

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:

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».

(٢٠) بَابُ: لَا يُذَكَّى بِالسِّنِّ وَالْعَظْمِ وَالظُّفْرِ

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

[٢٤٨٨

(٢١) بَابُ ذَبِيحَةِ الْأَعْرَابِ وَنَحْوِهِمْ

٥٥٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ 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

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."

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

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."

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

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.

نَدْرِي أَدْكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لَا؟
فَقَالَ: «سَمُّوا عَلَيْهِ أَنْتُمْ وَكُلُّوهُ».
قَالَتْ: وَكَانُوا حَدِيثِي عَهْدٍ بِالْكَفْرِ.
تَابَعَهُ عَلِيٌّ عَنِ الدَّرَاوَزْدِيِّ، وَتَابَعَهُ
أَبُو خَالِدٍ وَالتُّفَاوِيُّ. [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 لِغَيْرِ 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 مُعْقَلٍ 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 بئرٍ 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 الْحَبَشَةِ». 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: الذِّكَاةُ فِي الْحَلْقِ وَاللَّيْبَةِ. وَقَالَ ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ وَأَنْسٌ: إِذَا قَطَعَ الرَّأْسَ فَلَا بَأْسَ.

٥٥١٠ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرْتَنِي فَاطِمَةُ بِنْتُ الْمُنْذِرِ أُمَّرَأَتِي، 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

أُزْرَبٍ فَرَأَى غِلْمَانًا أَوْ فِتْيَانًا نَصَبُوا

دَجَاجَةً يَرْمُونَهَا فَقَالَ أَنَسُ: نَهَى

النَّبِيُّ ﷺ أَنْ تُضَرَّ الْبِهَائِمُ.

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، عَنِ ابْنِ عُمَرَ:
لَعَنَ النَّبِيُّ ﷺ مَنْ مَثَلَ بِالْحَيَوَانَ.
وَقَالَ عَدِيٌّ، عَنْ سَعِيدٍ، عَنِ 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 وَالْمُثَلَّةِ. [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 أَكُلَهُ ، فَقَالَ : اذُنْ أَخْبِرَكَ أَوْ أُحَدِّثَكَ ، إِنِّي أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي نَفَرٍ مِنَ الْأَشْعَرِيِّينَ فَوَاقَفْتُهُ وَهُوَ غَضَبَانٌ وَهُوَ يَقْسِمُ نَعْمًا مِنْ نَعَمِ الصَّدَقَةِ فَاسْتَحْمَلْنَا فَحَلَفَ أَنْ لَا يَحْمِلَنَا ، 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]

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 عَنْهُمُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُتَعَةِ عَامَ خَيْبَرَ وَلُحُومِ حُمْرِ الْإِنْسِيَّةِ. [راجع: ٤٢١٦]

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.

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]

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.

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

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

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.

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

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

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