



جمعية القرآن والسنة
The Qur'an & Sunnah Society

Published: June 2008

(And Do Not Eat From What Allah's Name Was Not Mentioned On)

An Excerpt from Ibn Kathîr's *Tafsîr al-Qur'ân al-'Adhîm*

By: Abul-Fidâ' Ismâ'îl Ibn Kathîr

Translated by: Aboo Ishaq Rasheed Gonzales



Foreword

Surely the praise is for Allah. We praise Him, we ask Him for aid and we ask Him for forgiveness. We seek refuge with Allah from the evils of our souls and the misdeeds of our deeds. Whomsoever Allah guides, then he has no misguider and whomsoever Allah leaves astray, then he has no guide.

I testify that there is no god worthy of worship except Allah. He is alone, He has no partner. And I testify that Muhammad ﷺ is His servant and His messenger.

(O those who believed, be godly to Allah with His godliness's right and do not die except as Muslims) (3:102).

(O people, be godly to your Lord who created you from a single soul, and created from it its mate, and from them both sent forth many men and women. And be godly to Allah who you ask of, and [to the relations of] the wombs. Surely Allah is a watcher over you) (4:1).

(O those who believed, be godly to Allah and say a straight word. ! He will rectify your deeds for you and forgive your sins for you. And whoever obeys Allah and His messenger has achieved a tremendous achievement) (33:70-71).

As for what follows, then the truest speech is the speech of Allah, and the best guidance is the guidance of Muhammad ﷺ. The vilest of affairs are their innovations, and every innovation is a heresy, every heresy is misguidance, and every misguidance is in the Fire.

Do Not Eat From What Allah's Name Was Not Mentioned On¹

Allah, exalted is He, said, (And do not eat from what Allah's name was not mentioned on, and surely, it is truly a sin) (6:121).

[Those] who opined that the slaughtered animal is not lawful if Allah's name is not mentioned upon it, even if the slaughterer were a Muslim, acted according to this noble verse. The imams V have differed in this issue according to three statements. From them are [those] who said this slaughtered animal, with this description, is not lawful; leaving the naming [of Allah's name] intentionally or absent-mindedly is the same. It is narrated from Ibn 'Umar and Nâfi', his freed slave, 'Âmir ash-Sha'bî and Muḥammad bin Sîrîn. It is a narration from Imam Mâlik and a narration from Aḥmad bin Ḥanbal [that] a group of his earlier and latter companions aided. It is Abî Thawr and Dâwud aḍḍ-Ḍḥâhirî's preference and Abul-Futūḥ Muḥammad bin Muḥammad bin 'Alî at-Ṭâ'î, from the latter Shâfi'îs, preferred that in his book, *al-Arba'în*.

For this opinion of theirs, they argued with this verse and with His statement in the verse of hunting, (So eat from what they kept for you and mention Allah's name on it) (5:4), then He had emphasized [it] in this verse with His statement, (and surely, it is truly a sin.) The pronoun, it was said, returns to the eating and it was said [it] returns to the slaughtering for other than Allah. [They also argued] with the mentioned ḥadîths regarding the command for naming [Allah's name] upon the slaughtered animal and the game [animal], such as:

- ✦ the two ḥadîths of 'Adî bin Ḥâtîm and Abî Tha'labah: «If you sent your trained dog and mentioned Allah's name on it, then eat what it kept for you.» It is in the two *Ṣaḥîḥs*;
- ✦ the ḥadîth of Râfi' bin Khadîj: «What causes the blood to flow and Allah's name is mentioned on, then eat it.» It is also in the two *Ṣaḥîḥs*;
- ✦ the ḥadîth of Ibn Mas'ûd that Allah's messenger ﷺ said to the Jinn, «For you is every bone upon which Allah's name was mentioned.» It is narrated by Muslim;
- ✦ the ḥadîth of Jundab bin Sufyân al-Bajalî who said, “Allah's messenger ﷺ said, «Whoever slaughtered before he prays, then let him slaughter another in its place, and whoever had not slaughtered until we prayed, then let him slaughter in Allah's name.» They both published it.²
- ✦ from 'Â'ishah Z is that a people said, “O Allah's messenger, surely, a people come to us with meat. We do not know: is Allah's name mentioned on it or not?” He

¹ [t] ad-Dimashqî, Ḥâfiḍḥ Ibn Kathîr. *Tafsîr al-Qur'ân al-'Aḍḥîm* (new ed.). Beirut, Lebanon: Mu'assasah al-Kutub ath-Thaqâfiyyah, 2004. vol. 2, pgs. 690-692.

² [t] I.e., Imams al-Bukhârî and Muslim in their *Ṣaḥîḥs*.

said, «You name [Allah's name] on it and eat.» She³ said, “They were newly acquainted with the disbelief.”⁴ It was narrated by al-Bukhârî.

The purport of the indication is that they understood that the naming [of Allah's name] is inescapable and they feared that it would not be found from these [people] because of the newness of their Islam. So he ordered them with the precaution of naming [Allah's name] upon eating so it would be like the compensation for what was left upon slaughtering if it were not found and he commanded them with the performance of the rulings of the Muslims according to the proper [thing to do]; and Allah is more knowledgeable.

The second opinion in this issue is that He did not stipulate the naming [of Allah's name], but that it is desired. So if it is left intentionally or out of forgetfulness, it does not harm. This is the opinion of Imam ash-Shâfi'î⁵ and all of his companions and a narration from Imam Aḥmad conveyed from him by Ḥanbal. It is a narration from Imam Mâlik and that was laid down by Ash-hab bin 'Abdil-'Azîz from his companions. It was mentioned from Ibn 'Abbâs, Abî Hurairah, and 'Aṭâ' bin Abî Rabâḥ; and Allah is more knowledgeable.

ash-Shâfi'î took the noble verse, (And do not eat from what Allah's name was not mentioned upon, and surely, it is truly a sin,) to mean what is slaughtered for other than Allah, like His statement, exalted is He, (or a sin offered up to other than Allah) (6:145). Ibn Jurajj said, “[Regarding] (And do not eat from what Allah's name was not mentioned on,) 'Aṭâ' said, ‘He prohibits the slaughtered animals Quraish used to slaughter for the idols and He prohibits the slaughtered animals of the Magians.’” This road that ash-Shâfi'î took is strong.

Some of the latter [Shâfi'îs] had attempted to strengthen it by making the ‘and’ in His statement, (and surely, it is truly a sin,) circumstantial, meaning: do not eat from what Allah's name was not mentioned on in the circumstance of its being a sin, and it is not a sin until it has been offered up to other than Allah. Then they claimed that this is incumbent and it is not possible that the ‘and’ be conjunctive, because from it, the conjunction of a predicative nominal sentence to a requisitionary verbal sentence is necessitated. This is refuted with His statement, (and surely, the devils certainly inspire their patrons,) for surely, it is definitely conjunctive. For if the ‘and’, which they claimed was circumstantial, was correct according to what they said, the conjunction of this is impossible for it, for if it were conjoined to the requisition, what was mentioned about others is mentioned about it. And if the ‘and’ were not circumstantial, then what they said is invalidated from its origin; and Allah is more knowledgeable.

Ibn Abî Hâtim said, “My father narrated to us: Yaḥyâ bin al-Mughîrah narrated to us: Jarîr informed us from 'Aṭâ', from Sa'îd bin Jubair, from Ibn 'Abbâs, regarding the verse, (And do not eat from what Allah's name was not mentioned on,) he said, ‘It is carrion.’” Then he narrated it from Abî Zur'ah, from Yaḥyâ bin Abî Kathîr, from Ibn Lahî'ah, from 'Aṭâ', i.e., Ibn as-Sâ'ib. For this opinion, one of the Followers⁵ who Abū Hâtim bin Hibbân mentioned in *Kitâb ath-Thiqât* acted by what Abū Dâwud narrated in *al-Marâsil* of the ḥadîth of Thawr bin Yazîd, from the

³ [t] I.e., 'Ā'ishah Z .

⁴ [t] I.e., they were new to Islam.

⁵ [t] Ar. tâbi'ūn (pl. – sing. tâbi'î) – followers, adherents; referring to the second generation of Muslims, the students of the Prophet's companions.

freed slave of Suwaid bin Maimūn, aṣ-Ṣamt as-Sadūsī. He said, “Allah’s messenger ﷺ said, «The Muslim’s slaughtered animal is lawful [whether] he mentioned Allah’s name or he did not mention [it]. Surely, if he mentioned [anything], he would only mention Allah’s name.» This is mursal⁶ [and] backed by what ad-Dâraqutnî narrated from Ibn 'Abbâs: that he said, “If the Muslim slaughtered and did not mention Allah’s name, then let him eat, for surely, the Muslim has a name from Allah’s names.” al-Baihaqî also argued with the previous ḥadîth of 'Ā'ishah Z that a people said, “O Allah’s messenger, surely, a people come to us with meat. We do not know: is Allah’s name mentioned on it or not?” He said, «You name [Allah’s name] on it and eat.» He said, “If the existence of the naming [of Allah’s name] was a condition, it would not have been authorized for them except with verifying it.” And Allah is more knowledgeable.

The third opinion in the issue is if he left the basmallah⁷ upon slaughtering out of forgetfulness, it does not harm, while if he left it intentionally, it is not lawful. This is the famous [opinion] from the opinion of Imam Mâlik and Aḥmad bin Ḥanbal. Abū Ḥanîfah and his companions and Is-ḥâq bin Râhawaih speak of it. It is mentioned from 'Alî, Ibn 'Abbâs, Sa'îd bin al-Musayyab, 'Aṭâ', Tâwus, al-Ḥasan al-Baṣrî, Abî Mâlik, 'Abdir-Raḥman bin Abî Lailâ, Ja'far bin Muḥammad, and Rabî'ah bin Abî 'Abdir-Raḥman. Imam Abul-Ḥasan al-Mirghînânî transmitted consensus before ash-Shâfi'î in his book, *al-Hidâyah*, on the forbiddance of the abandoned naming [of Allah’s name that is done] intentionally. So due to this, Abū Yūsuf and the shaikhs said, “If a judge ruled with the permissibility of its sale, it would not reach opposition of the consensus.” That which he said is very strange and transmission of the difference from those before ash-Shâfi'î preceded; and Allah is more knowledgeable.

Imam Abū Ja'far bin Jarîr ? said, “Whoever forbade the slaughtered animal of the one who forgot [to name Allah’s name when he slaughtered it] has left the statement of all of the [people of]⁸ proof and differed from the established information from Allah’s messenger ﷺ regarding that,” he means: what is narrated by Abū Bakr al-Baihaqî: Abū 'Abdillah al-Ḥâfiḍh informed us: Abul-'Abbâs al-Aṣamm narrated to us: Abū Umayyah aṭ-Ṭarsūsî narrated to us: Muḥammad bin Yazîd narrated to us: Ma'qil bin 'Ubaidillah narrated to us from 'Amr bin Dînâr, from 'Ikrimah, from Ibn 'Abbâs, from the Prophet ﷺ who said, «The Muslim’s name suffices him. If he forgot to name [Allah’s name] when he slaughters, then let him mention Allah’s name and let him eat it.» This ḥadîth’s being marfū⁹ is an error. Ma'qil bin 'Ubaidillah al-Jazarî erred in it, for surely, even if he was from the men of Muslim, nevertheless, Sa'îd bin Manṣūr and 'Abdullah bin az-Zubair al-Ḥumaidî narrated it from Sufyân bin 'Uyainah, from 'Amr, from Abish-Sha'thâ,

⁶ [t] Ar. mursal – sent, forwarded; dispatched; incompletely transmitted. In Ḥadîth terminology, it refers to a narration from a Follower in which he reports something from the Prophet ﷺ, which he did not hear or witness from him. See Shaikh Salîm al-Hilâlî’s *Kifâyah al-Ḥafaḍḥah Sharḥ al-Muqaddimah al-Muqadḍah*, pg. 120 (Maktabah al-Furqân).

⁷ [t] Ar. basmallah – to utter “In the name of Allah.”

⁸ [t] This is an addition that Shaikh Mash·hūr Ḥasan Salmân made in explaining this statement from Ibn Kathîr during his lessons on Qur'anic exegesis. [Tafsîr Sûrah al-An'âm Âyât 114-121](#) (mp3 audio, accessed June 21, 2008).

⁹ [t] Ar. marfū' – raised. In Ḥadîth terminology, it refers to a narration related by a Companion where he or she informs of something that Prophet Muḥammad ﷺ said or did. See Shaikh Aḥmad Shâkir’s *al-Bâ'ith al-Ḥathîth Sharḥ Ikhtisâr 'Ulûm al-Ḥadîth*, pg. 46 (Dâr al-Âthâr).

from 'Ikrimah, from Ibn 'Abbâs as his statement. So they added Abash-Sha'thâ' and accredited him; and this is more correct. al-Baihaqî and others laid it down from al-Ḥâfiḍh.

Then Ibn Jarîr and others transmitted from ash-Sha'bî and Muḥammad bin Sîrîn that they disliked the abandoned naming [of Allah's name done] out of forgetfulness. The Predecessors used to apply the [term] dislike on the forbiddance a lot; and Allah is more knowledgeable; except that from the principle of Ibn Jarîr is that he did not consider the statement of one or two contradictory to the general mass, so he considered it a consensus, so let one know this; and Allah is the One who grants success. Ibn Jarîr said Ibn Wakî' narrated to us: Abū Usâmah narrated to us from Jahîr bin Yazîd who said: al-Ḥasan was asked by a man, "I was given such and such birds.¹⁰ From it is what was slaughtered and Allah's name was mentioned on it and from it is what Allah's name was forgotten to be mentioned on; and the birds were mixed." So al-Ḥasan said, "Eat all of it." He said, "I asked Muḥammad bin Sîrîn and he said, 'Allah said, (And do not eat from what Allah's name was not mentioned upon.)'"

He argued for this opinion with the ḥadîth narrated from [various] routes with Ibn Mâjah from Ibn 'Abbâs, Abî Hurairah, Abî Dharr, 'Uqbah bin 'Âmir, and 'Abdillâh bin 'Amr, from the Prophet ﷺ: «Surely, Allah unburdened my nation of error, forgetfulness, and whatever they are coerced into,» and it needs reflection; and Allah is more knowledgeable.

And Ḥâfiḍh Abū Aḥmad bin 'Adî had narrated from the ḥadîth from Marwân bin Sâlim al-Qarqasânî, from al-Awzâ'î, from Yahyâ bin Abî Kathîr, from Abî Salamah, from Abî Hurairah [who] said a man came to the Prophet ﷺ and said, "O Allah's messenger, have you seen the man from us [who] he slaughters and forgets to name [Allah's name]?" So the Prophet ﷺ said, «Allah's name is on every Muslim.» The chain of this, however, is weak, because Marwân bin Sâlim al-Qarqasânî Abî 'Abdillâh ash-Shâmî is weak; several from the imams spoke about him; and Allah is more knowledgeable.

¹⁰ [t] In the edition printed by Mu'assasah al-Kutub ath-Thaqâfiyyah, it is printed as "such and such" (بطير كذا), but in the edition published on QuranComplex.org (accessed June 21, 2008), it appears as "plover birds" (بطير كرى). In Shaikh Maḥmūd Shâkir's edition of *Jâmi' al-Bayân 'an Ây al-Qur'ân* with referencing of the narrations by his older brother, Shaikh Aḥmad Shâkir, they have included a footnote to this narration, which states,

In the printed [edition] is "such and such birds" and it is an error about which there is no doubt. In the manuscript is skimpy birds (بطير كدى), with the impression of a dâl (د), and it is an error that has no meaning. The correct [word] is what I have ascertained: "plovers" (كرى), with two fat-ḥas, the plural of plover (الكروان), and it is a bird between the chicken and the dove. [It is] of beautiful voice, its meat is eaten. The author of *Lisân al-'Arab* mentioned that it is called the mountain quail and the partridge. [What is] correct is that it is a species from the birds similar to it.

I have set aside this issue separately and mentioned the opinions of the imams, their sources, their evidences, the face of the indications, the contradictions, and the oppositions, and Allah is more knowledgeable.¹¹

¹¹ [t] During his lessons on exegesis, Shaikh Mash·hūr mentions that he does not know of this treatise by Imam Ibn Kathîr; it is not printed and he does not know if it exists as a manuscript or not. See footnote no. 8.