

72 - THE BOOK OF SLAUGHTERING AND HUNTING

٧٢ - كتاب الذبائح والصيد

(1) CHAPTER. The mentioning of Allāh's Name while hunting.

And Allāh's Statement:

"Forbidden to you (for food) are dead animals (cattle - beast not slaughtered)... (up to)... so fear them not, but fear Me." (V.5:3)

And the Statement of Allāh جَلَّ ذِكْرُهُ :

"O you who believe! Allāh will certainly make a trial of you with something in (the matters of) the game." (V.5:94)

And the Statement of Allāh تعالَى :

"Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein)... (up to)...,so fear them not but fear Me." (V.5:1-3)

Ibn 'Abbās, giving the meaning of some of the words of the Verses, said: *Al-Munkhaniqa* is the animal killed by choking; *Al-Mauquḍhah* is the one killed by beating with a piece of wood; *Al-Mutaraddiya* is the one that dies by falling down a mountain; *An-Naṭiḥa* is a sheep killed by goring of horns. But if you find an animal still moving its tail or eyes, slaughter it (by mentioning Allāh's Name) and eat it.

5475. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ :

I asked the Prophet ﷺ about the game killed by a *Mi'rad* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death." I asked him about the game killed by a trained hound. He said, "If the hound catches the

(١) بَابُ التَّسْمِيَةِ عَلَى الصَّيْدِ،

وَقَوْلِ اللَّهِ: ﴿حُرِّمَتْ عَلَيْكُمْ أَمْيَةً﴾
إلى قوله ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ﴾
وَقَوْلِهِ تَعَالَى: ﴿يَأَيُّهَا الَّذِينَ آمَنُوا
لِيُبَلِّغُكُمْ اللَّهُ رَبَّكُمْ مِنَ الصَّيْدِ﴾ [المائدة:
٩٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿أُحِلَّتْ لَكُمْ
بِهَيْمَةَ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾ إِلَى
قَوْلِهِ: ﴿فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ﴾
[المائدة: ١-٣] وَقَالَ ابْنُ عَبَّاسٍ:
الْمَقْذُودُ: الْعُهُودُ. مَا أُحِلَّ وَحُرِّمَ،
﴿إِلَّا مَا يُتْلَى عَلَيْكُمْ﴾: الْخِنْزِيرُ.
﴿يَجْرِمَتِكُمْ﴾: يَحْمِلَتِكُمْ. ﴿سَنَانُ﴾:
عِدَاوَةٌ. ﴿وَالْمُنْحِقَةُ﴾: تُخْنَقُ
فَتَمُوتُ. ﴿وَالْمَوْقُودَةُ﴾: تُضْرَبُ
بِالْخَشَبِ يُوقِذُهَا فَتَمُوتُ.
﴿وَالْمَرْبُوبَةُ﴾: تَتَرَدَّى مِنَ الْجَبَلِ.
﴿وَالنَّطِيحَةُ﴾: تُنْطَحُ الشَّاةُ. فَمَا
أَدْرَكَتْهُ يَتَحَرَّكُ بِذَنَبِهِ أَوْ بَعِيْنِهِ فَادْبَحْ
وَكُلْ.

٥٤٧٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

زَكَرِيَّا عَنْ عَامِرٍ، عَنْ عَبْدِ بْنِ حَاتِمٍ
رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ
عَنْ صَيْدِ الْمُعْرَاضِ؟ قَالَ: «مَا
أَصَابَ بِحَدِّهِ فَكُلْهُ، وَمَا أَصَابَ
بِعَرْضِهِ فَهُوَ وَقِيدٌ»، وَسَأَلْتُهُ عَنْ صَيْدِ
الْكَلْبِ فَقَالَ: «مَا أُمْسَكَ عَلَيْكَ

game for you, eat of it, for killing the game by the hound, is like its slaughtering. But if you see with your hound or hounds another hound, and you are afraid that it might have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have mentioned Allāh's Name on (sending) your hound only, but you have not mentioned it on some other hound."

(2) CHAPTER. The game killed by the *Mi'rād*.

Ibn 'Umar said about the animal killed with a *Bunduqa* (a ball of clay thrown through a hollow stick or some other thing): It is like an animal beaten to death with a piece of wood (i.e. unlawful). Sālim, Al-Qāsim, Mujāhid, Ibrāhīm and Al-Ḥasan disliked the eating of the game killed with *Al-Bunduqa*.

Al-Ḥasan disliked shooting the game with *Bunduqa* in towns and villages, but saw no harm in using it in other places.

5476. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ about *Al-Mi'rād*. He said, "If you hit the game with its sharp edge, eat it, but if *Al-Mi'rād* hits the game with its shaft with a hit by its broad side do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful)." I asked, "If I let loose my trained hound after a game?" He said, "If you let loose your trained hound after a game, and mention the Name of Allāh, then you can eat." I said, "If the hound eats of the game?" He said, "Then you should not eat of it, for the hound has hunted the game for itself and not for you." I said, "Sometimes I send my hound and then I find some other hound with it?" He said, "Don't eat the game, as you have mentioned the Name of Allāh on your hound only and not on the other."

فَكُلْ، فَإِنْ أَخَذَ الْكَلْبُ ذَكَاةً، وَإِنْ وَجَدَتْ مَعَ كَلْبِكَ أَوْ كِلَابِكَ كَلْبًا غَيْرَهُ فَخَشِيَتْ أَنْ يَكُونَ أَخَذَهُ مَعَهُ، وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْهُ عَلَى غَيْرِهِ". [راجع: ١٧٥]

(٢) بَابُ صَيْدِ الْمِعْرَاضِ،

وَقَالَ ابْنُ عُمَرَ فِي الْمَقْتُولَةِ بِالْبُنْدُقَةِ: تِلْكَ الْمَوْقُودَةُ، وَكَرِهَهُ سَالِمٌ وَالْقَاسِمُ وَمُجَاهِدٌ وَإِبْرَاهِيمُ وَعَطَاءٌ وَالْحَسَنُ، وَكَرِهَ الْحَسَنُ رَمِيَّ الْبُنْدُقَةِ فِي الْقَرَى وَالْأَمْصَارِ وَلَا يَرَى بِهِ بَأْسًا فِيمَا سِوَاهُ.

٥٤٧٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ فَقَالَ: «إِذَا أَصَبْتَ بِحَدْوِ فُكْلٍ، فَإِذَا أَصَابَ بَعْرُضِهِ فَقَتَلَ فَإِنَّهُ وَقِيدٌ فَلَا تَأْكُلْ»، فَقُلْتُ: أُرْسِلُ كُلِّي؟ قَالَ: «إِذَا أُرْسِلَتْ كَلْبِكَ وَسَمَّيْتَ فُكْلًا»، قُلْتُ: فَإِنْ أَكَل؟ قَالَ: «فَلَا تَأْكُلْ، فَإِنَّهُ لَمْ يُمْسِكْ عَلَيْكَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ»، قُلْتُ: أُرْسِلُ كُلِّي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ؟ قَالَ: «لَا تَأْكُلْ، فَإِنَّكَ إِنَّمَا

سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى
[الآخر]. [راجع: ١٧٥]

(3) CHAPTER. The game killed by the broad side of *Al-Mi'rād*. (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting).

(٣) بَابُ مَا أَصَابَ الْمِغْرَاضُ
بِعَرْضِهِ

5477. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! We let loose our trained hounds after a game?" He said, "Eat what they hunt for you." I said, "Even if they killed (the game)?" He replied, "Even if they killed (the game)." I said, "We also hit (the game) with *Al-Mi'rād*?" He said, "Eat of the game which *Al-Mi'rād* kills by piercing its body, but do not eat of the game which is killed by the broad side of *Al-Mi'rād*."

٥٤٧٧ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمِ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، إِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ، قَالَ: «كُلْ مَا أَمْسَكَنَ عَلَيْكَ»، قُلْتُ: وَإِنْ قَتَلَنَ؟ قَالَ: «وَإِنْ قَتَلَنَ»، قُلْتُ: وَإِنَّا نَرْمِي بِالْمِغْرَاضِ؟ قَالَ: «كُلْ مَا خَرَقَ وَمَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

[راجع: ١٧٥]

(4) CHAPTER. About hunting with a bow...

(٤) بَابُ صَيْدِ الْقَوْسِ،

Al-Ḥasan and Ibrāhīm said: If somebody hits the game (with a sharp instrument) cutting off one of its arms or legs, then you should not eat the amputated part, but you can eat the rest of the body. Ibrāhīm said: If you hit the neck or the middle (part of the body) of the game, eat of it.

وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ: إِذَا ضَرَبَ صَيْدًا فَبَانَ مِنْهُ يَدٌ أَوْ رِجْلٌ لَا تَأْكُلُ الَّذِي بَانَ وَكُلْ سَائِرَهُ، وَقَالَ إِبْرَاهِيمُ: إِذَا ضَرَبْتَ عُنُقَهُ أَوْ وَسَطَهُ فَكُلْهُ. وَقَالَ الْأَعْمَشُ عَنْ زَيْدٍ: اسْتَعَصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللهِ جِمَارًا، فَأَمَرَهُمْ أَنْ يَضْرِبُوهُ حَيْثُ نَيْسَرَ، دَعُوا مَا سَقَطَ مِنْهُ وَكُلُوهُ.

Al-A'mash said: Zaid said, "A man from 'Abdullāh's family could not hunt an onager, so he ordered his companions to hit it at random and to leave what would be amputated of its body and eat the rest."

٥٤٧٨ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيَوَةُ قَالَ: أَخْبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمَشَقِيُّ، عَنْ أَبِي

5478. Narrated Abū Tha'laba Al-Khushanī: I said, "O Allāh's Prophet! We are living in a land ruled by the people of the Scripture. Can we take our meals in their utensils? In that land there is plenty of game

and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt a game with your bow after mentioning Allāh's Name, eat of it, and if you hunt something with your trained hound after mentioning Allāh's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

إِدْرِيسَ، عَنْ أَبِي تَعَلَبَةَ الْخُسَنِيِّ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّا بَارِضٌ قَوْمٌ أَهْلُ كِتَابٍ، أَفَنَأْكُلُ فِي آبِيئِهِمْ؟ وَبَارِضٌ صَيْدٌ أَصِيدُ بِقَوْسِي وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ، وَبِكَلْبِي الْمُعَلَّمِ فَمَا يَصْلُحُ لِي؟ قَالَ: «أَمَا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاعْمِلُوهَا وَكُلُوا فِيهَا. وَمَا صِدَّتْ بِقَوْسِكَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدَّتْ بِكَلْبِكَ الْمُعَلَّمِ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدَّتْ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَأَذْرَكْتَ ذَكَاتَهُ فَكُلْ». [انظر:

٥٤٨٨، ٥٤٩٦]

(5) CHAPTER. *Al-Khadhf* (throwing stones with the middle finger and the thumb) and *Al-Bunduqa* (a ball of clay thrown through a hollow stick or the like).

(٥) بَابُ الْخَذْفِ وَالْبُنْدُقَةِ

5479. Narrated 'Abdullāh bin Maghaffal that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allāh's Messenger ﷺ has forbidden throwing stones, or he used to dislike it." 'Abdullāh added: "Throwing stones will neither hunt a game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullāh once again saw the man throwing stones. He said to him, "I tell you that Allāh's Messenger ﷺ has forbidden or disliked throwing stones (in such a way), yet you are throwing stones! I shall not talk to you for such-and-such a period."

٥٤٧٩ - حَدَّثَنِي يُوسُفُ بْنُ رَاشِدٍ: حَدَّثَنَا وَكَيْعٌ وَزَيْدُ بْنُ هَارُونَ وَاللَّفْظُ لَزِيْدٍ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ: أَنَّهُ رَأَى رَجُلًا يَخْذِفُ فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْخَذْفِ، أَوْ كَانَ يَكْرَهُ الْخَذْفَ. وَقَالَ: «إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَأُ بِهِ عَدُوٌّ، وَلَكِنَّهَا قَدْ تَكْسِرُ السِّنَّ، وَتَنْقَأُ الْعَيْنَ». ثُمَّ رَأَهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ: أَحَدَّثَكَ

عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ نَهَى عَنِ
الْحَذْفِ أَوْ كَرِهَ الْحَذْفَ وَأَنْتَ
تَحْذِفُ؟ لَا أَكَلْمُكَ كَذَا وَكَذَا.

[راجع: ٤٨٤١]

(6) CHAPTER. Whoever keeps a (pet) dog neither for hunting, nor for guarding livestock.

5480. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two *Qirāt* from his good deeds."

(٦) بَابٌ مِّنْ افْتَتَى كَلْبًا لَيْسَ بِكَلْبِ
صَيْدٍ أَوْ مَاشِيَةٍ

٥٤٨٠ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ:
سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ
النَّبِيِّ ﷺ قَالَ: «مَنْ افْتَتَى كَلْبًا لَيْسَ
بِكَلْبِ مَاشِيَةٍ أَوْ ضَارِيَةٍ نَقَصَ كُلَّ يَوْمٍ
مِّنْ عَمَلِهِ قِيرَاطَانِ». [انظر: ٥٤٨١،

[٥٤٨٢]

5481. Narrated 'Abdullāh bin 'Umar: I heard the Prophet ﷺ saying, "Whoever keeps a dog which in neither for hunting, nor for guarding livestock, will get a daily deduction of two *Qirāt* from the reward (for his good deeds)."

٥٤٨١ - حَدَّثَنَا الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ
قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ
عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ النَّبِيَّ
ﷺ يَقُولُ: «مَنْ افْتَتَى كَلْبًا إِلَّا كَلْبًا
ضَارِيًا لَصِيدٍ أَوْ كَلْبَ مَاشِيَةٍ فَإِنَّهُ
يُنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

[راجع: ٥٤٨٠]

5482. Narrated 'Abdullāh bin 'Umar: Allāh's Messenger ﷺ said, "If someone keeps a dog neither for guarding livestock, nor for hunting, will get a daily deduction of two *Qirāt* from his good deeds."

٥٤٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَنْ افْتَتَى كَلْبًا إِلَّا كَلْبَ
مَاشِيَةٍ أَوْ ضَارِيًا نَقَصَ مِنْ عَمَلِهِ كُلَّ
يَوْمٍ قِيرَاطَانِ». [راجع: ٥٤٨٠]

(7) CHAPTER. If a hound eats (of the game). And the Statement of Allāh :-
 “They ask you (O Muḥammad ﷺ) what is lawful for them (as food). Say: ‘Lawful unto you are *At-Tayyibāt* [all kinds of *Halāl* (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you, but mention Allāh’s Name upon it and fear Allāh. Verily Allāh is Swift in Reckoning.’”... (V.5:4).

Ibn ‘Abbās said: If the hound eats of the game, that game is spoilt, for the hound has caught it for itself.

And Allāh says: “Training and teaching them (to catch) in a manner directed to you by Allāh. So eat of what they catch for you.” (V.5:4) so they are to be beaten and taught till they give up (that bad habit of eating the game). Ibn ‘Umar disliked that (i.e., to eat of the game of which a hound has eaten).

‘Aṭā said: If the hound drinks the blood (of the game) but it does not eat of its meat, you can eat of it.

5483. Narrated ‘Adī bin Hātim رضي الله عنه: I asked Allāh’s Messenger ﷺ, “We hunt with the help of these hounds.” He said, “If you let loose your trained hounds after a game, and mention the Name of Allāh, then you can eat what the hounds catch for you, even if they killed the game. But you should not eat of it if the hound has eaten of it, for then it is likely that the hound has caught the game for itself. And if other hounds join your hound in hunting the game, then do not eat of it.”

(٧) بَابُ إِذَا أَكَلَ الْكَلْبُ، وَقَوْلُهُ تَعَالَى: ﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ﴾ الآية [المائدة: ٤]:

﴿مُكَلِّبِينَ﴾ الْكَوَاسِبُ.
 ﴿أَجْرَحُوا﴾: اِكْتَسَبُوا ﴿تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ﴾ إِلَى قَوْلِهِ: ﴿سَرِيعَ الْحِسَابِ﴾ وَقَالَ ابْنُ عَبَّاسٍ: إِنْ أَكَلَ الْكَلْبُ فَقَدْ أَفْسَدَهُ، إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَاللَّهُ يَقُولُ: ﴿تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ﴾ فَتُضْرَبُ وَتُعَلَّمُ حَتَّى تَتْرَكَ. وَكَرِهَهُ ابْنُ عُمَرَ وَقَالَ عَطَاءٌ: إِنْ شَرِبَ الدَّمَ وَلَمْ يَأْكُلْ فَكُلْ.

٥٤٨٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بِيَانٍ، عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: إِنْ آتَى قَوْمٌ نَصِيدُ يَهْدِيهِ الْكِلَابُ، قَالَ: «إِذَا أُرْسِلَتْ كِلَابُكَ الْمُعَلَّمَةَ وَدَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ وَإِنْ قَتَلْنَ، إِلَّا أَنْ يَأْكُلَ الْكَلْبُ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلَى

(8) CHAPTER. If the hunter hits a game but does not catch it till two or three days have passed.

5484. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "If you let loose your hound after a game and mention Allāh's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allāh's Name was not mentioned at the time of their sending, and they catch a game and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it."

5485. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: that he asked the Prophet ﷺ, "If a hunter throws an arrow at the game and after tracing it for two or three days, he finds it dead but still bearing his arrow (can he eat of it)?" The Prophet ﷺ replied, "He can eat if he wishes."

(9) CHAPTER. If somebody finds another hound with the game (besides his hound).

5486. Narrated 'Adī bin Ḥātim رَضِيَ اللهُ عَنْهُ: I said, "O Allāh's Messenger! I let loose my hound after a game and mention Allāh's Name on sending it." The Prophet ﷺ said, "If you let loose your hound after a game and

نَفْسِهِ. وَإِنْ خَالَطَهَا كِلَابٌ مِنْ غَيْرِهَا فَلَا تَأْكُلُ". [راجع: ١٧٥]

(٨) بَابُ الصَّيْدِ إِذَا غَابَ عَنْهُ يَوْمَيْنِ أَوْ ثَلَاثَةً

٥٤٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ: حَدَّثَنَا عَاصِمٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُرْسِلَتْ كَلْبُكَ وَسَمَيْتَ فَاْمَسَكَ وَقَتَلَ فَكُلْ، وَإِنْ أَكَلَ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِذَا خَالَطَ كِلَابًا لَمْ يُذَكَّرِ اسْمُ اللهِ عَلَيْهَا فَاْمَسَكَ فَقَتَلَنَ فَلَا تَأْكُلْ، فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَ. وَإِنْ رَمَيْتَ الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنِ لَيْسَ بِهِ إِلَّا أَثَرُ سَهْمِكَ فَكُلْ، وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ». [راجع: ١٧٥]

٥٤٨٥ - وَقَالَ عَبْدُ الْأَعْلَى، عَنْ دَاوُدَ عَنْ عَامِرٍ، عَنْ عَدِيِّ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: يَرْمِي الصَّيْدَ فَيَمْتَقِرُ أَثَرَهُ الْيَوْمَيْنِ وَالثَّلَاثَةَ ثُمَّ يَجِدُهُ مَيِّتًا وَفِيهِ سَهْمُهُ، قَالَ: «يَأْكُلُ إِنْ شَاءَ».

[راجع: ١٧٥]

(٩) بَابُ: إِذَا وَجَدَ مَعَ الصَّيْدِ كَلْبًا آخَرَ

٥٤٨٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ، عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ

you mention Allāh's Name on sending it and the hound catches and kills the game and eats of it, then you should not eat of it, for it has killed it for itself." I said, "Sometimes when I send my hound after a game, I find another hound along with it and I do not know which of them has caught the game." He said, "You must not eat of it because you have not mentioned the Name of Allāh except on sending your own hound, and you did not mention it on the other hound." Then I asked him about the game hunted with a *Mi'rād* (i.e. a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He said, "If the game is killed with its sharp edge, you can eat of it, but if it is killed by its broad side (shaft), you should not eat of it, for then it is like an animal beaten to death with a piece of wood."

(10) CHAPTER. What have been said about hunting.

5487. Narrated 'Adī bin Hātim رَضِيَ اللهُ عَنْهُ: I asked Allāh's Messenger ﷺ, "We hunt with these hounds." He said, "If you send your trained hounds after a game and mention Allāh's Name on sending, you can eat of what they catch for you. But if the hound eats of the game, then you must not eat of it, for I am afraid that the hound caught it for itself, and if another hound joins your hounds (during the hunt), you should not eat of the game."

5488. Narrated Abū Tha'laba Al-Khushanī: I came to Allāh's Messenger ﷺ

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أُرْسِلُ كَلْبِي وَأُسَمِّي، فَقَالَ النَّبِيُّ ﷺ: «إِذَا أُرْسَلَتْ كَلْبُكَ وَسَمَّيْتَ، فَأَخَذَ فَقَتَلَ فَأَكَلَ فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ». قُلْتُ: إِنِّي أُرْسِلُ كَلْبِي أَجِدُ مَعَهُ كَلْبًا آخَرَ لَا أُدْرِي أَيُّهُمَا أَخَذَهُ، فَقَالَ: «لَا تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ». وَسَأَلْتُهُ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «إِذَا أَصَبْتَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَبْتَ بِعَرْضِهِ فَقَتَلْ فَإِنَّهُ وَقِيدٌ فَلَا تَأْكُلْ». [راجع: ١٧٥]

(١٠) بَابُ مَا جَاءَ فِي التَّصْيِدِ

٥٤٨٧ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنِي ابْنُ فَضِيلٍ، عَنْ بِيَانٍ، عَنْ عَامِرٍ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ رَضِيَ اللهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: إِنَّا قَوْمٌ نَتَّصِدُ بِهِذِهِ الْكِلَابِ. فَقَالَ: «إِذَا أُرْسَلَتْ كِلَابُكَ الْمُعْلَمَةَ وَدَكَرْتَ اسْمَ اللهِ فَكُلْ وَمَا أَمْسَكَنَ عَلَيْكَ إِلَّا أَنْ يَأْكَلَ الْكَلْبُ فَلَا تَأْكُلْ فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كَلْبٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ».

[راجع: ١٧٥]

٥٤٨٨ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

and said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians) and we take our meals in their utensils, and in the land there is game and I hunt with my bow and untrained or untrained hounds; please tell me what is lawful for us of that." He said, "As for your saying that you are living in the land of the people of the Scripture (Jews and Christians) and that you eat in their utensils, if you can get utensils other than theirs, do not eat in their utensils, but if you do not find (other than theirs), then wash their utensils and eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, and have mentioned Allāh's Name while hunting, then you can eat (the game). And if you hunt something with your trained hound, and have mentioned Allāh's Name on sending it for hunting then you can eat (the game). But if you hunt something with your untrained hound and you were able to slaughter it before its death, you can eat of it"

حَيَوَةَ بْنِ شَرِيحٍ، وَحَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ الْمُبَارَكِ، عَنْ حَيَوَةَ بْنِ شَرِيحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدَّمَشَقِيَّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أبا ثَعْلَبَةَ الْحُسَيْنِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ نَأْكُلُ فِي آبِيهِمْ، وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي، وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَالَّذِي لَيْسَ مُعَلَّمًا، فَأَخْبِرْنِي: مَا الَّذِي يَجِلُّ لَنَا مِنْ ذَلِكَ؟ فَقَالَ: «أَمَّا مَا ذَكَرْتَ مِنْ أَنَّكَ بِأَرْضِ قَوْمٍ أَهْلِ الْكِتَابِ نَأْكُلُ فِي آبِيهِمْ، فَإِنْ وَجَدْتُمْ غَيْرَ آبِيهِمْ فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوا فَاغْسِلُوهَا ثُمَّ كُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ مِنْ أَنَّكَ بِأَرْضِ صَيْدٍ، فَمَا صَدْتَ بِقَوْسِكَ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا صَدْتَ بِكَلْبِكَ الْمُعَلَّمِ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ، وَمَا صَدْتَ بِكَلْبِكَ الَّذِي لَيْسَ مُعَلَّمًا فَادْرَكْتَ ذَكَاتَهُ فَكُلْ».

[راجع: ٥٤٧٨]

5489. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: We provoked a rabbit at Mar Az-Zahrān till it started jumping. My companions chased it till they got tired. But I alone ran after it and caught it and brought it to Abū Ṭaḥa. He sent both its legs to the Prophet ﷺ who accepted them.

٥٤٨٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي هِشَامُ بْنُ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْفَجْنَا أَرْبَابًا بِمَرِّ الظَّهْرَانِ فَسَعَوْا عَلَيْهَا حَتَّى لَعَبُوا،

فَسَعَيْتُ عَلَيْهَا حَتَّى أَخَذْتُهَا فَجَعَلْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَبَعَثَ إِلَى النَّبِيِّ ﷺ بِوَرَكَيْهَا أَوْ فَخْذَيْهَا فَقَبِلَهُ.

٥٤٩٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ نَافِعِ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرَمٍ، فَرَأَى جِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ ثُمَّ سَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطًا فَأَبَوْا، فَسَأَلَهُمْ رُمَحَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْجِمَارِ فَفَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَأَبَى بَعْضُهُمْ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوهُ عَنْ ذَلِكَ، فَقَالَ: «إِنَّمَا هِيَ طَعْمَةٌ أَطَعَمَكُمُوهَا اللَّهُ». [راجع:

[١٨٢١]

٥٤٩١ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي قَتَادَةَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ؟». [راجع: ١٨٢١]

5490. Narrated Abū Qatāda that once he was with Allāh's Messenger ﷺ (on the way to Makkah). When he had covered some of the way to Makkah, he and some companions of his, who were in the state of *Ihrām*, remained behind the Prophet ﷺ, while Abū Qatāda himself was not in the state of *Ihrām*. Abū Qatāda, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the companions of Allāh's Messenger ﷺ ate of it, but some others refused to eat. When they met Allāh's Messenger ﷺ they asked him about that. He said, "It was a meal given to you by Allāh."

5491. Narrated Abū Qatāda (the same *Ḥadīth* above, but he added): The Prophet ﷺ asked, "Is there any of its meat left with you?"

(11) CHAPTER. To hunt on mountains.

5492. Narrated Abū Qatāda: I was with the Prophet ﷺ (on a journey) between Makkah and Al-Madīna and all of them, (i.e. the Prophet ﷺ and his companions) were in the state of *Ihrām*, while I was not in

(١١) بَابُ التَّصِيدِ عَلَى الْجِبَالِ

٥٤٩٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ

الْجُعْفِيُّ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو: أَنَّ أَبَا النَّضْرِ حَدَّثَهُ،

that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was an onager. I asked my companions, "What is that?" They said, "We do not know." I said, "It is an onager".

They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that (in hunting the onager)". I got down, took my whip and chased the animal (on my horse) and did not stop till I killed it. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. Some of them ate of it and some refused to eat of it. I said (to them), "I will ask the Prophet ﷺ about it (on your behalf)". When I met the Prophet ﷺ, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allāh has offered to you."

عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ وَأَبِي صَالِحٍ مَوْلَى الثَّوَامَةِ: سَمِعْتُ أَبَا قَتَادَةَ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَهُمْ مُحْرِمُونَ، وَأَنَا رَجُلٌ جَلَّ عَلَى فَرَسِي وَكُنْتُ رِقَاءً عَلَى الْجِبَالِ، فَبِينَا أَنَا عَلَى ذَلِكَ، إِذْ رَأَيْتُ النَّاسَ مُتَسَوِّفِينَ لَشَيْءٍ، فَذَهَبْتُ أَنْظُرُ فَإِذَا هُوَ جِمَارٌ وَحْشِيٌّ، فَقُلْتُ لَهُمْ: مَا هَذَا؟ قَالُوا: لَا نَدْرِي، قُلْتُ: هُوَ جِمَارٌ وَحْشِيٌّ، فَقَالُوا: هُوَ مَا رَأَيْتَ، وَكُنْتُ نَسِيتُ سَوَاطِي فَقُلْتُ لَهُمْ: نَاوِلُونِي سَوَاطِي، فَقَالُوا: لَا نُعِينُكَ عَلَيْهِ، فَزَلْتُ فَأَخَذْتُهُ ثُمَّ صَرَبْتُ فِي أَقْرِهِ فَلَمْ يَكُنْ إِلَّا ذَاكَ حَتَّى عَقَرْتُهُ، فَأَتَيْتُ إِلَيْهِمْ فَقُلْتُ لَهُمْ: قَوْمُوا فَاخْتَمِلُوا، قَالُوا: لَا نَمْسُهُ، فَحَمَلْتُهُ حَتَّى جِئْتُهُمْ بِهِ: فَأَبَى بَعْضُهُمْ، وَأَكَلَ بَعْضُهُمْ فَقُلْتُ: أَنَا أَسْتَوْقِفُ لَكُمْ النَّبِيَّ ﷺ، فَأَذْرَكْتُهُ فَحَدَّثْتُهُ الْحَدِيثَ فَقَالَ لِي: «أَبَقِيَ مَعَكُمْ شَيْءٌ مِنْهُ؟» قُلْتُ: نَعَمْ، فَقَالَ: «كُلُوا فَهُوَ طَعْمٌ أَطْعَمَكُمُوهُ اللَّهُ».

[راجع: ١٥٢١]

(١٢) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ﴾**

[المائدة: ٩٦]

وَقَالَ عُمَرُ: صَيْدُهُ مَا اضْطَيْدَ وَطَعَامُهُ مَا رَمَى بِهِ. وَقَالَ أَبُو بَكْرٍ:

(12) **CHAPTER. The Statement of Allāh تعالى:**
“Lawful to you is (the pursuit of) water-game and its use for food... for the benefit of yourselves.”... (V.5:96)

‘Umar said: The sea-game means what is fished, and its food means what the sea throws (on its shore).

Abū Bakr said: Floating fish is lawful to eat.

Ibn 'Abbās said: The seafood means the dead fish except what you regard as unclean. Jews do not eat *Al-Jirī* (a kind of fish having no scales), but we eat it.

Shuraiḥ, a Companion of the Prophet ﷺ said: Every sea animal is regarded as slaughtered.

But 'Aṭā' said: As for (sea) birds, I think they must be slaughtered.

Ibn Juraij said: I said to 'Aṭā' "Is water-game fished in rivers and swamps regarded as sea-game?" He said, "Yes". Then he recited:

"This (the one) fresh, pleasant to drink and that (the other), saltish and bitter. And from them both you eat, fresh tender meat (fish)..." (V.35:12)

Al-Ḥasan rode on a saddle made of shark-skin.

Ash-Sha'bi said: If my family would eat frogs, I would provide them with frogs to eat.

Al-Ḥasan does not see any harm in eating tortoises.

Ibn 'Abbās said: Eat of the sea-game whether it is fished by a Christian, a Jew or a Magian.

Abū Ad-Dardā' said about *Al-Murī*: The fish and the sun render the wine lawful.⁽¹⁾

5493. Narrated Jābir رضي الله عنه: We went out in a campaign and the army was called 'The Army of *Al-Khabat*', and Abū 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw a huge dead fish called *Al-Anbar*, the like of which had never been seen. We ate of it for half a month, and then Abū 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.

الطافي حلال. وَقَالَ ابْنُ عَبَّاسٍ: طَعَامُهُ مَيْتُهُ إِلَّا مَا قَذِرَتْ مِنْهَا، وَالْجِرِّي لَا تَأْكُلُهُ الْيَهُودُ وَنَحْنُ نَأْكُلُهُ. وَقَالَ شُرَيْحٌ صَاحِبُ النَّبِيِّ ﷺ: كُلُّ شَيْءٍ فِي الْبَحْرِ مَذْبُوحٌ. وَقَالَ عَطَاءٌ: أَمَّا الطَّيْرُ فَأَرَى أَنْ تَذْبَحَهُ، وَقَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: صَيْدُ الْأَنْهَارِ وَقَلَاتِ السَّيْلِ، أَصِيدُ بَحْرٌ هُوَ؟ قَالَ: نَعَمْ، ثُمَّ تَلَا ﴿هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَبَيْنَ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا﴾ [الفاطر: ١٢] وَرَكِبَ الْحَسَنُ عَلَى سَرْجٍ مِنْ جُلُودِ كِلَابِ الْمَاءِ، وَقَالَ الشَّعْبِيُّ: لَوْ أَنَّ أَهْلِي أَكَلُوا الضَّفَادِعَ لِأَطْعَمْتُهُمْ. وَلَمْ يَرَ الْحَسَنُ بِالسُّلْحَفَاءِ بِأَسَاءً. وَقَالَ ابْنُ عَبَّاسٍ: كُلُّ مَنْ صَيْدَ الْبَحْرِ نَضْرَانِيٌّ أَوْ يَهُودِيٌّ أَوْ مَجُوسِيٌّ. وَقَالَ أَبُو الدَّرْدَاءِ فِي الْمِرِّي: ذَبَحَ الْحَمْرَ التَّيْنَانَ وَالشَّمْسُ.

٥٤٩٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي عَمْرُو أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: عَزَوْنَا جَيْشَ الْحَبِطِ وَأَمَرَ أَبُو عَيْبَةَ فَجَعَلْنَا جُوعًا شَدِيدًا، فَأَلْقَى الْبَحْرُ حُوتًا مَيْتًا لَمْ يَرِ مِثْلُهُ يُقَالُ لَهُ: الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، فَأَخَذَ

(1) (Chap. 12) *Al-Murī* is a drink made from wine mixed with salt and fish and is exposed to the sun till the wine loses its taste.

5494. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent us as an army unit of three hundred warriors under the command of Abū 'Ubaida to ambush a caravan of the Quraysh. But we were struck with such severe hunger that we ate the *Khabaṭ* (desert bushes), so our army was called the Army of *Al-Khabaṭ*. Then the sea threw a huge fish called *Al-'Anbar* and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abū 'Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abū 'Ubaida forbade him to do so.

(13) CHAPTER. The eating of locusts.

5495. Narrated Ibn Abī Aufā رَضِيَ اللهُ عَنْهُمَا: We participated with the Prophet ﷺ in six or seven *Ghazawāt*, and we used to eat locusts with him.

(14) CHAPTER. The utensils of Magians and (the eating of) dead flesh.

5496. Narrated Abū Tha'labā Al-Khushanī: I came to the Prophet ﷺ and

أَبُو عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ
الرَّاكِبُ تَحْتَهُ. [راجع: ٢٤٨٣]

٥٤٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: أَخْبَرَنَا سَفْيَانُ، عَنْ عَمْرِو
قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: بَعَثَنَا النَّبِيُّ
ﷺ ثَلَاثِمِائَةَ رَاكِبٍ وَأَمِيرُنَا أَبُو عُبَيْدَةَ
نَرَضُدُ عِيرًا لِقَرْيَتَيْنِ، فَأَصَابَنَا جُوعٌ
شَدِيدٌ حَتَّى أَكَلْنَا الْخَطَّ فَسَمِيَ جَيْشُ
الْخَطِّ، وَأَلْقَى الْبَحْرُ حُوتًا يُقَالُ لَهُ:
الْعَنْبَرُ، فَأَكَلْنَا نِصْفَ شَهْرٍ وَادَّهَنَّا
بِوَدَكِهِ حَتَّى صَلَحَتْ أَجْسَامُنَا، قَالَ:
فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ
فَنَصَبَهُ فَمَرَّ الرَّاكِبُ تَحْتَهُ وَكَانَ فِيْنَا
رَجُلٌ، فَلَمَّا اشْتَدَّ الْجُوعُ نَحَرَ ثَلَاثَ
جَزَائِرَ ثُمَّ ثَلَاثَ جَزَائِرَ ثُمَّ نَهَاهُ أَبُو
عُبَيْدَةَ. [راجع: ٢٤٨٣]

(١٣) بَابُ أَكْلِ الْجَرَادِ

٥٤٩٥ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ عَنْ أَبِي يَغْفُورٍ قَالَ:
سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللهُ
عَنْهُمَا قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ سَبْعَ
غَزَوَاتٍ أَوْ سِتًّا كُنَّا نَأْكُلُ مَعَهُ
الْجَرَادَ. قَالَ سَفْيَانُ وَأَبُو عَوَانَةَ
وَإِسْرَائِيلُ، عَنْ أَبِي يَغْفُورٍ، عَنِ ابْنِ
أَبِي أَوْفَى: سَبْعَ غَزَوَاتٍ.

(١٤) بَابُ آيَةِ الْمَجُوسِ وَالْمَيْتَةِ

٥٤٩٦ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ

said, "O Allāh's Messenger! We are living in the land of the people of the Scripture (Jews and Christians), and we take our meals in their utensils, and there is game in that land and I hunt with my bow and with my trained hound and with my untrained hound." The Prophet ﷺ said, "As for your saying that you are in the land of the people of the Scripture (Jews and Christians), you should not eat in their utensils unless you find no alternative, in which case you must wash the utensils and then eat in them. As for your saying that you are in the land of game, if you hunt something with your bow, mention Allāh's Name (while hunting the game) and eat; and if you hunt something with your trained hound, mention Allāh's Name on sending and eat; and if you hunt something with your untrained hound and get it alive, slaughter it and you can eat of it."

5497. Narrated Salama bin Al-Akwa': In the evening of the day of the conquest of Khaibar, the army made fires (for cooking). The Prophet ﷺ said, "For what have you made these fires?" They said, "For cooking the meat of domestic donkeys." He said, "Throw away what is in the cooking pots and break the pots. A man from the people got up and said, "Shall we throw the contents of the cooking pots and then wash the pots (instead of breaking them)?" The Prophet ﷺ said, "Yes, you can do either."

حَيَوَةَ بْنِ شُرَيْحٍ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ
يَزِيدَ الدَّمَشَقِيُّ: حَدَّثَنِي أَبُو إِدْرِيسَ
الْخَوْلَانِيُّ: حَدَّثَنِي أَبُو ثَعْلَبَةَ الْخُسَيْنِيُّ
قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا
رَسُولَ اللَّهِ، إِنَّا بَارِضُ أَهْلِ الْكِتَابِ
فَتَأْكُلُ فِي آيَاتِهِمْ، وَبَارِضُ صَيْدٍ أَصِيدُ
بِقَوْسِي، وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ،
وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ؟ فَقَالَ النَّبِيُّ
ﷺ: «أَمَا مَا ذَكَرْتَ أَنْكَ بَارِضُ أَهْلِ
كِتَابٍ فَلَا تَأْكُلُوا فِي آيَاتِهِمْ إِلَّا أَنْ لَا
تَجِدُوا بُدًّا، فَإِنْ لَمْ تَجِدُوا بُدًّا
فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَأَمَا مَا ذَكَرْتَ
أَنْكُمْ بَارِضُ صَيْدٍ فَمَا صِدْتِ بِقَوْسِكَ
فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ. وَمَا صِدْتِ
بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ،
وَمَا صِدْتِ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ
فَاذْرُكْتِ ذَكَاتَهُ فَكُلْهُ». [راجع: ٥٤٧٨]

٥٤٩٧ - حَدَّثَنِي الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي عُبَيْدٍ،
عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: لَمَّا أَمْسَوْا
يَوْمَ فَتَحُوا حَبِيرَ أَوْقَدُوا النَّيْرَانَ، قَالَ
النَّبِيُّ ﷺ: «عَلَامٌ أَوْقَدْتُمْ هَذِهِ
النَّيْرَانَ؟» قَالُوا: لُحُومِ الْحُمْرِ
الْإِنْسِيَّةِ، قَالَ: «أَهْرَبُوا مَا فِيهَا،
وَاحْمِسُوا قُدُورَهَا». فَقَامَ رَجُلٌ مِنَ
الْقَوْمِ فَقَالَ: نَهْرِيئُ مَا فِيهَا وَتَغْسِلُهَا؟
فَقَالَ النَّبِيُّ ﷺ: «أَوْ ذَاكَ». [راجع:

(15) CHAPTER. Mentioning Allāh's Name on slaughtering an animal, and whoever does not mention Allāh's Name intentionally (while slaughtering).

Ibn 'Abbās said: Whoever forgets to mention Allāh's Name while slaughtering, there is no harm in it. And Allāh تعالى said:

“Eat not (O believers) of that meat on which Allāh's Name has not been pronounced (at the time of slaughtering of that animal) for sure it is a *Fisq* (sin and disobedience of Allāh)”. (V.6:121)

Ibn 'Abbās added: He who forgets Allāh's Name, is not called *Fāsiq* (i.e. considered as a sin and disobedience of Allāh). And Allāh said:

“And certainly the *Shayātīn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal (to eat) by eating it], then you would indeed be *Mushrikūn* (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allāh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allāh is polytheism]....” (V.6:121)

5498. Narrated Rāfi' bin Khadij: We were with the Prophet ﷺ in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet ﷺ was behind all the people. The people hurried and fixed the cooking pots (for cooking), but the Prophet ﷺ came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired,

(١٥) بَابُ التَّسْمِيَةِ عَلَى الذَّبِيحَةِ
وَمَنْ تَرَكَ مُتَعَمِّدًا،

وَقَالَ ابْنُ عَبَّاسٍ: مَنْ نَسِيَ فَلَا بَأْسَ. وَقَالَ اللَّهُ تَعَالَى: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾ [الأنعام: ١٢١] وَالنَّاسِي لَا يُسَمَّى فَاسِقًا، وَقَوْلُهُ تَعَالَى: ﴿وَإِنَّ الشَّيْطَانَ لِيَوْحُونَ إِلَيْكُمْ لِيجِدِلُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ [الأنعام:

[١٢١].

٥٤٩٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ، فَأَصَابَ النَّاسَ جُوعٌ فَأَصْبْنَا إِبِلًا وَغَنَمًا، وَكَانَ النَّبِيُّ ﷺ فِي أُخْرِيَاتِ النَّاسِ فَعَجَلُوا فَتَصَبَّوْا الْقُدُورَ فَدَفَعَ النَّبِيُّ ﷺ إِلَيْهِمْ فَأَمَرَ

whereupon a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet ﷺ said, "If the killing tool causes blood to gush out and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَمَ فَعَدَلَ
عَشْرَةَ مِنَ الْغَنَمِ بِيَعِيرٍ، فَنَدَّ مِنْهَا بِيَعِيرٍ،
وَكَانَ فِي الْقَوْمِ حَيْلٌ يَسِيرَةٌ فَظَلَبُوهُ
فَأَعْيَاهُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بَسَمَهُمْ
فَحَبَسَهُ اللَّهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ
لِهَذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ،
فَمَا نَدَّ عَلَيْكُمْ مِنْهَا فَاصْنَعُوا بِهِ
هَكَذَا». قَالَ: وَقَالَ جَدِّي: إِنَّا لَنَرَجُو
أَوْ نَخَافُ أَنْ نَلْقَى الْعَدُوَّ عَدَاً وَلَيْسَتْ
مَعَنَا مَدَى، أَفَتَذْبَحُ بِالْقَصَبِ؟ فَقَالَ:
«مَا أَنَهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ
فَكُلْ، لَيْسَ السِّنُّ وَالطُّفْرُ،
وَسَأَحَدْتُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ
فَعَظْمٌ، وَأَمَّا الطُّفْرُ فَمَدَى الْحَبَشَةِ».

[راجع: ٢٤٨٨]

(16) CHAPTER. Animals that are sacrificed (slaughtered) on *An-Nuṣub*⁽¹⁾ and for the idols.

5499. Narrated 'Abdullāh عنده الله رضي الله عنه: Allāh's Messenger ﷺ said that he met Zaid bin 'Amr bin Nufail at a place near Baldaḥ and this had happened before Allāh's Messenger ﷺ received the Divine Revelation. Allāh's Messenger ﷺ presented a dish of meat (that had been offered to him by *Al-Mushrikūn*) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to *Al-Mushrikūn*), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Anṣāb*) nor do I eat except that on which Allāh's Name has been mentioned on

(١٦) بَابُ مَا ذُبِحَ عَلَى النُّصُبِ
وَالْأَصْنَامِ

٥٤٩٩ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ: بْنُ الْمُحْتَارِ:
أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: أَخْبَرَنِي
سَالِمٌ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ يُحَدِّثُ عَنْ
رَسُولِ اللَّهِ ﷺ، أَنَّهُ لَقِيَ زَيْدَ بْنَ
عَمْرٍو بْنِ نَفِيلٍ بِأَسْفَلِ بَلَدِجٍ، وَذَلِكَ
قَبْلَ أَنْ يُنَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ
الْوَحْيِ، فَقَدَّمَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ
سُفْرَةَ لَحْمٍ فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ

(1) (Chap. 16) *An-Nuṣub* were stone-altars whereon sacrifices were slaughtered at fixed places or graves etc., during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints etc., in order to honour them or to expect some benefit from them.

slaughtering.” [see Vol.5.H.No.3826, 3827, 3828]

(17) CHAPTER. The saying of the Prophet ﷺ: “So slaughter by mentioning the Name of Allāh.”

5500. Narrated Jundub bin Sufyān Al-Bajalī: Once during the lifetime of Allāh’s Messenger ﷺ we offered some animals as sacrifices. Some people slaughtered their sacrifices before (‘Eid) *Ṣalāt* (prayer), so when the Prophet ﷺ finished his *Ṣalāt* (prayer), he saw that they had slaughtered their sacrifices before the *Ṣalāt* (prayer). He said, “Whoever has slaughtered (his sacrifice) before the (‘Eid) *Ṣalāt* (prayer), should slaughter (another sacrifice) in lieu of it; and whoever has not slaughtered it till we have offered (‘Eid) *Ṣalāt* (prayer); should slaughter (it) by mentioning Allāh’s Name.”

(18) CHAPTER. (About the instruments) that cause the blood (of slaughtered animals) to gush out, e.g., of cane, granite stone, or iron.

5501. Narrated Ka’b that a slave-girl of theirs used to shepherd some sheep at Sal’ (a mountain near Al-Madīna). On seeing one of her sheep dying, she broke a stone and slaughtered it. Ka’b said to his family, “Do not eat (of it) till I go to the Prophet ﷺ and ask him, or, till I send someone to ask him.” So he went to the Prophet ﷺ or sent someone to him. The Prophet ﷺ permitted (them) to eat it.

قَالَ: إِنِّي لَا أَكُلُ مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ.

(١٧) بَابُ قَوْلِ النَّبِيِّ ﷺ: «فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ»

٥٥٠٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ بْنِ سُفْيَانَ الْبَجَلِيِّ قَالَ: ضَحَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ أَضْحَاةَ ذَاتِ يَوْمٍ فَإِذَا أَنَاسَ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلَاةِ، فَلَمَّا انْصَرَفَ رَأَاهُمُ النَّبِيُّ ﷺ أَنَّهُمْ قَدْ ذَبَحُوا قَبْلَ الصَّلَاةِ فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ». [راجع: ٩٨٥]

(١٨) بَابُ مَا أَنْهَرَ الدَّمَ مِنَ الْقَصَبِ وَالْمَرْوَةِ وَالْحَدِيدِ

٥٥٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِي: حَدَّثَنَا مُعْتَمِرٌ، عَنِ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، سَمِعَ ابْنَ كَعْبِ بْنِ مَالِكٍ يُخْبِرُ ابْنَ عُمَرَ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ جَارِيَةً لَهُمْ كَانَتْ تَرْعَى غَنَمًا: بَسَلَعٍ، فَأَبْصَرَتْ بِشَاةٍ مِنْ غَنَمِهَا مَوْتًا، فَكَسَرَتْ حَجْرًا فَذَبَحَتْهَا بِهِ، فَقَالَ لِأَهْلِهِ: لَا تَأْكُلُوا حَتَّى آتِيَ النَّبِيُّ ﷺ فَاسْأَلَهُ، أَوْ حَتَّى أُرْسِلَ إِلَيْهِ

مَنْ يَسْأَلُهُ. فَأَتَى النَّبِيَّ ﷺ أَوْ بَعَثَ إِلَيْهِ، فَأَمَرَ النَّبِيُّ ﷺ بِأَكْلِهَا.

[راجع: ٢٣٠٤]

5502. Narrated 'Abullāh that Ka'b had a slave-girl who used to graze his sheep on a small mountain called Sal, situated near the market. Once a sheep was dying, so she broke a stone and slaughtered it with it. When they mentioned that to the Prophet ﷺ, he permitted them to eat it.

٥٥٠٢ - حَدَّثَنَا مُوسَى: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ رَجُلٍ مِنْ بَنِي سَلَمَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَنَّ جَارِيَةَ لَكَعْبِ ابْنِ مَالِكٍ تَزَعَى غَنَمًا لَهُ بِالْحَبِيلِ الَّذِي بِالسُّوقِ وَهُوَ بِسَلْعٍ، فَأَصِيبَتْ شَاةٌ فَكَسَّرَتْ حَجْرًا فَذَبَحَتْهَا بِهِ، فَذَكَرُوا لِلنَّبِيِّ ﷺ فَأَمَرَهُمْ بِأَكْلِهَا.

[راجع: ٢٣٠٤]

5503. Narrated Rāfi' bin Khadīj that he said, "O Allāh's Messenger! We have no knife." The Prophet ﷺ said, "If the killing tool causes blood to gush out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet ﷺ then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)."

٥٥٠٣ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ لَنَا مَدْيٌ، فَقَالَ: «مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ الظُّفْرُ وَالسِّنُّ. أَمَا الظُّفْرُ فَمَدْيُ الْحَبَشَةِ، وَأَمَا السِّنُّ فَعِظْمٌ». وَنَدَّ بَعِيرٌ فَحَبَسَهُ فَقَالَ: «إِنَّ لَهُذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا». [راجع: ٢٤٨٨]

(19) CHAPTER. The animal slaughtered by a lady or a lady slave.

(١٩) بَابُ ذَبِيحَةِ الْمَرْأَةِ وَالْأَمَةِ

5504. Narrated Ka'b bin Mālik: A lady slaughtered a sheep with a stone and then the Prophet ﷺ was asked about it and he permitted it to be eaten.

٥٥٠٤ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ لَكَعْبِ ابْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ، فَسُئِلَ النَّبِيُّ

ﷺ عَنْ ذَلِكَ فَأَمَرَ بِأَكْلِهَا .

وَقَالَ اللَّيْثُ: حَدَّثَنَا نَافِعٌ: أَنَّهُ سَمِعَ رَجُلًا مِنَ الْأَنْصَارِ يُخْبِرُ عَبْدَ اللَّهِ عَنِ النَّبِيِّ ﷺ: أَنَّ جَارِيَةَ لِكَعْبٍ بِهَذَا. [راجع: ٢٣٠٤]

٥٥٠٥ - حَدَّثَنَا إِسْمَاعِيلُ:

5505. Narrated Mu'adh bin S'ad or Sa'd bin Mu'adh: A slave-girl belonging to Ka'b used to graze some sheep at Sal' (mountain). Once one of her sheep was dying. She reached it (before it died) and slaughtered it with a stone. The Prophet ﷺ was asked, and he said, "Eat it."

حَدَّثَنِي مَالِكٌ، عَنْ نَافِعٍ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ مُعَاذِ بْنِ سَعْدٍ أَوْ سَعْدِ بْنِ مُعَاذٍ أَخْبَرَهُ: أَنَّ جَارِيَةَ لِكَعْبِ بْنِ مَالِكٍ كَانَتْ تَرَعَى غَنَمًا بَسَلَعٍ فَأَصِيبَتْ شَاةٌ مِنْهَا فَأَدْرَكَتْهَا فَذَبَحَتْهَا بِحَجَرٍ، فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: «كُلُوهَا».

(20) CHAPTER. Not to slaughter with a tooth, a bone or a nail.

(٢٠) بَابٌ: لَا يُذَكَّى بِالسِّنِّ وَالْعَظْمِ وَالظُّفْرِ

5506. Narrated Rāfi bin Khadij: The Prophet ﷺ said, "Eat what is slaughtered (with any instrument) that makes blood flow out, except what is slaughtered with a tooth or a nail."

٥٥٠٦ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانٌ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّ - يَغْنِي - مَا أَنْهَرَ الدَّمَ، إِلَّا السِّنُّ وَالظُّفْرُ». [راجع:

[٢٤٨٨

(21) CHAPTER. The animals slaughtered by bedouins or the like.

(٢١) بَابٌ ذَبِيحَةِ الْأَعْرَابِ وَنَحْوِهِمْ

5507. Narrated 'Aishah رضي الله عنها: A group of people said to the Prophet ﷺ, "Some people bring us meat and we do not know whether they mentioned Allāh's Name or not on slaughtering the animal." He said, "Mention Allāh's Name on it and eat." Those people had embraced Islām recently.

٥٥٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا أُسَامَةُ بْنُ حَنْصِلِ الْمَدَنِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قَوْمًا قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ قَوْمًا يَأْتُونَنَا بِلَحْمٍ لَا

نَدْرِي أَدْرِكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لَا؟
فَقَالَ: «سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُّوهُ».
قَالَتْ: وَكَانُوا حَدِيثِي عَهْدٍ بِالْكَفْرِ.
تَابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَزْدِيِّ، وَتَابَعَهُ
أَبُو خَالِدٍ وَالطَّفَاوِيُّ. [راجع: ٢٠٥٧]

(22) CHAPTER. The animals slaughtered by the people of the Scripture (Jews and Christians) and their fat, whether those people were at war with the Muslims or not.

The Statement of Allāh تعالى: "Lawful to you are *At-Tayyibat*..." (V.5:4) (See Chap. 7 before H. 5483)

Az-Zuhrī said: There is no harm in eating animals slaughtered by Arab Christians. If you hear the one who slaughters the animals mentioning other than Allāh's Name, don't eat of it, but if you do not hear that, then Allāh has allowed the eating of animals slaughtered by them, though He knows their disbelief.

It is narrated that 'Alī gave a similar verdict.

Al-Ḥasan and Ibrāhīm said: There is no harm in eating of an animal slaughtered by an uncircumcised person. Ibn 'Abbās said: Their food means their slaughtered animals.

5508. Narrated 'Abdullāh bin Mughaffal رضي الله عنه: While we were besieging the castle of Khaibar, somebody threw a skin full of fat and I went ahead to take it, but on looking behind, I saw the Prophet ﷺ and I felt shy in his presence (and did not take it).

(٢٢) بَابُ ذَبَائِحِ أَهْلِ الْكِتَابِ
وَشُحُومِهَا مِنْ أَهْلِ الْحَرْبِ وَغَيْرِهِمْ،
وَقَوْلِهِ تَعَالَى: ﴿أَحِلَّ لَكُمْ
الطَّيِّبَاتُ﴾ [المائدة: ٥] وَقَالَ الزُّهْرِيُّ:
لَا بَأْسَ بِذَبِيحَةِ نَصَارَى الْعَرَبِ وَإِنْ
سَمِعْتَهُ يُسَمِّي لغيرِ اللَّهِ فَلَا تَأْكُلْ. وَإِنْ
لَمْ تَسْمَعْهُ فَقَدْ أَحَلَّهُ اللَّهُ وَعَلِمَ
كُفْرَهُمْ. وَيُذَكَّرُ عَنْ عَلِيٍّ نَحْوُهُ وَقَالَ
الْحَسَنُ وَإِبْرَاهِيمُ: لَا بَأْسَ بِذَبِيحَةِ
الْأَقْلَبِ، وَقَالَ ابْنُ عَبَّاسٍ: طَعَامُهُمْ
ذَبَائِحُهُمْ.

٥٥٠٨ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ
عَبْدِ اللَّهِ ابْنِ مُعَقَّلٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كُنَّا مُحَاصِرِينَ قَصْرَ خَيْبَرَ فَرَمَى
إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَزَرَوْتُ
لَاخِذَهُ فَالْتَفَتْتُ فَإِذَا النَّبِيُّ ﷺ
فَاسْتَحْيَيْتُ مِنْهُ. [راجع: ٣١٥٣]

(23) CHAPTER. Any domestic animal that runs away should be treated like a wild animal.

(٢٣) بَابُ مَا نَدَّى مِنَ الْبَهَائِمِ فَهُوَ
بِمَنْزِلَةِ الْوَحْشِ،

Ibn Mas'ūd permitted that.

Ibn 'Abbās said : If a domestic animal runs away and you cannot catch it, it is to be treated like game. And if a camel falls down in a well, slaughter it at any place of its body that will be easy for you to reach.

'Alī, Ibn 'Umar and 'Aīshah thought similarly.

5509. Narrated Rāfi' bin Khadij: I said, "O Allāh's Messenger We are going to face the enemy tomorrow, and we do not have knives." He said, "Hurry up (in killing the animal). If the killing tool causes blood to flow out, and if Allāh's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a tooth or a nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." Then we got some camels and sheep as war booty, and one of those camels ran away, whereupon a man shot it with an arrow and stopped it. Allāh's Messenger ﷺ said, "Of these camels there are some which are as wild as wild beasts, so if one of them (runs away and) makes you tired, treat it in this manner."

(24) CHAPTER. *An-Nahr* (literally means slaughtering of the camels only, and is done by cutting the carotid arteries at the root of camel's neck) and *Adh-Dhabh* (means slaughtering of animals other than camels, e.g. sheep, cow, etc. by cutting the carotid and jugular blood vein over the neck).

Ibn Juraij said: 'Aṭā' said, "Neither *Dhabh* nor *Nahr* is to be done except in a slaughter-house." I said, "Is it permissible to

وأجازَهُ ابنُ مَسْعُودٍ. وَقَالَ ابنُ عَبَّاسٍ: مَا أُعْجِزَكَ مِنَ الْبَهَائِمِ مِمَّا فِي يَدَيْكَ فَهُوَ كَالصَّيْدِ، وَفِي بَعِيرٍ تَرَدَّى فِي بَيْرٍ مِنْ حَيْثُ قَدَرْتَ عَلَيْهِ فَذَكَّهُ، وَرَأَى ذَلِكَ عَلِيٌّ وَابْنُ عُمَرَ وَعَائِشَةُ.

٥٥٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنَا أَبِي، عَنْ عُبَايَةَ بْنِ رِفَاعَةَ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا لَأَقْوُ الْعَدُوَّ غَدًا وَلَيْسَتْ مَعَنَا مُدَى، فَقَالَ: «اعْجَلْ أَوْ أَرِنْ، مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ فَكُلْ، لَيْسَ السِّنُّ وَالظُّفْرُ، وَسَأُحَدِّثُكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبْشَةِ». وَأَصْبْنَا نَهَبَ إِبِلٍ وَغَنَمٍ فَنَدَّ مِنْهَا بَعِيرٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوا بِهِ هَكَذَا». [راجع: ٢٤٨٨]

(٢٤) بَابُ النَّحْرِ وَالذَّبْحِ

وَقَالَ ابنُ جُرَيْجٍ عَنْ عَطَاءٍ: لَا ذَبْحَ وَلَا نَحْرَ إِلَّا فِي الْمَذْبَحِ

slaughter by *Nahr* what is usually slaughtered by *Dhabh*?" He said, "Yes, for Allāh mentions the *Dhabh* of cows, so if you slaughter by *Dhabh* an animal which is usually slaughtered by *Nahr*, it is permissible. But I prefer *Nahr*; and *Dhabh* means the cutting of the carotid and jugular blood vein." I said, "Should one go beyond these blood vein and cut the spinal cord?" He said, "I don't think so. And Nāfi' told me that Ibn 'Umar forbade *An-Nakh'*, i.e. to cut the neck up to the spinal cord and leave the animal till it dies."

(And the Statement of Allāh (تعالى): "And (remember) when Moses said to his people: 'Verily: Allāh commands you that you slaughter a cow (by *Dhabh*)... (up to)...They slaughtered it (by *Dhabh*) though they were near not doing it.'" (V.2:67 - 71)

Sa'id bin Jubair said: Ibn 'Abbās said, "The *Dhakāt* is done by cutting the throat and the front part of the neck."

Ibn 'Umar, Ibn 'Abbās and Anas said: If one cuts the head (of the animal), there is no harm.

5510. Narrated Asmā' hint Abū Bakr رضي الله عنهما: We slaughtered a horse (by *Nahr*) during the lifetime of the Prophet ﷺ and ate it.

5511. Narrated Asmā': We slaughtered a horse (by *Dhabh*) during the lifetime of Allāh's Messenger ﷺ while we were at Al-Madina, and we ate it.

وَالْمَنْحَرِ. قُلْتُ: أَيْجَزِي مَا يُذْبَحُ أَنْ أَنْحَرَهُ؟ قَالَ: نَعَمْ، ذَكَرَ اللَّهُ ذَبْحَ الْبَقَرَةِ، فَإِنْ ذَبَحْتَ شَيْئًا يُنْحَرُ جَارًا، وَالنَّحْرُ أَحْبُّ إِلَيَّ، وَالذَّبْحُ قَطْعُ الْأَوْدَاجِ، قُلْتُ: فَيُخَلَّفُ الْأَوْدَاجَ حَتَّى يَقَطَعَ النَّخَاعَ؟ قَالَ: لَا إِخَالَ.

وَأَخْبَرَنِي نَافِعٌ: أَنَّ ابْنَ عُمَرَ نَهَى عَنِ النَّخَعِ، يَقُولُ: يَقَطْعُ مَا دُونَ الْعَظْمِ، ثُمَّ يَدْعُ حَتَّى يَمُوتَ: ﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾ إِلَى: ﴿تَذْبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ﴾ [البقرة: 67-71] وَقَالَ سَعِيدُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: الذَّكَاءُ فِي الْحَلْقِ وَاللَّيْبَةِ. وَقَالَ ابْنُ عُمَرَ وَابْنُ عَبَّاسِ وَأَنْسٌ: إِذَا قَطَعَ الرَّأْسَ فَلَا بَأْسَ.

٥٥١٠ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرْتَنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ امْرَأَتِي، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: نَحَرْنَا عَلَى عَهْدِ النَّبِيِّ ﷺ فَرَسًا فَأَكَلْنَاهُ. [انظر:

٥٥١١، ٥٥١٢، ٥٥١٩]

٥٥١١ - حَدَّثَنَا إِسْحَاقُ: سَمِعَ عَبْدَةَ عَنْ هِشَامِ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: ذَبَحْنَا عَلَى عَهْدِ رَسُولِ

الله ﷺ فَرَسًا وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ.

[راجع: ٥٥١٠]

٥٥١٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

جَرِيرٌ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ بِنْتِ

الْمُنْذِرِ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ

قَالَتْ: نَحَرْنَا عَلَى عَهْدِ رَسُولِ اللَّهِ

ﷺ فَرَسًا فَأَكَلْنَاهُ. [راجع: ٥٥١٠]

تَابَعَهُ وَكَيْعٌ وَابْنُ عُيَيْنَةَ عَنْ هِشَامٍ

فِي التَّحْرِ.

(٢٥) بَابُ مَا يُكْرَهُ مِنَ الْمُثَلَّةِ

وَالْمَضْبُورَةِ وَالْمُجْتَمَةِ

٥٥١٣ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ:

دَخَلْتُ مَعَ أَنَسِ عَلَى الْحَكَمِ بْنِ

أُرْبٍ فَرَأَى غِلْمَانًا أَوْ فِتْيَانًا نَصَبُوا

دَجَاجَةً يَرْمُونَهَا فَقَالَ أَنَسُ: نَهَى

النَّبِيُّ ﷺ أَنْ تُضَرَّ الْبَهَائِمُ.

٥٥١٤ - حَدَّثَنَا أَحْمَدُ بْنُ

يَعْقُوبَ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ

عَمْرٍو، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنِ

ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ دَخَلَ

عَلَى يَحْيَى بْنِ سَعِيدٍ، وَغُلَامٌ مِنْ بَنِي

يَحْيَى رَابِطٌ دَجَاجَةً يَرْمِيهَا فَمَشَى إِلَيْهَا

ابْنُ عَمَرَ حَتَّى حَلَّهَا ثُمَّ أَقْبَلَ بِهَا

وَبِالْغُلَامِ مَعَهُ، فَقَالَ: ازْجُرُوا

5512. Narrated Asmā' bint Abū Bakr : We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

(25) CHAPTER. What is disliked of *Al-Muthla*, *Al-Maṣbūra*, and *Mujaththama*.⁽¹⁾

5513. Narrated Hishām bin Zaid : Anas and I went to Al-Hakam bin Ayyūb. Anas saw some boys shooting at a tied hen. Anas said, "The Prophet ﷺ has forbidden the shooting of tied or confined animals."

5514. Narrated Ibn 'Umar رضي الله عنهما that he entered upon Yaḥya bin Sa'īd while one of Yaḥya's sons was aiming at a hen after tying it. Ibn 'Umar walked to it and untied it. Then he brought it and the boy and said, "Prevent your boys from tying the birds for the sake of killing them, as I have heard the Prophet ﷺ forbidding the killing of an animal or other living thing after tying them"

(1) (Chap. 25) '*Al-Muthla*' is the amputation of all or part of the limbs of an animal while it is still alive.

'*Al-Maṣbūra*' is the animal that is shot by an arrow or by something else after it has been caged or tied.

'*Al-Mujaththama*' is the animal that is tied and used as a target.

غَلَامَكُمْ عَنْ أَنْ يَصِيرَ هَذَا الطَّيْرَ
لِلْقَتْلِ، فَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ نَهَى
أَنْ تُصْبَرَ بِهِمَّةٌ أَوْ غَيْرُهَا لِلْقَتْلِ.

٥٥١٥ - حَدَّثَنَا أَبُو التُّعْمَانِ:

5515. Narrated Sa'īd bin Jubair : While I was with Ibn 'Umar, we passed by a group of young men who had tied a hen and started shooting at it. When they saw Ibn 'Umar, they dispersed, leaving it. On that Ibn 'Umar said, "Who has done this? The Prophet ﷺ cursed the one who did so."

Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ cursed the one who did *Muthla* to an animal (i.e., cut its limbs or some other part of its body while it is still alive).

حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ
عُمَرَ فَمَرُّوا بِفَيْتَةٍ أَوْ بَنَفَرٍ نَصَبُوا دَجَاجَةً
يُرْمُونَهَا فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا
عَنْهَا، وَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟
إِنَّ النَّبِيَّ ﷺ لَعَنَ مَنْ فَعَلَ هَذَا.

تابعه سليمان عن شعبة: حَدَّثَنَا
المِنْهَالُ، عَنْ سَعِيدٍ، عَنْ ابْنِ عُمَرَ:
لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَلَ بِالْحَيَوَانِ.
وَقَالَ عَدِيٌّ، عَنْ سَعِيدٍ، عَنْ ابْنِ
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

٥٥١٦ - حَدَّثَنَا حَجَّاجُ بْنُ

5516. Narrated 'Abdullāh bin Yazīd : The Prophet ﷺ forbade *An-Nuhba*⁽¹⁾ and *Al-Muthla*.

منهال: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي
عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ
بْنَ يَزِيدَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَهَى عَنِ
النُّهْبِ وَالْمُثْلَةِ. [راجع: ٢٤٧٤]

(26) CHAPTER. The meat of chickens.

(٢٦) بَابُ لَحْمِ الدَّجَاجِ

5517. Narrated Abū Mūsā al-Ash'arī رَضِيَ اللهُ عَنْهُ: I saw the Prophet ﷺ eating chicken.

٥٥١٧ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ
أَبِي قَلَابَةَ، عَنْ زَهْدَمِ الْجَرْمِيِّ، عَنْ
أَبِي مُوسَى، يَعْنِي الْأَشْعَرِيَّ رَضِيَ
اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ
دَجَاجًا. [راجع: ٣١٣٣]

(1) (H. 5516) *An-Nuhba* means robbing and taking publicly the property of someone else by force.

5518. Narrated Zahdam : We were in the company of Abū Mūsā Al-Ash‘arī رضي الله عنه and there were friendly relations between us and this tribe of Jarm. Abū Mūsā was presented with a dish containing chicken. Among the people there was sitting a red-faced man who did not come near the food. Abū Mūsā said (to him), “Come on (and eat), for I have seen Allāh’s Messenger ﷺ eating of it (i.e., chicken)”. He said, “I have seen it eating something (dirty) and since then I have disliked it, and have taken an oath that I shall not eat it.” Abū Mūsā said, “Come on, I will tell you (or narrate to you). Once I went to Allāh’s Messenger ﷺ with a group of Al-Ash‘ariyin, and met him while he was angry, distributing some camels of *Zakāt*. We asked for mounts but he took an oath that he would not give us any mounts, and added, ‘I have nothing to mount you on.’ In the meantime some camels of booty were brought to Allāh’s Messenger ﷺ and he asked twice, “Where are Al-Ash‘ariyin?” So he gave us five white camels with big humps. We stayed for a short while (after we had covered a little distance), and then I said to my companions, “Allāh’s Messenger ﷺ has forgotten his oath. By Allāh, if we do not remind Allāh’s Messenger ﷺ of his oath, we will never be successful.” So we returned to the Prophet ﷺ and said, “O Allāh’s Messenger! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.’ He said, ‘It is Allāh Who has given you mounts. By Allāh, and if Allāh will, if I take an oath and later find something else better than that, then I do what is better and expiate my oath’.”

٥٥١٨ - حَدَّثَنَا أَبُو مَعْمَرٍ : حَدَّثَنَا عَبْدُ الْوَارِثِ : حَدَّثَنَا أَيُّوبُ بْنُ أَبِي تَمِيمَةَ ، عَنِ الْقَاسِمِ ، عَنْ زَهْدَمَ قَالَ : كُنَّا عِنْدَ أَبِي مُوسَى الْأَشْعَرِيِّ وَكَانَ بَيْنَنَا وَبَيْنَ هَذَا الْحَيِّ مِنْ جَرْمِ إِخَاءٍ فَأَتَيْتِ بَطْعَامَ فِيهِ لَحْمٌ دَجَاجٍ ، وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ أَحْمَرٌ فَلَمْ يَذُنْ مِنْ طَعَامِهِ ، فَقَالَ : اذُنْ فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِنْهُ . قَالَ : إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا فَقَذَرْتُهُ ، فَحَلَفْتُ أَنْ لَا أَكُلُهُ ، فَقَالَ : اذُنْ أَخْبِرَكَ أَوْ أُحَدِّثَكَ ، إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ فَوَاقَفْتُهُ وَهُوَ غَضْبَانٌ وَهُوَ يَقْسِمُ نَعْمًا مِنْ نَعَمِ الصَّدَقَةِ فَاسْتَحْمَلْنَا فَحَلَفَ أَنْ لَا يَحْمِلْنَا ، قَالَ : « مَا عِنْدِي مَا أَحْمِلُكُمْ عَلَيْهِ » ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنَهَبٍ مِنْ إِبِلٍ ، فَقَالَ : « أَيَنَّ الْأَشْعَرِيُّونَ ؟ أَيَنَّ الْأَشْعَرِيُّونَ ؟ » قَالَ : فَأَعْطَانَا خَمْسَ دَوْدٍ عُرِّ الدَّرَى ، فَلَبِثْنَا غَيْرَ بَعِيدٍ فَقُلْتُ لِأَصْحَابِي : نَسِيَ رَسُولُ اللَّهِ ﷺ يَمِينَهُ ، فَوَاللَّهِ لَئِنْ تَغَفَّلْنَا رَسُولَ اللَّهِ ﷺ يَمِينَهُ لَا نُفْلِحُ أَبَدًا ، فَوَجَعْنَا إِلَى النَّبِيِّ ﷺ فَقُلْنَا : يَا رَسُولَ اللَّهِ ؛ إِنَّا اسْتَحْمَلْنَاكَ فَحَلَفْتَ أَنْ لَا تَحْمِلَنَا فَظَنَّنَا أَنَّكَ نَسَيْتَ يَمِينِكَ ، فَقَالَ : « إِنَّ اللَّهَ هُوَ حَمَلَكُمْ ، إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا

خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ
وَتَحَلَّلْتُهَا». [راجع: ٣١٣٣]

(27) CHAPTER. Horse flesh.

5519. Narrated Asmā' : We slaughtered a horse (by *Nahr*) during the lifetime of Allāh's Messenger ﷺ and ate it.

(٢٧) بَابُ لُحُومِ الْخَيْلِ

٥٥١٩ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا هِشَامٌ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَكَلْنَاهُ. [راجع: ٥٥١٠]

5520. Narrated Jābir bin 'Abdullāh رضي الله عنه: On the day of the battle of Khaibar, Allāh's Messenger ﷺ made donkey's meat unlawful and allowed the eating of horse flesh.

٥٥٢٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ، وَرَخَّصَ فِي لُحُومِ الْخَيْلِ. [راجع: ٤٢١٩]

(28) CHAPTER. (It is unlawful to eat) the meat of donkeys.

This is narrated by Salama from the Prophet ﷺ.

5521. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ made the meat of donkeys unlawful on the day of the battle of Khaibar.

(٢٨) بَابُ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ،
فِيهِ عَنْ سَلَمَةَ عَنِ النَّبِيِّ ﷺ.

٥٥٢١ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا عَبْدُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَالِمِ بْنِ وَنَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ. [راجع: ٨٥٣]

5522. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ prohibited the eating of donkey's meat.

٥٥٢٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ. تَابَعَهُ ابْنُ الْمُبَارَكِ عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعٍ. وَقَالَ

أبو أسامة: عَنْ عُبَيْدِ اللَّهِ عَنْ سَالِمٍ .

[راجع: ٨٥٣]

5523. Narrated 'Alī رضي الله عنه: Allāh's Messenger ﷺ prohibited *Al-Mut'a* marriage and the eating of donkey's meat in the year of the Khaibar battle.

٥٥٢٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنِي مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُتْعَةِ عَامَ خَيْبَرَ وَلُحُومِ حُمْرِ الْإِنْسِيَّةِ. [راجع: ٤٢١٦]

5524. Narrated Jābir bin 'Abdullāh رضي الله عنه: The Prophet ﷺ prohibited the eating of donkey's meat on the day of the battle of Khaibar, and allowed the eating of horse flesh.

٥٥٢٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى النَّبِيُّ ﷺ يَوْمَ خَيْبَرَ عَنِ لُحُومِ الْحُمْرِ وَرَخَّصَ فِي لُحُومِ الْخَيْلِ. [راجع: ٤٢١٩]

5525, 5526. Narrated Al-Barā' and Ibn Abī Aufā رضي الله عنهما: The Prophet ﷺ prohibited the eating of donkey's meat.

٥٥٢٥، ٥٥٢٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي عَدِيٌّ، عَنِ الْبَرَاءِ وَابْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمْ قَالَا: نَهَى النَّبِيُّ ﷺ عَنِ لُحُومِ الْحُمْرِ. [راجع: ٣١٥٥، ٤٢٢١، ٤٢٢٢]

5527. Narrated Abū Tha'labā: Allāh's Messenger ﷺ prohibited the eating of donkey's meat.

Narrated Az-Zuhri: The Prophet ﷺ prohibited the eating of beasts of prey having fangs.

٥٥٢٧ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ أَبَا إِدْرِيسَ أَخْبَرَهُ: أَنَّ أَبَا ثَعْلَبَةَ قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ لُحُومَ الْحُمْرِ الْأَهْلِيَّةِ. تَابَعَهُ الرَّبِيعِيُّ وَعَقِيلٌ، عَنِ ابْنِ شِهَابٍ.

وَقَالَ مَالِكٌ وَمَعْمَرٌ وَالْمَاجِشُونُ
وَيُونُسُ وَابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ:
نَهَى النَّبِيُّ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ
السَّبَاعِ.

5528. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been (slaughtered and) eaten. Another man came and said, "The donkeys have been destroyed." On that the Prophet ﷺ ordered a caller to announce to the people: "Allāh and His Messenger forbid you to eat the meat of donkeys, for it is *Rijs* (impure)." Thus the pots were turned upside down while they were boiling with the (donkey's) meat.

٥٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ:
أَخْبَرَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ
أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ
مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ
ﷺ جَاءَهُ جَاءَهُ فَقَالَ: أَكَلْتِ الْحُمْرُ،
ثُمَّ جَاءَهُ جَاءَهُ فَقَالَ: أَكَلْتِ الْحُمْرُ،
ثُمَّ جَاءَهُ جَاءَهُ فَقَالَ: أَفْنَيْتِ الْحُمْرُ،
فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ: إِنَّ اللهَ
وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمْرِ
الْأَهْلِيَّةِ فَإِنَّهَا رَجَسٌ، فَأُكْفِيَتِ الْقُدُورُ
وَأَنَّهَا لَتَفُورٌ بِاللَّحْمِ. [راجع: ٣٧١]

5529. Narrated 'Amr: I said to Jābir bin Zaid, "The people claim that Allāh's Messenger ﷺ forbade the eating of donkey's meat." He said, "Al-Hakam bin 'Amr Al-Ghifārī used to say so when he was with us, but Ibn 'Abbās, the great religious learned man, refused to give a final verdict and recited:

'Say: I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or, blood poured forth or the flesh of swine...' (V.6:145)

(29) CHAPTER. (It is unlawful) to eat the meat of beasts of prey having fangs.

5530. Narrated Abū Tha'laba رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ forbade the eating of the meat of beasts of prey having fangs.

٥٥٢٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
الله: حَدَّثَنَا سُفْيَانٌ: قَالَ عَمْرُو: قُلْتُ
لِجَابِرِ ابْنِ زَيْدٍ: يَزْعُمُونَ أَنَّ رَسُولَ
الله ﷺ نَهَى عَنْ حُمْرِ الْأَهْلِيَّةِ،
فَقَالَ: قَدْ كَانَ يَقُولُ ذَلِكَ الْحَكَمُ بْنُ
عَمْرٍو الْغِفَارِيُّ عِنْدَنَا بِالْبَصْرَةِ، وَلَكِنْ
أَبَى ذَلِكَ الْبَحْرُ بْنُ عَبَّاسٍ وَقَرَأَ ﴿قُلْ
لَا أَحَدٌ فِي مَا أَوْحَى إِلَيَّ مُحَرَّمًا﴾
[الأنعام: ١٤٥].

(٢٩) بَابُ أَكْلِ كُلِّ ذِي نَابٍ مِنَ
السَّبَاعِ

٥٥٣٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ

شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ،
عَنْ أَبِي ثَعْلَبَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ
رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي
نَابٍ مِنَ السَّبَاعِ. تَابَعَهُ يُونُسُ وَمَعْمَرُ
وَابْنُ عُيَيْنَةَ وَالْمَاجِشُونُ عَنِ الزُّهْرِيِّ.

[راجع: ٥٧٨٠، ٥٧٨١]

(30) CHAPTER. The skin of dead animals.

5531. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما: Once Allāh's Messenger ﷺ passed by a dead sheep and said (to the people), "Why don't you use its hide?" They said, "But it is dead," He said, "Only eating it, is prohibited."

(٣٠) بَابُ جُلُودِ الْمَيِّتَةِ

٥٥٣١ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا
أَبِي، عَنْ صَالِحٍ: حَدَّثَنِي ابْنُ
شِهَابٍ: أَنَّ عُيَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ
أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ
اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ
مَرَّ بِشَاةٍ مَيِّتَةٍ فَقَالَ: «هَلَّا اسْتَمْتَعْتُمْ
بِهَايِبَاهَا؟» قَالُوا: إِنَّهَا مَيِّتَةٌ، قَالَ:
«إِنَّمَا حَرَّمَ أَكْلُهَا». [راجع: ١٤٩٢]

5532. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ passed by a dead goat and said, "There is no harm if its owners benefit from its skin."

٥٥٣٢ - حَدَّثَنَا خَطَّابُ بْنُ
عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ، عَنْ
ثَابِتِ بْنِ عَجْلَانَ قَالَ: سَمِعْتُ سَعِيدَ
بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: مَرَّ النَّبِيُّ ﷺ
بَعَنَزٍ مَيِّتَةٍ فَقَالَ: «مَا عَلَى أَهْلِهَا لَوْ
انْتَفَعُوا بِهَايِبَاهَا؟». [راجع: ١٤٩٢]

(31) CHAPTER. The musk (a kind of perfume).

5533. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "None is wounded in Allāh's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his

(٣١) بَابُ الْمِسْكِ

٥٥٣٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ الْوَاحِدِ: حَدَّثَنَا عُمَارَةُ بْنُ
الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ

wound will be the colour of blood, but its smell will be the smell of musk.”

5534. Narrated Abu Mūsā رضي الله عنه: The Prophet ﷺ said, “The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him.”

جَرِير، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَكْلُومٍ يُكَلِّمُ فِي اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَكَلْمُهُ يَذْمَى، اللَّوْنُ لَوْنُ دَمٍ، وَالرِّيحُ رِيحُ مَسْكِ». [راجع: ٢٣٧]

٥٥٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ. فَحَامِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَتَنَاحَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً. وَنَافِخُ الْكَبِيرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً».

[راجع: ٢١٠١]

(32) CHAPTER. The rabbit.

5535. Narrated Anas bin Mālik رضي الله عنه: Once we provoked a rabbit at Mar Az-Zahrān. The people chased it till they got tired. Then I caught it and brought it to Abū Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet ﷺ, and the Prophet ﷺ accepted the present.

(٣٢) بَابُ الْأَرْبِ
٥٥٣٥ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنْفَعْنَا أَرْبًا وَنَحْنُ بِمَرِّ الظُّهْرَانِ، فَسَعَى الْقَوْمُ فَلَعِبُوا، فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا، فَبَعَثَ بِوَرَكَيْهَا، أَوْ قَالَ: بِفَخْذَيْهَا إِلَى النَّبِيِّ ﷺ فَقَبِلَهَا.

(33) CHAPTER. The mastigure.

5536. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “I do not eat mastigure, but I do not prohibit its eating.”

(٣٣) بَابُ الضَّبِّ
٥٥٣٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ قَالَ:

سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ ﷺ: «الضَّبُّ لَسْتُ أَكُلُهُ وَلَا أُحَرِّمُهُ».

٥٥٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ خَالِدِ بْنِ الْوَلِيدِ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ، فَأَتَيْتُ بِضَبِّ مَحْنُودٍ، فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النَّسَوَةِ: أَخْبِرُوا رَسُولَ اللَّهِ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ، فَقَالُوا: هُوَ ضَبٌّ يَا رَسُولَ اللَّهِ، فَرَفَعَ يَدَهُ، فَقُلْتُ: أَحْرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «لَا، وَلَكِنْ لَمْ يَكُنْ بَارِضٍ قَوْمِي، فَأَجِدُنِي أَعَافُهُ». قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ. [راجع: ٥٣٩١]

5537. Narrated Khālid bin Al-Walīd: Allāh's Messenger ﷺ and I entered the house of Maimūna. A roasted mastigure was served. Allāh's Messenger ﷺ stretched his hand out (to eat of it) but some woman said, "Inform Allāh's Messenger ﷺ of what he is about to eat." So they said, "It is mastigure, O Allāh's Messenger!" He withdrew his hand, whereupon I said, "O Allāh's Messenger! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allāh's Messenger ﷺ was looking at me.

(34) CHAPTER. If a mouse falls into solid or liquid butter-fat (*As-Samn*).

5538. Narrated Maimūna: A mouse fell into the butter-fat and died. The Prophet ﷺ was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (*As-Samn*)." .

(٣٤) بَابُ: إِذَا وَقَعَتِ الْفَأْرَةُ فِي

السَّمَنِ الْجَامِدِ أَوِ الذَّائِبِ

٥٥٣٨ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُهُ عَنْ مَيْمُونَةَ أَنَّ فَاَرَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ، فَسُئِلَ النَّبِيُّ ﷺ عَنْهَا فَقَالَ: «أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُّوهَا».

قِيلَ لِسُفْيَانَ: فَإِنَّ مَعَمَرًا يُحَدِّثُهُ

عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: مَا سَمِعْتُ
الزُّهْرِيَّ يَقُولُ إِلَّا: عَنْ عَبْدِ اللَّهِ عَنِ
ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ،
وَلَقَدْ سَمِعْتُهُ مِنْهُ مِرَارًا. [راجع: ٢٣٥]

٥٥٣٩ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ،
عَنِ الدَّابَّةِ تَمُوتُ فِي الزَّيْتِ وَالسَّمْنِ
وَهُوَ جَامِدٌ أَوْ غَيْرُ جَامِدٍ، الْفَارَةُ أَوْ
غَيْرِهَا، قَالَ: بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ
أَمَرَ بِفَارَةٍ مَاتَتْ فِي سَمْنٍ فَأَمَرَ بِمَا
قَرَّبَ مِنْهَا فَطَرَحَ ثُمَّ أَكَلَ، عَنْ حَدِيثِ
عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ. [راجع: ٢٣٥]

5539. Narrated Az-Zuhrī regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allāh's Messenger ﷺ ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

5540. Narrated Maimūna رضي الله عنهما: The Prophet ﷺ was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

٥٥٤٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ
شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ
عَنْهُمْ، قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ
فَارَةٍ سَقَطَتْ فِي سَمْنٍ فَقَالَ: «الْقُوها
وَمَا حَوْلَهَا وَكُلُوهُ». [راجع: ٢٣٥]

(35) CHAPTER. Branding the faces.

5541. Narrated Sālim that Ibn 'Umar disliked the branding of animals on the face. Ibn 'Umar said, "The Prophet ﷺ forbade beating (animals) on the face."

٥٥٤١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
مُوسَى عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنِ
ابْنِ عُمَرَ أَنَّهُ كَرِهَ أَنْ تُعْلَمَ الصُّورَةُ.
وَقَالَ ابْنُ عُمَرَ: نَهَى النَّبِيُّ ﷺ أَنْ
تُضْرَبَ. تَابَعَهُ قُتَيْبَةُ: حَدَّثَنَا الْعَنْقَرِيُّ،
عَنْ حَنْظَلَةَ وَقَالَ: تُضْرَبُ الصُّورَةُ.

5542. Narrated Anas رضي الله عنه: I brought a brother of mine to the Prophet ﷺ to do *Tahnik* for him while the Prophet ﷺ was in a sheepfold of his, and I saw him branding a sheep. (The subnarrator said: I think Anas said, 'branding it on the ear.')

٥٥٤٢ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ بِأَخٍ لِي يُحَنِّكُهُ وَهُوَ فِي مِرْبِدٍ لَهُ فَرَأَيْتُهُ يَسُمُّ شَاةً، حَسِبْتُهُ قَالَ: فِي آذَانِهَا.

[راجع: ١٥٠٢]

(36) CHAPTER. If some people get some war booty and then some of them slaughter some sheep or camels without the permission of their companions, such animals should not be eaten, as is indicated by the *Hadith* of the Prophet ﷺ narrated by Rāfi'.

Tawis and 'Ikrima said regarding a slaughtered stolen animal: Throw it away.

(٣٦) بَابٌ: إِذَا أَصَابَ قَوْمٌ غَنِيمَةً فَذَبَحَ بَعْضُهُمْ غَنَمًا أَوْ إِبِلًا بِغَيْرِ أَمْرِ أَصْحَابِهِ لَمْ تُؤْكَلْ لِحَدِيثِ رَافِعٍ عَنِ النَّبِيِّ ﷺ،

وَقَالَ طَاوُسٌ وَعِكْرِمَةُ فِي ذَبْحَةِ السَّارِقِ: اطْرَحُوهُ.

5543. Narrated Rāfi' bin Khadij: I said to the Prophet ﷺ, "We will be facing the enemy tomorrow and we have no knives (for slaughtering)." He said, "If you slaughter the animal with anything that causes its blood to flow out, and if Allāh's Name is mentioned on slaughtering it, eat of it, unless the killing instrument is a tooth or nail. I will tell you why: As for the tooth, it is a bone; and as for the nail, it is the knife of Ethiopians." The quick ones among the people got the war booty while the Prophet ﷺ was behind the people. So they placed the cooking pots on the fire, but the Prophet ﷺ ordered the cooking pots to be turned upside down. Then he distributed (the war booty) among them, considering one camel as equal to ten sheep. Then a camel belonging to the first party of people ran away and they had no horses with them, so a man shot it with an arrow whereby Allāh stopped it. The Prophet ﷺ said, "Of these animals there are some which are as wild as wild beasts. So, if anyone of them runs away like this, do like this (shoot

٥٥٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

أَبُو الْأَخْوَصِ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَّادِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مَدَى فَقَالَ: «مَا أَنَهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ فَكَلَوْهُ مَا لَمْ يَكُنْ سِنَّ وَلَا ظُفْرًا، وَسَأَحَدُنْكُمْ عَنْ ذَلِكَ: أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمَدَى الْحَبَشَةِ». وَتَقَدَّمَ سَرْعَانُ النَّاسِ فَأَصَابُوا مِنَ الْغَنَائِمِ وَالنَّبِيُّ ﷺ فِي آخِرِ النَّاسِ، فَنَصَبُوا قُدُورًا فَأَمَرَ بِهَا فَأُكْفِئَتْ، وَقَسَمَ بَيْنَهُمْ، وَعَدَلَ بَعِيرًا بِعَشْرِ شِيَاهٍ، ثُمَّ نَدَّ مِنْهَا بَعِيرٌ مِنْ أَوَائِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ:

it with an arrow).”

(37) CHAPTER. If a camel of some people runs away and one of them shoots it with an arrow and kills it for their own good, then it is permissible. Rāfi‘ narrates this on the authority of the Prophet ﷺ.

5544. Narrated Rāfi‘ bin Khadīj رضي الله عنه: While we were with the Prophet ﷺ on a journey, one of the camels ran away. A man shot it with an arrow and stopped it. The Prophet ﷺ said, “Of these camels some are as wild as wild beasts, so if one of them runs away and you cannot catch it, then do like this (shoot it with an arrow).” I said, “O Allāh’s Messenger! Sometimes when we are in battles or on a journey and want to slaughter (animals) and have no knives (then what we should do?).” He said, “Listen! If you slaughter the animal with anything that causes its blood to flow out, and if Allāh’s Name is mentioned on slaughtering it, eat of it, provided that the slaughtering instrument is not a tooth or a nail, as the tooth is a bone and the nail is the knife of Ethiopians.”

(38) CHAPTER. The eating (of dead animals etc.) out of necessity.

The Statement of Allāh تعالى:

“O you who believe! Eat of the *Tayyibāt* (lawful things etc.) that We have provided you with... then there is no sin on him.” (V.2:172,173)

Allāh also said:

«إِنَّ لَهُذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا فَعَلَ مِنْهَا هَذَا فَاَفْعَلُوا مِثْلَ هَذَا». [راجع: ٢٤٨٨]

(٣٧) بَابُ: إِذَا نَدَّ بَعِيرٌ لِقَوْمٍ فَرَمَاهُ بَعْضُهُمْ بِسَهْمٍ فَفَتَلَهُ فَأَرَادَ صَلَاحَهُمْ فَهُوَ جَائِزٌ لِخَبْرِ رَافِعٍ عَنِ النَّبِيِّ ﷺ

٥٥٤٤ - حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ: أَخْبَرَنَا عُمَرُ بْنُ عُبَيْدِ الطَّنَافِيسِيِّ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَتَدَّ بَعِيرٌ مِنَ الْإِبِلِ. قَالَ: فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، قَالَ: ثُمَّ قَالَ: «إِنَّ لَهَا أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هَكَذَا». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَكُونُ فِي الْمَغَازِي وَالْأَسْفَارِ فَنُرِيدُ أَنْ نَذْبَحَ فَلَا يَكُونُ مُدَى، قَالَ: «أَرِنِ مَا أَنَهَرَ الدَّمَ أَوْ نَهَرَ وَذَكَرَ اسْمُ اللَّهِ فَكُلْ غَيْرَ السِّنِّ وَالظُّفْرِ، فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفْرَ مُدَى الْحَبَسَةِ». [راجع: ٢٤٨٨]

(٣٨) بَابُ أَكْلِ الْمُضْطَرِّ،

لِقَوْلِهِ تَعَالَى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾ إِلَى قَوْلِهِ ﴿فَلَا إِثْمَ عَلَيْهِ﴾ [البقرة: ١٧٢-١٧٣]

وقال: ﴿فَمَنْ اضْطَرَّ فِي مَحَبَصَةٍ غَيْرَ

“But as for him, who is forced by severe hunger, with no inclination to sin (such can eat of these, above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.” (V.5:3)

And His Statement :

“So eat of that (meat) on which Allāh’s Name has been pronounced (while slaughtering that animal) if you are believers in His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.)”. (V.6:118)

And also the Statement of Allāh :

“Say (O Muḥammad ﷺ): I find not in that which has been inspired to me anything forbidden.” (V.6:145)

And His Statement :

“So eat of the lawful and good food [the meat of cattle beast which Allāh has made lawful to you (Muslims), and the animal is slaughtered according to Islāmic way] which Allāh has provided for you.” (V.16:114)

مَتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿المائدة: ٣﴾ . وَقَوْلِهِ: ﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِبَيِّنَاتٍ مُّؤْمِنِينَ﴾ [الأنعام: ١١٨-١١٩].
 وَقَوْلُهُ جَلَّ وَعَلَا: ﴿قُلْ لَا أجدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥]. وَقَالَ ابْنُ عَبَّاسٍ مُهْرَاقًا وَقَوْلِهِ: ﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا﴾ [النحل: ١١٤-١١٥].