

Violations of the Shafi'is of the Malikis in the book Nihayat al-Muttalib in the study of the doctrine of Imam al-Juwayni (d. 478 AH) in the book Hunting, a comparative study

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Abstract

Praise be to God, Lord of the worlds, and prayers and peace be upon the Seal of the Prophets and Messengers, Muhammad, peace be upon him, and after:

This research talks about the disagreement between the schools of jurisprudence, so the book “Nihaayat al-Muttalib fi Derayat al-Madhhab” is one of the most important books of the Shafi'i school, where it is specialized in mentioning the dispute. In this research, I mention the disagreement between the Shafi'is and the Malikis in the Book of Hunting and Slaughter, and it consists of three issues. Controversy in the book hunting and sacrifices.

Introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon the Seal of the Prophets and Messengers, Muhammad, may God's prayers and peace be upon him, whom God sent as guidance and good tidings to the worlds, and upon his family and companions.

But after...

Hunting is considered one of the ancient professions known before Islam, as the ways and means through which it hunted differed, and when the Islamic religion appeared, it specified permissible methods and methods for hunting. Arrows and other things in shooting at the hunt, as well as the use of trained dogs for hunting while adhering to some things in order to legalize the hunting of dogs or bring them, so it is permissible in the hunting of barren without specifying a place for slaughter unlike the human carcass.

Slaughtered animals that may or may not be eaten, such as those of the People of the Book, and an explanation of the place of slaughtering in the domestic animal, and slaughtering in four places: the throat, the esophagus, and the two jugular veins. Likewise, the Sharia clarified the ruling on the domestic animal if it became wild or strayed and it was not possible to catch it. By cutting off the specific place for slaughtering, the Sharia has shown it as well as the wisdom behind it.

Research importance:

Hunting and slaughtering are of great importance in human life, as it is one of the important topics that must be studied and knowledge of the permissible ways and means that are indicated by the Sharia, as well as the importance of knowing the reason for the disagreement between the jurists and knowing its importance, so every student of knowledge,

especially the Sharia science, must know the reason for the dispute and the importance of the violations and the importance of the book *Nihayat al-Muttalib*, which is one of the books. The task in jurisprudence violations.

Reason for choosing the topic:

1- The importance of studying the jurisprudential disagreement and knowing the reason for the disagreement between the jurists.

2- Because the book is of great importance, it is one of the important works in the Shafi'i school of thought.

3- Because there is no previous study of the Shafi'i violations of the Malikis in the book *Nihayat al-Muttalib fi Diriyat al-Madhab*.

Research Methodology:

1- I traced the disagreement between the Shafi'is and the Malikis, so I mentioned the Shafi'i school of thought in the first saying and the Maliki school in the second saying, because the disagreement is between these two schools of thought and I mentioned other schools of thought.

2- I documented the sayings of each school of thought from the original confiscation and mentioned the evidence of each school of thought, then I made the weighting.

3- I mentioned the reason for the disagreement in each issue, and limited myself to mentioning the disagreement between the Shafi'is and the Malikis because it is the basis for this research.

4- Mentioning the Quranic verses, mentioning the name of the surah and the number of the verse.

5- The hadiths of the Prophet came out, so if the hadith was from the two Sahihs, I

contented myself with mentioning the source, the book, the chapter, and the number of the hadith.

6- I translated the flags mentioned in the research who need to be introduced.

7- The strange cities and words that were mentioned in this research were translated.

Search Plan:

The research was divided into an introduction, two sections and a conclusion, which are:

The introduction

- The first topic: the life of Imam al-Juwayni and his approach in the book *Nihayat al-Muttalib fi Derayat al-Madhab*.

The first topic: the life of Imam al-Juwayni (may God have mercy on him)

The second requirement: his methodology in the book *Nihayat al-Muttalib fi Derayat al-Madhab*.

- The second topic: Controversial issues in the book of hunting and sacrifices of Imam al-Juwayni (may God have mercy on him) in the book *Nihayat al-Muttalib* in the study of the doctrine.

The first requirement: If he shoots an arrow at a particular game, it hits another.

The second requirement: the slaughter of the medial beast if it strays.

The third requirement: cutting jugular veins when slaughtering.

The first topic: a brief summary of the life of Imam al-Juwayni (may God have mercy on him) and the definition of the book *Nihayat al-Muttalib* in Familiarity with the Doctrine and its methodology. It consists of two requirements:

The first requirement: a brief summary of the life of Imam al-Juwayni (may God have mercy on him)

First: His name, genealogy, and birth: Abd al-Malik bin Abdullah bin Yusuf bin Abdullah bin Yusuf bin Muhammad Hayawih al-Juwayni, so he attributed it to al-Juwayni to Juwayn (1) the place of his birth, and it goes back to the tribe of Sanbis from the Arabs, and it was also attributed to Nishapur; Because he lived in it after his return from the Hijaz, so he sat there to teach and teach for a period of thirty years. He used to give sermons, stand on the pulpit and teach, and the preaching council on Friday. Imam al-Juwayni was born in the year (419 AH), in June, and it was said: He was born in Muharram in the year (417 AH), and it was said: He was born in Muharram in the year (417 AH). He was born in the year (410 AH), and it is correct that he was born in the year (419 AH) (2).

Secondly: His title and nickname: Imam of the Two Holy Mosques, and the reason for his being called that is because he was close to Makkah for four years, giving fatwas and studying and leading in the Two Holy Mosques, and Diaa al-Din, and his nickname: Abu al-Ma'ali (3).

Third: His upbringing: Imam al-Juwayni brought him up in a family that had a passion for knowledge. The mother of Shaykh al-Shafi'i was a pious and ascetic scholar. Useful knowledge in various sciences, and when his mother died, he took his place and took up teaching, and learned the fundamentals of jurisprudence and the foundations of religion at the Al-Bayhaqi School at the hands of Abi Al-Qasim Al-Isfarayini (may God have mercy on him). Scholars and imams known for their knowledge, and he moved to the Hijaz, and lived in Makkah for four years, giving fatwas

and teaching, and after that he returned to Nishapur, and he stayed to teach for thirty years in the regular school, and he studied and agreed upon by many imams, and he had many trips in order to seek knowledge (4).

Fourth: His death: Imam Al-Juwayni, may God have mercy on him, passed away several days after he contracted a disease called jaundice, and because of his illness he stopped teaching and learning circles and recovered from it, so his students rejoiced for that, but soon the disease returned and became severe. He died in the year (478 AH), at the age of (59). On the twenty-fifth of Rabi' al-Akhir, on Wednesday night at the time of dinner, he was transferred to Nishapur and prayed for him there. His pulpit in the mosque was broken, and the markets were closed for his death. He had many students, so they broke their pens, and he lamented many poems (5).

The second requirement: Introducing the book "Nahayat Al-Mattalib" and its methodology:

First: Introducing the book *Nihaayat al-Muttalib fi Dirayat al-Madhab*: It is a great book and is considered one of the most important books of the ancient Shafi'i. Issues and the deduction of ambiguities, and he did not classify Islam as few as it, and after he completed it, he held a council and it was attended by many great imams and they praised him and praised him, and the people of his time admitted that he was not classified like it, and it is one of the most important Shafi'i books, as he explained the texts of Imam Shafi'i (May God have mercy on him), he made it the basis for deriving rulings and mentioning issues and branches and the reason for choosing this name. Because it is intended to perform a meaning, this name has been given to it, which indicates its content.

Secondly: His approach in the book *Nihayyat al-Muttalib fi Derayat al-Madhab*:

1- Collecting the sayings of Imam Al-Shafi'i: He mentions the sayings of Imam Al-Shafi'i (may God have mercy on him) and makes them an origin and has branches and deduces rulings from it. way of finding out" (7).

2- Graduating issues in which the ruling of the imams was not mentioned on the rules of the madhhab: Imam al-Juwayni mentioned in the introduction to his book *Nihayyat al-Muttalib* that he graduated the issues in which he did not find a ruling in the madhhab on the basis that he graduated them according to the rules of the madhhab. The doctrine of the imams, I took it out on the rules, and I mentioned the paths of possibility in it according to the amount of my knowledge and understanding" (8).

3- Editing the Shafi'i school of thought: This book is considered one of the first books on editing the Shafi'i school of thought, so its name indicates its content, as it is intended to perform a meaning and achieve an end. The science of the madhhab is knowledgeable." (9).

4- Mentioning the disagreement of the adherents of the well-known and well-known madhhab: He mentions the various aspects of the madhhab and chooses the saying that is closest to the correct one, mentioning the evidence and clarifying what is adopted in the madhhab by saying: "The madhhab is such and such." It was mentioned in the introduction: "And what is known about the disagreement of the companions I mentioned, and what He mentioned a strange, measured face in it, I mentioned its roundness and analogy, and if it joined its roundness, the weakness of analogy, I pointed out to him by mentioning the correct thing, saying: "The

doctrine is such-and-such." He mentions the disagreement of the companions, and the faces approved in the doctrine, pointing out what deviates from his circle and the weakness of his analogy from the doctrine, "so he mentions the sayings strong and weak (10).

5- Mentioning the Shafi'i school of thought and other schools of thought, while confining it to the rooting and preservation of the Shafi'i school of thought: Imam al-Juwayni mentioned in writing what his school of thought clarifies in order to root and memorize, for this is his goal. Issues: "And we mention the origins of the Abu Hanifa school of thought, and the purpose of mentioning them is to be a restriction to our school of thought in memorizing, because something may be memorized by mentioning its opposite" (11).

The second topic: the controversial issues of Imam al-Juwayni (may God have mercy on him) in the book "*Nihayyat al-Muttalib*" in the study of the doctrine in the book "*Sayd and Slaughter*" and it consists of three demands:

The first requirement: Shooting a catch with an arrow, and there is one issue in it

If he shoots at a hunter and hits another (12)

There is no disagreement between the jurists regarding the permissibility of hunting with an arrow and every specific (13), because God Almighty says: {And when you are free, hunt} (14), but they differed in the one who shot an arrow.

Is it permissible to eat it, or not, based on three opinions:

The first saying: It is absolutely permissible to eat it, if it is from the same side, whether it was present at the time of transmission or not.

And to him the Zaidis went (20) (May God have mercy on them all).

Their argument:

1- The Almighty said: {Eat of what they keep for you, and mention the name of God over it, and fear God. Indeed, God is swift in reckoning} (21).

The way of evidence: The verse indicated the generality and was not specified, so it is not necessary to specify the share in sending, but it is sufficient to name it, and by analogy with the one who sent an arrow to a group and hit one of them, it is permissible to eat it, and likewise if he sent; Because his teaching on a specific one is not possible, and if the appointment falls, it is permissible (22).

2- On the authority of Abu Thalabah al-Khashni, he said: The Messenger of God, peace and blessings of Allah be upon him, said to me: ((O Abu Thalabah, every time your bow and your dog return to you, more than Ibn Harb, the teacher and your hand, everyone is smart, and not smart))(23).

Evidence: The hadeeth indicates that it is obligatory to say Bismillah when stoning, not when eating.

The second saying: It is not permissible to eat it. Because when shooting, he did not intend to catch it, which is the saying of the Malikis (25), and some of the Shafi'is agreed with them (26) in the face of (may God have mercy on them all).

Their argument:

1- On the authority of Umar ibn al-Khattab (may God be pleased with him) who said: I heard the Messenger of God, may God's prayers and peace be upon him, say: ((Actions are but by intentions, and each person will have but what he intended, so whoever

emigrated for worldly gains, or for a woman to marry, then his emigration is for what he emigrated for)) (27).

Evidence: The hadith indicates that action and deed, in order to be accepted, must be based on a pure intention to God Almighty (28).

The third saying: If the shooting situation sees the injured and the swarm is a solution, otherwise not. It is one of the faces of Shafia (29).

Their argument:

1- If he wants to hunt, and shoots an arrow, it is not permissible for him to eat it if he does not see the catch when shooting; Because the intention does not work except by seeing (3).

The reason for the disagreement between the Shafi'is and the Malikis:

Imam al-Shafi'i (may God have mercy on him) went to the solution of eating the game. If it is shot at a flock and it hits others, it is permissible to eat it, due to the generality of the Almighty's saying: Swear} (31), and Imam Malik (may God have mercy on him) went) to the prohibition of eating from the game if it intended one and injured others due to counting the intention. Imam Malik saw the attachment of the intention in this place, so it is not permissible to eat it, and he quoted as evidence his saying, peace and blessings be upon him: ((Actions are but by intentions, but each person has what he intended, so whoever emigrated for a worldly life that he attains, or to a woman to marry, so his emigration is for what he emigrated for)) (32) (33).

The preponderant saying: After examining the sayings of the jurists and their evidence, it becomes clear that the preponderance of the first saying is: It is permissible to eat it if it is from the same side, whether it was present at

the time of sending, or not, for the generality of His saying: God is fast Reckoning} (34), and because he intended to hunt, and he named it when shooting an arrow, so it was permissible to eat it.

The second requirement: the stray human beast, and there is one issue in it

The slaughter of the domestic animal, if it wanders (35)

The jurists unanimously agreed that if a person was named, slaughtered with what is permitted to slaughter it, cut the esophagus, throat, and two jugular veins, and drained the blood, it is permissible for him to eat the sheep (36), but they differed in slaughtering the human animal if it strayed, and he was not able to do it, according to two sayings:

The first saying: If the domestic animal strays, it is permissible to annihilate it, and it is attached to the hunting, and it is the saying of the Shafi'is (37), and the Hanafis (38) and the Hanbalis agreed with them (39), and it was said by the Dhahiris (40), the Imamis (41), the Zaidis (42), and to him Ibadites went (43), and he said: Ali bin Abi Talib, Ibn Masoud, Ibn Omar, Ibn Abbas, and Aisha (may God be pleased with them) (44).

Their argument:

1- On the authority of Abu al-Ashra', on the authority of his father, he said: I said: ((Oh Messenger of God, is the slaughtering only in the throat and the pulp, he said: If you were stabbed in the thigh, I would reward you))(45).

The aspect of the evidence: The hadith indicates that zakat is confined to them, but necessity permitted that (46).

2- On the authority of Rafi bin Khadij, he said: I said to the Prophet, peace be upon him: ((We will meet the enemy tomorrow, and we do not

have a range, so he said: As long as blood is shed and the name of God is mentioned, then eat, as long as it is not a tooth or a nail, and I will tell you about that: As for the tooth, it is bone, and as for the nail, it is a range The Abyssinians advanced quickly, and the people got some of the spoils, and the Prophet, peace be upon him, was at the last of the people, so they set up pots, so he ordered them to be filled, and he divided them among them, and he equalized a camel with ten sheep, then he matched a camel from among the first people who had no horses with them, so a man shot it with an arrow, so God imprisoned it, and he said: These beasts have perpetuators like the perpetual beasts If he did not do this, then do the same)) (47).

Evidence: The hadeeth indicated that the animal that may be eaten is of two types: savage and capable of slaughtering it. The savage shoots it with an arrow, and if it dies, it is permissible to eat it unanimously. As for the human, he does not eat except by slaughtering the pulp and the throat. Either the female, if it is savage by a camel, mare, or cow, then it is like hunting, so it is permissible to send everyone on it. Or throwing an arrow at a place other than its altar, it is permissible to eat it (48).

The second saying: His gender is considered. If he is one of those who sacrifice, then it is not permissible to slaughter him except by slaughtering. And Al-Labba, which is the saying of the Malikis (49)

Their argument:

1- On the authority of Abu Hurairah (may God be pleased with him) who said: The Messenger of God, may God's prayers and peace be upon him, sent Badil bin Warqa' al-Khuza'i on a leafy camel that shouted in the mouth of Mina: "Behold, the slaughter is in

the throat and the pulp. Beware, do not hasten the souls to die, and the days of Mina are days of eating and drinking and with men.”))(5).

Evidence: The hadith indicates that the animal is slaughtered, slaughtered, or both according to its gender (51).

2- That “his savagery did not transfer him from the rulings of the domesticated person from the fall of the penalty for the forbidden to kill him, and its permissibility in sacrifices, gifts and aqeeqah, as well as in slaughtering, so we say: Because the slaughtering of the throat and the pulp is from the rule of the domesticated person, so he did not remove it by savagery” (52).

He replied to them: If the consideration was based on its gender, he would have said that the medial doe is not permissible except by wounding it What God has commanded regarding the return of the disputed matter to God and His Messenger, and He did not say, “Return it to your consensus”(82).

The third saying: To cut three of them, i.e. three were permissible to eat, and it is the saying of Abu Hanifa (83), and it was said by Ahmad (84) (may God have mercy on him) in a narration.

Their argument:

1- On the authority of Abu Umamah Al-Bahili (may God be pleased with him) that the Messenger of God, may God’s prayers and peace be upon him, said: ((Everything that empties jugular veins, unless it is a fang or nail clipping...)) (85).

Evidence: The hadeeth indicates that jugular veins must be cut off, and something with them leads to the exit of blood, so it is possible to eat the sacrificed animal. What is meant by slaughter is the exit of blood (96).

He replied to them: It is not possible to empty the jugular vein without cutting the esophagus and the throat, so it is not permissible to eat it without cutting them, so it is not possible to choose between them (87).

If it was said: “Not being limited to it does not preclude its entry into the general condition” (88).

It was said: “It is included in the generality of perfection, and it is not included in the generality of parts” (89).

2- The cutting of jugular veins leads to the expulsion of the forbidden jugular and its removal, so the spilled blood comes out, so the slaughter does not take place without cutting the jugular veins (90).

He replied to them: The purpose of slaughtering is to remove the soul from the body without torture, and as for the exit of blood, it is a follower, and the exit of the soul is done by cutting the soul, which is by cutting the throat, so the blood comes out (91).

The fourth saying: To cut off most of it from all four, until it is permissible to eat it.

Their argument:

1- By cutting off more than that, the purpose is achieved, which is to remove the forbidden blood.

Reply to them:

First: This saying is not correct, so there is no evidence for it, neither from the book nor from the Sunnah nor from the words of the Companions.

Secondly: You divided the error by the error, and what is not correct according to what is not correct, and these lands are not devoid of the fact that cutting them all off is obligatory, and cutting off all of them is not obligatory. In

addition, if cutting it all was obligatory, then some of it is not sufficient for the obligatory obligation, and it is obligatory on this that whoever prays three rak'ahs of the noon prayer is sufficient for him from the noon prayer, because he has prayed the most, and whoever fasts most of the day is sufficient for him, and this they do not say, so there is no corruption in his saying. phrase" (96).

The fifth saying: The throat and jugular veins are cut off, without the esophagus, and it is the well-known saying of the Malikis (97).

Their argument:

1- On the authority of Rafi bin Khadij (may God be pleased with him) who said: ((I said: O Messenger of God, we will meet the enemy tomorrow and we do not have a range, so he said: Hurry up or I will see what blood flows and mentions the name of God so eat, not the tooth and the nail, and I will tell you: As for the age So it was bone, and as for the nail, it reached the extent of Abyssinia, and we hit camels and sheep, and a camel ran out of it, and a man shot it with an arrow and imprisoned it.

The aspect of evidence: The hadith indicates that it is obligatory to cut off what comes out of the blood, which is the two jugular veins, and the throat without the esophagus. Because it is the course of food, not blood, so it is not included in it (99).

2- On the authority of Abu Umamah Al-Bahili (may God be pleased with him) that the Messenger of God, may God's prayers and peace be upon him, said: ((Everything that empties jugular veins unless it is a fang-loan or a cut of a nail...))(100)

The face of the indication: The hadith indicated cutting the jugular veins and the throat. Because it is the outlet of blood, so the

hadeeth necessitated cutting off what leads to the expulsion of blood in order for it to be lawful to eat the sacrifice (101).

The sixth saying: Only the two jugular veins are cut off, and it is one of the sayings of Malik (102) (may God have mercy on him).

Their argument:

1- On the authority of Rafi bin Khadij (may God be pleased with him), he said: ((I said: O Messenger of God, we will meet the enemy tomorrow and we do not have a range, so he said: Hurry or I will show what blood flowed and the mention of the name of God, so eat, not the tooth and the nail, and I will tell you: As for the age So it was bone, and as for the nail, it reached the extent of Abyssinia, and we hit camels and sheep, and a camel ran out of it, and a man shot it with an arrow and imprisoned it.

Evidence: The hadeeth indicates that the two jugular veins must be cut off, because the sacrifice is obtained by emptying the jugular veins, due to the presence of the pronoun that refers to the verb, i.e. what we have mentioned (104).

Reply to them: There is no evidence for your saying in the obligation of the throat and leaving the esophagus, neither from the book nor from the Sunnah nor from the words of my companions (105).

He replied to them: The hadith was narrated from Yahya, and it is weak, and it was narrated from others, and it is also weak, so it is not authentic from any path, so the hadith is considered abandoned, and it is not valid to take it, and no such saying was reported from Ibn Abbas, and if they cling to this hadith, then it is an argument for them. Because the hadeeth did not oblige the throat, and you have

obligated it, nor from slaughtering the throat, and you also obligated it (106).

The seventh saying: The esophagus must be cut, and the throat is one of the two jugular organs, i.e. three must be cut. This is the saying of Abu Yusuf (107) (may God have mercy on him).

Their argument:

1- The two jugular veins are the bloodstream, and blood circulates through them, and the throat is the opening for food to enter, and the esophagus must breathe through it, and no one else can take its place, so both of them are cut off with the cutting of one of the two jugular veins (108).

He replied to them: It is not correct to cut one of the juveniles because she was tortured by that, and it was forbidden to do so. The people of Jahiliyyah did it, so they cut some of it and left some of it until it dies, so Islam prohibited that, so it is not permissible to eat it (109).

The eighth saying: If some of these four were cut off and their death hastened, it is permissible to eat them.

Their argument:

1- On the authority of Abi Umamah, he said: ((She was a slave girl belonging to Abi Masoud Uqba bin Amr, who was tending sheep, so she damaged a sheep from her, so she broke a stone from the marwah, so she slaughtered it, and she brought it to Uqba bin Amr, so she told him, and he said to her: Take her to the Messenger of God, may God bless him and grant him peace, as you are, and he said The Messenger of God, may God's prayers and peace be upon her, said: Have the jugular veins been drained?

Evidence: The hadith indicates the permissibility of eating from the slaughtered

animal if the blood flows from it, that is, it comes out, provided that it is slaughtered or slaughtered as much of it as possible (113).

The reason for the disagreement between the Shafi'is and the Malikis:

The reason for their disagreement is that there is no evidence to explain what suffices from these four, as two evidences have been reported, one of which necessitates the flow of blood, and the other necessitates the severing of jugular veins and the flow of blood.

And he mentioned the name of God over it, so eat)) (114), and the second evidence: on the authority of Abu Imamah on the authority of the Prophet, peace and blessings of God be upon him, he said: ((If the jugular veins escape, then eat, as long as it is not a traumatic fang or a gnawed nail))(115), the first requires cutting some jugular veins, and the other It is necessary to cut them all, as both of them agree on cutting, but the difference is in all and some. As for the throat and the esophagus, no evidence was provided for that. Because slaughtering is a condition in the analysis, and there was no evidence for its obligation, so it is assumed that what was agreed upon is permissible, and this is weak; Because the agreement on its permissibility cannot be required in health (116).

The preponderant saying: which becomes clear after examining the sayings of the jurists and their evidence, the preponderance of the first saying: that the place of cutting is the throat and the esophagus, even their mouths, {And the lions did not eat except what you were slaughtered, and what was slaughtered on the monument, and that you swear by Allah. zalam} (), indicates that the slaughter is what happened to it The name of the sacrifice, which is cutting the throat and the esophagus, without the two jugs; Because the zakat is

obtained with it, not with the two animals, and God knows best.

Conclusion

Praise be to God, Lord of the worlds, and prayers and peace be upon the Seal of the Prophets and Messengers, our Prophet Muhammad, may God's prayers and peace be upon him, and his family and companions, the best prayers and complete submission. I have completed my modest research and have reached the following conclusions:

1- The study of irregularities shows the student of knowledge the reason for the disagreement between the jurists and their point of view on the issue.

2- Through it, he realizes the importance of referring to jurisprudential sources, knowing the reason for the dispute, and knowing who are the great imams of each school of thought and the way they discuss the evidence. Through the knowledge of the dispute, the student of forensic knowledge can depict the issue and understand it, so they take a way to put the issue to the reader clearly and communicate the idea to the interviewer.

3- By studying the controversial issues between the jurists, especially the issues mentioned by Imam al-Juwayni, may God have mercy on him, in writing *Nihayat al-Muttalib*, it is possible to know the doctrinal principles of the Shafi'i school of thought. Each doctrine and the importance of each book.

4- The Imam of the Two Holy Mosques was born in the year (419), in Jwayn, with the title of the Imam of the Two Holy Mosques. For his neighborhood with Mecca for four years, he issues fatwas, studies and mothers in the Two Holy Mosques.

5- Hunting is of great importance, as it is a profession known since ancient times, as it is considered a way to obtain food and benefit from it in daily needs and clothing.

6- If he shoots at a group of herds and intends to hunt, and hits others, it is permissible to eat them if they are in the same direction. Because he intended to hunt and named.

7- It is not permissible to eat an animal except after it has been slaughtered, which are four places: the throat, the esophagus and the two jugular veins.

8- If the domestic animal strayed and he was not able to catch it, or if it fell into a well, it is permissible to slaughter it with arrows and other things, without the place specified for slaughter, and its ruling is the ruling on hunting.

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