# Game - Muwatta Malik - Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)

ahya related to me from Malik that Nafi said, "I was at al-Juruf  
(near Madina) and threw a stone at two birds, and hit them. One of  
them died, and Abdullah ibn Umar threw it away, and then went to  
slaughter the other one with an adze. It died before he could  
slaughter it, so Abdullah threw that one away as well."

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّهُ قَالَ رَمَيْتُ طَائِرَيْنِ بِحَجَرٍ وَأَنَا بِالْجُرْفِ، فَأَصَبْتُهُمَا فَأَمَّا أَحَدُهُمَا فَمَاتَ فَطَرَحَهُ عَبْدُ اللَّهِ بْنُ عُمَرَ وَأَمَّا الآخَرُ فَذَهَبَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُذَكِّيهِ بِقَدُومٍ فَمَاتَ قَبْلَ أَنْ يُذَكِّيَهُ فَطَرَحَهُ عَبْدُ اللَّهِ أَيْضًا ‏.‏

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Yahya related to me from Malik that he had heard that al-Qasim  
ibn Muhammad disapproved of eating game that had been killed with  
throwing sticks and by clay pellets.

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ، كَانَ يَكْرَهُ مَا قَتَلَ الْمِعْرَاضُ وَالْبُنْدُقَةُ ‏.‏

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Yahya related to me from Malik that he had heard that Said ibn  
al-Musayyab disapproved of killing domestic animals that had become  
wild by any means that game was slain such as arrows and the like.  
  
  
Malik said, "I do not see any harm in eating game which is  
pierced by a throwing stick in a vital organ.  
  
  
Allah, the  
Blessed, the Exalted! said, 'Oh you who believe! Allah will surely try  
you with something of the game that your hands and spears attain.' "  
(Sura 5 ayat 97).  
  
  
Yahya said, "Any game that man obtains by  
his hand or by his spear or by any weapon which pierces it and reaches  
a vital organ, is acceptable as Allah, the Exalted, has said."

سَعِيدَ بْنَ الْمُسَيَّبِ، كَانَ يَكْرَهُ أَنْ تُقْتَلَ الإِنْسِيَّةُ، بِمَا يُقْتَلُ بِهِ الصَّيْدُ مِنَ الرَّمْىِ وَأَشْبَاهِهِ ‏.‏ قَالَ مَالِكٌ وَلاَ أَرَى بَأْسًا بِمَا أَصَابَ الْمِعْرَاضُ إِذَا خَسَقَ وَبَلَغَ الْمَقَاتِلَ أَنْ يُؤْكَلَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى ‏{‏يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَىْءٍ مِنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ ‏}‏ قَالَ فَكُلُّ شَىْءٍ نَالَهُ الإِنْسَانُ بِيَدِهِ أَوْ رُمْحِهِ أَوْ بِشَىْءٍ مِنْ سِلاَحِهِ فَأَنْفَذَهُ وَبَلَغَ مَقَاتِلَهُ فَهُوَ صَيْدٌ كَمَا قَالَ اللَّهُ تَعَالَى

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Yahya related to me from Malik that he had heard the people of  
knowledge say that when a man hit game and something else might have  
contributed to death, like water or an untrained dog, that game was  
not to be eaten unless it was beyond doubt that it was the arrow of  
the hunter that had killed it by reaching a vital organ, so that it  
did not have any life after that.  
  
  
Yahya said that he heard Malik say that there was no harm in  
eating game when you did not see it die if you found the mark of your  
dog on it or your arrow in it as long as it had not remained  
overnight. If it had remained overnight, then it was disapproved of to  
eat it.

وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ أَهْلَ الْعِلْمِ يَقُولُونَ إِذَا أَصَابَ الرَّجُلُ الصَّيْدَ فَأَعَانَهُ عَلَيْهِ غَيْرُهُ مِنْ مَاءٍ أَوْ كَلْبٍ غَيْرِ مُعَلَّمٍ لَمْ يُؤْكَلْ ذَلِكَ الصَّيْدُ إِلاَّ أَنْ يَكُونَ سَهْمُ الرَّامِي قَدْ قَتَلَهُ أَوْ بَلَغَ مَقَاتِلَ الصَّيْدِ حَتَّى لاَ يَشُكَّ أَحَدٌ فِي أَنَّهُ هُوَ قَتَلَهُ وَأَنَّهُ لاَ يَكُونُ لِلصَّيْدِ حَيَاةٌ بَعْدَهُ ‏.‏ قَالَ وَسَمِعْتُ مَالِكًا يَقُولُ لاَ بَأْسَ بِأَكْلِ الصَّيْدِ - وَإِنْ غَابَ عَنْكَ مَصْرَعُهُ - إِذَا وَجَدْتَ بِهِ أَثَرًا مِنْ كَلْبِكَ أَوْ كَانَ بِهِ سَهْمُكَ مَا لَمْ يَبِتْ فَإِذَا بَاتَ فَإِنَّهُ يُكْرَهُ أَكْلُهُ ‏.

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Yahya related to me from Malik from Nafi that Abdullah ibn Umar  
said about a trained dog, "Eat whatever it catches for you whether it  
eats from it or not."

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّهُ كَانَ يَقُولُ فِي الْكَلْبِ الْمُعَلَّمِ كُلْ مَا أَمْسَكَ عَلَيْكَ إِنْ قَتَلَ وَإِنْ لَمْ يَقْتُلْ ‏.‏

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Yahya related to me from Malik that he heard Nafi say that  
Abdullah ibn Umar said, "Whether it eats from it or not."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَمَّنْ سَمِعَ نَافِعًا، يَقُولُ قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ وَإِنْ أَكَلَ وَإِنْ لَمْ يَأْكُلْ ‏.‏

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Yahya related to me from Malik that he had heard that Sad ibn Abi  
Waqqas had said, when asked about a trained dog killing game, "Eat,  
even if only one piece of it remains."

وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّهُ سُئِلَ عَنِ الْكَلْبِ الْمُعَلَّمِ، إِذَا قَتَلَ الصَّيْدَ فَقَالَ سَعْدٌ كُلْ وَإِنْ لَمْ تَبْقَ إِلاَّ بِضْعَةٌ وَاحِدَةٌ ‏.‏ وَحَدَّثَنِي عَنْ مَالِكٍ، أَنَّهُ بَلَغَهُ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، أَنَّهُ سُئِلَ عَنِ الْكَلْبِ الْمُعَلَّمِ، إِذَا قَتَلَ الصَّيْدَ فَقَالَ سَعْدٌ كُلْ وَإِنْ لَمْ تَبْقَ إِلاَّ بِضْعَةٌ وَاحِدَةٌ ‏.

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Yahya related to me from Malik that he had heard some of the  
people of knowledge say that when falcons, eagles, and hawks and their  
like, understood as trained dogs understood, there was no harm in  
eating what they had killed in the course of hunting, if the name of  
Allah had been mentioned when they were sent out.  
  
  
Malik said,  
"The best of what I have heard about retrieving game from the falcon's  
talons or from the dog's fangs and then waiting until it dies, is that  
it is not halal to eat it."  
  
  
Malik said, "The same applies to  
anything which could have been slaughtered by the hunter when it was  
in the talons of the falcon or the fangs of the dog. If the hunter  
leaves it until the falcon or dog has killed it, it is not halal to  
eat it either". He continued, "The same thing applies to any game hit  
by a hunter and caught while still alive, which he neglects to  
slaughter before it dies."  
  
  
Malik said, "It is generally  
agreed among us that it is halal to eat the game that a hunting-dog  
belonging to magians hunts or kills, if it is sent out by a muslim and  
the animal is trained. There is no harm in it even if the muslim does  
not actually slaughter it.  
  
  
It is the same as a muslim using a  
magian's knife to slaughter with or using his bow and arrows to shoot  
and kill with. The game he shot and the animal he slaughters are  
halal. There is no harm in eating them. If a magian sends out a  
muslim's hunting dog for game, and it catches it, the game is not to  
be eaten unless it is slaughtered by a muslim. That is like a magian  
using a muslim's bow and arrow to hunt game with, or like his using a  
muslim's knife to slaughter with. It is not halal to eat anything  
killed like that.

.‏ وَحَدَّثَنِي عَنْ مَالِكٍ أَنَّهُ سَمِعَ بَعْضَ أَهْلِ الْعِلْمِ يَقُولُونَ فِي الْبَازِي وَالْعُقَابِ وَالصَّقْرِ وَمَا أَشْبَهَ ذَلِكَ أَنَّهُ إِذَا كَانَ يَفْقَهُ كَمَا تَفْقَهُ الْكِلاَبُ الْمُعَلَّمَةُ فَلاَ بَأْسَ بِأَكْلِ مَا قَتَلَتْ مِمَّا صَادَتْ إِذَا ذُكِرَ اسْمُ اللَّهِ عَلَى إِرْسَالِهَا ‏.‏ قَالَ مَالِكٌ وَأَحْسَنُ مَا سَمِعْتُ فِي الَّذِي يَتَخَلَّصُ الصَّيْدَ مِنْ مَخَالِبِ الْبَازِي أَوْ مِنَ الْكَلْبِ ثُمَّ يَتَرَبَّصُ بِهِ فَيَمُوتُ أَنَّهُ لاَ يَحِلُّ أَكْلُهُ ‏.‏ قَالَ مَالِكٌ وَكَذَلِكَ كُلُّ مَا قُدِرَ عَلَى ذَبْحِهِ وَهُوَ فِي مَخَالِبِ الْبَازِي أَوْ فِي الْكَلْبِ فَيَتْرُكُهُ صَاحِبُهُ وَهُوَ قَادِرٌ عَلَى ذَبْحِهِ حَتَّى يَقْتُلَهُ الْبَازِي أَوِ الْكَلْبُ فَإِنَّهُ لاَ يَحِلُّ أَكْلُهُ ‏.‏ قَالَ مَالِكٌ وَكَذَلِكَ الَّذِي يَرْمِي الصَّيْدَ فَيَنَالُهُ وَهُوَ حَىٌّ فَيُفَرِّطُ فِي ذَبْحِهِ حَتَّى يَمُوتَ فَإِنَّهُ لاَ يَحِلُّ أَكْلُهُ ‏.‏ قَالَ مَالِكٌ الأَمْرُ الْمُجْتَمَعُ عَلَيْهِ عِنْدَنَا أَنَّ الْمُسْلِمَ إِذَا أَرْسَلَ كَلْبَ الْمَجُوسِيِّ الضَّارِيَ فَصَادَ أَوْ قَتَلَ إِنَّهُ إِذَا كَانَ مُعَلَّمًا فَأَكْلُ ذَلِكَ الصَّيْدِ حَلاَلٌ لاَ بَأْسَ بِهِ وَإِنْ لَمْ يُذَكِّهِ الْمُسْلِمُ وَإِنَّمَا مَثَلُ ذَلِكَ مَثَلُ الْمُسْلِمِ يَذْبَحُ بِشَفْرَةِ الْمَجُوسِيِّ أَوْ يَرْمِي بِقَوْسِهِ أَوْ بِنَبْلِهِ فَيَقْتُلُ بِهَا فَصَيْدُهُ ذَلِكَ وَذَبِيحَتُهُ حَلاَلٌ لاَ بَأْسَ بِأَكْلِهِ وَإِذَا أَرْسَلَ الْمَجُوسِيُّ كَلْبَ الْمُسْلِمِ الضَّارِيَ عَلَى صَيْدٍ فَأَخَذَهُ فَإِنَّهُ لاَ يُؤْكَلُ ذَلِكَ الصَّيْدُ إِلاَّ أَنْ يُذَكَّى وَإِنَّمَا مَثَلُ ذَلِكَ مَثَلُ قَوْسِ الْمُسْلِمِ وَنَبْلِهِ يَأْخُذُهَا الْمَجُوسِيُّ فَيَرْمِي بِهَا الصَّيْدَ فَيَقْتُلُهُ وَبِمَنْزِلَةِ شَفْرَةِ الْمُسْلِمِ يَذْبَحُ بِهَا الْمَجُوسِيُّ فَلاَ يَحِلُّ أَكْلُ شَىْءٍ مِنْ ذَلِكَ ‏.

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Yahya related to me from Malik from Nafi that Abd ar-Rahman ibn  
Abi Hurayra asked Abdullah ibn Umar about eating what was cast up by  
the sea and he forbade him to eat it. Then Abdullah turned and asked  
for a Qur'an, and read, "The game of the sea and its flesh are halal  
for you." Nafi added, "Abdullah ibn Umar sent me to Abdar-Rahman Ibn  
Abi Hurayra to say that there was no harm in eating it."

وَحَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي هُرَيْرَةَ، سَأَلَ عَبْدَ اللَّهِ بْنَ عُمَرَ عَمَّا لَفَظَ الْبَحْرُ فَنَهَاهُ عَنْ أَكْلِهِ، ‏.‏ قَالَ نَافِعٌ ثُمَّ انْقَلَبَ عَبْدُ اللَّهِ فَدَعَا بِالْمُصْحَفِ فَقَرَأَ ‏{‏أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ‏}‏ قَالَ نَافِعٌ فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي هُرَيْرَةَ إِنَّهُ لاَ بَأْسَ بِأَكْلِهِ ‏.‏

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Yahya related to me from Malik from Zayd ibn Aslam that Sad al-  
Jari, the mawla of Umar ibn al-Khattab asked Abdullah ibn Umar about  
fish which had killed each other or which had died from severe cold .  
He said, "There is no harm in eating them.'' Sad said,' 'I then asked  
Abdullah ibn Amr ibn al As and he said the same."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ سَعْدٍ الْجَارِيِّ، مَوْلَى عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ عَنِ الْحِيتَانِ، يَقْتُلُ بَعْضُهَا بَعْضًا أَوْ تَمُوتُ صَرَدًا فَقَالَ لَيْسَ بِهَا بَأْسٌ ‏.‏ قَالَ سَعْدٌ ثُمَّ سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ فَقَالَ مِثْلَ ذَلِكَ ‏.‏

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Yahya related to me from Malik from Abu'z-Zinad from Abu Salama  
ibn Abd ar-Rahman from Abu Hurayra and Zayd ibn Thabit that they saw  
no harm in eating what was cast up by the sea.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ ثَابِتٍ، أَنَّهُمَا كَانَا لاَ يَرَيَانِ بِمَا لَفَظَ الْبَحْرُ بَأْسًا ‏.‏

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Yahya related to me from Malik from Abu'z-Zinad from Abu Salama  
ibn Abd ar-Rahman that some people from al-Jar came to Marwan ibn al-  
Hakam and asked him about eating what was cast up by the sea. He said,  
"There is no harm in eating it." Marwan said, "Go to Zayd ibn Thabit  
and Abu Hurayra and ask them about it, then come to me and tell me  
what they say." They went to them and asked them, and they both said,  
"There is no harm in eating it " They returned to Marwan and told him.  
Marwan said, "I told you."   
  
  
Malik said that there was no harm  
in eating fish caught by magians, because the Messenger of Allah, may  
Allah bless him and grant him peace, said, "In the sea's water is  
purity, and that which is dead in it is halal. "  
  
  
Malik said,  
"If it is eaten when it is dead, there is no harm in who catches it."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ نَاسًا، مِنْ أَهْلِ الْجَارِ قَدِمُوا فَسَأَلُوا مَرْوَانَ بْنَ الْحَكَمِ عَمَّا لَفَظَ الْبَحْرُ فَقَالَ لَيْسَ بِهِ بَأْسٌ وَقَالَ اذْهَبُوا إِلَى زَيْدِ بْنِ ثَابِتٍ وَأَبِي هُرَيْرَةَ فَاسْأَلُوهُمَا عَنْ ذَلِكَ ثُمَّ ائْتُونِي فَأَخْبِرُونِي مَاذَا يَقُولاَنِ فَأَتَوْهُمَا فَسَأَلُوهُمَا فَقَالاَ لاَ بَأْسَ بِهِ ‏.‏ فَأَتَوْا مَرْوَانَ فَأَخْبَرُوهُ ‏.‏ فَقَالَ مَرْوَانُ قَدْ قُلْتُ لَكُمْ ‏.‏ قَالَ مَالِكٌ لاَ بَأْسَ بِأَكْلِ الْحِيتَانِ يَصِيدُهَا الْمَجُوسِيُّ لأَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ فِي الْبَحْرِ ‏  
"‏ هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ ‏"‏ ‏.‏ قَالَ مَالِكٌ وَإِذَا أُكِلَ ذَلِكَ مَيْتًا فَلاَ يَضُرُّهُ مَنْ صَادَهُ ‏.‏

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Yahya related to me from Malik from Ibn Shibab from Abu Idris al-  
Khawlani from Abu Tha~laba al-Khushani that the Messenger of Allah,  
may Allah bless him and grant him peace, said, "It is haram to eat  
animals with fangs "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ أَكْلُ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ حَرَامٌ ‏"‏ ‏.‏

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Yahya related to me from Malik from Ismail ibn Abi Hakim from  
Abiyda ibn Sufyan al-Hadrami from Abu Hurayra that the Messenger of  
Allah, may Allah bless him and grant him peace, said, "Eating animals  
with fangs is haram. "  
  
  
Malik said, "This is the custom among  
us."

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ الْحَضْرَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ أَكْلُ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ حَرَامٌ ‏"‏ ‏.‏

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Yahya related to me from Malik that the best of what he had heard  
about horses, mules, and donkeys was that they were not eaten because  
Allah, the Blessed, the Exalted,said, "And horses, and mules and  
asses, for you to ride, and as an adornment. " (Sura 16 ayat 8) . He  
said, may He be Blessed and Exalted, "In cattle, some of them you  
ride, and some of them you eat." (Sura 6 ayat 79). He said, the  
Blessed, the Exalted, "Mention Allah's name over what He has provided  
you of cattle, and eat of them and feed the beggar (al-qani) and the  
suppliant (al-mutarr). (Sura 22 ayat 34).  
  
  
Malik said "Allah  
mentioned horses, mules, and donkeys for riding and adornment, and He  
mentioned cattle for riding and eating."  
  
  
Malik said, "Al-qani  
also means the poor."

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Yahya related to me from Malik from Ibn Shihab from Ubaydullah  
ibn Abdullah ibn Utba ibn Masud that Abdullah ibn Abbas said, "The  
Messenger of Allah, may Allah bless him and grant him peace, passed by  
a dead sheep which had been given to a mawla of his wife, Maimuna. He  
said, ' Aren't you going to use its skin?' They said, 'Messenger of  
Allah, but it is carrion. 'The Messenger of Allah, may Allah bless him  
and grant him peace, said, 'Only eating it is haram.' "

حَدَّثَنِي يَحْيَى، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ مَرَّ رَسُولُ اللَّهِ صلى الله عليه وسلم بِشَاةٍ مَيِّتَةٍ كَانَ أَعْطَاهَا مَوْلاَةً لِمَيْمُونَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم فَقَالَ ‏"‏ أَفَلاَ انْتَفَعْتُمْ بِجِلْدِهَا ‏"‏ ‏.‏ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ ‏.‏ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ إِنَّمَا حُرِّمَ أَكْلُهَا ‏"‏ ‏.‏

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Malik related to me from Zayd ibn Aslam from Ibn Wala al-Misri  
from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless  
him and grant him peace, said, "A skin when it is tanned is pure."

وَحَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ الْمِصْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ ‏  
"‏ إِذَا دُبِغَ الإِهَابُ فَقَدْ طَهُرَ ‏"‏ ‏.‏

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Yahya related to me from Malik from Yazid ibn Abdullah ibn Qusayt  
from Muhammad ibn Abd ar-Rahman ibn Thawban from his mother that  
A'isha, the wife of the Prophet, may Allah bless him and grant him  
peace, said that the Messenger of Allah, may Allah bless him and grant  
him peace, ordered that the skins of carrion be used after they had  
been tanned.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ ‏.‏

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Yahya related to me from Malik that the best of what he had heard  
about a man who is forced by necessity to eat carrion is that he ate  
it until he was full and then he took provision from it. If he found  
something which would enable him to dispense with it, he threw it  
away.  
  
  
Malik when asked whether or not a man who had been  
forced by necessity to eat carrion, should eat it when he also found  
the fruit, crops or sheep of a people in that place, answered, "If he  
thinks that the owners of the fruit, crops, or sheep will believe his  
necessity so that he will not be deemed a thief and have his hand cut  
off, then I think that he should eat from whatever he finds that which  
will remove his hunger but he should not carry any of it away. I  
prefer that he does that than that he eat carrion. If he fears that he  
will not be believed, and will be deemed a thief for what he has  
taken, then I think that it is better for him to eat the carrion, and  
he has leeway to eat carrion in this respect. Even so, I fear that  
someone who is not forced by necessity to eat carrion might exceed the  
limits out of a desire to consume other peoples' property, crops or  
fruit."  
  
  
Malik said, "That is the best of what I have heard."

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