
Ruling on eating from animals killed by electric shock

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

Shaykh Abdul-Azeez ibn Baaz (رَحْمَةُ اللَّهِ)¹: Both the Qur'aan and Sunnah (whatever is reported from the Prophet) signify that animals which are slaughtered by the people of the Book are Halaal and that those which are slaughtered by Kaafirs (disbelievers) are Haraam (prohibited). Regarding this, Allaah (Exalted be He) says: [**Made lawful to you this day are At-Tayyibaat** [all kinds of Halaal (lawful) foods, which Allaah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. **The food** (slaughtered cattle, eatable animals) **of the people of the Scripture** (Jews and Christians) **is lawful to you and yours is lawful to them**]². This Ayah (Qur'aanic verse) is an explicit text for the permissibility of eating from the food of the People of the Book, i.e., Jews and Christians. Moreover, food here refers to slaughtered animals and the Ayah implies that animals which are slaughtered by Kaafirs are Haraam. Nevertheless, scholars excluded from the foregoing ruling the meat of animals which were slaughtered as a sacrifice for anyone other than Allaah or were slaughtered for idols or on which Allaah's Name has not been mentioned while slaughtering. Such meat is declared absolutely Haraam by Allaah's Saying: [**Forbidden to you (for food) are: Al-Maitah** (the dead animals- cattle- beast not slaughtered), **blood, the flesh of swine, and that on which Allaah's Name has not been mentioned while slaughtering**]. On the other hand, animals that were slaughtered in an Islaamically illegal manner, such as by electric shocks or strangling, are regarded as Haraam as those that were killed by a violent blow or suffocation according to the reality of every case and whether such animals were killed by the People of the Book or Muslims. As for animals that we do not know the way by which they were slaughtered (killed), the basic ruling is to consider them Halaal whether they were slaughtered by Muslims or the People of the Book. Besides, animals that were electrically shocked or hit strongly but then slaughtered in the Shar'eh (Islamic legal) way while they were still alive are considered Halaal, for Allaah (Exalted be He) says: [**Forbidden to you (for food) are: Al-Maitah** (the dead animals - cattle - beast not slaughtered), **blood, the flesh of swine, and that on which Allaah's Name has not been mentioned while slaughtering**, (that which has been slaughtered as a sacrifice for others than Allaah, or has been slaughtered for idols) **and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been** (partly) **eaten by a wild animal, unless you are able to slaughter it** (before its

¹ (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

² [Soorah Al-Maa'idah 5:5]

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death), and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqoon (disobedience of Allaah and sin)]. Thus, the foregoing Ayah signifies that animals that were killed by strangling or by a violent blow are Haraam to eat. The same ruling, thus, applies to animals that were electrically shocked then died before being slaughtered. This also applies to animals that were hit on their heads or in any other part of their bodies then died before being slaughtered. The fact that the Jews or the Christians regard animals that have been killed by strangling or electric shocks as Halaal does not render the same Halaal for Muslims. This also would apply if some Muslims were to regard such animals as Halaal. The ruling, thus, is to be decided according to what the purified Shar'eh (Islamic law) declares as Halaal or Haraam. To clarify the matter more, the generality of the Ayah that permits eating from the food of the People of the Book may not be explained as making the animals that were killed by strangling, violent blow, etc. Halaal, though they are explicitly declared as Haraam according to the other Ayah. Rather, the general Ayah has to be understood in light of the plain Ayah as the rule of Usool-ul-Fiqh (principles of Islamic jurisprudence) states.

Verily, Allaah is the Best One to be asked for help. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.