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See also: ALMSGIVING; BEAUTIFUL NAMES OF ALLAH; BELIEVERS; CLIENTS AND PATRONS; COMMANDING GOOD AND FORBIDDING WRONG; DELIVERANCE; ENMITY AND ENEMIES; EXPIATION; FRIENDS OF ALLAH; HYPOCRISY AND HYPOCRITES; INJUSTICE; MŪSA, UPON HIM PEACE; OCCASIONS OF REVELATION; REPENTANCE; SATAN; SECRET PLOT; SIN; TRUSTS; WAY OF ALLAH; WIVES OF THE PROPHET, UPON HIM AND HIS FAMILY BLESSINGS AND PEACE; YŪSUF, UPON HIM PEACE.

CONSECRATION OF ANIMALS

BUDN, NUSUK, HADY

Consecration of animals refers to the dedication of an animal for sacred rites, whether for its exclusive ritual use or by slaughtering it. Consecration is one of seven contexts in which animals appear in the Qur’ān (see ANIMALS). In addition to the Divinely-ordained consecrations (*budn, nusuk, hady*), the Qur’ān also mentions self-styled pagan consecrations (*baḥūra, sā’iba, waṣīla, ḥām*).

Divinely-ordained Consecrations

Budn (*sing. badana*), the *hapaḡ legomenon* in Q 22:36 (*And the budn, We have appointed them for you among the symbols (sha‘ā’ir) of Allah; for you therein is good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall [dead], eat of them and feed the needy and the beggar. Thus have We subjected them to you, that you may give thanks*), designates the mature livestock sacrificed at the Ka‘ba (*q.v.*) during pilgrimage (see HAJJ), for they were fattened (*yastaminūnahā*) before they were taken to the House of God (Ibn Fāris, Makkī).

The root *b-d-n* (also see BODY) bears the meaning “bulky, corpulent” (Ibn Fāris, Rāghib). *Budn* generally denotes a camel (*ibīl*) but can also apply to cattle (Ṭabarī, Ibn Kathīr; Māwardī), given the sound hadith reported by Jābir b. ‘Abd Allāh (d. 78/697): “We set out for pilgrimage with the Messenger of Allah, upon him blessings and peace. He commanded us that seven persons should share in a camel or a cow for offering *badana*” (Muslim, Ḥajj, al-ishṭirāk fī-l-hady wa ijzā’ al-baqara wal-badana kullin minhumā ‘an sab‘atin). The animal is specially marked (*ish‘ār*) and slaughtered by cutting its hump with an iron blade (*tut‘an bi-ḥadīda fī sanāmihā*), thus declaring it to be a sacrificial animal (*hady*) (Baghawī).

Abū al-Ḥasan ‘Alī b. Muḥammad al-Kiyā al-Harrāsī (450-504/1058-1110) says, “Allah Most High bestowed particular blessings on His slaves by giving them *budn*, for He says [in this verse] *therein is good for you*, which means the owner of the camel can make use of it by riding on its back, drinking its milk, and using its hair until it is declared to be *budn*; after that moment its place is the Ancient House (*al-bayt al-‘atīq*), the Sacred Mosque in Makka” (*Aḥkām*).

Nusuk (Q 2:196; 6:162; 22:34): explained as devotion (*ibāda*), originally of the pilgrimage rites, comes from the root *n-s-k*; *nasak* bears the meaning of “worship and closeness to Allah Most High” (Ibn

Fāris, Rāghib). Aḥmad b. ‘Alī al-Jaṣṣāṣ (d. 370/981) cites a hadith narrated by al-Barā’ b. ‘Āzīb (d. 71 or 72/690 or 691), who said: “The Prophet, upon him blessings and peace, went out on the Day of Sacrifice (*yawm al-Adḥā*) and said, “Today, our first *nusuk* is the prayer, then ritual slaughtering (*al-dhabḥ*)” (*Aḥkām*, *sub* Q 2:133)—whether camel (*jamal*), cow (*baqar*), or sheep (Mujāhid, *sub* Q 2:184; Muqātil, *sub* Q 2:286; Ṭabarī and Rāzī, *sub* Q 2:196; Muslim, Ḥajj, jawāz ḥalq al-ra’si lil-muḥrimī idhā kān bihi adhan wa wujūb al-fidya li-ḥalqihī wa bayān qadrihā).

Abū Hilāl al-‘Askarī (d. 395/1004) explains that “the linguistic origin of *nusuk* is ritual slaughtering (*dhabḥ*); the thing sacrificed is called *al-nasika* and *al-dhabīḥa*; then this usage became widespread and the substantive is now used to denote all acts of worship.” The one who performs the rites (*manāsik*) of the Hajj is a *nāsik*, referring thereby to the sacrificed animals (*al-dhabā’ih*) that conclude the pilgrimage (*Wujūh*, *sub* b-d-n). He then cites Q 22:34: *and for every nation (umma) have We appointed a mansak, that they might mention the name of Allah over what He has provided of the beast of cattle; for your god is one God, so surrender to Him. And give good tidings to the humble.* The noun *mansak* as found in this verse denotes the act of shedding blood (as per Mujāhid) or the site of ritual slaughter (as per ‘Ikrima), suggesting animal sacrifice (*qurbān*) has been divinely-ordained for every previous nation since the time of Ibrāhīm (q.v.), and that pronouncing the divine Name (see BASMALA) replaced the prior pagan practices (Rāzī; also see JĀHILIYYA).

Hady (Q 2:196x3; 5:2; 5:95, 97; 48:25), a general term and collective noun (*sing. hadya, hadiyya, hady*), is derived from the weak trilateral root *h-d-y*, which bears the meaning “to lead, guide, or drive (as in a herd)”—thence *hady* as “all kinds of animals driven to the Ḥaram [in Makka], the camel, cow, and other small grazing livestock (*al-na’am*), with the express purpose of sacrificing them (*li-tunḥar*)” (Ibn al-Athīr; *cf.* Fayyūmī). *Hady* may be selected from the eight pairs of animals mentioned in Q 6:143-144, the larger, the more meritorious (Ibn Rushd, *Bidāya*, Kitāb al-ḥajj, al-qawl fī-l-hady; Qurṭubī, *sub* Q 5:2). The sacrificial animals are decorated with garlands (*qalā’id*; see Q 5:2, 97) as a sign that they are dedicated (*ush’ira* or *u’lima*) to Allah Most High (Wāḥidī and Ibn Kathīr, *sub* Q 5:2). The expiatory sacrifice for hunting game (except pests) while sanctified for pilgrimage (*ihrām*) is the like of what he killed (Q 5:95), that is, in size and value (Wāḥidī, Baghawī), and is a special type of *hady*.

Pagan Consecrations

Q 5:103 specifies four animals which pre-Islamic Arabs offered their deities: *Allah has not appointed anything of baḥīra, nor sā’iba, nor waṣīla, nor ḥām; but those who disbelieve fabricate falsehood against Allah, and most of them do not understand.* Historians, exegetes, and lexicographers differ on precise details of each of these animals, but generally agree that the first two were female camels, the third either a sheep or female camel, and the fourth a male camel; once consecrated, they could not be ridden or milked for human consumption, and were allowed to graze freely.

Baḥīra (pl. *baḥā’ir, buḥur*), is the noun from the verbal root *b-h-r*, bearing the meaning to split or cleave (*shaqq*) (Ibn Manẓūr). This lexical meaning is attested by the historian of Makka, Muḥammad b. ‘Abdullāh al-Azraqī (d. 250/864), who, in his account of the digging of the Zamzam (q.v.) well by the Prophet’s grandfather ‘Abd al-Muṭṭalib (d. 578), says: “he dug until water streamed forth at the bottom, then he split it (*baḥḥarahā*, that is, made it wider) so that it did not drain away” (*Akhbār*, mā jā’a fī ḥafr ‘Abd al-Muṭṭalib b. Ḥaṣhīm Zamzam; *cf.* ‘Abd al-Razzāq, Maghāzī, mā jā’a fī ḥafr Zamzam, with the verb *baḥarahā*). Al-Rāghib al-Aṣfahānī (d. ca.502/1108) writes that, applied to a camel (*ba’ira*), the verb means to make a broad incision (*shaqq wāsi’*) in its ear, so as to mark it (*Mufradāt*). Ibn Ishāq (d. 150/767) describes *baḥīra* as the female offspring of the *sā’iba* (see below) (*Sīra*, amr al-baḥīra, wa-l-sā’iba wa-l-waṣīla wa-l-ḥāmī); his editor Ibn Hishām (d. ca.218/833) adds that the *baḥīra* is a she-camel with a slit ear (*tushaqq udhumuhā*), which no one is permitted to ride, use its hair (*lā yujazz wabaruhā*), or drink its milk (unless a guest or in charity) (*Sīra*, Amr al-baḥīra, wal-sā’iba wal-waṣīla wal-ḥāmī). Abū Ishāq Ibrāhīm b. Muḥammad al-Zajjāj (d. 311/923) says this is a she-camel whose fifth pregnancy bears male offspring, and whose ear is then slit, which not even an exhausted wayfarer (*mu’yī*) can ride thereafter (also see Ibn al-Jawzī, all *sub* Q 5:103). Abū Muḥammad al-Ḥusayn b. Mas’ūd al-Baghawī (d. 516/1122) provides a comprehensive explanation including the above elements, and notes: “Such a camel has free access to water and pasture (*al-kalā’*). The fifth calf is examined; if it was a male they sacrificed it and men and women ate from it together, but if it was a female they split its ear and released it; its milk and other benefits were considered forbidden for women; all of its benefits were assigned exclusively to men. If it died, [the body’s use] was permitted for both men and women.” He also notes that some gave the