CHAPTER III

Some Hadîts about Killing Animal and Their Quality

A. The Hadîts and Their Quality

In exploring Hadîts about killing animal, researcher will use six books of Hadîts, or it usually is called *"Kutub al-Sittah"* (Shaḥîḥ al-Bukhârî, Shaḥîḥ Muslim, Sunan al-Turmudzî, Sunan Abû Dâwud, Sunan al-Nasâî, and Sunan ibn Mâjah).

After searching and exploring Hadîts about killing animal in six books above, it was found twenty seven (27) types of Hadîts, these are:

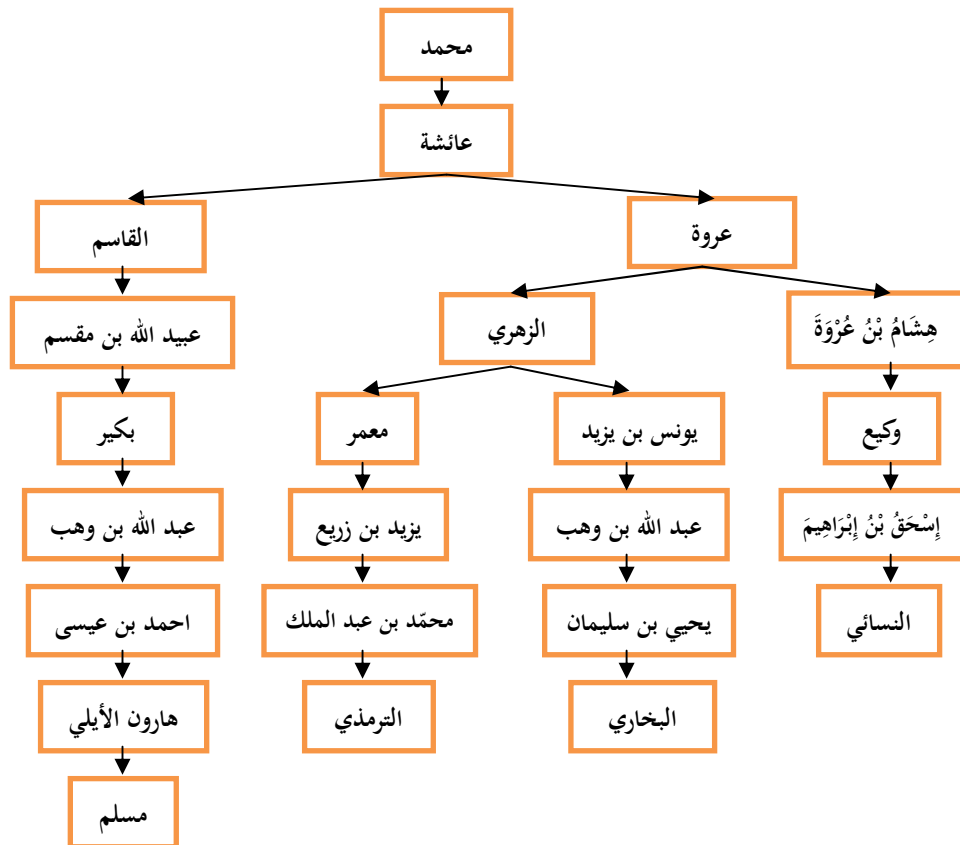1. Hadîts which was narrated by 'Âisyah, Abû Hurairah, and Ibnu 'Umar:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسٌ مِنْ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ

يَقْتُلُهُنَّ فِي الْحَرَمِ الْغُرَابُ وَالْحِدَأَةُ وَالْعَقْرَبُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ.[1]

> *"Prophet Muhammad has said: "There are five types of animals are entirely wicked, may be killed in the Holy Land: Crow, Falcon, Scorpion, Mouse, and vicious dog."*

Sanad of the Hadîts from al-Bukhârî's line globally can be clarified as *shahîh al-isnâd* (quality all of narrator of the Sanad is *shahîh*), because inside that Sanad was supported by credible Narrators from the first Sanad until the end of Sanad. The status of this Hadîts is *marfû'*, because it was leaned on the

---

[1] This Hadîts was narrated by al-Bukhârî in *kitâb bada' al-khalq*. Similar text was narrated by Muslim, al-Turmudzî, and al-Nasâî, in *kitâb al-ḥajj*. Abû Dâwud and ibn Mâjah placed it in *kitâb al-manâsik*, but used word "فِي الْحِلِّ وَالْحَرَمِ" and ibn Mâjah added "الْحَيّة" replacing "الْعَقْرَبُ". And in Muslim there is narrative that used "أربع" and added "الأبقع" after word "الْغُرَابُ".
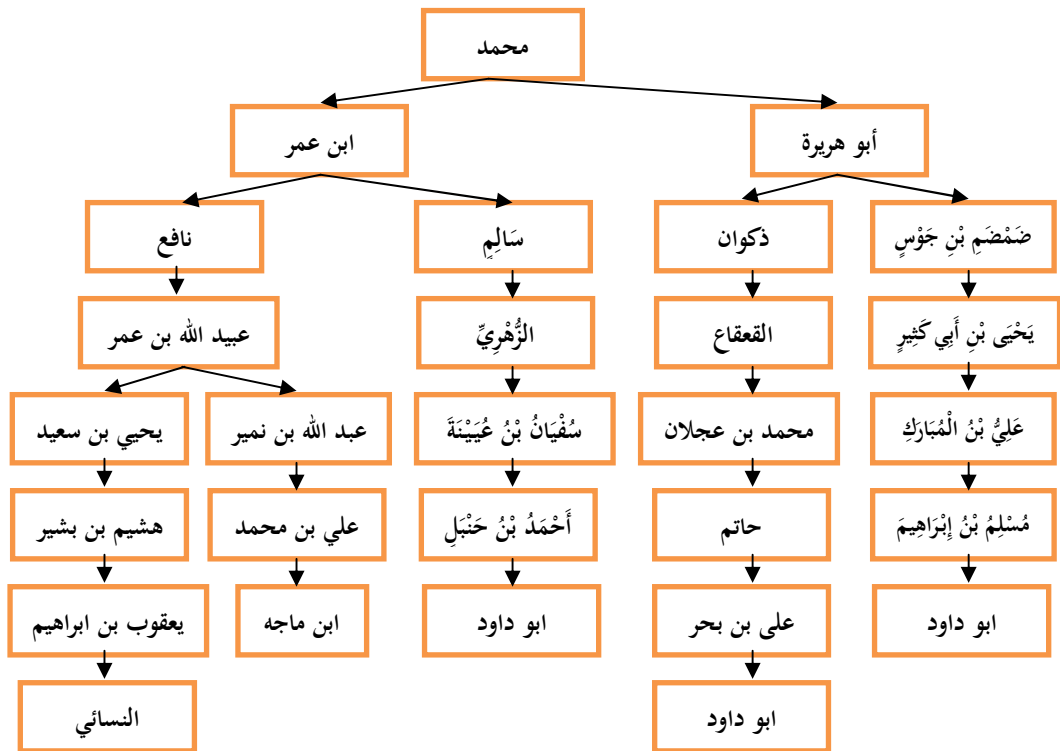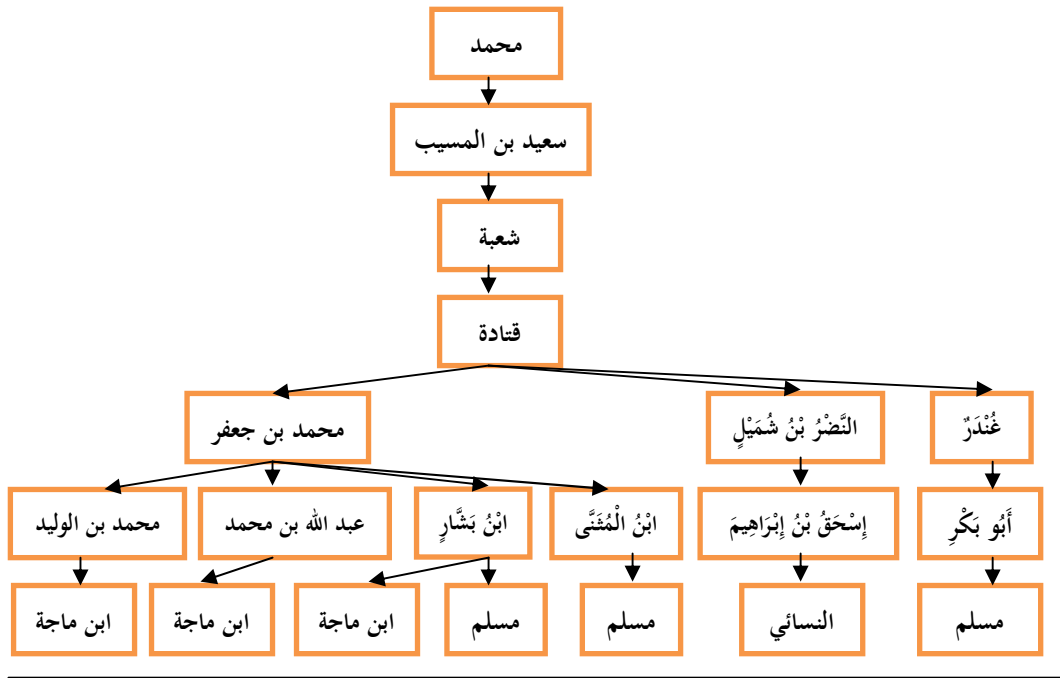
Prophet PBUH, and *Masyhûr*[2] from companion's level until the end of Sanad (*Mukharrij*). In other word, this H̲adîts has *syâhid*[3] and *tâbi'*[4] from Muslim's line, Abû Dâwud, al-Nasâî, al-Turmudzî, and Ibn Mâjah.

محمد

↓

عائشة

القاسم ← → عروة

عبيد الله بن مقسم

الزهري

هِشَامُ بْنُ عُرْوَةَ

بكير

معمر

يونس بن يزيد

وكيع

عبد الله بن وهب

يزيد بن زريع

عبد الله بن وهب

إِسْحَقُ بْنُ إِبْرَاهِيمَ

احمد بن عيسى

محمّد بن عبد الملك

يحيي بن سليمان

النسائي

هارون الأيلي

الترمذي

البخاري

مسلم

[2] *H̲adîts Masyhûr*: *H̲adîts* that was narrated from companion level, but the number of the Narrator did not reach the number of *H̲adîts Mutawattir*. (See, Suparta, Munzier, *Ilmu Hadits*, Jakarta: PT. Raja Grafindo Persada, 2003, 4th edition, p. 96)

[3] supporter H̲adîts in companion level.

[4] supporter H̲adîts in the teacher of *mukharrij* level.

محمد

سعيد بن المسيب

شعبة

قتادة

محمد بن جعفر — النَّضْرُ بْنُ شُمَيْلٍ — غُنْدَرٌ

محمد بن الوليد — عبد الله بن محمد — ابْنُ بَشَّارٍ — ابْنُ الْمُثَنَّى — إِسْحَقُ بْنُ إِبْرَاهِيمَ — أَبُو بَكْرٍ

ابن ماجة — ابن ماجة — ابن ماجة — ابن ماجة — مسلم — مسلم — النسائي — مسلم

محمد

ابن عمر — أبو هريرة

نافع — سَالِمٍ — ذكوان — ضَمْضَمِ بْنِ جَوْسٍ

عبيد الله بن عمر — الزُّهْرِيِّ — القعقاع — يَحْيَى بْنِ أَبِي كَثِيرٍ

يحيي بن سعيد — عبد الله بن نمير — سُفْيَانُ بْنُ عُيَيْنَةَ — محمد بن عجلان — عَلِيُّ بْنُ الْمُبَارَكِ

هشيم بن بشير — علي بن محمد — أَحْمَدُ بْنُ حَنْبَل — حاتم — مُسْلِمُ بْنُ إِبْرَاهِيمَ

يعقوب بن ابراهيم — ابن ماجه — ابو داود — على بن بحر — ابو داود

النسائي — ابو داود

Note: all Narrators above are credible (tsiqqah), and connect from first Sanad until the end, so this Ḥadîts can be said as *Shaḥih al-Isnâd*.

2. Narrative Ḥadîts from Abdullâh about killing snake:

قَالَ بَيْنَمَا نَحْنُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ بِمِنًى إِذْ نَزَلَ عَلَيْهِ

وَالْمُرْسَلَاتِ وَإِنَّهُ لَيَتْلُوهَا وَإِنِّي لَأَتَلَقَّاهَا مِنْ فِيهِ وَإِنَّ فَاهُ لَرَطْبٌ بِهَا إِذْ وَثَبَتْ

عَلَيْنَا حَيَّةٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوهَا فَابْتَدَرْنَاهَا فَذَهَبَتْ فَقَالَ

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وُقِيَتْ شَرَّكُمْ كَمَا وُقِيتُمْ شَرَّهَا.[5]

> *"he said: While we are with the Prophet PBUH in the cave of Mina, it send down to him messages, and he recited it. And I received it from him. And his mouth was wet because of it, suddenly a snake passed through us, Prophet said: kill it, and anticipate from it, then the snake left. Prophet said: Allah protected it from your attack, as He protected you from its badness"*
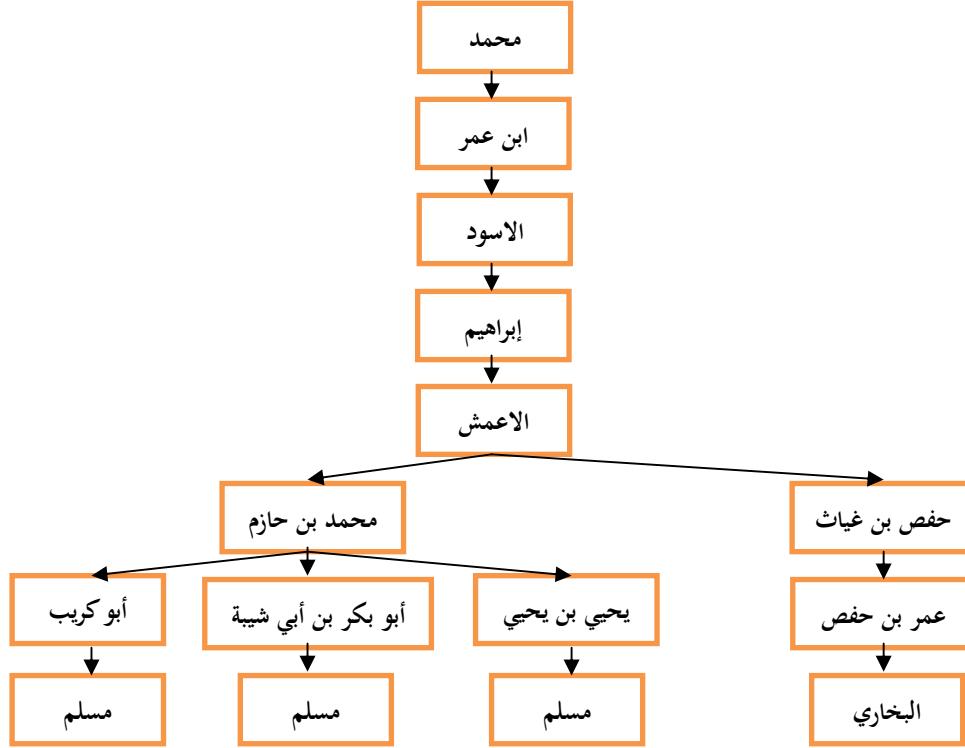
Sanad of the H̲adîts from Bukhârî's line globally can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this H̲adîts is *marfû'*, but it was *gharîb*[6] from the first Sanad until fourth Sanad, while the fifth Sanad was *'Azîz*[7], and the sixth and so on was *Masyhûr*[8], it is from Muslim's line.

---

[5] This H̲adîts was coming from al-Bukhârî in kitâb al-H̲ajj. It was also found in Shahîh Muslim in kitâb al-salâm.

[6] *H̲adîts* Gharib: *H̲adîts* that was narrated by one narrator.

[7] *H̲adîts* Gharib: *H̲adîts* that the narrator from each level (*thabaqat*) is not less than two people.

[8] See attachment number 2.

محمد

ابن عمر

الاسود

إبراهيم

الاعمش

محمد بن حازم   حفص بن غياث

أبو كريب   أبو بكر بن أبي شيبة   يحيي بن يحيي   عمر بن حفص

مسلم   مسلم   مسلم   البخاري

Note: this Hadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this Hadîts can be said as *Shahih al-Isnâd*.

3. Narrative Hadîts from Ibn Mas'ûd and Abû Lubâbah about killing snake:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوا الْحَيَّاتِ كُلَّهُنَّ فَمَنْ خَافَ ثَأْرَهُنَّ فَلَيْسَ مِنِّي. [9]

> *"Allah's messenger said: kill the snakes, whoever who was afraid of making them as enemy, they are not my people."*

---

[9] This Hadîts was narrated by Abû Dâwud on *kitâb al-adâb,* and al-Nasâî placed this Hadîts on *kitâb al-jihâd*.

Sanad of the H̲adîts from Abû Dâwud's line globally can be clarified as *shah̲îh̲ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end, then it was *marfû'*, because it was leaned on Prophet Muh̲ammad, and it was *'Azîz* from the first until the end of Sanad, it is from Muslim and al-Nasâî line.
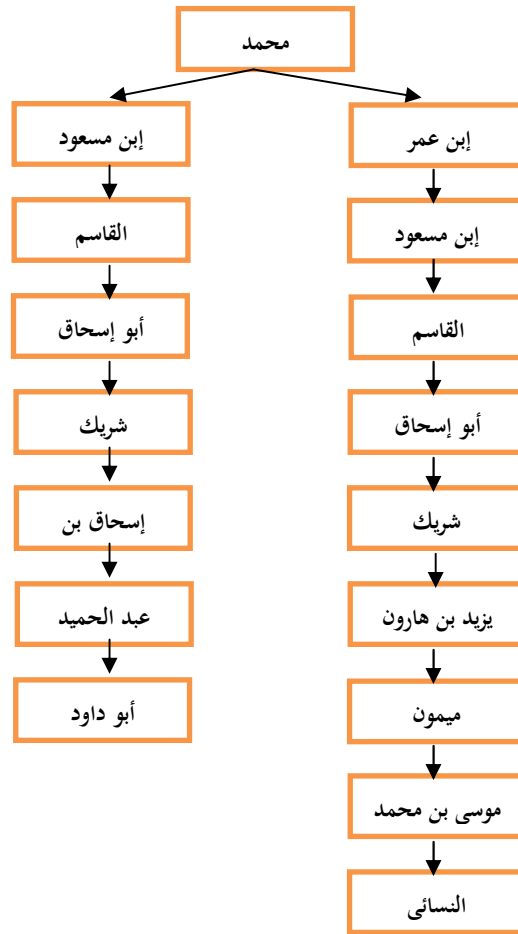
Note: the Narrators above are credible, and all Sanad from the first until the end connects. So, this H̲adîts is *Shah̲ih̲ al-Isnâd*.

4. Narrative H̲adîts from 'Ikrimah about killing snake:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلَبِهِنَّ فَلَيْسَ مِنَّا

مَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ.[10]

> *"Allah's messenger said: whoever let the snakes because afraid of its vengeance, so they are not my people. Really, we are not going to make a peace since we made a war with it."*

The H̲adîts from Abû Dâwud can be clarified as *mursal*, because the first Sanad ('*Ikrimah*) narrated this H̲adîts from Prophet directly, whereas he did not narrated from Prophet Muh̲ammad[11]. Abû Dâwud presumed '*Ikrimah* narrated this H̲adîts from *Ibn 'Abbâs*. There was no other H̲adîts from the other line which can support Abû Dâwud's line, he was the only one who narrated it.

محمد

✖

عكرمة

موسى بن مسلم

عبد الله بن نمير

عثمان بن محمد

أبو داود

Note: the Narrators above are credible, but the there is a disconnection between 'Ikrimah and Prophet Muh̲ammad

---

('Ikrimah does not narrated a Ḥadîts from Prophet directly). So, this Ḥadîts is *Dhaʿîf al-Isnâd*.

5. Ḥadîts from ʿAbbâs ibn Abd al-Muththalib:

أَنَّهُ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا نُرِيدُ أَنْ نَكْنُسَ زَمْزَمَ وَإِنَّ فِيهَا

مِنْ هَذِهِ الْجِنَّانِ يَعْنِي الْحَيَّاتِ الصِّغَارَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِقَتْلِهِنَّ.[12]

> *"that he said to Allah's messenger PBUH: actually, we wanted to sweep Zamzam, and there is gin (that is small snake) inside it, so prophet Muḥammad commanded to kill it."*

The Ḥadîts from Abû Dâwud, it can be clarified that it was *munqathi'*, because there is a name ʿAbd al-Raḥmân ibn Tsabbit who is not one of ʿAbbâs ibn ʿAbd al-Muththalib's student.[13] There was no other Ḥadîts from other line which can support Abû Dâwud's line, he is the only one who narrated it.

```
┌──────────────┐
│     محمد     │
└──────────────┘
        ↓
┌──────────────┐
│ عباس بن عبد المطلب │
└──────────────┘
        ✖
┌──────────────┐
│ عبد الرحمن بن ثابت │
└──────────────┘
        ↓
┌──────────────┐
│  موسى بن مسلم  │
└──────────────┘
        ↓
┌──────────────┐
│ مروان بن معاوية │
└──────────────┘
        ↓
┌──────────────┐
│  أحمد بن منيع  │
└──────────────┘
        ↓
┌──────────────┐
│   أبو داود    │
└──────────────┘
```

---

[12] This Ḥadîts also was found in Sunan Abû Dâwud on *Kitâb al-adâb*.

[13] ʿAlî bin Ḥajar Al-ʿAsqalânî, *Tahdzîb al-Tahdzîb*, (Beirut: Dâr al-Fikr, 1984), 1st Edition, Volume: 6, p. 180. or See, *Tahdzîb al-Kamâl fî asma' al-Rijâl,* Volume: 17, p. 123.

Note: the Narrators of this Ḥadîts are credible, but there is a disconnection between 'Abd al-Raḥmân ibn Tsabbit and 'Abbâs ibn 'Abd al-Muththalib ('Abd al-Raḥmân ibn Tsabbit is not one of 'Abbâs ibn 'Abd al-Muththalib's student and he does not narrate a Ḥadîts from 'Abd al-Muththalib). So, this Ḥadîts is *Dha'îf al-Isnâd*.
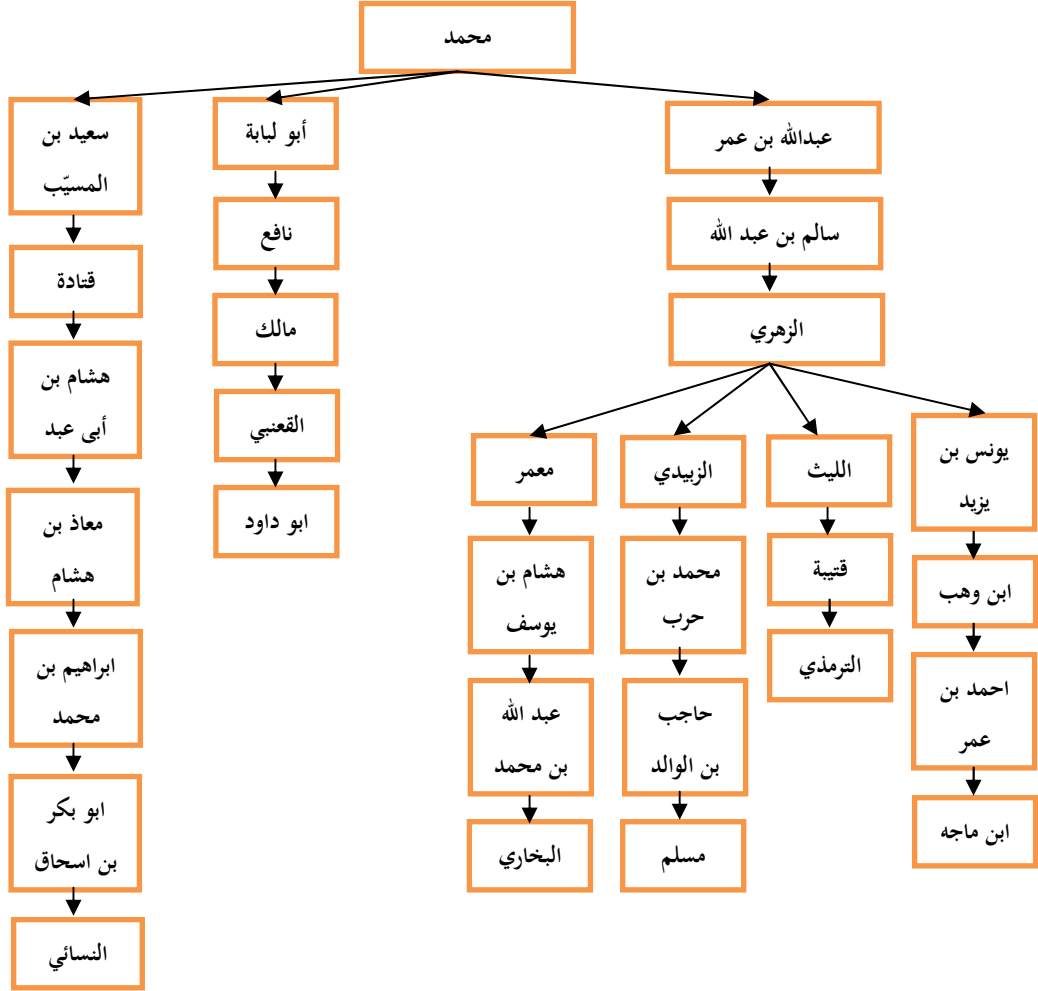
6. Narrative Ḥadîts from ibn 'Umar and ibn Mas'ûd about killing snake which has a short tail and poisonous snake:

أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ اقْتُلُوا الْحَيَّاتِ وَاقْتُلُوا ذَا الطُّفْيَتَيْنِ وَالْأَبْتَرَ فَإِنَّهُمَا يَطْمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَلَ.[14]

"actually he heard prophet speeches on platform, he said: kill the snakes, kill the poisonous snake and which has short tail, because it can blind an eye, and abort the pregnancy"

Sanad of the Ḥadîts from Bukhârî's line totally can be clarified as *shaḥîḥ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end of Sanad. The status of this Ḥadîts is *marfû'*, because it was leaned on the Prophet Muḥammad PBUH, and *Masyhûr* from companion's level until the end of Sanad (*Mukharrij*), it is from the line of Muslim, Abû Dâwud, al-Nasâî, al-Turmudzî, and Ibn Mâjah.

---

[14] The text was narrated by al-Bukhârî in *Kitâb bada' al-khulq*, and in the other narrative he used words "يذهب الحبل", Muslim narrated in *Kitâb al-salâm*, but in the other narrative he added word "وَالْكِلَابَ". Abû Dâwud placed it in *Kitâb al-adâb*. An-Nasâî put it in *Kitâb Manâsik al-Hajj*. Al-Turmudzî placed this Ḥadîts in *Kitâb al-aḥkâm wa al-fawâid*. And ibn Mâjah placed this Ḥadîts in *Kitâb al-thibb*.

Note: the Narrators above are credible, and all Sanad from the first until the end connects. So, this H̲adîts is *Shah̲ih̲ al-Isnâd*.

7. Also narrative H̲adîts from ibn 'Umar and Abû Lubâbah about forbid to kill snake in the house:

<div dir="rtl">

أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ فَحَدَّثَهُ أَبُو لُبَابَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى

عَنْ قَتْلِ جِنَّانِ الْبُيُوتِ فَأَمْسَكَ عَنْهَا.[15]

</div>

> *"that he was killing snakes, so Abû Lubâbah told him that prophet Muhammad forbade about killing home snake and came away from it."*

Sanad of the Hadîts from the line of al-Bukhârî, totally it can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. Status of this Hadîts is *marfû'*, and it was *gharîb* in the first Sanad (companion). While the second Sanad (*Tâbi'*) was *'Azîz*, it was supported by Abû Dâwud, whereas the third until the end of Sanad was *masyhûr*, it is from Muslim and Abû Dâwud's line.

---
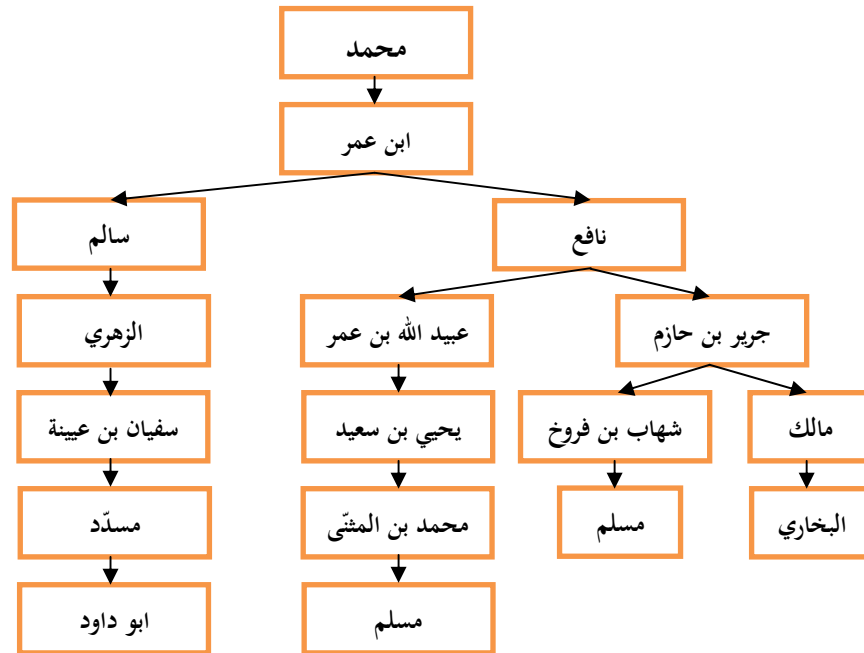
[15] This narrative was put in *Kitâb bada' al-khulq* by al-Bukhârî. Muslim put this Hadîts in *Kitâb al-salâm* and without word "عَنْهَا". Abû Dâwud placed it in *Kitâb al-adâb*.

Note: the Narrators of the Sanad tree above are credible. Sanad from the first until the end is connected. So, this Ḥadîts is *Shaḥiḥ a-Isnâd*.
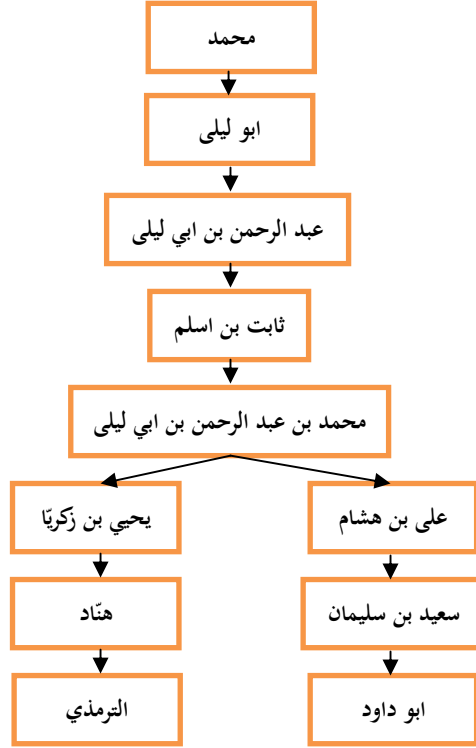
8. Narrative Ḥadîts from Abî Laylâ:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ حَيَّاتِ الْبُيُوتِ فَقَالَ إِذَا رَأَيْتُمْ

مِنْهُنَّ شَيْئًا فِي مَسَاكِنِكُمْ فَقُولُوا أَنْشُدُكُنَّ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُنَّ نُوحٌ

أَنْشُدُكُنَّ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكُنَّ سُلَيْمَانُ أَنْ لَا تُؤْذُونَا فَإِنْ عُدْنَ

فَاقْتُلُوهُنَّ.[16]

> *"Allah's messenger was asked a question about snake at home, he said: if you saw it at your home, tell them: I curse you with the promise, that Nûh took from you, I curse you with the promise, that Sulaimân took from you, so that you do not disturb us. If they keep coming back, then kill."*

Sanad of the Ḥadîts from Abû Dâwud's line can be clarified as *shaḥîḥ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Ḥadîts is *marfû'*, but it was *gharîb* from first Sanad until fourth Sanad, while the fifth until end of Sanad was *'Azîz,* it is from the line of al-Turmudzî.

---

[16] This Ḥadîts was put in *Kitâb al-adâb* by Abû Dâwud, put in *Kitâb al- aḥkâm wa al-fawâid* by al-Turmudzî.

محمد

↓

ابو ليلى

↓

عبد الرحمن بن ابي ليلى

↓

ثابت بن اسلم

↓

محمد بن عبد الرحمن بن ابي ليلى

↓

يحيي بن زكريًا	علي بن هشام
↓	↓
هنّاد	سعيد بن سليمان
↓	↓
الترمذي	ابو داود

Note: the Narrators of the Sanad tree above are credible. Sanad from the first until the end connects. So, this Ḥadîts is *Shaḥiḥ al-Isnâd*.

9. Ḥadîts from Ibnu Mas'ûd that describe about not to kill white snake:

أَنَّهُ قَالَ اقْتُلُوا الْحَيَّاتِ كُلَّهَا إِلَّا الْجَانَّ الْأَبْيَضَ الَّذِي كَأَنَّهُ قَضِيبُ فِضَّةٍ.[17]

"he said: kill all of snakes except the white as if silver sword".

The Ḥadîts from Abû Dâwud can be clarified as *munqathi'*, because "Ibrâhîm" did not hear a Ḥadîts from Ibn Mas'ûd, he

---

[17] This Ḥadîts was found in Sunan Abû Dâwud on *Kitâb al-adâb*.

was not one of Ibn Mas'ûd's student.[18] There was no other Hadîts from other line that can support Abû Dâwud's Hadîts, he was the only one who narrated it. See Sanad tree below for more detail:

```
┌─────────────────┐
│      محمد        │
└─────────────────┘
         ↓
┌─────────────────┐
│ عبد الله بن مسعود │
└─────────────────┘
        ✖
┌─────────────────┐
│     ابراهيم      │
└─────────────────┘
         ↓
┌─────────────────┐
│     مغيرة        │
└─────────────────┘
         ↓
┌─────────────────┐
│    ابو عوانة     │
└─────────────────┘
         ↓
┌─────────────────┐
│   عمرو بن عوف    │
└─────────────────┘
         ↓
┌─────────────────┐
│    ابو داود      │
└─────────────────┘
```

Note: the quality of Narrators above are credible, but Ibrâhîm al-Nakha'îy did not hear a Hadîts from 'Abdullâh bin Mas'ûd. So, this Hadîts is *Dha'îif al-Isnâd*.

10. Hadîts from Abû Sa'îd al-Khudrî:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْهَوَامَّ مِنَ الْجِنِّ فَمَنْ رَأَى فِي بَيْتِهِ شَيْئًا فَلْيُحَرِّجْ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَإِنْ عَادَ فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ.[19]
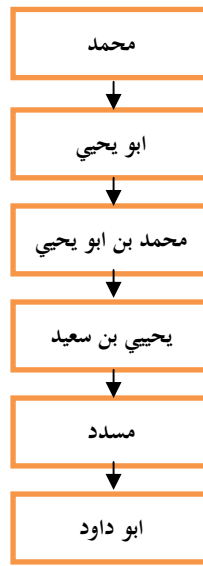
> *"Allah's messenger said: actually, the black snake is kind of Gin, whoever who saw it in his house, he ought to*

---

[18] Muḥammad 'Abd al-Raḥîm, *op. cit,* Volume: 2, p. 233. or see, *Tahdzîb al-Tahdzîb*, Volume: 1, p. 177.

[19] This Hadîts also was found in Sunan Abû Dâwud in *Kitâb al-adâb*.

request it to leave three times, if he came back, you kill it, because it is devil."

Sanad of this H̲adîts from Abû Sa'îd can be clarified as shah̲îh̲ al-isnâd, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this H̲adîts is *marfû'*, but it was *gharîb* from first Sanad until the end. So, this H̲adîts did not have *syahîd* and *tâbi'*.

```
┌─────────────────────┐
│        محمد         │
└─────────────────────┘
           ↓
┌─────────────────────┐
│      ابو يحيي       │
└─────────────────────┘
           ↓
┌─────────────────────┐
│   محمد بن ابو يحيي  │
└─────────────────────┘
           ↓
┌─────────────────────┐
│    يحيي بن سعيد     │
└─────────────────────┘
           ↓
┌─────────────────────┐
│        مسدد         │
└─────────────────────┘
           ↓
┌─────────────────────┐
│      ابو داود       │
└─────────────────────┘
```

Note: the Narrators of Hadîts above are credible, and Sanad from the first until the end connects. So, this H̲adîts is *Shah̲ih al-Isnâd*.

11. Narrative H̲adîts from Abî Hurairah about killing black snake and scorpion:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ الْحَيَّةَ وَالْعَقْرَبَ.[20]

> *"Allah's messenger said: kill two black in prayer, snake and scorpion."*

Sanad of this Hadîts from the line of Abû Dâwud can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'*, but it was *gharîb* from first Sanad until third Sanad. The fourth Sanad was *'Azîz*, while the fifth Sanad until the end of Sanad was *masyhûr*, it is from the line of al-Turmudzî, al-Nasâî, and Ibn Mâjah.

---
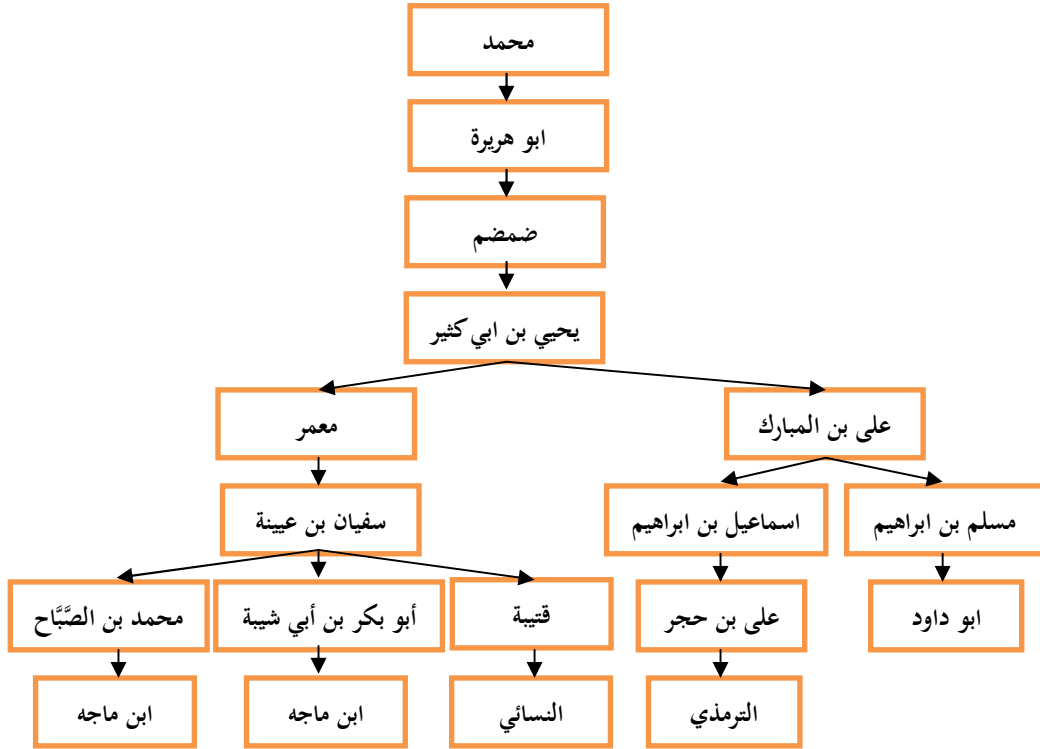
[20] Abû Dâwud, and al-Turmudzî put this Hadîts in *Kitâb al-shalât*, al-Nasâî put it in *Kitâb al-sahwu* and there was no words "الْحَيَّةَ وَالْعَقْرَبَ", Ibn Mâjah put this Hadîts in *Kitâb iqâmah al-shalât wa al-sunnah fîhâ*, but word "الْعَقْرَبَ" put before "الْحَيَّةَ".
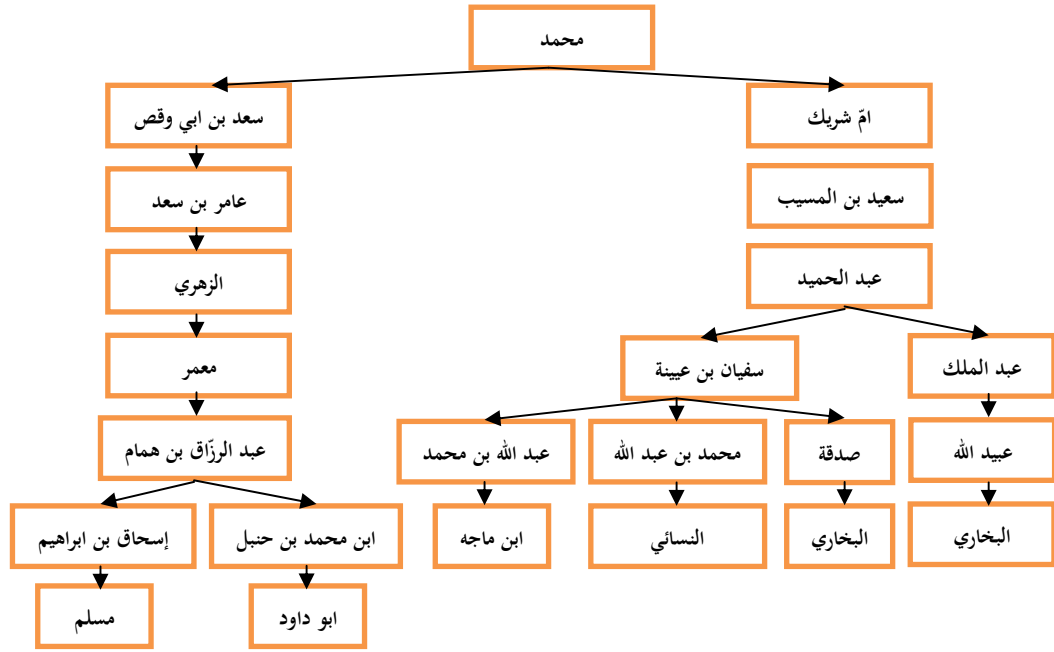
Note: this Hadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this Hadîts can be said as *Shahîh al-Isnâd*.

12. Hadîts from 'Âisyah about killing scorpion:

لَدَغَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقْرَبٌ وَهُوَ فِي الصَّلَاةِ فَقَالَ لَعَنَ اللَّهُ الْعَقْرَبَ مَا تَدَعُ الْمُصَلِّيَ وَغَيْرَ الْمُصَلِّي اقْتُلُوهَا فِي الْحِلِّ وَالْحَرَمِ.[21]

> *"Prophet Muhammad PBUH was bitten by scorpion when he was praying, he said: Allah cursed scorpion that disturbed praying man and not a praying man, kill it when ihram and the other (allowed) time."*

Sanad of this Hadîts from the line of Ibn Mâjah was *gharîb* from the first until the end of Sanad, and there is a name "al-Hikam ibn 'Abd al-Mâlik" that was rated by Ya'qub ibn Syaibah by "*dhaîf al-hadîts jiddan, lahu ahâdits manâkir*", Abû Hâtim rated him as "*yanfaridu 'an al-tsiqah*", and Abû Bakar al-Bazzâr said "*laisa bi qawiyyin*". So, this Hadîts from the Sanad was "*dhaîf*".

---
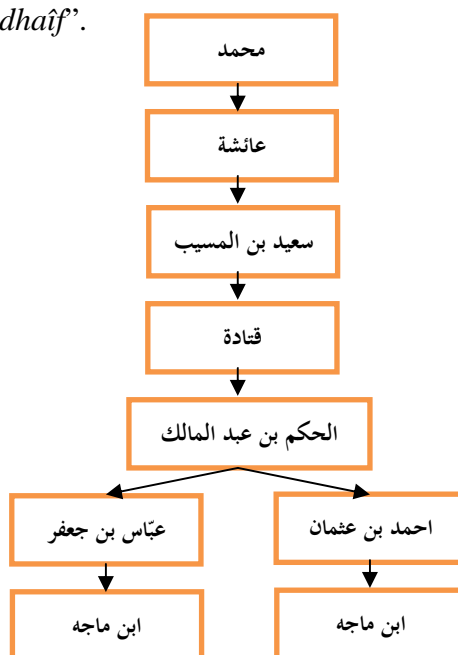
[21] This Hadîts can be found in Sunan Ibn Mâjah *Kitâb al-iqâmah al-shalât wa al-sunnatu fîhâ*.

Note: Sanad of this Hadîts is connected, and all Narrators from Hadîts above are credible, except al-Hikam ibn 'Abd al-Mâlik rated as *Dhai'îf*. So, this Hadîts is *Dha'îf al-Isnâd*.

13. Narrative Hadîts from 'Âisyah about not to kill lizard:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْوَزَغِ فُوَيْسِقٌ وَلَمْ أَسْمَعْهُ أَمَرَ بِقَتْلِهِ.[22]

> *"Prophet said: "lizard was wicked, and I did not hear him order to kill it.""*

Sanad of this Hadîts from the line of al-Bukhârî can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'*, but the first until third Sanad was *gharîb*, while the fourth until the end of the Sanad was *'Azîz*, it is support from Muslim's line.

---
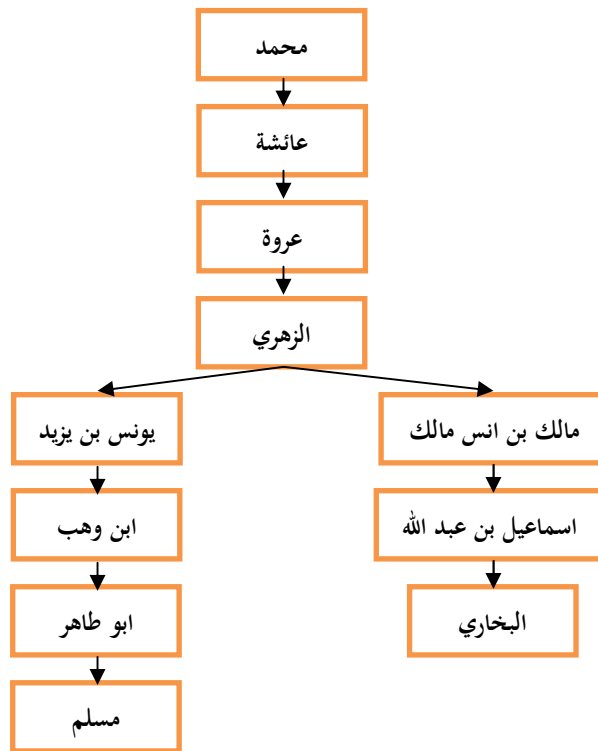
[22] This narrative was coming from al-Bukhârî in *Kitâb al-Hajj*, Muslim placed this Hadîts in *Kitâb al-salâm*.

Note: this Hadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this Hadîts can be said as *Shahih al-Isnâd*.

14. Hadîts which was narrated by Ummu Syârik and Sa'ad ibn Abî Waqâsh:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا بِقَتْلِ الْأَوْزَاغِ. [23]

"Prophet Muḥammad (PBUH) commanded her to kill lizard."

Sanad of the Hadîts from al-Bukhârî's line can be clarified as *shaḥîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'*, but in companion until the third's Sanad's level, it was *'Azîz*. The fourth level until the end is *masyhûr*, it was supported by Muslim, Abû Dâwud, al-Nasâî, and Ibn Mâjah's line.

[23] This Hadîts narrated by al-Bukhârî in *Kitâb bada' al-khulq*, Muslim placed it in *Kitâb al-salâm*. Abû Dâwud in *Kitâb al-adâb*, al-Nasâî placed it in *Kitâb al-manâsik al-ḥajj*, and ibn Mâjah placed this Hadîts in *Kitâb al-shayd*.

Note: this Hadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this Hadîts can be said as *Shahih al-Isnâd*.

15. Narrative Hadîts that was coming from 'Âisyah and Sa'îd ibn al-Mutsayyab:

أَنَّهَا دَخَلَتْ عَلَى عَائِشَةَ فَرَأَتْ فِي بَيْتِهَا رُمْحًا مَوْضُوعًا فَقَالَتْ يَا أُمَّ الْمُؤْمِنِينَ مَا تَصْنَعِينَ بِهَذَا قَالَتْ نَقْتُلُ بِهِ هَذِهِ الْأَوْزَاغَ فَإِنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَنَا أَنَّ إِبْرَاهِيمَ لَمَّا أُلْقِيَ فِي النَّارِ لَمْ تَكُنْ فِي الْأَرْضِ دَابَّةٌ إِلَّا أَطْفَأَتْ النَّارَ غَيْرَ الْوَزَغِ فَإِنَّهَا كَانَتْ تَنْفُخُ عَلَيْهِ فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهِ.[24]

> *"actually, Syaybah entered 'Âisyah's home, and she saw a lance. So she asked: Hey! The mother of Mukminin, what will you do with this tool? She answered: we will kill lizards with it, because Prophet Muhammad PBUH informed us that when Ibrâhîm was thrown in the fire, there was not an animal that did not try to damp down, except lizard. Even it blew that fire. So, Allah's messenger commanded to kill it."*

Sanad of this Hadîts from Abû Dâwud's line can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'*, but from the first Sanad until the end is *'Azîz*, it is from the line of al-Nasâî.

---

[24] This Hadîts narrated by ibn Mâjah in *Kitâb al-shayd*, and al-Nasâî in *Kitâb manâsik al-hajj*.

محمد

سعيد بن المسيب — عائشة

سعيد بن المسيب → قتادة → هشام → معاذ بن هشام → ابراهيم بن محمد → ابو بكر الصغاني → النسائي

عائشة → سائبة → نافع → جرير بن حازم → يونس بن محمد → عبد الله بن محمد → ابن ماجه

Note: this Ḥadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this Ḥadîts can be said as *Shaḥiḥ al-Isnâd*.

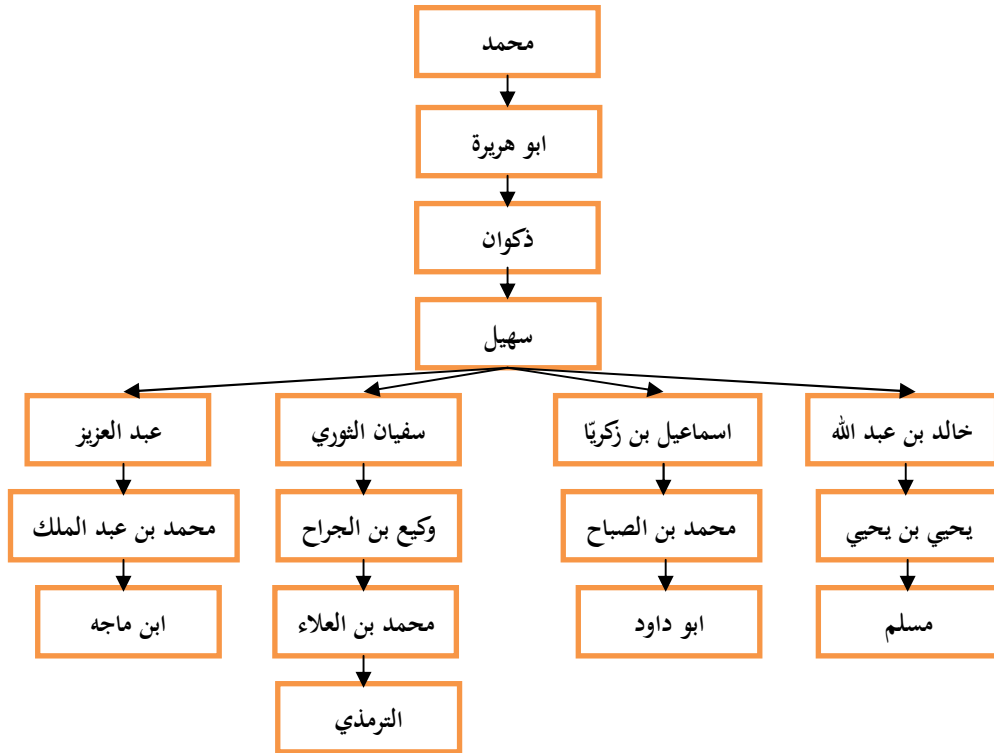16. Narrative Ḥadîts from Abû Hurairah:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا

وَكَذَا حَسَنَةً وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونِ الْأُولَى

وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً لِدُونِ الثَّانِيَةِ. [25]

---

[25] This text narrated by Muslim in *Kitâb al-salâm*, Abû Dâwud in *Kitâb al-adâb*, al-Turmudzî in *Kitâb al-aḥkâm wa al-fawâid*, and Ibn Mâjah in *Kitâb al-shayd*.

"Prophet Muhammad PBUH said: whoever kill lizard at first hit, for him/her certain goodness, and whoever who kill it at second hit, for him/her certain goodness exclude the first. And whoever who kill it at third hit, for him/her certain goodness exclude the second."

Sanad of this H̲adîts from Muslim's line can be clarified as *shah̲îh̲ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this H̲adîts is *marfû'*, but from the first Sanad until third was *gharîb*, while the fourth until the end of Sanad was *masyhûr*, it is from the line of Abû Dâwud, al-Turmudzî, and Ibn Mâjah.

Note: this H̲adîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this H̲adîts can be said as *Shah̲ih̲ al-Isnâd*.

17. H̲adîts from Abû Hurairah:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً. [26]

"from Prophet PBUH, that he said: in the first hit is 70 kindnesses."

Sanad of this Hadîts from the line of Abû Dâwud, there is narrator Suhail ibn Abû Shalih, he get that Hadîts from *akhî or ukhtî*, but when researcher search the teacher of Suhail in *Tahdzîb al-Kamâl*[27], his brother/ sister was not one of his teacher. So, this Hadîts from the Sanad was *"dhaîf"*, and it was *gharîb* from the first until the end of Sanad, there is not *syahîd* or *tâbi'* of this Hadîts.
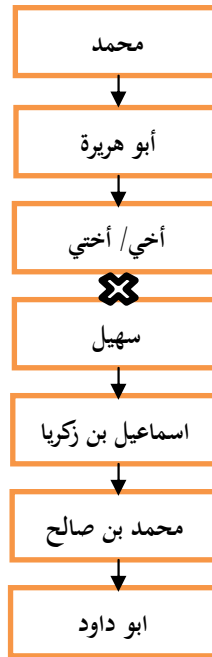
Note: the Narrators of Hadîts above are credible, but there is one Sanad that is not connected, it is Suhail who does not narrate a Hadîts from his brother/sister. So, this is *Dha'îf*.

[26] This Hadîts can be found in Sunan Abû Dâwud *Kitâb al-Adâb*.
[27] Muhammad 'Abd al-Rahîm*, op. cit,* Volume: 12, p. 223. or see, *Tahdzîb al-Tahdzîb*, Volume: 4, p. 263.

18. H̲adîts from 'Abd Allah ibn 'Umar:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْكِلَابِ.[28]

"Allah's messenger, Mu̲h̲ammad PBUH ordered to kill dog".

Sanad of this H̲adîts from al-Bukhârî's line, it can be clarified as *shah̲îh̲ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this H̲adîts is *marfû'*. But, in companion level was *gharîb*, while the second level of Sanad until the end was *masyhûr*, it is from the line of Muslim, Abû Dâwud, al-Turmudzî, al-Nassa'i, and Ibn Mâjah.

---
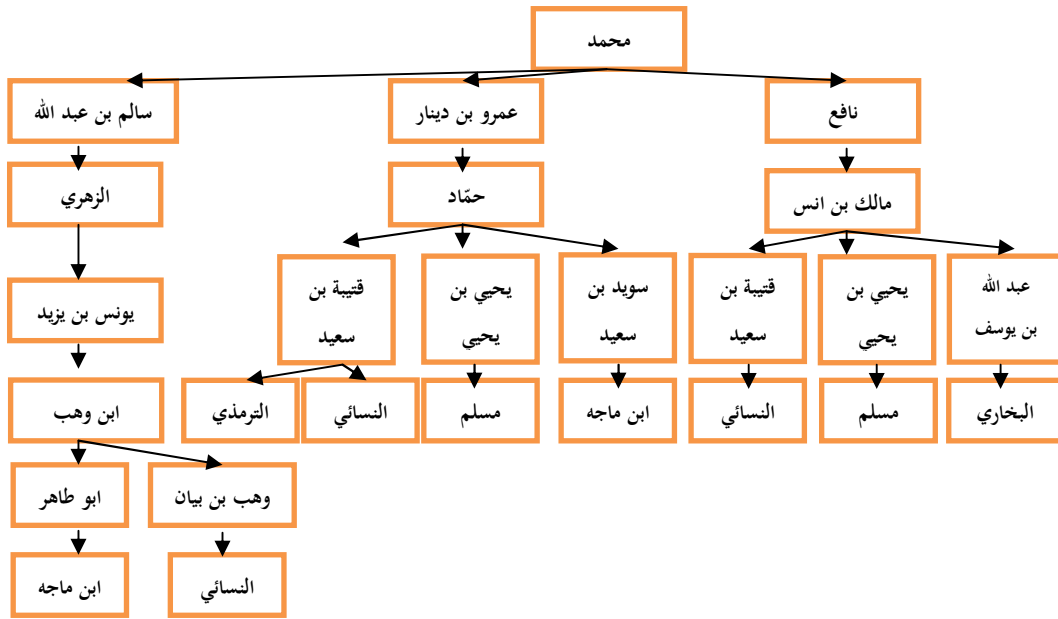
[28] This text was placed by al-Bukhârî in *Kitâb bada' al-khulq*, and in the other narrative he added "إِلَّا كَلْبَ غَنَمٍ أَوْ حَرْثٍ أَوْ صَيْدٍ". Muslim placed this H̲adîts in *Kitâb al-musâqah*, in the other narrative there is addition sentence "إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ غَنَمٍ أَوْ مَاشِيَةٍ". In sunan al-Nasâî also can be found in *Kitâb al-shayd wa al-dzabâih̲*, and added words "غَيْرَ مَا اسْتَثْنَى مِنْهَا", and in the other narrative he added "إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ". Al-Turmudzî placed in *kitab al-ahkam wa al-fawaid*, and added words "إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ". Ibn Mâjah placed this H̲adîts in *Kitâb al-shayd*, and in the other narrative of his H̲adîts, any addition: "إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ".
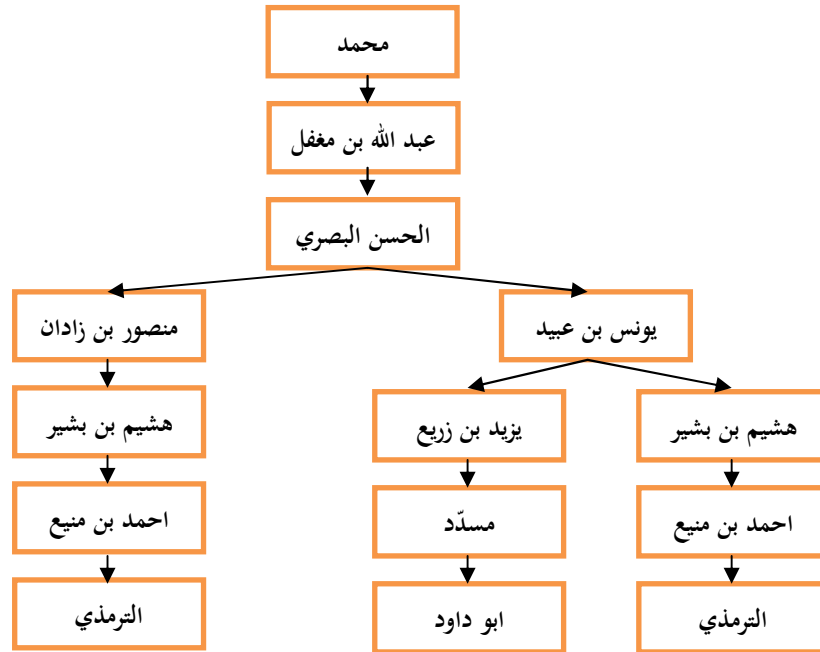
Note: this H̲adîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this H̲adîts can be said as *Shah̲ih̲ al-Isnâd*.

19. Narrative H̲adîts from 'Abd Allah ibn Mughaffal:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنْ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا فَاقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَهِيمَ.[29]

> *"Allah's messenger said: if dogs were not people of society, I will order to kill it. Kill the black one."*

Sanad of this H̲adîts from Abû Dâwud's line, it can be clarified as *shah̲îh̲ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this H̲adîts is *marfû'*. But, in the first and second Sanad was *gharîb*, while the third until the end of Sanad was *'Azîz*. It was from al-Nassa'î's line.

---

[29] This H̲adîts was found in Sunan Abû Dâwud *Kitâb al-shayd*, *Kitâb al-ah̲kâm wa al-fawawaid* in Sunan al-Turmudzî.
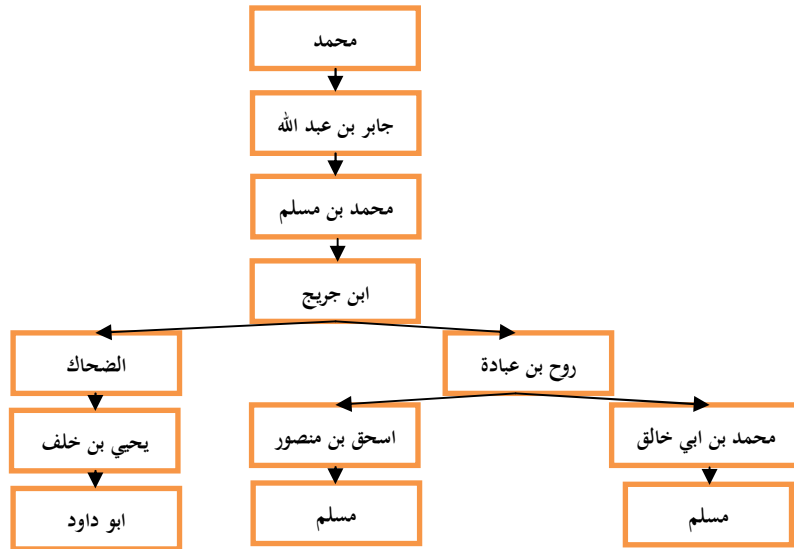
Note: this Ḥadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end connects. So, this Ḥadîts can be said as *Shahîh al-Isnâd*.

20. Ḥadîts from Jâbir ibn 'Abdullâh:

أَمَرَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ الْكِلَابِ حَتَّى إِنْ كَانَتْ الْمَرْأَةُ تَقْدَمُ مِنْ الْبَادِيَةِ يَعْنِي بِالْكَلْبِ فَنَقْتُلُهُ ثُمَّ نَهَانَا عَنْ قَتْلِهَا وَقَالَ عَلَيْكُمْ بِالْأَسْوَدِ.[30]

> "*Prophet Muḥammad PBUH commanded to kill dogs, until there was woman came back from desert (with a dog), and we would kill it, then we were forbidden killing it and he said: kill the black dog.*"

Sanad of this Ḥadîts from Muslim's line, it can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Ḥadîts is *marfû'*. But, in companion level until the third Sanad, it was *gharîb*, while the fourth Sanad was *'Azîz*, and the fifth Sanad was *masyhûr*. And in level of *mukharrij* was *'Azîz* again, it was supported by the line of Abû Dâwud.

---

[30] This Ḥadîts was found in Shahîh Muslim *Kitâb al-musâqah* and there is addition " ذِي النُّقْطَتَيْنِ فَإِنَّهُ شَيْطَانٌ", and in Sunan Abû Dâwud *Kitâb al-shayd*.

Note: this Hadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end is connected. So, this Hadîts can be said as *Shahih al-Isnâd*.
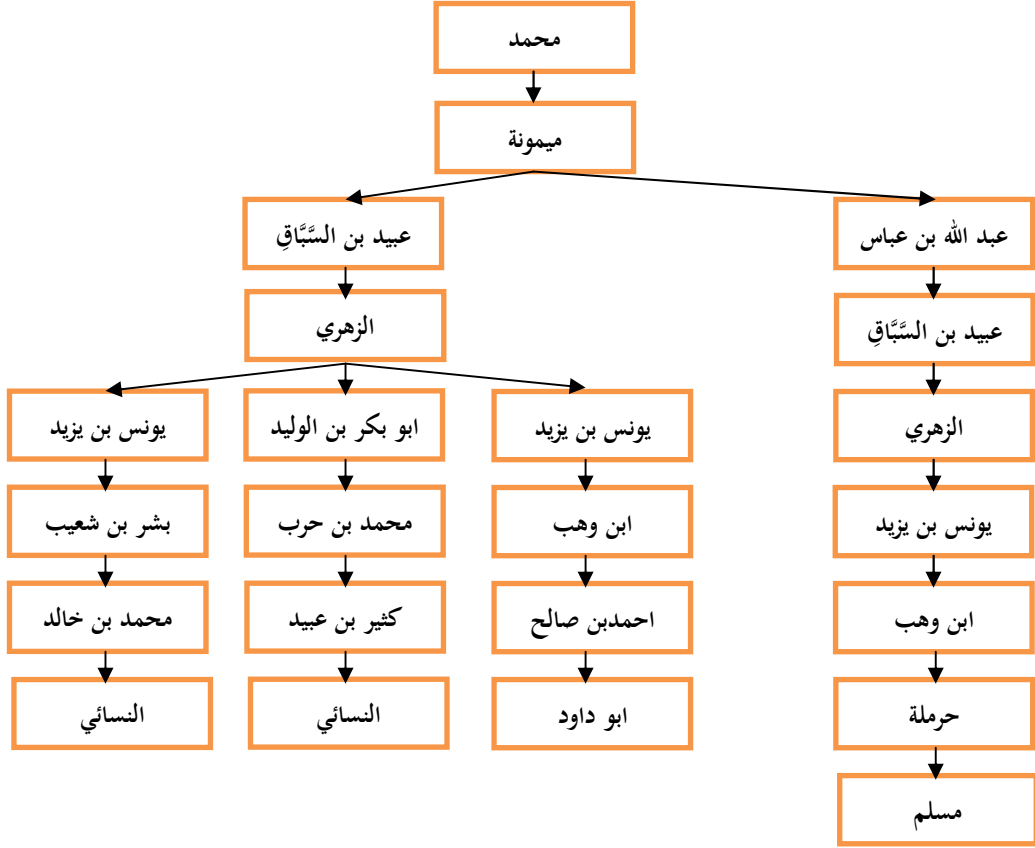
21. Narrative Hadîts from Maimûnah

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلَام لَكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ فَأَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ فَأَمَرَ بِقَتْلِ الْكِلَابِ حَتَّى إِنَّهُ لَيَأْمُرُ بِقَتْلِ الْكَلْبِ الصَّغِيرِ.[31]

> *"Allah's messenger (peace be upon him) said: Jibril would not to enter a house which there are dog and picture inside it, so and that day, Allah's messenger command to kill dog, until he commanded killing small dog."*

Sanad of this Hadîts from Muslim's line, it can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'*. But, in companion level, it was *gharîb*, while the second and third level of Sanad was *'Azîz*, and the other level was *masyhûr*, it is from the line of Abû Dâwud, and al-Nasâî.

---

[31] This Hadîts can be found in Shahîh Muslim *Kitâb al-libâs wa al-zînah*, and can be found in Sunan Abû Dâwud *Kitâb al-libâs*. It also can be found in Sunan al-Nasâî *Kitâb al-shayd wa al-dzabâih*.

محمد

ميمونة

| عبيد بن السَّبَّاقِ | عبد الله بن عباس |

الزهري | عبيد بن السَّبَّاقِ

| يونس بن يزيد | ابو بكر بن الوليد | يونس بن يزيد | الزهري |

| بشر بن شعيب | محمد بن حرب | ابن وهب | يونس بن يزيد |

| محمد بن خالد | كثير بن عبيد | احمد بن صالح | ابن وهب |

| النسائي | النسائي | ابو داود | حرملة |

مسلم

Note: this Ḥadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end is connected. So, this Ḥadîts can be said as *Shaḥiḥ al-Isnâd*.

22. Ḥadîts from Abû Hurairah about a man who gave a drink to a dog:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بِئْرًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنْ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبَ مِنْ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَلَغَ بِي فَنَزَلَ الْبِئْرَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ فَسَقَى الْكَلْبَ

71

$$\text{فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا فَقَالَ نَعَمْ}$$

$$\text{فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ.}^{32}$$

"Reported from Abu Hurairah (may Allah be pleased with him) who said, Allah's Messenger (Peace be upon him) said, "While a man was walking he felt thirsty and went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked, "O Allah's Messenger! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate."

Sanad of this Ḥadîts from al-Bukhâri's line, it can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Ḥadîts is *marfû'* because it was leaned on the Prophet PBUH. But, in companion level until fourth Sanad was *gharîb*, while the fifth Sanad until the end was *Mayhûr,* it is from the line of Muslim, and Abû Dâwud.
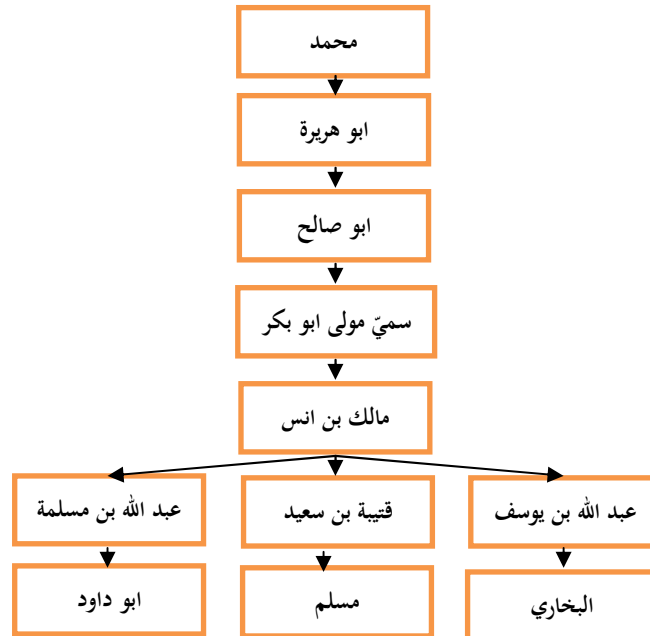
[32] This Ḥadîts can be found in Shaḥîḥ al-Bukhârî *kitâb al-adab*, Muslim placed it in *kitâb al-salâm*, and Abû Dâwud placed in *kitâb al-jihâd*.

Note: this Ḥadîts is supported by credible Narrators, and it can be seen that from first Sanad until the end is connected. So, this Ḥadîts can be said as *Shaḥiḥ al-Isnâd*.
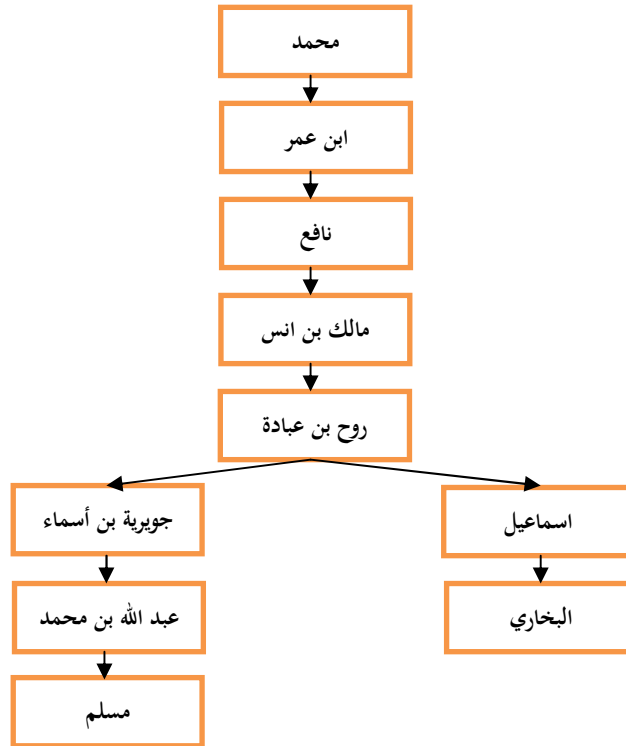
23. Ḥadîts from 'Abdullah bin 'Umar about woman entered hell because of a cat:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ عُذِّبَتْ امْرَأَةٌ فِي هِرَّةٍ حَبَسَتْهَا حَتَّى مَاتَتْ جُوعًا فَدَخَلَتْ فِيهَا النَّارَ قَالَ

فَقَالَ وَاللَّهُ أَعْلَمُ لَا أَنْتِ أَطْعَمْتِهَا وَلَا سَقَيْتِهَا حِينَ حَبَسْتِيهَا وَلَا أَنْتِ أَرْسَلْتِهَا

فَأَكَلَتْ مِنْ خَشَاشِ الْأَرْضِ.[33]

"(Reported) from Abdillah ibn Umar that Allah's Messenger (Peace be upon him) said, "A Woman was punished because of a cat which she had imprisoned till it died. She entered the (Hell) Fire because of it, for she neither gave it food nor water as she had imprisoned it, nor set it free to eat from the vermin of the earth."

Sanad of this Ḥadîts from al-Bukhâri's line, it can be clarified as *shaḥîḥ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Ḥadîts is *marfû'* because it was leaned on the Prophet PBUH. But, in companion level until third Sanad was *gharîb*, while the fourth Sanad until the end was *'Azîz,* it is from the line of Muslim.

---

[33] This Ḥadîts can be found in Shaḥîḥ al-Bukhârî *kitâb al-musâqah,* and *aḥâdîts al-anbiyâ',* Muslim placed it in *kitâb al-salâm*, and *al-birr wa al-shilah wa al-âdâb.*

محمد

↓

ابن عمر

↓

نافع

↓

مالك بن انس

↓

روح بن عبادة

↓ ↓

جويرية بن أسماء اسماعيل

↓ ↓

عبد الله بن محمد البخاري

↓

مسلم

Note: the Narrators of Ḥadîts above are credible, and it can be seen that from first Sanad until the end is connected. So, this Ḥadîts can be said as *Shahîh al-Isnâd*.

24. Ḥadîts from ibn 'Abbas about prohibition of setting animal against each other:

عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.[34]

"From Ibn 'Abbâs said: Prophet Muḥammad PBUH prohibited of setting animal against the other."

---

[34] This Ḥadîts can be found in *Sunan Abû Dâwud kitâb al-jihâd,* and *al-Turmudzî* placed in *kitâb al-jihâd 'an Rasulillah.*

Sanad of this H̲adîts from Abû Dâwud's line, it can be clarified as *shah̲îh̲ al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this H̲adîts is *marfû'* because it was leaned on the Prophet PBUH. But, in companion level until sixth Sanad was *gharîb*, while the seven Sanad until the end was *'Azîz,* it is from the line of al-Turmudzî.
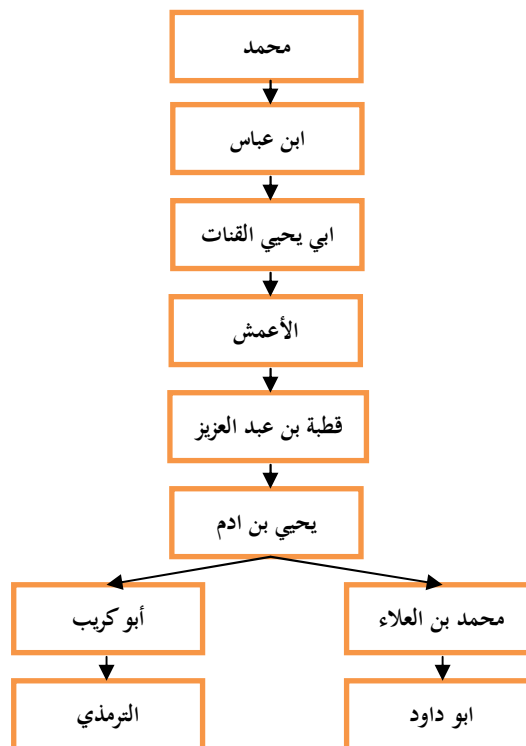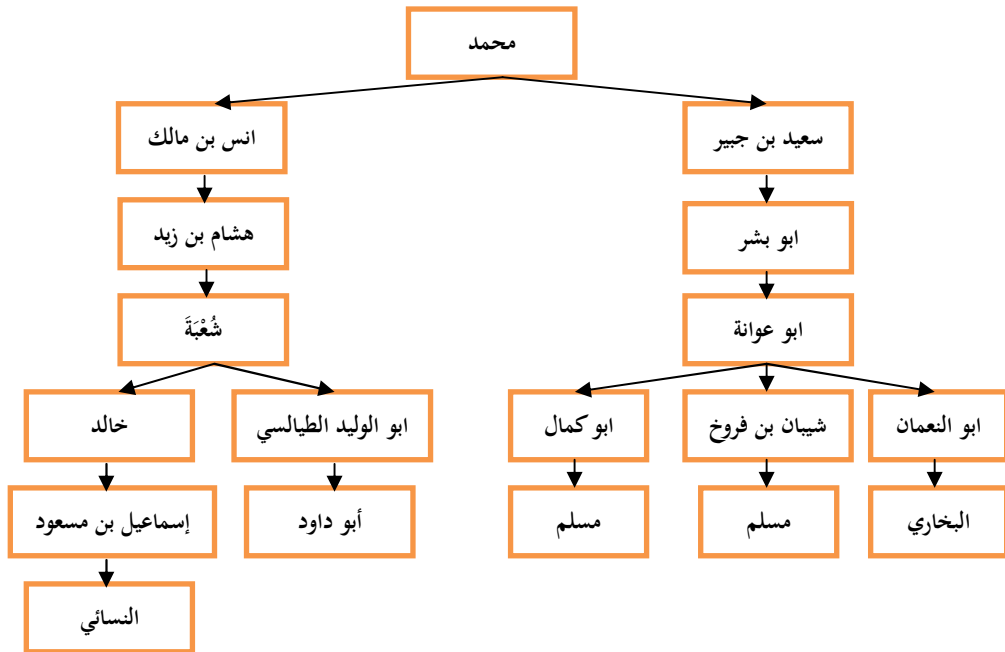

Note: the Narrators of H̲adîts above are credible, and it can be seen that from first Sanad until the end is connected. So, this H̲adîts can be said as *Shah̲ih al-Isnâd*.

25. H̲adîts from Ibnu 'Umar about chicken which was set as target of throw:

75

مَرَّ ابْنُ عُمَرَ بِنَفَرٍ قَدْ نَصَبُوا دَجَاجَةً يَتَرَامَوْنَهَا فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا عَنْهَا

فَقَالَ ابْنُ عُمَرَ مَنْ فَعَلَ هَذَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ مَنْ

فَعَلَ هَذَا.[35]

"Ibnu 'Umar walked by himself there is chicken was set and thrown by people, when Ibnu 'Umar saw it, they scattered. Then he said: who did this, actually, Prophet Muhammad PBUH cursed people who did this."

Sanad of this Hadîts from al-Bukhâri's line, it can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'* because it was leaned on the Prophet PBUH. In companion level until third Sanad was *Azîz*, while the fourth Sanad until the end was *masyhûr,* it is from the line of Muslim, Abû Dâwud, and al-Nasâî.

---

[35] This Hadîts can be found in Shahîh al-Bukhârî *kitâb al-dzabâih wa al-shaid,* Muslim placed it in *kitâb al-dzabâih wa al-shaid wa mâ ya'kulu min al-hayawân,* Abû Dâwud placed it in *Kitâb al-dhahâyâ*. Sunan al-Nasâî in *Kitâb al-dhahâyâ.*

Note: the Narrators of Hadîts above are credible, and it can be seen that from first Sanad until the end is connected. So, this Hadîts can be said as *Shahih al-Isnâd*.
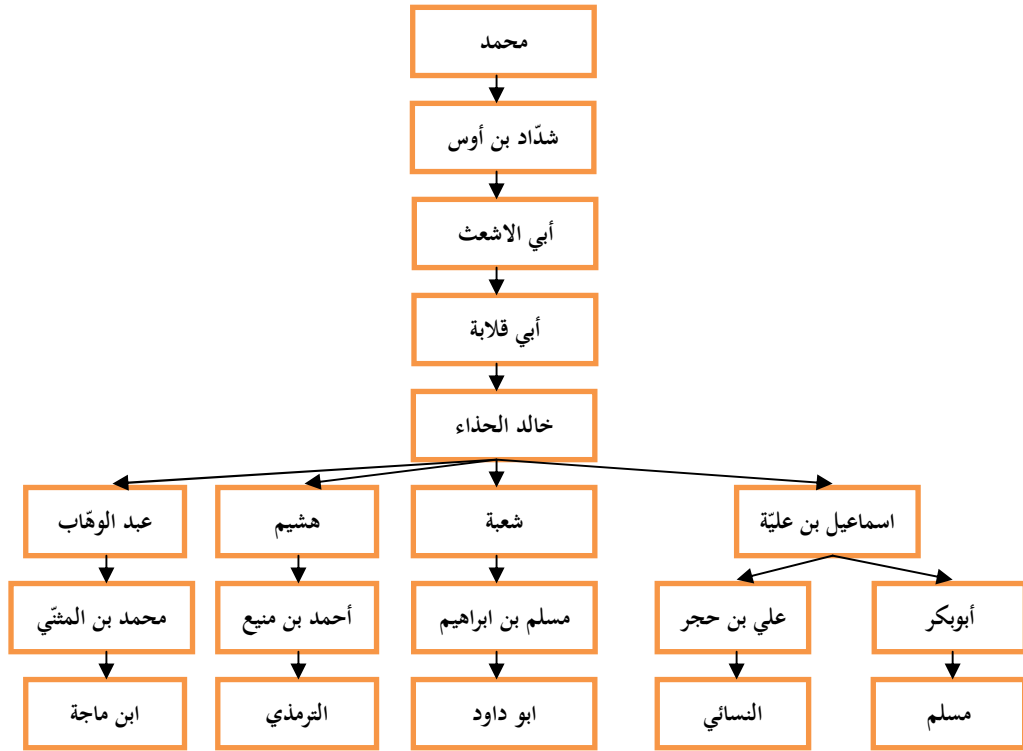
26. Hadîts about killing animal with good manner:

ثِنْتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ.[36]

"Allah has ordained kindness (and excellence) in everything. If the killing (of animals) is to be done, do it in the best manner, and when you slaughter, do it in the best manner by first sharpening the knife, and putting the animal at ease."

Sanad of this Hadîts from Muslim's line, it can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'* because it was leaned on the Prophet PBUH. In companion level until fourth Sanad was *gharîb*, while the fifth Sanad until the end was *masyhûr*, it is from the line of Abû Dâwud, al-Turmudzî, al-Nasâî, and Ibnu Mâjah.

---

[36] This Hadîts can be found in Shahîh Muslim *kitâb al-dzabâih wa al-shaid wa mâ ya'kulu min al-hayawân*, Abû Dâwud placed it in *Kitâb al-dhahâyâ*, Sunan al-Turmudzî placed in *Kitâb al-diyât 'an Rasulillah*, Sunan al-Nasâî in *Kitâb al-dhahâyâ*, Ibn Mâjah placed this Hadîts in *Kitâb al-dzabâih*.

محمد
↓
شدّاد بن أوس
↓
أبي الاشعث
↓
أبي قلابة
↓
خالد الحذاء
↓ (branches to:)

عبد الوهّاب	هشيم	شعبة	اسماعيل بن عليّة	
↓	↓	↓	↓	↓
محمد بن المثّى	أحمد بن منيع	مسلم بن ابراهيم	علي بن حجر	أبوبكر
↓	↓	↓	↓	↓
ابن ماجة	الترمذي	ابو داود	النسائي	مسلم

Note: the Narrators of Ḥadîts above are credible, and it can be seen that from first Sanad until the end is connected. So, this Ḥadîts can be said as *Shahih al-Isnâd*.
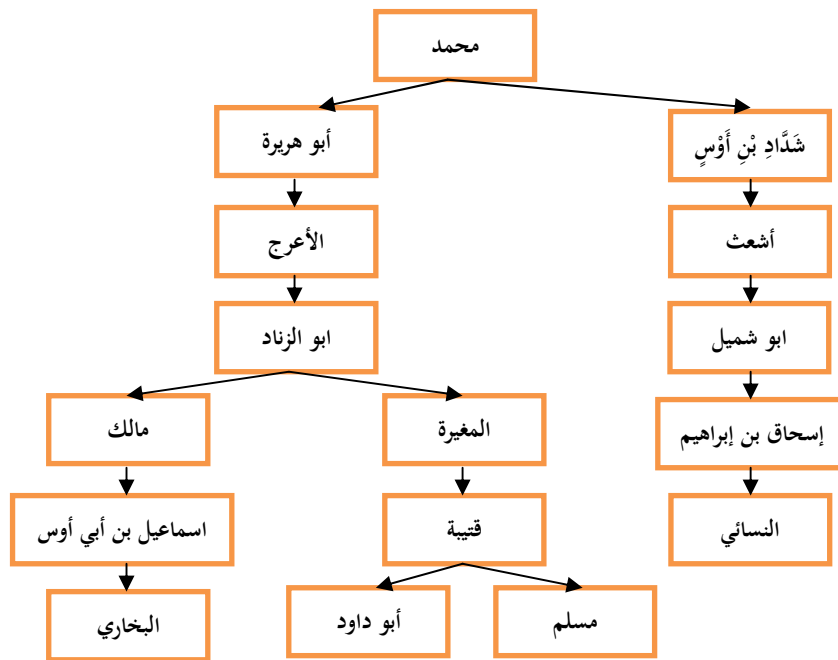
27. Ḥadîts about ant's nest which was burned by one Prophet:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَزَلَ نَبِيٌّ مِنْ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا ثُمَّ أَمَرَ بِبَيْتِهَا فَأُحْرِقَ بِالنَّارِ فَأَوْحَى اللَّهُ إِلَيْهِ فَهَلَّا نَمْلَةً وَاحِدَةً.[37]

"Prophet Muhammad PBUH said that one of Prophet took a rest under a tree, and he was bitten by an ant, and he commanded to his follower to move from that tree than burned it. So, Allah revealed: why does not one ant (which bit you)."

---

[37] This Ḥadîts can be found in Shaḥîḥ al-Bukhârî *kitâb bada' al-khulq,* Muslim placed it in *kitâb al-salâm*, and Abû Dâwud placed in *kitâb al-âdâb*. Sunan al-Nasâî in *Kitâb al-shaid wa al-dzabâiḥ.*

Sanad of this Hadîts from al-Bukhâri's line, it can be clarified as *shahîh al-isnâd*, because inside that Sanad was supported by credible Narrators from the first Sanad until the end. The status of this Hadîts is *marfû'* because it was leaned on the Prophet PBUH. In companion level until third Sanad was *Azîz*, while the fourth Sanad until the end was *masyhûr,* it is from the line of Muslim, Abû Dâwud, and al-Nasâî.

Note: the Narrators of Hadîts above are credible, and it can be seen that from first Sanad until the end is connected. So, this Hadîts can be said as *Shahih al-Isnâd*.

After researching all Hadîts above, it can be clarified that all of Hadits are Shahih al-Isnâd, because all Narrators is credible and the Sanad connects each other except five Hadîts (Hadîts number 4, 5, 9, 12, and 17), because Sanad of four Hadîts (number 4, 5, 9, and 17) are disconnected, whereas Hadîts number 12, one of the Narrators is rated as *Dha'îf*.

With data above, it means that Prophet Muhammad PBUH truly commands people to kill such animals, but it is limited only on seven

animals (Crow, Falcon, Mouse, Scorpion, Snake, Dog, and Lizard), but this command must be understood its meaning in order to get a good understanding why Prophet commands people to kill such animals.