

فَعَصَّعَهَا ثُمَّ أَخْذَ مِنْ فِيهِ فَجَعَلَهَا
فِي فِي الصَّبِيِّ وَحَتَّكَهُ بِهِ وَسَمَّاهُ عَبْدَ
الله. [راجع: ١٣٠١]

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّهَى: حَدَّثَنَا
ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَى، عَنْ
مُحَمَّدٍ، عَنْ أَنَّى، وَسَاقَ الْحَدِيثَ.

(٢) بَابُ إِمَاطَةِ الْأَذَى عَنِ الصَّبِيِّ
في العَقِيقَةِ

٥٤٧١ - حَدَّثَنَا أَبُو النُّعْمَانَ:
حَدَّثَنَا حَمَادَ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ
مُحَمَّدٍ، عَنْ سَلْمَانَ بْنِ عَامِرٍ، قَالَ:
مَعَ الْغُلَامِ عَقِيقَةً.

وَقَالَ حَجَاجٌ: حَدَّثَنَا حَمَادًا:
أَخْبَرَنَا أَيُوبُ وَقَتَادَةُ وَهِشَامُ وَحَبِيبُ،
عَنْ ابْنِ سِيرِينَ، عَنْ سَلْمَانَ عَنِ
النَّبِيِّ ﷺ. وَقَالَ غَيْرُ وَاحِدٍ عَنْ
عَاصِمِ وَهِشَامٍ، عَنْ حَفْصَةَ بْنِتِ
سِيرِينَ، عَنِ الرَّبَّابِ، عَنْ سَلْمَانَ ابْنِ
عَامِرِ الضَّبِيِّ عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ
يَزِيدُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ،
عَنْ سَلْمَانَ قَوْلَهُ. [انظر: ٥٤٧٢]

٥٤٧٢ - وَقَالَ أَصْبَعُ: أَخْبَرَنِي
ابْنُ وَهْبٍ، عَنْ حَرَبِيْرِ بْنِ حَازِمٍ، عَنْ
أَيُوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ
سِيرِينَ: حَدَّثَنَا سَلْمَانُ بْنُ عَامِرٍ
الضَّبِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ
يَقُولُ: «مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا
عَنْهُ دَمًا، وَأَمْيَطُوا عَنْهُ الْأَذَى».

(2) CHAPTER. To remove what harms the boy, by offering *Al-Aqiqah*.

5471. Narrated Salman bin 'Amir Ad-Dabbi, the Prophet ﷺ said, '*Aqiqah* is to be offered for a (newly born) boy.

5472. Narrated Salman bin 'Amir Ad-Dabbi: I heard Allāh's Messenger ﷺ saying, “‘Aqiqah is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering.” [Note: It has been quoted in *Fath Al-Bārī* that the majority of the religious scholars agrees to the *Hadīth* reported in *Sahīh At-Tirmidhi* that the Prophet ﷺ was asked about ‘Aqiqah and he ordered two sheep for a boy and one sheep for a girl and that is his *Sunna* (legal way of ‘Aqiqah).

Narrated Habib bin Ash-Shahid: Ibn Sirīn told me to Al-Hasan from whom he had heard the narration of '*Al-Aqīqa*. I asked him and he said, "From Samura bin Jundab."

حدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا قُرْيَشُ بْنُ أَنَسَّ، عَنْ حَيْبِ بْنِ الشَّهِيدِ قَالَ: أَمْرَنِي ابْنُ سِيرِينَ أَنْ أَسْأَلَ الْحَسَنَ: مِمَّنْ سَمِعَ حَدِيثَ الْعَقِيقَةِ؟ فَسَأَلْتُهُ فَقَالَ: مِنْ سَمْرَةَ بْنِ جُنْدُبٍ. [راجع: ٥٤٧١]

(٣) بَابُ الْفَرَعَ

(3) CHAPTER. *Al-Fara'*.^(١)

5473. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ ثَوْبَانٌ said, "Neither *Fara'* nor *'Atīra* (is permissible)." *Al-Fara'* was the first offspring (of camels or sheep) which *Al-Mushrikūn* used to offer (as a sacrifice) to their idols. And *Al-'Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

٥٤٧٣ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرُ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا فَرَعَ وَلَا عَتِيرَةً». وَالْفَرَعُ أُولُ الْتَّاجِ كَانُوا يَذْبُحُونَهُ لَطَوَاعِيْهِمْ. وَالْعَتِيرَةُ فِي رَجَبٍ. [انظر: ٥٤٧٤]

(٤) بَابُ الْعَتِيرَةِ

(4) CHAPTER. *Al-'Atīra*.^(٢)

5474. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ ثَوْبَانٌ said, "Neither *Fara'* nor *'Atīra* (is permissible)." *Al-Fara'* was the first offspring (they got of camels or sheep) which they (*Mushrikūn*) used to offer (as a sacrifice) to their idols. *'Atīra* was (a sheep which used to be slaughtered) during the month of Rajab.

٥٤٧٤ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الزُّهْرِيُّ حَدَّثَنَا، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا فَرَعَ وَلَا عَتِيرَةً». قَالَ: وَالْفَرَعُ أُولُ الْتَّاجِ كَانَ يُتَّسِّعُ لَهُمْ، كَانُوا يَذْبُحُونَهُ لَطَوَاعِيْهِمْ. وَالْعَتِيرَةُ فِي رَجَبٍ.

[راجع: ٥٤٧٣]

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- (1) (Chap. 3) *Al-Fara'* may mean one of three things: (a) The first offspring of camels or sheep which the people of the pre-Islamic era used to offer to their idols. (b) A sacrifice which they used to offer when one's camels became of the number, one wished them to be. (c) A meal given on the occasion on the birth of camels.
- (2) (Chap. 4) *Al-'Atīra* was a sacrifice which *Al-Mushrikūn* used to offer to their idols during the month of Rajab.

72 - THE BOOK OF SLAUGHTERING AND HUNTING

(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 :

"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 :

"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-Mauqūdah* is the one killed by beating with a piece of wood; *Al-Mutaraddiya* is the one that dies by falling down a mountain; *An-Naṭīha* 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 اللَّهُ عَنْهُ أَبُو نُعَيْمٍ حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَّاً عَنْ عَامِرٍ عَنْ عَلَيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ قَالَ «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيدٌ» وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ «مَا أَمْسَكَ عَلَيْكَ

٧٢ - كتاب الذبائح والصيد

(١) بَابُ التَّسْمِيَّةِ عَلَى الصَّيْدِ، وَقَوْلِ اللَّهِ: «خَرَّمْتُ عَلَيْكُمُ الْيَتِيمَةَ» إِلَى قَوْلِهِ «فَلَا تَخْشُوهُمْ وَأَخْسُونَ» وَقَوْلِهِ تَعَالَى: «بَيَانِهَا الَّذِينَ مَامُوا بِيَتْلُوكُمُ اللَّهُ يُنَزِّعُ وَمِنَ الْأَصْيَدِ» [المائدة: ٩٤] وَقَوْلُهُ جَلَّ ذِكْرُهُ: «أَحْلَتْ لَكُمْ بَهِيمَةُ الْأَنْعَمِ إِلَّا مَا يَتَلَقَّ عَلَيْكُمْ» إِلَى قَوْلِهِ: «فَلَا تَخْشُوهُمْ وَأَخْسُونَ» [المائدة: ٣-١] وَقَالَ ابْنُ عَبَّاسٍ: الْعُقُودُ: الْعُهُودُ. مَا أَحْلَلَ وَحْرَمَ، إِلَّا مَا يَتَلَقَّ عَلَيْكُمْ»: الْخِنْزِيرُ، «بِيَتْلُوكُمْ»: يَحْمِلُكُمْ. «شَنَآنُ»: عَذَاؤُهُ، «وَالْمُتَخَنَّةُ»: تُخْنَقُ فَتَمُوتُ. «وَالْمُوْقَوْدَةُ»: تُضَرِّبُ بِالْخَشَبِ يُوْقَدُهَا فَتَمُوتُ. «وَالْمَرْدِيَّةُ»: تَرْدَدُ مِنَ الْجَبَلِ، «وَالظَّيْحَةُ»: تُنْطَحُ الشَّاةُ فَمَا أَدْرَكَهُ يَتَحَرَّكُ بِذَنْبِهِ أَوْ بِعَيْنِهِ فَادْتَبَعَ وَكُلَّهُ.

٥٤٧٥ - حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا زَكَرِيَّاً عَنْ عَامِرٍ عَنْ عَلَيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلْتُ النَّبِيَّ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ قَالَ «مَا أَصَابَ بِحَدِّهِ فَكُلْهُ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيدٌ» وَسَأَلْتُهُ عَنْ صَيْدِ الْكَلْبِ فَقَالَ «مَا أَمْسَكَ 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, Ibrāhim and Al-Hasan disliked the eating of the game killed with *Al-Bunduqa*.

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

5476. Narrated 'Adī bin Hātim : رَضِيَ اللَّهُ 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 أَخْذَ الْكَلْبَ ذَكَاةً، وَإِنْ وَجَدْتَ مَعَ كَلْبِكَ أُوْ كِلَابِكَ كَلْبًا غَيْرَهُ فَخَشِيتَ أَنْ يَكُونَ أَحَدَةً مَعَهُ، وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ، فَإِنَّمَا ذَكَرْتَ اسْمَ اللَّهِ عَلَى كَلْبِكَ وَلَمْ تَذَكُرْهُ عَلَى غَيْرِهِ . [١٧٥] (راجع: بَابُ صَيْدِ الْمَعْرَاضِ)

وَقَالَ أَبُو عَمَّارَ فِي الْمَقْتُولَةِ بِالْبَنْدُقَةِ: إِنَّكَ الْمَؤْفُودَةُ، وَكَرِهُهُ سَالِمٌ وَالْقَاسِمُ وَمُجَاهِدٌ وَإِبْرَاهِيمٌ وَعَطَاءُهُ وَالْحَسَنُ، وَكَرِهُ الْحَسَنُ رَمِيَ الْبَنْدُقَةَ فِي الْقُرَى وَالْأَمْصَارِ وَلَا يَرِي بِهِ بَأْسًا فِيمَا سِوَاهُ .

٥٤٧٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدَيَّاً أَبْنَ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمَعْرَاضِ قَالَ: «إِذَا أَصْبَتَ بِحَدْوِ فَكُلْ، فَإِذَا أَصَابَ بِعَرْضِهِ قَتَلَ فَإِنَّهُ وَقِيدٌ فَلَا تَأْكُلْ»، قَلْتُ: أَرْسِلْ كَلْبِي؟ قَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمَّيْتَ فَكُلْ»، قَلْتُ: فَإِنْ أَكَلَ؟ قَالَ: «فَلَا تَأْكُلْ»، فَإِنَّهُ لَمْ يُمْسِكْ عَلَيْكَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ»، قَلْتُ: أَرْسِلْ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ؟ قَالَ: «لَا تَأْكُلْ، فَإِنَّمَا

سَمِّيَتْ عَلَى كُلِّيْكَ وَلَمْ تُسْمَّ عَلَى
الآخِرِ . [راجع: ١٧٥]

(٣) بَابُ ما أَصَابَ الْمِعْرَاضَ بَعْرَضِهِ

(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).

5477. Narrated 'Adi bin Hātim : رَضِيَ اللَّهُ 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 قَيْصَرٌ : حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَيْيَيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا نُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ، قَالَ: «كُلْ مَا أَمْسَكْنَ عَلَيْكَ»، قُلْتُ: إِنَّ فَتَنَّ؟ قَالَ: «إِنَّ فَتَنَّ»، قُلْتُ: إِنَّا نَرْمِي بِالْمِعْرَاضِ؟ قَالَ: «كُلْ مَا خَرَقَ وَمَا أَصَابَ بَعْرَضِهِ فَلَا تَأْكُلْ».

[راجع: ١٧٥]

(٤) بَابُ صَيْدِ الْقَوْسِ،

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

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.

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."

5478. Narrated Abū Tha'labā Al-Khuṣhanī : 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

وَقَالَ الْحَسَنُ وَإِبْرَاهِيمُ: إِذَا ضَرَبَ صَيْدًا فَبَانَ مِنْهُ يَدٌ أَوْ رِجْلٌ لَا تَأْكُلِ الَّذِي بَانَ وَكُلْ سَائِرُهُ، وَقَالَ إِبْرَاهِيمُ: إِذَا ضَرَبْتَ عَنْقَهُ أَوْ وَسْطَهُ فَكُلْهُ. وَقَالَ الْأَعْمَشُ عَنْ زَيْدٍ: اسْتَعْصَى عَلَى رَجُلٍ مِنْ آلِ عَبْدِ اللَّهِ حِمَارٌ، فَأَمْرَهُمْ أَنْ يَضْرِبُوهُ حَيْثُ يَسِّرَ، دَعُوا مَا سَقَطَ مِنْهُ وَكُلُوهُ.

٥٤٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةً قَالَ: أَخْبَرَنِي رَبِيعَةُ بْنُ يَزِيدَ الدَّمْسَطِيُّ، عَنْ أَبِي

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."

إِذْرِسُ، عَنْ أَبِي ثَعْلَبَةَ الْحُشْنِيِّ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّا بِأَرْضِ قَوْمٍ أَهْلِ كِتَابٍ، أَفَنَأَكُلُّ فِي أَرْيَتِهِمْ؟ وَبِأَرْضِ صَيْدٍ أَصِيدُ بَقْوَسِيِّ وَبِكَلْبِيِّ الَّذِي لَيْسَ يَعْلَمُ، وَبِكَلْبِيِّ الْمُعَلَّمِ فَمَا يَصْلُحُ لِي؟ قَالَ: «أَمَّا مَا ذَكَرْتَ مِنْ أَهْلِ الْكِتَابِ فَإِنْ وَجَدْتُمْ غَيْرَهَا فَلَا تَأْكُلُوا فِيهَا، وَإِنْ لَمْ تَجِدُوهَا فَاغْسِلُوهَا وَكُلُّوا فِيهَا. وَمَا صِدْتَ بِبَقْوَسِكَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمَ فَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ، وَمَا صِدْتَ بِكَلْبِكَ غَيْرَ مُعَلَّمٍ فَأَذْرَكْتَ ذَكَاتَهُ فَكُلْ». [انظر:

[٥٤٩٦، ٥٤٨٨]

(٥) بَابُ الْخَذْفِ وَالبَنْدَقَةِ

(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).

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 وَكِيعٌ وَبَيْزِيدُ بْنُ هَارُونَ وَاللَّفْظُ لِبَيْزِيدٍ عَنْ كَهْمَسِ بْنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرْيَدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ: أَنَّهُ رَأَى رَجُلًا يَخْذِفُ فَقَالَ لَهُ: لَا تَخْذِفْ، فَإِنَّ رَسُولَ اللَّهِ نَهَى عَنِ الْخَذْفِ، أَوْ كَانَ يَكْرُهُ الْخَذْفَ. وَقَالَ: «إِنَّهُ لَا يُصَادُ بِهِ صَيْدٌ وَلَا يُنْكَأُ بِهِ عَدُوٌّ، وَلَكِنَّهَا قَدْ تَكْسِرُ السَّنَنَ، وَتَنْقَأُ الْعَيْنَ». ثُمَّ رَأَهُ بَعْدَ ذَلِكَ يَخْذِفُ فَقَالَ لَهُ: أَحَدَثْتُكَ

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَىٰ عَنِ
الْخَدْفِ أَوْ كَرَةِ الْخَدْفَ وَأَنْتَ
تَخْدِفُ؟ لَا أَكَلِمُكَ كَذَا وَكَذَا.

[راجع: ٤٨٤١]

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

5480. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا 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) بَابُ مَنْ افْتَنَى كَلْبًا لَيْسَ بِكَلْبٍ
صَيْدٌ أَوْ مَاشِيَّةٍ**

٥٤٨٠ - حَدَّثَنَا مُوسَىٰ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ التَّبَيِّنِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ افْتَنَى كَلْبًا لَيْسَ بِكَلْبٍ مَاشِيَّةً أَوْ ضَارِيَّةً نَفَقَ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطَانِ». [انظر: ٥٤٨١، ٥٤٨٢]

[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 الْمَكْيَّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِمًا يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: سَمِعْتُ التَّبَيِّنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ افْتَنَى كَلْبًا إِلَّا كَلْبًا ضَارِيًّا لِصَيْدٍ أَوْ كَلْبًا مَاشِيَّةً فَإِنَّهُ يَنْفَعُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

[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 مَالِكُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ افْتَنَى كَلْبًا إِلَّا كَلْبًا مَاشِيَّةً أَوْ ضَارِيًّا نَفَقَ 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 Muhammad ﷺ) what is lawful for them (as food). Say: 'Lawful unto you are *At-Tayyibāt* [all kinds of *Halal* (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).

‘Atā 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 Ḥātim رَضِيَ اللَّهُ عَنْهُ: 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: «يَسْأَلُوكُمْ مَاذَا أُحِلَّ لَمْ» الآية

[المائدة: ٤]

«مَكْلِينَ» الْكَوَاسِبُ.
 «أَجْتَرُوا»: اكْتَسِبُوا «عَلَمْوَهُنَّ مِمَّا عَلِمْكُمُ اللَّهُ فَكَلُوا مِمَّا أَمْسَكَنَ عَلَيْكُمْ» إلى
 قَوْلُهُ: «سَرِيعُ الْمَسَابِ» وَقَالَ ابْنُ عَبَّاسٍ: إِنْ أَكَلَ الْكَلْبُ فَقَدْ أَفْسَدَهُ،
 إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ وَاللَّهُ يَقُولُ:
 «عَلَمْوَهُنَّ مِمَّا عَلِمْكُمُ اللَّهُ» فَتُضَرِبُ
 وَتُعَلَّمُ حَتَّى تَرُكَ. وَكَرِهَهُ ابْنُ عُمَرَ
 وَقَالَ عَطَاءً: إِنْ شَرِبَ الدَّمُ وَلَمْ يَأْكُلْ
 فَكُلْ.

٥٤٨٣ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ بَيَانِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَلَمَّا قُتِلَ: إِنَّ قَوْمًا نَصَبُّ بِهِنْدِ الْكِلَابِ، قَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكَنَ عَلَيْكَ وَإِنْ قُتِلَنَّ، إِلَّا أَنْ يَأْكُلَ الْكَلْبُ فَإِنَّمَا أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلَى

نفسه. وإن خالطها كلاب من غيرها
فلا تأكل». [راجع: ١٧٥]

(٨) باب الصيد إذا غاب عنه يومين
أو ثلاثة

٥٤٨٤ - حَدَّثَنَا مُوسَى بْنُ

إسْمَاعِيلَ: حَدَّثَنَا ثَابُتُ بْنُ يَزِيدَ:
حَدَّثَنَا عَاصِمٌ، عَنْ الشَّعْبِيِّ، عَنْ
عَدِيِّيْ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ عَنْ
النَّبِيِّ ﷺ قَالَ: «إِذَا أَرْسَلْتَ كُلْبَكَ
وَسَمِّيَتْ فَأَمْسَكَ وَقَتَلَ فَكُلْ، وَإِنْ
أَكَلَ فَلَا تَأْكُلُ فَإِنَّمَا أَمْسَكَ عَلَى
نَفْسِهِ، وَإِذَا خَالَطَ كِلَابًا لَمْ يُدْخِرْ اسْمَ
اللَّهِ عَلَيْهَا فَأَمْسَكَنَ فَقَتَلَنَ فَلَا تَأْكُلُ،
فَإِنَّكَ لَا تَدْرِي أَيْهَا قَلَ». وَإِنْ رَمَيْتَ
الصَّيْدَ فَوَجَدْتَهُ بَعْدَ يَوْمٍ أَوْ يَوْمَيْنَ لَيْسَ
بِهِ إِلَّا أَثْرَ سَهْمِكَ فَكُلْ، وَإِنْ وَقَعَ فِي
الْمَاءِ فَلَا تَأْكُلُ». [راجع: ١٧٥]

٥٤٨٥ - وَقَالَ عَبْدُ الْأَغْلَى، عَنْ

دَاؤَدَ عَنْ عَامِرٍ، عَنْ عَدِيِّيْ أَنَّهُ قَالَ
لِلنَّبِيِّ ﷺ: يَرْمِي الصَّيْدَ فَيَقْتُلُ أَثْرَهُ
الْيَوْمَيْنِ وَالثَّلَاثَةِ ثُمَّ يَجْدُهُ مَيْتًا وَفِيهِ
سَهْمَمُهُ، قَالَ: «يَأْكُلُ إِنْ شَاءَ».

[راجع: ١٧٥]

(٩) بَابٌ: إِذَا وَجَدَ مَعَ الصَّيْدِ كُلَّا
آخَرَ

٥٤٨٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا

شَعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ،
عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّيْ بْنِ حَاتِمٍ

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

5484. Narrated 'Adī bin Hātim: رَضِيَ اللَّهُ 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 Hātim: رَضِيَ اللَّهُ 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 Hātim: رَضِيَ اللَّهُ 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

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 رضي الله عنه: 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."

قال: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَرْسَلُ كَلْبَيْ وَأَسْمَيْ، فَقَالَ الْبَيْتُ
إِذَا أَرْسَلْتَ كَلْبَكَ وَسَمِّيْتَ، فَإِنَّهُ قَتَلَ فَأَكَلَ فَلَا تَأْكُلُ، فَإِنَّمَا
أَسْمَكَ عَلَى نَفْسِيْ. قُلْتُ: إِنِّي أَرْسَلُ
كَلْبَيْ أَجِدُ مَعَهُ كَلْبًا آخَرَ لَا أَذْرِي
أَيُّهُمَا أَخْدَهُ، فَقَالَ: لَا تَأْكُلُ فَإِنَّمَا
سَمِّيْتَ عَلَى كَلْبَكَ وَلَمْ تُسْمِّ عَلَى
غَيْرِهِ. وَسَأَلْتُهُ عَنْ صَيْدِ الْمَعْرَاضِ
فَقَالَ: إِذَا أَصَبْتَ بِحَدْوِ فَكُلْ، وَإِذَا
أَصَبْتَ بَعْرَضَهُ قَتَلَ فَإِنَّهُ وَقِيدٌ فَلَا
تَأْكُلُ. [راجع: ١٧٥]

(١٠) بَابُ ما جَاءَ فِي التَّصْبِيدِ

5487 - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنِي
ابْنُ فُضَيْلٍ، عَنْ بَيَانٍ، عَنْ عَامِرٍ،
عَنْ عَدَيِّ ابْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ:
إِنَّا قَوْمٌ نَتَصْبِيدُ بِهِنْهِ الْكِلَابِ. فَقَالَ:
إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ وَذَكَرْتَ
اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكْتَ عَلَيْكَ إِلَّا
أَنْ يَأْكُلَ الْكَلْبُ فَلَا تَأْكُلُ فَإِنِّي أَخَافُ
أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِيْ، وَإِنْ
خَالَطَهَا كَلْبٌ مِنْ غَيْرِهَا فَلَا تَأْكُلُ. [١٧٥]

[راجع: ١٧٥]

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

5488 - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ