



Research Paper

Analyzing the Ruling on Slaughter of Followers of Divine Religions from Point of View of Islamic Denominations' Scholars

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Abstract

The chapter of food and drink is one of the important and widely discussed jurisprudential topics, which has consistently drawn attention over time. Meanwhile, the issue of animal slaughter stands out as a significant aspect with specific conditions and regulations. Among the various facets of this issue, which is conducted by this research, is the religious ruling concerning the slaughter of animals by followers of divine religions. This discussion has been a subject of interest, examination, and scrutiny within the perspectives of Sunni and Shiite scholars. Therefore, this research aims to investigate the ruling on the slaughter of followers of divine religions from the viewpoints of both Shiite and Sunni traditions and analyze the arguments presented by each group. Using a descriptive-analytical method and library research, findings indicate that there are two differing views among jurists in this area: prohibition and permissibility. Such an opinion is not found among Sunni scholars regarding the prohibition of the slaughter by followers of divine religions; however, some Shiite scholars bring evidence including Qur'anic verses, narrations, and the fatwas of jurists to support their position on its prohibition. These arguments are subject to critique and reflection. On the other, concerning the permissibility of the slaughter by followers of divine religions, some others among Shiite scholars, while maintaining certain conditions, accept its permissibility based on the Qur'an, narrations, and fatwas. Similarly, some Sunni jurists also declare it permissible based on specific verses.

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Extended Abstract

1- Introduction

The matter of animal slaughter falls under the category of food regulations and has its own specific conditions and rules. The legal status of the slaughtered animals by the People of the Book is a crucial aspect that has garnered attention from both Sunni and Shiite scholars. This research seeks to explore how each denomination interprets the rulings regarding these animals and to scrutinize the evidence provided by both sides.

2- Method

This qualitative research employs descriptive and analytical methods. It is fundamentally aimed at understanding how each denomination views the ruling on slaughtered animals by the People of the Book. The study relies on library research, analyzing various religious texts, articles, journals, and credible online resources to gather data.

3- Result

The findings indicate that some scholars argue against the purity of individuals classified as People of the Book, citing verses, hadiths, and consensus (*ijmā'*) as evidence for their stance. Conversely, those who support the inherent purity of People of the Book reference reasons such as:

1. Verse 5 of Surah Al-Mā'idah,
2. Widespread juristic consensus,
3. The principle of purity and presumption of innocence.

Regarding the slaughtered animals, two differing views exist among Sunni and Shiite jurists:

1. Prohibition of Slaughtered Animals by People of the Book: Shiite scholars assert

that such slaughter is prohibited based on verses, hadiths, fatwas, and consensus.

2. Permissibility of Slaughtered Animals by People of the Book: Some Shiite and Sunni jurists argue for its permissibility based on their jurisprudential principles.

The majority within Sunni Islam believe that "food" mentioned in the Qur'an includes animals slaughtered by People of the Book, deeming them pure and lawful. They argue that aside from slaughtered animals, other foods are inherently pure unless specified otherwise; thus, only doubts regarding slaughter need clarification in scripture. Some followers of Imam Shafi'i do not consider it obligatory to invoke God's name during slaughter but view it as recommended for increasing blessings. Maliki, Hanafi, and Hanbali scholars generally agree on the permissibility of slaughtered animals by People of the Book while noting specific details regarding whether they are slaughtered for God or not.

Among the Sunni jurisprudential schools, Hanafi scholars stipulate that for an animal slaughtered by a Person of the Book (Jew or Christian) to be considered lawful, it must not be killed in the name of anyone other than God. They believe that the permissibility of the slaughtered animals by Muslims and People of the Book is based on the fact that they invoke God's name sincerely during the act of slaughter. Maliki scholars consider the meat of animals slaughtered by People of the Book to be lawful under three conditions. They also rule that the slaughtered animals by women and minors from the People of the Book are permissible just like those



slaughtered by men. Hanbali scholars, on the other hand, view the slaughtered animals by People of the Book as generally permissible, asserting that there is no distinction between Muslims and People of the Book in terms of hunting and slaughtering. Shafi'i scholars have also issued a ruling that the food of the People of the Book is lawful, which includes their slaughtered animals. Therefore, if they invoke God's name during their slaughter, it is considered lawful; however, if they slaughter in the name of Christ or any deity other than God, their slaughtered animals are not permissible.

4- Conclusion

Regarding the slaughtered animals of the People of the Book, two main viewpoints exist among scholars: those who support the prohibition of their slaughter and those who advocate for its permissibility.

A. Proponents of the Prohibition of Slaughtered Animals by the People of the Book: Some Shiite scholars refer to verses such as "Indeed, He has only forbidden to you dead animals... and what has been dedicated to other than Allah" (Qur'an 2:173), along with hadiths and fatwas supporting this view. In examining the verses and hadiths, it becomes clear that the various arguments regarding the prohibition of slaughtered animals by the People of the Book are contingent upon the condition of "not mentioning God" during slaughter. Furthermore, regarding consensus (*ijmā'*) as a reason for prohibition, it has been clarified that the claimed consensus only extends to the era of the Imams and cannot be taken as definitive evidence from an Infallible's words. Additionally, consensus is not an independent binding evidence that can

overshadow authentic reports, thus it does not establish Islam as a condition for the slaughterer.

B. Proponents of Permissibility: Among Sunni scholars, based on thorough research, no opinion has been found within the various denominations that supports the prohibition of slaughtered animals by the People of the Book. Some Shiite scholars argue for its permissibility based on verses from Surahs Al-Mā'idah and Al-'An'ām, as well as relevant hadiths, asserting that consuming meat from the People of the Book is conditional upon ensuring that God's name is invoked during slaughter. Similarly, some Sunni scholars reference verse 5 of Surah Al-Mā'idah in support of its permissibility, noting shared opinions on specific details such as whether slaughtering is done for God or not, and in some cases, invoking God's name as a condition for permissibility.

Consequently, Muslim jurists are divided into two groups: one group from both Shiite and Sunni backgrounds believes in the permissibility of meat from animals slaughtered by People of the Book based on their arguments and specified conditions. In contrast, some Shiite jurists maintain that slaughtered animals by the People of the Book are prohibited based on their reasoning and conditions that have been critically examined.

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6- Authors' contribution

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actions leading to results carried out under supervision.

7- Conflict of Interest

Authors declared no conflict of interest

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