

'Hunting – Necessity - Recreation'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ أَلِّغْ أَعْدَاءَهُمْ أَجْمَعِينَ

Hunting – Necessity - Recreation

Summary:

Similar to the slavery, an interest and opportunities in ‘game’ - hunting is on the decline. Some Ahadith are presented in the article.

In brief, hunting is totally forbidden in the state of Ihram of either Hajj or Umrah and requires ‘kuffara’ (expiation) if one intentionally or unintentionally hunts or kills a soul. Under other conditions, hunting is condemned as recreational or adopted as a hobby. It is strictly forbidden to hunt during the night time when birds/animal are resting and must not be disturbed during their sleeping hours.

As an example, Imam^{-asws} says, when a bird comes to your property seeking shelter than give it a shelter rather than catching/hunting it.

المُخْتَلَفُ، نَقْلًا مِنْ كِتَابِ عَمَّارِ بْنِ مُوسَى عَنِ الصَّادِقِ ع قَالَ: خُرءُ الْخُطَافِ لَا بَأْسَ بِهِ هُوَ مِمَّا يُؤْكَلُ لِحَمِّهِ وَ لَكِنْ كَرِهَ أَكْلُهُ لِأَنَّهُ اسْتَجَارَ بِكَ وَ أَوَى إِلَى مَنْزِلِكَ وَ كُلُّ طَيْرٍ يَسْتَجِيرُ بِكَ فَأَجِرْهُ.

(The book) ‘Al Mukhtalaf’ – copying from the book of Ammar Bin Musa,

‘From Al-Sadiq^{-asws} having said: ‘Excrement of the swallows (bird), there is no problem with it. It is from what its meat can be eaten, but it is disliked to eat it because it seeks shelter with you, and shelters to your house, and every bird seeking shelter with you, shelter it’¹.

Recreational Hunting

كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ بَعْضُ أَصْحَابِنَا عَنْ طَلَبِ الصَّيْدِ وَ قَالَ لَهُ إِنِّي رَجُلٌ أَلْهُوُ بِطَلَبِ الصَّيْدِ وَ ضَرْبِ الصَّوَالِحِ وَ أَلْهُوُ بِلَبِّ الشَّطْرَنْجِ

The book of Zayd Al Narsy –

¹ Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 6 H 8 (Chapters on uncleanness and its purifiers)

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘One of our companions asked him about seeking the prey (hunting), and said to him^{-asws}, ‘I am a man entertained by seeking the prey (hunting), and striking the riding stick (on the riding animal), and entertained by playing chess’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا الصَّيْدُ فَإِنَّهُ مَبْتَغَىٰ بَاطِلٌ وَإِنَّمَا أَحَلَّ اللَّهُ الصَّيْدَ لِمَنْ اضْطُرَّ إِلَى الصَّيْدِ فَلَيْسَ الْمَضْطَرُّ إِلَى طَلْبِهِ سَعِيهِ فِيهِ بَاطِلًا وَ يَجِبُ عَلَيْهِ التَّقْصِيرُ فِي الصَّلَاةِ وَالصِّيَامِ جَمِيعًا إِذَا كَانَ مُضْطَرًّا إِلَى أَكْلِهِ

He (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘As for the hunting, it is a vain desire, and rather Allah^{-azwj} has Permitted the hunting for the one who is desperate to the hunting (under compulsion to save life). So it isn’t vanity for the desperate one to seek it, striving in it, and it obligates upon him to shorten in the Salat and the Fasts altogether when he were to be desperate to eat it (the hunt).

وَ إِنْ كَانَ مِمَّنْ يَطْلُبُهُ لِلتَّجَارَةِ وَ لَيْسَتْ لَهُ حِرْفَةٌ إِلَّا مِنْ طَلْبِ الصَّيْدِ فَإِنَّ سَعِيَهُ حَقٌّ وَ عَلَيْهِ التَّمَامُ فِي الصَّلَاةِ وَ الصِّيَامِ لِأَنَّ ذَلِكَ تَجَارَتُهُ فَهُوَ بِمَنْزِلَةِ صَاحِبِ الدُّورِ الَّذِي يَدُورُ الْأَسْوَاقَ فِي طَلْبِ التَّجَارَةِ أَوْ كَالْمَكَارِي

And if it was, from the one who seeks it for the business, and there isn’t any profession for him except hunting, then his striving is rightful, and upon him is the complete in the Salat and the fasting, because that is his business, so he is at the status of the companion of the rotation (*kaseer ul-safar*), the one who rotates in the markets in seeking the trade, or like the animal hirer.

وَ الْمَلَّاحُ وَ مَنْ طَلَبَهُ لَاهِيًا وَ أَشْرًا وَ بَطْرًا فَإِنَّ سَعِيَهُ ذَلِكَ سَعْيٌ بَاطِلٌ وَ سَفَرٌ بَاطِلٌ وَ عَلَيْهِ التَّمَامُ فِي الصَّلَاةِ وَ الصِّيَامِ وَ إِنْ الْمُؤْمِنُ لَفِي شُغْلٍ عَنِ ذَلِكَ شَغَلَهُ طَلْبُ الْآخِرَةِ عَنِ الْمَلَاهِي

And the entertainment and the one who seeks entertainment and evil and arrogance, that striving of his is a vain striving, and a false journey, and upon him is the complete regarding the Salat and the fasting, and the Momin tends to be too pre-occupied from that, being busy in seeking the Hereafter (rather than) from the entertainment.

وَ أَمَا الشُّطْرُنَجُ فَهِيَ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ - فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ فَقَوْلُ الزُّورِ الْغِنَاءُ وَ إِنْ الْمُؤْمِنُ عَنِ جَمِيعِ ذَلِكَ لَفِي شُغْلٍ مَا لَهُ وَ الْمَلَاهِي فَإِنَّ الْمَلَاهِي تَوَرَّثَ فِسَاوَةَ الْقَلْبِ وَ تَوَرَّثَ النِّفَاقَ

And as for the chess, it is which Allah^{-azwj} Mighty and Majestic Said: **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**. The ‘false words’ are the songs, and the Momin is too busy from entirety of that. What is for him and the entertainment? The entertainment inherits hardness of the heart and inherits the hypocrisy.

وَ أَمَا ضَرْبُكَ بِالصَّوَالِحِ فَإِنَّ الشَّيْطَانَ مَعَكَ يَرْكُضُ وَ الْمَلَائِكَةُ تَنْفِرُ عَنْكَ وَ إِنْ أَصَابَكَ شَيْءٌ لَمْ تُوَجَّرْ وَ مِنْ عَشْرٍ بِهِ دَابَّتْ فَمَاتَ دَخَلَ النَّارَ.

And as for your striking with the riding sticks, the Satan^{la} dances with you and the Angels flee away from you, and if you attain something you will not be Rewarded, and the one whom his riding animal stumbles with him, so he dies, will enter the Fire”.²

Never hunt during the Night nor Prior to Friday Salat on Friday:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ إِيْتَابِ الطَّيْرِ بِاللَّيْلِ وَقَالَ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّيْلَ أَمَانٌ لَهَا .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} forbade from coming to the birds (for hunting) at night, and he^{-saww} said: ‘The night is a security for it’.³

الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: الطَّيْرُ فِي وَكْرِهِ آمِنٌ بِأَمَانِ اللَّهِ فَإِذَا طَارَ فَصِيدُوهُ إِنْ شِئْتُمْ.

(The book) ‘Al-Da’aim’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The bird in its nest is safe with the safety of Allah^{-azwj}. When it flies, then hunt it if you so desire to’.⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نَهَى أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَنْ يَتَّصِدَ الرَّجُلُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ وَكَانَ (عَلَيْهِ السَّلَامُ) يَمُرُّ بِالسَّمَائِكِينَ يَوْمَ الْجُمُعَةِ فَيَنْهَاهُمْ عَنْ أَنْ يَتَّصِدُوا مِنَ السَّمَكِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ .

Muhammad Bin Yahya, from Muhammad Bin Musa, from Al Abbas Bin Marouf, from Marwak Bin Ubeyd, from Sama’at Bin Mahran who said,

‘Abu Abdullah^{-asws} said: ‘Amir Al-Momineen^{-asws} forbade the man from hunting on the day of Friday before the Prayer, and he^{-asws} had passed by the fishmongers on the day of Friday, so he^{-asws} forbade them from hunting for the fishes on the day of Friday before the Prayers’.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَخْرُجُ إِلَى الصَّيْدِ أَوْ يَقْصُرُ أَمْ يَتِمُّ قَالَ يَتِمُّ لِأَنَّهُ لَيْسَ بِمَسِيرٍ حَقٌّ .

² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 22

³ Al Kafi – V 6 – The Book of Hunting Ch 10 H 3

⁴ Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 6

⁵ Al Kafi – V 6 – The Book of Hunting Ch 11 H 17

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from ibn Bukayr from 'Ubayd ibn Zurarah who has said:

‘I once asked Abu 'Abd Allah^{-asws} about a man who goes for hunting. Can he perform his Salat as reduced? The Imam^{-asws} said: 'He is required to perform his Salat in full, because it is not a journey in the way of Haq (truth).’

Prey through other predators:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَفْتِي وَ كَانَ يَتَّقِي وَ نَحْنُ نَخَافُ فِي صَيْدِ الْبِرَاةِ وَ الصَّقُورِ وَ أَمَّا الْآنَ فَيُنَا لَا نَخَافُ وَ لَا نُحِلُّ صَيْدَهَا إِلَّا أَنْ تَدْرِكَ ذَكَاتَهُ فَإِنَّهُ فِي كِتَابِ عَلِيِّ (عَلَيْهِ السَّلَامُ) أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ فِي الْكِلَابِ .

Abu Ali Al Ashary, form Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

‘Abu Abdullah^{-asws} said: ‘My^{-asws} father used to pass a Verdict and he^{-asws} was fearing (the Clan of Umayya), and we^{-asws} (also) fear (the Clan of Umayya) regarding the prey of the falcons and the hawks; and as for now, so we^{-asws} are not fearing (the Clan Umayya), and we^{-asws} are not Permitting its prey, except if you were to come to it and purify (slaughter) it, for it is in the Book of Ali^{-asws} that Allah^{-azwj} Mighty and Majestic is Saying **[5:4] and what you have taught the hunting animals, trained ones**, is regarding the dogs’.⁶

The hunting by the trained dog and the leopard

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى التَّلَعُكِيُّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي كِتَابِ عَلِيِّ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ قَالَ هِيَ الْكِلَابُ .

Abu Muhammad Haroun Bin Musa Al Talakbary narrated to us, from Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, from Ali Bin Ibrahim, form his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

Abu Abdullah^{-asws} has said: ‘In the Book of Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **[5:4] and what you have taught the hunting animals, trained ones**. He^{-asws} said: ‘These are the dogs’.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ غَيْرِ وَاحِدٍ عَنْهُمَا (عَلَيْهِمَا السَّلَامُ) جَمِيعًا أَنَّهُمَا قَالَا فِي الْكَلْبِ يَرْسِلُهُ الرَّجُلُ وَ يُسَمِّي قَالَا إِنْ أَخَذَهُ فَأَدْرَكَتْ ذَكَاتَهُ فَذَكَهُ وَ إِنْ أَدْرَكَتْهُ وَ قَدْ قَتَلَهُ وَ أَكَلَ مِنْهُ فَكَلَّ مَا بَقِيَ وَ لَا تَرُونَ مَا تَرُونَ فِي الْكَلْبِ .

⁶ Al Kafi – V 6 – The Book of Hunting Ch 2 H 1

⁷ Al Kafi – V 6 – The Book of Hunting Ch 1 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Muhammad Bin Muslim, and someone else,

(It has been narrated) from both of them^{-asws} (5th and 6th Imam^{-asws}) together, both^{-asws} having said regarding the dog which the man sends (to hunt) and Names (*Bismillah*): ‘If it (the dog) seizes it (the prey) and he (the hunter) comes to it, so he should slaughter it, and if he comes to it and it (the dog) has killed it, and has eaten from it, so he can eat from what remains, but do not be thinking of what you are thinking of regarding the dog’.⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ سَالِمٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُسْرِحُ كَلْبَهُ الْمَعْلَمَ وَيُسْمِي إِذَا سَرَحَهُ فَقَالَ يَأْكُلُ مِمَّا أَمْسَكَ عَلَيْهِ فَإِذَا أَدْرَكَهُ قَبْلَ قَتْلِهِ ذَكَاهُ وَإِنْ وَجَدَ مَعَهُ كَلْبًا غَيْرَ مَعْلَمٍ فَلَا يَأْكُلُ مِنْهُ

A number of our companions, from Sahl Bin Ziyad, from Saalim, and Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Abu Ubeyda Al haza’a who said,

‘I asked Abu Abdullah^{-asws} about the man who released (for hunting) his trained dog and he Named (*Bismillah*) when he released it. So he^{-asws} said: ‘He can eat from what it (dog) remains upon it. So when he comes over to it before it has killed it, he should slaughter it, and if he were to find an untrained dog with it, so he cannot eat from it’.

فَقُلْتُ فَالْفَهْدُ قَالَ إِذَا أَدْرَكَتْ ذَكَاتُهُ فَكُلْ وَإِلَّا فَلَا قُلْتُ أَلَيْسَ الْفَهْدُ بِمَنْزِلَةِ الْكَلْبِ فَقَالَ لِي لَيْسَ شَيْءٌ مَكْلَبٌ إِلَّا الْكَلْبُ .

So I said, ‘So (what about) the leopard?’ He^{-asws} said: ‘When he comes over to it, he slaughters it, so he eats, or else, no’. I said, ‘Is not the leopard as the status of the dog?’ So he^{-asws} said to me: ‘There is no trained hunting animal except for the dog’.⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُرْسِلُ الْكَلْبَ عَلَى الصَّيْدِ فَيَأْخُذُهُ وَلَا يَكُونُ مَعَهُ سِكِّينٌ يَذْكِيهِ بِهَا أَوْ يَدْعُو حَتَّى يَقْتُلَهُ وَيَأْكُلُ مِنْهُ قَالَ لَا بَأْسَ قَالَ اللَّهُ عَزَّ وَجَلَّ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَلَا يَنْبَغِي أَنْ يُؤْكَلَ مِمَّا قَتَلَ الْفَهْدُ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ahmad Bin Muhammad Bin Abu Nasr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah^{-asws} about the man who sent his dog upon the prey, so it seized it, and there did not happen to be a knife with him to slaughter it with. Can he leave it until it (the dog) kills it and (then) he eats from it?’ He^{-asws} said: ‘There is no problem. Allah^{-azwj} Mighty and Majestic Says [5:4] **so eat from what which they catch for you**, and it is not befitting if you eat from what the leopard kills’.¹⁰

⁸ Al Kafi – V 6 – The Book of Hunting Ch 1 H 2

⁹ Al Kafi – V 6 – The Book of Hunting Ch 1 H 4

¹⁰ Al Kafi – V 6 – The Book of Hunting Ch 1 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ صَيْدِ الْبُرَّاقِ وَالصُّقُورِ وَالْكَلْبِ وَالْفَهْدِ فَقَالَ لَا تَأْكُلُ صَيْدَ شَيْءٍ مِنْ هَذِهِ إِلَّا مَا ذَكَيْتُمُوهُ إِلَّا الْكَلْبَ الْمَكْلَبَ قُلْتُ فَإِنْ قَتَلَهُ قَالَ كُلِّ لَأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ... فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Abu Bakr Al Hazramy who said,

‘I asked Abu Abdullah^{-asws} about the prey of the buzzards and the falcons, and the dogs, and the leopards. So he^{-asws} said: ‘Do not eat the prey of anything from these except what you purify (slaughter), except for the hunting dog’. I said, ‘Suppose it kills it?’ He^{-asws} said: ‘Eat, because Allah^{-azwj} Mighty and Majestic is Saying [5:4] and what you have taught the hunting animals, trained ones . . . so eat of that which they catch for you and mention the Name of Allah over it’.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ كَلْبٍ أَقْلَتْ وَ لَمْ يَرْسَلْهُ صَاحِبِهِ فَصَادَ فَأَدْرَكَهُ صَاحِبُهُ وَ قَدْ قَتَلَهُ أَيْ يَأْكُلُ مِنْهُ فَقَالَ لَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from AL Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman who said,

‘I asked Abu Abdullah^{-asws} about a dog which fled, and was not sent by its owner, so it hunted. Then its owner came over, and it had killed it. Can he eat from it?’ So he^{-asws} said: ‘No’.

وَ قَالَ (عَلَيْهِ السَّلَامُ) إِذَا صَادَ وَ قَدْ سَمِيَ فَلْيَأْكُلْ وَ إِنْ صَادَ وَ لَمْ يُسَمَّ فَلَا يَأْكُلْ وَ هَذَا مِنْ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ .

And he^{-asws} said: ‘When it hunts, and it has been Named (*Bismillah*), so let him eat, and if it hunts and has not been Named (*Bismillah*), so no; and this is from what [5:4] and what you have taught the hunting animals, trained ones’.¹²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرْسَلَ الرَّجُلُ كَلْبَهُ وَ نَسِيَ أَنْ يُسَمِّيَ فَهُوَ بِمَنْزِلَةِ مَنْ ذَبَحَ وَ نَسِيَ أَنْ يُسَمِّيَ وَ كَذَلِكَ إِذَا رَمَى بِالسَّهْمِ وَ نَسِيَ أَنْ يُسَمِّيَ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘When the man sends his dog (to hunt) and forgets to Name (*Bismillah*), so he is at the status of the one slaughters and forgets to Name (*Bismillah*), and similar to that is when he throws with the spear and forgets to Name (*Bismillah*)’.¹³

¹¹ Al Kafi – V 6 – The Book of Hunting Ch 1 H 9

¹² Al Kafi – V 6 – The Book of Hunting Ch 1 H 16

¹³ Al Kafi – V 6 – The Book of Hunting Ch 1 H 18

Jogging in woods for health:

عنه، عن محمد بن عيسى اليقطيني، عن أبي عاصم، عن هشام بن ماهويه المداري، عن الوليد بن أبان الرازي، قال: كتب ابن زاذان فروخ إلى أبي جعفر الثاني يسأله عن الرجل يركض في الصيد لا يريد بذلك طلب الصيد وإنما يريد بذلك التصحح قال: لا بأس بذلك لاللهو.

From him, from Muhammad Bin Isa Al Yaqteeny, from Abu Aasim, from Hisham Bin Mahweyn Al Madary, from Al Waleed Bin Abaan Al Razy who said,

‘Ibn Zazaan Faroukh wrote to Abu Ja’far^{-asws} the Second, asking him^{-asws} about the man who runs around (jogging) for the hunting, (but) not intending to seek the hunting by that, but rather, intending the hygiene by that. The Imam^{-asws} said: ‘There is no problem with that for the fun’.¹⁴

Meanings of Slaughter for ‘Ghair-Allah’:

الشيخ: بإسناده عن أبي الحسين الأسدي، عن سهل بن زياد، عن عبد العظيم بن عبد الله الحسيني، عن أبي جعفر محمد بن علي الرضا (عليه السلام)، أنه قال: سألته عما أهل لغير الله، قال: «ما ذبح لصنم، أو وثن، أو شجر، حرم الله ذلك كما حرم الميتة و الدم و لحم الخنزير فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ أَنْ يَأْكُلَ الْمَيْتَةَ».

Al Sheykh, by his chain from Al Husayn Al Asady, from Sahl bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany,

From Abu Ja’far Muhammad^{-asws} Bin Ali Al-Reza^{-asws}, said, ‘I asked him^{-asws} about what is devoted for ‘لغير الله’ (ghair Allah) other than Allah^{-azwj}. He^{-asws} said: ‘Whatever is slaughtered for an idol, or an image, or a tree, Allah^{-azwj} has Prohibited that just as He^{-azwj} Prohibited the dead, and the blood and the meat of the pig **But the one who is desperate during hunger without inclination to sin [5:3]** if he eats the dead’.

قال: فقلت له: يا بن رسول الله، متى تحل للمضطر الميتة؟

He (the narrator) said, ‘So I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! When is the dead Permissible for the desperate one?’

قال: «حدثني أبي عن أبيه، عن آبائه (عليهم السلام): أن رسول الله (صلى الله عليه و آله) سئل، فقيل له: يا رسول الله، إنا نكون بأرض فتصيينا المخصصة، فمتى تحل لنا الميتة؟ قال: ما لم تصطبخوا، أو تغتبقوا، أو تحتفوا بقلا فشاأنكم بهذا».

He^{-asws} said: ‘My^{-asws} father^{-asws} narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} was asked, it was said to him^{-saww}, ‘O Rasool-Allah^{-saww}! We tend to be in a land and the starvation hits us. So when is (eating) the dead Permissible for us?’ He^{-saww} said: ‘For as long as you have not had your breakfast, or your dinner, or provisions of vegetables, then you can occupy with this’.

¹⁴ Al-Mahaasin – V 2 Bk 6 H 94

قال عبد العظيم: فقلت له: يا بن رسول الله، فما معنى قوله عز و جل: **فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ**؟

Abdul Azeem said, ‘So I said to him^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-saww}! So what is the Meaning of the Words of the Mighty and Majestic: ***But the one who is desperate, without coveting nor transgressing [2:173]?***’

قال: «العادي: السارق، و الباغي: الذي يبغي الصيد بطرا و لهوا لا ليعود به على عياله، و ليس لهما أن يأكلا الميتة إذا اضطررا، هي حرام عليهما في حال الاضطرار كما هي حرام عليهما في حال الاختيار، و ليس لهما أن يقصرا في صوم و لا صلاة في سفر».

He^{-asws} said: ‘The transgressor is the thief, and the coveting is the one who seeks the prey out of pleasure and sport, not returning with it to his dependants, and it isn’t for these two that they can eat the dead when they are desperate. It is Prohibited unto them during the state of desperation just as it is Prohibited unto them during the state of choice, and it isn’t for them that they can shorten (*Salat*) during Fasting nor *Salat* during travel’.

قال: فقلت له فقوله تعالى: **وَ الْمُنْحَنِقَةُ وَ الْمَوْقُوذَةُ وَ الْمُرْتَدِيَةُ وَ النَّطِيحَةُ وَ مَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ؟**

He said, ‘So I said to him^{-asws}, ‘The Words of the Exalted: ***and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified [5:3]?***’

قال: «المنحنة: التي انخنقت بأخناقها حتى تموت، و الموقوذة: التي مرضت و وقدها المرض حتى لم تكن بها حركة، و المتردية: التي تتردى من مكان مرتفع إلى أسفل، أو تتردى من جبل، أو في بئر فتموت، و النطيحة: التي تنطحها بهيمة أخرى فتموت، و ما أكل السبع منه فمات، و ما ذبح على النصب: على حجر أو صنم إلا ما أدركت ذكاته فذكي».

He^{-asws} said: ‘The strangled is that which is strangled by suffocating it until it dies; and the sick is what which falls sick and its illness overcomes it until there is no movement in it; and the fallen is that which is thrown from a high place to a low, or thrown from a mountain, or into a well, so it dies; and the gored is which is gored by a another beast, so it dies; and what the predators have eaten from, so it dies, and what is slaughtered upon the altars, upon a rock or an idol, except what comes across its (Islamic) slaughter, so it is slaughtered’.

قلت: **وَ أَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ؟** قال: «كانوا في الجاهلية يشتركون بعيرا فيما بين عشرة أنفس و يستقسمون عليه بالقداح، و كانت عشرة: سبعة لها أنصباء، و ثلاثة لا أنصباء لها، أما التي لها أنصباء: فالفد، و التوأم، و النافس، و الحلس، و المسبل، و المعلى، و الرقيب. و أما التي لا أنصباء لها: فالسفيح، و المنبح، و الوعد».

I said, ***and that which you are apportioning with the arrows?*** He^{-asws} said: ‘They used to, during the Pre-Islamic period, buying a camel in what is between ten people, and they would be dividing upon it with the pieces of iron, and these were ten – seven having marks, and three not having marks for it. As for those which had marks were (called), *Al Afaz*, and *Al Tawa’im*, and *Al Nafis*, and *Al Halas*, and *Al Masbal*, and *Al Ma’la*. And *Al Raqeed*. And as for those not having marks for it were (called) *Al Safeed*, and *Al Maneeh*, and *Al Wa’d*’.

و كانوا يجيئون السهام بين عشرة، فمن خرج منها باسمه سهم من التي لا أنصباء لها الزم ثلث ثمن البعير، فلا يزالون كذلك حتى تقع السهام التي لا أنصباء لها إلى ثلاثة، فيلزمونهم ثمن البعير ثم ينحرونه، و يأكله السبعة الذين لم ينقدوا في ثمنه شيئا، و لم يطعموا منه الثلاثة الذين وفروا ثمنه شيئا،

And they used to make the shares between ten, so the one whose name came out from it, an arrow which had not mark for it, would be necessitated to pay a third of the price of the camel. So they would not be ceasing like that until there would occur the arrow which had not mark to it, to three (of them), and they would necessitate them the price of the camel. Then they would sacrifice it and the (other) seven would eat it, those who did not have to pay anything of the price, and they would not feed from it, the three those who had paid something of its price.

فلما جاء الإسلام حرم الله تعالى ذكره ذلك فيما حرم، و قال عز و جل: وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فِسْقٌ يَعْنِي حَرَامًا.

So when Al-Islam came, Allah^{-azwj}, Exalted is His^{-azwj} Mention, Prohibited that among what He^{-azwj} Prohibited. And Allah^{-azwj} Mighty and Majestic Said: **and that which you are apportioning with the arrows, that is a transgression** – Meaning Prohibited”¹⁵.

Special birds not be killed:

وَعنه عَن يَعقُوبَ بْنِ يَزِيدَ عَن عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَأَلْتُ أُخِي مُوسَى (عَلَيْهِ السَّلَام) عَنِ الْهُدُودِ وَقَتْلِهِ وَ ذَبْحِهِ فَقَالَ لَا يُؤْذَى وَلَا يُدْبَحُ فَنَعَمْ الطَّيْرُ هُوَ .

And from him, from Yaqoub Bin Yazeed,

(It has been narrated) from Ali son of Ja’far^{-asws} who said, ‘I asked my brother^{-asws} Musa^{-asws} about the Hoopoe, and killing it and slaughtering it. So he^{-asws} said: ‘Neither harm nor slaughter, for the best of the birds, (it) is it’¹⁶.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ جَمِيعًا عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنِ مُحَمَّدِ بْنِ يَوْسُفَ التَّمِيمِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) اسْتَوْصُوا بِالصَّنِينَاتِ خَيْرًا يَعْنِي الْخَطَافَ فَإِنَّهُنَّ أَنْسُ طَيْرِ النَّاسِ بِالنَّاسِ

A number of our companions, from sahl Bin Ziyad, and Ahmad Bin Abu Abdullah, altogether from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Muhammad Bin Yusuf Al Tameemy,

(It has been narrated) from Muhammad son of Ja’far^{-asws}, from his father^{-asws} who said, ‘Rasool-Allah^{-saww} said: ‘Treat the wagtails with goodness, meaning the swallows, for these are the friendliest of the birds of the people with the people’.

ثُمَّ قَالَ وَ تَدْرُونَ مَا تَقُولُ الصَّنِينَةُ إِذَا مَرَّتْ وَ تَرَنَّمَتْ تَقُولُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَتَّى قَرَأَتْ أُمَّ الْكِتَابِ فَإِذَا كَانَ آخِرُ تَرَنَّمِهَا قَالَتْ وَ لَا الضَّالِّينَ مَدَّ بِهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) صَوْتَهُ وَ لَا الضَّالِّينَ .

Then he^{-saww} said: ‘And are you knowing what the wagtail (swallow) is saying when it passes by and sings? She is saying, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise

¹⁵ تفسير القمي 1: 162

¹⁶ Al Kafi – V 6 – The Book of Hunting Ch 16 H 2

is for Allah-azwj Lord-azwj of the Worlds’ – until he-saww recited the ‘Mother of the Book’ (Surah Al-Fatiha, Chapter 1). So when it comes the end of its singing, so she says, ‘Wa La Zalleen’ (last Words of Surah al-Fatiha). Rasool-Allah-saww extended his-saww voice with it, ‘Wa La Zalleen’.¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا تَأْتُوا الْفَرَخَ فِي أَعْشَاشِهَا وَلَا الطَّيْرَ فِي مَنْامِهِ حَتَّى يُصْبِحَ فَقَالَ لَهُ رَجُلٌ وَمَا مَنْامُهُ يَا رَسُولَ اللَّهِ فَقَالَ اللَّيْلُ مَنْامُهُ فَلَا تَطْرُقُهُ فِي مَنْامِهِ حَتَّى يُصْبِحَ وَلَا تَأْتُوا الْفَرَخَ فِي عَشِّهِ حَتَّى يَرِيثَ وَيَطِيرَ فَإِذَا طَارَ فَأَوْتِرْ لَهُ فَوْسَكَ وَانْصَبْ لَهُ فَخْلَكَ .

A number of our companions, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Ali, from Muhammad Bin Al Fuzayl, from Muhammad Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah-asws having said: ‘Rasool-Allah-asws said: ‘Do not come to the chicks in the nests, nor the bird during their sleep until the morning’. So a man said to him-saww, ‘And what is their sleep, O Rasool-Allah-saww?’ So he-saww said: ‘The night is its sleep, therefore do not hunt it during its sleep until the morning, and do not come to the chick in its nest until it has grown feathers and it flies. So when it flies, then aim with your bow at it, and set-up your net for it’.¹⁸

The disliked act of Birds:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عِمْرَانَ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَكْرَهُ مِنَ الطَّيْرِ فَقَالَ مَا صَفَّ عَلَى رَأْسِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad Bin Isa, from Imran Al Halby who said,

‘I said to Abu Abdullah-asws, ‘What is disliked from the birds?’ So he-asws said: ‘When arrays its wings hovering upon your head’.¹⁹

A Bird is not hunted unless leaving Zikr:

أَبُو عَبْدِ اللَّهِ الْعَاصِمِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمَيْثَمِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطَ عَنْ أَبِيهِ أَسْبَاطَ بْنِ سَالِمٍ عَنْ سَالِمِ مَوْلَى أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَا مِنْ طَيْرٍ يُصَادُ إِلَّا بَتْرَكَهُ التَّسْبِيحَ وَمَا مِنْ مَالٍ يُصَابُ إِلَّا بَتْرَكَ الزَّكَاةَ .

Abu Abdullah Al Aasimy, from Ali Bin Al Hassan Al Maysami, from Ali Bin Asbaat, from his father Asbaat Bin Salim, from Salim, a slave of Aban who said,

¹⁷ Al Kafi – V 6 – The Book of Hunting Ch 15 H 2

¹⁸ Al Kafi – V 6 – The Book of Hunting Ch 10 H 2

¹⁹ Al Kafi – V 4 – The Book of Hajj Ch 21 H 25

‘I heard Abu Abdullah^{-asws} saying: ‘There is none from a bird which gets hunted except by neglecting its Glorification, and there is none from a wealth getting wasted except by neglecting the *Zakāt*’.²⁰

أحمد بن محمد عن علي بن الحسن عن علي بن النعمان عن إسحاق قال حدثني من سمع أبا عبد الله (عليه السلام) يقول ما ضاع مال في بر ولا بحر إلا بتضييع الزكاة ولا يصاد من الطير إلا ما ضيعت سيحاه.

Ahmad Bin Muhammad, from Ali Bin Al Hassan, from Ali Bin Al Numan, from Is’haq who said,

‘It was narrated to me by the one who heard Abu Abdullah^{-asws} saying: ‘Neither is wealth destroyed in a land nor a sea unless the *Zakāt* was wasted (not taken out), and none from a bird gets hunted until it wastes its Glorification (not doing it)’.²¹

Seeking/following the hunted Prey:

ومنهُ، عن أبيه عن أحمد بن إدريس عن محمد بن أحمد الأشعري قال روي عن الحسن بن علي بن أبي عثمان عن موسى المروزي عن أبي الحسن ع قال قال رسول الله ص أربع يفسدن القلب و يبتن النفاق في القلب كما يبت الماء الشجر استماع اللهو و البذاء و إتيان باب السلطان و طلب الصيد.

And from him, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary who said, ‘It is reported from Al-Hassan Bin Ali Bin Abu Usman, from Musa Al Maruzy,

‘From Abu Al-Hassan^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four (things) spoil the heart and grows the hypocrisy in the heart just as the water grows the tree – listening to the amusements and the obscenities, and going to the door of the ruling authority, and seeking the hunted prey’.²²

العلل، عن أبيه عن محمد بن يحيى العطار عن محمد بن أحمد الأشعري عن البرقي عن رجل عن ابن أسباط عن عمه رفع الحديث إلى علي ع قال قال رسول الله ص لا تتبعوا الصيد فإنكم على غرة الخبر.

(The book) ‘Al Ilal’ – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Al Ashari, from Al Barqy, from a man, from Ibn Asbat, from his uncle,

‘Raising the Hadeeth to Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Do not pursue the hunted prey for you will be caught unawares’ – the Hadeeth’.²³

²⁰ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 18

²¹ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 15

²² Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 34

²³ Bihar Al-Anwaar – V 62 The book of animals - Ch 7 H 36