

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  
بِهَايَهَا؟» قَالُوا: إِنَّهَا مَيِّتَةٌ، قَالَ:  
«إِنَّمَا حَرَّمَ أَكْلَهَا». [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 بِهَايَهَا؟». [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 الظَّهْرَانِ، فَسَعَى الْقَوْمُ فَلَعِبُوا، فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا، فَبَعَثَ بِوَرَكَيْهَا، أَوْ قَالَ: بِفَخَذَيْهَا 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 بَارِضٌ 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*).

(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 وَكُلُّوهُ».

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*)."

قِيلَ لِسُفْيَانَ: فَإِنَّ مَعْمَرًا 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، الْفَارَةَ 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 يَسْمُ شَاةً، حَسَبْتُهُ 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) بَابُ: إِذَا أَصَابَ قَوْمٌ غَنِيمَةً فَذَبَحَ بَعْضُهُمْ غَنَمًا أَوْ إِبِلًا بِغَيْرِ أَمْرِ أَصْحَابِهِ لَمْ تُوَكَّلْ 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 سَرَعَانُ النَّاسِ فَأَصَابُوا مِنَ الْغَنَائِمِ وَالنَّبِيُّ ﷺ فِي آخِرِ النَّاسِ، فَنَصَبُوا قُدُورًا فَأَمَرَ بِهَا فَأَكْفَيْتُ، وَقَسَمَ بَيْنَهُمْ، وَعَدَلَ بَعِيرًا بَعَشْرَ 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 أَنْهَرَ الدَّمَ أَوْ نَهَرَ وَذَكَرَ اسْمُ اللَّهِ فَكُلْ غَيْرَ السِّنِّ وَالظُّفْرِ، فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفْرَ مُدَى الْحَبَشَةِ». [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 اضْطُرَّ فِي مَحَبَّةٍ 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 بِآيَاتِهِ مُؤْمِنِينَ﴾ [الأنعام: ١١٨-١١٩].  
 وَقَوْلُهُ جَلَّ وَعَلَا: ﴿قُلْ لَا أُجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا﴾ [الأنعام: ١٤٥]. وَقَالَ ابْنُ عَبَّاسٍ مُهْرَاقًا وَقَوْلِهِ: ﴿فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا﴾ [النحل: ١١٤-١١٥].

73 - THE BOOK OF AL-ADĀHĪ  
 ("Sacrifices": Animals slaughtered on the  
 day of 'Eid-ul-Adhā)

(1) CHAPTER. The legal way of Al-Uḍḥiya .

Ibn 'Umar said: It is (the Prophet's) legal way, and it is a charitable deed.

5545. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said (on the day of 'Eid-ul-Adhā), "The first thing we will do on this day of ours, is to offer the ('Eid) Ṣalāt (prayer) and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (legal way), and whoever slaughtered (the sacrifice) before the ('Eid) Ṣalāt (prayer), what he offered was just meat he presented to his family, and that will not be considered as Nusuk (sacrifice)." (On hearing that) Abū Burda bin Niyār got up, for he had slaughtered the sacrifice before the ('Eid) Ṣalāt (prayer), and said, "I have got a six-month-old kid." The Prophet ﷺ said, "Slaughter it (as a sacrifice) but it will not be sufficient for anyone else (as a sacrifice after you)." Al-Barā' added: The Prophet ﷺ said, "Whoever slaughtered (the sacrifice) after the ('Eid) Ṣalāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims."

5546. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaughtered the sacrifice before the ('Eid) Ṣalāt (prayer), he just slaughtered it for himself, and whoever slaughtered it after the ('Eid) Ṣalāt (prayer), he slaughtered it at the right time and followed the legal way of the Muslims."

٧٣ - كتاب الأضاحي

(١) بَابُ سُنَّةِ الْأَضْحِيَّةِ،

وَقَالَ ابْنُ عُمَرَ: هِيَ سُنَّةٌ وَمَعْرُوفٌ.

٥٥٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ زَيْدِ الْإِيَامِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ، «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعُ فَنَنْحَرُ، مَنْ فَعَلَهُ فَقَدْ أَصَابَ سُنَّتَنَا. وَمَنْ ذَبَحَ قَبْلَ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ، لَيْسَ مِنَ النَّسْكِ فِي شَيْءٍ». فَقَامَ أَبُو بُرْدَةَ بْنُ نِيَّارٍ وَقَدْ ذَبَحَ فَقَالَ: إِنَّ عِنْدِي جَذَعَةً، فَقَالَ: «اذْبَحْهَا وَلَنْ تَجْزِيَ عَنْ أَحَدٍ بَعْدَكَ». قَالَ مُطَرِّفٌ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ: قَالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ بَعْدَ الصَّلَاةِ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ». [راجع: ٩٥١]

٥٥٤٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ». [راجع: ٩٥٤]

(2) CHAPTER. The distribution of the animals (for sacrifice by the *Imām*) among the people.

5547. Narrated 'Uqba bin 'Āmir Al-Juhani that the Prophet ﷺ distributed among his Companions some animals for sacrifice (to be slaughtered on '*Eid-ul-Adhā*'). 'Uqba's share was a *Jadh'a'a* (a six-month-old goat). 'Uqba said, "O Allāh's Messenger! I get my share of *Jadh'a'a* (a six-month-old kid)" The Prophet ﷺ said, "Slaughter it as a sacrifice".

(3) CHAPTER. Sacrifices (slaughtered) on behalf of a traveller and women.

5548. Narrated 'Āishah رضي الله عنها that the Prophet ﷺ entered upon her when she had her menses at Sarif before entering Makkah, and she was weeping (because she was afraid that she would not be able to perform the *Hajj*). The Prophet ﷺ said, "What is wrong with you? Have you got your period?" She said, "Yes." He said, "This is a thing Allāh has decreed for all the daughters of Adam, so perform all the ceremonies of *Hajj* like the others, but do not perform the *Tawāf* around the Ka'bah." 'Āishah added: When we were at Minā, beef was brought to me and I asked, "What is this?" They (the people) said, "Allāh's Messenger ﷺ has slaughtered some cows as sacrifices on behalf of his wives."

(4) CHAPTER. Meat is desired on the day of *Nahr*.

5549. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said on the day of *Nahr*, "Whoever has slaughtered his sacrifice

(٢) بَابُ قِسْمَةِ الْإِمَامِ الْأَضَاحِيِّ  
بَيْنَ النَّاسِ

٥٥٤٧ - حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ بَعْجَةَ الْجُهَيْنِي، عَنْ عُقْبَةَ بْنِ عَامِرِ الْجُهَيْنِي قَالَ: قَسَمَ النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ ضَحَايَا فَصَارَتْ لِعُقْبَةَ جَذَعَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، صَارَتْ لِي جَذَعَةً، قَالَ: «ضَحَّ بِهَا». [راجع: ٢٣٠٠]

(٣) بَابُ الْأَضْحِيَّةِ لِلْمُسَافِرِ وَالنِّسَاءِ

٥٥٤٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، وَحَاضَتْ بِسَرِفٍ قَبْلَ أَنْ تَدْخُلَ مَكَّةَ، وَهِيَ تَبْكِي، فَقَالَ: «مَا لَكَ؟ أَنْفَسْتِ؟» قَالَتْ: نَعَمْ، قَالَ: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ». فَلَمَّا كُنَّا بِمِنَى، أَتَيْتُ بِلَحْمِ بَقَرٍ، فَقُلْتُ: مَا هَذَا؟ قَالُوا: ضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ بِالْبَقَرِ. [راجع: ٢٩٤]

(٤) بَابُ مَا يُشْتَهَى مِنَ اللَّحْمِ يَوْمَ النَّحْرِ

٥٥٤٩ - حَدَّثَنَا صَدَقَةُ: أَخْبَرَنَا ابْنُ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنِ ابْنِ

before the ('Eid) *Ṣalāt* (prayer), should repeat it (slaughter another sacrifice)." A man got up and said, "O Allāh's Messenger! This is a day on which meat is desired." He then mentioned his neighbours (etc.) and added: "I have a six-month-old kid which is to me better than the meat of two sheep." The Prophet ﷺ allowed him to slaughter it as a sacrifice, but I do not know whether this permission was valid for other than that man or not. The Prophet ﷺ then went towards two rams and slaughtered them, and then the people went towards some sheep and distributed them among themselves.

(5) CHAPTER. Whoever said that sacrifices (should be offered) on the day of *Nahr*.

5550. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Time has come back to its original state which it had on the day Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, three of them are in succession, namely *Dhul-Qa'da*, *Dhul-Hijja* and *Muḥarram*, (the fourth being) *Rajab Muḍar* which is between *Jumāda (Ath-thāni)* and *Sha'bān*. The Prophet ﷺ then asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the month of *Dhul-Hijja*?" We said, "Yes." He said, "Which town is this?" We said, "Allāh and His Messenger ﷺ know better." He kept silent so long that we thought that he would call it by a name other than its real name. He said, "Isn't it the town (of Makkah)?" We replied, "Yes." He said, "What day is today?" We replied, "Allāh and His Messenger ﷺ know better." He kept silent

سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَعِدْ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ - وَذَكَرَ حَيْرَانَهُ - وَعِنْدِي جَذَعَةٌ خَيْرٌ مِنْ شَاتِي لَحْمٍ، فَرَحَّصَ لَهُ فِي ذَلِكَ، فَلَا أُدْرِي أَلْبَغَتِ الرَّحِصَةُ مِنْ سِوَاهُ أَمْ لَا، ثُمَّ أَنْكَفَأَ النَّبِيُّ ﷺ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا، وَقَامَ النَّاسُ إِلَى غَنِيمَةٍ فَتَوَزَّعُوا، أَوْ قَالَ: فَتَجَزَّعُوا. [راجع: ٩٥٤]

(٥) بَابٌ مَنْ قَالَ: الْأَضْحَى يَوْمَ النَّحْرِ

٥٥٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَامٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ بِنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، «إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرْمٌ، ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ وَالْمَحْرَمِ، وَرَجَبٌ مُضَرَّ الَّذِي بَيْنَ جُمَادَى وَسَعْبَانَ. - أَيُّ شَهْرٍ هَذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بلى، قَالَ: «أَيُّ بَلَدٍ هَذَا؟» قُلْنَا: اللهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى