

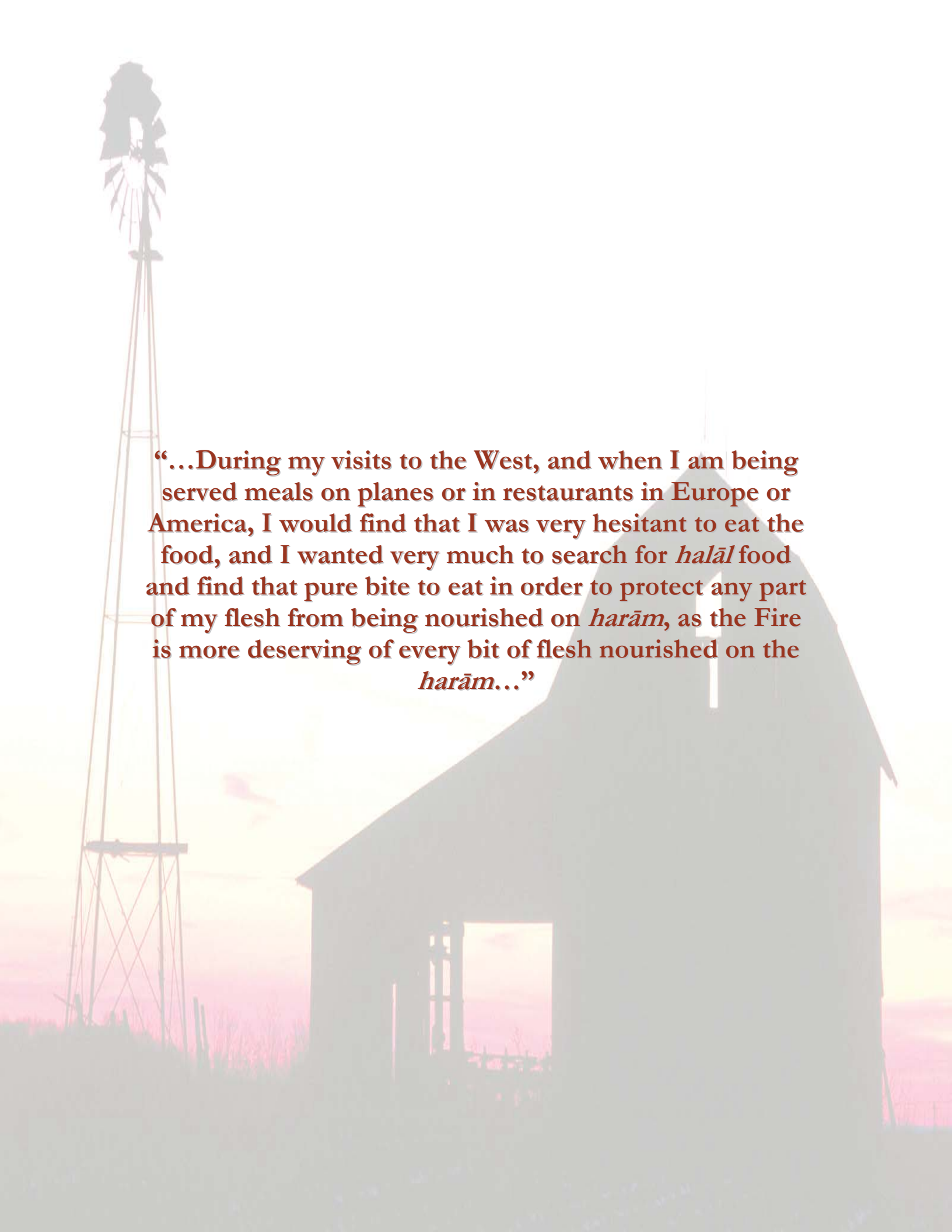
The background of the cover features a sunset sky with warm orange and red tones. On the left, there is a tall, slender metal windmill with a dark, multi-bladed top. On the right, there is a dark silhouette of a barn with a gabled roof and a small window. The overall scene is a rural landscape at dusk.

الذبائح و اللحوم المستوردة

The Ruling on  
Meat Slaughtered  
In the West

By the martyred *Imām*  
‘Abdullāh ‘Azzām

(may Allāh have Mercy on him)

A silhouette of a windmill and a barn against a sunset sky. The windmill is on the left, and the barn is on the right. The sky is a mix of orange, pink, and purple. The text is centered in the middle of the image.

“...During my visits to the West, and when I am being served meals on planes or in restaurants in Europe or America, I would find that I was very hesitant to eat the food, and I wanted very much to search for *halāl* food and find that pure bite to eat in order to protect any part of my flesh from being nourished on *harām*, as the Fire is more deserving of every bit of flesh nourished on the *harām*...”

The background of the page features a silhouette of a water tower on the left and a barn on the right, set against a soft, hazy sunset sky with warm tones of orange and pink.

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Introduction to the 2<sup>nd</sup> Edition

Indeed, praise is due to Allāh. We praise Him, seek His assistance and Forgiveness, and we seek refuge with Allāh from the evil within ourselves and the mistakes in our actions. Whoever is guided by Allāh cannot be misguided by anyone, and whoever is misguided by Allāh cannot be guided by anyone, and I testify that there is none worthy of worship except Allāh alone, and I testify that Muhammad is His worshipper and Messenger.

As for what follows:

This is a treatise that I had written a few years ago<sup>1</sup> at the start of my frequent visits to the West – especially America – to attend student conferences organized by the Muslim Arab Youth Association (MAYA) that have been held until this year,<sup>2</sup> and it is an annual conference that takes place during Christmas, which falls at the end of each Gregorian year. MAYA was the precursor to many Islāmic organizations, and the Muslim Youth Association in America was formed from the Muslim Student Association (MSA), which initially was composed of just thirteen students in Chicago.

And this issue has concerned me on my travels, and I exhausted myself in investigating it. If there is anything I could forget, I could never forget my visit to Spain as I was making my way around Grenada and Cordova, as the Islāmic awakening there had not yet led to any viable communities forming that could operate their own markets and shops, especially those for *halāl* foods and meats. So, I would spend most of my trip eating roasted pistachios.

I dug deeply into this issue - and it deserves to be dug into deeply – as the West has its own system of life. Carcasses and pork are not considered prohibitions in their daily life. In fact, pork and lard are ingredients in many products and desserts, and the life of the Muslim in the West has become unbearable considering the temptations that surround him and the prohibited ingredients that are found in most foods - in many places, you will find that even bread is made with lard!

The problem also has spread to most of the Muslim lands, with the Muslim populations and nations importing meat from Communist and Western nations without giving any consideration as to the status of the permissibility of such meat. When concerns are raised here and there from those who are hesitant to eat imported meat, a simple seal is placed on the meat that says ‘Slaughtered Islāmically.’ So, if a country does respond to some concerns, it sends an envoy from the Department of Commerce to the slaughterhouse to task the embassy in the country from which the meat is coming to supervise the process of

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<sup>1</sup> This introduction was written by ‘Abdullāh ‘Azzām only a few months before he was killed.

<sup>2</sup> MAYA became inactive as of early 2004

slaughtering. The problem is that the issue usually means nothing to the diplomats who work in these embassies of the Muslim countries in the Western or Eastern world. They usually pay no attention to it, let alone spend all of their time in slaughterhouses making sure Allāh is mentioned at the time of slaughtering, mentioning and exalting Him whenever another animal is slaughtered. To make matters worse, commerce officials in the Islāmic world don't care much for this issue as they consider it a manifestation of backwardness, closed-mindedness, and strictness on the part of religious people due to their so-called extremism.

Also, what would you say if you knew that many commerce officials in some Muslim countries – those who are responsible for declaring what foods are religiously permissible or prohibited – are Christians who refuse to import products from the Muslim nation of Turkey, and accept only to import meat from the Eastern nations like Bulgaria? This is despite the fact that Turkish meat is generally cleaner and cheaper.

#### *The Fatāwā:*

Some of the noble scholars in the Islāmic lands who are prone to issuing *fatāwā* ruled that imported meats are permissible based on the principle which states "The default ruling on matters is their permissibility so long as there is no proof of prohibition." However, these noble scholars overlooked the exception to this rule: "The default ruling on matters is their permissibility *except for meats and sexual relations.*" And this principle has been endorsed by the scholars of the four schools of *Fiqh* and the majority of scholars of *Hadith*, and it is summarized in the statement of an-Nawawī: "The default ruling regarding animals is their prohibition until it is established that they have been slaughtered correctly."

#### *Fiqh For the Generation of the Awakening:*

When we discuss such issues of *Fiqh*, we are addressing the youth of the Islāmic awakening who have held firmly to Islām as a belief, source of law, and system of life, and took it upon themselves to apply the concepts of *halāl* and *haram* in their lives in every issue, no matter how small or large. So, everything we write in the area of *Fiqh* is directed towards this young group of believers that has decided to traverse the path to Allāh. So, it is therefore necessary for them to solve the problems that they will encounter on this path in light of the Qur'ān and *Sunnah*. This is real, active *Fiqh*, not theoretical solutions to imaginary problems that exist only in our thoughts and imagination.

As for the theoretical *Fiqh* which has no connection to reality, the *Salaf* would hate to ask about things that had not happened, the foremost of them being 'Umar, his son, and Mu'ādh (may Allāh be Pleased with them). If they were asked about something, they would inquire: "Did it occur?" If it was said that it hadn't occurred, they would say "We are busy enough with what has already occurred," meaning do not ask about things that haven't happened. Falling under this is to study *Fiqh* that has no society to be applied in and to be referred to by.

We have to study *Fiqh* and its principles in order to provide solutions to the problems of the Muslim youth who suffer from them. So, this *Fiqh* is a necessity for the generation that is

going towards Allāh: the *Fiqh* of action and movement, not the *Fiqh* of imagination and theory. To provide solutions to the problems of the Muslim youth is a priority for them - how they can face the problems of usury and interest and solve them, and feel at peace in their positions of employment when they feel hesitant about some aspect of their jobs, and they fear that some sin will fall on them because of it. It is a must for the Muslim youth to carry out his job without feeling any sort of unease in his heart due to an aspect of his work.

With all of this, we should keep a major reality in mind, and this is that there is no way for this generation to completely rid itself of this unease or to experience the taste of relaxation, tranquility, and security outside of the shade of the Muslim society, with the banner of Islām flying over his head and the *Shari'ah* flourishing and pushing it forth...

### *My Travels:*

The issue of the foods I could eat were, and still remain, a problem that I face during my lengthy travels, as I still bring my own homemade *halāl* food for the long trips to my destinations, and I would request the brother I'd be staying with in America to prepare some food for my return home. I am extremely hesitant to eat the food provided by any airline company – whether it be an Arab, Islāmic, or Western company – except the Pakistani one. This is because I know that Pakistan does not import meat, and I therefore eat on Pakistani International Airlines (PIA) from the time the plane departs Pakistan until it lands at the destination airport. Sometimes, I request seafood or Jewish kosher meals – O Allāh, relieve us of the people of *shirk* and deviance – because I know that the Jews do not eat carcasses or pork, and the rabbi himself goes to supervise the slaughtering procedures in the slaughterhouses, and their slaughtering method is exactly like the Islāmic one. I am sometimes able to request an Islāmic meal, and this is because the MSA in America requested some of the airline companies to provide such meals on flights.

The point I want to make is that we should be certain that the Muslim generation must have an Islāmic banner and Islāmic society in order for the children of this generation to truly be happy, at peace, and relaxed in all aspects. We must truly work to establish such a society no matter what sacrifices must be made and no matter what cost we have to pay, as the one who wants to marry a beautiful woman doesn't care how much her dowry is. Everything in this world is insignificant to be presented as a price to establish the Muslim society because a single second of the Pleasure of Allāh and the implemenation of His *Shari'ah* – if only for a few days – are better than the world and what is in it.

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا

{ "...Say: "The enjoyment of this world is short. The Hereafter is better for he who fears Allāh, and you shall not be dealt with injustice even as small as the skin of a date seed." }<sup>3</sup>

<sup>3</sup> *an-Nisā'*; 77