

Seafood - Not All is Permissible

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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: Aja 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، وَسَلَّم 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 وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَاءَهُمْ أَجْمَعِينَ

Seafood - Not All is Permissible

Summary:

Many Muslims believe that all forms of seafood are permissible, citing the following Holy Verses of the Quran:

"Lawful to you is the game from the sea and its food as provision for you and the travellers...5:96" and "And it is He who subjected the sea for you to eat from it, the tender meat and to extract from it ornaments which you wear.16:14."

Before we turn to the Holy Quran and Ahadith, we first look at the scientific evidence regarding some of the highly harmful aquatic species which must not be eaten, e.g.,

Certain fish—groupers, barracudas, moray eel, sturgeon, sea bass, red snapper, amberjack, mackerel, parrot fish, surgeonfish, and triggerfish—can cause ciguatera fish poisoning.¹ The CDC recommends never eating moray eel or barracuda. Other types of fish that may contain the toxin at unpredictable times include sea bass and a wide range of tropical reef and warm-water fish.²

It is important, before interpreting the Holy Verses, to note that the Words of Allah^{-azwj} are unlike the speech of people³ - the role of Rasool Allah^{-saww} has been to explain and demonstrate the Instruction of Allah^{-azwj} as Revealed in the Verses. For example, the times of Salat mentioned in Holy Quran are three to four times daily and nowhere in the Quran are we instructed to offer Salat five times in the way that we do pray e.g., (20:130, 17:78,11:114). The five times of the Salat are therefore from the Commands of Allah^{-azwj} as implemented by the traditions of Rasool Allah^{-saww}.

Similarly, the details of the 'good' and 'tender' meat of species living either on land or sea or on both, i.e., Frogs, American Alligators, Beavers, Crabs, Walruses, and Penguins, are to be found in Ahadith for separating the permissible(s) from forbidden.

¹ There are several types of toxins in contaminated shellfish that can cause illness. Toxins may be in found in mussels, oysters, clams, scallops, cockles, abalone, whelks, moon snails, Dungeness crab, shrimp, and lobster. Shellfish usually become contaminated during or after algae blooms. Shellfish poisoning..([Food Poisoning from Seafood | Travelers' Health | CDC](#))

² [Fish Poisoning | Johns Hopkins Medicine](#)

³ التوحيد: 5 / 264.

We also need to turn to Ahadith to clarify the forbidden parts of the permissible species, which are unsuitable for consumption. In addition, to understand the rulings on slaughtering and catching fish (alive) from the sea. Like the seafood, the permissibility of the meat and 'parts' of the land species described in the Holy Verse are to be understood from Ahadith.

In several Holy Verses (2:168, 5:4, 5:5, 5:88), Allah^{-azwj} Commands believers to eat from 'the good things'; when interpreting 'good things' by opinion, there are going to be countless opinions and disagreements among the believers; thus, one is compelled to turn to the Ahadith for guidance.

Also, Allah^{-azwj} Says:

And what reason is there for you that you should not be eating (the meat) from what Allah's Name has been mentioned upon and He has Detailed for you what is Prohibited unto you, except what you are desperate towards? And that many are being strayed by their whims without knowledge. Surely your Lord, He is more Knowing with the exceders [6:119]

The above Verse says that the meat of species, which are prohibited, are explained in detail; surely, these details are given by Allah^{-azwj} through His Prophet^{-sawww}, which we find in the Ahadith. As Allah^{-azwj} Says: ***He (Prophet) does not speak of his own desire, it is not but a revelation that is revealed (53:3-4).***⁴

Coming back to the permissibility of seafood, we find a difference of opinion among Muslim scholars, whether the meat of snails (terrestrial or aquatic) and scraps can be consumed!⁵⁶⁷⁸



Are snails Halal? As these are eaten in several Muslim regions.

Therefore, it is not so straightforward to call all of the seafood permissible based on the interpretation of the above quoted Holy Verse by one's opinion, but one must review it in

⁴ {3} وَمَا يَنْطِقُ عَنِ الْهَوَىٰ [53:3] And he does not speak out of (personal) desire [53:3] {4} إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [53:4] Surely, it is only a Revelation He Revealed [53:4]

⁵ <https://ask-mufti.com/2024/09/21/q-355-are-snails-halal/>

⁶ [Are Snails Halal? - Islam Question & Answer](#)

⁷ <https://al-islam.org/ask/are-muslims-allowed-to-eat-snails-and-crabs>

⁸ [Are Snails Halal: Unveiling The Truth - Sahabah Islam QA](#)

more detail to ensure that a believer's food intake is Halal, so if one is not entirely convinced, it is better to refrain from eating that on which one lacks conviction – a Hadith, see in ref.⁹

Similarly, one cannot eat all parts of a slaughtered animal, e.g. sheep. There is some difference of opinion, but generally, Ahadith forbid the consumption of blood, glands, blood vessels of the heart, spleen, spinal cord, and genitals! Hence, one has to revert to Ahadith, which provide details, as Holy Verse **6:119** points out, regarding the permissibility of the meat of the species living on land, in the sea, and how to distinguish and classify amphibians (species living on land and in sea)!¹⁰

Introduction:

In this article, we will review some Holy Verses and Ahadith interpreting Verses on the permissible meat of species living on the land and in the sea.

The foremost is the intake of meat from the permissible (Halal):

The Permissible Food:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {168}

O you people! Eat from what is in the earth, lawful, good, and do not follow the footsteps of Satan; he, for you all, is a Clarified enemy [2:168]

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {169}

But rather, he is instructing you with the evil and the immoralities, and that you should be saying against Allah what you do not know [2:169]

الشيخ في (التهديب): بإسناده عن الحسن بن محبوب، عن أبي خالد الكوفي، رفعه، عن أبي جعفر (عليه السلام)، قال

Al Sheykh in Al Tahzeeb, by his chain from Al Hassan Bin Mahboub, from Abu Khalid Al Kufy, raising it, from Abu Ja'far^{asws} having said:

قال رسول الله (صلى الله عليه و آله): العبادة سبعون جزءاً أفضلها طلب الحلال

⁹ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ عَمِلَ عَلَى غَيْرِ عِلْمٍ كَانَ مَا يُفْسِدُ أَكْثَرَ مِمَّا يُصْلِحُ .

From him, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who reported it, from Abu Abdullah^{asws} having said:

'Rasool-Allah^{saww} said: 'The one who acts upon without knowledge, it would be so that he would spoil more than what he would correct'. Al Kafi V 1 – The Book of Intellect and Ignorance CH 12 H 3

¹⁰ The animals which can live both in water and on land are called Amphibians. Frogs, toads, salamanders, and newts are among the species that make up this category. They have the unique ability to breathe underwater and also live on land.

'Rasool-Allah^{-saww} said: 'The worship has seventy parts, and the most superior of it is the seeking of the Permissible (Halal)'.¹¹

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا أَيُّهَا النَّاسُ - كُلُوا مِمَّا فِي الْأَرْضِ مِنْ أَنْوَاعِ ثَمَارِهَا وَ أَطْعَمَتِهَا خَلَالًا طَيِّبًا لَكُمْ - إِذَا أُطْعِمْتُمْ رَبَّكُمْ فِي تَعْظِيمِ مَنْ عَظَّمَهُ، وَ الْإِسْتِحْفَافِ بِمَنْ أَهَانَهُ وَ صَعَّرَهُ

The Imam (Hassan Al Askari^{-asws}) said: 'Allah^{-azwj} Mighty and Majestic Said: **O you people! Eat from what is in the earth – from the varieties of its fruits and its foods, lawful, good –** for you all when your Lord^{-azwj} Feeds you, in reverence of the one He^{-azwj} Magnifies, and taking lightly with the one He^{-azwj} Humiliates and Belittles (an extract).¹²

The Forbidden from Meat is harmful to bodies

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَحُمُ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالمُنْخَنِقَةُ وَالمَوْفُوذَةُ وَالمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ بَيَّسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ۚ فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِيْمَةٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {3}

Prohibited unto you is the dead, and the blood and meat of the pig, and whatever has been dedicated for other than Allah with, and the strangled, and the sick, and the fallen, and the gored, and what the predators have eaten (from), except what you have purified; and what is slaughtered upon the altars and that which you are apportioning with the arrows, that is a transgression.

Today have despaired, those who committed Kufr from your Religion, so do not fear them and fear Me. Today, I Perfected your Religion for you and Completed My Favour upon you, and I am Pleased with Al-Islam as a Religion for you.

But the one who is desperate during hunger without inclination to sin, then Allah is Forgiving, Merciful [5:3]

العباشي: عن محمد بن عبد الله، عن بعض أصحابه قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، لم حرم الله الميتة و الدم و لحم الخنزير؟

Al Ayyashi, from Muhammad Bin Abdullah, from one of his companions who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Why did Allah^{-azwj} Prohibit **the dead, and the blood and meat of the pig [5:3]**?'

فقال: «إن الله تبارك و تعالى لم يحرم ذلك على عباده و أحل لهم ما سواه من رغبة منه تبارك و تعالى فيما حرم عليهم، و لا زهد فيما أحل لهم، و لكنه خلق الخلق و علم ما يقوم به أبدانهم و ما يصلحهم

So, he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted did not Prohibit that upon His^{-azwj} servants, and Permit for them what is besides these due to a Desire from Him^{-azwj} Blessed and Exalted with regards to what is Prohibited upon them, nor due to abstention regarding what He^{-azwj}

¹¹ التهذيب 6 لا 891 / 324

¹² Tafseer Imam Hassan Al-Askari^{asws} – S 342 & 343

Permitted for them. But He Created the creatures and Knows what their bodies would be standing with and what is correct for them.

فأحله و أباحه تفضيلاً منه عليهم لمصلحتهم، و علم ما يضرهم فنهاهم عنه و حرمه عليهم، ثم أباحه للمضطر و أحله لهم في الوقت الذي لا يقوم بدنه إلا به، فأمره أن ينال منه بقدر البلغة لا غير ذلك».

Thus, He^{-azwj} Permitted it and Allowed it as a Grace from Him^{-azwj} due to their own benefit. And He^{-azwj} Know what would harm them, so He^{-azwj} Forbade from it and Prohibited upon them. Then He^{-azwj} Allowed it for the desperate and Permitted it for them during the time which their bodies could not stand except by it. So He^{-azwj} Commanded it that he (the desperate one) can attain from it by a measurement of the need, not other than that’.

ثم قال: «أما الميتة فإنه لا يدنو منها أحد و لا يأكلها إلا ضعف بدنه، و نحل جسمه، و وهنت قوته، و انقطع نسله، و لا يموت أكل الميتة إلا فجأة.

Then he^{-asws} said: ‘As for the **dead**, so no one would approach it nor eat from it except that it would weaken his body, and waste away his body, and his strength would decline, and his offspring would be cut off, and the consumer of the dead would not be dying except suddenly.

و أما الدم فإنه يورث الكلب، و قسوة القلب، و قلة الرأفة و الرحمة، لا يؤمن أن يقتل ولده و والديه، و لا يؤمن على حميمه، و لا يؤمن على من صحبه.

And as for the **blood**, so it would inherit the rabies, and hardness of the heart, and scarcity of the compassion and the mercy. There is no safety that he would kill his children, and his parents, nor is there safety upon his intimate, nor is there safety upon the one who accompanies him.

و أما لحم الخنزير فإن الله مسح قوما في صورة شيء شبه الخنزير و القرد و الدب، و ما كان من الأمساح، ثم نحى عن أكل مثله لكي لا ينتفع بها و لا يستخف بعقوبته.

And as for **meat of the pig** – so Allah^{-azwj} Morphed a people to be in the image of something resembling the pig, and the monkey, and the bear, and whatever was from the Morphing. Then He^{-azwj} Forbade from eating the likes of it as they would neither benefit by it nor take lightly with His^{-azwj} Punishment (an extract).¹³

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: غَيْرَ مُتَّجَانِفٍ لِإِثْمِهِ، قال: يقول: «غير متعمد لإثم».

And from him (Ali Bin Ibrahim) (said), ‘And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **without inclination to sin [5:3]**, said: ‘He^{-azwj} is Saying: “Without deliberating to sin”’.¹⁴

Additional Ahadith in the interpretation of 5:3 are cited in Appendix I.

¹³ تفسير العياشي 1: 291 / 15.

¹⁴ تفسير القمي 1: 162.

Permissible from the ‘Good Things’ and the catch of hunting dogs

Here, Allah^{-azwj} Reveals that ‘Permissible for you are (meat of all) the good species’ and from these what is caught by the hunting dogs.

يَسْأَلُونَكَ مَاذَا أَحَلَّ اللَّهُ لَهُمْ قُلْ أَحَلَّ اللَّهُ لَكُمْ الطَّيِّبَاتِ ۖ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ
وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {4}

They are asking you (Rasool Allah) as to what is that (which is) Permissible for them (believers). Say: ‘Permissible for you are (all from) the good things, and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, and mention the Name of Allah upon it; and fear Allah; surely Allah is swift of Reckoning’ [5:4]

Those who try to interpret Holy Verses through opinion will end up in confusion, as meanings of ‘Permissible for you are (all from) the good things’ can only be found from Ahadith. Otherwise, there are going to be countless opinions and disagreements among the believers; see, for example, Appendix II.

Also, in the following Verse, Allah^{-azwj} Reiterates,

الْيَوْمَ أَحَلَّ اللَّهُ لَكُمْ الطَّيِّبَاتِ ۖ وَطَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ وَطَعَامُكُمْ حَلَّ لَهُمْ ۖ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَحْدَانٍ ۚ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {5}

Today the good things are Permissible for you, and the food of those Given the Book is Permissible for you, and your food is Permissible for them; and the chaste ones from the believing women and the chaste ones from those Given the Book from before you, when you are giving them their recompense, marrying them, not fornicating, nor taking as concubines; and the one who commits Kufr with the Eman his work would be confiscated, and in the Hereafter he would be of the losers [5:5]

See, Appendix II for Ahadith interpretation of 5:5.

The slaughtering is by a believer

فَكُلُوا مِمَّا ذُكِرَ اسْمَ اللَّهِ عَلَيْهِ ۚ إِنَّ كُنْتُمْ بآيَاتِهِ مُؤْمِنِينَ {118}

So eat from whatever Allah’s Name is mentioned upon if you were believers in His Signs [6:118]

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمَ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۚ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِعَدْرِ عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِالْمُعْتَدِينَ {119}

And what reason is there for you that you should not be eating from what Allah’s Name has been mentioned upon and He has Detailed for you what is Prohibited unto you, except what

you are desperate towards? And that many are being strayed by their whims without knowledge. Surely your Lord, He is more Knowing with the exceders [6:119]

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ {121}

And do not eat from what Allah's Name has not been mentioned upon, and it is a transgression, and that the satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121]

عن حمران، قال: سمعت أبا عبد الله (عليه السلام) يقول في ذبيحة الناصب و اليهودي- قال:- «لا تأكل ذبيحته حتى تسمعه يذكر اسم الله، أما سمعت قول الله: وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ؟».

From Hamran who said,

'I heard Abu Abdullah^{-asws} saying regarding the slaughter (animal) by the Hostile One (Nasibi) and the Jews, he^{-asws} said: 'Do not eat their slaughter (animal) until you hear them mention the Name of Allah^{-azwj}. Have you not heard the Words of Allah^{-azwj} ***And do not eat from what Allah's Name has not been mentioned upon [6:121]***?'¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ ذَبِيحَةِ الدِّمِيِّ فَقَالَ لَا تَأْكُلُهُ إِنْ سَمِيَ وَإِنْ لَمْ يُسَمَّ .

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shahham who said,

'Abu Abdullah^{-asws} was asked about a slaughter by the Zimmy (people under the responsibility). So, he^{-asws} said: 'Do not eat it, whether he has Named (*Bismillah*) or if he has not Named (*Bismillah*)'.¹⁶

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ حَيْمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ {28}

So they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. Therefore, eat from these and feed the destitute, the poor [22:28]

Also, Allah^{-azwj} Says:

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ {79}

Allah is the One Who Made for you the cattle in order for you to ride from these, and from these you are eating [40:79]

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَىٰ الْفُلْكِ تُحْمَلُونَ {80}

¹⁵ تفسير العياشي 1: 375 / 87.

¹⁶ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 15 H 1

And there are benefits in these for you, and for you to reach upon these to your needs which are in your chests, and upon these and upon the ships you are being carried [40:80]

For Ahadith on slaughter, refer to Al-Kafi V 6 The Book of Slaughtered Animals <https://hubeali.com/books/English-Books/AlKafiVol6/Al%20Kafi%20V%206%20-%20The%20Book%20of%20Slaughter.pdf>

Do not Prohibit Yourself from the ‘Good Things’

In the following Verses (5:87-88), Allah^{-azwj} Rebukes those who prohibit onto themselves ‘the good things’ which were made permissible.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {87}

O you who believe! Do not be prohibiting yourselves the good things what Allah has Permitted for you nor be excessive; surely Allah does not Love the exceders [5:87]

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {88}

And eat from what Allah has Graced you of the Permissible, good; and fear Allah Whom you are believing in [5:88]

In the above Holy Verses, one has to learn from Ahadith to understand which things Allah^{-azwj} is referring to when Pointing out ‘the good things’ and ‘the permissible, good’? Below we, present a Hadith:

وَعِدَّةٌ مِنْ أَصْحَابِنَا أَيْضًا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَحْرَبِنِي جُعِلَتْ فِدَاكَ لِمَ حَرَّمَ اللَّهُ تَبَارَكَ وَتَعَالَى الْحُمُرَ وَالْمَيْتَةَ وَالِدَّمَ وَلَحْمَ الْخِنْزِيرِ

And a number of our companions as well, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Aslam, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

‘I said to Abu Abdullah^{-asws}, ‘Inform me, may I be sacrificed for you^{-asws}, why did Allah^{-azwj} Blessed and Exalted Prohibit the wine, and the dead, and the blood, and the flesh of the swine?’

فَقَالَ إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى لَمْ يَحْرِمِ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ سِوَاهُ رَغَبَةً مِنْهُ فِيمَا حَرَّمَ عَلَيْهِمْ وَ لَا زُهْدًا فِيمَا أَحَلَّ لَهُمْ وَ لَكِنَّهُ خَلَقَ الْخَلْقَ وَ عَلِمَ عَرَّ وَ جَلَّ مَا تَقَوْمُ بِهِ أَبْدَانَهُمْ وَ مَا يُصْلِحُهُمْ فَأَحَلَّهُ لَهُمْ وَ أَبَاخَهُ تَفَضُّلاً مِنْهُ عَلَيْهِمْ بِ تَبَارَكَ وَ تَعَالَى لِمُصْلِحَتِهِمْ وَ عَلِمَ مَا يَضُرُّهُمْ فَنَهَاَهُمْ عَنْهُ وَ حَرَّمَ عَلَيْهِمْ

So, he^{-asws} said: ‘Allah^{-azwj} Glorious and Exalted did not Prohibit that upon His^{-azwj} servants, and Permit for them besides it as a Desire from Him^{-azwj} with regards to what He^{-azwj} Prohibits upon them, nor as a Distaste with regards to what He^{-azwj} Permitted for them, but He^{-azwj} Created the creatures and the Mighty and Majestic Knows what their bodies stand by and what is correct for them. Thus, He^{-azwj} Permitted for them and Authorised it for them as a Grace from

Him^{-azwj} the Blessed and High, upon them with it for their correctness; and He^{-azwj} Knows what harms them, so He^{-azwj} Forbade them from it, and Prohibited it upon them.¹⁷

In another Holy Verse:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ
{32}

Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ Say: ‘These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know’ [7:32]

حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ هَلَالِ الشَّامِيِّ مَوْلَى أَبِي الْحَسَنِ (عليه السلام) عَنْهُ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَغْجَبَ إِلَى النَّاسِ مَنْ يَأْكُلُ الْجَشِبَ وَ يَلْبَسُ الْحَتِينَ وَ يَتَحَشَّعُ فَقَالَ أَمَا عَلِمْتَ أَنَّ يُوسُفَ (عليه السلام) نَبِيَّ ابْنِ نَبِيِّكَ كَانَ يَلْبَسُ أَقْبِيَةَ الدِّيَنَاجِ مَرْمُورَةً بِالذَّهَبِ وَ يَجْلِسُ فِي مَجَالِسِ آلِ فِرْعَوْنَ يَحْكُمُ فَلَمْ يَحْتَجِ النَّاسُ إِلَى لِبَاسِهِ وَ إِنَّمَا احْتَجَوْا إِلَى قِسْطِهِ

Humejd Bin Ziyad, from Muhammad Bin Isa, from Al Abbas Bin Hilal Al Shamy,

A slave of Abu Al-Hassan^{-asws}, from him^{-asws}, said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! How fascinating to the people is the one who eats tasteless food and wears rough clothes and is humble’. So he^{-asws} said: ‘But do you not know that Yusuf^{-as}, a Prophet^{-as} son of a Prophet^{-as} was wearing gowns of embroidered brocade and buttons of gold, and he^{-as} would sit in the gathering of the progeny of Pharaoh^{-la}, giving judgements. So the people were not needy to his^{-as} clothes, but rather they were needy to his^{-as} equitable decisions.

وَ إِنَّمَا يُجْتَنَجُ مِنَ الْإِمَامِ فِي أَنْ إِذَا قَالَ صَدَقَ وَ إِذَا وَعَدَ أُجْرَزَ وَ إِذَا حَكَمَ عَدَلَ إِنَّ اللَّهَ لَا يُحَرِّمُ طَعَاماً وَ لَا شَرَاباً مِنْ خَلَالٍ وَ إِنَّمَا حَرَّمَ الْحَرَامَ فَلِئِنْ كُنْتُمْ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ

And rather, what is needed from the Imam (leader) is that he should speak the truth, and when he makes a promise, he fulfils it, and when he gives a judgement, does justice. Allah^{-azwj} did not Prohibit food nor drinks from the Permissible, but rather He^{-azwj} Prohibited from the Prohibitions, be it little or a lot, and Allah^{-azwj} Mighty and Majestic has Said: **Say: ‘Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?’ [7:32]’.**¹⁸

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} wrote in a letter:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى أَهْلِ مِصْرَ وَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ - وَ ذَكَرَ الْحَدِيثَ بِطَوْلِهِ وَ كَانَ بَعْضُهُ

¹⁷ (Extract) تفسير العياشي 1: 291 / 15.

¹⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 5

In the Name of Allah^{-azwj} the Beneficent, the Merciful. From a servant of Allah^{-azwj} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} to the people of Egypt and Muhammad Bin Abu Bakr' – and he (the narrator) mentioned the Hadeeth in its length, and part of it was:

وَاعْلَمُوا يَا عِبَادَ اللَّهِ إِنَّ الْمُتَّقِينَ حَارُوا عَاجِلَ الْخَيْرِ وَاجْتَلَهُ شَارِكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ وَ أَبَاحَهُمُ اللَّهُ مِنَ الدُّنْيَا مَا كَفَاهُمْ وَ بِهِ أَعْنَاهُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

And know! O servants of Allah^{-azwj}! The pious ones have won the immediate goodness and its future (goodness). They are participating with the people of the world in their world and they are not participating the people of the world in the Hereafter, and Allah^{-azwj} has Permitted from that world what can suffice them for their needlessness. Allah^{-azwj} Mighty and Majestic Says **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who are believing sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who are knowing' [7:32].**

سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سَكَنَتْ أَكْلُوهَا بِأَفْضَلِ مَا أَكَلَتْ شَارِكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ فَأَكَلُوا مَعَهُمْ مِنْ طَيِّبَاتِ مَا يَأْكُلُونَ وَ شَرَبُوا بِأَفْضَلِ مَا يَشْرَبُونَ وَ لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ تَزَوَّجُوا مِنْ أَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَكَبُوا مِنْ أَفْضَلِ مَا يَرَكَبُونَ

They dwelled in the world with the best of what could be dwelt in it, and their eating was with the best of what could be eaten, and they participated the people of the world in their world, so they ate along with them from the good things what they were eating, and they drank with the best of what they were drinking, and were eating from the best of what they were eating, and got married from the best of what they were marrying, and they rode on the best of what they were riding.

أَصَابُوا لَذَّةَ الدُّنْيَا وَ هُمْ عِدَا جِرَانِ اللَّهِ يَتَمَنَّوْنَ عَلَيْهِ فَيُعْطِيهِمْ مَا مَنُّوا لَا تُرَدُّ لَهُمْ دَعْوَةٌ وَ لَا يَنْقُصُ لَهُمْ نَصِيبٌ مِنَ اللِّدَّةِ

They attained the pleasures of the world, and tomorrow they would be in the Vicinity of Allah^{-azwj}, coveting (desiring) upon Him^{-azwj}. So He^{-azwj} would be Giving them whatever they would be coveting. A supplication will not be Rejected to them, nor would a share be reduced for them from the pleasures.

فَإِلَى هَذَا يَا عِبَادَ اللَّهِ يَشْتَاتُ مَنْ كَانَ لَهُ عَقْلٌ وَ يَعْمَلُ بِتَقْوَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Therefore, to this, O servants of Allah^{-azwj}, the one who has intellect would be desiring and working for with the piety of Allah^{-azwj}. And there is no Strength except with Allah^{-azwj}, the Exalted, the Magnificent'.¹⁹

The classification of the Species of the Land and the Sea

Allah^{-azwj} Says in the Holy Quran:

¹⁹ أمالي الشيخ الطوسي 1: 25، أمالي الشيخ المفيد: 3/ 263.

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحَرَّمَ عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَأَنْفَعُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {96}

Permissible for you is the prey of the sea and its food, being a provision for you and for the sea-farers; and Prohibited upon you is the prey of the sea for as long as you are in Ihram; and fear Allah to Whom you would be gathering [5:96]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِأَنْ يَصِيدَ الْمُحْرِمُ السَّمَكَ وَ يَأْكُلَ مَالِحُهُ وَ طَرِيئَهُ وَ يَتَزَوَّدَ وَ قَالَ أَحِلَّ لَكُمْ صَيْدَ الْبَحْرِ وَ طَعَامُهُ مَتَاعًا لَكُمْ

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘There is no problem with it provided that the one in *Ihraam* were to hunt the fish, and he eats its salt-water ones and its fresh-water ones, and he provides for himself’. And He^{-azwj} Said: ‘**Permissible for you is the prey of the sea and its food, being a provision for you [5:96]**’.

قَالَ مَالِحُهُ الَّذِي يَأْكُلُونَ وَ فَضْلُ مَا بَيْنَهُمَا كُلُّ طَيْرٍ يَكُونُ فِي الْأَجَامِ يَبِيضُ فِي الْبَرِّ وَ يُفْرَخُ فِي الْبَرِّ فَهُوَ مِنْ صَيْدِ الْبَرِّ وَ مَا كَانَ مِنْ صَيْدِ الْبَرِّ يَكُونُ فِي الْبَرِّ وَ يَبِيضُ فِي الْبَحْرِ وَ يُفْرَخُ فِي الْبَحْرِ فَهُوَ مِنْ صَيْدِ الْبَحْرِ

He^{-asws} said: ‘Its salt-water is that which you are eating. And, the difference what is between these two is that every bird which happens to be in the bushes, and laying its eggs in the land, so it is from the hunting prey of the land, and whatever was from the prey of the land which happens to be in the land, and lays its eggs in the sea, and hatch in the sea, so it is from the prey of the sea’.²⁰

What is ‘Tender Meat’ from Sea?

وَهُوَ الَّذِي سَحَرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ وَلِيَبْتَلِيَكُمْ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {14}

And He is the One Who Made the sea subservient for you to be eating tender meat from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14]

Without the Ahadith, one cannot find the definition of ‘لَحْمًا طَرِيًّا’ (tender meat). And regarding meat, one must be certain that it’s permissible (Halal) to consume otherwise it is better not to touch it, e.g., the following Hadith:

فقدت من بني إسرائيل أمتان واحدة في البحر و أخرى في البر فلا تأكلوا إلا ما عرفتم

(Imam Ali^{-asws} said) From the Children of Israel, two nations were lost, one went into the sea whereas the other went missing into the land, so one should not eat (meat) unless after becoming absolutely sure about its origin (Halal species).²¹

²⁰ Al Kafi – V 4 – The Book of Hajj Ch 112 H 1

²¹ Imam Ali^{-asws} Teaches 400 Golden Rules for the World and the Hereafter, 611 ج : 2 ص : 611

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مَجْبُوبٍ وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ جَمِيعاً عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ أَقْرَأَنِي أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) شَيْئاً مِنْ كِتَابِ عَلِيِّ (عَلَيْهِ السَّلَام) فَإِذَا فِيهِ أَهْلُكُمْ عَنِ الْحَرِيِّ وَ الزَّيْمِيِّ وَ الْمَازِمَاهِيِّ وَ الطَّائِي وَ الطَّحَالِ قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ يَرْحَمُكَ اللَّهُ إِنَّا نُؤْتَى بِالسَّمَكِ لَيْسَ لَهُ قِشْرٌ فَقَالَ كُلْ مَا لَهُ قِشْرٌ مِنَ السَّمَكِ وَ مَا لَيْسَ لَهُ قِشْرٌ فَلَا تَأْكُلْهُ

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, and Ahmad Bin Muhammad Bin Abu Nasr, altogether from Al A'ala, from Muhammad Bin Muslim who said,

'Abu Ja'far^{-asws} made me read something from the Book of Ali^{-asws}, so there was in it – you have been forbidden from the catfish, and the glyptothorax (mountain catfish), and the sea horse, and the floating fish (dead), and the spleen. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! They come to us with fish with no scales on it'. So he^{-asws} said: 'Eat from the fish what has scales for it, and what does not have scales for it, so do not eat it'.²²

For additional Ahadith on fish and seafood, visit:

[Fish Prawn Shrimp | Hubeali](#)

In the following Holy Verse, one cannot know about the 'well-known days' (during the month of Zil Hajj) unless learns from the Ahadith:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ حَيْمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ {28}

So, they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. Therefore, eat from these and feed the destitute, the poor [22:28]

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاكُمْ لَعَلَّكُمْ تَشْكُرُونَ {36}

And (as for) the sacrificial animals, We Made these for you to be from the Rituals of Allah. There is goodness for you in these, therefore mention the Name of Allah over them in rows. So, when they fall down on their sides, then eat from these and feed the contented and the beggar. Like that, We Subject these for you, perhaps you would be thankful [22:36]

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ {37}

It will never reach Allah, neither its flesh nor its blood, but the piety from you will reach Him. Like that, We Subjected these for you, for you to exclaim the Greatness of Allah upon what We Guided you, and give glad tidings to the good doers [22:37]

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ قَالَ ذَلِكَ حِينَ تَصُفُّ لِلنَّخْرِ تَرْبِطُ يَدَيْهَا مَا بَيْنَ الْحُفَّتِ إِلَى الرُّكْبَةِ وَ وُجُوبُ جُنُوبِهَا إِذَا وَقَعَتْ عَلَى الْأَرْضِ .

²² Al Kafi – V 6 – The Book of Hunting Ch 12 H 1

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **therefore, mention the Name of Allah over them in rows [22:36]**. He^{-asws} said: 'That is where they are stood in a row for the sacrifice. You would tie down its hand in what is between the hooves up to the knees. And: **So, when they fall down [22:36]** - is when they fall upon the ground'.²³

Additional Ahadith related to sacrificial animals are included in the Appendix III.

Appendix I: Additional Ahadith in the interpretation of Holy Verse 5:3

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، [و الحسين بن إبراهيم بن أحمد بن هشام بن المؤدب، و علي بن عبد الله الوراق، و حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قالوا:] حدثنا علي بن إبراهيم بن هاشم سنة سبع و ثلاث مائة، قال: حدثني أبي، عن أبي أحمد محمد بن زياد الأزدي. و أحمد بن محمد بن أبي نصر البزنطي، جميعا، عن أبان بن عثمان الأحمر، عن أبان بن تغلب،

Ibn Babuwayh said, 'Ahmad Bin Ziyad Ja'far Al Hamdany narrated to us, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Bin Al Mowdab, and Ali Bin Abdullah Al Waraq, and Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Muhammad Bin Zayd Bin Ali Bin Al Husayn^{-asws} Bin Ali Bin Abu Talib^{-asws}, from Ali Bin Ibrahim Bin Hashim in the year three hundred and seven, from his father, from Abu Ahmad Muhammad Bin Zayd Al Azdy, and Ahmad Bin Muhammad Bin Abu Nasr Al Zubeyri, altogether, from Aban Bin Usman Al Ahmar, from Aban Bin Taghlab,

عن أبي جعفر محمد بن علي الباقر (صلوات الله عليهما) أنه قال في قوله عز و جل: حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ الآية، قال: «الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ معروف و ما أهلٌ لغير الله به يعني ما ذبح للأصنام.

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said regarding the Words of the Mighty and Majestic **Prohibited unto you is the dead, and the blood and meat of the pig [5:3]** – the Verse, said: 'The dead, and the blood, and the meat of the pig is well known, **and whatever has been dedicated for other than Allah with** - Means what has been slaughtered for the idols.

و أما الْمُتَخَيِّقَةُ فان المجوس كانوا لا يأكلون الذبائح و يأكلون الميتة، و كانوا يخنقون البقر و الغنم، فإذا اختنقت و ماتت أكلوها. و الْمُتَرَدِّيَةُ كانوا يشدون عينها و يلقونها من السطح، فإذا ماتت أكلوها. و التَّطِيخَةُ كانوا يناطحون بالكباش، فإذا مات أحدها أكلوه.

And as for **and the strangled**, so the Magians were not eating the slaughtered and they were eating the dead, and they used to strangle the cows and the sheep, so when it was strangled and died, they ate it. **and the fallen** - they used to pull it and throw it from the roof, so if it died, they would eat it. **and the gored** - they used to have (it fight with the) rams. So when one of them died, they would eat it.

و ما أَكَلِ السَّبُعُ إِلَّا ما دَكَّنِيْتُمْ فكانوا يأكلون ما يقتله الذئب و الأسد، فحرم الله عز و جل ذلك و ما دُبِحَ عَلَى النَّصْبِ كانوا يذبحون لبيوت النيران، و قريش كانوا يعبدون الشجر و الصخر فيذبحون لهما.

²³ Al Kafi – V 4 – The Book of Hajj Ch 185 H 1

and what the predators have eaten (from), except what you have purified – they used to eat what was killed by the wolf and the lion, so Allah^{-azwj} Mighty and Majestic Prohibited that; **and what is slaughtered upon the altars** - they used to sacrifice for the houses of fire worship, and the Quraysh used to worship the tree and the rock, so they used to slaughter for the sake of these two.

وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ذَلِكَ فُسُوقٌ، قَالَ: كَانُوا يَعْمَدُونَ إِلَى جُزُورٍ فَيَجْزِئُونَهُ عَشْرَةَ أَجْزَاءٍ، ثُمَّ يَجْتَمِعُونَ عَلَيْهِ فَيُخْرِجُونَ السَّهْمَ وَيُدْفَعُونَهَا إِلَى رَجُلٍ، وَالسَّهْمُ عَشْرَةٌ: سَبْعَةٌ لَهَا أَنْصَابٌ، وَثَلَاثَةٌ لَا أَنْصَابَ لَهَا، فَالَّتِي لَهَا أَنْصَابٌ: الْفَذُّ، وَالتَّوْأَمُ، وَالْمَسْبَلُ، وَالنَّافَسُ، وَالْحَلْسُ، وَالرَّقِيبُ، وَالْمَعْلَى. فَالْفَذُّ لَهُ سَهْمٌ، وَالتَّوْأَمُ لَهُ سَهْمَانِ، وَالْمَسْبَلُ لَهُ ثَلَاثَةٌ أَسْهُمٍ، وَالنَّافَسُ لَهُ أَرْبَعَةٌ أَسْهُمٍ، وَالْحَلْسُ لَهُ خَمْسَةٌ أَسْهُمٍ، وَالرَّقِيبُ لَهُ سِتَّةٌ أَسْهُمٍ، وَالْمَعْلَى لَهُ سَبْعَةٌ أَسْهُمٍ،

And that which you are apportioning with the arrows, that is a transgression -they were deliberating to the (sacrificial) animal and dividing it into ten parts. Then they would form a consensus over it and hand these arrows to a man. The arrows were ten in number, seven of which had a head and three did not. So, the ones which had heads were *Al-Faz*, and *Al-Taw'am*, and *Al-Masbal* and *Al-Nafas*, and *Al-Halas*, and *Al-Raqeeb*, and *Al-Moala*. So *Al-Faz* had one share, and *Al-Tawa'im* had two shares, and *Al-Masbak* had three shares, and *Al-Nafas* had four shares, and *Al-Halas* had five shares, and *Al-Raqeeb* had six shares, and *Al-Moala* had seven shares.

وَالَّتِي لَا أَنْصَابَ لَهَا: السَّفِيحُ وَالْمَنِيحُ وَالْوَعْدُ، وَثَمَنُ الْجُزُورِ عَلَى مَنْ لَا يُخْرِجُ لَهُ مِنَ الْأَنْصَابِ شَيْءٍ، وَهُوَ الْقَمَارُ، فَحَرَمَهُ اللَّهُ عَزَّ وَجَلَّ.

And the one which did not have a head for it were the *Al-Safeeh*, and *Al-Mani'e*, and *Al-Wagad*, and the price of the (sacrificial) animal was paid by the one from whom one of these came out. 'و هو القمار'. And it is the gambling; therefore Allah^{-azwj} Mighty and Majestic Prohibited it'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَمُحَمَّدُ بْنُ 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 وَ لَا يَكُونُ مَعَهُ سِكِّينٌ يُدَكِّبُهُ بِهَا أَيْدَعُهُ حَتَّى يَقْتُلَهُ وَ يَأْكُلُ مِنْهُ قَالَ لَا بَأْسَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَكُلُوا مِمَّا أَمْسَكَنَّ عَلَيْكُمْ وَ لَا 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 **so eat from what they catch for you [5:4]**, and it is not befitting if you eat from what the leopard kills'.²⁵

²⁴ الخصال: 57 / 451.

²⁵ Al Kafi – V 6 – The Book of Hunting Ch 1 H 8

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ. قال: «لا بأس بأكل ما أمسك الكلب، مما لم يأكل الكلب منه، فإذا أكل الكلب منه قبل أن تدركه فلا تأكله».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} **and what you have trained the preying ones to hunt, teaching them from what Allah Taught you; so eat from what they catch for you, and mention the Name of Allah upon it [5:4]**. He^{-asws} said: ‘There is no problem in eating what the (hunting dog) has caught, from what the dog did not eat from. So if the dog has eaten from it, and you are aware of it, so do not eat it’.²⁶

[الفضل الطبرسي] عن أبي حمزة الثمالي: ان زيد الخيل وعدي بن حاتم الطائين أنيا رسول الله (صلى الله عليه وآله) فقالا: ان فينا رجلين لهما ستة أكلب تأخذ بقر الوحش والظباء فمنها ما يدرك ذكاته ومنها ما يموت وقد حرم الله الميتة فماذا يحل لنا من هذا فأنزل الله * (فكلوا مما أمسكن عليكم) *، وسماه رسول الله (صلى الله عليه وآله) زيد الخير.

Al Fazal Al Tabarsy, from Abu Hamza Al Sumaly –

‘Zayd Bin Al-Khayl and Wa’dy Bin Hatim Al-Taiyeen came to Rasool-Allah^{-saww} and both said, ‘Among us there are two men for whom there are six dogs. They seize the cows, and the wild beasts, and the antelopes. So, from these are those who have not been slaughtered, and from these are what have died, and Allah^{-azwj} has Forbidden the dead. So what is Permissible for us from this?’ So Allah^{-azwj} Revealed **so eat from what they catch for you [5:4] [5:4]**. And Rasool-Allah^{-saww} named him as Zayd Al-Khayr (the good)’.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ صَيْدِ الْبُرَّازِ وَالصُّفُورِ وَالْكَلْبِ وَالْفَهْدِ فَقَالَ لَا تَأْكُلُ صَيْدَ شَيْءٍ مِنْ هَذِهِ إِلَّا مَا دَكَّنْتُمُوهُ إِلَّا الْكَلْبَ الْمُكَلَّبَ فَلْتُ فَإِنْ قَتَلَهُ قَالَ كُنْ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ... فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَ اذْكُرُوا 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 **and what you have trained the preying ones to hunt . . . and mention the Name of Allah upon it [5:4]**’.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي صَيْدِ الْكَلْبِ إِنْ أُرْسِلَهُ الرَّجُلُ وَ سَمِيَ فَلْيَأْكُلْ مِمَّا أَمْسَكَ عَلَيْهِ وَ إِنْ قَتَلَ وَ إِنْ أَكَلَ فَكُلْ مَا بَقِيَ وَ إِنْ كَانَ غَيْرَ مُعَلِّمٍ يُعَلِّمُهُ فِي سَاعَتِهِ ثُمَّ يُرْسِلُهُ فَيَأْكُلُ مِنْهُ فَإِنَّهُ مُعَلِّمٌ

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

²⁶ تفسير العياشي 1: 295 / 33.

²⁷ Hadeeth No. 75

²⁸ Al Kafi – V 6 – The Book of Hunting Ch 1 H 9

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a prey of the dog, if the man sends it and Names (*Bismillah*), so let him eat from what it remains upon it, even if it has killed, and even if it has eaten (from it). So eat from what remains, even it was not trained (earlier on), but he trained it in that very moment, then sends it, so he eats from it, for it is trained.

فَأَمَّا جِلَافُ الْكَلْبِ بِمَّا يَصِيدُ الْفَهْدُ وَالصُّغْرُ وَأَشْبَاهُ ذَلِكَ فَلَا تَأْكُلُ مِنْ صَيْدِهِ إِلَّا مَا أَدْرَكْتَ ذِكَاثَهُ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مُكَلِّبِينَ فَمَا كَانَ جِلَافُ الْكَلْبِ فَلَيْسَ صَيْدُهُ بِمَّا يُؤْكَلُ إِلَّا أَنْ تُدْرِكَ ذِكَاثَهُ .

So as for (a hunting animal) different to the dog, from what is hunted by the leopard, and the falcon, and similar ones to that, so do not eat from its prey, except what you come to and purify (slaughter) it, because Allah^{-azwj} Mighty and Majestic is Saying '**preying ones [5:4]**. So whatever was different to the dog, so its prey is not from what can be eaten, except if you come to it, (and you) purify (slaughter) it'.²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ كَلْبٍ أَفَلَّتْ وَ لَمْ يُرْسَلْهُ صَاحِبُهُ فَصَادَ فَأَدْرَكَهُ صَاحِبُهُ وَ قَدْ قَتَلَهُ أ 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 **and what you have trained the preying ones to hunt [5:4]**'.³⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنِ الْخَلِيجِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يُفْتِي وَ كَانَ يَنْقِي وَ نَحْنُ نَخَافُ فِي صَيْدِ الْبِرَاةِ وَ الصُّغُورِ وَ أَمَّا الْآنَ فَإِنَّا لَا نَخَافُ وَ لَا نُحِلُّ صَيْدَهَا إِلَّا أَنْ تُدْرِكَ ذِكَاثَهُ 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 issued 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

²⁹ Al Kafi – V 6 – The Book of Hunting Ch 1 H 14

³⁰ Al Kafi – V 6 – The Book of Hunting Ch 1 H 16

Book of Ali^{-asws} that Allah^{-azwj} Mighty and Majestic is Saying **and what you have trained the preying ones to hunt [5:4]**, is regarding the dogs'.³¹

For detailed Ahadith on the rules of hunting refer to Al Kafi – V 6 – The Book of Hunting –

<https://hubeali.com/books/English-Books/AlKafiVol6/Al%20Kafi%20V%206%20-%20The%20Book%20Hunting.pdf>

Appendix II: Permissible for you are (all from) the good things 5:4

قال الله تعالى يَسْئَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ الطَّيْبُ فِي الْأَصْلِ خِلَافَ الْخَبِيثِ وَهُوَ عَلَى ثَلَاثَةِ أَقْسَامٍ الطَّيْبُ الْمُسْتَلَذُ وَ الطَّيْبُ الْجَائِزُ وَ الطَّيْبُ الطَّاهِرُ وَ الْأَصْلُ وَاحِدٌ وَهُوَ الْمُسْتَلَذُ إِلَّا أَنَّهُ وَصَفَ بِهِ الطَّاهِرُ وَ الْجَائِزُ تَشْبِيهًا إِذْ مَا يَزْجُرُ عَنْهُ الْعَقْلُ أَوْ الشَّرْعُ كَالَّذِي يَتَكَدَّ هَذِهِ النَّفْسُ فِي الصَّرْفِ عَنْهُ وَ مَا يَدْعُو إِلَيْهِ بِخِلَافِ ذَلِكَ فَالطَّيْبُ الْحَلَالُ وَ الطَّيْبُ النَّظِيفُ . وَ اخْتَلَفُوا فِي مَعْنَى الطَّيْبَاتِ فِي الْآيَةِ فَقَالَ الْبَلْخِيُّ هُوَ مَا يَسْتَطَابُ وَ يَسْتَلَذُ وَ قَالَ الطَّبْرِيُّ وَ غَيْرُهُ هُوَ الْحَلَالُ الَّذِي أذنَ لَكُمْ رَبِّكُمْ فِي أَكْلِهِ مِنَ الذَّبَائِحِ وَ الْأَوَّلُ أَوْلَى لِأَنَّ الثَّانِي يُؤوَلُ تَقْدِيرًا إِلَى مَا لَا فَائِدَةَ فِيهِ وَ هُوَ يَسْأَلُونَكَ مَا الَّذِي هُوَ حَلَالٌ لَهُمْ فَقِيلَ الَّذِي هُوَ حَلَالٌ لَكُمْ هُوَ الْحَلَالُ وَ هَذَا لَا مَعْنَى لَهُ . وَ إِذَا كَانَ الْمُرَادُ بِالَّذِي أَحَلَّ الْمُسْتَلَذُ حَسَنٌ أَنْ يُقَالَ إِنَّ الْأَشْيَاءَ الَّتِي حُرِّمَتْ غَيْرُ مُسْتَلَذَةٍ لِأَنَّهُ لَا يَمِيلُ كُلُّ أَحَدٍ إِلَى الْمَيْتَةِ وَ الدَّمُ أَيْضًا لَيْسَ مِنْ طَيِّبَاتِ الرِّزْقِ فَقِيلَ لَهُمْ الطَّيْبَاتُ مِنَ الْمَأْكُولَاتِ مُحَلَّةٌ لَكُمْ . وَ الضَّمِيرُ فِي يَسْئَلُونَكَ لِلْمُؤْمِنِينَ الَّذِينَ حَرَّمَ عَلَيْهِمْ مَا فَصَّلَ فِي الْآيَةِ الْأُولَى مِنْ قَوْلِهِ حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ الْآيَةَ أَيِ يَسْأَلُونَكَ تَفْصِيلَ الْمُحَلَّلَاتِ فَقِيلَ أَحَلَّ لَكُمْ الطَّيْبَاتِ قَالَ أَبُو عَلِيٍّ كُلُّ مَا لَمْ يَجْرَ ذِكْرُهُ فِي آيَاتِ التَّحْرِيمِ كُلِّهِ حَلَالٌ . وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ نَحْوَهُ قَوْلُهُ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا إِلَّا أَنْ تَلَّكَ الْآيَةُ خِطَابٌ لِلْمُؤْمِنِينَ

وَ قَالَ «يَسْئَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَ مَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ» إِلَى قَوْلِهِ «فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ» وَ هَذِهِ أُبَيِّنُ آيَةَ فِي كِتَابِ اللَّهِ فِي الْأَصْطِبَادِ وَ أَكَلَ الصَّيْدِ، لِأَنَّهَا أَفَادَتْ جَوَازَ تَعْلِيمِ الْجَوَارِحِ لِلْأَصْطِبَادِ، وَ أَكَلَ مَا تَصِيدُ وَ تَقْتُلُ، إِذَا كَانَ مَعْلَمًا، لِأَنَّهُ لَوْ لَمْ يَقْتُلْهُ لَمَا جَازَ أَكْلَهُ، حَتَّى يَذَكِّيَ، مَعْلَمًا كَانَ أَوْ غَيْرَ مَعْلَمٍ

Allah^{-azwj} the Almighty said: They ask you (Rasool), what is lawful for them. Say: Lawful for you are all good things. Good is originally the opposite of bad and is divided into three categories: good that is pleasant, good that is permissible, and good that is pure. The origin is one, which is pleasant, except that the pure and permissible are described by it as a simile since that which reason or the law forbids is like that which this soul struggles to divert from, and that which calls for it is the opposite of that, so good is permissible and good is clean. They differed about the meaning of good things in the verse.

Al-Balkhi said: It is that which is pleasant and enjoyable. Al-Tabari and others said: It is permissible that your Lord has permitted you to eat from the slaughtered animals. The first is more appropriate because the second is interpreted as something that is of no benefit, and it is: They ask you: What is permissible for them? So it was said: What is permissible for you is permissible, and this has no meaning. If what is meant by what is permissible is what is pleasurable, then it is good to say that the things that are forbidden are not pleasurable because not everyone is inclined to dead meat, and blood is not among the good provisions, so say to them, "The good foods are lawful for you." The pronoun in "They ask you" refers to the believers who were forbidden what was detailed in the first verse of His statement,

³¹ Al-Kafi – V 6 – The Book of Hunting Ch 2 H 1

“Forbidden to you are dead meat, blood, the flesh of swine,” meaning they ask you to detail what is permissible, so say, “Lawful for you are the good foods.” Abu Ali said, “Everything that is not mentioned in the verses of prohibition is all permissible.” And the Most High said: O you who have believed, eat from the good things which We have provided for you. And similar to it is His statement: O mankind, eat from whatever is on the earth [that is] lawful and good. However, this verse is addressed to the believers. And He said: “They ask you, [O Muhammad], what is lawful for them. Say: Lawful for you are [all] good things and what you have taught of birds of prey to hunt.” Until His statement: “So eat of what they catch for you.” And this is the clearest verse in the Book of Allah regarding hunting and eating game, because it indicates the permissibility of training birds of prey to hunt, and eating what they hunt and kill, if it is trained, because if it did not kill it, it would not be permissible. Eat it, until it is slaughtered, whether it is taught or not.³²

حَدَّثَنَا أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى التَّلَعُكْبَرِيُّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي كِتَابِ عَلِيِّ (عليه السلام) (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 **and what you have trained the preying ones to hunt [5:4]**. He^{-asws} said: ‘These are the (hunting) dogs’.³³

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي الجارود، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و
جل: وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ جِلٌّ لَكُمْ وَ طَعَامُكُمْ جِلٌّ لَهُمْ، فقال (عليه السلام): «الحيوب و البقول».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al Jaroud who said,

‘I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the food of those Given the Book is Permissible for you, and your food is Permissible for them [5:5]**, so the Imam^{-asws} said: ‘The grains and the vegetables’.³⁴

الشيخ: بإسناده عن الحسين بن سعيد، عن محمد بن خالد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، في قول الله تعالى:
وَ طَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ جِلٌّ لَكُمْ، فقال: «العدس و الحمص و غير ذلك».

Al Sheykh (Al Sadouq), by his chain from Al Husayn Bin Saeed,rom Muhammad Bin Khalid, from Ibn Abu Umeyr, from Hisham Bin Saalim,

³² فقه القرآن، ج2، ص: 246

³³ Al Kafi – V 6 – The Book of Hunting Ch 1 H 1

³⁴ الكافي 6 /264

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the High **and the food of those Given the Book is Permissible for you, and your food is Permissible for them [5:5]**, so he^{-asws} said: 'The lentils and chickpeas, and other (like) that'.³⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن علي بن رئاب، عن زرارة ابن أعين، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ، فقال: «هذه منسوخة بقوله: وَ لَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ».

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ali Bin Ra'ib, from Zarara Ibn Ayn who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and the chaste ones from those Given the Book from before you [5:5]**. So, he^{-asws} said: 'This (Verse) has been Abrogated by His^{-azwj} Words **And do not hold on to the marriages of the Kafirs [60:10]**'.³⁶

Appendix III: Ahadith on Sacrificial Animals

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عُبَيْدِ بْنِ إِسْمَاعِيلَ عَنْ وَاحِدِ بْنِ أَبِي عُبَيْدٍ عَنِ ابْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى فَإِذَا وَجَبَتْ جُنُوبُهَا قَالَ إِذَا وَقَعَتْ عَلَى الْأَرْضِ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ

Humejd Bin Ziyad, from Ibn Sama'at, from someone else, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} the Exalted: **So when they fall down on their sides [22:36]**. He^{-asws} said: 'When it falls upon the ground, so eat from it, and feed the **'Contented'** (needy who do not beg), and the **'beggar'** (passing by)'.

قَالَ الْقَانِعُ الَّذِي يَرْضَى بِمَا أُعْطِيَتْهُ وَ لَا يَسْحَطُ وَ لَا يَكْلَحُ وَ لَا يَلْوِي شِدْقَهُ غَضَبًا وَ الْمُعْتَرُّ الْمَارُ بِكَ لِتُطْعِمَهُ

He (the narrator) said: 'الْقَانِعُ' is the one who is pleased with what he is given and neither gets angry nor frown, nor twists his mouth out of anger; and الْمُعْتَرُّ is the one who passes by, so you feed him'.³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ قَالَ الْقَانِعُ الَّذِي يَفْنَعُ بِمَا أُعْطِيَتْهُ وَ الْمُعْتَرُّ الَّذِي يَعْتَرِكُ وَ السَّائِلُ الَّذِي يَسْأَلُكَ فِي يَدَيْهِ وَ الْبَائِسُ هُوَ الْفَقِيرُ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} regarding the words of Allah^{-azwj} Mighty and Majestic: **So when they fall down on their sides, then eat from these and feed the contented and the beggar [22:36]**. He^{-asws} said: 'The الْقَانِعُ is the one who is contented with whatever you

³⁵ التهذيب 9: 374 / 88

³⁶ الكافي 5: 358 / 8.

³⁷ Al Kafi – V 4 – The Book of Hajj Ch 186 H 2

give him; and the الْمُعْتَرُّ is the one who passes by, and the beggar who asks you by his hand, and the الْبَائِسُ is the poor one'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مَوْلَى لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ رَأَيْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عليه السلام) دَعَا بِبَدَنَةٍ فَنَحَرَهَا فَلَمَّا ضَرَبَ الْجَزْأُونَ عَرَاقِيهَا فَوَقَعَتْ إِلَى الْأَرْضِ وَكَشَفُوا شَيْئًا عَنْ سَنَامِهَا قَالَ أَقْطَعُوا وَكُلُوا مِنْهَا وَ أَطْعِمُوا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ أَطْعِمُوا .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat,

(It has been narrated) from a slave of Abu Abdullah^{-asws} having said, 'I saw Abu Al-Hassan^{-asws} the 1st calling for his camel, so he sacrificed it. So, when the camel-slayers struck its veins, it fell upon the ground, and something from its hump was exposed. He^{-asws} said: 'Cut it and eat from it, and feed (others from it), for Allah^{-azwj} Mighty and Majestic is Saying: **So when they fall down on their sides, then eat from these [22:36]**'.³⁹

و عنه بإسناده: عن موسى بن القاسم، عن ابن أبي عمير، عن سيف التمار، قال: قال أبو عبد الله (عليه السلام): «إن سعد بن عبد الملك قدم حاجا فلقى أبي، فقال: إني سقت هديا، فكيف أصنع؟ فقال له أبي: أطعم أهلك ثلثا، و أطعم القانع و المعتر ثلثا، و أطعم المساكين ثلثا

And from him, by his chain from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Sayf Al Tamaar who said,

'Abu Abdullah^{-asws} said: 'Sa'd Bin Abdul Malik proceeded to Hajj, and he met my^{-asws} father^{-asws}, and he said, 'I slayed a sacrificial animal, so how should I deal with it?' So my^{-asws} father^{-asws} said to him: 'Feed a third to your family, and feed a third to the contented one and to the beggar, and a third to the poor'.

فقلت: المساكين هم السؤال؟ فقال: نعم، و قال: القانع الذي يقنع بم أرسلت إليه من البضعة فما فوقها، و المعتر ينبغي له أكثر من ذلك، و هو أغنى من القانع الذي يعتريك فلا يسألك

I^{-asws} said: 'The poor ones, they are the askers?' He^{-asws} said: 'Yes'. And he^{-asws} said: 'The contented is the one who is content with whatever is sent to him from the part and what is above it, and the beggar, it is befitting for him more than that, and he is richer than the contented one who sees you but does no ask you''.⁴⁰

³⁸ Al Kafi – V 4 – The Book of Hajj Ch 186 H 6

³⁹ Al Kafi – V 4 – The Book of Hajj Ch 186 H 9

⁴⁰ التهذيب 5: 753 /223