abdurrahim Lajpuri Sahib has described the practice of stunning to control the animal using the captive bolt method as severely makrooh (see fataawa rahimiyyah vol 2 p.95)

Maulana Mufti Yusuf Ludhyaanwi sahib has written concerning stunning of chickens, “this method of slaughter is incorrect. If there had been a relief for the animals in striking the head and Allah had preferred this method, then the Messenger of Allah himself would have taught this method. Those people who have created this new method are trying to prove themselves clever than the Messenger of Allah (Aap ke Maasaail aur un ke hal, Vol 4 p.205)

Maulana Ahmed Mirpuri on the issue of poultry stunning using electricity: as far as slaughtering after administering a current is concerned, if the animal remains alive after the shock, we cannot deem it as haram because it is live animal that has been slaughtered. Therefore, this animal will be Halal subject to fulfilling the remaining conditions of slaughter. However, if non stunned meat is available, it should be afforded preference, because where is an element of doubt or difference, it is better to exercise caution in any case (see fatawa siraat I mustaqeem, p 498)

Mufti Ebrahim Desai states that if the chicken dies through stunning before zabihah, it is haram, in a doubtful situation; one should exercise taqwa and abstain.

We highly advise all Muslims to consult their local Alim if they need a further tafseer of the above verses of the Holy Qur’an. We have also included the section of Volume 7 of Sahih Bukhari which deals with slaughtering in the appendix section of this booklet. This collection of ahadith will give the readers a very precise view on the matters related to slaughtering and Prophet Muhammad’s (SAW) recommendations about it.

## **Chapter Eight**

### **Conclusion**

The contents of this book have been adopted from a well published global report by the Islamic Cultural Center and the London Central Mosque.

There is a widespread awareness on the German research that revealed many facts that favors the Islamic method of slaughtering. It must also be understood that this awareness and consensus is common in Europe, Middle East and Asia. This booklet has only touched on the core issues that denounce the method of stunning so that the reader can grasp the facts.

Currently, all Halal meat in Fiji is pre stunned with methods discussed in this booklet. The matter of stunning chickens has always been a center of slaughtering debates amongst Ulema internationally. Muslims in Fiji should understand that a Stun Free Halal meat processing facility is viable as there are many examples of this internationally. IQRA believes all Muslims of Fiji should display Taqwa and abstain from eating all forms of stunned meat. We are however weary of the fact that the dominant Halal certifying body in Fiji, The Fiji Muslim League continues to endorse these stunning as Halal. It is not the motive of IQRA to create an uprising between the League and its members but inshah allah, this book would start valuable and constructive dialogue between the league and its members to see through this issue. IQRA is willing and eager to facilitate these discussions, and mediate with the United Kingdom counterparts and Fiji Muslim League to see that the matter is resolved. But IQRA would only be satisfied with a solution that upholds the Sunnah of Prophet Muhammad (SAW) as anything else apart from it would be contrary to the aims and objectives of our organization.

Let us all rise up to bring back the Islamic method which was demonstrated by our beloved Prophet Muhammad (SAW). Its time we make a statement that we will not compromise on an innovative method of slaughtering that undermines the commandment of Allah.

May Allah (SWT) give us all the Tawfeeq to do this collectively.

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## **Appendix**

### Jurists views on what constitutes Halal

Requirements	Shafi	Hanafi	Maliki	Hambali
Healthy Animal	Yes	Yes	Yes	Yes
No swine	Yes	Yes	Yes	Yes
Welfare of animals	Yes	Yes	Yes	Yes
Slaughterman Muslim	Yes	Yes	Yes	Yes
Sharp knife	Yes	Yes	Yes	Yes
No stunning	<= This was the only method used at the time =>			
Allah's name over it	Not compulsory. That is meat is Halal if omitted intentionally or otherwise.	Compulsory. Therefore, meat is Haram if it is omitted intentionally.	Compulsory. Therefore, meat is Haram if it is omitted intentionally or otherwise.	
Maximum bleeding				
Meat of People of the Book	Yes, unless name other than Allah taken.		Yes, even if God's name not taken over it	

## THE HADITH OF MUHAMMED

**By Sahih Bukhari**

### **Hunting, Slaughtering**

Volume 7, Book 67, Number 384:

Narrated Adi bin Hatim:

I asked the Prophet about the game killed by a Mi'rad (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another dog, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allah's name on (sending) your hound only, but you have not mentioned it on some other hound

Volume 7, Book 67, Number 385:

Narrated 'Adi bin Hatim:

I asked Allah's Apostle about the Mi'rad. He said, "If you hit the game with its sharp edge, eat it, but if the Mi'rad hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood. (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after game, and mention the name of Allah, then you can eat." I said, "If the hound eats of the game?" He said "Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Some times I send my hound and then I find some other hound with it?" He said "Don't eat the game, as you have mentioned the Name of Allah on your dog only and not on the other."

Volume 7, Book 67, Number 386:

Narrated Adi bin Hatim:

I said, "O Allah's Apostle! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, 'Even if they killed (the game).' I said, 'We also hit (the game) with the Mi'rad?' He said, "Eat of the animal which the Mi'rad kills by piercing its body, but do not eat of the animal which is killed by the broad side of the Mi'rad."

Volume 7, Book 67, Number 387:

Narrated Abu Tha'laba Al-Khushani:

I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

Volume 7, Book 67, Number 388:

Narrated 'Abdullah bin Maghaffal:

that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah's Apostle has forbidden throwing stones, or e used to dislike it." 'Abdullah added: Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullah once again saw the man throwing stones. He said to him, "I tell you that Allah's Apostle has forbidden or disliked the throwing the stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

Volume 7, Book 67, Number 389:

Narrated Ibn 'Umar:

The Prophet said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirat from his good deeds."

Volume 7, Book 67, Number 390:

Narrated 'Abdullah bin Umar:

I heard the Prophet saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day."

Volume 7, Book 67, Number 391:

Narrated 'Abdullah bin 'Umar:

Allah's Apostle said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two Qirats a day.'

Volume 7, Book 67, Number 392:

Narrated Adi bin Hatim:

I asked Allah's Apostle. "We hunt with the help of these hounds." He said, "If you let loose your trained hounds after a game, and mention the name of Allah, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it."

Volume 7, Book 67, Number 393:

Narrated Adi bin Hatim:

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

Volume 7, Book 67, Number 394:

Narrated 'Adi bin Hatim:

I said, "O Allah's Apostle! I let loose my hound after a game and mention Allah's Name on sending it." The Prophet said, "If you let loose your hound after a game and you mention Allah's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned, the Name of Allah except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a Mi'rad (i.e. a sharp edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you cannot eat of it, for then it is like an animal beaten to death with a pie

Volume 7, Book 67, Number 395:

Narrated Adi Bin Hatim:

I asked Allah's Apostle, "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allah's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of

it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

Volume 7, Book 67, Number 396:

Narrated Abu Tha'laba Al-Khushani:

I came to Allah's Apostle and said, "O Allah's Apostle! We are living in the land of the people of the Scripture and we take our meals in their utensils, and in the land there is game and I hunt with my bow and trained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allah's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allah's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it."

Volume 7, Book 67, Number 397:

Narrated Anas bin Malik:

We provoked a rabbit at Marr Az-Zahran till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abu Talha. He sent both its legs to the Prophet who accepted them.

Volume 7, Book 67, Number 398:

Narrated Abu Qatada:

that once he was with Allah's Apostle (on the way to Mecca). When he had covered some of the way to Mecca, he and some companions of his, who were in the state of Ihram. remained behind the Prophet while Abu Qatada himself was not in the state of Ihram. Abu Qatada, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but

they refused. Then he took it himself and attacked the onager and killed it. Some of the Companions of Allah's Apostle ate of it, but some others refused to eat. When they met Allah's Apostle they asked him about that. He said, "It was meal given to you by Allah."

Volume 7, Book 67, Number 399:

Narrated Abu Qatada:

(the same Hadith above, but he added); The Prophet asked, "Is there any of its meat left with you?"

Volume 7, Book 67, Number 400:

Narrated Abu Qatada:

I was with the Prophet (on a journey) between Mecca and Medina, and all of them, (i.e. the Prophet and his companions) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager." They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)." I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet about it (on your behalf)." When I met the Prophet, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allah has offered to you."

Volume 7, Book 67, Number 401:

Narrated Jabir:

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

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

Volume 7, Book 67, Number 402:

Narrated Jabir:

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

Volume 7, Book 67, Number 403:

Narrated Ibn Abi Aufa:

We participated with the Prophet in six or seven Ghazawat, and we used to eat locusts with him.

Volume 7, Book 67, Number 404:

Narrated Abu Tha'laba Al-Khushani:

I came to the Prophet and said, "O Allah's Apostle! We are living in the land of the people of the Scripture, and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet said, "As for your saying that you are in the land of people of the Scripture, you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them As for your saying that you are in the land of game, if you hunt something with your bow, mention Allah's Name (while hunting the game) and eat; and if you hunt something with your trained hound,

mention Allah's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it"

Volume 7, Book 67, Number 405:

Narrated Salama bin Al-Aqwa':

In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots." A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet said, "Yes, you can do either'

Volume 7, Book 67, Number 406:

Narrated Rafi bin Khadij:

We were with the Prophet in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

Volume 7, Book 67, Number 407:

Narrated 'Abdullah:

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

Volume 7, Book 67, Number 408:

Narrated Jundub bin Sufyan Al-Bajali:

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

Volume 7, Book 67, Number 409:

Narrated Ka'b:

that a slave girl of theirs used to shepherd some sheep at Si'a (a mountain near Medina). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka'b said to his family, "Do not eat (of it) till I go to the Prophet and ask him, or, till I send someone to ask him." So he went to the Prophet or sent someone to him The Prophet permitted (them) to eat it.

Volume 7, Book 67, Number 410:

Narrated 'Abdullah

that Ka'b had a slave girl who used to graze his sheep on a small mountain, called "Si'a", situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet, he, permitted them to eat it.

Volume 7, Book 67, Number 411:

Narrated Rafi bin Khadij:

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

Volume 7, Book 67, Number 412:

Narrated Ka'b bin Malik:

A lady slaughtered a sheep with a stone and then the Prophet was asked about it and he permitted it to be eaten.

Volume 7, Book 67, Number 413:

Narrated Mu'adh bin Sad or Sad bin Mu'adh:

A slave girl belonging to Ka'b used to graze some sheep at Si'a (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet was asked, and he said, "Eat it."

Volume 7, Book 67, Number 414:

Narrated Rafi bin Khadij:

The Prophet said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail."

Volume 7, Book 67, Number 415:

Narrated 'Aisha:

A group of people said to the Prophet, "Some people bring us meat and we do not know whether they have mentioned Allah's Name or not on slaughtering the animal." He said, "Mention Allah's Name on it and eat." Those people had embraced Islam recently.

Volume 7, Book 67, Number 416:

Narrates 'Abdullah bin Mughaffal:

While we were besieging the castle of Khaibar, Somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet and I felt shy in his presence (and did not take it).

Volume 7, Book 67, Number 417:

Narrated Rafi bin Khadij:

I said, "O Allah's Apostle! We are going to face the enemy tomorrow and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allah's Apostle said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

Volume 7, Book 67, Number 418:

Narrated Asma bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of the Prophet and ate it.

Volume 7, Book 67, Number 419:

Narrated Asma':

We slaughtered a horse (by Dhabh) during the lifetime of Allah's Apostle while we were at Medina, and we ate it.

Volume 7, Book 67, Number 420:

Narrated Asma' bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of Allah's Apostle and ate it.

Volume 7, Book 67, Number 421:

Narrated Hisham bin Zaid:

Anas and I went to Al-Hakam bin Aiyub. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet has forbidden the shooting of tied or confined animals."

Volume 7, Book 67, Number 422:

Narrated Ibn 'Umar:

that he entered upon Yahya bin Said while one of Yahya's sons was aiming at a hen after tying it. Ibn 'Umar walked to it and untied it. Then he brought it and the boy and said. "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet forbidding the killing of an animal or other living thing after tying them."

Volume 7, Book 67, Number 423:

Narrated Said bin Jubair:

While I was with Ibn 'Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet cursed the one who did so."

Volume 7, Book 67, Number 424:

Narrated Ibn 'Umar:

The Prophet cursed the one who did Muthla to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

Volume 7, Book 67, Number 425:

Narrated 'Abdullah bin Yazid:

The Prophet forbade An-Nuhba and Al-Muthla.

Volume 7, Book 67, Number 426:

Narrated Abu Musa Al-Ash'ari:

I saw the Prophet eating chicken.

Volume 7, Book 67, Number 427:

Narrated Zahdam:

We were in the company of Abu Musa Al-Ash'ari and there were friendly relations between us and this tribe of Jarm. Abu Musa was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abu Musa said (to him), "Come on (and eat), for I have seen Allah's Apostle eating of it (i.e. chicken)." He said, "I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it." Abu Musa said, "Come on, I will tell you (or narrate to you). Once I went to Allah's Apostle with a group of Al-Ash'ariyin, and met him while he was angry, distributing some camels of Rakat. We asked for mounts but he took an oath that he would not give us any mounts, and added, 'I have nothing to mount you on' In the meantime some camels of booty were brought to Allah's Apostle and he asked twice, 'Where are Al-Ash'ariyin?' So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, "Allah's Apostle has

forgotten his oath. By Allah, if we do not remind Allah's Apostle of his oath, we will never be successful." So we returned to the Prophet and said, "O Allah's Apostle! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath.' "

Volume 7, Book 67, Number 428:

Narrated Asma':

We slaughtered a horse during the lifetime of Allah's Apostle and ate it.

Volume 7, Book 67, Number 429:

Narrated Jabir bin 'Abdullah:

On the Day of the battle of Khaibar, Allah's Apostle made donkey's meat unlawful and allowed the eating of horse flesh.

Volume 7, Book 67, Number 430:

Narrated Ibn 'Umar:

The Prophet made the meat of donkeys unlawful on the day of the battle of Khaibar.

Volume 7, Book 67, Number 431:

Narrated Ibn 'Umar:

The Prophet prohibited the eating of donkey's meat.

Volume 7, Book 67, Number 432:

Narrated 'Ali:

Allah's Apostle prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle

Volume 7, Book 67, Number 433:

Narrated Jabir bin 'Abdullah:

The Prophet prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

Volume 7, Book 67, Number 434:

Narrated Al-Bara' and Ibn Abi 'Aufa:

The Prophet prohibited the eating of donkey's meat.

Volume 7, Book 67, Number 435:

Narrated Abu Tha'alba:

Allah's Apostle prohibited the eating of donkey's meat.

Volume 7, Book 67, Number 435o:

Narrated Az-Zuhri:

The Prophet prohibited the eating of beasts having fangs.

Volume 7, Book 67, Number 436:

Narrated Anas bin Malik:

Someone came to Allah's Apostle and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ordered a caller to announce to the people: Allah and His Apostle forbid you

to eat the meat of donkeys, for it is impure.' Thus the pots were turned upside down while the (donkeys') meat was boiling in them.

Volume 7, Book 67, Number 437:

Narrated 'Amr:

I said to Jabir bin Zaid, "The people claim that Allah's Apostle forbade the eating of donkey's meat." He said, "Al-Hakam bin 'Amr Al-Ghifari used to say so when he was with us, but Ibn 'Abbas, the great religious learned man, refused to give a final verdict and recited:-- 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine...' (6.145)

Volume 7, Book 67, Number 438:

Narrated Abu Tha'laba:

Allah's Apostle forbade the eating of the meat of beasts having fangs.

Volume 7, Book 67, Number 439:

Narrated 'Abdullah bin 'Abbas:

Once Allah's Apostle passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

Volume 7, Book 67, Number 440:

Narrated Ibn 'Abbas:

The Prophet passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

Volume 7, Book 67, Number 441:

Narrated Abu Huraira:

Allah's Apostle said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk."

Volume 7, Book 67, Number 442:

Narrated Abu Musa:

The Prophet said, "The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him."

Volume 7, Book 67, Number 443:

Narrated Anas bin Malik:

Once we provoked a rabbit at Marr-az-Zahran. The people chased it till they got tired. Then I caught it and brought it to Abu Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet accepted the present.

Volume 7, Book 67, Number 444:

Narrated Ibn 'Umar:

The Prophet said, "I do not eat mastigure, but I do not prohibit its eating."

Volume 7, Book 67, Number 445:

Narrated Khalid bin Al-Walid:

Allah's Apostle and I entered the house of Maimuna. A roasted mastigure was served. Allah's Apostle stretched his hand out (to eat of it) but some woman said, "Inform

Allah's Apostle of what he is about to eat." So they said, "It is mastigure, O Allah's Apostle!" He withdrew his hand, whereupon I said, "O Allah's Apostle! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allah's Apostle was looking at me.

Volume 7, Book 67, Number 446:

Narrated Maimuna:

A mouse fell into the butter-fat and died. The Prophet was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (As-Samn).

Volume 7, Book 67, Number 447:

Narrated Az-Zhuri:

regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allah's Apostle ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

Volume 7, Book 67, Number 448:

Narrated Maimuna:

The Prophet was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

Volume 7, Book 67, Number 449:

Narrated Salim:

that Ibn 'Umar disliked the branding of animals on the face. Ibn 'Umar said, "The Prophet forbade beating (animals) on the face."

Volume 7, Book 67, Number 450:

Narrated Anas:

I brought a brother of mine to the Prophet to do Tahnik for him while the Prophet was in a sheep fold of his, and I saw him branding a sheep. (The sub-narrator said: I think Anas said, branding it on the ear.)

Volume 7, Book 67, Number 451:

Narrated Rait' bin Khadij:

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

Volume 7, Book 67, Number 452:

Narrated Rafi bin Khadij: While we were with the Prophet. on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet said, "Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow)." I said, "O Allah's Apostle! Sometimes when we are in battles or on a journey we want to slaughter (animals) but we have no knives." He said, "Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allah's Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians."

