

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Halaal and Haraam Organs of a Lawfully Slaughtered Animal

All the parts of a Halaal animal are Halaal except some, which are either Haraam or Makrooh/undesirable:

1. The blood that runs through the veins
2. Gallbladder
3. Bladder
4. Male and
5. Female organs
6. Testicles
7. Glands
8. Haraam marrow (Spinal marrow)
9. The two muscles of the neck that stretch up to shoulders
10. The blood from liver
11. The blood from spleen
12. The blood that comes out from the meat after slaughtering
13. The blood from the heart
14. Bile i.e. the yellow fluid from inside the gallbladder
15. The nasal fluid which is mostly found in sheep
16. Anus
17. Tripe
18. Intestines
19. Sperm
20. The sperm that has been transformed into blood
21. The sperm that has been transformed into flesh
22. The sperm that has been fully transformed into an animal but it's found dead or if it was not, it died without being slaughtered.

(Summarized and extracted from Fatawa Razvia, Vol. 20, p. 240-241)

Some of them need a little more explanation:

Blood:

The blood that runs through the veins at the time of slaughtering the animal is called flowing blood. It's impure and it's Haraam to eat or drink it. The remaining blood within the meat after slaughtering e.g. on the slaughtered part of the neck, inside the heart, inside the liver and spleen as well as in the fine veins inside the meat. Although they are not impure but they are disallowed to be eaten. One needs to thoroughly clean prior to cooking. The meat has blood at various spots concealed within the fine veins which are quite hard to identify but they look like black strings after cooking, especially in brain (bheja), feet (paya) and chicken thighs, these black strings can be seen which should be discarded when found at the time of eating. One should not cook the chicken livers whole without slitting them into halves and cleaning the blood from inside.

Spinal Marrow:

It looks like a white string which originates from the brain and runs through the neck and ends at the end of the spine. It should be taken out and discarded prior to cooking but since it is hard to take it out, and if one cannot then discard it when found after cooking or at the time of eating.

The neck Muscles:

There two long yellow muscles at the both sides of the neck that stretch up to the shoulders and provide support for the neck, are not allowed to be eaten. The muscles are easily identifiable in sheep, goat or cow but hard to find in chicken and birds, one may discard them after cooking.

Glands:

They are generally found at the neck, inside the throat, and somewhere covered with fat either red or sandy in color, round and small in shape. This is also a non-edible part of the animal, one must discard them prior to cooking, and if seen whilst cooking discard immediately.

Testicles:

They are Makrooh Tahreemi. They are easily identifiable in bulls and goat, sheep etc. but in roosters, they can be found towards the back after slitting the stomach open and having the guts removed, looking like two tiny oval shaped seeds.
(Aadaabe Ta'aam)

It's not permissible to give anything from Qurbani or any Sadaqah to a kafir; one should never give!.

(Fatawa Razvia, Vol. 14, p. 708)

أَخْرَجَ الطَّبْرَانِيُّ فِي الْمُعْجَمِ الْأَوْسَطِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ابْنِ عَدِيٍّ - وَالْبَيْهَقِيُّ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَكْرَهُ مِنَ الشَّاةِ سَبْعًا؛ الْبَرَارَةَ وَالبَثَانَةَ وَالْحَيَاءَ وَالذَّكَرَ وَالْأُنْثَيَيْنِ وَالْغُدَّةَ وَالدَّمَ وَكَانَ أَحَبَّ الشَّاةِ إِلَيْهِ مَقَدَّمُهَا.

Imam Tabrani in Mu'jam Al-Ausat reported from Hazrat Abdullah Ibn 'Amr Ibn 'Adiy, and Baihaqi from Hazrat Ibn 'Abbaas – may Allah be pleased with them all – “ The Messenger of Allah – may Allah send blessings and peace upon him – used to dislike 7 things from the goat;

1. Gallbladder
2. Bladder
3. Vagina
4. Penis
5. Testicles
6. Glands
7. Blood.

And He used to like the front part of the goat the most.”

(Tabrani Hadeeth No. 9480)

Imam Manaawi states in Taiseer Sharah Jame' Sagheer, commenting on the Hadeeth as follows:

(كان يكره من الشاة سبعا) أى أكل سبع مع كونها حلالا (البرارة) أى مافي خوف الحيوان فيها ماء أخضر (والبثانة والحيا) يعنى الفرج (والذكور الانثيين والغدة والدم) غير المسفوح لان الطبع السليم يعافها ليس كل حلال تطيب النفس لاأكله (وكان أحب الشاة اليه مقدمها) لانه أبعد عن الاذى وأخف والمراد بمقدمها الذراع والكتف.

The Messenger of Allah – may Allah send blessings and peace upon him – used to dislike (eating) 7 things from the goat (despite being lawful):

1. Gallbladder (which is in the stomach of the animal and it contains yellow fluid)
2. Bladder

3. Vagina
4. Penis
5. Testicles
6. Glands
7. Blood (*flowing blood*).

(because the sane mind does not have appetite for them, and not every Halaal thing is attractive to the pure nature of the eater) And He used to like the front part of a goat the most. (For it's the farthest portion from the impurities and lightest to digest. The "front part" signifies the arm and the shoulder meat.)"

Imam Tahtawy in his Hashiya Tahtawiyah states as follows:

قال ابوحنيفة رضى الله تعالى عنه اما الدم فحرام بالنص واكره الباقية لانها مما تستخبثه النفس - قال الله تعالى ويحرم عليهم الخبث -

Imam Abu Hanifa – may Allah be pleased with him – stated, "Blood, which is Haraam and proven to be such from the Quranic verse but I regard the rest Makrooh Tahreemi, for the human nature hates them. Hence, Allah Almighty states, "And he forbids the evil things for them." (Quran S7V157)

(Hashiya Tahtawy 'Ala Al-Durr Al-Mukhtaar Vol. 4, p.360)

Distribution of Qurbani meat or any other charity (sadqa) to "Harbi Kafir" is not permissible at all. It is mentioned in Durr-e-Mukhtar: "Even though a Harbi Kafir is peace-wanting, charity is unanimously not permissible." In Bahr Al-Raa'iq: "According to Shariah, giving something to a Harbi Kafir is not permissible, for no Sawaab can be gained through this."

Alahazrat states in Fatawa Razvia in regards to distributing the Qurbani or 'Aqeeqah meat to non-Muslims (Of India, which is similar to the situation in SA i.e. Muslims are in minority and both these countries are not the Islamic state [currently not being governed according to Shariah legislation]):

Intestines are not meant for eating but they should be discarded, and if a kafir takes it or if it is given to a kafir there is no harm:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

Dirty things are for dirty people and dirty people for dirty things

(Surah Al-Noor 26, Verse 24)

It's not allowed to give meat to the (kuffaar) people of this land, for it is solely the right of a Muslim:

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

Clean things are for clean people and clean people for clean things

(Surah Al-Noor 26, Verse 24)

But if someone, due to their ignorance, still wants to give them, it will not affect the Qurbani.

Allah knows best.

(Fatawa Razvia Vol. 20, p. 457-458)

Ojhri or Tripe

Some people are fond of consuming Tripe while some are in love with testicles (Kapoor). Below are given some quotations from the Fuqaha and Muhadditheen:

Imam Tabrani has reported the following Hadeeth from Hazrat Abdullah Ibn Umar – may Allah be pleased with him – in his Al-Majma' Al-Ausat, and Imam Baihaqi from Hazrat Abdullah Ibn Abbaas:

The Prophet – may Allah send blessings and peace upon him – regarded the consumption of the following 7 body parts as Makrooh:

1. Vagina
2. Testicles
3. Glands
4. Bladder
5. Gallbladder
6. Flowing blood
7. Penis.”

Allamah Badr Al-Deen 'Aini said that our Imam Abu Hanifa – may Allah be pleased with him – stated, “Blood is, of course, Haraam, because its forbiddance is mentioned in the Quran but I regard the rest (six) of things as Makrooh, for a person with common sense or sober habits regards these Khabeeth (evil) things as Makrooh.”

(Haashiyah Kanz Al-Daqaa'iq, p. 496)

Allamah Tahtaawi comments in his Hashiya Tahtaawiyyah ‘Ala Al-Durr Al-Mukhtaar, Vol. 4, p. 196, “The word Khabeeth (as mentioned above in the citation of the Imam) is derived from the following statement of Allah Almighty:

وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَ

And he will forbid for them unclean things.

(Al-A’raaf 7, Verse 157)

i.e. The Holy Messenger will make the unclean things haram for the people.”

Tripe is Makrooh

Why is the consumption of “bladder” considered as Makrooh among the abovementioned 7 things? Because it’s the storage and the route of urine, and this reason is found in the tripe or Ojhri to the extent of perfection, since, every sane minded knows that the Ojhri or tripe is the storage for faeces, therefore it is established that the very reason which is found for making the bladder Makrooh, the same reason is found in Ojhri as well.

It’s recorded from Imam Azam that one can return the meat if it included the anus of the animal, due to it being Makrooh Tahreemi. Although it’s a fact that anus, which is just a part the faeces pass through in comparison to Ojhri where it passes through as well as it being its storage. The ruling of Ojhri being Makrooh Tahreemi has thus been established from Imam Azam Abu Hanifa – may Allah be pleased with him.

Imam Ahmed Raza has added the Karaahat of Ojhri as well as of all the other mentioned things in his Risaalah “Al-Mukkh Al-Maleeha Feema Naha ‘An Ajzaa’ Al-Dhabeeha” which is supported by all his other writings as well. For instance, it’s mentioned in Al-Malfooz Shareef, Vol. 4, p. 26, when someone asked, “Huzoor, it’s a fact that the impurities are considered clean for as long as they stay in their place (stomach), and the filth that is inside the Ojhri is also not unclean, then what is the reason of it being Makrooh?” He replied, “That is why it’s mentioned to be Makrooh, and if the impurities were to be considered as unclean (whilst still inside their place) then Ojhri will rather become Haraam, and not just Makrooh.”

It's mentioned in Fatawa Razvia Vol. 6, p. 167, "Ojhri or intestine, consuming which is Makrooh should not be given out but they should rather be buried but if a beggar just picks it up and walks away with it, he should not be stopped."

The answer given by Alahazrat to the questioner is quite interesting, for if Ojhri were not Makrooh Tahreemi he would not have mentioned the word "Haraam" when responding to the questioner but he would rather be very specific in saying "Makrooh Tanzeehi". The usage of the word "Haraam" after mentioning the word "Makrooh" is a proof of it becoming Makrooh Tahreemi, for the place Haraam comes after Makrooh Tahreemi. However, since, only the Makrooh is mentioned in both the writings of Alahazrat, and it's also established in the manuals of Fiqh that generally, Makrooh Tahreemi is understood by Makrooh, and Alahazrat also agrees to that:

"Generally Makrooh is often taken as Makrooh Tahreemi"

(Fatawa Razvia Vol. 3, p. 96)

It's obligatory (Wajib) to abstain from Makrooh Tahreemi and it's use is a grave sin.

It's strange that some people show their superiority in abandoning the research of Alahazrat and not only eat the dirty piece of meat themselves but also feed it to the other Sunni people keeping them under the impression of it being Makrooh Tanzeehi while there is a lot more Halaal meat available to feast!

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾

Therefore, take heed, O you with eyes!

(Al-Hashr 59, Verse 2)